

ROYAL SERVICE



DARWIN THEOLOGICAL SEMINARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE

Extending the Realm of the Kingdom among Indians of the Americas

Upper Left: Student at Indian Government School, Albuquerque, New Mexico

Upper Right: Miss Agnes Shattuck of Isleta, New Mexico, a Product of Home Missions

Lower Center: Mrs. Aaron W. Hancock with Vacation Bible School Group, Eufaula, Oklahoma

VOLUME XXXIX

AUGUST, 1944

NUMBER 2

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Mrs. F. W. Armstrong, *President*; Miss Kathleen Mallory, *Executive Secretary*; Miss Juliette Mather, *Young People's Secretary*; Mrs. W. J. Cox, *Treasurer*; Mrs. Willard C. Tyler, *Recording Secretary*; Mrs. J. Furniss Lee, *Assistant Recording Secretary*

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EDITORIAL STAFF

Miss Kathleen Mallory (*Managing Editor*), Mrs. F. W. Armstrong, Miss Juliette Mather, Mrs. W. J. Cox, Miss Carrie C. Littlejohn, Miss Mary Christian, Miss Mary Nelle Lyne, Mrs. W. C. Henderson, Mrs. C. D. Crossman, Mrs. W. C. James, Mrs. W. H. Gray, Miss Willie Jean Stewart, Mrs. Ella B. Robertson

Royal Service

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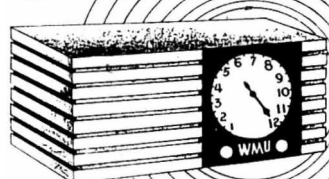
OFFICIAL ORGAN OF
WOMAN'S MISSIONARY UNION

AUGUST, 1944
VOL. 39 NO. 2

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FOR FINE PROGRAMS



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An EDITORIAL

MRS. F. W. ARMSTRONG, President W.M.U.

The 1944 Meeting of Woman's Missionary Union

IN this the 56th year of its history Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will have the unique experience of having its general meeting at a time other than immediately preceding the meeting of the Southern Baptist Convention. It has been noted heretofore that the departure from the usual custom was in response to the war emergency situation which confined very limited hotel reservations to mid-week. Upon request of the committee on 1944 S.B.C. meeting that a separate time be set for the W.M.U. meeting it was determined that the time be September 20-21, 1944, and that the place chosen be Oklahoma City.

Only a very limited number of women members were privileged to attend the May 1944 meeting of the Convention. They and many others are looking forward with eager interest to this different meeting in Oklahoma City. Its gracious hospitality and superior facilities are well known to the many who recall with joy the 1939 meeting. Comfortable hotel accommodations are assured the full delegations, fifty from each state; the countless additional so-called "visitors", who will share the fellowship and inspiration of the meeting, will also be cared for either in hotels or homes. It is confidently expected that many pastors will plan to attend. Certainly the associational unions, the societies and districts will plan adequately for expenses of their presidents and such other officers as to assure good representation. The theme—"Enlightened—Empowered—Impelled"—serves to quicken in every heart the purpose to share the helpfulness of this great meeting. Pray faithfully and earnestly that its every program feature may contribute to the Union's purpose to "stimulate the missionary spirit and the grace of giving among the women and the young people of the churches".

The two evening sessions will be spectacular, one being devoted to a pageant presenting W.M.U. young people's work and the other to presentation of missionaries. Emphasis will be given to certain of the moral standards as they are related to our task of missionary promotion. With the burden of a suffering world in their hearts Christian women long to help toward the firm establishment of a righteous and enduring peace. Dr. Theodore Adams, pastor of the First Baptist Church of Richmond, Virginia, will bring us a message on this vital phase of Christian responsibility. The Christian home should fortify its childhood and youth against the moral ravages of war. Hon. J. Edgar Hoover is expected for a message on this troublesome aspect of modern life. If some urgent official duty should prevent his coming he will provide an acceptable substitute. Alcoholism is extending its venomous influence into social circles heretofore believed secure from its evils. This augments its danger to homes and national life. We are fortunate to have the promise of Dr. John L. Hill of the Sunday School Board to address the meeting, helping us to know how to combat this evil which not only threatens our homes and civilization but also jeopardizes the missionary program. Conference periods will be arranged in which these outstanding speakers will participate with some outstanding women as joint leaders.

Watch for the next issue of *Royal Service* for further details, personnel and announcements. We anticipate the presence of the secretaries of the Home and Foreign Mission Boards and many other denominational leaders. A splendid committee is preparing for the exhibits. Every feature invites a large and representative attendance. (See pages 5, 24.)

Twenty-eight months will have passed since W.M.U. members last met together in San Antonio. We need the forthcoming fellowship one with another, the rejoicing together over victories attained, facing together the matchless opportunities of a new day. We shall be blessed and strengthened for service as we avail ourselves of the multiplied advantages offered by the 1944 meeting of Woman's Missionary Union, looking forward to participation in the Centennial Celebration in 1945 of the Southern Baptist Convention.

Margaret Fund

Applications for scholarships should be sent to the treasurer, Mrs. W. J. Cox, 235 Patterson, Memphis 11, Tenn.

Winner of Elizabeth Lowndes Scholarship Award



The commencement of Baylor University at Waco, Texas, featured Miss Dorothy Mewshaw as the recipient of the 1944 Elizabeth Lowndes Scholarship Award. This special award is granted annually by the Margaret Fund to the senior Margaret Fund student who for the three preceding years has been outstanding in scholarship, leadership and character. President Neff of Baylor writes: "Pridefully indeed do I acknowledge receipt of the \$200 special gift check awarded to our student. It was my pleasure to present it to her yesterday as a part of our graduating exercises. I announced publicly the history of the award and the winning of it this year by this fine student of ours and had her come to the platform to receive it."

Dorothy is the daughter of Dr. and Mrs. R. E. L. Mewshaw who were appointed missionaries to China in 1916. Dr. Mewshaw has served as a

medical missionary and Mrs. Mewshaw in an evangelistic capacity. Both Dr. and Mrs. Mewshaw are native Texans. It added pleasure to the occasion that Dr. and Mrs. Mewshaw could be present at Baylor to witness the signal honor which had come to their daughter. This unusual family has another daughter, Mary Helen, who is a former Margaret Fund student and now a medical student at the University of Texas; later she hopes to be a medical missionary.

Dorothy's record as a student has indeed been an enviable one, of which she, her parents and her university may be justly proud. As the winner of the eighth Elizabeth Lowndes Scholarship Award, she made the highest scholastic rating of any student since its establishment and first award in 1937. Her major was English and her minor, history.

In the war besieged city of Kweilin Dorothy was born January 23, 1925, the youngest of four children. The Baptist Compound was located in the direct line of fire and, despite all precautions, one of the students was killed. War has spanned a large part of Dorothy's years. For awhile she was a refugee in Hong Kong, then came to America. Later she lived in Yangchow, her mother being her teacher. She was at Yangchow when the Japanese attacked Shanghai in 1937. In 1938 the family returned to Hong Kong, which was still a British possession. In 1940 the Mewshaws came to Waco, Texas, where Dorothy finished high school and entered Baylor. In addition to her scholastic work she has taught beginners in Sunday school, helped with Sunbeams and served in various capacities in her church and in the Christian organizations of the university. Dorothy will graduate in the Centennial Class of Baylor, the class of 1945.—Mrs. W. J. Cox

Annual Meeting

Mrs. W. E. Steelman, Oklahoma City

ONE of the outstanding honors that has come to Oklahoma City during 1944 is the announcement that the Woman's Missionary Union of the Southern Baptist Convention will pay us a return visit when the annual meeting convenes in our city September 19-21. Already plans are being made to make your stay with us a memorable occasion, your comfort and convenience being uppermost in our minds. As in all major defense areas, Oklahoma City hotels are crowded twenty-four hours a day, seven days a week. We are prepared, however, to see that all official delegates to the annual meeting will be cared for in downtown hotels. We are arranging for the housing of visitors in Baptist homes after all hotel rooms have been filled. Visitors may write in advance for housing accommodations; address all such communications to Mrs. Berta K. Spooner, 223½ West First Street, Oklahoma City 2, Okla. However, as a matter of expediency, assignments to any home will not be made in advance; a special housing committee will be set up during the annual meeting to see that every visitor desiring these services is comfortably and happily housed.

All sessions will convene in the Municipal Auditorium which is within walking distance of all hotels and restaurants, thus eliminating the inconveniences of crowded transportation. Wartime limitations may curtail some of the sightseeing of former years; but you will enjoy the privilege of an open house at our modern Good Will Center and Children's City.

In the two years that have elapsed since the last annual session of Woman's Missionary Union, many changes have occurred. Today we find ourselves faced with many problems—world-wide problems shared by all women. Deeply conscious of these things, what better way have we to face and meet them than to come together and renew our faith in God and be filled with strength and courage so that we may go forth and tell the story to those who have not heard it?

We are sure that women all over the south feel, as we who live in Oklahoma City do, that no sacrifice is too great to make when we consider the spiritual uplift and inspiration that shall come from this meeting. The women of Oklahoma City urge you to come and assure you that your stay among us will be filled with much physical comfort and with great spiritual profit.

TUESDAY, August 22, will be observed by Foreign Mission Board as W.M.U. Day of its week at Ridgecrest, N. C. Those who can possibly be at Ridgecrest that week, August 16-22, will certainly be grateful for that final day's program featuring W.M.U. work on foreign fields.

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program

David Owl, Cherokee Minister.....	3c
"I Am an Indian".....	3c
Marcellina.....	3c
Let Us Look at the Indian.....	3c
The Twenty-third Psalm in Indian Sign Language.....	2c
Tracking a Tract Up the Andes.....	2c
More Than Neighbors (Play: Six Women; Time about 30 Minutes).....	15c

For orders amounting to as much as 50c, please remit by money-order, payable to Woman's Missionary Union. Stamps are acceptable in payment for small orders but please try to send 3 cent ones. Do not enclose money unless letter is registered. Kindly remit with order, sending it to W.M.U. Literature Department, 1111 Center Bldg., Birmingham 3, Alabama.

Calendar of Prayer for August

15—TUESDAY

Rev. and Mrs. Willie King, Rev. and Mrs. Stanley Smith, evangelistic work among Indians, Oketchobee, Fla.
Let the Word of Christ dwell in you richly in all wisdom.
—Col. 3:16

16—WEDNESDAY

Foreign Missions Week; Conference of Business Women's Circles of Woman's Missionary Union, Ridgcrest, N. C., August 16-22
I have trusted in Thy mercy; my heart shall rejoice in Thy salvation.
—Psa. 33:5

17—THURSDAY

xxRev. and Mrs. Z. P. Freeman, Tucuman, Rev. and Mrs. T. B. Hawkins, Rosario, Argentina, educational-evangelistic work; also Louise Freeman, Margaret Fund student
That we might be made the righteousness of God through Him.
—11 Cor. 5:21

18—FRIDAY

Woman's Missionary Union of South China
The eye of the Lord is upon them that fear Him . . . to deliver their soul from death and to keep them alive in famine.
—Psa. 33:18-19

19—SATURDAY

Rev. H. E. Fowler, Dallas, Texas, Rev. T. Stanfill, Little Rock, Ark., special city evangelistic work
I the Lord have called thee in righteousness and will hold thine hand and keep thee.
—Isa. 42:6

20—SUNDAY

Mrs. E. F. Tatum, emeritus missionary from China; Miss Fannie Taylor, first Home Board missionary to the Italians at Tampa, Fla., now living in McAllen, Texas
Rejoice because your names are written in Heaven.
—Luke 10:20

21—MONDAY

xxDr. and Mrs. F. T. Woodward, evangelistic work, Canton, Miss Thelma Williams, medical-evangelistic work, Kweilin, China; also Adell Woodward, Margaret Fund student
The Lord is good unto them that wait for Him, to the soul that seeketh Him.
—Lam. 3:25

22—TUESDAY

Mrs. G. B. Johnson, Miss Hazel Robb, evangelistic work, Baltimore, Md.
Be gentle unto all men, apt to teach.
—11 Tim. 2:24

23—WEDNESDAY

Rev. and Mrs. J. E. Lingerfelt, Miss Alberta Steward, educational-evangelistic work, Jaguquara, Brazil
Where two or three are gathered together in My Name, there am I in the midst of them.
—Matt. 18:20

24—THURSDAY

Rev. and Mrs. E. Pina, Colon, Rev. D. Capiro, Remedios, Rev. A. Pinelo, Loma de Candelaria, Cuba, evangelistic work
All the ends of the earth shall see the salvation of our God.
—Isa. 52:10

25—FRIDAY

xxRev. and Mrs. J. A. Abernathy, xxMiss Jennie Alderman, evangelistic work, xxMiss Mary Crawford, educational-evangelistic work, Tainan, China
Say to them that are of a fearful heart, Be strong, fear not.
—Isa. 35:4

26—SATURDAY

Rev. and Mrs. R. Hill, Sandy Hook, Rev. Miss Minnie Berry, Scottsboro, Ala., Rev. P. Ray, Myrtle, Miss., special rural evangelistic work
The law was given by Moses; but grace and truth cometh by Jesus Christ.
—Jno. 1:17

27—SUNDAY

Mrs. Pascal Arpelo, Mrs. A. O. Wilton, emeritus missionaries of the Home Mission Board
I thank my God through Jesus Christ for you all.
—Rom. 1:8

28—MONDAY

xxRev. and Mrs. H. H. Souza, xxMiss F. Catharine Bryan, educational-evangelistic work, Shanghai, China
If we ask anything according to His will, He heareth us.
—1 Jno. 3:14

29—TUESDAY

Rev. and Mrs. P. A. Carranza, San Antonio, Rev. and Mrs. S. Lingares, Brownfield, Texas, evangelistic work among Mexicans
Give instruction to a wise man and he will be yet wiser.
—Prov. 9:9

30—WEDNESDAY

xxRev. and Mrs. H. R. Littleton, Jno. xxRev. C. W. Knight, Ogbomoso, Nigeria, educational-evangelistic work
Unto every one of us is given grace according to the measure of the gift of Christ.
—Eph. 4:7

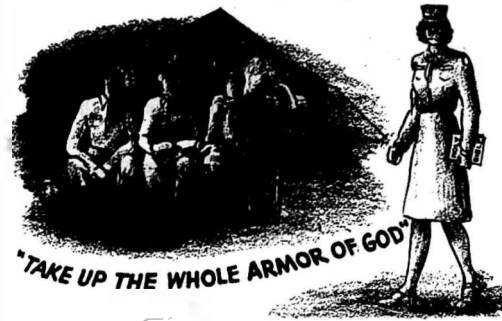
31—THURSDAY

Rev. and Mrs. S. P. Mireles, Del Rio, Miss Esperanza M. Ramirez, Brownwood, Texas, evangelistic work among Mexicans; also Sarah Mireles, Margaret Fund student
The Lord is the true God, He is the living God and the everlasting King.
—Jer. 10:10

†Attended W.M.U. Training School
*Attended Southwestern Training School
‡Attended Baptist Bible Institute
xOn Furlough

Circle Program

EXPLANATORY NOTE: The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Window of Y.W.A.*, \$1 a year from the same Birmingham address; *World Comrades*, \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 44 of 1944 W.M.U. Year Book and pages 10, 11 of this magazine.)



CIRCLE PROGRAM TOPIC:

New Phases of the Task for New Times

(Work among Men and Women in Armed Service of Our Country)

Devotional Theme: "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day and, having done all, to stand"—*Ephesians 6:13*.

Military Victory Is Not Enough (See article in August issue of *The Commission*.)

The Local Church Ministering to Its Members in Uniform (See article in August issue of *Southern Baptist Home Missions*.)

Modern Missionaries (See article in August issue of *The Window of Y.W.A.*)

The Church in the Defense Centers (See article in August issue of *Southern Baptist Home Missions*.)

Do the Work of a Missionary (See article in August issue of *World Comrades*.)

Three Chaplains and a Medical Officer from One Missionary Family (See article in August issue of *The Commission*.)

Preparing for W.M.U. Annual Meeting (See data in this magazine, pages 3, 5, 24.)

Every Business Women's Circle in a southern Baptist church will do wisely in trying to have one or more of its members attend the B.W.C. Conference at Ridgcrest, N. C., August 16-22. (See page 10.)

Conference for Business Women's Circles

August 16-22, 1944, Ridgecrest, N. C.

- B**eginning Wednesday evening August sixteen through twenty-two, listen business women, I'll tell what's planned for you.
- W**e confer together each morning from nine to half past ten on all the various subjects concerning circle trends.
- C**ommencing every session, Miss Kathleen Mallory, will lead a devotion. Now I know you'll come and see!
- C**onferences are conducted by best leaders of the south, state W.M.U. secretaries who know what they're about.
- O**n Thursday and Friday are general conference times; and Saturday and Monday smaller groups you'll find.
- N**ow Tuesday, the last day, we're together again, having from each group reports brought in.
- F**oreign Mission Board Week is the one we join this year, attending their program, hearing missionaries there.
- E**veryone enjoys the mountains and the lakes; bring a swimming suit if a dip you would take.
- R**unning true to form we choose a conference theme: "About Our Father's Business" embraces everything.
- E**arly morning hikes, to see the sun rising, are participated in by the gay and enterprising.
- N**ights are meant for sleeping and we get that too, when the day is over and there's nothing else to do.
- C**ourse there's recreation, our director will see to that: trips, hikes and swims for tall and thin and fat.
- E**ach day of all this week when B.W.C.'s are there you'll find at Ridgecrest, North Carolina, fine women from everywhere.

Third Southwide Conference for Business Women at Ridgecrest, N. C., prepared by Woman's Missionary Union, S.B.C., with Miss Mary Christian, W.M.U. representative, as Director. Room reservations are made by writing to Mr. Perry Manager, Ridgecrest, N. C.

Business Women's Circles

Prepared by Miss Crea Bidenour, Tennessee
Student in Missionary Education Course I
W.M.U. Training School, Louisville, Kentucky

ANNOUNCEMENT POSTER: Draw at lower left of poster a group of Indian teepees; at upper right draw a black cross from which gold rays extend toward teepees. Connect the two drawings by a road. In upper left corner print: "The People of the Jesus Way—August 1944". In lower right corner give place, date, time of meeting.

PREPARATION

1. **Invitation**—On back of post-card repeat poster design. Print: "How about the *Jesus Way among the red man today?* Discussion at Business Women's Circle"
—Time..... Place..... Date..... These cards may be easily duplicated by hectograph or mimeograph.

2. **Room**—Prepare at front of the room a bulletin board from a length of burlap or a sheet. To it fasten a large map of the south; one of the former or present Home Mission Board maps would be suitable. Prepare small Indian wigwam cutouts to mark places where Indian Baptist work is carried on. Gather for bulletin board pictures of Indian life from magazines etc. Curios, metal and bead work, pottery etc. may also be displayed on a table at the front. Information as to materials may be found on pages 94-95 of the *Indian Resource Book* prepared for the *Indian Series* of mission study books.

3. **Programs**—Make programs in shape of Indian wigwams tied or bradded at the top, decorated with Indian designs. They should contain the order of program and discussion questions given below. Arrange for familiar Indian music such as "By the Waters of Minnetonka", "Red Wing", "Indian Love Call" etc. to be played on a phonograph or by pianist as members gather and for special music. For program material see pages 14-21.

PRESENTATION

1. **"The People of the Jesus Way"**—Since almost all Americans have some information about the red man, the topics titled "The American Indian", "The Indian and Christianity" and the first two paragraphs of "Southern Baptists and Their Indian Neighbors" may be developed by discussion. The program chairman may lead the discussion, giving as introduction some of her childhood impressions of Indians as a race. The following questions may be used as a basis for thought:

- (1) What is the origin of the name "Indians" and the people called Indians?
- (2) Tell about the civilization of the North American Indians when the white man came of the South American Indians.
- (3) How have the Indians of Latin America been treated by the white man? The Indians of the United States?
- (4) What debt do we owe to the Indians?
- (5) Tell about the religion of South American Indians today and about mission work among them.
- (6) Discuss the religious situation among Indians in the United States today. Be sure some one is prepared to discuss each question, with other members contributing as they desire. Encourage participation of all, for some members will probably have additional information from personal experience and reading.

2. **"News Flashes from the Wayside"**—The "News Flashes" from each state taken from topic "Southern Baptists and Their Indian Neighbors" may be read as the state's name is called. Pin to the states the wigwams, indicating places where work is carried on.

3. **"Incidents along the Jesus Way"**—The stories of the Jojolas, the first Pima and Papago churches, work with the Indians of Brazil may be told by different circle members, including also the story of Noemi.

4. **Sources of Additional Information**—Many additional facts and interesting stories may be obtained from American history books, from the new series of Indian mission study books, from the *Indian Resource Book* and from references suggested in it, from *Southern Baptist Home Missions* and other current magazines and papers, also from older mission study books such as "The Gospel among the Red Men" by Hamilton.

5. **Additional Suggestions**—Perhaps someone in the circle has had personal contact with Indians or their missionaries. If so, have them tell about it. Can someone give a song in Indian sign language? (See page 30.)

Program Plans

Prepared by Miss Caralis Nelson, Virginia
Student in Missionary Education Course I
W.M.U. Training School, Louisville, Ky.

Poster: Use a large piece of white poster board with red lettering. About a third of the way from the lower left corner, draw the picture of a typical W. M. S. member gazing toward the horizon which extends across the poster. The impression that it gives is that the woman cannot see very far into the distance. At the top of the poster, print these words: Intend to Attend to Extend Your Own Realm of Information and Inspiration. Below the picture print: W. M. S. Meeting: Date..... Time..... Place..... Topic: "Extending the Realm of the Kingdom among the Indians of the Americas".

Personal Invitation: Cut a pair of eye-glasses from red paper. Print with white ink these words on the invitation: "Can you see the needs of the Indians of the Americas?" On the back, print: Don't use these glasses. Extend your vision at W. M. S. meeting. Date..... Time..... Place.....

Program: Fold a piece of construction paper for the program. On the front, use the picture of an Indian squaw in the lower left corner, looking toward the upper right-hand corner where a small cross is silhouetted against the sky. Write on the program: Extend her vision to Christ "that the generation to come might know". Print the program on the inside. For program material see pages 14-21.

Preparation of the Room: On a table in the room where the meeting is to be held, have pictures or curios if available of Indian life as it used to be. Then, on the other side of the table, have pictures or curios illustrating Indians in modern days. Have a sign reading: "The realm of modernization has extended to the Indians. What about the realm of Christianity?" Indian blankets over the sofa or chairs and Indian rugs on the floor will add atmosphere.

Presentation: Follow the order of the program on page 14. After "Lead On, O King Eternal" has been sung, have the pianist play it softly as the presiding officer introduces the program by telling how God truly led Columbus and others to the Americas that the realm of Christianity might be extended. Prior to the meeting a large cardboard exhibit has been prepared. When the meeting begins, the cardboard resembles the poster as mentioned above. The upper part of the cardboard is covered with thin paper (perhaps newsprint) that can be rolled on a stick fastened behind the exhibit.

While the first topic ("The American Indians") is presented, one of the other members rolls "the horizon" up to reveal pictures of Indians that Columbus and the early explorers knew.

Then while "The Indians and Christianity" is being given, pictures of a simple evangelical church and a Catholic shrine are seen. They illustrate the different types of work done by Christian missionaries, Brainerd, Eliot and Williams, on the one hand and the Conquistadores on the other.

Again "the horizon" is rolled higher. This time a small outline for each of the states where southern Baptists have work is seen while a member tells of "Southern Baptists and Their Neighbors". If possible, paste in the picture of at least one missionary working in each of these states.

As the fourth part, "The First Papago Indian Church", is being given, "the horizon" is extended to show a picture of a little church mentioned in this discussion.

For the final part, "the horizon" is rolled almost to the top of the cardboard. A picture of an Indian girl representing Naomi is in view as the speaker discusses "Southern Baptists and the South American Indians".

When the circle joins in singing "The Morning Light Is Breaking", "the horizon" is lifted again to reveal the sun rising above the hills on which Christ's cross is outlined. The program is concluded as suggested on page 14.

Bible Study

Ella Broadus Robertson, Kentucky

The Keys of the Kingdom

Matthew 16:19; Luke 11:52; Acts 17:22-27

WHEN Jesus asked His disciples, "Who do men say that the Son of Man is?" and then, "Who do you say that I am?" and Peter answered clearly, "Thou art the Christ, the Son of the living God", the Master rejoiced as a teacher must in seeing a new point of understanding reached—as a parent does in seeing a child take the first step alone. Peter had spoken for all, and to the group Christ gave the promise that He would build His church upon the foundation of this truth. He played upon Peter's name: "Thou art *Petros*, and on this *petra* I will build My Church". Then He changed His figure: "I will give thee the keys of the Kingdom of Heaven"—meaning what we mean when we give a friend the keys of our house: "Take my place, act for me, open the house". But He charged them all to keep this new recognition a secret among themselves. The first day spent with Jesus had made Andrew and John go to their brothers with the wonderful tidings, "We have found the Messiah!"—as to Mary had been promised, "Of His Kingdom there shall be no end". But to mother and to disciples a throne seemed far from Jesus. They must learn new meanings for "Kingdom".

Now the twelve were learning, and the reward of faith is more faith. So Jesus carries them further. He at once begins to show His coming rejection and death. It seems natural that Peter cried out against this—for we should have done it too, ignoring the wonder of "the third day be raised up". And so Peter failed Him and was reproved as a tempter. A week later, coming down from the Mount of Transfiguration, Jesus spoke again of the resurrection: "Tell the vision to no man, till the Son of Man be risen from the dead".

This Gospel has come to us, and the keys of the Kingdom too—the privilege of showing other people the way to God, of bringing them into the Kingdom. We have no preconceived ideas of a conquering Messiah to overcome, as the disciples had. But the same sinful world is about us, the same need of a Savior is within us. Our difficulty is to realize the greatness of what God has done: a Redeemer from sin, from its penalty, its guilt, its power—and eternal life in a world of love and righteousness. Blessed be God!

Jesus condemned the religious teachers who reduced the law to ceremonies, who "took away the key of knowledge"—entered not in and hindered others from entering. Do we make it hard for people to become Christians or do we draw them to the Savior?

Paul in Athens gives a beautiful example of how to share the knowledge of Christ. The Athenians wanted to know everything, the newer the better. Paul was a university man himself and had an eager mind. So when he saw an altar "To the Unknown God", he seized that as an approach, when he was invited to speak on Mars Hill. He said he could tell them of a God they did not know, the only real God, the Maker of Heaven and earth: "He made of one every nation of men. . . . He is not far from each one of us, for in Him we live and move and have our being". Paul went on and preached repentance and judgment and Jesus Christ, sent from God and raised by God from the dead. When he went away he left the key of knowledge with a small group, including one notable man and one outstanding woman.

A philosopher said: "He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces, as to him who should extinguish the taper of a lighthouse might be imputed the calamities of shipwreck". How much deeper guilt, to withhold the knowledge of Jesus!

Program Material

Mrs. C. D. Cressman, Tennessee

THEME for YEAR: Make known His mighty acts and the glorious majesty of His Kingdom —Psa. 145:12.

TOPIC for MONTH: Extending the Realm of the Kingdom among the Indians of the Americas

Hymn—The Solid Rock

Bible Study—The Keys of the Kingdom—Matt. 16:19; Luke 11:52; Acts 17:22-27 (Page 13)

Prayer that this program may be used for the extension of the Kingdom of our Lord

Hymn—Lead On, O King Eternal

The American Indians

—The Indians and Christianity

Hymn—The Way of the Cross Leads Home

Southern Baptists and Their Indian Neighbors

Prayer for all southern Baptist missionary work among the Indians of our country

The First Papago Indian Church

Southern Baptists and the South American Indians

Hymn for the Year—The Morning Light Is Breaking

Watchword for the Year—That the generation to come might know

Prayer for a renewed interest in the evangelization of the Indians of the Americas, that generations of Indians to come might know of the King and be a part of His Kingdom

The AMERICAN INDIANS

WHEN Columbus discovered the new world he found it inhabited by red-skinned people, different from any other people on earth. Thinking that he had landed in India he called the natives Indians, and the same name was given to all natives found by subsequent explorers of the Americas. Wherever the explorers went, from Canada on down to the tip of South America, they found the lands inhabited. Where these people had originally come from remains one of the unsolved mysteries of the world.

While all these native Americans had the same copper colored skin, they were by no means all alike. They differed in language, in characteristics and tribal culture. Some were athletic and resourceful, others were phlegmatic and indolent. Some were unusually tall, while others were small of stature. Some were warriors and others were peaceful by nature. Some were highly civilized, others were crude savages. Some lived in established villages, while others were nomads. Some built substantial adobe houses, others moved their wigwams and teepees from place to place. It is thought that there are at least 133 different language groups among the American Indians.

The Indians found by the early explorers in what is now known as Latin America differed greatly from those in what now comprises the United States. Originally the Indians of the United States were very often indolent and warlike while those of Latin America were industrious and aggressive. It was among the Latin American Indians that the white man found civilizations equal in many respects to his own. The Incas of Peru, the Aztecs of Mexico and others had well established forms of government, codes of law, written languages and many books, knew something of arithmetic and astronomy, had built permanent homes of squared and polished stone and had made finely woven clothes and beautiful ornaments of silver and gold.

The Spanish and Portuguese conquerors broke the spirit of even the most civilized of the Latin American Indians. The natives were enslaved and their hewers of wood and drawers of water for the invaders. "They were herded

cattle and driven like cattle and given an animal status in the social scale. Four centuries of such oppression broke the high spirit of the Indians. In their own land and in the midst of crumbling ruins of their own greatness they became wretched, outcast and the tools of their exploiters".

The number of Latin American Indians today has been estimated at about ten million. However, many of the tribes are so savage and live in such isolation that no one has bothered to take a complete census of them, so their number is very uncertain. The Indians of Argentina have been estimated at about 50,000, those of Chile at over 100,000 and those of Brazil at over 1,000,000. In "Wings against the Blue" by Rosalee Mills Appleby, we are told that so many of the original Americans of Brazil have been absorbed in the channels of civilization that there are perhaps not more than one million isolated Indians. A report of the Montevideo Congress on Indians in South America says: "They are living feebly and like a stagnant stream, tilling the soil, fishing in the streams, hunting in the forests by methods that have not changed for centuries. Disease, pestilential fevers, bites of insects and exposure all prey upon them. Their minds are full of the superstitions of pagan peoples, fearing the presence of spirits in all the mysterious operations of nature".

The Indians of the United States have fared somewhat better, and yet the white invaders' treatment of these native Americans was far from being what it should have been. It is a story of driving the Indians from their homes, taking their lands from them, making and breaking treaties and reducing the natives from powerful warriors to helpless children—wards of the great nation that took possession of their lands.

In justice to our government we must remember there have been and are now an ideal and an effort at fair treatment of the Indians. They have not been subjected and degraded as have been the Indians of Latin America. They have their lands granted and preserved for them by the government; good schools are provided for their children; and real effort is made by the Department of Interior, charged with the management of Indian affairs, not only to provide for the welfare of the Indians but also to make them a useful and contributing part of our nation's population.

We need to be reminded often of all the Indians gave to us. Do we realize that the Indians gave us corn, potatoes, tomatoes, squash, pumpkins and other foods deemed necessary today but unknown until Columbus discovered America? Do we realize that over half our states have Indian names? Do we realize that many words of common use in our vocabulary are Indian words? Opossum, persimmon, hickory, hominy, terrapin and hammock are a few of our much used Indian words. These things, added to the gift of this wonderful land which has become the home of the greatest nation in the world, make our debt to the Indians larger than we can ever pay.

There are today in the United States about 300,000 Indians. Add these to those of Latin America and Canada and the number totals several million, which is probably a larger number than inhabited the Americas at the time of their discovery. These present to the Christians of the Americas an evangelistic opportunity which cannot be denied and should not be neglected.

The INDIANS and CHRISTIANITY

ALL of the early discoverers and explorers of the Americas were from lands supposed to be Christian and were themselves Christians in name. However, there was a vast difference between the Puritans who with prayer and simple faith in God established their colonies in New England and the Conquistadores who with the power of the sword and the ruthlessness of a religion of force claimed the Latin American lands they conquered and the inhabitants thereof not only for their king and their country but also for the pope and the Catholic church.

It must be said that the Catholic conquerors of Latin America certainly had great zeal in giving their Catholicism to the natives. In fact they forced their

religion on them; a part of their process of "reduction" of the natives was to compel them to submit to Catholic baptism.

The settlers of the United States, having a different type of Christianity, could not force it upon the Indians; and it must be acknowledged that they were not as zealous in sharing their knowledge of Christ as they should have been. Had they been as eager to Christianize the Indians as they were to gain their land and had they shown the Christlike spirit in their dealings with the Indians, the red race might have been won to Christ in the early days of the history of our country. We remember with gratitude the early missionaries among the Indians—David Brainerd, John Eliot, Roger Williams and others who faithfully and sacrificially made every effort to share the Gospel with the red man. Some colonial leaders, like Peter Minuit (*the Dutch colonizer of Manhattan*) and William Penn (*the Quaker proprietor of Pennsylvania*), treated the Indians with Christian fairness; but it must be acknowledged that "the average colonial protestant considered the Indian as little better than a beast, a creature who had no soul". And all too often the relations of the Indians with the white men degenerated rather than regenerated them while "war, suppression and exploitation left the Indians embittered, suspicious and resentful—a state of mind which constituted a mighty handicap for the missionaries who brought the Gospel of Christ".

What of Christianity among the Indians of the Americas today? In Latin America we find that many, perhaps a majority of them, have been baptized into the Catholic church. In almost every village there is some kind of a Catholic shrine. Few if any of these villages have a resident Catholic priest. Perhaps once or twice a year a Catholic priest will come; there will be a few days of religious ceremonies—a mass in Latin and a sermon in Spanish, neither of which the natives can understand, then the priest will ride away and the Indians turn back to their paganism. One who has traveled among the South American Indians writes: "After four centuries of priestly supervision, the Indian—underneath a so-called Christian veneer—is still as pagan as he was before the Spaniards invaded his country".

Among the Indians of the United States are many sincere followers of Christ. These prove that Indians can become beautiful, faithful, loving Christians. And yet, after these centuries of the domination of their land by Christian people, only a small per cent of the Indians of the United States have been Christianized. Right here in our own land, thousands of the red race are as pagan as they were when Columbus discovered America. Thousands of them have their medicine men as their only religious leaders and engage in weird dances and foolish ceremonies as their only forms of worship. These present a challenge to the Christians of our land. Not only must missionaries go to give them the Gospel but their white neighbors must prove by their actions that Christianity is a living force for good in the world. The Indians in North, Central and South America can be brought into the Kingdom of Christ if American Christians are faithful in their witness to their neighbors of the red race.

SOUTHERN BAPTISTS and THEIR INDIAN NEIGHBORS

FROM the beginning of its history the Southern Baptist Convention has included Indian missions as a part of its home mission program. Through the years many missionaries have given their lives to work among different tribes, often enduring privations and hardships equal to those of pioneers on foreign fields. The work has been by no means unfruitful: thousands of Indians have been won to Christ, many Indian churches have been established. Southern Baptists can claim today 120 churches and mission stations among Indians; our 83 missionaries to Indians reported last year 425 baptisms.

Dr. J. B. Rounds is the superintendent of Indian work, called to that position last year. More than forty years of experience in Indian missions make Dr. Rounds well prepared for this service. After a study of Indian fields where southern Baptists conduct work, he made the following observation: "The Indian work convention reaches from the east coast of Florida to the western limits of Alaska

But because they are Indians does not make them all alike. Every state group has problems different to every other state group. The Seminoles of Florida live in thatched roof open houses, without any side-walls of any description, all the year round. The North Carolina, Alabama and Mississippi Indians live in houses like their white neighbors. The original homes of the Oklahoma plains Indians were teepees and wigwams and Wichita grass houses; the so-called civilized group were so named because of their adoption of the white man's habitat. The New Mexico group live in adobe pueblos, Navajo hogans and Apache wickiups; somewhat similar to this are the abodes of the Arizona group. The Indian problems are as different and diversified as the climate and the people that surround them".

From Dr. Rounds' last report and from other sources we glean the following facts about Indian missions in the different states:

FLORIDA—There are about 700 Seminoles in Florida. They are divided into two main groups: Reservation Group who live on government allotted land; Non-Reservation Group who refuse to accept government allotments and rove from place to place. Our missionaries among them, Rev. Willie King and Rev. and Mrs. Stanley Smith, are Creek Indians who were sent from the Creeks of Oklahoma as their missionaries to the Seminoles. We have only one Seminole church of eighteen members. The work has been difficult and the results meager but we are told that Brother King has won the confidence of all the Indians and that Brother Smith comes to the field young and vigorous and filled with evangelistic zeal, so Dr. Rounds believes that the Seminoles are on the verge of a tribal-wide revival.

NORTH CAROLINA—In North Carolina are two groups of Indians: the Croatans, in the south central part of the state, who are ministered to by the North Carolina State Convention; and the Cherokees, at the foot of the Great Smoky Mountains, who are under the care of the Home Mission Board. Dr. Rounds writes as follows of this work: "There are 3600 Cherokees on a reservation of about 56,000 acres of land. They have fourteen churches and about a thousand members. They have several ordained native preachers who pastor these churches. The only white missionary among them is Rev. J. J. Johnson and his wife. They are just entering upon their work, following the splendid missionary family of Rev. W. H. Fitzgerald, retired. These Cherokees have an Indian association which meets in August. At the town of Cherokee our white missionary is located, and here also we have a fine government school; the relationship between church and school is very fine. Several Seminoles from Florida are in this school".

ALABAMA—There are two groups of Indians in Alabama also. The Monroe County reservation is cared for by the Alabama State Convention. The group around Calvert is cared for by the Home Mission Board. These are considerably mixed in blood. They have five churches and Rev. and Mrs. R. M. Averitt are the white missionary workers among them. They have native pastors and their work is carried on only as local churches. They have no association or other general gatherings.

MISSISSIPPI—Mississippi has about 3000 Choctaws. Among these our missionaries, Rev. and Mrs. S. E. McAdory, have done a splendid work. Brother McAdory passed away last year, leaving as a result of his service ten churches with 472 members. These are pastored by four ordained native preachers; each church has its own building. They are organized into an aggressive association supporting all phases of our denominational work.

OKLAHOMA—The word "Oklahoma" means the "home of the red man"; in this state lives by far the largest group of Indians in the south. Among these are about 150 Baptist churches with 7500 members organized into six associations. They have seventy-two church houses and three pastors' homes. They reported last year 280 baptisms.

The Oklahoma Indians are divided into two groups: the five Civilized Tribes and the Blanket Tribes—the latter name being given to those who have not taken to the ways of the white man as have the civilized tribes. Rev. and Mrs. Rob R. Beard, our missionaries to the Cherokee Indians (*one of the civilized tribes*), report

progress in the thirty-two active churches. The W.M.U. organizations made 769 quilts in one year and with the sales of these, together with their tithes and offerings, gave for all purposes \$1332. The Cherokee Baptists have erected an associational building made of native stone with a seating capacity of more than 1000.

Rev. and Mrs. Aaron Hancock work among the four other civilized tribes—Choctaw, Chickasaw, Creeks and Seminoles. Dr. Rounds says that the work of the Hancocks is in a "tremendously difficult territory with the greatest and most trying problems among our Oklahoma Indians", but Brother Hancock's estimate of the field is that it is "glowing with promise".

The Baptists of the Blanket Tribes are organized in what is known as the Oklahoma Indian Baptist Association composed of eight churches with more than 2000 members. Rev. A. Worthington is our missionary in general charge of this work and with him are thirteen associates. Not only through the work of the churches but also through the government schools, at Chilocco and at other points, Indian youth is being reached by the Gospel message. We are told that 75 per cent of the students at Chilocco are Baptists.

Dr. Rounds tells us that there is an awakening interest on the part of the white churches of Oklahoma in the Indians at their very door. An Indian Center has been opened in Oklahoma City supported by the City Mission Board, especially planned to reach the large number of Indians now in the city working in defense plants. In some meetings at this center as many as eleven tribes have been represented.

NEW MEXICO—In New Mexico are about 40,000 Indians. Because of Catholic influence the work there has been very difficult. Until comparatively recent times Indian pueblos and reservations have stubbornly resisted all efforts of the missionaries. Today our eight missionaries in the state are beginning to see some results. Dr. Rounds says: "Miss Pauline Cammack of Santa Fe is doing a very high grade work among the pueblos from Taos to Albuquerque. Rev. C. W. Stumph works with the Indian school and the hospital in Albuquerque and is pastor of Isleta Pueblo Indian Church. His helpers there are Rev. and Mrs. Seferino Jojola. Rev. and Mrs. George Wilson are doing a wonderful work at the Albuquerque Indian Center, where we have just purchased a new building".

The writer had the privilege of a visit in the home of the Jojolas near Isleta. After riding through this all-Indian village, seeing the very old Catholic church in the center and learning of the pagan practices of the people who live there, it was refreshing to enter this beautiful Christian Indian home. We knew that it was a Christian home and a Baptist home, for there were Bibles and southern Baptist literature on the table. Christian light beamed from the eyes of the gentle mother; the faces of the well dressed and well trained children were lovelier than the peaches which they very graciously served. This one family proves how worth-while is Indian missions.

ARIZONA—Southern Baptists have not had missionaries among the Indians of Arizona very long but the progress has been rapid. Rev. and Mrs. C. F. Frazier, the missionaries in charge of this work, have reached nine tribes and have established definite work among three of them. They are assisted by Rev. Luke Johnson, a native Indian, and his wife.

Mrs. Frazier tells us that the Pima Indian First Baptist Church has a W.M.U. that reached the standard for three years and that this church was the first in Arizona to be outstanding because every resident woman gave to missions. They have sustained this record for four years. The Casa Blanca Church of Pima Indians is now four years old and has a missionary society that does lots of community missions—visiting in the homes and soul-winning. Through the Annie Armstrong Offering the W.M.U. has made possible the purchase of ninety-seven acres of land for an Indian mission school to be built at Blackwater. Mrs. Frazier describes a thanksgiving service held on April 16 of this year, when the Indians came together to give thanks unto the Lord for this gift. She says: "Indians came from almost every village on the Pima Reservation and some from the Salt River Reservation.

There were present Pimas, Papagos and Maricopas; messages of joy and thanksgiving were received from Navajos and other Papagos. The service started at 10:30 A.M. and closed at 6:30 P.M. About ten people spoke and they gave thanks to God for the Home Mission Board, the W.M.U. of the southland, Dr. Rounds, Dr. Redford and all those that had had a vision of their need and were willing to help them. Tears of joy rolled down the cheeks of almost everyone present. They have a vision of the great spread of the Gospel among those tribes present and among all Indians in this state and other states and in foreign countries. They thanked God for this open door and prayed that they would be faithful to do what the Lord wanted them to do".

The FIRST PAPAGO INDIAN CHURCH

IT WAS an evening in August 1942. The scene was the Papago Indian Reservation at Sells, Arizona. The desert sunset was made even more beautiful than usual by clouds that drifted across the sky, promising to send down showers and cooling the summer atmosphere to a delightful temperature. Those clouds, tinted by the setting sun to many varied and continually changing colors, seemed to be smiling their approval upon what was happening among the Papago Indians.

Out in front of a typical Indian home, set up on a rise of ground thus affording a lovely view of the sunset and other beauties of the Arizona landscape, there was gathered a group of happy people. Baptists they were—Rev. H. A. Zimmerman (*the state secretary of Arizona*), Mr. T. W. Croxton (*the Arizona representative on the Home Mission Board*), Mrs. G. D. Crow (*state W.M.U. secretary*), a southwide W.M.U. representative (*the writer*), members of Arizona Baptist churches, the missionaries, the Indians, a truck-load of Pima Indians who had traveled over 100 miles to be present and the Papago Indians graciously entertaining their guests. Mr. and Mrs. Mackett, in front of whose home the meeting was held, did everything possible to make everybody comfortable and happy. Benches and chairs had been placed out in front of the house. A table was bountifully spread and the guests helped themselves, cafeteria fashion, to delicious food. Some of the food was typically Indian—chile, tortillas and peas being found in the desert. And then there was a big pan of common "white folks' slaw" (*except that it was uncommonly good*), plenty of lemonade and about the best yellow cake with white icing that white folk or red folk ever ate. Everybody had a good time talking and eating together.

Then, just about the time the sun sent its last smile through the clouds and when the desert darkness began to settle on the little group, the picnic ground became a place of worship: all found places on the benches and chairs, Mrs. Frazier began playing the baby organ and Indians and white friends joined in singing hymns of praise to God. A great hour had come—the hour for the organization of the first Baptist church among the Papago Indians.

It was an hour never to be forgotten by those present. All was so simply and so beautifully done—hymns sweetly sung, prayers earnestly made, appropriate talks given by missionaries and other white friends, wonderful testimonies from the Indians! Then seven Papago Indians organized the Papago Indian Baptist Church of Sells, Arizona. They stood in a row where all could see them, the soft light of the lanterns falling on their rugged Indian faces which expressed the joy and seriousness of this great event.

Back of the happenings of that night was a series of important happenings. Up till a little more than a year before, the Papago Indians had never heard the Gospel. The Pima Baptists, over a hundred miles away, longed to share with their Papago friends the Good News which had come to them through the missionaries. Brother and Mrs. Frazier, their missionaries, shared this longing to extend the realm of the Kingdom to this neglected tribe. A woman in Florida, hearing of all this through Mrs. Crow, gave money to make it possible for the missionaries to travel to the Papago Reservation. So, in April 1941, the missionaries had made their first visit to Sells; in June a revival had been held; for a year the missionaries had

made the long journey to Sells once a month to conduct services; and in April 1942 the first Papago converts had journeyed to Sacaton to be baptized into the Pima Baptist Church. So had the way been prepared for August 7, 1942—this night of the organization of the Papago church.

It was the year of the celebration of the hundred and fiftieth anniversary of the going of William Carey to India. Some who sat there, counting the members of the new church, remembered how Carey had worked seven years for one convert and thanked God that at the end of one year the missionaries could claim seven Papago Indians converted and ready to organize a church.

On the night of the organization it was announced that the church in Buffalo, South Carolina, had given the money to erect a church building for the Papagos. So, June 1943, a group of Pimas went with their missionaries to help the Papagos begin making adobes for their church building. Gradually the little chapel on the Papago reservation has been built—the South Carolina church giving the money, the Indians doing the work, the missionaries directing and God blessing the undertaking. Mrs. Frazier writes: "Many of the Papagos are anxious to hear the Gospel. They are very happy over the church building and are looking forward to having a missionary live on that field. Then they plan to spread out to other villages where there is no Christian work".

SOUTHERN BAPTISTS and the SOUTH AMERICAN INDIANS

THERE are far more Indians in South America than in North America, yet southern Baptists have no direct work among them. Our splendid Colegio Bautista at Temuco, Chile, is right in the edge of the Araucanian Indian country, so this school is having its influence on these Indians and some of them are being reached by the churches. Dr. Everett Gill tells us that in Bolivia the Canadian Baptists have a splendid mission, including a church, primary school, a clinic and agricultural work.

It is in Brazil that work among the Indians is being done which southern Baptists can claim as a "grandchild", for it is conducted by the Brazilian Baptist Convention—the "child" of southern Baptist mission work. This convention has a Home Mission Board which has thirty-seven missionaries in interior states, and most of these work among Indians. Dr. L. M. Bratcher is the secretary of this board; he has made several trips through the vast interior, studying the Indians and planning an extended work among them. On one of these, covering 276 days, Dr. Bratcher visited thirteen states and four foreign countries. He writes: "Ten new workers were sent during the year to the different fields, and old workers were transferred to new fields. Never in the history of the Board have we had the privilege, in one year, of sending out such a large number of workers. The line was extended across Brazil from Parana to the upper Amazon, passing through the heart of the country. In order to arrive at their different fields the workers traveled thousands of miles. All along the way they preached the Gospel and distributed portions of the Word of God".

Work among the South American Indians is most difficult, for the missionaries must combat not only the degradation and paganism of the Indians but also the opposition of the Catholic church. Sometimes, to hinder our mission work, the priests will bribe the natives with gifts of tobacco and whiskey not to submit to baptism in a Baptist church.

A beautiful heroine story is told of a Brazilian girl, Noemi. An only child, reared in comfort, she gave it all up to marry a part-Indian preacher, Zacharias Campello, who had come from a far interior state and felt called to go back and carry the Gospel to his own people. Together the young couple journeyed over the thousands of miles to reach these Indians—the beautiful, cultured girl getting farther and farther away from home and all the comforts of life.

A missionary describes what happened: "Imagine the shock that the white bride must have suffered when she reached the Indian village and discovered that

men, women and children were as free from clothing as Adam and Eve were before the fall; and that she must live in a dark and dirty wigwam and eat the coarse food of the savages. But she did not complain. She set to work to learn the language and to win the women among whom she had come to live. She did both, but in doing so she overtaxed her strength and after three years of suffering she went home to live with Jesus. Just before her departure she urged her husband to take her two darling babies back to her mother in Pernambuco and to return to carry on the work".

Noemi's sacrifice was not in vain: for not only has her husband carried on the work but also there are two lovely girls in that section of Brazil today, inspired by her devotion to give their lives in missionary service. It is also true that Brazilian Baptists, aroused by her heroism, have continued to enlarge their home mission work for the Indians.

QUESTIONS for REVIEW and DISCUSSION

1. Why were the American Indians so named?
2. Discuss the differences between the Indians of the United States and those of Latin America.
3. Tell of the conditions of Latin American Indians today.
4. Discuss the white man's treatment of the Indians in the United States.
5. Discuss the debt that we owe to the red race.
6. Tell how the Latin American conquerors forced their religion on the Indians.
7. What was the attitude of early American colonists toward the evangelization of the Indians?
8. Tell of the Christianity of the Indians of the Americas today.
9. Tell of southern Baptist missions among the Indians of the United States.
10. Describe the organization of the first Baptist church among the Papago Indians.
11. What Baptist mission work is being done for the South American Indians?
12. Tell the story of Noemi.

REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting help may be found in this listed material and in leaflets as suggested on page 5.

The Window of Y.W.A.	—World Comrades
Southern Baptist Home Missions	—The Commission
State Denominational Papers	
Last Reports of Foreign Mission Board and of Home Mission Board	
Baptist Missions among the American Indians.....	Carl Coke Rister
The Gospel among the Red Men.....	Robert Hamilton
People of the Jesus Way.....	Dr. J. W. Beagle
Looking Ahead with Latin America.....	Dr. Stanley High
Wings against the Blue.....	Rosalee Mills Appleby

JUNE 6 had the added distinction of being the day on which Georgetown Baptist College in Georgetown, Kentucky, conferred the honorary degree of LL.D. upon Miss Carrie U. Littlejohn, principal of the W.M.U. Training School in Louisville. Both schools are to be mutually congratulated.

Family Altar

Mrs. W. H. Gray, Alabama

TOPIC: Extending the Realm of the Kingdom among the Indians of the Americas

"That the Generation to Come Might Know"

1st Day—Psa. 78:1-7; Prov. 1:1-10
 2nd Day—Psa. 48:1, 2, 9-14; 1 Cor. 9:29-27
 3rd Day—Psa. 102:1, 2, 12, 15-18;
 Dan. 1:8-20
 4th Day—Psa. 112:1-10; 1 Cor. 8:9-13
 5th Day—Ecc. 1:4; 7:1; 12:1, 13, 14;
 Hab. 2:4-8
 6th Day—Lam. 5:19; Psa. 97:1-12
 7th Day—Luke 1:50; Ex. 28:1-5

"That They Might Set Their Hope in God"

8th Day—Rom. 5:1-11; Ex. 28:30-39
 9th Day—II Cor. 1:3-7; Num. 18:1-7
 10th Day—I Tim. 1:1, 11-17; Gen. 14:27-24
 11th Day—Tit. 2:11-14; 1 Sam. 2:27-35
 12th Day—Tit. 3:1-11; 1 Sam. 4:12-18
 13th Day—I Pet. 5:8-16; Heb. 5:1-10
 14th Day—Heb. 11:1-8; Deut. 18:15-22

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning.

State Corresponding or Executive Secretaries State W.M.U. Headquarters

Mrs. R. S. Marshall.....127 South Court Street, Montgomery 2, Ala.
 Mrs. G. D. Crow.....Box 1244, Tucson, Ariz.
 C. H. Ray.....209 Radio Center, Little Rock, Ark.
 Naomi Ready Watts.....243 Holland Building, Fresno 1, Calif.
 J. G. Yaden (Vice-president).....4119 Illinois Avenue, N.W., Washington 11, D. C.
 Miss Janice Singleton.....Baptist Building, 291 Peachtree Street, N.E., Atlanta 3, Ga.
 Miss Josephine Jones.....211½ South Illinois Avenue, Carbondale, Ill.
 Miss Mary Winborne.....127 East Broadway, Louisville 2, Ky.
 Miss Haanab E. Reynolds.....Box 12, Shreveport 80, La.
 Mrs. Samuel R. Barnes.....307 Professional Building, Baltimore 1, Md.
 Miss Frances Traylor.....Box 530, Jackson 105, Miss.
 Mrs. C. M. T'pex.....1023 Grand Avenue, Kansas City 6, Mo.
 Miss Eva Inlow.....Box 485, Albuquerque, N. M.
 Miss Mary Currin.....214 Recorder Building, Raleigh, N. C.
 Mrs. Berta K. Spooner.....223½ West First Street, Oklahoma City 2, Okla.
 Miss Vonnice Lance.....1301 Hampton Street, Columbia 20, S. C.
 Miss Mary Northington.....149 Sixth Avenue, North, Nashville 3, Tenn.
 Miss Blanche Sydnor White.....302 Baptist Building, Dallas 1, Tex.
 W.M.U. Headquarters.....1111 Comer Bldg., Birmingham 3, Ala.

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Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

From the latest reports we learn that in the United States proper there are 342,497 Indians, more than 200,000 of whom are in the territory of the Southern Baptist Convention. Added to the above number there are 29,083 Indians in Alaska, making the total number in the territories of the United States 372,480. Among those in the United States proper there are 200 tribes that speak 44 languages.

According to *Missions* there are more Indians in the armed forces of the United States, in proportion to their numbers, than there are representatives of any other group. In a daily paper as of June 7 a United Press report from the Ninth Air Force Troop, Carrier Base, England, stated that American Indians were among the first wave of paratroopers dropped with demolition equipment upon the German defenses in France on June 6—Liberation Day. It is gratifying to note that among the chaplains serving in our American forces there are American Indians.

The Baptist Youth Fellowship of the Northern Baptist Convention is launching a plan this summer, called Summer Service Projects, which will let some of the young people actually get into some of the mission fields. "The Home Mission Societies and the Student Department of the Board of Education are working with the Baptist Youth Fellowship in furnishing centers and providing proper leadership". These will be somewhat in the form of camps where young people may engage in a fourfold program of Christian fellowship, consisting of cooperative living, manual work, community service, worship and study. Among the five projects one will center in the Crow Indian field in Montana where "the group will have a chance to really know the First Americans".

It is estimated that more than one-third of the inhabitants of Mexico, about 7,000,000, are Indians who are either themselves completely primitive or live in primitive conditions. Until in recent years little has been done to evangelize this great host. Today there are several missions among them which are doing fine work. It is not easy to know the number of Indians in the Central American countries but there are certainly more than 3,000,000 and in all this section there are only 47 missionaries per million of the total population of more than eight million.

The following items are quoted from an article, "A Forgotten People" in *World Dominion* written by Mr. F. C. Glass, author, explorer and pioneer missionary who has had long experience of work in South America. The Indian population of the continent of South America has been roughly estimated at from ten to twelve millions, but considering that a vast interior of central Brazil is still almost an unknown land such figures are very problematical. Of these Indians, probably more than half are of civilized or semicivilized tribes; whereas in the central and northwest regions of Brazil there exist numerous tribes in a complete state of barbarism, some even reputed to be cannibals. Today they live in as much freedom as when South America was first discovered.

Speaking generally, these Indians have many unwritten laws which seem to show that the spirit of God sometimes works even among barbarian races and independently of churches or missionaries, when necessary. Polygamy and adultery are punishable with death. The orphans of a deceased warrior are always adopted by the chief of the village and supported by the tribe, which also supports the old and infirm among its people. Their religion is a kind of spiritualistic sun-worship but they have no idols, which is significant.

Attractive and romantic as these surroundings seem to appear there is, nevertheless, much that is tragic and inexpressibly dark. Only the Gospel can alter that. It is not possible to speak positively as to how the great work of reaching these Indians can best be initiated. Great faith and courage are required to face the privations and perils of a life given to this work. There are many hardships but many compensations. Are there no David Brainers today? This valiant soldier of the cross was not kept back by similar difficulties and dangers when, over 180 years ago, he gave his life for a small tribe of North American Indians.



Municipal Auditorium, Oklahoma City, Okla.

IN THIS beautiful and thoroughly equipped auditorium will be held the fifty-fifth annual meeting in this fifty-sixth year of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. The auditorium, with a seating capacity of 6000, will adequately accommodate the full delegation and a host of visitors. Those who have been appointed delegates should write promptly to their state W.M.U. headquarters (*address on page 22*) concerning hotel reservations unless such have been duly secured. Visitors should do likewise. (*For further items of interest as to the meeting, see pages 3, 5.*)