

Resolve to D

I Resolve to 1

"Faith without works is dead" 18818 2206

SHAME myself to pray, Hurling the world's waes down before God, Whining, "Do something" Smugly evading my part In both cause and cure.

"Ye are the light of the world," He said.
"Ye are the salt of the earth,"
"Ye are my witness,"
And prayer the means by which
My light is made to shine,
My life to add savor to earth's insipid fare.

What wickedness have I spoken against?
What evil practices bave I denomiced,
save in gossip with my neighbor?
What derelict is aware of my concern?
What deliquent wears the badge of my
neglect?

What person in a different skin Has heard me call him "Brother"

"O Master, Let Me Walk With Thee"— From home to church to school to store to office and to dine with friends— No more?

Tis blasphems to sing and pray. And fail to fullow. My Master was a worker.
So must I be.
Seeing darkness. I must dispet in
Seeing evil. I must meet it.
Seeing need. I must meet it.
DOING is my reason for BEING
Gold created me for it.
Christ saved me for it.
With Him. I am prepared for it.

Out of my church
Away from my friends
buto madions
Into sordidness
Into dostness
Into a broken world

Light: Sali? Witness? Ushall not fail Hint? His world shall know I care! Ushall DO something!

"He in my deeds that I may show thee!

the second of th

As act were flying in a bothe one-mutorplane from the Eskimo capital of Kotzebuc neveral remoteness. We were told by our missionary pilot. Roy Brentlinger, that we were only one hom and filteen minutes away from Siberia and that there was nothing between os and the North Pole exercit snow and recovered water.

As we came into the village of Kotzeboe, we were excited about the fee packs, which booked like meetingue out a pie. Eskimo duldren were running in and out of the houses into the little nation streets, their lares framed in the litting of three packas. Almost off women and girls in those tarmorth villages wear packas [pronounced packas]. At the associational investings in Earbands, we doined two lovely summer packas which the women had been kind coonely to make for its.

Mrs. Elsie Willock, an Eskiuto woman called Annt Elsie by all who know her, and Grandina, an Eskiuto woman over one hundred years of age, sang a direct in the years special uneering we attended at the Native Mission Church in Earthanks. The meeting celebrated the graduation from

either citizenship in English class or horbol many suning wives al servicemen. How grateful we shall always be for the opportunity to participate in this ceremony. As we were eating the covered dish supper, which were dishes prepared by soning women representing more than nine countries, we suddenly realized that it was 1500 a.M. Seattle time and still as light as 1500 in the alternoon. This phenomenon was due to the midnight sun.

Rev. M. B. Dunham, on Baptist missionars preacher in the lovely city of Ketchikan, told of the everyday "Bible Break," a program which goes out over the ratho at 6:15 Est. Having just come from other remote collages and familing in Ketchikan in an amphibian plane, it was easy to realize the tremeridous value of sending God's Word to people fixing in those temote spots.

The sight we shall always remember core about 10 o'clock one evening at Authorage. The pastor of Calvary Baptist Church, Rev. Felron Criffin, called us to the window to see Mt. McKorley, the nations highest mountain, bathed in the colors of the sunser. There she was, dressed in white, with shades of gold, pumple, and red. We watched healthessly for a long time, for the sun was only dupping over the borizon to the artistic.

We did not see a seal igloo, Even in the Eskimo villages of Selawik and Kiana, the people live in small floures. However, the Gay of the association at Fairhanks gave a banquer for us, and with their leaders transnored the basement of the church toto

And 9t's Pure Beauty...

ALASKA

by Marie Mathis

by Miriam Robinson

the inside of an igloo. More than a hundred girls greeted us with an Eskimo welcome song as we bent our beads to enter the low door of our "igloo." True Eskimo lond, such as salmon and moose, was served and the girls sang typical Eskimo song.

Our pilot told us that he would Ils us to the villages' of Selawik and Kiana to visit with the villagers. After we had flown over vast expanses of snow and use, he suddenly pointed sout a few houses dotted along the banks of a frozen river. "That is Selawik," he said, and we noted down for a landing, Suddenly, I realized that our landing field was the ite covered fixes Becoming a little nervous, I asked it we were landing on the river "Yes," he replied Thope that it will hold out for at least one more day, for I want to Ils back over here tomottow afternoon for services."

We zig zagged to a stop on the hard ice, and I opened my eyes to look out I saw women and children in colortul parkas running to meet us. We climbed out, shipping and sliding across the ice and up the snow bank of the river to enter our tiny Rappis church. There is no missionary stationed there so the people have to depend on the missionary from Kotzebuc, who can get there ouly by air or dog team.

We visited a while and then took off for Kiana We circled the village and as the buzz of the plane was heard, children and women began to run. I saw that our landing field was a steep beginning at a high bank on the edge of the river

We came to a stop and started climbing out. We were greeted with foud cries, "Miss Sherard, Miss Sherard, Valeria, Valeria," They were calling first one and then the other, for they thought the plane was bringing their missionary home from her varation. We hated to see their disappointment when they learned that she would not behack for another two or three days. Miss Sherard has been serving as our missionary in those Eskimo villages, and the people love her very much.

Over shish, ice, snow, and mud, the villagers escorted us past the houses, the sled dogs and up the steep narrow path - multin the church. Roy Brentlinger call of the villagers to church by ringing a love, bell which haugs in a small frame to be in front of the church. I was elected to speak first. I wondered what I would say What list, I wondered what I would say What long to find out. Those children, from to fourteen, knew all about Surbeam Band. Carls: Auxiliary, and Royal Ambasyadors Exery child in the village has been enlisted by Miss Sherard into these organizations.

Lake met women who knew about WMs and Royal Service. As we walked look to our little plane, Eisie Himmont said to me to her soft voice, "I like Royal and I like especially our stories "We Get Letters." She had accepted Christ in October and was waiting to be haptized when the free throwed in the river.

At Soldatia are Maurice and Ruth Mindock, real pioneers in a difficult area. Major Monlock, stationed near Soldatia, had begun and built a church. He had been serving as lay pastor, and with the help of his wife, a graduate of Southwestern Semoary, and a handful of Baptosts who love the Lord, they have brought about a magnificent winges in that growing area.

The earthquake was a tremendous, tragic experience for Alaska. From some chinches people have had to leave due to the retrible damage. Alaska's quarter-of-a million people are living one of the great adventures of our time as they develop Americas list fromier.

What does Alaska have to offer visitors' For just any visitor, three main things are offered; labulous scenery, a rich native hi dian and I skinno culture, and lusty modern vigor, box os there was added to 12 se leatures the growing Baptist churches, he enthustasin of a growing Baptist with its aud, the hearty promeer spirit—"10 i ke Maska for Church".

Use a June day . . thill a dozen of cuttory clouds across a brilliant blue of blot out the borizon with suov-cove of peaks . . and it's pure beauty . . . the s Maska.

Dear Pastor,

*Women, Lead the Way!" is the title of an article (December, 1964, Royal Service) sent to us by Rev. Gerald Martin, paster of the Poplar Avenue Baptist Church in Memphis, Tennessee. Mr. Martin also is a member of the Foreign Mission Board. The most significant sentence in Mr. Martin's article is in the fifth paragraph, "Missions is the work of every born-again child of God, not just Southern Baptist women."

May we say, "Pastor, lead the way," for there is urgent need for all of us to be serious about our mission responsibility. There is need for more and more members of our churches to make full commitment to the Great Commission. This includes young people as well, of course.

In a recent meeting in Nashville, WMU staff with Sunday School Board leaders and the staff from the Brotherhood Commission, Dr. W. L. Howse read statistics showing tremendous increase in the number of young people in our homes, churches, colleges, and universities. He stated that in his opinion our great need as Southern Baptists right now is to furnish dynamic leadership and plans for our young people, and he added, "It is our most neglected field."

WMU would like to "lead the way" in a mission challenge to the young women in your church. A good time for this is the week of February 14-20 which is YWA Focus Week. The name itself implies the purpose of the week. We admit we have not enlisted all girls in this organization which should be a dynamic force in the life of your church. We must work more diligently in helping them to be missionary participants today and to prepare them to become leaders tomorrow as Pastor Martin in his article challenges us to do.

We need your help also in enlisting more adults in Woman's Missionary Society. We believe an effective program of missionary education and activity will help your church fulfil its mission.

February! What a month! Baptist World Alliance Sunday, Race Relations Sunday, (Valentine's Day), YWA Facus Week. A busy time for you, but please belp all your young women experience the value of Young Woman's Auxiliary.

Sincerely,

WMU Staff

WOMAN'S MISSIONARY UNION

olume 39

ROYM SERVICE is published monthly by Woman's Missionary Uson, Auxiliary to Southern By vention, Address Woman's Missionary Union, 600 No. 20th St., Billadingham, Alabama 35203, a price \$1.50 a venty only. Its, on other rates, No subscription for less than one vera at \$1 Alabama cutomers and safect are, Please train by these or money outer made pasable to Woman's Union, Do not seem stains. To mostic prompt delicers, write name and address plainly, and subscription is new or renewal. Aline, four seeks, of fries eropy to creak you. For change of a four services of the copy of the copy manner. The change of a four rate and old address with new, He sure to include your tip code number.

For every and service of the past old for a Stromagham as second class matter, Accepted for maining at of new age considered for maining at

IRS, ROBERT FLING, President ALMA HUNT, Executive Secretary RS, R. L. MATHIS, Promotion Division Director

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ROYAL SERVICE

FEBRUARY 1965

COVER STORY

The color on the cover, of course, suggests the northern lights, seen in the Archa regions of Afaska. The streams of light making up the phenomenon, the aurora borealis, is visible at night and is supposed to be of electrical or on

The totem pole is also associated with Alesko. The Tlingit and Handa tribles of Indian in Alaska maile history list carving historical exciton would for luture generations to see and some det. Their history books were really long 1 by

[Continued on page 323]



by Courts Redford

G OD AIAS PREPARED AMERICA the United States for such a time as this.

Those settlers first coming to our shores were seeking a place where they might worship God. The Bible had been translated into the vernacular of their English-speaking lorefathers so that it became the Book of the people. They came with the open Bible.

Soon the issue of religious liberty was tassed and America became the world's merca for those of all nations who sought political and religious freedom.

The people came—from all the continuous at the world they rame. They found not only freedom from oppression, but freedom to toil, to accumulate, and to enjoy the resurts of their labor.

God blessed the United States in a very special way. Today she, and she alone

The coole was written in July 1964 before the Hore Mission Buard's new executive secretary. He July Rendedge was elected in August Law December 1. Redford closed parents one someterful years of section to cause of Christ at the Union Mission. 2.1 Not page 9 for Miss Hunt's arrick about

of leader

of the great nations of the world, is in a position to carry the gospel of Christ to all the people of the world.

She is known and respected by nations and people around the globe. Me is a symbol of democracy and freedom and is largely the hope of libery-loving people of all nationalities. Her population is a composite of all the people of the world. If the people of America were truly Christian she would have a mighty group of nationals supurning here from every continent who could help win the people of their native lands to Christ.

On nation's policy of helping to leed and to rehabilitate the down-trodden and to implement commerce, trade, and communication around the world has given our people an entree into the hearts of those dwelling in the tree nations. Furthermore, multitudes of people behind the iron and hamboo curtains seek the knowledge of God which has been our most precious possession. They look to América for that knowledge.

Whether or not she wants to. America is constantly communicating what our Christianity really means and does. People of other lands; interpret Christianity by what they see here. It is doubly important, therefore, that America give a positive witness for Christ.

If the United States is to take Christ to a lost world she most be genuinely Christian herself. We cannot communicate what we do not know, and we cannot give what we do not have.

But, the United States is not a Christian nation. About 37 per cent of the people of the United States are not allfillated with any church or religious organization. Perhaps more than half of those who are church members have no vital relation with Christ and no part in Christian service. Many are inactive. Many are non-resident members. Many do not have the faith and comage to give a positive witness for Christ. Many belong to non-Christian religions. There is indeed an imperative need for missions in our homeland.

Call to Baptists in Our Country

Baptists are the largest non-Catholic denomination in the United States, but there are at least 25,000 communities in which there is no Baptist church. Thousands of people are out of reach of any Baptist thurch that can serve them. There are more than 35 million people belonging to the language groups in the United States, and 90 per cent of them are unevangelized. More than 40 per cent of all Jews of the world live in the United States. They need the gospel. The Indian population of 525,000 is growing rapidly and many of them have never yet heard the gospel message. There are about 2 million migrants laboring in our fields and traveling our highways. About 85 per cent of them are unevangelized.

Our population is growing. Our people are moving. Our attention to material interests is increasing. Sin is rampant, spiritual zeal seems to be on the decline. A spiritual awakening is needed. It is time for an all-out effort in home missions.

Baptists should lead in that elfort. They have the resources—they have the money—

they have the program—they have \(^1\) e or ganization—they have the trained \(^1\) dership—they have the methods and \(^p\) instep they have the Bible translated into the hanguages of most of the world's \(^p\) polation—they have the media of commonitation—they have access to the Throne of Grace from which comes the directives and the Power to overcome all difficulties and reach spiritual objectives.

But, we tack one thing: We lack the dedication and motivation necessary for a genuine commitment of life and resources to the home mission task.

Imperatives for the Future

Evangelism and missions are among the constanding imperatives to which Southern Baptists must give attention. Baptists cannot communicate until they know. They will not share until they care. They will not support a great mission program until they become identified with great mission need.

How may we do a better job of missionary education and of mission service here in the homeland? How may we establish a strong home base for world missions? How may we demonstrate to the world what the gospel teally accomplishes when it is applied to the hearts and minds of men and women?

During the twenty-one years I was connected with the Home Mission Board I was continually considering these vital questions. Though I am no longer connected with the Home Mission Board in an official position. I still have a deep concern and interest in all that the Board and its oils signary personnel are trying to do. As I look at the future it appears that there are a number of areas to which the Board should give added attention, or increased support. I want to mention some of these

In the first place, the Home Mis on Board will do a better job in the area on which it is now working. This can and off be done as the Department of Survey of Special Studies discovers needs in various

fields Through special study of various processes they discover the methods which seem to be must effective in a particular type studies will serve a helpful guides in conferences and dincesses.

In using this method the total work of the missionary must not become stereotyped but the heart and mind of every worker must be attorned to the voice of the Holy Spirit as He guides and directs.

The Department of Survey can also make studies which will reveal relative needs and opportunities, thus making it possible for the Board to invest funds and use the missionarys time and energy where they will likely produce the largest spiritual dividends.

The ultimate emphasis in every missionary program will be to win men to Christ and enlist them in Christian service. I see in the future a much closer correlation between the Division of Evangelism and other divisions of the Board. Such cooperation in the planning and implementing of evangelistic and missionary endeavors will make every missionary an enthusiastic soul-winner and every exangelist an informed and sympathetic missionary.

Administrative and missionary personnel still be better informed and more keenly assare of the trends and movements of our population. Thus, special attention may be locused intelligently on the more need and most promising fields from time to time I call attention to a few such trends.

Trends Affecting Home Missions

1. Movement to surburban areas. During the past decade about 85 per cent of the gain in population has been accounted for by the growth of metropolitan centers. Such areas will rall for special attention in the dialting of missionary strategy.

2. Rapid growth of cities has been accompanied by the development of luge, high use apartment buildings. Some will how more than one thousand people.

Mean and procedures for reaching the more described in these apartments will be dis-

covered. Such ministries will be correlated with the efforts of all departments of local churches.

3. The slums and forsaken multitudes of the inner city areas need more attention. In the Injure many congregations that move out will be constrained to provide buildings and educational and mission lacilities for the lower income people who now reside where the former members once lived.

Good Will Centers and weekday ministries will be used fo win the lost and to reclaim the homes and the social institutions for Christian service.

A Social agencies and inmistries that are shot through and through with the spirit of Christ will be more organity needed in the underprivileged areas and among the bost their was in the mental anguish of alcoholism, minorality, broken homes, lost integrity, disease, and discouragement. More attention will be given to the rehabilitation of these multitudes through homes for unwed mothers, work programs and rehabilitation centers for alcoholics, Rescue Homes, and ministries for those in missing homes and institutions of the aged.

There must also be many more juvenile rehabilitation programs for the youth that run atout of the law at an early age. The present inmistries for such youth can be extended not only to the cities har to the towns and other centers of population.

5 Special attention must be given to the aged. Many retired men and women are able to render effective mission service when experience and energies are properly directed.

A New Look at Challenges

We must take a new look at the pioneer lields. They continue to present the greatest mission challenge in America. There are yet hundreds and even thousands of areas and communities that have no Baptist ministry. At present there is need for at least eight thousand new churches in the territory not served by Southern Baptists.

in 1940. There is but one answer to these needs-there must be more home fellowship services, more mission Sunday schools, more mission stations, more new churches, more pastors, more money for pastor support, and more adequate buildings. In it all there must be an evangelistic fervor and a spirit of wholehearted dedication that demonstrates to seekers and to scoffers alike the true essence of Christianity.

We cannot build a Christian nation by segments. The language groups, the Negroes, the Indians and migrants, the isolated mountain people, the deal, the illiterate all need specialized ministries that will meet particular needs. Technical training and language study is not enough for missionaries to these groups. It must be accompanied with fervent thorough biblical and spiritual teaching and enlightenment.

Buildings and equipment must be provided. It breaks one's heart to listen to the pleas of those who have no buildings, or very inadequate facilities. It often shames the majority of us to witness the sacrifice. that the pastors and lay-leaders make on these mission fields in order to have even the small, inadequate buildings in which they worship.

There must be more volunteers for mission service. Our Board now appoints about thirty missionaries a month. That number should be more than doubled to provide the personnel for the missionaries which we envision for the years ahead. The Personnel Department is doing a superb job of enlisting and screening, and orienting new missionaries for various fields, but a minimum of 150 regular missionaries and 300 mission pastors muss be available each year if the Board's objectives thiring the next five years are to be realized.

Not only are full-time missionaries needed, but more lay-workers must find places of service on mission fields. Hundreds of technical and professional workers can be used as Tentmakers-making their livelihood at secular work while serving during their spare time in mission service. Scores of students who have finished college can be used for short-term appoint

The military forces of the United States are serving in more than sixty nations Where they go the chaplains go. These chaplains serve in the role of pastors, missignaries, and counselors. Thousands of enlisted men are effective witnesses for Christ-Dedicated members of military units have helped to start many churches and mission stations at home and abroad.

The bospital, institutional, and milic trial chaptains have unlimited fields of service. Hundreds of these specialized workers can be used effectively and advantageously all across our land.

The Division of Missionary Education and Promotion will continue to enlarge its ministries and its plans to tell the mission story. Through tracts, mission study books, the home mission magazine, visuals, Schools of Missions, camps, conferences, news dissemination, and other means the story will be told.

What Can You Do?

You can participate in mission activity at home, in a mission center or station in your community, as a lay-worker in shortterm service in some mission field; or as a full-time, wholly surrendered, dedicated missionary of the Home Mission Board.

You ran give Not just the leltovers of your meome but the firstleants. Enlarge your gilts to the Cooperative Program and to the Annie Armstrong Offering See that your church gives a worthy portion of its budget to missions

You can pray, God hears and answers prayer. The fervent effectual prayer of the righteous man availeth much.

Finally, you can give enrouragement incourage others in mission study. Fncom gr youth to participate in missionary indeavors. Encourage one or more of the bast pastors or seminary students you know to plant his life on some home mission fit d.

Thus, we will realize many of our die is for bigger and better home mission worl. it the years ahead.



Dear

Dr. Redford have spanned the most significant in the his-

THE SECRET ARY of the Home Mission Board belongs to all Southern Baptists, but in a peculiar sense we feel that you belong to Woman's Missionary Union. On the occasion of your retirement, we want to express the appreciation we feel for you personally and the depth of our gratitude to God for your twenty-one years of service to the Home Mission Boarda decade as assistant executive secretary and a decade plus one as executive societary.

Your twenty-one years of leadership.

tory of the world. What

Southern Baptists have done during this period has affected the lives of people all over the world. Our Convention's home mission endeavors under vonr leadership have indeed been a vital part of our denomination's world missions advance.

Some may say that your contribution to Southern Baptist life and more important to the spread of the gospel can be evaluated better by another generation. Lagree with this thinking in principle concerning average people. But you are no average person,

by Alma Hunt _____

and we are confident even now that your name will be written large in Southern Baptist history. We believe it not inappropriate to place a high evaluation on your leadership today.

No one has ever heard you boast of progress made since you came to the secretaryship. The privilege of establishing the facts of progress by a statistical resume belongs to the Home Mission Board. But because of Woman's Missionary Union's relationship to the Home Mission Board in the Cooperative Program and more specifically in the Annie Armstrong Offering, it is appropriate for Woman's Missionary Union to record that in the year of your election this offering amounted to \$1,119,864.60. Ten years later, it was \$3,049,283.95.

Someone has said. Big men are those who stand above the crowd but never let their eyes turn from those about them and with compassion dedicate themselves to the fulfilment of their needs."We thank God that such a spiritual/giant as you has stood in the strategic position of executive secretary of the Home Mission Board. You have lifted us up that we may see farther. In the conduct of the awesome responsibilities of your office you have been an inspiration to those most closely associated with you-and "those" includes Woman's Missionary Union. You have inspired us to stretch ourselves. You have deepened our sense of responsibility as you have held before us the needs of lost people.

You taught us love and confidence in youth as you sat with your GA granddaughter through the first GA convention in the summer of 1963

and as you sat through every so sion of a second convention-obscring and appreciating the daughters and granddaughters of others.

No co-worker surpasses you in thoughtfulness. Often as I have opened your handwritten notes, I have exclaimed, "How did he do it?" I have been amazed at your promptness and your thoughtfulness.

Your thoughtfulness has nothing of superficiality in it. From experience I know it is deep. The careful consideration you have given to matters I have referred to you has reflected your depth of understanding, You have given commendation where you thought such appropriate. You have given criticism where you felt such was needed. Your honesty has made me aware that you were as desirous of my leadership being right as you were for your own. That must be the meaning of the admonition to love your neighbour as yourself."

Dr. Redford, Woman's Missionary Union salutes you as a man of quality. a man of impeccable character, a man of spacious vision, a man of musual compassion, a man in whom there is no personal selfishness, a Christian gentleman whom we delight to honor.

In the years ahead we shall profit by the optimism you have instilled in us. We shall hold fast to your appeal to Woman's Missionary Union leadership that we dedicate our best ell atts to missions, not for ourselves but for our Lord. We shall count on your infitinual prayer in behalf of plans and the commitment of ourselves to be execution of them, that all that is cone may be to the glory of God.

FROM -Washington

by Cyril E. Bryant

Editor, The Baptist World Publication of Baptist World Alliance

Catholic Missioners Borrow from Protestant Theology

HI speaker was a Roman Catholic: The Rev. Albert J. Nevins, editor of Maryknoll, a loremost missionary publication of his

"The missionary era as we have known it is gone and never will return," he boldly fold 1,200 delegates of the Mission Sectetariat, organization of Catholic missionsending societies, meeting in Washington.

"Certainly the missioner as the Great White Father, the administrator and guardian, can no longer exist except in a lew isolated pockets of the world; and the somer he disappears (even) there, so much

"But there is room for a new type missioner, Mr. Nevins continued. "For those who are at work on the field, the lesson is obvious change, and you can survive; failto thange, and your effectiveness is ended." Paternalism has no place in this new world.

But Protestantism itself is so far ahead of the Catholic concept and practice of missions—up to this time—that Mr. Nevius said Catholicism must borrow some "theological foundations" from Protestants. Protestant theologians in many cases were Gualests for Catholic theological thought," he sand

The first of these concepts Mr. Nevins mges upon his Catholic missioners is "a new adization . . . that every Christian without exception is expected to be a witness for Christ by sharing in the total mission of the church." This is a cherished Baptist belief

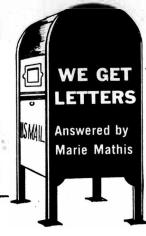
Secondly, Mr. Nevins said, Catholics must realize that their mission is not one "of geographical concept to so-called mission territories but begins where every Christian is and ends only with the last man who lacks knowledge of Christ." There are no. 1cpeat no, geographical boundaries in the Christian mission, and the obligation is equally to the man next door and the headfuniter in New Guinea.

Thirdly, the speaker continued, "This mission is not to extend the church as an impersonal monolith but as the fulness of Christ . . . to make Him and His good news of salvation known to all men 'so that heating they might believe and in believing have eternal life."

Editor Nevius is not alone among Catholies in his reevaluation of Christian missions in the twentieth century. About the same time, the Roman Church's ruling bishops were gathered in Economical Counril in Rome to declare among other things that Christian believers may find salvation even outside this church.

At the missions meeting in Washington, Mr. Nevins' talk was followed a day later living by the Rey. Ronan Hoffman, professm of missiology at Catholic University of America, Mr. Hoffman underlined the need for change in church mission palicy by declaring that the meeting of mission problens "must be the concern primarily of the bishops of the church and not as formerly of the mission sending societies." The hishops, who constitute the Roman Church's frierarchy, have traditionally left the mission program to the several and separate mission societies within the church.

Even as the Catholic leaders revamp their mission concepts more in line with Protestant practices, it is well that we Baptists and others grasp some of the evidently renewed cuthusiasm within the Roman Church for making missions-at home and abroad-out "most important duty."



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

Another Reply to Mrs. Robinson

When we decided to come to Hawaii to accept a new position with a company here (my husband being in the computer industry) we were not sure where we would be able to worship. We only knew we wanted to be able to serve God. We had heard of Hawaii's general attitudes toward other races, but there was still uncertainty in our hearts.

You see, we are Negroes.

I don't believe in "forced mixing" either, anymore than Mrs Robinson (October Royal Service), but neither do I believe a child of God should have to be overly concerned as to whether he can worship in God's house wherever he may be.

With our chins up and nur faith strong we visited the Pall View Southern Baptist Church in our neighborhood. Our rereption was such that the following Sunday we made the decision to unite with that congregation.

Because there are many military families in Hawaii, our membership is mode up of people from all over the United States — North, South, East, West Our pastor was from Arkansas,

We became busy right away. We, too, are lithers. My husband was Brotherhood president for two years. He is now Sunday school superintendent. I was WMU president last year. This year I am GA director, Primary III superintendent, Adult. Training Union director, program and mission study chairman in my

circle, and I sing in the choir and do solo work We just probe the Lord for an opportunity to serve him. Our ten-year-old daughter is pianisf for her Junior department and recently served as pianist for one of our missions. God is really using us

I, too, am speaking for myself, but I believe I could guarantee a 100 per cent "Amen" from ow congregation that it people are concerned about lost souls, color makes no difference.

Incidentally, I had the wonderful apportunity to meet and fellowship with our wonderful WMU president, Mrs. Fubert Fling, on her visit here, also with the fermer Betty Brewer, who cas a luncheon guest in my home How much ceepigyed fellowship jith these women as do

with a se "Haoles" (as you called here), with 1 Japanese. Chinese Hawaiians, and other sacial groups

other factar groups

How I wish more of
you could just visit our
chuter. Folk like you
continue to join our
chutch despite the fact
that there can be no
doubt that Negroes are
among the membership
Thank God for Woman's
Missionary Union?
GLADYS M McCLAIN
(MRS RICHARD C.),
Havail

Kiana, Alaska July, 1964

With sunshine twentylour hours a day, the days are still not long enough (or the busy schedule day after day Last Sunday we had a "mountainlop experience" We had a baptismal service in the beautiful Kobuk Biver and four of our villagers followed the Land in baptism. Not many came. close enough to help with the songs, but many stood on the riverbank. Johnny Smith, a seventy-yearold man came to the door after putting on dry clothes and said, "I want you to see the new John-

During the worship service that night we observed the Lord's Supper This is something new to our people here After Johnny had taken the bread, he said aloud, "Uhite gue," which means Too small."

Elsie Hunnicutt, whom you and Miss Hunt met white visited our village, was also baptized. What a radiant Christian she is!" VALERIA SHERARD, Home Missionary in

Alaska

(See the article about our trip to Alaska, page I. It is my proper that Elsie Hunnicutt will be sure to read "We Get Letters," for I promised her, as you will see in the article, that when she was baptized, I wanted a letter in order to tell everyone that finally she had achieved her heart's desire.)

He Was Sent to Iceland

My Rougl Service was The answer to prayer today, but at first I thought "What a coincidence then I said, 'Thank you. Lord." We have a son in the Navy who surrendered his life to the Lord for special service many years ago at RA Camp. In April he was sent to Iceland Just last week he wrote that it had been so long since he had been to church and that as far as he could find out, there were only Catholic and Anglican churches in Keflavilt Then, today, in the August issue of Royal Service, in the missionary program, was the answer to my prayer It told of the new missionary couple sent to Ice. land to work in an English-language church. I pray that that little church, that little group of Baptist people may be a blessing to my son. and that he may be a

blessing to them.

MRS. DARRELL.

O'NEAL,

Texas

The Sunbeam Nursery Is Important

Thank you so much for asking me to participate in WMU at the WMU Conference at Glorieta. I always receive a great deal more than I give. It was a real inspiration and challenge to talk to 65 women about the Sunbeam Nursery; knowing that only two of them were working in a Sunbeam Nursery. That is evidence that our women are anxious to know more about it.

MRS J. W. AVERY, Alabama

Compliments From California

I just received my September issue of Tell. It is one of the most interesting I have read since becoming a GA One article of special interest to me was "Tina: Space Mother." I read and reread this article. It is heartbreaking to know that these people believe the way they do. It is obvious that the Communists are trying to rule the world. They ... will never "rule the world," for this belongs to God. I wish more items similar to this were printed in Tell.

BAMBARA McCUME, California



The career girl, often pushed into the gray zone by 20th century societal patterns, is a potential power for missions. Adrift in her off-

hours in a sea of indecision and competing claims, she looks to the church for roots and meaning.

Or the suave young woman who drives a compact car and wears a near, white ruffled blouse. On Sunday you see her enter the sanctuary of your church alone. She is immaculately dressed and daintily slides onto the pew in front of you. Who is she? Just one of the nearly ten million single working girls in America. They are your checker at the grocery store and your teller at the bank. They are typists in modern offices and teachers at suburban elementary schools. They operate highly technical machines and sell cheap commodities. at the small town five-and-ten. They are clerical workers, researchists, and waitresses. They are vital to the American cronomy.

But in many ways the single working

girl is a marginal member of society. Her role in family life is unsure. She may be plagned with feelings of non-permanence and insecurity. This is true especially if she considers her work a stepping-tone toward a luture goal, further training or marriage. He struggle for economic order pendence is complicated by the social pressures of her allfluent environment. She finds herself caught in a whirl of congested competition in the workaday width She may be lost in the lonely crossly in the concrete city—or kept convenients at arm's length by the social set in a sopl sticated small town.

Missionary Union.

Oil are are both the working girl's greates informat and her greatest responsibility on eight-hour day, forty-hour week leaves at free to select her activities from man is wildering varieties of work and play. Ecsponsible choice is part and parcel of her lew freedom.

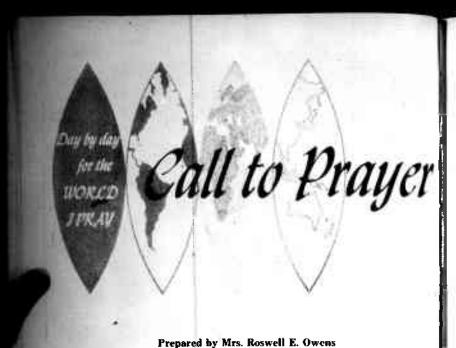
A Correr Girls YWA in your church would enter the Christian working girl a worthy choice, Inventive and alect, she needs the mental stimulus the organization can give. Potentially a lever of community change, she needs the service outlet YWA provides. Cut loose from secure and familiar groups, she needs stable Christian fellowship. To stretch her mind and her heart, she needs missionary information and inspiration. To extend such a choice WMU needs a properly timed awareness of the girl before her commitments are made and a Career YWA to which to point her. What will your church offer this porentially dynamic force for missions?



GIRLS
in
Gray
Flannel

by BILLIE PATE





1 MONDAY 1s there no balm in Gilead; is there no physician there? Jer. 8:22 (read vv. 18-22).

With gratitude of heart Mrs. Melvin K. Wasson of Ogbomosho, Nigeria, writes to Southern Baptists: "We have a new appreciation for the Cooperative Program and Lottie Moon Christmas Offering Because of your belp, the last traces of the old mudwall of the Baptist hospital here are gone. It is now an institution of which Southern Baptists can be proud. It is as a jewel set in this heavily populated town. We had 780 people who professed faith in Christ in 1962. Our evangelistic work is carried on by both missionary and Nigerian staffs through visits on the wards, chapel services, and follow-up visits in the patients' homes."

Pray for Mrs. Wasson: Mrs. B. T. Griffin, Lagos, Nigeria, Mrs. A. J. Powell, J. C. Duke, Beirut, Lebanon, J. A. Herring, Taickung, Taiwan, Mrs. Andres Rodriguez, Hawana, Cuba, ev.: W. T. Watts, Oklahama City, Okla. Negro ev.; I. E. Gonzalez, Tex., Gladys Keith, La., ret.

2 TUESDAY The Spirit of the Lard is upon me, because he hath anointed me to preach the gospel Luke 4.18 (read up 16-21).

Sara Wilson, home mission worker al Rachel Sims Mission in New Orleans says off see teen-agers who will make it through college... others who will never make it mot to anything useful and productive We are for many a brief interlude of happiness at the mission.

I see mothers burdened with cough tragedy to make them give up, yet they heroically struggle to make life bett i for their children.

 sheet pile acal endurance, for wisdom and for sputched power. Your prayer is your most pose ous gift

Prought Miss Wilson; G. W. Thomas, Oakland, Canada deaf ev: Mrs. A. Worthington, Okla, 100 J. P. Kirk, Salvador, Brazil, ev.

3 WEDNESDAY In how many things be ministered unto me at Ephesus, thou knowest gery well 2 Tim, 1-18 (read vv. 16-18).

The Foreign Mission Board has a new program nimed at temporarily assisting medical missions. Participants serve from weeks to months with Baptist hospitals overseas, relieving the missionaries. They pay their own expenses to and from the fields, and in some cases a minimum lodging fee while overseas (See "Relief Surgeon in Nigeria," November Royal Service.)

Dr James E Rayhorn, a Richmond dentist, and president of the Virginia Baptist Brotherhood, spent a month last summer at the Baptist dental clinic in Ibadan, Nigeria. White there he worked with Dr. Howard D McCamer, missionary dentist.

Pray for Mrs. McCamey. RN: Mary Lucde Saunders. Manila. Philippines. pub.: F. B. Owen. Saundra. Indonesia. MD. S. A. Qualls. Ro. de Janeiro. Brazil. BA: Mrs. J. C. Duke, Berut. Lebanon. ev.: Dorothea. K. Lane, Tokyo. Japan. ed.: J. D. Rayan. Singapore, Malaysia. MA. R. B. Alvarez. Tex. Sp. sp. er. Mrs. C. J. Smith. Kingfisher. Okla., Ind.

4 THURSDAY But whoso bath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I John 3:17 (read vv. 16-19).

Or Henry Smith Leiper points out that if it were possible to reduce the world to the size of a town of 1,000 inhabitants, 60 would be Americans, rich and well fed: 940 would represent the rest of the world, hungry most of the time.

Robert T Taylor, general secretary of the American Bible Society, reminds us that it is easy to see why three quarters of the world's population cannot have the Scriptures in their own language without our help What can you do to help?

Prop to E F Holmes, Concepcion, Chile.
Mrs B 'O'Neal' Mrs R A Fawler' Braul, J. C Hedding, Peru, Jasper Saunkeah,
Jr Andetina, ev., Mrs J. E. Jockson, ChinaJapan' oppines, Mrs Frank DiMaggio,
La re Jrs Bonnie Lou Berry, Tex. Sp.

5 FRIDAY As then hast sent me into the world, even so have I also sent them into the world. John 17.18 (read or 14-20).

It is a far more constortable thing to pray for missionaries than to accept our own responsibility for being missionary. If we are Christians, we cannot avoid this responsibility Nathan Porter of the Home Mission Board says, "A man without Jesus in his heart is a mission field. A man with Jesus in his heart is a mission field," not too far away. Will you find it?

Pray for Mrs. J. P. Gilbert, Quito, Ecuador, Mrs. S. P. Jackson, Brazil, R. H. Pinder, Argentina, N. F. Lytle, Israel, C. F. Roberson.* Nigeria, ev.: Lytla Florence Watson, China-Taiwan-Hong Kong, ret.: Deusdedith Escobar, La Paima, Panama, ev.

6 SATURDAY So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading Neh. 8.8 (read vs. 1-8)

Language missions is the ministry of Southern Baptists among the people in the US who are characterized by their connection with a language other than English The Home Mission Board, through its Department of Language Missions, is responsible for the appointment of missionaries to serve among these groups in the task of winning them to Christ. But language missions is primarily the responsibility of every Christian and every church What is your church doing? What are you doing?

Pray for Mrs. Dan Contreras. El Paso, Tex., Sp. sp. ev.: Francisco Radriguez, Matanzas, Cuba, ev.: Mrs. V. T. Yearwood Panana, ret., Jerry Hobbs, Bangkok, Thailaud, Reiji Hoshizaki, Nagoya, Japan, Hattie Mac Gardner, Okuta, Nigeria, ev.: Delilah Jones, Nigeria, RN; Emigene Harris, Nigeria, ed.

BA Business administration

ed education er evangelism

GWC Good Will Center Ind. Indian

MA missionary associate
MC mission center

MD dector med medical pub publication ret. retired

RM rescue mission

RN nurse

soc accial

SPN special project nurse Sp sp Spanish-speaking

SW student work
TM teacher missionary
* furlough

Ministenaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, It. Stanfording Ministen Beard, P. O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS

SUNDAY FEBRUARY 7 finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified 2 Thess. 3:1 (read up. 1-5).

The Beptist Publishing House in Bulawayo, Rhodesia, opened in November. 1980, translates and produces literature for Central Africa. Logan C. Atnip, director, writes: "Teaching a person to read is important, but making sure he has the right kind of material to read may be even more so. With the African's intense desire to read, he will take any kind he can get. With such a challenge, we must not miss the opportunity to provide Christin literature." Pray for this work.

Pray for Mr. Atnip: C. G. Carlin, Accra, Ghana, Mrs. J. D. Hooten, Moale, Uganda, Mrs. F. B. Huey, Jr., Rio de Janeiro, Brazil, ev.; Marilois Kirksey, Campinas, Brazil, soc.: Mattie A. Baker, Brazil, Mrs. Paul Rogosin. Calif., ret.; Mrs. E. M. Treadwell, Albuquerque, N. M., MC: R. C. Johnson, Panama, ev.

8 MONDAY Therefore they that were scattered abroad went every where preaching the word Acts 8:4 (read vv. 1-8).

Bill G. West reminds Southern Baptists that "The original spread of the gospel from Jerusalem was by nonresident members of the church. Persecution scattered Christians everywhere. And as they went, they preached. Many Southern Baptists have been scattered all over the United States. But it seems that as many of them went, they hid! Hundreds of new churches will be born and begin to bear a witness for Christ if even a part of the great host of lost. Southern Baptists will discover again the joy of their salvation and begin to serve Christ, where they live." Pray for our country!

Pray for Mrs. Ross Hanna, Sante Fe. N. M., Ind. ev.: M. E. O'Neill, Alamo, Tex.. Sp. sp. ev.: Katie Murray. China-Taiwon. ret : D. E. Smith, Nigeria. Mrs. J. P. Griggs, Fart Victoria, Rhodesia. ev.

3 TUESDAY And the Lord added to the church daily such as should be saved Acts 2:47 (read vv. 41-47).

Alexander Pasetti, missionary among Spanish-speaking in Florida, writes: "The Lord has given us the joy of seeing several adults make profession of faith. I had the privilege of baptizing them. We are now witnessing their spiritual growth You who remember us in prayer share this joy."

Pray for Mr. Pasetfi; L. R. Parker. La Negro ev.: H. W. Neety Bulavaye Rhodesia, Mrs. K. R. Wolfe, Rio de Janeir Brazil, ev.

10 WEDNESDAY But the stranger that dwelleth with you shall be unto you as one horn among you, and thou shall forc him as theyself Lev. 19:34 (read vp. 33-37).

Loyd Corder, Home Mission Board secretary of the language group ministries department, says, "The 35 million language group people of the US test our Christianity, for if we cannot become concerned about our neighbor, we can hardly be concerned about those in others nations." Pray for Br Corder.

Pray for C. E. Sanders, Tucson, Ariz., Sp sp. ec.: Abraham, Wright, Ill., ret.: Mrs. D M. Mayhall, Ogbomosho, S. E. Ray, W. D Frazier, Nigeria, Nadine Lovan, Kumasi, Ghana, ev.: B. J. Walsh, Torreon, Mexico, ed.

11 THURSDAY Take heed therefore unta pourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood Acts 20:28 (read vp. 17-35).

"As I travel about Ascuncion, Paraguay, in our Volkswagen, carrying children to school, going to the market, or running other erands, I see the ever-present funeral processions. They are all the same They symbolize the hopelessness of people without Christ

"As I watch these processions, I always think with heaviness of heart. 'And Christ died for that dead une but he never knew.' I always want to rush from my car and go to those in the solemn, unending processions and cry out to them. 'God loves you, Christ died for you! You don't have to go on in darkness and without hope! You can live.—Mrs. W. C. Lewis.

Pray for Mrs. W. H. Smith, Paraiba, Brazil. R. J. E. Stewart, E. Africa, C. L. Miller. Cotabato, Philippines, Mrs. S. P. Howart, Jr. Kokura, Japan, ev.; Ruby L. Wheat, Paraik Korea, RN; E. H. Walker, Baguio, P. Ilippines, ed; Clifford Barratt, China-Tc. edn. Mrs. C. A. Baker, Brazil, ret; A. M. 190. Sterling, Ill., Sp. sp. ev.

12 FRIDAY For he is our peace, who ath made both one, and hath broken dow the middle wall of partition between us ph. 2:14 (read vv. 13-18).

Are ye ving in an area of our country where it a is urgent need for a new mission a church? Could you begin a witness for Christ by planning for a vacation Bible school, a Sunbeam Band, a Woman's Missionary Society, a Sunday school class? God can use you to begin a Baptist witness.

Ada Harriett Young, who works with 16 nationalities as director of Friendship House, a Good Will Center in New Orleans, asks prayer that barriers of race, sin, and indifference will be broken down so that many will find Christ as Saviour.

Pray for Miss Young, H. A. Borah, St. Louis, Hi., RM: Mrs. H. O. Headrick, Mrs. H. E. Peacock, Sao Paulo, Brazil, Mrs. J. C. Brown, Jr., Sau Jose, Costa Rica, Mrs. H. B. Boone, Jinja, Uganda, ev.; J. B. Hipps, China, Ruth Randall, Brazil, ret.

13 SATURDAY And hath made of one blood oil nations of men for to dwell on all the face of the earth. Acts 17:26 (read vv. 22-28).

Last summer's vacation Bible school at the English-language University Baptist Church, Beirut, Lebanon, had an enrolment of 55. On the closing day six Juniors professed faith in Christ. "One of the character stories in the assembly period was about the fulfility and sinfulness of hating people of another nation and culture." writes the church's pastor. "The 20 boys and girls in the Junior department included Lebanese, Chinese, and Americans. They were learning at an early age to have and appreciate people of nations and cultures."

Pray for J. C. Willmon, Beirict, Lebanan, J. C. Anderson, Argentina, ed.; M. C. Reed, Petah Tupa, Israel, C. A. Allison, *Tanzania, Mrs. G. ** Faile, Jr., Nalerigu, Ghana, J. R. Minchall Jr., Bangkok, Thailand, R. E. Mortis, K. Jesiung, Taiwan, Mrs. T. O. Cox, Tokyo, n., Mrs. J. D. Spann, Las Piedras, Urugung Mrs. M. S. Blair, Argentina, ret.

SUNDAY Thy word have I had FEBRUARY 14 in mine heart, that I might not sin against thee Psalm 119:11 (read vp. 10-16).

Gladys Farmer, Good Will Center director in Columbia, South Carolina, writes: "A great-grandmother, seventy-one years old, was baptized last year. She saw no point in not knowing Bible verses by memory just because she could not read. So her grand-children read the verses over and over to her. She knew many verses before she learned to read in literacy classes." Pray for this woman.

Pray for Miss Farmer; W. A. Hatton, Rio de Janeiro, D. N. Sharpley, Rio Grande do Sul, Brazil, Mrs. J. M. Carpenter, Greenville, Liberia, J. R. Cheyne, Gatooma, Rhodesia, ev.; Ava Nell McWhorter, Gaza, SPN

15 MONDAY And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry 1 Tim, 1-12 (read vv. 12-17).

"I can do that! Such was my reaction to an article in The Commission several years ago," testifies Daniel R. Cobb. Thailand. "Until then I had harbored some doubts about my ability to become a missionary. Now, after completing ten years of service I think of the many other pastors in the Southern Baptist Convention who also could qualify for foreign mission service. In Thailand hundreds of thousands have no gospel witness. We continue to pray for more help." Fannic Cobb joins her husband in stating, "Our prayer is not that more be called, for we are convinced that God has called enough to do the job. We pray that more will answer the call." Pray about this.

Pray for Mrs Cobb, Olive Lawton, Taipei, Taiwan, Mrs. R. R. Compher, Dalat, Vietnam, Dale Moore, Nigeria, er: Martha L. Franks, Taipei, Taiwan, Mrs. Hoke Smith, Jr., Buenos Aires, Argentina, ed.: Jovita Galan, San Antonio, Texas, Sp. sp. cv.

16 TUESDAY There is neither Jew nor Greek ... for ye are all one in Christ Jesus Gal. 3:28 (read vv. 22-29).

Baptists played an important part in the early development of Jamaica and were leaders in the emancipation of the slaves in 1833. More recently, however, the Jamaica Baptist Union asked the Foreign Mission Board, SBC, to send missionaries to help them. "In 1952 during our furbouth from Argentina my wife and 1 were invited."

to visit the island," says Dottson L. Mitls. "We felt the Lord leading us to this new opportunity. Having served here since the summer of 1963 we are convinced we are where our Lord can use us best."

Pray for Mr. Milts, Kingston, Jamaica, W. E Verner, Abuakua, Ghana, Mrs. J. D. Huncoz, Olivot, France, Mrs. R. D. Merrell, Sr., Dalat, Vietnam, ev.: Mrs. W. B. Hicks.* Philippines, J. A. Yarbrough, Kaduna, Nigeria, ed.; Ola V. Lea, China-Taiwan, E. M. Bostick, Jr., China, Mrs. L. L. Johnson, Brail, ret.; R. G. Falcon, El Paso, Tex. Sp. sp. ev.

17 WEDNESDAY God forbid that I should swagainst the Lord in ceasing to pray for you 1 Sam. 12:23 (read vv. 20-25).

"The Korea Baptist Theological Seminary requires both spiritual and material resources," writes Theodore H. Dowell, Korea "In the twelve years of this institution's life the Lottie Moon offering has provided library expansion, textbook translation, equipment, and basic facilities. We count tremendously on the offering, for it is vital to our work. But we count just as much on your prayers, for God alone can make your gifts and our lives effective."

Pray for Mr. Dowell; Mrs. R. C. Hill, Bangkla, Thailand, ev; Mrs. J. C. Ware, Guadalojara, Katharine Weldon, Mexico. Mrs. R. N. Bellinger, Monrovia, Liberia, RN; R. J. Green, Tuba City, Ariz, Ind. ev.

18 THURSDAY Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven Mat. 7:21 (read vp. 21-29).

Walker L. Knight, editor of Home Missions, tells us that "There are 43 million Roman Catholics in the United States, many of whom never attend any services, who have simply accepted the label of their parents, and who lack salvation. Our mission is not to make the world religious but Christian, and Christian in the definition which we get from the New Testament."

Pray for Mrs. Quinn Morgan, Bakersfield, Calif., Sp. sp. ev.: Mrs. Manuel Quintana, Cuha, Mabel Summers, Beirut, Lebanon, Mrs. J. H. Carpenter, Kediri, Indonesia, ev.

19 FRIDAY As newborn babes, desire the sincere milk of the word, that ye may graw thereby 1 Peter 2:2 (read vv. 1-5).

Elizabeth Newman, director of the Good

Will Center in East St. Louis, Illinoid, writes "Many people we reach for Christ jon churches and live dedicated lives Our deep concern is for those who come to know him as Saviour and remain as habes in Christ Prop with us that converts will you all the way with the Lord."

Pray for Miss Newman; Mrs Pedra Carronza. Greeley, Colo., Sp. sp. ev.; Mrs. J. L. Isaacs, Okla., ret.: Atitio Rivera, San Blus Panama, A. Ben Bedford, Buenos Aires, Argentina, R. B. Hughes, Campinas, Mrs. G. A. Canzoneri, Brazil, Jenell Green Bungkok, Thailand, Mrs. B. B. Tisadle, Philippiner T. J. Kennedy, Zaria, Nigoria, Mrs. F. A. Hooper, Ill., Jerusalem, Israel, ev.; R. H. Fanoni, Nigoria, MD.

20 SATURDAY Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands 2 Tim 1.6 (read vv. 1-8).

According to Dr. Courts Redford, recently retired Home Mission Board executive servetury, reports for 1962 show that 72 per cent of Southern Baptist churches are in area of less than 2,500 population and 43 per cent of the church members belong to these civil, village and town churches." Contracy to the opinion of most people," Dr. Redford sad, "the number of rural and small town Baptist churches has not decreased and the total membership of such churches has shown a slight gain. Baptists are still quite largely a rural people.

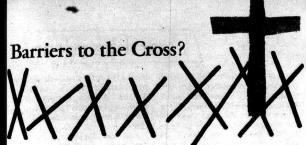
"More important, much of our Baptist spiritual strength and leadership come from tural areas. Many of these areas nurture scores of the finest youth of all the land Pray for rural churches.

Pray for Milton Bryant, Brookhaven Miss.

TM. Mrs. Pascual Arpaio, Calif., Mrs. J. L. Moye Tex., I. V. Larson, China-Philippines-Taiman, ret.; Mrs. R. S. Franks, Merns., SW. M. E. Dodson, Mexico, J. P. Gilbert, Quite Eriador, ev., W. A. Cowley, Jos. Nigona, ed.

SUNDAY And this they of 1, not FERRUARY 21 as we haped, he first gave their own elves to the Lard 2 Cor. 85 (read vv. 1-

The Home Mission Board notes a mificant increase in interest and applications for mission work by qualified couples and might women. An urgent need continues, ho ever, for missionaries to Spanish, Italian, i dish, and Yugoslavian people in this country, & well as in Good Will Center missions.



"Language missions bas as its special objective the crossing of the barriers that binder people from bearing the gospel. These may be natural barriers or they may be barriers erected in the minds of people. Only at these barriers are crossed will the gospel flow freely to all people and will the response from the lost be the one desired."

-from Winds of Change by Gerald Palmer

Are we barriers to the cross? Perhaps by studying the book recommended; for this quarter, Winds of Change, you and your WMS will learn to cross barriers which hinder the coming of people to the cross of Christ!

FORECASTER

Planned by Margaret Bruce and Elaine Dickson
February 1965 Volume 8 Number 5



Dear President

These sentences about a leader are thought provoking and worth thinking about often. "The leader duplicates himself in others. He is a man builder. He helps those under him grow big because he realizes that the more big men an organization has the stronger it will be."

Is your missionary society a strong society because its members are growing in world awareness, in Christian witnessing, in sprittual development, and in Christian stewardship? Here are some simple, practical leadership helps which you no doubt use already but it's good to recall them.

- (1) Put first things first
- (2) Do one thing at a time
- (3) Develop the art of concentration
- (4) Break big jobs down into small parts
- (5) Make notes and let the pencif and paper remember for you
- (6) Form constructive habits so that right actions will become automatic
- (7) Know your goals and map out ways of reaching them

One of your goals is to bring more women into the missionary enterprise. Often this is best done by providing a more adequate organizational structure. If more circles are needed, arrange for them at a time and place most convenient for the women. If additional societies should be organized, plan accordingly. With the enlistment of leaders for additional circles and societies there will be a need for leadership clinics and conferences. New leaders should be encouraged.

to take the WMS Leadership Course in class or by the individual method. Always be mindful of your responsibility for giving to the organization an informed leadership.

And now about your meetings' Are they interesting? Are they informing and inspiring? Do they begin on time and close on time? Are they resulting in missionary action within the community and missionary concern expressed through intercession and stewardship of possessions around the world? This month our concern will reach all the way up to Alaska as we learn of Baptist work in the far north. In circle programs we will be learning how to apply Christian principles to the moral issues in our communities.



If the book, Winds of Change, by Gerald Palmer (75c, Teacher's Guide, 40c, from Baptist Book Stores) has not been taught in your society or in circles you will work with your mission study committee to make this study of language inssions a very helpful one. If there are language groups in your community, what plans has your WMS

made to help meet their needs?

The month of February has several special days: Baptist World Alliance Sunday, February 7; Race Relations Sunday, the 14th; Baptist College Day, the 21st; and YWA Focus Week, February 14-20, Read your denominational publications for information concerning each of these and for suggestions for your

society's participation. (See "Race Relations Sunday," cover 3, Royal Service?) You will recall that February is always preparation month for the Week of Prayer for Home Missions and the prumotion of the Annie Armstrong Offering for Home Missions See suggestions for your preparation in this Forecaster.

Dear Circle Chairman/

Doubtless you are conscious of the strategic place which your cirele holds in the life and work of your Woman's Missionary Society. Pethaps this is more evident because of the circle programs for January and February. This monthin your circle program you will be seeking to lead members to apply Christian principles to those moral issues they identified last month. It is frightening to be reminded that the United States is the secand most alcoholic nation in the world (France is number one) and that 40,000 people were killed last year in automobile accidents, in most of which alcohol was a factor.

They tell us that the two primary factors which contribute to the using prevalence of alroholism in the United States are: American society has grown tolerant of the drinker, and liquor has become a status symbol in many areas.

This is just one of the moral issues to which you will encourage your circle members to apply

Christian principles. The circle programs we are having this quarter may have caused much discussion at your meetings. This is food but you need to watch the time and not let your meetings continue too long. Good meetings begin on time and close on time.

You will recall that the Week of Prayer for Home Missions is March 7-14. Urge circle members to keep this week free of other engagements so that they may enter into daily prayer for America and for the work of our Home Mission Board Begin early to remind those in your circle to prepare well for their Annie Armstrong Offering for Home Missions. At the February circle meeting promote the use of the Call to Prayer, the reading of Winds of Change and have a brief preview of the Week of Prayer for Home Missions with the Annie Armstrong Offering. See suggestions given in this Forecaster.

3

Promotional Features / AT YOUR MEETINGS

GENERAL .

Reading Royal Service

As the following is given, hold up each of the magazines mentioned. When Royal Service is presented, turn to different sections of the magazine.

I read Vogue for fashions.

I read Good Housekeeping for "the better way" in housekeeping

I read Better Homes and Gardens for home decorating and gardenine

I read McCall's when I have no specifics in mind

But when I want a woman's magazine about missions, there's only one place to turn and that's to Royal Service.

Royal Service has articles on mission work around the world.

It has leadership helps in Forecaster section and letters from readers of Royal Service giving their pros and cons

It has Bible study helps on the missionary message of the Bible.

It has programs for general and circle meetings.

It has Call to Prayer with Bible readings, missionary information, and names of missionaries listed on their birthdays.

It has information on current problems that concern today's Christian woman—and these are only some of the things I find when I read Royal Service.



Spatlight on YWA

Make the following items to represent the different groups of YWA:

A beanie for High School YWA

A typical bat for Career YWA A mortarboard for College YWA (Ann Hasseltine YWA)

A nurse's cap for nurses (Grace McBride YWA)

Have a spotlight focused on each of these items as they are presented along with the following information:

- 1. Number of YWA organizations in your church
- Number in each of the above groups
- 3 Number of prospects for each of the different groups
- Number of additional counselors needed to organize and enlist all prospects in your church

Announcement of Home Mission Week of Prayer and Annie Armstrong Offering

Use Kipling's "six honest serving men" to announce the Week of Prayer for Home Missions and the Annie Armstrong Offering. You may want to have these six words printed on placards and ask six women to give the following information as the words are held up

What—Week of Prayer for Home Missions and the Annie Armstrong Offering Convention-wide goal, \$3,690,000 Our church goal is

Why—To develop within the members of our churches a renewed faith in the power of prayer.

To inform our people of the needs of our country for the gospel and to inspire individuals to become personally involved in meeting these needs.

When -March 7-14, 1965

How The Week of Prayer will be observed each day, Monday through Friday, at

and our families will be praying logether throughout the week for home missions as they follow directives given in the stand-up prayer reminder.

Who—Every WMU member, every church member who can and will participate.

Where _ ----

tplan where daily observance will be field)

Prayer for Home Missions and the card As the following words are Annie Armstrong Offering. You held up the corresponding information may be given

- (11 Enlighten..."Unless our lives are lighted from within, we are as stained glass windows in the dark." Daily use of Call to Prayer with its Scripture references and current missionary information helps enlighten a woman's soul and enables her to give light to those about her.
- (2) Empower "What do you need on the mission field more than anything else?" the missionary was asked. Unhesitatingly the answer was, "We need more than anything else your earnest, devoted, daily prayer. Pray intelligently and sincerely not from habit or routine, but as you do when you plead for the life of a loved one." You can empower your missionaries as you pray for them in this way.
- (3) Enlarge—"Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." You can enlarge the kingdom of God as you pray for more missionaries, as you pray for lost souls around the world. Use regularly Call to Prayer in your daily devotional time.

CIRCLE .

Use of Call to Prayer

To encourage circle members to use Call to Prayer regularly in their daily devotional time, prepare three cards with these three words printed on them—one word on each

Reading Winds of Change

How many of your circle members have read the recommended book for this quarter? See if the following questions will create interest in 100 per cent reading the book, Winds of Change by Gerald Palmer.

"To practice the art of reading,

develop a hungry, curious, questioning mind and then seek your answers in books." Do you know the answers to these questions?

- (1) What is meant by language
- (2) How many different language groups are ministered to by the Home Mission Board?
- (3) What are some of the new trends in language mission work today?
- (4) How many people in the USA fall into language groups?

Answers to these questions, and others, may be found in the book, Winds of Change by Gerald Palmer



Daily Topics:

Monday-From Ocean unto

Tuesday-From Ocean unto

Wednesday - From Ocean unto

Thursday-From Ocean unte

Friday-From Ocean unto Ocean

-Our Land Shall Own Thre Lord

Ocean-Obey Thy Sovereign Word

Ocean-Proclaim Thy Guspel Das

Ocean-Guide Where We Should

Ocean-Thyself in Us Reveal

Preview Week of Prayer for Home Missions

The week of March 7-14, 1965, is a very important week for our country. It is the week set aside to pray for America, the work of our Home Mission Board, and for ourselves. It is a week in which we shall pray for a great Annie Armstrong Offering for Home Missions. At your February circle meeting begin preparing members for this week of prayer and giving.

Serure a map of the United States and across it place the words, "Our Land Shall Own Thee Lord." As the map is displayed, have someone give the following information as a preview of the plans for the week.

Subject: Week of Prayer for Home Missions and Annie Armstrong Offering

Date: March 7-14, 1965

Theme: "Our Land Shall Own Thee Lord"

Orientation of New Members

Putting a name on the membership roll is a first step in enlistment, but not the last one. Beyond "joining," the new member needs to find her place in the life and work of WMS. She needs to feel a part of the group, to understand the organization's purpose and program, to become involved in mission study and missionary service.

When a new member joins yout group, give her special attention. Stick with her until she understands and becomes actively involved in what your organization is doing. The following tips will help you in doing this.

I have the new member fill out an Interest-Talent Card (pink, 10 for 10c, packaged only as listed). Let the new member indicate the interests and abilities she can contribute to the organization Begin at the point of her interest or abil-

ity, involve her in activities which challenge her potential.

2 Give the new member a Membership Folder (15t dozen, packaged only as listed). A Membership Folder not only makes the member feel an official tie with the organization, but it also carries a simplified statement of the WMS purpose on the inside fold. Present the folder to her at society or circle meeting.

3. Introduce the new member to your group. Present her as a new member at your society meeting. Introduce her to leaders of your organization.

4. Give the new member something to read Every new member should have a subscription to Royal Service. To help build understanding of WMU, give or lend the new member a copy of Woman's Missionary Union by Alma Hunt

Order materials from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or your nearest Baptist Book Store

Home Mission Week of Prayer

The weeks of prayer are very special projects in the life of WMU and the church. They are times to put aside other interests and give concern to the work God is leading Southern Baptists to do. Although prayer for missions is carried on all year long, these special weeks help renew mission devotion and concern

The theme for the Home Mission Week of Prayer is "Our Land Shall Own Thee Lord." Will your society have a five-day observance? Will you have a churchwide observance sometime during the work?"

The Southern Baptist Convention goal for the Annie Armstrong Offering is \$3,690,000 What will your church goal be?

March Royal Service will carry guides for observance of the Week of Prayer March Forecaster will have additional leadership helps to use in preparing for the Week

Begin your preparation now for the most meaningful Week of Prayer observance you have ever had!

HOME MISSION
Week of Prayer

March 7-14, 1965

and Annie Armstrong Offering

Goal: \$3,690,000

WMU . . . Undergirding the Prayer Plans of the Church

WMU is concerned not only with WMU prayer plans, but also with the prayer plans of the church. WMU supports the church by providing and interpreting information about the church's program. WMU can help the church by encouraging family worship, assisting with pre-revival prayer meetings and promoting attendance at indivect worship services. Be afert to the worship plans of your church and guide WMS members into participation.

YWA Focus Week, February 14-20, 1965

"To Tell the World" is the theme for YWA Focus Week, reminding every young woman in your church of her responsibility to tell the whole world the good news of salvation. All activities for the week will center in the theme. Full details concerning plans are in the February issue of The Window.

A high light of the week is a very special entistment banquet designed especially for YWAs by the Church Recreation Department of the Baptist Sunday School Board. A preview of suggested banquet plans is in The Window; detailed plans are in Church Recreation magazine.

Your WMS can help provide the banquet as a part of its fostering responsibility.

See the article, "Girls in Gray Plannel," in this issue of Royal Service. This feature accents the career young women in your church who are, or need to be enlisted in Career YWA. An article in The Windlow, entitled "Who Is She" calls attention to the nature and purpose of YWA. Encourage society members to read these articles.

Help make YWA Focus Week a really significant event in your church!

SPICING YOUR PROGRAM

GENERAL .

Plan the program as a guided tour of mission points in Alaska. Use a large map of the state, marking the points of interest discussed in the program. Call attention to the proximity of the state to Russie.

Articles of interest include July, 1963, Holiday magazine, also April and May, 1964, issues of Saturday Evening Post and Life showing pictures taken after the earthquake.

Travel folders may be obtained from local travel bureaus; the colored pictures may be pasted in appropriate locations on the map to add color.

The "tour guide" may wear a tailored skirt and blouse such as a stewardess might wear. Lightweight parkas have been popular among young people this winter; you may be able to borrow some for those on program to wear.

If your program is at a luncheon meeting, have your menu folders shaped as igloos; plan a menu using Alaskan adapted names, such as Iceberg Lettuce, Caribou Casserole, Matanuska Marvels (for any vegetable or fruit), Frozen Delight, Mooseburgers, or Gold Nuggets.

-Mrs. Louis L. Dabney

CIRCLE .

The circle program this month should stimulate a lot of interest in the application of Christian principles to moral problems. Check your thurch library and see what hooks are available on the subject of Christian ethics. Choose some which relate to the program and recommend that they be read by circle members.

of seeds have been unfilled for two dissionary nurses and young women non-centers are especially needed.

S Glendon McCullough, secretary partment of Missionary Personnel ou apply for home mission work?

Thoris Christenson, Snata Fe. N.

M. I. Hazel McGill, New Oricans, La., RM. and Mrs. L. A. Scaley, Panama, Sp. sp. c. R. G. Van Ropen, Tex., field marker; Mrs. H. W. Frie, Jr., Cercs, J. E. Musgrave, Jr., R., de Janeero, A. A. Giannetta, Campina, Brazil, Mrs. E. H. Walworth, Hermosallo, Mexico, Mrs. M. P. Jones, Paragnay, Mrs. R. R. Greenwood, Gontonala, A. T. Willes, D. Indonesia, Mrs. W. R. Wakefuld, Makat, Philippines, Lucy E. Wagner, Korea, Mrs. W. B. Faw, Jos. Nigeria, er.; Margaret Marchana, Ibadan, Nigeria, er.; Margaret Marchana, Ibadan, Nigeria, er.;

22 MONDAY The Lord valled Samuel; and he auswered, Here am 4 - t Sam 3.4 (read or 4-79).

Photo Lewis W Gibson of Greenwood. South Cardina, says, "It would do no harm to let young people hear us praying for God to call them: but it would do a lot more good for us to be right with God so that he can hear us praying for them. The spiritual atmosphere in every church should be such that it God calls, its young people will hear and heed. Could Samuel have heard God's call in my church."

Proy for E. J. Garcia, Tex., Sp. sp. cr.: Mrs. Alucia C. Perer, Panama, Mrs. F. G. Ross, Darango, Mexico, Mrs. G. I. Hix, Mrs. J. H. Hammett, Taiper, Taiwan, Mrs. A. E. Senter, Kygoma, Tanzania, er.: Mrs. E. L. Olover, Kayoshiom, Japan, med.

23 TUESDAY. And this gaspel of the king-dam shall be preached in all the world for a

ARE YOU MOVING?

Please send your change of

addr. - four weeks in

adej. 10 600 No. 20th

St Hingham, Alabama

352: The both your

old new address.

Royal Service witness unto all nations. Matt. 24:14 (read-

The foreign mission program of Haptists in Japan received major attention during the recent WMU convention The Japan WMU reported that its world mission offering for the past year showed an increase of more than 25 per cent over the previous year. The offering for the coming year will he divides, one third for the Southern Baytist foreign mission program and two thirds for Japan Haptist foreign mission work in Brazit and Okinawa. The first Japanese Baptist missionaries to Brazil expect to reach that country this year. Okinawa, a Japan Baptist mission field since 1955, was represented among the 209 women attending the convention. Peny for Japan's foreign mission.

Pray for Alma N. Gaves, Japan, ed., Mrs. T. K. Edwards, Nigeria, RN: Flora E. Dodson, China-Hong Kong, ret., C. C. Crou, Jr., Ruleigh, N. C. Negra ev., Androw Facler, Washington, D. C., TM

24 WEDNESDAY Strengthen we the weath bands, and condern the feeble knees. Isaiah 35.3 (read vv. 3-10).

Twenty-one people have made professions of faith since the beginning of the building program for the First Mexican Baptist Church of Eagle Pass, Texas, in the Rio Grande Valley The church had averaged five additions a year for the past 35 years. The new structure, with auditorium scating capacity of 200, was dedicated recently Pastor and Mrs. Manuel G. Garcia serve this Spanish-language church.

Pray for Mrs. Genera Silveria, St. Augustine, Fla., Italian et . Vida D. Camphell, El. Pasa, Tex., pub.; Mrs. Ruth. M., Rumphal, Kontagora, Nigevia, RN, Mrs. J. K. Rogland, Berrit Lebatum, I. A. Dayle, Jr., Manuns, Mrs. W. L. Smith, Campinas, Brazil, R. B. Robertson, Rio Cuarto, Algentina, Mrs. J. T. Luchredge, Philipipores, et; Mrs. R. I. Baism, China-Taiwan, Lava Clement, China-Malansia, Mrs. R. T. Bigan, China, et;

25 THURSDAY And he said unto them. Let us go into the next towns, that I may preach there also. Mark 1-38 tread vv. 35-451.

Seventy million people live in the eight states which border the Great Lakes. Less than 275,000 of the population of these states are Baptist church members. Fifteen years ago there were barely 400 Southern Baptist Dr. William H. Hansen is the executive secretary for the Alaska Baptist Convention





in ALASKA

Encouraging Facts About Alaska

The presence of large numbers of Southern Baptists, especially in military and oilfield areas

The present strength of Santhern Bap-

The encouraging response of the Eskimos in Authorage and Fairbanks and on the Korzebue field.

1 Increasing stability in pastoral leadership.

I wo Innctioning associations, with a third developing.

A spirit of great dedication in many young Baprisis in Maska.

A spirit of missions, evidenced toward state, home, and foreign mission wark,

At Friendship Missian in Fairbanks
children play and learn



Baptist Church, Valdez, Alaska

In Ancharage at Native Mission, the pastor and workers





chi: in the Great Lakes states of Min-Ausconsin, Michigan, Illinois, Indigans out all of these were in the state on the New Hilmois alone has 852 Southern tist churchest Praise God for his

p the Mrs. T. D. Gullatt. Mito. Japan.

Mrs. 1 If Lawhon, Sr., Philippines, Mrs.

B. E. Idams, Concepcion, Chile, Mrs. B. C.

Atcl. of Macelo, Brazil, N. W. Wood, Chingola Station, Zambia, ev.; Jane W. Lude,

China, ret.

26 FRIDAY Therefore if any man be in Christ be is a new creature; old things are passed away; behold, all things are become new 2 Cor. 5:17 (read vv. 14-21)

Donald V. Phlegar, Filipino Missions, Delano. California, tells of a recent visit be made with the pastor of his sponsoring church at the office of the Philippine Consulate General in San Francisco, "As he spoke with as " Mr. Phlegac relates, "he pointed to the word Baptist on my calling card, and said. I am familiar with you Baptists in the islands. Do you want to know the greatest contribution that Baptists have made in the Philippines, It has been in the matter of morality. It seems that when a person becomes a Baptist he is starting again.' This gave us opportunity to assure him that this is exactly what happens when a person becomes a Christian. He is starting over againfor he has become a new creature in Christ."

Pray for Mrs. Phdegar, Mrs. R. F. Goldie, Oghomosho, Nigeria, RN, Mrs. W. B. Me-Nealy Brazil, Mrs. M. E. Philips, Nairobi, Kenya ev. J. W. Ross, El Paso, Tev., pub.; Mrs. D. P. Applieby, Brazil, vet.

27 SATURDAY And when he was come sent he beheld the city, and wept over it

Luke 19:41 (read pm. 41-48)

According to Francis M. DuBose, superintendent of city missions in Detrnit, Michigan, America is fast becoming an urbanized society, "Afready this country has 130 cities with over 100,000 inhabitants," he says, "and recent staistics indicate that nine out of ten Americans will live in cities by the end of this century Half the people in metropolitan Detroit are not affiliated with any church. Because of transidates spiffual need, as well as the strategic location of our cities, they must have priority in-planned strategy for missionary conquest".

Pray for Mr. DuBase; Mrs. Lee Anfill, N. M., A. W. Hancock, Okia., ret.; Mrs. E. L. Cole, Gnaddajara, Mexico, S. P. Jackson, Brazil, Mrs. W. D. Frazier, Nigeria, Mrs. C. W. Bedenburgh, Dar es Salaam, Tanzama, R. N. Nash, Philippmes, ev.

SUNDAY For a great door and test are many adversaries 1 Cor 16:9 (read ve. 1-9).

Grady C. Cothen, executive sectetary for California Southern Baptists says there is need for 2.750 new churches in his state to reach California's 17 million people. More than 60 new people go into California every hour of every day. In the next 20 years there will be need for one new Southern Baptist church admost every day.

Prun for Homer Vearwood, Calif., Sp. sp. cc., Mrs. Murcos Rodriguec. Haream, Cuba, cc.; Mrs. F. II. Linton, Patanan, Mrs. W. E. Sallee, China, ret.; Mrs. J. II. Homphrey, Ragnin, Philippines, cd. R. F. Goldie, Ogborosto, Nigeria, MD; Mrs. W. E. Allen, Dar es Saluan, Tonzana, R. E. Smith, Sao Paulo, Brutzi, Mrs. C. G. McCalman, Sno Luiz Bratzi, Mrs. B. T. Thorpe, Bluntyre, Malawi, thatthday 29th; cc.

1 CAY for Dr. Hansen, Alaska pastors, and missionaries. Have you made plost for your gift to the Annie Armstrong Offering for Home Missions? Are in your church young people who should be summer missionaries or fire one missionaries to Alaska?

The Missionary Message of the Bible

by Gilbert L. Guffin

The Redemptive Plan Pursued in Joseph

Read Genesis 37 through 50

Joseph, like a luminous star, appears on the horizon of sacred history and remains there. The chamatic and often breathtaking story of his life evidently was written to emphasize the overrolling providence of God and the steady pursuit of divine purpose in corrying out the redemptive promise made long ago to Abraham and realtituded to Jaan and Jarob.

Few men stand higher than Joseph. In him is limind an unusual combination of faith, nobility, purity, steadlastness, mental alertness, lorgiveness, and ability to distinguish the working out of God's plan in human experience.

The arrount of Joseph's life has been called "a first-rate romantic thriller which enshrines important and necessary truths." Though the story was not intended to be a thriller, it is so masterfully told, and the life of Joseph is so tilled with deeply moving episodes, that the reader may in sheer enjoyment of the story lose sight of the "important and necessary truths" which the story teaches unless be pauses to reflect upon them. This lesson will be chiefly concerned to discover what made Joseph great

and also what detailorship his life had to the missionary theme running through the Bible. It may be helpful, however, first a review the main leatures of his life.

Joseph's Box bood

Strangely, the record of Joseph's early boxhood, in contast with all that to Powel, seems on the surface to present him in a somewhat unfavorable light. He is introduced the Gen. 37:2-111 as a theomet, whose dreams all pointed to an enoughe that eventually Joseph would rise to initiate eventually Joseph would rise to initiate and that bis own father and busiless would how down to him.

A psychologist might say that erse dreams were only the subconstinus of tions of resentment of a lad who had found himself the youngest of eleven brothin. It least some of whom did not treat this brother very kindly. The dream, how the proved to be acroad prophecies of what as eventually to take place. The only 1 lit, though, which one can find in Josepha this time is that in the brashness of your land perhaps as a kind of self-delense age.

the others as well as to his lather incepting them to himself. Though and actuals depend of loseph for them, he down was impressed by them and remembered some of the things less ad said as a lad (Luke 251).

Joseph's brothers had perhaps already become pealous of Joseph because it was obvious that he was his fathers favorite sun, Joseph's telling of his dreams simply made them despise him all the more. An apportaints soon came for them to vent then harred against this "dreamer." It arose when Jacob became concerned about the long absence of his older sons and sent Joseph to see about them. When these men saw Joseph coming, then bitterness toward him namediately prompted the idea among then of killing Joseph (Gen. 37:17:26). Reuben, one of the brothers, however, suggested placing the boy in a pit (or cistern). or the secret hope that he could later release him. But sight of approaching Islameelite traders soon suggested a new idea, the alea of selling Joseph into Egyptian slavery. By such a sale, they could both be aid of lime permanently and perhaps receive some money out of the sale at the same time. Their consciences would also be easier, they doubtless felt, as in selling himinto slavery they would not actually bekilling the lad or leaving him to starve in a ristern. Little could they loresee what unuld eventuate.

As seen in the attitude of Joseph's brothers, human experience reveals easy to be an actual disease and a demonit outstation in men's hearts. In Jacob's older sons it gives, as it has in others, into harred that hungared even for mitidet.

If is then iff the one book of Cenesis is a send instance of the dicadful power of su powerful that it makes men to slav even their own brothers. In offerthe realism, Genesis, thereby points the awful picture of how and envy lead to hate and hate

Joseph Sold by His Beothers

loseph wept hitterly when he was cast into the cistern, but this had no effect on his brothers. He was now delivered into the hands of traders, to the taken he know not where. What destins las before hundred was to take with him a knowledge of and a faith in God. He who takes these precious realities with him can always meet his transtrows victoriously, however great their test.

Joseph's knowledge of God of a God who was as near to him or begut as in Canada and in a prison as in his own furfier's house. Acas his stay through all the years of servitude, great temptation, and nearhery which were to helall lum in the land to which he was taken. And the Godin whom he trusted did not fail him. At last the God given wisdom and the great integrity of Joseph became apparent even to Pharaoli, Ulrough Joseph's inspired interpretation at certain froublesome dicanis of Pharaoli, it became apparent to Pharaoli that he could do nothing wise than to place, the administration of the affairs of his kingdom in Joseph's hands! Thus Joseph was elevated to the place of prime minister of the land, for the following years of plenty. Joseph made careful provisions for the years of famine which it was to vealed to him were to come

Finally, when famine did arrive, among those affected were even his own family back in Gaman. Consequently, in time his own brothers, the brightest who had sold him into captivity stood before him (Read the cond and gripfing stary unfolded in Gan. 12-15).

Long ago Joseph's brothers were certain they had forever gotten rid of him. Now, iromeally, these brothers had come to legy and were standing before Joseph; no longer a slave, but the chief governor of the land; and Joseph recognized them! Or course, under the circumstances, they could not have been expected to recognize him.

Joseph, though exercising noble restraint,



by Mrs. Lamar Jackson

Taken a good look at yourself lately? Not just the Christmas-excess bulges but at the real you? A modern proverb says, "If we could see ourselves as others see us—we'd never speak to them again,"

It's not quite time for that spring checkup, but February is a good month for a heart-check. Thousands of years ago, Samuel pointed out that "the Lord seeth not as man seetle; for man looketh on the outward appearance, but the Lo. looked on the heart."

Check your store to see if you need to look on your heart with spring to mind. Want to get a pentil and orgini-

YES NO-

t. Our church air dy has enough members. I like it just the way it is.

2. My church can always depend on me to attend, to serve, and to give to the best of my ability.

3. I wouldn't be seen entering some homes in my community. There are some people not worth saving.

4. In making decisions, I study all angles of a question and make up my mind from facts and knowledge rather than just the personalities involved.

5. I've raised my children. Now let the younger women raise theirs. My child-keeping days are over.

6. I forgive mistakes in others because I make mistakes myself.

7. I have never done wrong

in P so I don't like to hear sermons

8. I try to measure myself by I's standards rather than by my con poraries' ideas.

9. The homes for unwed mot are too attractive. These girls shot hake their punishment openly and may hey'd learn their lesson.

10. I obey laws and rules and ivy not to cultivate a spirit of rebellion

11. I resent other Baptists making any criticism of Southern Baptists because we give more money than all the rest.

12. I try to like all people that I meet and try to understand their problems and look at life through their eyes.

13. I have done my part in church organizations and now I'm through. Somebody else can do it.

14 | believe that those in places of leadership in my church and denomination are trying to do the best they know how. Therefore, I am kind and

generous in my attitudes and helpful in my comments and service.

15. I am glad when there's racial trouble in other parts of this country.

16. We always have the blessing at meals and conduct family devotions daily,

17. I write anonymous letters and make anonymous telephone calls. People need to be told off!

18. I always dress in ways becoming to a Christian,

19. If I get mad about something in the church, I just quit giving. All they want is my money.

20. I believe that all of life is a fearning process. I never know so much that I cannot be taught more.

Better check those odd numbers to see if they are all answered No and the even ones to see if they are answered Ves. Otherwise you may be suffering from heart failure. All these "odd" statements were actually made by church members. Do you agree that we need to pray and read our Bible more?

decided to place his brothers under a test to prove them. The hom came in time when under the proper circumstances (after the brothers had shown a humbled and consciencestricken artitude) Joseph revealed his identity. These brothers were now like pawns in his band, to do with as he chose. No wonder the brothers were suddenly terrified and speechless. Their sins had found them out, as sins unrepented of always do

Joseph in Egype Conscious of Serving God

Joseph was moved to pity as he beliefd the distress and self-condemnation his brothers now revealed. Though a lesser man would have enjoyed seeing them sufter, Joseph was compassionate toward them. The brothers apparently expected no less than they deserved, and tented worse but Joseph would not stoop to vengeau-

Such was his inner strength and be obderstanding of God's sovereignty if—the
could-see lines God had furned inteood what had been meant for exit. Index—lie
say that God had been working the
all that had transpired. Through we shall
toot assume God approved, much
caused, the wickedness of the bruther
nor must agree with Joseph that God
used all that had transpired to effer
as
providential purpose for Jacobs—ile
family.

loseph's theology here rises almost to the level of Paul's "all things work together for good to them that love God, to them who are the called according to his purpose. The man who can rise this high in his fault, spiritual perception, and maturus cannot be defeated by life's circumstances. This is the kind of man, moreover, with whom God can readily do great things, loseph could have been hitter, rehellious, rymal, deliant and revengetul, but he would not stoop to such levels. No wonder as was divinely layored.

Forly great men, especially if they are gone igneatness is never really found without colliness) never harbor bitterness and in serveness. They try to understand the process of the wrongs and impostices they suffer and to embrace even their offenders and enemies in their love. One cannot be genuinely Christlike unless he will go this far. It is to be unted that Joseph never said be forgave his brothers; he proved it.

In the strongest terms Joseph could employ, he reassured his brothers not only of his complete lorgiveness, but also of his conviction that God had overrolled their intentions and used their evil for good.

Jaseph rose to his noblest height when he declared. "Fear not: for am I in the place of God?" Joseph believed only God could judge others and only God had the right to mete out justice. How different the world would be if there were more who held that view. The text says Joseph not only longave his brothers but adds that he "spake kindly to them." Is there not a suggestion in this artion of Joseph of the kindness and mercy of our Lord, who though our sins caused his death, still speaks kindly to all who come to him in genuing reportance.

Lessons from Joseph's Life

Such, in brief, is the story of Joseph's remarkable life. Now what are some of the great lessues we may learn from that life, and what beating, if any do these lessons have on the great missionary plan of the ages? In answer, we point briefly to the following:

- 1. The overruling providence of God in relation to those who trust him, and especially in regard to people who are chosen to carry out his purposes among men, Joseph interpreted all that took place in his life as God's own plan (See Gen. 18.4, 8 and
- 2. The inescapability of the consequences of jealousy, of hate, and of eviltoward others. This is vividly portraved in the lives of the brothers of Joseph and in their wicked attempt to get til of Joseph. Their sins ultimately "found them out." Their consciences would never let them be at ease. After all of Joseph's kindnesses to them, they were still learful over Com. 50:15) of a that of revenge.
- 3. The inspiring truth that a person can bear an effective witness for Gold in a foreign land. Even though he be alone in this witness, he can make an impact for good provided he is faithful.

The life of Joseph is a mighty restimony to the power of the witness of a noble, Cod-Jearing person

- The evidence that faith in God and in his purpose to save life and to bless those who will heed him is ultimately rewarded.
- 5. The great truth that, thue to the lidelity and integrity of Joseph, and especial by to his adhering devotedly to the will of God, the crowning service of his life became the preserving of the "line" through

whom God's plan of tedemption v wing worked out in history.

6. The suggestion that something the highest purpose of God for ome's will not allow him to remain in the and security of his nature home vironment, but may demand testinally also and hereby a tropic september of the history of the

How impressively and unforgeriably the point here made from the life of Joseph has been illustrated in the fives of many of our modern missionaries, from Adomian-Judson and William Carey to our noble. dedicated missionaries now on the fields of the world. Every woman in a missionaly society knows the story, for example of Lottie Moon What if Miss Moon had not been willing to surrender the combons of home and the pleasure of remaining near het relatives to go to another land sulthe gospeli What it she had not obesed her sense of call to serve Christ across the seas? What it is a 3. The very throught is appalling. The loss to the world which would have resulted had she not be ded-God's call is beyond rabulation. Who indeed, can adequately estimate the consequences in any life, both to the life aid to those affected by it of a decision anguwhere God wants one to go and a dowhat he wants one to do? For every timetran nothing is more rational than the conlution expressed as follows:

"No finsting my all unto Thy care
I know Than lowest me.
I'll do Thy will with a heart since
I'll be what you want me to be

The spirit expressed in the above of seems beautifully to characterize the x-cumbary life of Joseph.

- Mary Mi-

WE I the WEEK of PRAYER for HOME MISSIONS

Means

W

Me

As I have worked on the prayer commutee of ms WMS for two years my eyes have been opened to needs of people—people just like me—right here in our own beloved country

I have served with a very wonderful Christian on the peaver committee of ny Womari's Missionary Society. We have praced together and prepared for the Week of Prayer in nor clouds. We pray each year that this Week of Prayer will be the means of a real "awakening" for our church; many of the men have come to pray with us and to give to the Annie Armstrong Offering.

It has been my happy privilege to go to my church in the early morning for prace; at 6300 ym during the week. This quiet hour, helore we go involved in the bisy activities of the day, has been a wonderful blessing to no life. As I meet feth others I have telt a new and teal closeness to tellow Christians and to God, in trying to become better informed and more responsible as a missionary mysell.

I realize that I should and must look at the world about me with eyes of love and compassion, to be sure that no barrier which I put up keeps Christ apart from men. I have been made to see that often I neglect to state Christ with those about up, for he commanded. Too ye.

In the material last year a Inventle Judge was quoted as saving. "I believe that of the thousands of boxs and girls who have come before me, 90 per cent would not have been there had there been one adult on whom they could have counted. I remember sitting quietly in my sear that morning telling God that I wanted to be a kind, loving, dependable adult and asking him to help me as I work with YWAS.

The Week of Prayer has given me a keener desire to have a hig heart tull of love and compassion for those who need the Savient. It has created a definite childenge for me to its to be a growing Christian, serving my Lord and ottlizing the power which prayer can give to a new dedication of my life.

It has been a time of renewed determination to strive to become "full grown" as I seek to do God's work in our world.

The Week at Prayer has rekindled a desire to do my hest, and as Dr. Redford said in his appeal in Royal Serenz last year? When the great scarekeeper comes to my name may He be able to write 'She hath done what she could.'

Hazel

iens



OR FOR SECOND WMS MEETING

MISSION STUDY 80C (: Winds of Change* by Gerald Palmer Make plans to have this home mission graded series book raught in circle or society. This book may be substituted for circle program.

Applying Christian Principles

by T. B. Maston

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 Scripture passage)
Business Period
Promotional Features (see Foresaster)
Program Chairman in Charge
Program

Introduction

A question such as the following could provide the basis for a helpful introduction to this program: What is distinctive about the Christian approach to mural issues or social problems? (Allow discussion.)

One way the Christian approach differs from the non-Christian is that issues discussed last mouth and similar mess are considered by Christians to be moral rather than strictly social. They are moral because the Christian believes that they affect men and women who are created in the marge of God and for whom Christ shipl

The Christian also believes that these issues or problems are moral because God, who is a moral person, is concerned about them and has a will regarding them. The Christian believes that the will of God which is grounded in and an expression of the nature of God, is authoritative for lum and for the world. His first and supreme question as he faces any issue is or stoud be, what is the will of God?

The Christian's approach is also distinctive because he comes to the issues of life with an open Bible in his hand. However, the Bible is a tangible objective source for the will of God. Where it souks, he believes that it is authoritarive.

The Christian also has the assuration presence and the leadership of the folsopint as he approaches any problem of life. The Spirit will help him to be let stand the Juble and see its relevant application to the problems of his his population to the problems of the his population of the life the Bible does not speak a sylling or clear word of guidance.

Another searching question that might be asked: Why should Christians be concerned alone application of Christian principle (the will of God that we should seek) a anything about the moral issues that ound and sometime plague us?

Another searching question

Alone asked: Why should seek application of God that we should seek a anything about the moral issues that out the discussion.)

Religion has been defined as what one does with his solitariness. In other words, it is concerned strictly with one's personal relation to God. Is this a correct definition of the Christian religion? Or, is our religion also what we do in the home, at the slipp, store, or office, on the farm or street? Can we be rightly related to God and not be rightly related to God and not be rightly related to God and not

Some people quote Paul's statement, Come out from among them, and be ye separate, such the Lord 'q2 Cor. 6:17), as positivation for a separation as ha as possible from the world, Is this a correct use or interpretation of Paul's (Piscows, Woold the statement by Jesus in his so-called high presils prayer help to answer the question). He prayed: "I pray not that thou shouldest take from out of the world, but that thou shouldest keep them from the exil" (John 17:15). What does this mean's (Allow disciplina).

The latter seems to indicate that the separation of the Christian from the world is to be spiritual and not physical. Christians are to live in the world and in a sense for the world and ver not be of the world. They are not to get from the world then standards of right and wrong, their sense of values or their perspective regarding life and its purposes. They are not to tested the treasures of earth. They are to sent first the kingdom of God and trust limits of the necessities of life.

the necessities of life

1 - set the example for us in regard
telationship to the world by the
lived while he walked among men.
11 - set friend of publicans and sinuers.
11 - and moral outrasts He reached
love to the broken in body and
12 - set their children into his arms
13 - set them. He had compassion on

people. He went about doing good. What a benediction he left wherever he went!

The more fully we let the resurrected Christ live in us, the more deeply we shall be concerned about those who live about us. This concern may sometimes mean that we shall have to get involved in things that may be unpleasant. We shall also have a deepening conviction that we should not only relieve human need but also remove as far as possible the conditions that create those needs.

Even if we were interested, exclusively, in winning individuals to Christ and lead-

Preliminaries (Program Chairman)

- I Glance over the "Look Ahead" section in the program for last month. Are there suggestions there which need to be followed up in relation to this program?
- 2 Call attention again to the subject for this series of three programs and give particular emphasis to the subject, for next month (see January Royal Service or WMU Year Book)
- 3 It might be wise to define again, as in the introduction last month, the words "confronting" and "moral issues"
- 4 Was there to be a survey or a follow-up of some of the issues discussed last month? Next manth would be an appropriate time for a report on any project of study or action.
- 5. Notice that this program psks three questions: Why? Where? What? You might mention the fact that the program next month will seek to answer two other questions: Who? How?
- 6 An interesting variation for this pragram would be to have members of the circle briefly set out the principles that are suggested under "What?" Follow this with a general discussion of why and where

^{*}Order Hands of Change, Palmer, 75c, and Trach er's Helpe, 40c, from Baptist Book Stores,

ing those individuals to mature for Christ, we would find it necessary to be concerned about the motal or social problems of our society. Those problems determine, to a degree, the possibility of one becoming a Christian. They very definitely after one's growth in the Christian life. In other words it we are concerned about individuals, we must also be concerned about the environment in which they live.

Where?

-

This question has already been answered in general: Christian principles are to

be applied everywhere. This is note because of the nature of the Christian experience. When one becomes a child of God, he is brought into a vital life-changing union with the resorted Christ. He is in Christ and Christ is in him. He can not segment his life, restricting Christ, and the Christian life to certain areas. Christ is with him all the time, and is to find expression in and through him everywhere.

If we spell out this applicating more specifically, would it not be wise to start within the church! Some might contend that this is not needed, that this is taken for granted Sometimes, however, we are not very Christian in our relations to those within our church Lamily. One reason many churches lack spiritual power is that mem hers are out of fellowship with one another How wonderful if it could be said of your church and mine as it-was of the Jerusalem church: "And the pudritude of them that believed were of one heart and of one soul" (Acts 4:32). No wonder the apostles preached with "great power" and "great grace was upon them all

Our will want to lead members to decoss other areas where Christian principles should be applied. Do so more:

The home is certainly an unportant area to the application of Christian principles. (Disease in your men way or have a general diseasian of the application of Christian principles to the velation of bushinds and wives, parents and children and the home's influence in the community.)

TOTEM PULES

tantinud from 1

carved with odd and grotesque squres at they set up by the village.

When a totem was to be made tree of soft wood was selected this was graned and the bark removed the cake with add and knife. In the use of which have well skilled, would picture event after executif the pole was a long round record of historian the pole was set up in front of the village and could see. It would be interesting to be how they taught history. Perhaps they gather the boys and girls near the pole and explane the events up and down the pictured shall

But no written records were kept, and some memory is fickle, no one knows what some the poles have to left. In recent years, this art was in a fair way to be among the lost accurate the Forest Service began an effort to give it.

Of the more than 500 totem pines known have been carried, only a little more than have been carried, only a little more than have been gathered into Totem Park in Kelthane been gathered into Totem Park in Kelthane Keeping vigil over a part of the park is huge totem that recorded an event that is longer known.

It is to be hoped that the forest Secsional Sec

(You will want to give some attention to the broader relations in the comments.)
Some of the members of your circle may be members of fraternal orders or "abs. They may be active in the PTA or one other community organization. However, the community organization of the control of the community organization of the control of the contro

As suggested previously, there is a use in which the Christian experience L ans as a very personal relation between an individual and God. But this personal relation an isolated individual. He or she husband or a wife, a father or a mean employer or an employer, a to the

on an American of a Russian, who a colored person, in all of these jet in the seek to be a real this means that he must apply as conty as possible Christian prompiple diagram of the individual har there is no see in stop in the Christian life short of the faithest outreach of his in them.

What are some of the Christian principles that should be applied? (You may want to ask the context of the rivele to suggest some points). It is blackboard is available, units a list of those mentioned. Then suggest a dist all the time could be given to any ancies the cancepts or principles. You may want to point out the close relationship in a worder of them?

Allo following Neitptare references and drows are given as background mateoul It you have carrons translations woulally such as of them. Other than the kee, James Terson, some at the better was see The American Standard Terson, The Resed Standard Versian, The New English Rolls, Williams, and Phillips.

1. The Kingdom, the rule, or the reign of God. (Read. Matthew (e/10.) As God's will is done on earth, his kingdom or rule comes. This indicates that God is consecuted with the world. (Theo would Matthew 2.3), Notice here the relation of the kingdom to rightenismess. See the following to a low of many after references to the loss dom in the Gospids Matthew 1.17: 7.21: 13:14-16. 18:34. Unke 9.2. 11. (**17. 17-20: 18:25.)

2. Love. This is the third commandmark light is really inclusive of all that
with Low and prophers, (Math. 22.31 10).
G. Rom. 13.840. Gal. 3.41. James
had Paul said about love after
his useful the gifts at the Sprid.
B. List verse of 1 Car. 12 and then
word for, 15, particularly verses
ading with the first three words
Call attention to the pixt words

of chapter 11. Use the Recised Signified Lesson or the New Linglish Rible. If you use the King James Version, substitute love to "charity." A few additional releases to love Matt. 5 13-11. Mark 12/31. 13. Use 7.12-17: John 5.16: 13.31: 11.15: 1. Tolor 5.11. 18.20: The golden rule is a practical expression of love (Matt. 7/32. Use 6/31). Let us see how love in general and the golden rule in particular apply to some of the issues discussed last month. (Diversy)

3. Forgiveness. For a lew Scripmare relcremes see: Matt. 6:12,11-15; 18:21-22, Luke 23:31. Acts 7:00.

1. Self-denial symbolized by the crossiRead Matthew 16:21/25, calling attention to the relation of verses 21 and 21. Matt-10.55, Luke 0:25 and 11:27, i A cross is something on which one is exactled, (For the vividity on itself we Rumans 6:6, Galatians 2:20:5/24, 6:11.1.

A practical expression of a self-denying love is the fact that the Scriptores teach that the strong should serve the weak (I) van core to disease this, read Romans II and I Connitions S, where Paid diseases the cating of meal offered to idoks) flo you see the relation of this general concept of self-denial and particularly the idea of the strong serving the weak to the matter of drinking, smoking, and a number of other problems and issues that were mentioned last month?

Period of Meditation (Program Chairman)

All of us need to learn how to wait upon the Lord. We need to become more sensitive to the touch of his Spirit on our hearts and lives. Our spiritual cars need to be attoured to the still small voice of the One who wants to reveal to us his will and purpose We also need to understand that we cannot effectively apply Losic Christian principles to our world muil we have thist applied them to our own lives. Let us pray that he will help us in all of these areas.

Prayer

MEETING OUTLINE

Call to Prayer Suriness Pramotional Features (see Forecaster) Program

Tour Guide: Good morning, ladies, 1 am

Welcome aboard our Mission-minded Auliner. We have just taken off on the first leg of our travel tour to acquaint you with the only real frontierland left in the United States Haven't your often yearned to visit a land where the spirit of adventure still abounds? Where in spite of geographical barriers the people have a sense of togetherness not found in some densely populated areas? Where summer temperatures are sometimes in the nineties and plunge seventy below zero in the dark long nights of winter? Where strawberries grow to the size of golf-balls and cabbages to sixty pounds or more?

Our destination is Alaska, America's last unconquered frontier. Our next-to-newest state is unique among the fifty in many ways; it is the largest in size, over twice as large as Texas, and ver has the smallest population; it is the farthest North, the farthest West, and also the farthest East, for part of the Mentian Islands actually extends into the eastern hemisphere. Its topography is so mountainous that many villages and towns cannot be reached except by air. Contracts in scenery make Alaska a fascinating place to visit.

But we are concerned with more than scenery. We are concerned with Alaska's people. In 1959 when statchood was being celebrated, many proud Alaskans wore a badge with this message: "Bigger than Packas, better than California; Alaska, God's Country." This, then, is the motive behind our visit today—to see what Southern Baptists are doing to make Alaska God's country.

This will be an ideal trip: you haven't had time to worry about what clothes to pack and what reservations to make. So BAPTISTS is last ta, USA

Nome

CIETY PROGRAM

Mrs. Louis L. Dabney

just sit back and relax, and feave the "tlying" to us.

Before any plane comes in to land at Auchorage, the largest city and the state of point of Baptist work in the state of navigator is going to lifely voir or what you will find on our smission four. Since our work is affected greatly by the land trelf and by the climate, you will be lab information belieff or seeing the cle forge of winning Maska for Christ.

Navigator: Thank von. Captain

rUse map and pointer to illustrate meded, As son can see on the missimpe of Alaska resembles a kite with talking off in two directions (the Alaska resembles a kite with talking off in two directions (the Alaska resembles a kite with the West, the southeastern pauliation the East). If superimposed upon a most islands would test in California and the analymide in Georgia. One the other transfer hes within the Arctic Cacle and creating the illusion to many people and

the name given it at the time of its putdase by the United States. Seward's live Boy is accurate. While the northern areadoes have very severe winters but warm summers, the southern area coposy telatively unld winters and delightful summers. Because of its proximity to the North Polethe land cuposy summer days up to twentyfour homs, long, and winter days without light for the same length of time.

Recoise of the minimatations surface, many sections are isolated completely from establide morphines. Jamean and Ketchikan for example, are hieraffy with their hards to the mountainside, and can be teached only by air or the sea Kotzebne on the acontinvestern coast has to be entered by our ideas from the air. The highest most are peaks in the finited States are however, and the ranges in which they have see impassable.

1) are few highways and lever rail.
Alaska, The Alaska Highway, both

in 1912 as a supply route to the far north, remains the only land route to the state from continental CSA. This highway goes as Lu as Fandanks, branching from it are highways to the port city of Valdez as well as to Anthorage. Maska's largest city

Maskans are the greatest users of airplanes in the world. Even treight, including fresh produce, must travel by air into many areas which results in a very high cost of fixing. In Vairhands, to cite a single case, the cost of food, housing, and other commodities is 67 per cent higher than in Washington, D.

Climate serves as a barrier to closeness among the people. Parts of Alaska have only an eight month work year, the other four months being too cold to outside work. Since the largest industries are "initistic work"—fishing, mining, construction, and hundering—this alters the economy. Day toolas weather is changeable and often hampers flying to the north, plane travel is dependent upon condition of the ice for landing ampaies, upon logs which didit in and out of the valleys without warning.

The people diguiselves represent different cultures, and these differences must be overcome for harmonious living. The Anglos are mainly those who have moved to Alaska bit commercial reasons, and the military men and families. The natives include Eskimos, Indians, and Alents, Eskiuns tend to live in the Arctic region. Indions in the south central and southcast. Ments on the strong of islands to the southwest. Maska was purchased from Russia for \$7,200,000 in 1867. At the time of the first census in 1880 there were only 130 Aughor and 33,000 natives. Today, eighty five years bare the number of natives remany about the same, but there are over two bundred thousand Anglos

This has been a brief look at the state and at the people. Now let us find mit low southern Baptists base come to have work in Alaska and what methods have putvest worthy in bringing the lost to the Lord. Tour Guide: We are fortunate to have with us on our tour several women who have firsthand knowledge of our work in the state. I'd like to them to come and tell us what we can expect to see in the ciries and villages where we have work.

First Speaker: Let ine tell you first of Anchorage, the largest city in Maska and the home of Southern Baptist work. In 1913 an Air Force chaplain. Aubrey Halsell. who was stationed at Elmendorf An Force Base near the city, told his friends: "I promised that if I ever found miself in a place where there was no Baptist church I would start one." This was such a place, and through the elloris of Mr. Halsell, fourteen other servicemen, and two civilrans, a Southern Baptist church came into being They dog into their own pockets and asked for help from friends to establish a mission which grew through hard times and good ones into the First Bantist Church of Amborage, which through the years has Jostered terrorissions and churches in and around the city. More than 175 young people have surrendered their lives for special service while members of the church. Five pastors now in Alaska were called to preach during their association with this church. The church mesents a weekly television program and offers training belp to pastors, Rev. Felton Griffin has been pastor of First Baptist Church for most of the twenty-one years of its life, and has been active in civic matters, speaking boldly against gambling, higher, and vice in a city noted for its great number of bars.

The year after Southern Baprist work began in Alaska, other churches were started in Fairbanks and in Juneau. In 1946 the churches met in Amborage in organize the Alaska Baptist Convention: three years later the Home Mission Brand agreed to enter and establish work. Today the work of 46 Alaska Baptist churches is under the direction of D. William Bansen, executive secretary for the stare, and also editor of the paper. The Alaska Baptist Messenger, (See page 22.)

PROGRAM CHAIRMAN, G
For guiding your tour (see produce on a large sheet map on pages 34-35 and usublaces, as program proceed:

For atmosphere, totem p. may drawn on paper or check n. by stare for them Tell meaning of t. m. poic. see pages 4 and 32

For information, read "A: It's Park Beauty--Alaska," page 1

For additional information oder Daily News-Miner, "Progre Editor Box 710, Fairbanks, Alaska, 1 r 75c, c. low two weeks for delivery.

For illusion, place chairs like seas an airplane and provide other atmosphere to suggest a plane ride

For interest insist that information as told. Limit each participant as to time so that program moves and interest maintained.

Because of difficulty and expense in travel around the state, meetings on the state level are kept to a minimum. The 1963 state convention was held in Amborage and was the best attended of any in its twenty years, with 405 messengers from 26 charders.

The other statewide emphasis comes each veso in evangelistic crusades, of which well speak more later. Except for these two meetings most of the work is done on a local level.

Mount ten years ago ji was left that their was need to movide in Anchorage some practical training for marive men and women so they could go back to the a own people with the Christian message. In 1966 a school opened and since that the basdeveloped into a two year course of study. with classes in music. Bible, Linglish vinn mar, religious education, and practic Luis. sions administration. Willie and Amilia Johnson were the first couple to granute They were appointed to go to School, all Eskimo village, and later to follow thik Miller in Emonak. This is proving. Idlt. cult field. The only other Christian only in Emmak is done by a Roman C. salte

pure warms his people against going to temptist mission. In 1960 Mr. and Mrs. som attended the Southern Rapmion in Miann, and addressed the temptist mison, the first time an Eskimo half and before the group.

y, wonder what effect the garth must last spring had upon work in And and the area. Anchorage itself sulfer 1 damage in the business and test dental sections but no damage of importime to Baptist churches. Earther south, however, Seward underwent earthquake and right wave destruction which forced about one third of its population to Hec. Since docks and boats were destroyed many nearly had to leave to find employment. But they are returning. Courtisets for rebuilding docks and the railroads have been let and the pastor reports that almost every available house is filled, Only one Papitist (fund) suffered severe damage; this was in Valder. The State Mission Offering for 1961 was designated to help rebuild the Alone by

Giral adventures in faith are being rerouled by churches in the Auchorage area. Down in Soldatia, a homesteading community, a mission was begun in 1964 by two summer workers. Other churches gave from als and futnitute: a serviceman commuted as pastor of the group. Later retired 1). Colonel Manrice Mindock began serving as interim pastor,

The atembers determined to build a church and with gilts from the Chugach Association and the State Mission Offerings work was begin. Most of the labor was sodiniteer. When the building was completed, Mr. Mindock said: "We feel that God has truly provided, In Maska building cross begin at \$20 per square foot. Phosogli the gracinitisness of God's people as building at a cost of approximate S2 II per square foot. God has truly per square foot. God has truly per square foot.

Neural Spraker: After our visit to the list of of Baptist work we'll move north to bunks the center of an effective of reaching Alaskans for Christ. In 1960 when Rev. and Mrs. John Isaacs went to Fairbanks they were asked by Dr. A. B. Cash, head of the Pioneer Missions Department of the Hume Mission Board, to consider a literacy ministry. Mrs. Isaacs began using the Laubach method of teaching reading to several older Eskinos.

Tom Willock, well over eighty, had been a Cluistian and a dearm at the Native Baptist Mission for years, but he could not tead the became a pupil and learned how to write the name of Jesus, On a night of recognition of his contribution to the Cluistian community, a "This Is Yom Lite" skif told the stary of Tom Willock, At the close of the pangrum Mr. Willock picked up a piece of chalk, went to a blackboard and told the guests; "For many, many years I love this One, He is my Lord and my Savion, but now I can write that name which is above every other name." And he wrote the name "Jesus."

Mrs. Isaacs raught others in their homes to trad him soon bound too many students for individual instruction. Classes were arranged in the Native Baptist Mission. Then another need arose. There are many inditary personnel living near Fairbarks at an Army past and an Ar-Force base. Some of the wives are foreign born and must learn English well enough to pass requirements to become American citizens. And so in the second year of her work. Mrs. Isaacs and live other women began teaching English to these adults, and Mr. Isaacs taught courses in citizenship.

No attempt was made during the classes to enlist the students in church attend ance, but the contacts made at school were full need up with witnessing in the homes. The English and citizenship classes are set up on three month schedules. At the end of each session an International party is held, with students bringing a dish from their own countries. Mrs. Isaacs reports that there have been three hundred students in the class, one hundred students in the class, one hundred students in the class, one hundred students in the raise one hundred students of their families have made professions of Laith. Sixty have been baptized in Earthanks charches. The name

Native Baptist Mission has been changed to Friendship Baptist Mission, so as to include foreign born as well as natives. From thirty to lotts of these students are in church on Sunday.

The Lateracy ministry has served a great need in Fairbanks and is being used also at the present time in Auchorage. Miss Louise Yarbrough is exerctive serretary for Maska's WMC, and is promoting three workshops and Mrs. Isoacs leads in the work. Workshops have been held in Auchorage. Ketchikan, and Sitka. The work is being Carried on by WMU through associations as a community missions project. The WMU of North Pole Baptist Church began a citizenship and English class in October, 1963. Mrs. Seth French directed the classes.

Third Speaker; We'll have to take a plane again to get from Fanbanks in Fort Yukon thorate it), where we have work among Indians. The beginning of this mission is a real adventure story. Don Rollins, a young serviceman stationed in Alaska, had a very moving conversion experience and offered himself immediately for whatever service God chose. He was interested in the work of missionary Dick Miller in the Kotzebue area, so he took leave and flew over to help Mr. Miller one summet. They can logs and put up a small mission building at Kobirk up the river from Kotzebue.

The next year Don met a young teacher from the "south 18" She remained in Alaska to teach school that winter. When he was discharged from the service they went back to liet home in Mississippi to be married.

Mr. Rollins finished his schooling and they retinized to the north to teach. Deciding that this was indeed God's place for them, the Rollinses went for seminary training, then applied to the flome Mission Board for appointment to Alaska. They now serve at Fort Yukon, above the Arctic Circle, among the Indians. They have established work at other points along the Yukon River. At the first associational meeting above the Arctic Circle Mr. Rol-

lins arranged for a Midnight S. Revival On June, 21, the longest day in a trainingly but in studight W. an Haw sen brought the message to 1 people including 11 who had come by 1. Authorage.

The work at Forr Yukon roow ten sears old, and airludes adult 15 c study classes and individual study.

One final word of interest and the weather in Fort Yukon; the gis test extremes for the state have been two odds in this village, sevents below zero to one boundered degrees above.

Fourth Speaker: Our next stop is Kontebur, the largest Eskimo village in the state except im Point Barrow on the Assac Sea (Lorate Kotschue.)

The work at Kotzebine was begin in 1953. Iskimos are very hard to win to the Land. They are by nature very trendle and very hospitable, but because of a background of superstition, they are not easily teached. Our missionaries must be all things to all people, and they find them selves serving in many rules other than as spiritual leader.

They may drive busses to bring natives to church, and may even assist the public field by muse in giving shots, as Willie Johnson did when looking after the sick in his village. They must be endued with patience and endurance and lants in the purpose of God for their lives.

The Airth Bible Contenence and the Arctic Camp provide two opporenings each year for fellowship for the numbers of the Kotzebue church and oussons at Sclawik, Kratia, and Kobiik, They navelby dog team and by plane to Bibl. Con-Terence Tast year one hundred and steen native people crowded into the bule church at Kiana several nights of it conlerence. One person professed faith and a number evidenced rededications. Lists monies were given which touched long hearts. The meeting closed and the sests went home. But that Sunday night Ro-Brentlinger, missionary at Kotzebin cut back to Kiana to preach Sixteen ile one

-A DEW Line for Our Lives-

(A Meditation)

by Mrs. Louis L. Dabney

Across
of Unite i
These Discountry, Warning stations known as the DEW Line
These Discountry. When the jet plane and long
were developed, air reules of the world
were restucted

Que militats caperis tell that travel across sixe North Pole between the continents of Asia and North America would become important, especially in time of war. As a roulf, fin. DEW Line was set up—a series of outposts employing adar screens which are extremely sensitive to approaching objects. Those mainting the stations must determin, whether these objects present a threat to our nation's security, if so, countermeasures must be taken.

We accept and appreciate this system of protection for our physical lives. As Christians we find that we have a detente fine, one more sonsitive and more dependable than one made by human hands. Our detense is the Holy Spirit living within us, seeking to warn of unablesome influences and choices which may Christian

How can we become more sensitive to the help of the Spirit, our DEW Line, in meeting diagness which hecater? Jesus gane us words to keep us sensitive and alert. He spoke to his disciples in the garden: "Watch ye and pray, fest ye enter into temptation. The spirit varuly is ready, but the tlesh is weak" "Mash 14:38. And Faul, in writing to the Ephesians, painted a visid pricture of the preparation needed. "Put on the whole armour of God, that ye may be able to stand against the wiles of the dowl!" "Eph. 6:11.

What are the dangers which appear upon the horizons of our lives and which need to be met effectively and quickly? Indifference to the mutifudes who die daily without hearing the name of Jesus Christ. Lack of courage to speak convincingly of the wonders of His love. Failure to pray earnestly for God's will above our work. Self-satisfaction with a milk fed toul which should be striving for the meat of the oppel. Conformity to the way of the world in action and attitude.

The Holy Spirit glerry us; we must respond quickly in dynamic Christian action.

were made that night, many of these upon profession of faith

Valera Sherard is our missionary in koma she assists also in work along the kolink River, and plans for the summer rangs for Uskimo boys and guls.

It was here last summer that a very old Ishmo introduced his wile to Mrs. R. L. Mathis and Miss Alma Hunt on their visit to mission stations and said: "We have both given our hearts to the Lind. Int we cannot be haprized until the jee thaws." The enople had been waiting since the preceding tall. This was the end of June, and the ice still had not thawed sufficiently.

Toms Yarbrough tells of the camp last sum.

The bass and girls from the villages of by plane and boat to a beautiful's beach on the Kohuk River near kear as a week of camp. Last summer we be converged to ampers. Due to late of ice and high water, campets two offices and high water, campets two offices and high water, campets

The whedule of activities is very similar to that down South, Differences include a completely temporary camp exerviting is taken to the site each year, tents erected, recreation equipment set up, camp stoves and all cooking mensils, dish washing equipment (wash tubs), all are hadred by local.

"This year we erected tents between 11:00 e.m. and 1:00 x.m. in the land of the midnight sun! Remember there is no night there. Groceries are provided by the WMVs of the churches. These were hought in Nichorage and shipped via parcel post to Kiana. These are taken by hoat to camp."

Fifth Speaker: And now the final Hight from Kotzelnie to Ketchikan, *clocates* from one end of the state to the other. Because of isolation radio plays an important role in the lives of the people. And so the Bulle Break—came into being five years 190 Rev Marion Dunham, paster of First Baptist Church of Kerchikan, was given two handled dollars with these instructions: "Use this where it will reach more people, and quickest for the Lord."

Mr. Dunham asked his members how to use it. Their repls was, "radio," He talked with tadio officials and was able to purchase ten minutes time each exening six nights a week for as long as the mones lasted. He called the program the "Bible Break," Jeeling that since most people enjoy a coffee break, they would also enjoy and be inspired by a break for Bible study. In April, 1960, he began this ministry. The program goes into logging causis and on to boats in the harbor, to people within a fifty mile radios. Donations came in though misolicited.

One day a couple from Juneau gave Mi-Diminou a two thousand dollar check, along with the suggestion that he broadcast from Juneau, a station with a wider coverage. Dunham made the arrangements and now the Bible Break goes on, paid to by those who are blessed by its ministry.

The First Baptist Church at Sitka where Dick Milber was paster, has the unique apportunity at ministering to some of the students at Mr. Edgerunibe, a high school maintained by the government for some people with one-bountle or more native blood. Students come from all over the state. Only those indicating Baptist choice can be approached by us about clouch attendance. Last fall there were twenty-tom students who indicated Baptist pict evence and who could be uninistered to be First Baptist Church. This is an important area of work, for these young people need to be won to Christ.

Tour Guide: I hope these inglifights of the state will make your rap more enjoyable. As we near our destination, may I mention several other important areas of work in which we women can have a part.

1. There are thousands of servicemen stationed in Alaska Mans are Somhern liaptists; many more need to be involved in Christian endeavour. Our churches bave profited by their membership; some of these men have served in the churches as pasturs, music directors, and in all posi-

tions of las leadership Some decisions to remain in Maska to selves with other Christians in a rant work.

2. Under the direction of C in the Department of Evangelis - the Home Mission Board there have ben lietecu simultaneous crusades in 31 - a The Just crusade in 1919 was led by Armon who went from the South to pro in the crusade. The last crusade was held in the tober, 1965. There were thirty par ons and seven song leaders who made the trip and who served in churches all over Mista during the two week period. How tool did bless this work! In these litteen on sades there have been 2.117 additions for baptism: 1,806 have joined churches on promise of letter, for a foral of 3.833 ulded. The spirit of cooperation and tellouship has been excellent, and the results gran-Iving. The chinches from which the jastors go underwrite the travel expenses -thin this is indeed a joint effort of bagustin the 'south torry eight" and the northforty nintle.

Establishing of nossion work in proner areas is dependent on close cooperation between the Home Mission Board and the Maska State Board. While the Home Mission Board boars the larger shore of expense and appoints the mission area to the natives, there is a unity in purpose and effort with Alaska Baptists, as has been seen by their constant reaching out in establishing missions. The lartifier churchs have a single goal to make Mask, Gads country indeed.

We are about to land Will you force your seat belte please? Unope our bording session will emish your visit and go come a guester appreciation for what Cod to slong, using Southern Baptists in Caska.

Now that we are back at home of Lyon sit quietly for a time of medication

Meditation:

Poinst plays "FU Ga Where Yor Auto Me to Ga,"

Give "A DEW Line for Om Lives 1989 39 closing with prayer

February 14

RACE RELATIONS SUNDAY

On February 14, Southern Baptists will be observing for the first time a scheduled Race Relations Sunday. The purpose of this special observance is to magnify the opportunities and responsibilities Christians have in creating a climate of good will among the races.

The following suggestions will help you to maximize the effectiveness of Race Relations Sunday:

- Read helpful literature on race. The Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, has 10 pamphlets on race (single copies of each provided free, 2c each in quantity). A fuller treatment of the race problem can be found in The Bible and Race, by T. B. Maston (cloth \$2.50, paper 85c from Baptist Book Stores).
- Study the actual racial situation in your community, and ask yourself the question, "What is my responsibility as a Christian in meeting this challenge?"
- Create opportunities to develop friendships and communication across racial lines. Think of those of other races as persons created in the image of God, and purpose to treat them accordingly.
- Plan a group discussion in connection with Race Relations Sunday on some such subject as "What can we do to improve race relations?"

Thoughtful Christians will be creative in devising other plans for Race Relations Sunday. While the race problem is unquestionably complicated, there can be no doubt that Christians should set the pattern for finding solutions. Make the most of Race Relations Sunday!

ROSS COGGINS, CHRISTIAN LIFE COMMISSION



