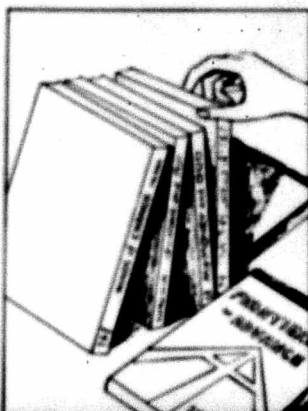
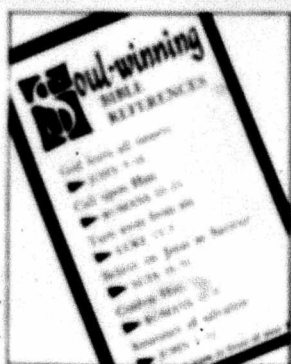




OCTOBER 1964
ROYAL
SERVICE

Ry for Lagging Spirits

Attend **Midweek Prayer Service** *at your church every week*

RESULTS: Spiritual Insights
from Bible Study, Prayer, and
Christian Fellowship

Dear Pastor,

For a long time we have wanted to establish a direct line of communication with you and other pastors. We have turned over in our mind several possibilities. So each month a letter in *Royal Service* will be addressed to you. Through this letter we hope to communicate "what's current in WMU."

In October there is a feeling of renewal in the air, of beginning again, of eagerness to do a better job of relating ourselves to our churches. As you already know WMU, along with the other educational organizations in the church, is committed to focusing attention of members on the mission of the church. We hope that the concept of helping the church fulfill its mission will bring members into an awareness of the tasks of the church and give purpose to the proposed program and activities of the various educational organizations in the church. See page 7 for a brief discussion of church tasks for which WMU has definite responsibility.

With worship being the function to receive special attention of all organizations during this year, WMU will endeavor to help women and young people in all our organizations to become aware of what worship is, how and why one worships, and the effect of worship on one's life.

In a long range plan to reactivate in a more positive way our study of the Missionary Message of the Bible, monthly lessons in *Royal Service* are begun this month (see page 30). Dr. Gilbert L. Guffin, dean of religion at Howard College, Birmingham, Alabama, is the writer of this year's lessons which are based on the Pentateuch. During the year the WMU youth organizations likewise will have available help for their understanding of the Bible's missionary message.

This letter could go on and on, but we'll restrain ourselves, remembering that we'll have another chance next month.

WMU Staff

GOD'S MISSION STUDY TEXTBOOK

BY HELEN FLING

THE first woman to serve the American Baptist Convention as president was the only woman ever to translate the entire New Testament for publication.* Helen Barrett Montgomery believed that the missionary message of the Scripture was inescapable. She spoke of the Bible as "God's Mission Study Textbook."

Although Mrs. Montgomery wrote a number of mission study books, she considered such studies of little value unless supported by a sure foundation of Bible knowledge. She longed to see the church return to a serious study of the Word and thus recapture that "first, fine careless rapture" in which the early church set forth to win the world. Endeavoring to express her strong conviction, she chose strong words: "If, leaving all . . . mission studies for a time, we could bend our minds and souls and strength to the study of God's Mission Study Textbook, the world could no longer fetter the church."

Today we rub elbows with every nation on earth. There is neither world enough nor time for ignorance and indifference, double chains that fetter the church. "Lift up your eyes and look on the fields," said Jesus. In accordance with Christ's command, Woman's Missionary Union offers

a continuing education in Christian mission which is rooted and grounded in "God's Mission Study Textbook."

During the years, W.M.U. has made a distinctive contribution through missionary education. Churches have been blessed and lives have been changed as the Holy Spirit spoke through mission study books and missionary programs. It must ever be so. Since missions is God's global undertaking, it demands more than the minimum of study and effort. Surely it is his will for our work that we undertake all of which we are capable. Beginning with this issue of *Royal Service*, lessons on the missionary message of the Bible will be provided monthly for societies, or circles, or individuals who desire to travel the "road" of study.

In offering monthly Bible lessons for voluntary use, Woman's Missionary Union desires to support, not supplant, a study program of contemporary missions. It is said that Bible study reveals God's thought plan and mission study shows how to we have gone in carrying out that plan. Not until the foundational deed of universal authority is in place can the framework of missionary education be built into a solid structure.

Fully committed to the task of winning missions, W.M.U. has designed a program of World Awareness to awaken the sleeping heart. It gives the closed mind and soul a workout, for it focuses on the

mission of Jesus Christ, the purposes of God. The dimensions of our obligation to the world, in this magazine, some ten thousand words are pointed to give a stable awareness of the world. They can be read in less than two hours, but they represent hundreds of combined hours of planning, praying, writing, and editing. Although written in English, they are the voices of people in fifty states and fifty-five nations, calling us to look on white harvest fields. Likewise, mission study books are released annually to lift us beyond the humilities of prejudice and provincialism to look on the mingled misery and glory of mankind. Nothing, however, can give our perspective on losing conviction of personal responsibility apart from "God's Mission Study Textbook."

Repeatedly we have affirmed the missionary message of the Bible but often neglected to study it comprehensively. With out a sustained study of the Scriptures our efforts are apt to be spasmodic, our convictions shallow. Leave off entirely a consideration of the great theme of the Bible and in a time missionary momentum quickly sloughs downward from conviction to mere sentiment, then is finally lost among pet projects.

Without a knowledge of the Bible's primary message there can be no deeply anchored motive for the modern-day proclamation of the gospel," writes Mrs. William McMurry. The lukewarm attitude of many W.M.U. members and lack of missionary zeal in many churches can be traced to lukewarm Bible study. We may talk until diamonds about swirling masses of lost people, agonies of human suffering, moral degradation, raging social crises. Even then do not offer sufficient argument for missions. World conditions are relative but the Great Commission is absolute. Can we people grope in darkness, but all the statistics in the world do not weigh in heavily as Christ's "Go ye." The final argument is found in the Bible's account of Christ's atoning death on the cross. The overriding command comes from the lips

of a risen Lord, "Go . . . tell."

Do we possess the same compelling faith which thrusts both our missionary projects? Missionary heritage looks glorious in retrospect, but it is made up of difficult choices, hard, unrewarding labor, constant discipline, and a faith that rested on bed-rock belief in the Bible.

There is a story of a translation which Ann Haselme Judson made. While Adoniram worked on the Burmese Bible, Ann came in contact with captives from Siam (now Thailand). For eighteen months she studied the Siamese language, then with the help of her teacher, translated a gospel tract and the Book of Matthew into that language. Today, Missionary Frances Hudgen of Thailand says, "Ann Judson never saw Thailand, but she lit a candle that is still burning in this land."

Mary Moffatt's faith, tested a few years later in the dark continent, was no less significant. Three years after reaching Bechuanaland, eight hundred miles in interior Africa, she wrote, "Could we but see the smallest fruit, we could rejoice amidst the privations and toils which we bear." The Bechuana spurned the Gospel, destroyed their crops, stole their cattle and household goods. In England there was talk of closing the mission. However, a Mrs. Graves wrote from Sheffield asking what she could send to assist in their work. Since it took seven months for a letter to reach England, Mary replied immediately. When she later confided that she had asked for communion trays and glasses, Robert Moffatt exclaimed in sheer amazement, "We have not one single convert nor prospect of one!" Picking up her Bible, Mary replied, "But our Covenant God has promised."

Three years later the communion service arrived just a day before the date set for observance of the Lord's Supper by the first six baptized believers. Is it any wonder that Robert Moffatt took as his motto, "The Bible and the plow for Africa," that he reduced the language of the people to writing, translated the Bible, and built a

*The New Testament in Modern English, translated by Helen Barrett Montgomery. Judson Press, Philadelphia, 1924. Priced from Baptist Book Stores.

printing press so that the people might read God's Word for themselves?

Have we caught the indomitable spirit of the missionary pioneers and their faith that could remove mountains? Have we developed the daring discipleship of the early Christians that caused them to turn their world upside down? If the early Christians came into our church next Sunday would they recognize our congregation as a fellowship of believers? Would our preaching and teaching be discernible as the Gospel? Would they recognize us as born-again individuals gathered to commune with a resurrected Lord? If not, why not?

Dr. J. B. Phillips writes in his "Preface" to *Letters to Young Churches*, "These early Christians were on fire with the conviction that they had become, through Christ, literally sons of God; they were pioneers of a new humanity, founders of a new Kingdom. They will speak to us across the centuries. Perhaps if we believed what they believed, we might achieve what they achieved."

It is not enough simply to cherish our Christian heritage and run ourselves in warm memories of early victories. It is not enough to emulate the faith of early Christians or missionary pioneers and proclaim the power of the Scriptures they held dear. Each generation must discover for itself the urgency of the missionary message or lose the vitality of its witness. Each WMU member who is a fruit-bearing Christian must find her own spiritual insights and strength for service in personal Bible study. With the help of the Bible she must first climb the brow of Calvary for an unobstructed view of the world. Only then will the power of a great purpose possess her.

The Bible must be rediscovered as the Word of God, not a chewy morsel for debate, not a tasty bite to roll around on the tongue of intellectual superiority, but a meal of spiritual sustenance to nourish the body of Christ and make the church strong for its mission task.

The Bible must first reach the person

in the pew before it can reach the person in the street. God's Word is necessary in both moral and mission advance. Periods in which the Bible has been taken seriously, preached widely, and held in great esteem have been precisely the periods of renewal when evangelism and sweeping missionary endeavors have taken place. This was true in the time of Wesley, Moody, Spurgeon, and is evident in the wide ministries of Billy Graham.

Today there are faint stirrings of religious renewal, a spiritual longing, a kindling of interest in serious Bible study. Our complacency is still rather thick, but we are beginning to sink at the chains that bind the church. Surprisingly enough we find we have been fettered like Gulliver by a multitude of Lilliputian doubts and negligences, caught by the hair while asleep, left securely bound and helpless, barely able to murmur our convictions. However, the Bible declares itself to be quick and powerful and sharper than a two-edged sword. It can sever Satan's strongest cords and set man free. It can sharpen the cutting edge of Christian witness and help us capture the ardor of Paul who said, "I will very gladly spend and be spent for you."

Some months ago Ross Guggins wrote an article entitled "The Cutting Edge." An illustration depicted the sharp edge of a plow cutting a straight row in a field, preparatory to seed sowing. Mr. Guggins wrote, "The cutting edge of Christian witness has grown dull at the present moment in history when it should be sharpened. How can it be restored?"

Woman's Missionary Union believes that renewed emphasis upon the missionary message of the Bible can help restore the cutting edge. Bible lessons for volunteers clearly present a challenge to women's circles, or individuals. Therefore, Mrs. Montgomery translates 2 Timothy 1:15, "Strive earnestly to present yourself to God, tested and proved worthy by a workman unashamed, ever cutting a straight path for the message of the

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OCTOBER 1964 ROYAL SERVICE



COVER STORY

Dear WMU member, before you this year there are innumerable opportunities. How tragic if you allow them to slip by because you do not recognize them as such. The cover represents many of the claims on your best time and thought—all of these your pastor will be calling to your attention at one time or another. Don't fail to see their value because they are familiar! There's study and a world view, there's public and private worship. There's the bringing of gifts—and offerings as well.

But if we lose sight of our responsibility to bring others to Christ—how shall they hear? Soul-winning is imperative for every Christian.

Number 4

He came to my desk with quivering lip—
The lesson was done.
"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one, all unspotted,
And into his sad eyes smiled
"Do better now, my child!"

I went to the Throne with a quivering soul—
The old year was done,
"Dear Father, hast Thou a new leaf for me?"
"I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled
"Do better now, my child!"

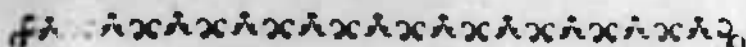
—Author Unknown

A NEW LEAF

EVERY New Year's Day I like to read again a simple poem (see above) which meant much to me as I was growing up and later when I taught children. As you see the first verse is about a child who went to his teacher with a quivering lip after having spoiled a "leaf" of paper. The teacher gave him a new leaf and with a smile said, "Do better now, my child!" In the second

verse the child, now grown into a responsible adult, comes at the close of an old year to God's throne. With quivering lip he asks, "Dear Father, hast Thou a new leaf for me?" As the Father supplies the new leaf all unspotted he said, "Do better now, my child!"

October 1 is New Year's in WMU. We can have for the asking the exhilaration



a clean sheet all unmarred. Let us pray and then wish that our response to the missions imperative will this year be for us an individual and as unseries our brightest chapter yet.

As each new beginning it is profitable to remind ourselves that our purpose is rooted in the New Testament, phrased in familiar language—to promote Christian missions through a program of World Awareness, Spiritual Life Development, Christian Witnessing, Sharing Possessions, Educating Youth in Missions, Preparation for Missions, and Leadership Training.

For several months we have been writing and talking about the functions of the church and the tasks of a church. The functions of the church are not new. The phrasing of them is "man-made" but the way from which they were drawn is the New Testament.

Now that we have had three circle programs on the functions and tasks of the church—"Before the Seventies" in July, and "WMU: Helping the Church Fulfill Its Mission" in August, and "WMU: Helping the Church Worship" in September, I wonder if we have found ourselves in

First of all we are Christians and members of Baptist churches. The churches have a mission to fulfill. The tasks are spelled out to help us to see how we as individuals and as organizations—Sunday school, Woman's Missionary Union, Training Union, Brotherhood, Music Ministry—help the church fulfill its mission or its functions. WMU Tasks, like those of the other organizations, are portions of the church's tasks. They are WMU's opportunities. They are our responsibilities. They are our guideposts.

Now that I have reviewed how the WMU Tasks relate to the church tasks, and how the church tasks relate to the functions of the church, I hasten to remind you that we have a plan of work by which we can accomplish our tasks. Through Aims for Advancement, our plan of work, we can

- Teach Missions
- Lead Members to Participate in Missions
- Provide Organization and Leadership for Special Mission Projects of the Church
- Provide and Interpret Information Regarding the Work of the Church and Denomination

These are the tasks of Woman's Missionary Union. They will give us guidance in the preparation of program materials, the Weeks of Prayer programs, the studies of the Missionary Message of the Bible, the articles in *Royal Service*, all of which will enable you to achieve the Aims and thus accomplish the tasks.

You have the organization, the glorious purpose, the materials, and a clean sheet. What is recorded on the sheet depends upon you. Is it not thrilling to reevaluate what you are and why you exist as an organization and to realize that what you accomplish personally and as a WMU affects your church and its outreach in the community and in the world?

by ALMA HUNT

churches relation to their functions and tasks. We want all minds clear as we start our year's work.

Missionary education and missionary action have never been more challenging than today. No force on earth can control what God can do with Christian minds educated and Christian hearts motivated to action. So I hope we can enter upon this year's work with a deepened sense of purpose, a heightened awareness that we are doing the Master's business.



Take a Look

by Dorine C. Hawkins
director, WMU Training School
Rio de Janeiro, Brazil

DURING the lunch hour outside the Minnie Landrum Edifice, I caught this pose of three faculty members chatting with three students!

Today as I sit looking at the snapshot (above) taken on that ordinary day in our school year, it pleases me to see just how much Missionary Katherine Cozzens (the first left, front row), has contributed to the lives of all the students during her past six years as professor, teaching three religious education courses in the South Brazil WMU Training School. Her students say that in every church where they serve they want to teach teachers how to teach or help churches to have graded departments, as she taught them. They also want to help women in missionary organizations which have had great influence in their lives. They even say that what Dona Katherine taught them is most useful when they have their own homes and experience the relationship of parents and children.

At the opposite end of the bench, is the Brazilian vice-directress of the Training School, Dona Maria Emilia da Rocha, who returned two years ago from the USA

where she received a Bachelor of Science degree from Texas Wesleyan College, and a Master's degree in Religious Education from Southwestern Seminary in Fort Worth. She is a product of the Training School here in Rio also and knows the needs of Brazilian youth. She challenges them to deeper study and preparation. Between the missionary and the Brazilian vice-directress sits Cely J. Silva, who today is in her third and last year here in the WMU Training School. She is engaged to an outstanding young pastor who is doing graduate work toward his Th.D. in the South Brazil home. Cely is a happy, normal, studious girl who came here three years ago as a graduate of a state normal school. She is now in student life, being on the Student Council this year. In her church field work she serves as Intermediate Sunday school teacher and Girls' Auxiliary counselor and takes an active interest in her Training Union. She also has a mission point

of the field near her church where she and some of the Training Union members work in a Sunday school each Sunday afternoon. The future of Cely as a pastor's wife is indeed promising.

Seating behind Cely is Missionary Suzie Givens. Miss Givens stands between two graduates of this school. They were students when we took this picture, but today they are the wives of pastors. Miss Givens has been for four years—during her first term as missionary—a teacher of religious education and evangelism. She also was interim director of the Training School in 1963 while I was in the States on my fourth furlough. Her command of the language and her efficiency in directing the school in my absence served as an inspiration to both students and faculty.



FOR fear you may think that all the girls marry preachers boys, take a look at this graduate group of November of 1963.

A few days before graduation last year twenty of the students gathered in one of the living rooms and I have this group picture (above) to remember them in their field of service today.

I could call all their names for you, but

I will not do so, but among them there are today a WMU field worker, schoolteachers, home missionaries, foreign missionaries, graduate students, and some pastor's wives.



Rita Ribeiro

Rita M. Pinto Ribeiro is one of ten girls who has gone out to the Brazilian foreign mission field. Dinolva Queiroz represents one of the more than thirty who are in the hinterlands of Brazil under the Home Mission Board. Zenilda Rosa Moraes is one of nine who today serve in places of denominational leadership. She is editor of "Royal Service" and "The Window" in Brazil. The WMU headquarters employs four other outstanding students who serve in national denominational life.

At this time when the South Brazil WMU Training School celebrates its fifteenth birthday it is with profound gratitude that I express to you women of the Southern Baptist churches in the USA our thanks for your continuous part in making this school possible and letting me be one of your missionaries who enjoys serving Him in your school where lovely Brazilian girls come—and then go out to serve Him so faithfully.

Dinolva Queiroz

Zenilda Moraes



★ ★ ★

Alcohol: a Military Factor

A government committee on prohibition in New Delhi, India, has come up with historical documentation which American Christians have long suspected—that alcohol has been responsible for the downfall of nations.

In an appeal to the Indian army to cut off the supply of gin and beer formerly supplied by the British, the official New Delhi document states that Alexander the Great died at thirty-three in "a drunken stupor," that Napoleon lost the Battle of Waterloo because his Marshal Ney drank himself to intoxication the night before (and could not come to Napoleon's defense), and the French Army in World War II, feeling secure behind the Maginot Line, "drank and could not fight."

Conversely, the victory of Field Marshal Montgomery in North Africa in World War II is attributed by the Indians to the fact he cut off the supply of beer to his Eighth Army troops. The report also recalled the 1941 American catastrophe at Pearl Harbor, where, it said, the Japanese owners of wine shops invited American servicemen to their bars on the night before the bombing.

News reports from New Delhi, printed in *The New York Times*, say that the Indian army has greeted the temperance plea with "glum silence."

Half-Hearted War

A social scientist in California, Paul Jacobs, says that President Johnson's proposed \$962.5 million war on poverty is at best a half-hearted effort. Mr. Jacobs

charges that American leaders, bathed in affluent prosperity, do not really understand the predicament of the nation's poor. A genuine war to wipe poverty out of the United States, he said, "would require billions and billions of dollars and a genuine commitment by the nation." He believes there is no such commitment on the part of businessmen and others who—"dressed in dinner jackets"—close their eyes to poverty in general.

Church Tax Exemptions

Mrs. Madalyn Murray, a Maryland atheist, pushed the law suits which resulted in the United States Supreme Court decisions that Bible reading and prescribed prayers in public schools are unconstitutional. She's working now on another legal contest, this one attacking the practice of exempting church-owned property from taxation. She filed her case in Baltimore and plans to see it argued on to the nation's highest tribunal. Church exemption from taxation causes her to pay higher taxes on her property, Mrs. Murray charges. This means, she says, she is being taxed to support the resulting "subsidy" of religious institutions. The chances are good that Mrs. Murray will have some church leaders on her side.

Tootlers in Washington

There's a popular adage, widely accepted across the country, that everybody who is anybody in Washington imbibes freely at the capital city's cocktail parties. It is so, says *The Washington Star*, a respected newspaper, which enumerated some of the city's best known personalities who will spend their time at Washington social functions

FROM Washington

by Cyril E. Bryant

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

trying to find water or soft drinks to satisfy their thirst while a table of alcoholic beverages goes begging. Among those who don't drink: former Speaker of the House, Joe Martin; the present Speaker, John W. McCormack; presidential hopeful, George Romney; and Columnist Ronoe Drummond. Oh yes, there's another: Perle Mesa, the famed party giver who fixes cocktails for others but never tastes them herself.

Medical Costs for the Aged

While Congress continues to discuss proposals for medical care for the aged, some three million Americans over sixty-five (one out of every six retired persons) are being hospitalized every twelve months. They are people with reduced incomes, and they find that hospital costs have gone up and up and up. Hospital care thus becomes impossible for some; hospital costs place tremendous debts on others. The problem is real as it is—still far from solution. Americans generally do not want a welfare state. But medical care and financial assistance for ill oldsters must come from the church, insurance plans, the government, or somewhere. You'll hear more about it in this fall's election campaigns.

The Tax Cut

It almost is a case of having your cake and eating it, too. Proponents for a cut in income taxes last winter argued that money

saved by wage earners would be put into circulation to boost the economy and increase employment. Unless somebody is camouflaging the facts, that premise has proved true. In May, unemployment was 5.1 per cent, the lowest in four years.

Panama

Congressman Craig Hower, has suggested a way to end the United States' troubles with Panama. Those troubles, you will remember, are based largely on the American lease of territory along the US controlled canal which joins the Atlantic and Pacific Oceans. His panacea: make Panama a state. Affirmative votes by both Congress and the people of the Panamanian republic would be required.

India's New Prime Minister

The death of Jawaharlal Nehru (of a heart attack) has elevated Lal Bahadur Shastri to the prime ministership of India. He is the third in a line of distinguished Indian leaders: Mahatma Gandhi, then Nehru, now Shastri. Shastri, chosen for the vacancy by the ruling party in Parliament, is fifty-eight and is characterized as "a homespun Indian politician of lowly birth who has never left India except to visit neighboring Nepal." He faces many problems as he heads India's government. One of those problems—military defense against Communist China—has been lessened by America's promise of \$100 million a year in military aid.

Worship at Annapolis

The continuing fight for church-state separation leads down many roads. The Bible reading and prayer decisions, affecting the public schools are likely to signal many other departures from our traditional ways. A question has now been raised about legality of the US Naval Academy's regulation that all cadets must attend Sunday services in some Annapolis church. Next in line: perhaps questions about legality of military chaplains.

Crossing FRONTIERS of ADVANCE by Winston Crawley



Missionary doctor, James M. Young, shown here in Gaza is now serving in Yemen

Brazilian pastor, Ebinezer Gomes Cavalcanti distributing tracts



Getting ready for a Baptist television program in Buenos Aires, Argentina; like women all over the world, these women in Indonesia are eagerly learning to read

YEMEN is one of the newest words in the Southern Baptist missionary vocabulary. It is a country of about five million people in the southwestern corner of the Arabian peninsula. In March of this year the Southern Baptist Foreign Mission Board gave to Dr. and Mrs. James M. Young the assignment of seeking to open a medical clinic or hospital in Yemen. Dr. Young along with Foreign Mission Board secretary for Europe and the Middle East, Dr. John D. Hughey, spent several days in Yemen investigating the possibilities of opening a Christian medical mission there.

The transfer of the Youngs from their previous location in Gaza to Yemen brings to fifty-five the number of countries to which Southern Baptist missionaries are under appointment. If the medical project in Yemen materializes as expected, South-

ern Baptists will be the first Christian group to witness in that land.

This new missionary venture is an example of Christian mission crossing frontiers of advance. Churches, missionaries, and mission agencies are constantly probing for new opportunities and investigating new openings for the crossing of additional frontiers with the gospel.

"The field is the world." In the broadest and most fundamental sense the Christian mission is a mission to all men everywhere. By the moving of the Holy Spirit, every Christian has responsibility for witness and ministry wherever he may be. Every church is involved in a task that extends to the world fields. In this broad sense there are no divisions in God's saving purpose in our missionary task.

There is more specific meaning in

Dr. Crawley is secretary for the Orient, Foreign Mission Board, Richmond

missions which involves being sent across some frontier to people among whom the gospel is relatively unknown. In the past we have tended to think of such frontiers almost entirely in geographical terms. Today, however, we are coming to an increasing awareness that the gospel must be taken across many frontiers that are not geographical—frontiers of spiritual need which may be just as acute in our own communities as in some distant land.

The discharging of Christian responsibility to people in more distant places, where most people have not even once heard the gospel inevitably involves the crossing of geographic, linguistic, racial, and cultural frontiers. It is the existence of frontiers that gives practical meaning to the idea of "foreign" missions.

Frontiers we now encounter around

the world are "frontiers of advance." This does not mean that mission advance will come automatically or without difficulty. It means only that we cannot be deterred by hindrances and opposition to Christian missions in some quarters. There must not be hesitance about missions advance. Thoughtful reading of the New Testament would show that Christian missions began in an age characterized by uncertainties, hindrances, and opposition similar to our own. Even so, advance was commanded and is still expected by our Lord. This day of crisis is no time for fearfulness, pessimism or retreat.

Southern Baptists have just come to the happy conclusion of sixteen years of world missions advance, beginning with the challenge presented to the Southern Baptist Convention in Memphis in 1948 and cul-

minating in the Jubilee celebrations at Atlantic City earlier this year. Part of the advance of those years can be seen in the growth from a staff of 623 missionaries serving in 19 countries to 1,878 missionaries assigned to 55 countries.

In April of this year the Foreign Mission Board adopted a new program for projected missionary advance on through the remainder of this decade and into the next. The new program was presented to the Southern Baptist Convention at Atlantic City. It stated some of the frontiers of advance across which we feel the Holy Spirit calls us to move in the years just ahead.

Some of the new frontiers again will be geographical. Yemen is not the last land into which the Holy Spirit may lead us. We do not expect that Southern Baptist missionaries will necessarily serve in all countries, but we do seek to be represented in world missions more nearly in proportion to the resources with which the Lord has blessed us. It is impossible to know in advance just which lands may prove to be open to Christian missionary advance, but we do anticipate the entering of new countries in Africa and the Middle East, South Asia, and other parts of the world.

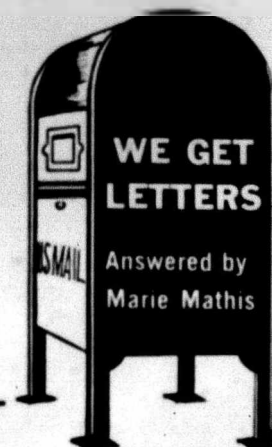
Within the lands where Southern Baptist missionaries already serve there are large areas still to be entered—states, provinces, prefectures, districts, islands, cities, racial minorities, tribes, and language groups. The number of frontiers to be crossed is almost limitless.

Some of the most challenging frontiers today are not geographical. They are frontiers to be crossed in expanded special ministries such as mass communication, student work, literary projects, social and community service, publications, religious education, the cultivation of lay leadership, music, and many other strategic phases of Christian witness and service.

One of the most challenging areas in which advance is needed is in the finding of new ways for the multiplying of congregations of witnessing believers in every land in a chain reaction with sufficient speed and vitality to go far beyond the possibilities of our own missionary resources overseas and begin to catch up with today's population explosion. The burden of prayer of missionaries is for an outpouring of spiritual power that will make possible such a chain reaction—a miracle like the multiplying of the loaves and fishes!

An essential part of mission advance is the involvement of every believer and every church. Such involvement on the part of all Southern Baptists is one goal of the new advance program now being projected by the Foreign Mission Board. We and our churches must contribute the resources of devoted life and consecrated gifts, the "loaves and fishes," which our Lord will take and multiply. We too can share the burden of prayer with the missionaries and fix our vision, along with theirs, on where our Lord is calling us across new frontiers of advance.

In Southern Rhodesia, two Baptist women working together on smocking a dress; Baptist Student Center in Bangkok, Thailand



Persistent Question

We are constantly told to be willing to look at the "other" side of every question. I see no signs of *Royal Service* being willing to look at the "other" side of the racial question. It gives me the impression that I am being told that I either believe in integration or I am unchristian. There are many thousands of us in America who believe absolutely in racial separation but have no hate or ill will toward any Negro.

Neither can we call our attitude prejudiced. Since prejudice means prejudgment or judgment based on a preconceived idea, it is rather absurd to say that we are prejudging a group of people among whom we have lived and worked all our lives.

I read Mrs. Alfred's article in March *Royal Service* and I question her ability to "see God's eyes." Like Mrs. Alfred, I also have had the advantage of growing up among many Negroes. Some of these were in dear to me as my own family. Some of them were a care of me when I was a child with much love as I got from my own mother and father. Some of them were the

best men and women I have ever known. But, you see, that is not what this racial situation is all about, and it is time some of the editors of our Southern Baptist literature took a look at what the actual situation is. The actual question is forced race mixing which is a different thing altogether.

I would like to see this letter published. Many, many of us, whose money is going to the Southern Baptist Convention, would feel a little better if we could make our voices heard.

I am not "dripping hatred from my pen." I hate no one, but I am for God, for America, and against forced race mixing. I am a member of the First Baptist Church, Hastings, Florida. I am a mother, Sunday school teacher, president of the Training Union, and WMU circle chairman. I am not speaking for my church or any of its organizations. I am speaking for myself, a Christian American.

Dorothy B. Robinson, Florida

(We commend Mrs. Robinson on her words.)

ice to the Lord through her church, also that she is a sister to the work to which God has called Southern Baptists. Royal Service hopes that every reader of this mission magazine will constantly examine every attitude and action of her life in the light of God's Word. The Holy Spirit speaks to us when we come in prayerful quest of guidance.)

Prayer Retreats in Africa

News! I am going on another missionary journey. You see, I must live up to the title which you gave me last year, "Our International Missionary." This time it will be Southern Rhodesia and Tanganyika. The missionaries have been praying for more than a year for me to hold prayer retreats with their church leaders. Because of my sister's ill health, I had to ask them to wait until March for a definite reply. They asked for a cable last week and by that time my sister was much improved. Those dear people wanted me badly enough to spend \$500 to start my travel fund. The inner small voice seems to be saying "Go!" Will you pray for me as I go to Africa?

Bertha South
Former missionary
to China and Taiwan

WMU Conference in Argentina

How I wish you could have been with us this year at our Retiro Femenil (WMU Conference) at Thén in Argentina. We had special help in bringing the presidents of the societies to the conference and so our

plans were for the leadership in our churches. We had such helpful question-and-answer periods each afternoon on the topics of the discussions in the morning meetings. We had a special guest this year, Mrs. Alice Hagby Smith of Brazil, sister of our own Mrs. Sydney Swell.

One of the most wonderful features of the entire meeting came the last morning as we listened to testimonies from the women, expressing their gratitude for the conference and all that they had learned. We thank all those in the States who make possible this conference ground and the building through the Cooperative Program and the Lottie Moon Christmas Offering. Without such help we could not have brought the presidents for this week of learning.

Frances E. Roberts
Missionary and WMU
worker in Argentina

(A letter has just come from the executive secretary of WMU work in Alaska. She says in her letter that in spite of the many difficulties that have arisen due to the terrible earthquake there, the women in many churches and societies are making plans for a long-promised visit from Miss Alma Hunt and Mrs. R. I. Mathis. Although their meetings will have passed by the time this letter appears in Royal Service, we believe readers would want to know something of the spirit of the women of Alaska in planning for meetings late in May, even though some of the churches have been badly damaged. It takes courage like this to go and do wonderful things in the Lord's name.)

Please send your comments to Letters, 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.

CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

Mission Study Book:
*Frontiers of Advance**
by E. Luther Copeland
Make plans to have this foreign
mission study series book
taught in circle or society.

Worship and the Missionary Task

by Mrs. Louis L. Dabney

OUTLINE for MEETING

Circle Chairman in Charge
Call to Prayer (read Scripture passage,
giving missionary information, and
praying for missionaries)
Song (choose one appropriate to Scrip-
ture passage)
Business Period
Promotional Features (see Forecaster)
Program Chairman in Charge
Program

Program Chairman: Plan ahead for the
meeting period and strive to make it a time
of spiritual refreshment and inspiration.
Prepare a pointer on which is drawn a
large equilateral triangle (see right). On
the top angle write the word GOD, at the
lower left angle SELF, and lower right



angle, OTHERS. Cover the words with a
strip of paper which can be pulled off as
the program progresses. It will be more
meaningful if they are revealed singly, for
you want to stress this truth: worship be-
gins with God but it is not complete until
it involves self in reaching out to others in
the missionary task.

Each of the three discussions should
climax in a time of meditation and prayer
—a real worship experience. Suggestions
concerning these prayer times are given,
but you will want to adapt them according
to your needs. You may wish to ask your
prayer chairman to lead the worship time.

**Frontiers of Advance*, Copeland, 8¢, and
Leader, 25¢ from Baptist Book Concern.

Use the Bible passages as guides for prayer. Notice that the verses from the sixth chapter of Isaiah are used in all three parts. Use one Bible, passing it opened to each participant.

Introduction: The Southern Baptist Convention adopted as its denominational theme for the coming year: "A Church Fulfilling Its Mission Through Worship." In conjunction with this Post-Jubilee campaign the general missionary and circle programs will offer material and opportunity for worship in every meeting.

The three programs in the first unit focus on participation in the missionary task through such acts of worship as prayer and giving. Today we discuss "Worship and the Missionary Task."

In a recent article prepared for a discussion group, this interesting idea was presented: worship is not a private line between God and man, but it is "the eternal triangle." Let us suggest a triangle and apply our understanding of God and his purposes for man to the triangle we have here, and we shall see that worship is the motive and stimulus for the missionary task.

Recognition: The Upward Look to God

Worship begins with God (*indicate the word God on triangle*). This is the starting point of all creation, of man who was made to worship God. The opening statement of the Bible, one of God's chosen means of revelation of himself, announces: "In the beginning God created the heaven and the earth." Out of nothing he began his creative activity, and his continual presence and guidance with receptive men have been operative throughout history (*see Bible Study, page 30*).

Perhaps the most glorious experience of worship in all the Bible is found in the sixth chapter of Isaiah (*read Isaiah 6:1-6*). Isaiah had a vision of God upon his throne, with majesty and holiness filling the Temple, his glory filling the whole earth. We

need to stand as the prophet did, using the revelation of God through his word through his Son Jesus Christ, and through his Holy Spirit in us, to fill our hearts with the overwhelming magnitude of our Creator. Listen to these words of the psalmist as he worshiped "in spirit and in truth" (*read Psalm 103, vs. 1-10*), or selected portions, making ourselves to listen and then give aloud descriptive words of God word in these psalms). Great hymns also express man's "awesome wonder" in mighty God.

Put yourself mentally for a moment in the midst of those early Christians, as they met, sometimes in secret, sometimes openly, to share over and over their experiences with Jesus Christ in the flesh and in the spirit. Don't you believe one of the most significant aspects of their success in spreading the gospel was their continual practice of meeting together in worship of the source of their strength and salvation? (*read Acts 2:42, vs. 47; Eph. 5:19-20*).

A young ministerial student felt pained with his term paper. In the searching of his material he had read widely and quoted from many writers. Imagine his disappointment when the paper was returned with a low grade. When he read the professor's comments, he understood his shortcoming. "What are your primary sources?" his teacher asked. The student had loaded himself with the thinking of others and failed to go to the original source of spiritual truths. Are we not guilty often of our worship experiences of not going back to God, our primary source? Can we not become so accustomed to worship procedure that participation becomes lip service, an heart attitude? God who created us is to be worshiped on a second-hand basis. Worship experience, to be genuine and soul-shaking, must be firsthand and must be a continually growing relationship as we deepen our understanding of God as "we walk the fields together."

The story is told of a preacher, a tall man who was brought in for the first time for Sunday morning worship. He sat quietly,



A Way Home, the Baptists Tell Their Story, edited by J. S. Childers, tells of the courageous beginning of Baptists. Readers, whether Baptists or not will gain a full

taking in the formal atmosphere and the experiences of the people, until the pastor, his father, appeared. The little boy stood out in pleasure. "Daddy." After the service the mother attempted to apologize to a woman sitting nearby, but the woman stopped her. "Would that we all saw but the face of our Father when we come into this place?" Regardless of where and when we worship we need to behold God's face and respond to his great love for us.

Will you listen carefully as I read from his Word? (*Read 1 Chron. 16:23-27, then have a time of prayer.*)

Pray that you may recognize the majesty and holiness of God. Thank him for his love and companionship. Ask him to help you grow in his likeness.

Realization: The Inward Look at Self

The word "realization" means a clear understanding, full awareness. We must have a full awareness of what and who we are as we worship God (*point to SELF on triangle*). In the first four verses of the sixth chapter of Isaiah, we read of his vision of God. Now listen and we shall see how he came to realize about himself. (*Read*

knowledge of the denomination and an understanding of what Baptists believe. Readers will see what Baptists in America are doing now, not only directly but also in the areas of social welfare, community service, and education.

A Way Home is a wonderful story written in an easy, informal style. It will enlighten any person who would like to know about Baptists.

The contributors include T. F. Adams, Glenn M. Asquith, Joseph Nordenhaug, Harold Stassen, Courts Redford, Benjamin Mays, and many others.

Order A Way Home, price \$3.95 from Baptist Book Stores. One for yourself, one for your pastor, one for your church library.

(*verses 1-2 with emphasis*). First of all, when he saw the greatness of God he became conscious of the sinful, unclean man he was. A great humility overwhelmed him. Is this not our response to worship of God? It is when we kneel before the Almighty that we are humbled, a shaking we cast.

You will recall the story of two men who prayed (*tell in your words Luke 18:10-14*). Jesus showed that the spirit of prayer acceptable to God is the one prayed by the publican, who dared not even lift his eyes. It was "God be merciful to me a sinner."

Isaiah's vision made him realize the great gulf between God's holiness and his own unholiness, the unrighteousness he had free from past iniquity (*verses 6 and 7*). Isaiah's acceptance of God and of his own condition brought about faith which cleanses from sin. As we look inward to examine our own hearts, we must not dwell upon past sin but reach out in faith for cleansing. A change of perspective comes as man looks through God's eyes at Jesus Christ.

In chapter 8 the psalmist spoke of the desire to have communion with man (*read Psalm 133:1*). The Revised Standard Version reads "little less than God, and

Response: The Outward Look is

There is no good reason why it is to be that
the members are in the whole world. Here in the

The Commission has been informed by the Government of the United Kingdom that it has decided to withdraw its application for membership of the Council of Europe.

...and a love, will find it quite over in

in the book (italics are mine) - a criticism of imaginary worlds in "fantasy" literature. It was somewhat surprising to me that all four of the authors mentioned in the book (Le Guin, Tolkien, Lewis, and Rowling) were female.

compassion, and the need of the world. These three motives wash the world in the night of our tragedy, don't they? And

100% **GUARANTEE**
 100% **GUARANTEE**

The life of every individual is in the natural growth of which is (a) a

...the same old story, but in new clothes. The danger is

[illegible]

And later the night to his delight, and the

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other for consideration

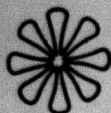
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

(Ref. 13:9,12-14)

to our pastors. We are grateful for our pastors and the guidance they give by example and precept.

Township

1



Dear President

If you are assuming the responsibilities of president for the first time, we congratulate you upon being elected to serve in this strategic place of leadership. If you have served as president before, we are glad for your experience will doubly enable you to serve even more effectively.

With the new WMU year beginning this month you will want to challenge your members to accept as their goal for 1964-65, attainment of the highest WMU recognition, Honor Woman's Missionary Union. At your executive board meeting explain briefly Aims for Advancement and the recognitions—Approved, Advanced, Honor.

Be sure that each officer, circle chairman, and committee chairman is notified of the meeting of the executive board so that they will be present. Urge committee chairmen to have a summary of their committee plans ready to present for the month or months ahead. Then formulate any recommendations which need to be taken to the WMB. Carefully plan your agenda so that all matters will be taken care of in an efficient and business-like manner.

Check up on your presiding practices.

The presiding officer can command the confidence and respect of her assembly by adhering to these simple rules, cheerfully, tactfully, and firmly.

"a. Call the meeting to order on time, and proceed with the usual order of business if a quorum is present.

"b. Keep the meeting in order at

all times; no motion, no appeal, and unity for all.

"c. Decide all parliamentary questions with advice from a parliamentarian whenever necessary. But remember that any decision may be appealed by two members and subjected to a majority vote of the assembly.

"d. Preside impersonally, ever referring to herself as "the chair."

"e. State each motion (or have the secretary read it) after it has been seconded, then call for discussion. After discussion relate the motion before taking a vote. Announce the results after every vote. (Especially in large meetings, it is desirable to stand up when stating the motion, putting the question, and announcing the vote, though remaining seated during discussion.)

"f. Recognize persons taking to the floor, giving precedence to those who have not previously spoken, and those on the other side of the question under discussion in making decisions or giving information. (If the chairman must speak to the motion, or if the officers or others to leave the chair, the proper procedure is to ask the vice-president or some other officer to take charge of the meeting.)

"g. Cast a vote on a pending motion only to break a tie, or to make one."

Adapted from Streamlining Parliamentary Procedure, copyright Adult Education Assoc. of the U.S.A. Used by permission.

Read Royal Service carefully the month for you will find two new additions to the magazine: one, the

"Dear Pastor" page, the other, Bible study lessons. If your pastor does not have a subscription to Royal Service, ask your WMB to give him one and introduce him to this page, addressed "Dear Pastor" each month. Read our president's article, "God's Mission Study Text-

book," page 2, and see the importance of the study of the missionary message of the Bible to our missionary task.

It is our prayer that 1964-65 will be the best year that you and the members of your WMU have had in missionary education.



Dear Circle Chairman

Since October begins a new WMU year and some of you may be serving as circle chairman for the first time, we remind you of your duties which you, no doubt, have found in the WMB Manual page 24.

The circle chairman will seek to interpret to circle members the purpose and plan of Woman's Missionary Society and will:

- Preside at circle meetings.
- Counsel with all circle officers in making plans for the circle.
- Keep members of the circle informed and united in all society plans.
- Co-operate with circle secretary in getting information for reports.
- Attend meetings of executive board, making reports on progress of the circle.
- Keep the general missionary program meetings of the society to urge circle members and encourage full attendance; see chapters I, Ann VI of WMB Aims for Advancement.

Lead the circle to realize that it is a part of the society and that all circles are working together for the cause of missions."

If your circle does not have officers, designate certain members to help with the work of the circle.

Encourage every member to subscribe to Royal Service and see that other WMB materials are used by your members. (See WMU Year Book for list and prices.)

You will also want to be aware of the two new features beginning in October Royal Service: one, "Dear Pastor" the other, Bible study lessons. The "Dear Pastor" page will keep pastors informed each month of the happenings in Woman's Missionary Union. If your society or circle does not choose to provide a definite time and place for the use of the Bible study lessons, encourage circle members to study individually the missionary message of the Bible. Perhaps they will want to order "Helps for Study of the Missionary Message of the Bible: the Pentateuch," etc. from Woman's Missionary Union, 606 No. 10th St., Birmingham, Ala. 35202, or from your nearest Baptist Book Store.

Happy new year to you!

Program Committee

To advertise each month's program begin you may use these poster suggestions:

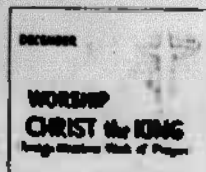
For General WMS Meetings



October
"O Worship the King"



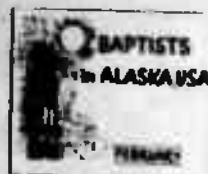
November
Korea: Ready for Religious Change



December
Week of Prayer for Foreign Missions—Theme: "Worship Christ the King"



January
Christ for the Cubans



February
Baptists in Alaska, USA



March
Week of Prayer for Home Missions—Theme: "Our Land Shall Own Thee Lord"



April
The Baptist World Alliance



May
The Book That Lives



June
Assignment: Missionary Associate



July
Harvest of Freedom in West Africa



August
Co-Laborers in Home Missions



September
Scattered Abroad in the Orient

For Circle or Second Society Meeting

First Quarter: Magnifying the Church

Purpose: To show WMS members how participation in the common prayer life of the church through prayer and giving is an act of worship.

October—Worship and the Missionary Task
November—Worship Through Intercessory Prayer
December—Worship Through Giving

Second Quarter: Confronting Moral Issues

Purpose: To lead women to assume personal responsibility for the application of Christian principles to moral issues in their community.

January—Identifying the Issues
February—Applying Christian Principles
March—Assessing Personal Responsibility

Third Quarter: The Home in Missionary Education

Fourth Quarter: The Cooperative Program and Mission Offerings

Purpose: To help women use their homes as a center of missionary influence, beginning in the lives of family members and extending to all the world.

April—The Home Building Missionary Concepts
May—The Home Expressing Missionary Concern
June—The Home Relating to World Missions

First Quarter: The Cooperative Program and Mission Offerings

Purpose: To present Bible principles of the stewardship of possessions as they relate to tithes and offerings and to show that it is God who is to be praised for the increase in his kingdom.

July—The Tithe: Minimum Requirement
August—The Offering: Maximum Response
September—The Result: God's Increase

Promotional Features AT YOUR MEETING

GENERAL •

Since the October program is a preview of plans for 1984-85 and allows for the interpretation and promotion of society plans for the new year, no other promotional features are suggested for the general meeting this month.

that come into the church. (2) *men* and *women* a definite amount of money for the Cooperative Program. (3) *men* churches use a double envelope which allows church members to place as much as their gifts in the support of local causes and in the other side their gifts in missions or the Cooperative Program.

CIRCLE •

Understanding the Cooperative Program

Do the members of your circle understand the Cooperative Program? Do they realize that it is Southern Baptists' plan for financing the worldwide mission effort of our denomination?

To help circle members understand the Cooperative Program have four members prepared to answer the following questions:

Q. What does the Cooperative Program do?

A. It helps us go into all the world and preach the gospel for it provides financial support for mission work directed by state mission boards, the Home Mission Board, the Foreign Mission Board, and other Convention-wide agencies and commissions.

Q. How do churches give through the Cooperative Program?

A. (1) Some churches give a certain per cent of all offerings

Q. Who decides how the Cooperative Program dollar is divided?

A. In each state there is a state mission board made up of representatives of different churches. This group recommends to the state convention the amount to be used for state causes and the amount to be used for SBC causes. The money which supports SBC causes is sent to the Executive Committee of the Southern Baptist Convention for distribution. The Executive Committee recommends to the Convention the amounts to be used for the support of the work of the Home Mission Board, the Foreign Mission Board, the evangelism commission, and other phases of work supported through the Cooperative Program.

Q. How much does our church give through the Cooperative Program?

A. (Secure this information from your pastor, church treasurer, or the person responsible for forwarding Cooperative Program funds to your state executive secretary.)

Preview Program for November General Meeting

Use the cover of November Royal Service to arouse interest in the November program topic, "Korea Ready for Religious Change."

Show the lovely Korean dress on Royal Service cover with its short, close-fitting jacket worn over the flowing skirt. This is the traditional dress for the women of Korea. The men of Korea wear a loose, white robe and wide trousers. The following statements may also be used to preview the program:

"Korea is ready for religious change for there is disillusionment

with and forsaking of the old religions and the traditions in a land where 80 per cent of the young men in uniform have no religious preference. This tremendous spiritual vacuum will be filled by something... materialism, communism, or Christ. Korea's primary religions are Shamanism (type of Animism), Buddhism, Confucianism, and Christianity. Korea has a population of almost 30 million and more than half the people are under twenty."

SPICING YOUR PROGRAM

General • The purpose of the October program is to preview WMU plans for the coming year—not only plans in general, but the plans of your WMU in particular. Planning for this program should be a joint effort between the president and the program committee.

You might want to consider using the panel technique for presenting

the program. Put the book suggested in the program in the center front of the meeting room, then let the officers who appear on program sit at tables in the sides. At the appropriate time the officers and chairmen could give their parts on program as the president calls on them.

Current COMMENTS

How to Use Forecaster

Forecaster is a planning tool for use by WMU leaders. To help improve your skill let's begin with an explanation of the contents of Forecaster and a look at how to use it. Forecaster contains four types of information:

(1) "Dear President" and "Dear Circle Chairman" are open letters to the WMU president and circle chairman. Monthly they contain information about WMU and denominational emphasis, leadership techniques, and help with the agenda for general and circle meetings.

A familiarity with Forecaster contents will prepare presidents and circle chairmen to counsel with other WMU leaders about the use of the plans which are suggested.

(4) "Boxing Your Program" is a program planning aid for general and circle programs. It adds a plus to the program plans in Royal Service, with suggestions of supplementary helps and alternate presentation ideas.



Every teacher will want a copy of the *Adult Teacher's Guide* by Emily Larnedell Weatherston. \$2. Order from your nearest Book Store.

1964 Leader's Mission Study
Packet on Frontiers of Advance
Map—Southern Baptist Mission
Around the World

Read
FORECASTER
Regularly

Prepared by Mrs. Roswell E. Owens

Prayer by Mr. Williams Helen McCallough.
Chorus - Hosanna, etc. D. E. Elliott M. N. Alexander.
Song - "Nightingale" Thailand. Mrs. R. N. Brown.
Prayer - Mrs. R. N. Brown. Psalm 137.
Song - "Nightingale" C. L. Trumble, Chorus.
Prayer - T. K. McCallough. Laurence Kansas led
the singing of "Columbus" W.M.F. annual meeting.

Pug for Mr. Jones, Mrs. H. D. Duke, Tem-
 mers, Chile. Mr. and Mrs. S. F. Loughtham,
 Jr. Saigon, Vietnam. Mr. D. L. Orr, Cali-
 fornia. Mr. and Mrs. T. N. Johnson, China.
 Mrs. Gil Alade, Tex. ret. Frederick Granger,
 Nubia, Ala. CD Mrs. Truman Granger,
 Lumbia, La. Fr. Mr. Mrs. Gilbert Oakley,
 Espanda, N.M. Mr. Francisco Plattiero,
 New Raton, Va. Sp. Mr.

1 SATURDAY Near the end of the comm-
mencement is charity and of a pure heart

Also listed on their business address is DIRECTORY OF MISSIONARY PERSONNEL, from Foreign Missions, P O Box 4997, Birmingham, Virginia 22506 and at HOME MISSIONS.

and of a good conscience, and of faith unfeigned 1 Tim. 1:3 (read vs. 1-11).

Pakistan is in a transition period. The older generation clings to the caste system. It is opposed by many of the more educated young people. New customs skip a thousand years in one generation. "Change is being reflected within our Christian community," reports Mrs. J. Franklin Baugh, Jr., of Faridpur, East Pakistan.

"Having failed so far to bring two groups of Christians together I started in my home a weekly meeting for refugees. They were so tearfully grateful it was embarrassing. Now several members of the church have gained a new understanding, and have asked the church to reconsider its stand in refusing the refugee membership! Please pray that we all may be able to love those who seem unlovely."

Pray for Mrs. Baugh: W. L. Jester, Ogbomoso, Nigeria, ed.; Keni Faris, Cubero, N.M., Ind. ex.; Claribel Jeffers, Tex., ret.

SUNDAY OCTOBER 4

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil Eph. 6:11 (read Eph. 6).

Appointees for summer mission work had just arrived at the young women's dormitory at New Orleans Seminary. Excitedly the girls opened their envelopes to see where they would be serving. Attie Mae Popwell read, "2010 Peniston Street, New Orleans!" She went up to her room and told the Lord somebody must have made a mistake. The very idea—being sent to do missionary work in the very city where she was studying to become a missionary! But that summer she found a real mission field right there at the Sellers Baptist Home and Adoption Center. After graduation Miss Popwell applied and was appointed by the Home Mission Board as a regular missionary nurse at Sellers Home in New Orleans! "These girls need somebody to love them," she says!

Pray for Miss Popwell: Francisco Platero, Boca Raton, Fla., Sp. ex. ex.; Mrs. Bertie Fair, Ridgcrest, N. C., migrant ex.; F. M. Cassidy, Va., ret.; Mrs. Aurelio Dawkins, Chilebre, Panama, Mrs. C. M. Hobson, Colombia, Mrs. J. J. Hartfield, Morelia, Mrs. J. E. Taylor, Mexico, Mrs. E. B. Trott, Aracaju, Brazil, H. A. Fox, Bangkok, Thailand, ex.; J. C. Brown, Jr., San Jose, Costa Rica, BA; Mrs. R. T. Boston, Gwelo, So. Rhodesia, R. B. Hilliard, Barcelona, Spain, ed.

BA	Baptist Association	med.	medical ex.
CB	Center Director	pub.	publication ex.
CC	Church Contribution	ret.	retired
ED	Education	BA	Baptist Association
EX	Exchange	BA	Baptist Association
FR	French	BA	Baptist Association
GWC	Good Will Center	Sp. ex.	Special Ex.
IND	Indian	Sp. ex.	Special Ex.
JA	Junior Achievement	Sp. ex.	Special Ex.
JW	Junior Work	Sp. ex.	Special Ex.
MA	Missionary Association	Sp. ex.	Special Ex.
MC	Mission Center	Sp. ex.	Special Ex.

1 MONDAY And this I pray, that your love may abound yet more and more in knowledge and in all judgment: That ye may approve things that are excellent Phil. 1:9-11 (read Phil. 1).

Southern Baptists began work in Jordan when an independent British missionary doctor offered to transfer his hospital to the Foreign Mission Board. In 1963 the Qilbat Mission Hospital of Ajloun became the responsibility of Southern Baptists. An outpatient clinic and a nursing school had been operated in connection with the hospital program. There were also two primary schools and the possibility of continuing religious services in surrounding villages. Through these avenues of healing, learning and preaching, Southern Baptists began the witness for Christ. Pray for this work.

Pray for Marine Landing, Ajloun, Jordan: RN, D. E. Kendall, Broken Hill, No. Rhodesia; Mrs. G. D. Herrington, Singapore, Malaysia; B. W. Coffman, Dominican Republic; Mrs. A. A. Giannette, Campesina, Brazil; Mrs. D. R. Redman, Uruguay; Alcides Lomero, La Chorrera, Panama; Mrs. J. M. Sanchez, Havana, Cuba, ex.; Mrs. Lillian Robertson, Sellers Home, Thomas Lane, Los Angeles, Calif.; Chinese ex.; Barbara Ann Gross, Albuquerque, N.M., MC; Mrs. Clyde Hill, Hialeah, Fla., Sp. ex. ex.

2 TUESDAY Let this mind be in you which was also in Christ Jesus Phil. 2:5 (read Phil. 2).

A Nigerian Baptist studying at Oshana Baptist University was accepted for admission in Who's Who Among Students in American Universities and Colleges. He is now selected on the basis of participation and leadership, service in schools, and promise of future work. In recommending the Nigerian OBU's president, Dr. James N. S. "Mr. Vincent Amachree is a super-

star. He speaks widely, speaks with wit and imagination with felicity and clarity. In his own person he is the embodiment of the Christian gentleman." Before coming to the United States Mr. Amachree was a Baptist minister and school principal in Nigeria for several years.

Pray for Mrs. C. T. Hopkins, Ibadan, Nigeria; Mrs. W. W. Lawton, Jr., Hong Kong; Mrs. D. L. Hill, Manila, Philippines; Mrs. D. M. Lawton, Keelung, Taiwan, ex.; W. C. Newman, China, ret.; G. F. Riddell, Puerto Aranas, Chile, ed.; Edna C. Norton, Cherokee, N.C., Ind. ex.; J. F. Potter, Thommarville, N.C., Ind. ex.; Helen Stuart, Balboa, Canal Zone, Mrs. R. J. West, Sweetwater, Tex., Sp. ex. ex.

3 WEDNESDAY I press toward the mark for the prize of the high calling of God in Christ Jesus Phil. 3:14 (read Phil. 3).

Brazil's new capital, Brasilia, the fabulous "City of the Sky," mushroomed into reality in 1960 on the interior on a plateau 4,000 feet above sea level.

Baptists early recognized the significance of Brasilia. In September, 1967, the First Baptist Church of Brasilia was organized with 22 charter members as an outgrowth of services held in a wooden shack built in a pioneer construction camp. As a result of these efforts, 13 churches are at present in the Baptist Convention of the Federal District with a membership nearing 1,500. The 13 churches now have 11 missions and 20 preaching points. Serving in this area are 13 national pastors and 2 ordained missionaries, one of whom is James A. Lunsford. Pray for him and this significant witness.

Pray also for H. E. Renfroe, Niteroi, Brazil; Mrs. M. J. Ledbetter, Guatemala; Mrs. H. W. Schwemmerberg, Colombia, ex.; Marie Van Lee, Agbala, Nigeria, ed.; F. W. Johnson, Jr., Groves, Tex., Sp. ex. ex.; Mrs. L. F. Lowman, Louisville, Ky.; GWC D. J. Rollins, Ft. Yukon, Alaska, ex.

4 THURSDAY Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: think on these things Phil. 4:8 (read Phil. 4:8).

L. G. Griffin writes, "Being a member of the U.S. Peace Corps in Tanganyika, East Africa, I have the unique opportunity of seeing the work of Southern Baptist missionaries in the field. The pride of Mbeys in

the Southern Highlands region is the Southern Baptist Tuberculosis Hospital. It is the only one of its kind within a five hundred-mile radius. It is more modern and better equipped than any of the government hospitals in this area. It also has a flourishing outpatient service. One can readily see its importance to the area judging from the large number of people who place their faith in its services."

Pray for Mrs. J. E. Walker, Mbeys, Tanganyika; Mrs. J. E. Mills, Ibadan, Mrs. J. E. Toler, Jr., Eku, Nigeria; Mrs. J. F. Spann, Recife, Brazil; R. G. Duck, Barranquilla, Colombia, ex.; M. V. Gunness, Albuquerque, Mrs. Anna E. Nelson, Cuba, N.M.; Mrs. J. E. Hubbard, Pouncey, Okla., Ind. ex.

5 FRIDAY But my God shall supply all your need according to his riches in glory by Christ Jesus Phil. 4:19 (read vs. 10-23).

"I have been amazed at the great loads people carry on their heads in Mombasa, Kenya," writes Jimmie D. Huston, "everything from an open Coca Cola bottle to a hundred pounds of wood extending fully four feet in front and behind. One day I saw a woman with just such a load. Her husband, carrying nothing at all was walking beside her. Just then he reached up and took hold of the load, and I thought, 'Well, at last he is going to carry it.' But he merely straightened it, and they continued on their way as before."

When I see these people with loads on their heads I cannot help thinking of the great load of sin they carry in their hearts. We missionaries believe it is a duty and a privilege to tell them of the One who will not merely straighten the sin-load but will take it upon himself.

Pray for Mr. Norton now in Mbeys, Uganda; Mrs. F. D. Stull, Lima, Peru; Mrs. J. B. Matthews, Buenos Aires, Argentina, ex.; Dorothy Latham, Manaus, Brazil, ed.; W. L. Blake, Kansas City, Mo., TM.

6 SATURDAY This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief 1 Tim. 1:15 (read 1 Tim. 1:12-17, 2:1-7).

"It was a great day," was the reaction of Franklin and Margaret Mitchell, missionary parents in Temuco, Chile. "Like all great days, it was characterized by strong and conflicting feelings. We remember it as a day of achievement and joy, yet one of sadness

which at the head of all protesters and power Col 210 (read Col 21). Although we arrived 430 points after Columbus, we can readily see why he was so inspired by the beauty of this island that

land
Southern Baptist missionaries go to En-
route as (German) workers to take their places
needed and desired. They also serve Ameri-
can communities that have grown up lat-
English-tongued Baptist churches have been
organized in Germany, France and Spain
along with M. Krumm serves as the pastor
of the Grace Baptist Church in Heidelberg.
West Germany.
Fung for Mr. Krumm Mrs. C. Sherry
Japan. C. Robinson Jr., South Calif., Mi-
sion, rev. Mrs. A. G. Ramsey, Jr. Mrs. M. A. M
N. V. W. Chambers, Jr. Mrs. B. A. M
Boskovic M. Mender, Calif., Sp. m. ev.

Europe needs the Soviet today. The anti-Communism of Europe's Christian heritage does not rule out her present admiration of the Soviet. Every generation must be average.

who is the beginning
the firstborn from the dead, that in all things
he might have the pre-eminence Col. 1:18
(read Col. 1)

SUNDAY
OCTOBER 11

Preg. por Mr. Mitchell, D. C. Canby, Tenn.
 — Chaves, J. L. Moore, Nebraska, Mexico, Mex-
 D. B. Rego, Chihuahua, Mex. T. E. Deuchler, Jr.,
 Kansas ex. G. H. Hoyle, Tokyo, Mex. ex. M.
 Gammel, Guatemala, Japan, ex. Mr. E. M.
 Alvarez, Hottelungen, Tex. Sp. ex. ex. Fern-
 ando Rivera, Bogotania, Mex. Enriquez Val-
 quez, Pinar del Rio, Cuba ex.

[illegible]

due to temporary suspensions it was the day that we sent our eldest daughter Margaret, on her first trip alone, to enter college there in the United States, six thousand miles from me.

Mary Elizabeth Peck, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520,

and Col. J. L. (read Col. J. L.)

IS TUESDAY if the light has shown with
 CHINESE boats coming through water and
 making Chinese sounds on the right hand of

Mrs N W Mobley Owner of Mrs Edmund
Dorchester, Jr Los Angeles Calif Resident of
Mrs Richard Humeck Montgomery Ala.
Care of Mary C Post Box 10000

Spanish version of *The English Patient* has been sent over some months into the past. Shortly afterwards the largest edition in the region offered to give library members to the public. The book was published by the publisher's name, *W. W. Norton*, and the title was *The English Patient*. The book was published by the publisher's name, *W. W. Norton*, and the title was *The English Patient*.

captioned city, Anne D'Amico, a 27-year-old woman, is the only woman among a group of 100 who were arrested in the West Valley of New York last week. The population of more than 55,000. Though we do not have a breakdown of arrests by race, we do believe that the vast majority were black. Several reports suggest that the police are looking for more opportunities in this area.

he called it the "Secret Land" under the
 with the Howard L. Hughes Foundation. It
 where they were.

[illegible]

The first of these is the fact that the
 world is not a homogeneous whole. It is
 made up of many different peoples,
 each with its own customs, beliefs,
 and ways of life. This diversity is
 one of the great strengths of the
 human race, but it also presents
 challenges. We must learn to live
 together in peace and harmony,
 despite our differences.

There are two small dams on the north side of the river, one at the mouth of the river and one at the mouth of the river.

THE UNIVERSITY OF CHICAGO PRESS

[illegible]

—That's just what we need in the present time, and I am sure that you will be glad to help us in this way. I am sure that you will be glad to help us in this way. I am sure that you will be glad to help us in this way.

[illegible]

From the Londoners Mrs. S. M. Adams,
Robert V. Adams, Mrs. S. C. Parker, William
Adams & O. Schaefer, Robert Phillips and
Mrs. J. D. Carter, Mrs. L. M. Brock &
Grand. Mrs. L. E. Loford, Mrs. E.

[illegible]

It was a very good day and we had a very good time. The weather was perfect and the food was excellent. We had a very good time and we were all very happy.

Mrs. Margaret Vaiden Horton Cobb

[illegible]

"We find that many people in the laboring class, written down by Compulsory education and laws, are easily mesmerized and carried off by their leaders who have no other aim than to lead them to ruin, but the good come to realize that it is time we had some one to take up his pen and write a new constitution for the Laboring Class." *Laboria*

"There is a man coming to me to give up his pen," writes John M. Carpenter from Green-ville, Georgia.

important features, surrounding them with
a roadway that we started not even an afternoon
with have no hope? Then 4-12 (read)

Pera, R. E. Shelton, Conchillos, Uruguay, 1912.
Z. D. Booc, Nankha, Nigeria, ed.; Mrs. Imela
Veldria, San Antonio, Tex., Sp. ap. cv.

SUNDAY OCTOBER 11

But let us, who are of
the day, be sober, put-
ting on the breastplate
of faith and love; and for an helmet, the
hope of salvation! Then 5:8 (read 1 Thes.
5:1).

"Christian workers in the Near East to-
day are not mystified when they do not see
Muslims and Jews coming in great numbers
to embrace the Christian faith," writes
Dwight L. Baker, missionary in Israel.
"Church historians tell us that in launching
the Crusades, church officials were motivated
more by political than by religious motives.
Instead of coming with 'the sword of the
Spirit,' armies from Christian countries
marched with the sword of steel. Their
crusade against the Muslims is almost with-
out parallel. Since then, no great effort
worthy of the name of our Lord has been
put forth by the Christian world to prevent
the true Saviour, whom only conquests are
made by love."

Pray for Eunice M. Fenderson, Israel, ret.;
Mrs. J. A. Terborgh, Kaduna, Nigeria. Re-
becca Fenderson, Fukuoka, Japan, Mrs. Regino
Perez, Las Villas, Cuba, cv.; H. S. Merdin,
Bender, B.C., Negro cv.; Mrs. Carter Bearden,
Ga., deaf cv.

19 MONDAY When he shall come to be
glorified in his saints, and to be admired in
all them that believe (because our testimony
among you was believed) in that day 2 Thes.
1:10 (read 2 Thes. 1).

R. Henry Wolf invites us to accompany
him on one of his missionary trips in Mexico.
provided we are willing to obey the Lord's
admonition, "Take whatsoever city ye enter,
and they receive you, eat such things as are
set before you" (Luke 10:8).

"I am on my way," he says, "to visit a
mission which is a day's journey away by
horseback. It will be an interesting trip. I
will bath in the river, sleep under thatched
roofs, eat iguanas (large lizards), and war-
ship with men who take their guests to
church. Many have trudged two hours in
order to hear the gospel. If you come along
with me please remember never to say we
do things better in the States."

Pray for Mr. Wolf, J. L. Hunter, E. Africa,
cv.; R. W. Fuller, Jardine Lookout, Hong
Kong, ed.; Mrs. W. S. Sherrard, Brazil, ret.

R. A. Hernandez, Tuc., Sp. ap. cv.; Mrs. Raul
W. Scarlett, Cristobal, Panama, cv.; S. B.
Warren, Lorain, Ohio, Ind. cv. Open
WNU annual meeting, Madras, 19-20.

20 TUESDAY Therefore, brethren, stand
fast, and hold the traditions which ye have
been taught, whether by word, or our epistle
2 Thes. 2:15 (read 2 Thes. 2).

Do you read each month *Howe Mission*,
the magazine published by our Home Mis-
sion Board?

Often you will find there the pictures of
new missionaries appointed for work in our
country. Make these young people the object
of your intercessory prayer. They face dis-
couragement and challenges as they begin
their work.

Pray for Mamie Nell Basher, New Orleans,
La., GWC; J. R. Seltzer, New Orleans, La.,
JW and JR; Leola Dutton, Nigeria, RN, W
L. Cooper, Buenos Aires, Argentina, ed. Mrs.
L. C. Bell, Rio de Janeiro, Mrs. J. L. Nam,
Montevideo, Mrs. L. G. Novato, Compagnie, Bra-
zil, Mrs. J. C. Calhoun, Jr., Singapore, Malay-
sia, S. J. Thorpe, Kowloon, Hong Kong, cv.
D. L. Knight, China-Manchuria-Nippon, ret.

21 WEDNESDAY But ye, brethren, be not
weary in well-doing 2 Thes. 3:13 (read 2
Thes. 3).

A well-educated Muslim recently visited
the Baptist reading room in Dorra, Red
Pakistan, and requested a conference with a
Southern Baptist. He told of his educational
and religious experiences while in American
Church services and Baptist Student Union
campus activities had so impressed him that
he now expressed a desire to assist the mis-
sionaries in establishing a church of that
type in Dorra! Mrs. Charles A. Bacher, Mis-
sionary, "The Lord is ever using college stu-
dents and other Christians in all parts of the
world to influence others for his glory."

Pray for Mrs. Bacher, W. L. Madral, Hol-
land, ND; Annie Weaver, Buppore, South
Mrs. W. P. Malone, Jr., Hongkong, Argentina
J. E. Sullivan, Madras, Nigeria, Mrs. E. E.
Brown, Sr., Naiton, Bahamas, cv.; Mrs. E.
A. Brown, Jr., Naiton, Bahamas, cv.; Mrs. E.
Bachman, Ga., ret.; Eunice Hamilton, Cal-
ifornia, Tuc., GWC; Ruby Miller, Tuc.,
Pa., Maria Valdez, Havana, Cuba, cv.

22 THURSDAY This is a faithful say-
ing, and worthy of all acceptance, that Christ

One, Two, Three!

by
Mrs. William W. Graves,
missionary to Argentina

Retold by
Mrs. Kenneth Owens

All week the missionary in Argentina had been
preaching. An old Ukrainian man was visibly struggling
to find the Lord as Saviour even though he could not
understand Spanish very well.

The missionary, called away from the room where he
and the man were sitting, left his sermon notes for the
night on a table where the old man picked them up and
read his full outline—in three parts.

The missionary heard the old man shout, "This is it—
one, two, three—one, two, three." His radiant face re-
vealed his joy in the Saviour.

And come into the world to save sinners:
of whom I am chief 1 Tim. 2:15 (read 1 Tim.
2).

There is no peril like being born without a
threshold of ever hearing the gospel. If
one has heard and rejected the gospel, his
life is his own choosing. But for him who
has never heard, Southern Baptists must
share the responsibility for his eternal lost-
ness. The ranks of the spiritually ignorant
are swelling each day. Although the number
of Christians in the largest in history, the
unreached millions are numerically run-
ning far beyond this by comparison. With
over 2,000,000,000 people almost one billion
yet work, and with only one-fourth of that
number being won to Christ, we must face
the startling possibility of an almost totally
unreached world within another genera-
tion. Pray that we in the homeland will
enter the emergency of our days.

Pray for Mrs. T. J. Kennedy, Santa, Nigeria,
Mrs. W. A. Scholtes, Mahat, Mrs. E. C.
Brown, Philippines, Mrs. E. D. Sebastian,
Rio Cuarto, Argentina, L. G. Novato, Com-
pagnie, Mrs. V. O. Vernon, Brazil, Mrs. J. H.
Faul, Dorra, E. Pakistan, H. R. Tatum, Kothu,
Naiton, cv.; G. R. Wilson, Jr., Kowloon,
Hong Kong, Mrs. Anne S. Harpport, Buenos
Aires, Argentina, ed.; Ray Lord, Manila,
Philippines, MA, Mrs. Raul Freyre, Las Villas,
Cuba, cv. Mrs. Ollinger, Tucson, Ariz., Chi-
cago, cv.

23 FRIDAY I exhort therefore, that, first
of all, supplications, prayers, intercessions,
and giving of thanks, be made for all men
1 Tim. 2:1 (read 1 Tim. 2).

Many elephant tusks are harvested each
year in Tanganyika. They are sold at auction,
and the ivory is put to many uses. Even the

"rattan (vray," which gave its original owner
the toothache, is carved into various curios
and jewelry.

But there is another harvest in this vast
country that is far more significant. It is the
harvest of those won to Christ from a popu-
lation of over nine and a half million. Tan-
ganyika is yet an unchristian as she is poor
and pagan.

Southern Baptists launched a spiritual
harvest late in 1906 in this country of such
great need. God chooses to use his children
to bear the gospel message, and the Holy
Spirit does his work of conviction and brings
in the living harvest for a glorious harvest.

G. Webster Carroll testifies to the fact
that "to see the face of a pagan or Muslim
African light up with the glow of new life in
Christ far exceeds any earthly joy."

Pray for Mr. Carroll, Jinja, Uganda, W.
H. Congdon, Oshagha, Nigeria, Mrs. S. R.
Lawton, Italy, Barto Lee Kendrick, Paha-
lun, Hawaii, Mrs. H. L. Stevens, Tereva,
Mexico, cv.; Josephine Harris, Nito, Hawaii,
SW, R. E. Perkin, Indonesia, ed.; Mrs. R. M.
Wright, Pusan, Korea, RN, D. S. McDowell,
Paraguay, MD; Mrs. Eliza Delgado, Calif.,
ret.; Mrs. C. J. Kruze, Naiton, La., Pr. cv.;
Alejandro de Paz Valdez, Panama, Sp. ap. cv.

24 SATURDAY But refuse profane and old
words' fables, and approve thyself rather
unto gentlemen 1 Tim. 4:7 (read 1 Tim. 4:6-
10, 6:4-12, 10).

"It seems that Jewish-Arab relations in
the Middle East are as tense as they have
ever been," writes James W. Smith, South-
ern Baptist representative in Mezereth, Israel.
"It takes much patience and a firm stand
for neutrality in the business of being good-
neighbors between Arabs and Jews. We are

just beginning to see results of the positive Christian witness borne by our fellow missionaries five, ten, and twenty-five years ago."

Pray for Mrs. Smith, C. W. Dickinson, Recife, Brazil; T. S. Green, Paraguay; W. S. Phillips, Nairobi, Kenya; L. R. Morphis, Germany; M. A. C. W. Wigan, Pusan, Korea; SA: Jean Collins, Tongass, Alaska; Mr. and Mrs. W. R. Johnson, China-Indonesia; Adèle E. Cox, Chiao-Toku, S. W. Orrick, Uruguay; rev. Mrs. L. R. Brothers, Ibadan, Nigeria; ed. Mrs. Andrew Garcia, Mrs. Luciana Marquez, Havana, Cuba; ed. Mrs. Moises Gonzalez, Cuba; rev. Michael Noronjo, El Prado, N.M., Ind. ex.

SUNDAY OCTOBER 25

These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim. 3:14-15 (read 1 Tim. 3).

"Baptists have brought their message to the remotest city in the world," says missionary field evangelist John A. Parker. Chinese Baptists opened a chapel in Peking, Arman on the Strait of Magellan in February, 1962. More than 125 persons crowded the chapel for the dedication service in this Antarctic city of 67,000. Pray for this work.

Pray for Mr. Parker, Santiago, Chile; Mrs. V. W. Chambers, Jr., Mexico; Mrs. D. C. Coker, Temale, Ghana; ed. Margaret J. Pembroke, Teresina, Brazil; ed. L. F. Lawson, Louisville, Ky.; GWC; Mrs. P. H. Pierson, Tex., ret.

15 MONDAY Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12 (read 1 Tim. 4:1).

"Many people have suffered from lack of food because of a drought in this section of Mexico," reports Ervin S. Mowry, Southern Baptist missionary in Terecua. "My wife Ruth prepared a couple chicken dish for a hard-hit family we had been trying to help. Their little boy ran up to the car and, on discovering the dish of chicken and other food exclaimed with childish delight, 'You mean all this is for us?'"

"At times I wonder whether Southern Baptists who have such ready access to the gospel become so accustomed to hearing it that we do not see its power for abundant living."

Pray for Mr. Mowry, W. C. Green, Tokyo, Japan; ed. J. O. Goodwin, Jr., Kansas, Korea; SA: S. P. Dasher, Miami, Fla.; Mrs. J. L. Bice, Brazil; rev. J. A. Cannon, Louisville, Ky.; ed. ed. Avroli, Children, Panama; ed. J. W. Hering, Tex. Language Institute, Colorado WMT meeting, Denver, 25-27.

22 TUESDAY But godliness with contentment is great gain. 1 Tim. 6:6 (read 1 Tim. 6:1-12).

"We must have more contentment in the least three parts of our work will show that and fail to progress as we feel the Lord is leading," is the appeal of Ted E. Savage, Mafikara, Northern Rhodesia.

"Southern Baptist stewardship is not more of your money that we need first. Most of all we need you have telling 'Yikes'! Yes Yikes and men and much prayer are what we must have to capture this continent in submission, where men have had their guts washed away and are searching for something in which to place their faith. Will they find Christ? Only you can answer this question as you practice stewardship of his money, and love."

Pray for Mrs. Senago, Evelyn Stone, Ghana; Mrs. E. T. Tipton, Mombasa, Tanganyika; W. P. Malone, Jr., Maricao, Argentina; L. E. Loford, Pinar, Peru; ed. Oliver Allen, Bangkok, Thailand; ed. O. I. Gilliland, Jr., Indonesia; MD: Mrs. Edith Smith, Lafayette, La.; Pe. ex.: Valera Sherrill, Alaska; ed. Josephine Strickland, Wash. D.C., GWC.

28 WEDNESDAY Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Tim. 6:12 (read 1 Tim. 6:11-21).

The modest, well-equipped Baptist Hospital in Amman, in the capital city of Jordan, was opened in 1958. Its budget has broken down many prejudices about evangelism. There is no secret as to the purpose of the hospital. Every person passes through its entrance in gratitude for the gospel message. There are free medical and Scripture passages on the walls. Daily devotionals are broadcast on the radio. The hospital is a part of the church's outreach to the community. The hospital is a part of the church's outreach to the community. The hospital is a part of the church's outreach to the community.

Pray for Mr. Mowry, W. C. Green, Tokyo, Japan; ed. J. O. Goodwin, Jr., Kansas, Korea; SA: S. P. Dasher, Miami, Fla.; Mrs. J. L. Bice, Brazil; rev. J. A. Cannon, Louisville, Ky.; ed. ed. Avroli, Children, Panama; ed. J. W. Hering, Tex. Language Institute, Colorado WMT meeting, Denver, 25-27.

Pray for Mrs. Senago, Evelyn Stone, Ghana; Mrs. E. T. Tipton, Mombasa, Tanganyika; W. P. Malone, Jr., Maricao, Argentina; L. E. Loford, Pinar, Peru; ed. Oliver Allen, Bangkok, Thailand; ed. O. I. Gilliland, Jr., Indonesia; MD: Mrs. Edith Smith, Lafayette, La.; Pe. ex.: Valera Sherrill, Alaska; ed. Josephine Strickland, Wash. D.C., GWC.

29 THURSDAY For the which cause I also suffer these things, nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1:12 (read 2 Tim. 1).

When the Ghana Baptist Seminary in Ashaba, near Kumasi, began a new semester in September, the roll read like a page from the Bible. Abraham, Isaac, Joseph, Noah, Moses, Samuel, Elisha, and John. The young men came from four tribal groups, but their classes in the four-year course leading to a certificate in theology are taught in English. The seminary began as a two-year pastors' school in 1955. It moved to its new campus in 1961. The ordained national Baptist ministers in Ghana are primarily products of this seminary. Pray for three national Baptist pastors on the field.

Pray for Mrs. H. L. Smith, Kansas, Ghana; D. L. Miller, Garanhuns, Brazil; R. R. Campbell, Terecua, ex.: Josephine Ward, Taipei, Taiwan; J. D. Cove, Buenos Aires, Argentina; ed. Martha Thomas Ellis, Dallas, Tex. ex. ex. WMT ex.

30 FRIDAY Trust therefore endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2:3 (read 2 Tim. 2:1-14).

There is much to be seen in Spain. Today thousands of tourists roam the country and see the wonders of a Spain that very few have ever seen and, indeed, never knew. It is the Spain of the evangelical Christian. Southern Baptists entered the country in 1961. They have worked side by side with fervent Spanish Baptists.

The national Women's Missionary Union is working for the advancement of the kingdom of God in Spain. They have established the establishment of a home for the aged, the introduction into the churches of new study courses, and regular weeks of prayer and offering for home and foreign

missions. Young people's organizations are in almost every church. Many boys and girls have found Christ as Saviors through these groups and are growing into an understanding of their responsibilities in the church. The WMT also publishes a monthly magazine with programs and helpful articles which bring light into many darkened homes. Mrs. Russell B. Hilliard is one of those who serves in Barcelona, Spain.

Pray for Mrs. Hilliard, Mrs. J. O. Teel, Jr., Buenos Aires, Argentina; J. T. Norman, Manizales, Colombia; Margaret Fairburn, Monrovia, Liberia; F. L. Lewis, Semarang, Indonesia; ed. Rebekah Lambert, Pusan, Korea; ed. Mrs. J. W. H. Richardson, Jr., Nigeria; MD: Hannah Plowden, China-Hawaii; J. W. McGowan, Chile-Pub. House; J. W. Gardner, Tex.; rev. Joaquin Jose Rodriguez, Havana, Cuba; ex.

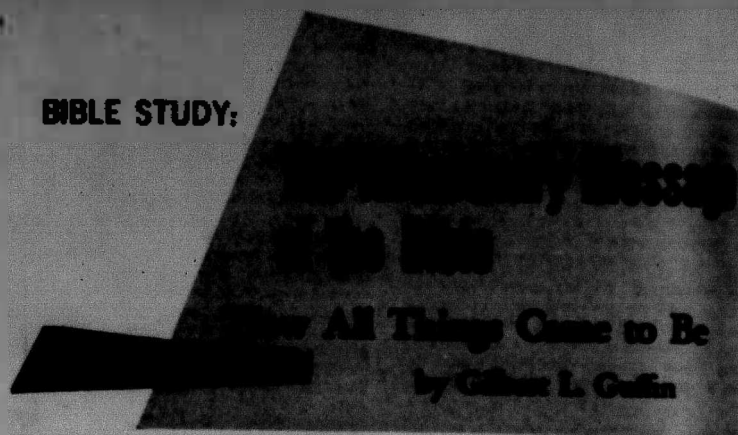
31 SATURDAY Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 Tim. 6:17 (read 1 Tim. 6:9-12, 17-19).

In 1959 Southern Baptists' first fraternal representative went to Portugal. They found many limitations that thwart rapid progress in Baptist life. There are publications must be censored before they can be distributed. Baptists have no primary or secondary schools in the country. All schools are required to have religious instruction. The official religion of the State is Roman Catholicism. For a child from an evangelical home, this creates great difficulties. It is impossible to secure radio or television time for Baptist churches. Building permits are very rarely granted for construction of church buildings. All open-air meetings are prohibited. Baptists have no theological school yet. The economic situation of the average national Christian greatly limits the possibility of advancing the work from a financial standpoint.

In spite of handicaps and restrictions, Baptist work has been firmly established in Portugal. No limitation is placed on personal evangelism. Pray that Baptists there may grow that lead for Christ.

Pray for Mrs. G. C. Tennison, Caracacas, Portugal; Sophia Nichols, Mrs. A. Ben Oliver, Rio de Janeiro, Mrs. S. S. Sloper, Brazil; J. D. Johnston, Keffi, Nigeria; Mrs. C. L. Miller, Cebu, Philippines; Anita Coleman, Tokyo, Japan; ed. S. L. Nichols, Semarang, Indonesia; ed. Mrs. W. J. Webb, Maricao-Guadalupe-Venezuela, ret.; Hubert Kelly, Memphis, Tenn. RM.

BIBLE STUDY:



Read Genesis 1:1-2:24 and John 1:1-9; Colossians 1:15-17; Hebrews 1:1-3, 2:14

The Source of Creation

That Genesis is one of the most influential books ever to be written can hardly be denied. It has been called a "Literary Masterpiece," and so it is. But it is far more. It is a treasure of deepest meaning for both the Jew and the Christian. Had it never appeared, the whole of Hebrew and Christian history, so far as the least, would have been altered. Whatever noteworthy may be said about the book, it is a sublime treatise and its worth is incalculable. Almost every New Testament doctrine has its foundation in the facts set forth in this first book of the Bible.

Why was Genesis written? When? By whom? The first question is by far the most important. It has been well said that

For the gift of tongues, light on words and phrases, and methods of study under the booklets "Helps for Study of the Message of the Bible: the Pentateuch," etc., from Baptist Book Store and Western's Ministry Center, 600 So. 24th St., Birmingham, Ala. 35205.

the purpose of the first pages of the Bible is "to show what it means for me and the life that God is there at the beginning and at the end." Genesis, in other words, answers the question as to how all things, and especially how man, came to be. It declares categorically, "In the beginning God created the heavens and the earth" (1:1). No attempt is made to prove that God exists. His being was taken as self-evident. To raise a question about the fact was unthinkable. The assumption is made that there was never a time when God did not exist. (Compare the text here with John 1:1-9)

This verse affirms, moreover, that God created the "heavens" as well as the earth. The King James Version of the Bible has "the heaven and the earth" but it is literally "the heavens and the earth." It is the eternal home of the redeemed, not just a place for "the heavens," but the dwelling is the heavenly bodies. The word "heavens" could easily be substituted for "the heavens," for all the heavenly

and all that beyond the earth are included in the word "heavens." The whole creation is made manifest by "the heaven and the earth."

Genesis was written to affirm that the world and the universe as a whole, and everything in them, exist because God created them. Many of the greatest scientists of past and present are witnesses that scientific knowledge, rather than undermining the conception of the Divine Mind back of creation, has rather made necessary the acceptance of the view expressed in Genesis 1:1, or has at least left room for its acceptance. Some have been driven to hold they have acknowledged, by their question that no other explanation is adequate for the myriad and mysterious, unidirectly, nature of the universe but that an infinite intelligence was back of it. Indeed, an increase study of natural life reveals that there is evidently a mysterious intelligence which guides nature in its behavior. No other explanation satisfies.

When was Genesis written and by whom? Though scholars find this question difficult to answer, tradition has attributed the writing of the book to Moses. If Moses did write the book, he may have used some material already in existence. More important, however, than determining exactly the man or men who penned the book, is the need to recognize that God inspired its writing, and has preserved its message for the race. The conclusion of this book as a

part of the Bible is evidence that a conviction developed long centuries ago among the Jews that God had given Genesis to man as a part of his inspired Word. This conviction still persists generally among both Jews and Christians.

The value of Genesis is to build faith, to help men know themselves and their deepest needs, and to lead them to see that the Creator is concerned for his creation and especially wants to bring sinful men to deliverance from sin and into fellowship with himself. The emphasis of the book is upon doctrine and upon great theological concepts. Though it contains some of the most important records of the race, Genesis is not written primarily as history. Nor does it possess scientific data, though, rightly understood, it does not conflict with established scientific knowledge. We value the book for what it really is, a great, vital theological treatise and an authoritative revelation of the source from whom all things came.

The Stages of Creation

Genesis not only unfolds the truth that creation came from God, but it also outlines the process or stages of creation. A careful review of the developments of each "day" in the creation period (see Gen. 1:3-27) will reveal the orderly process by which everything was brought into being from the simplest to the highest form of life.



Gilbert Lee Guffin, our Bible study writer for this year is a clergyman, educator, a former pastor and college and seminary president. He presently is dean of religion at Howard College, Birmingham. Dr. Guffin has served on the Executive Board of both the New Jersey and Alabama Baptist Conventions; also as a member of the Board of Directors of the Birmingham Sunday School Council and the Alabama Temperance Alliance. He has been a member of the Committee on Boards and the Committee to Study Theological Education of the Southern Baptist Convention. A native of Marietta, Georgia, Dr. Guffin is a graduate of Mercer University at Macon, Georgia, and holds the B.D., Th.M., and Th.D. degrees from the Eastern Baptist Theological Seminary.

The term "created" in verse 1 is used only of God's creative work and indicates the causing of something to come into being out of "nothing" or nothingness. The order of the appearance of different stages of creation as revealed in the first chapter has led to the observation that the writer of Genesis must have known something about basic science.

Though many believe only a twenty-four hour period is meant by the term "day," some think that the term "day," used in the story of creation, may indicate a period of time longer than the twenty-four hours measured by the revolving of the earth about the sun. These point out that "day" is used in the Bible often to indicate a long period of time or a particular age.

Among the many instances, for example, where "day" obviously involves more than twenty-four hours are the following passages:

1. "... that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life (Deut. 16:3).

2. "In those days there was no king in Israel... for unto that day all their inheritance had not fallen unto them among the tribes of Israel" (Judges 10:1).

3. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13:12).

4. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

(See also Psalm 20:1; Isaiah 2:11-12; Isaiah 60:1; Jer. 18; Zech. 12:1; John 9:4.)

If "day" is used here in Genesis 1 in the sense of "day periods" or "seasons," there is no disagreement between the current views of science regarding the age of the earth and the story as unfolded in Genesis. Of course, an omnipotent God could have created the world, we believe, in a twenty-four hour day or in six ordinary days—or

even in a moment, if he had been so inclined—but he seems to have chosen instead to use a long process that may have required millions of years as measured by our calendar, for this work. Such an extended process of creation, moreover, is in keeping with the laws he seems to have "written into" the very operation of the universe. Knowledge of this method of God's work is back of the biblical statement, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8).

One other fact, some point out, may be of value in determining whether "day" in the creation story means only twenty-four hours or was used for a longer creative period. It is that although cosmic light was created on the first day, it was not until the fourth day of creation that our sun and moon were created. Of course, it is in the rotation of the earth in relation to the sun that our twenty-four hour day is measured. As our sun apparently did not exist then, the first four "days" must not have been so measured. It is to be noted, moreover, that it was not until the fourth day and the creation of the sun and moon that "signs... for seasons, and for days, and years" are mentioned. These "signs" were in a means of determining days, seasons, and years.

Whatever may have been the length of each "day" or period of divine creation, it is clear that there were stages in the process. It is even clearer, and this is the point of greatest importance, that God created man last, and made him the supreme part of his creative work.

More than this, God made man to have dominion over all the rest of his creation. All of man's efforts since then to conquer the elements about him and even to penetrate space, seem to be within the scope of God's purpose for man. Man's duty is to know all the mysteries of life and of the universe is also proper and but a part of the fulfillment of His distinctly given plan.

But above all his powers to learn and to

have dominion over the rest of creation, man's greatest honor and glory lie in the reality that he was made in the "image" of God and after his "likeness." This image, of course, does not have reference to man's physique or physical makeup, but rather to his personality, his spiritual nature, his will, and his power to make moral decisions in the divine "likeness," which man owes to his creator, rests back man's greatest glory and his gravest responsibility. This last Genesis later records with great clarity.

It is to be noted that man is the only living "thing" made in the image of God. Man is thus uniquely prepared to have fellowship with God and to respond to God.

The text states in verse 26 that God said "Let us make man." Some have felt this use of the plural pronoun "us" here, as well as the plural form in the Hebrew of the word for "God," is the first reference in the Bible to the Trinity. Others think this is the plural of majesty, as a king or ruler might use it.

In the second chapter there is a kind of wrapping up of the story of creation. The focus here is upon man himself, the place where God put him, and the actions of man in the earth. The highlight of this chapter is perhaps the story of God's making of woman and then of his creating the first marital bond and establishing of the first home. It seems proper to conclude from this account, that marriage is sacred in character and the home the most important social institution on earth. Christ, it is true, built his church, but long before he did that, he made the home.

In the creation story woman is not presented as the servant of man, but as his companion and helpmate. She is made of his very flesh and is to be loved and regarded as man loves and respects himself. "I am in the head, she is the crown. The man was first refined, but the woman was last double refined; and move further from the earth she was not made from his head

to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved" (Matthew Henry).

It is clear, moreover, from the Genesis account that the original purpose of God was for man to have only one wife and a wife only one husband. Monogamy was the plan of God. Christ affirms, from the very beginning.

The Supreme Truth of the Account of Creation

The supreme truth of the creation story in Genesis, whatever our interpretation of some of the details, is clear. It is that God created all things that exist, and is thus Sovereign over all. All creation, including man, came from His action and His will. What he created is declared to be "good," even "very good." In the New Testament we learn that this creation was wrought through Jesus Christ, the Son of God. "By him were all things created" (Col. 1:16). By him, we are also told, all things "consist," that is, subsist or hold together. He not only is the Creator and Sovereign, but he is the Sustainer and the only uniting Power in the world.

Genesis speaks to us in superlative eloquence, and by the authority of the Holy Spirit, about God, about his creation and especially about man as the supreme act of his creation.

Concerning God, Genesis declares—

God is!

God is great!

God is gracious!

God is glorious!

God is God!

God has a plan for man!

With mighty affirmation, but not with argument—unless the evidence of what God has done in creation is considered an all-sufficient argument—Genesis declares that God is, or that he exists and did exist before creation came into being.

It affirms, moreover, that God is great.

How better could this be declared than to say of God that he "spoke" the earth and all the myriad planets of the universe into being, that he clothed the earth with life and provided for its atmosphere and its seasons; and that he crowned this work with the making of man? The more one learns of the vastness of this universe and of the wonder of man himself, the more one is staggered by the conception of the greatness of God revealed in Genesis.

Genesis reveals also the graciousness or goodness of God. God made all things "good." This is only a reflection, the book seems to say, of his own nature and purpose. He provided, moreover, for the highest possible enjoyment and achievement as well as for the daily nourishment of man.

All of the above simply adds up to this: God is glorious. His glory fills the earth and the universe which he has made.

Whatever more we may make of the intention of the author of Genesis, we must discover this, that he wishes us to know God is really God, omnipotent, omniscient, benevolent, eternal, and good.

Genesis informs us that creation was not an "accident," but an act of intelligent forethought and purpose. Our world and the universe did not just "happen," nor did man come into being merely by the chance combination of certain tiny cells. The book tells us, moreover, that the natural world is not man's enemy, but may be his "garden" of delight, his cradling and challenging home, and that it will become evil to him only as he perverts its use.

The message of Genesis about man is also clear. It is that man is not a " freak " or an accident of nature, but a living " soul . " Man is not a rhymer or a meaningless mass of flesh and bones which has learned how to walk upright, but is the highest form of creation; he is not to be a frightened animal seeking security in a hostile environment, but is appointed to be master under God of all his eye can survey and he can learn to " subdue " ; he is not an orphan among the orbiting planets, but,

being made in the likeness of God, is made for fellowship with God.

All the above means that God has a glorious plan for man. Having made man only a little lower than himself and having created in him a capacity not only for great achievement but also for genuine fellowship with his creator, God asks only that man recognize his rightful sovereignty in doing this, man reaches his own highest fulfillment and accomplishment. The great paradox of history, however, is that man chose to be an " orphan " in the universe, that he gave up fellowship with God and became a wanderer, like a frightened animal, in the world that was to be his paradise. The sad story of man's perversion is to follow in the next lesson. Here in the beginning then of the supreme missionary story, God's continuing effort to bring man to the fulfillment of the divine purpose for him.

Arnold Toynbee, the world famous historian, commenting upon the completion of his great work *A Study of History*, asked " And what does the universe look like from the historian's angle of vision ? " He answered, " From this angle it looks as if everything in the universe were on the move either toward its Creator or away from Him . " When one looks at the creation story in the light of the New Testament, he is not surprised in this eminent historian's observation. On the one hand, there is revealed the truth that God is the creator and rightful sovereign of all that exists. On the other hand, there is revealed the further truth that man has been made a free moral agent and that he has the power of choice and of will. He may choose to have fellowship with God the creator or to reject it. What Toynbee sees in the history of man is only a record of the great or centuries man has actually taken.

Further study of Genesis will reveal man's earliest response to the privilege and grave responsibility of his free dom and what happened as a result of his decisions.

SOCIETY PROGRAM

Worship the King

by Mrs. Ralph Gwin

Meeting Outline

1. Call to Prayer

2. Hymns

3. Priltional Features (see Forerunner) Program

Book Reviewer (president): The subject of this program is " O Worship the King . " We give the same title to this " book of the year " with a sub-title " WMS Book of 1964-65—A Book of Things to Come . " This book is prepared for the purpose of preserving the programs and activities of our Women's Ministry for the coming year. We want our members to commit themselves now to the overall purpose of Women's Ministry Union, and determine now to share wholeheartedly in their plans. Let me read to you the first paragraph of the WMS Manual, page 1.

The end of a year provides a time of looking up, or reviewing, the events and achievements of that year. Each woman using often learns regret in things not done. Looking today at things in some way were a reminder of goals to be set, or plans to be planned, directions to be de-

termined. Good planning now can help avoid regrets later.

First, let us look at the hymn and watchword for this year (turn page). Before we sing the hymn our chorister will take two minutes to tell us something of its origin. (Refer to 1964-65 WMS Year Book for information.)

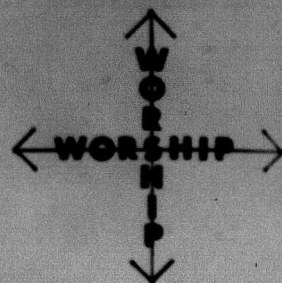
Hymn: " O Worship the King . "

Reviewers: The new watchword is taken from Psalm 97:9. Let us read it together from the power. The choice of the hymn and watchword is in keeping with the denominational jubilee emphasis on worship in 1964-65. The Southern Baptist Convention has outlined a five-year program emphasizing the nature and functions of a New Testament church. These annual emphases are: Worship, Proclamation and Witness, Education, Ministry, Evangelism and World Missions. " Worship " is the subject of devotional thoughts brought to us now by Mrs. _____.

Devotional Thoughts: It has been said that we worship, not when we realize the need for worship, but when we realize who God

Prepare for the Program: Order set of four posters on mission study, prayer, community missions, stewardship, 45c from Woman's Missionary Union, 600 North 20th Street, Birmingham, Alabama 35203, or Baptist Book Stores. Prepare a book of these posters. Cover title: "O Worship the King" with sub-title "WMS Book of 1964-65, A Look at Things to Come." Cover may be bound together with gummed or masking tape. Posters in between need not be bound to covers but turned like pages of a book. Print on inside pages: Page 1—Hymn for the Year: "O Worship the King." Watchword: "I will praise thee, O Lord, among the people: I will sing unto thee among the nations" (Psalm 57:9). Page 2—The word **WORSHIP** in bold letters at center page with same word crossing it from top down, the letter "s" being center of each. Through each word draw red line with arrow points at ends (see right). Page 3—Programs . . . appreciation for all people . . . concern for the lost . . . Page 4—Poster on prayer. Page 5—Stewardship poster. Page 6—Study poster. Page 7—Community Missions poster. Page 8—Royal Service (paste on several magazine and Forecaster covers).

Prepare for the chairman to announce immediate local plans, as well as some



long range plans.

Prepare copies of definition of worship to distribute (see "Devotional Thoughts," page 35).

Prepare strip signs with subjects of ten monthly programs (see Forecaster).

Prepare replicas of four mission books (see "Mission Study Chairman," page 39). Prepare to display complete set of Arms books, Year Book and Manual.

Prepare by having a world map displayed.

Prepare setting for program with book of posters on easel at one side, a mounted world map on opposite side. The president should be the book reviewer, and will turn pages of book while other speakers stand beside map.

us. Let us first define worship. Look at the card which was given to you at the door. "To worship is to experience an awareness of God, to recognize his holiness and majesty, and to respond in loving obedience to his leadership." (Turn page of book.)

This definition of worship points in three directions. It points up to God. The one who worships experiences an awareness of God. It points down to self. The one who worships responds to this awareness of God. It points out in service to others. The one who worships responds to awareness of God in loving obedience, de-

siring to follow his leadership. This response is expressed in serving God by serving others, for the response is not complete until one serves. Obedience to God's leadership encompasses the church, the community, the nation, the world. Those who worship in truth will sing with the Psalmist, "I will praise thee, O Lord, among the people: I will sing unto thee among the nations."

Along with all denominational agencies in 1964-65, Woman's Missionary Union will emphasize the theme of worship, turning the theme to our missionary task and ac-

tivity in society and circle meetings. Each telephone will be given to a worship point in a deeply spiritual atmosphere. In true worship the individual becomes more acutely aware of God, so will the WMS member, through worship, become more acutely aware, also, of the world's need to know God—the ever all-powerful, all-loving, all-saving God. He is the power of our lives.

Now let us read the definition (see above) for worship. (All read from cards which have already been distributed.) Perhaps you will place this card where you can see it often—over the sink, on a kitchen cabinet, on a mirror—as a reminder that individual daily worship is the source of strength and spiritual power. A daily worship experience among Southern Baptist families can revolutionize and revitalize our churches. Churches can change communities, cities, nations, the world, by bringing the gospel of Jesus Christ, the Son of God, to lost people and witnessing in a positive way. (Close with Prayer for yourselves and your families to become more mission minded through an increasing awareness of "who God is.")

Reviewer: Turning now to programs (turn page) let us see what is in store for us as we meet each month.

Program Chairman: You will recall that the purpose of the program month by month is to help us develop an appreciation for all people and to become aware of the needs of the world. This includes people at home and abroad, people of every race and culture, people of every creed, people of every station in life—rich or poor, educated or illiterate. In addition to appreciating them, we must be concerned for their salvation and spiritual well-being.

Always the programs are varied so to meet some of our home mission opportunities and needs (point to map). Some bring information from foreign mission or overseas stations. Today's program, "O Worship the King" previews the year ahead with the programs on home missions will

take us from the tropics of Cuba to the twilight of Alaska's Arctic Circle. (Hold up strip sign infra, then place on map.)

January's subject is "Christ for the Cubans," discussing Baptists in Cuba and needs of Cuban refugees in the United States. We will be praying for the Cuban people where several missionaries will remain at their stations (see page 16, July Royal Service) and where there is much Baptist work.

In February we will glimpse the progress of "Baptists in Alaska, USA" since 1943 when that work was started.

"Co-Laborers in Home Missions" for August will encourage women to volunteer for definite missionary work in the associations and states as directed by the Home Mission Board.

Two programs on foreign missions will take us from the cold of Korea to the tropics of West Africa. Korea has been fertile soil for sowing the gospel seed. The harvest there will be reviewed next month (November) in "Korea: Ready for Religious Change." Some influences which have contributed to this readiness for the gospel and for change will be shown.

"Harvest of Freedom in West Africa" in July will portray the gospel proclaimed in Nigeria now bearing fruit in Ghana and Liberia, setting men free.

In September "Scattered Abroad in the Orient" will explore the reasons for displacement of Chinese people and mission areas from China to other Orient nations. We will see God using a disaster for the expansion of his witness.

The Foreign Mission Board appoints some missionaries who have specialized training for short terms of service. This plan will be examined in June as we learn the conditions and requirements of short-term appointments. This subject is "Assignment: Missionary Annals."

Two other programs in the schedule are general in nature. "The Baptist World Alliance" for April, will show how that organization cultivates a sense of concern for all people among Baptists of the world.

Incidentally, it is time now to plan to attend the sessions of the next Baptist World Alliance to be held in Miami Beach, June 23-30, 1965.

The May program will tell the place and power of the Bible in world missions under the title, "The Book That Lives."

Reviewer: Through the year as we emphasize the worship theme, prayer will naturally have an essential place. Our prayer chairman will bring us her plans now. She will be followed by the other chairmen with plans in stewardship, mission study and community missions. (Reviewer turns page each time.)

Prayer Chairman: In making this a year of worship, let us make it a year when WMS members will pray regularly and with discernment. Let us rise above selfish requests as we become aware of God and of the needs of his people. Let us be constant in the Call to Prayer, asking God to use our missionaries to win the lost; to sustain them spiritually and to protect them physically from danger and disease; to use us to provide through our mission funds the material necessities of effective witnessing for them.

So significant have been reports from the prayer retreats of the 75th Anniversary that prayer retreats are in the plans for this year. A prayer retreat will add spiritual depth to Woman's Missionary Union work in the church and association. (Announces local plans.)

This is a good year to give emphasis to the Intercommunion Prayer League. (Report briefly on local Prayer League, or tell how one functions, and present plans for the League this year. See discussion WMS Manual.)

Have you read Mrs. William McMurry's *Spiritual Life Development*? This book will richly bless your life. In a year of worship, our WMS will naturally encourage attendance at worship and prayer services.

^{25c} from Baptist Book Stores

as well as revivals.

Did you think the program chairman captured two important programs? She gave us the privilege of telling you about them. Outstanding among all our activities are the two weeks of prayer. One is the Week of Prayer for Foreign Missions, December 6-12, 1964. The other is the Week of Prayer for Home Missions, March 7-13, 1965. In addition, most state conventions promote a season of prayer for state work (see date). These are seasons when unusual blessings accrue for everyone connected through the concerted prayer efforts of Woman's Missionary Societies. Our members are personally blessed as they pray for the work and the workers. Our missionaries depend upon prayer. Here what our says, "I regard any success that has come my way as a missionary as one of constant unfolding of answered prayer. We require constant, personal prayer in our behalf." Through prayer WMS members, in a very real sense, are "laborers together with God."

Stewardship Chairman: Money is necessary to sustain mission effort. The gift of self through the gift of money makes us partners with the missionaries in the mission enterprise. The gift of our money through the Cooperative Program enhances the act of worship on Sunday in all our churches. Here is the way for each to have a part in worldwide missions. Giving money is one way of serving God. Since we cannot put our money directly into God's hands, we give it to him through the channel of the church, and thence it goes to the support of all his kingdom causes. Aware that God is, and that he is the giver of all material blessings, we respond in loving obedience. Part of that obedience is to retain to him a share of that which he has entrusted to us.

In a unique way the gift of money through the offerings in the weeks of prayer is an expression of worship. It is already given through the Cooperative Program the part which belongs to God—the seed—it is a particular joy to bring it in at these prayer times a love gift out of the

Order

from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or Baptist Book Stores

Set of four posters on mission study, prayer, community missions, stewardship, 45c

WMS Manual, 65c

1964-65 WMU Year Book, 25c

Educating Youth in Missions, Mrs. William McMurry, 85c

Christian Witnessing, Barnard, 85c

Christian Sharing of Possessions, Arlene Wright Usary, 85c

Endowment for Missions, Fling, 85c

World Announcements, Crawley, 85c

Spiritual Life Development, Mrs. William McMurry, 85c

From Baptist Book Stores

Frontiers of Advance, E. Luther Copeland, 85c

Winds of Change, Gerald Palmer, 75c

Go Home and Tell, Bertha Smith, cl \$2.75, pb \$1.25

My Money and God, Robert J. Hastings, \$2.50

months remaining. Now we will be receiving the Little Moon Christmas Offering for foreign missions. The goal we have set in our church this year is _____ an increase of _____ over last year. The Junior Armistead Offering for home missions follows in March. This goal is _____ an increase of _____ over last year. The challenge of winning the homeland for Christ demands a greatly increased offering. Perhaps it will be necessary for most of us to make definite plans whereby we may save our money for these offerings. How much did you give last year? How much will you increase your gift this year? What you think about this now so that when the time comes your gift will not be delayed—whatever you can spare at that moment.

We give thee but Thine own.

Whatever the gift may be;

All that we have is Thine alone.

A true, O Lord, from Thee.

—William W. How

Mission Study Chairman: (Hold replines of four books to be studied.) Each year we await eagerly the release of the new mission study books. Two of these, preludes to the weeks of prayer, bring us current information designed to stimulate our praying and giving to meet mission needs.

The foreign mission book is *Frontiers of Advance*, by Dr. E. Luther Copeland. Frontiers of advance for the past decade are reviewed, showing expansion into new geographical areas as well as into new types of missionary work.

The home mission book, our second study, is *Winds of Change*, by Gerald Palmer, which presents new approaches in missions to language groups and encourages churches to accept responsibility for community language groups.

Go Home and Tell, by Miss Bertha Smith, retired missionary, will recount many of her experiences in China, and in Taiwan where she pioneered our work.

A stewardship book, *My Money and God*, by Robert J. Hastings, is suggested for study in July, August and September. This is a searching study of stewardship related to earning and spending as well as giving. (Announce your money plans.)

In addition to these we will not overlook opportunities throughout the year to participate in classes provided by the church, such as the January Bible study.

Something new in the study area included in *Royal Service* this year will be Bible study on the missionary message of the Bible (see page 30). You will decide when to get together to study the Bible message, using this material as a guide on you may want to study it privately.

Our Executive Board is recommending that we use this material in (report on the decision made by your board, whether you will study as a society or in circles).

Community Missions Chairman: This year in community missions is a good year to review the general principles of community missions work; to rethink or revise outdated concepts of this important phase of WMU work. The Aims book on community missions is *Christian Witnessing*. Community missions is Christian witnessing. Christian witnessing is the answer to world need. (Read aloud first paragraph, page 1 from *Christian Witnessing*.) We need to take a new look at the community where we live. Let me read a few more lines to you. (Read last two paragraphs on page 101 of *Christian Witnessing*. Announce your community missions plans.)

Reviewer: Let me remind you of some very helpful materials we have to guide us. You have just listened to statements from *Christian Witnessing*, one of the Aims books. This set of books is now complete. These books and read titles: *Educating Youth in Missions*, *Christian Sharing of Possessions*, *Enlistment for Missions*, *World Awareness*, *Spiritual Life Development*. These are not dry methods books, but they are inspirational and stimulating presentations of areas of WMS activity.

Now the 1964-65 WMU Year Book outlines everything to concisely, giving us our duties as officers and committee members. The WMS Manual here is a methods book and we refer to it frequently to refresh our thinking about purposes and methods of procedure and for duties of officers and chairmen.

Here is something we cannot be without—*Royal Service*. (Hold up a magazine. Turn to last page of poster book.) Not only do we find in *Royal Service* programs for society and circle meetings, but there are current articles on missionary and other topics to reward our reading time. There are regular features which we anticipate from month to month. (Point out one or two.)

Royal Service will have some other new features this year in addition to the Bible study which has been mentioned. For in-

stance here is a page for prayers (see page 1).

Not sure to *Royal Service* has an important in Foreword (show it) which brings suggestions directed to officers, chairmen, and committees. I have heard that some of you turn first to this section when your magazine arrives. And isn't it fine that we receive our magazines so far in advance? We have ample time to look ahead, some suggested materials, and make definite plans which cannot be made until the magazine is in hand.

After previewing our work for 1964-65, I believe you will joyfully anticipate the year ahead as we labor "together with God." How encouraging is the thought that we do not labor alone! As we build the plans for the year of worship in the months before us, I know we will find increasing strength, incentive and enthusiasm.

As we close this preview (your book, cover showing) we will have a season of directed prayer. Throughout the coming year won't you pray more, and depend more on prayer and on God than ever before? Pray for our society and our church each day. Pray for me, your president, that God will guide and use me.

Mourning Prayer:

Let us bow our heads and pray solemnly and sincerely from our hearts. (Pause for prayer after each request.)

Pray for our church, our pastors, and church leaders.

Pray for more women in our church to be enlisted in WMU. Think of just one woman you know who needs to be enlisted and pray for her.

Pray for WMU members to renew their dedication and commitment to the purposes of Woman's Missionary Union.

Pray for Christian WMU leaders for Mrs. Robert Flagg, president, and Miss Alma Hunt, executive secretary.

Pray for yourself. Ask God to enfold his spirit in you, and to make you loyal to his purpose for your life.

(Reviewers share the season of prayer.)

ON PAGE 30

Introducing..

BIBLE STUDY in *Royal Service*

The Missionary Message of the Bible

Comments by Dr. Gilbert L. Guffin,
Dean of Religion, Howard College,
Birmingham, Alabama

"Helps for Study of Missionary Message of the Bible: the Pentateuch" can be purchased from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, and Baptist Book Stores for 50¢

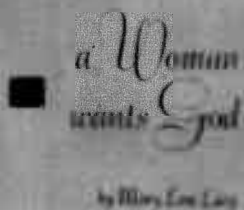
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