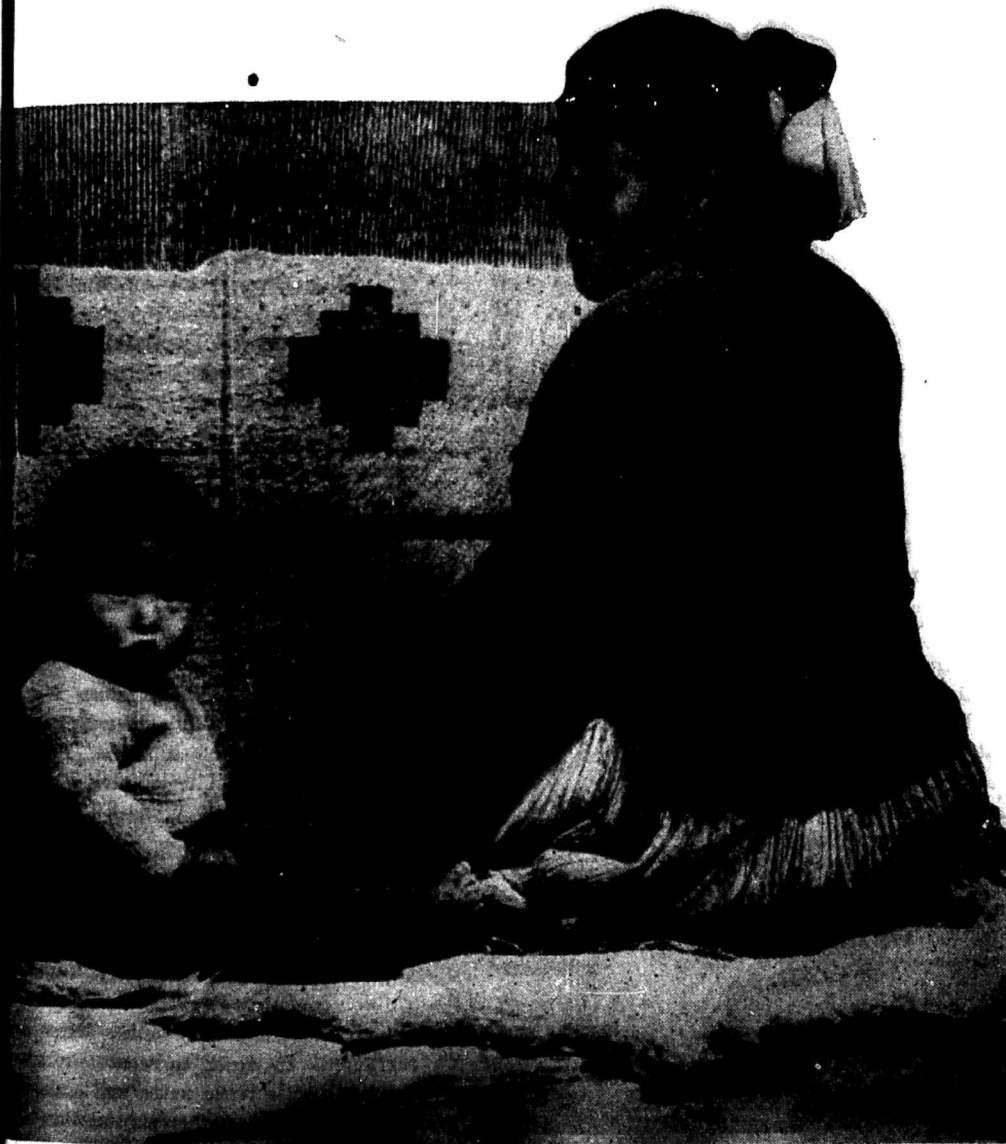


e Royal Service



H. Armstrong Roberts

NAVAHO WOMAN weaving a rug. The design is worked out as the rug is woven. No two Navaho rugs are alike.

VOLUME 42

SEPTEMBER, 1947

NUMBER 3

ROYAL SERVICE

Successor to OUR MISSION FIELDS

OFFICIAL ORGAN of
WOMAN'S MISSIONARY UNION

SEPTEMBER, 1947
VOL. 42 NO. 3

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Page 3 seeks to show why the price of this essential monthly is being immediately raised to \$1 a year. Many reasons for the raise are also graphically shown on page 32. Certainly the magazine could not afford to delay longer in making this raise. Equally certain is that you and your circle and your society cannot afford to be without ROYAL SERVICE. See directions elsewhere on this page and on page 32 for sending in promptly your renewals and new subscriptions, please.

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Mrs. George R. Martin, *President*; Miss Kathleen Mallory, *Executive Secretary*; Mrs. W. J. Cox, *Treasurer*; Mrs. Wilfred C. Tyler, *Recording Secretary*; Mrs. J. Furniss Lee, *Assistant Recording Secretary*; Miss Juliette Mather, *Young People's Secretary*

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Please remit by money-order made payable to Woman's Missionary Union. Do not send stamps unless unavoidable. Do not enclose money unless letter is registered. In order to secure prompt delivery please write name and address plainly, stating whether subscription is a new one or a renewal and with what month the subscription is to begin. No renewal or new subscription can be accepted for less than a year at \$1 a year. Please remit with order, sending it to Royal Service, 1111 Comer Building, Birmingham 3, Ala. Kindly send new address before moving and also give old one.

EDITORIAL

"Owe Nobody" . . . "Wherewith to Pay"

CONGRESSMEN and their constituencies consume much time and thought on national and personal expenses, likewise upon sources of federal revenue and individual income. Not to forestall a deficit is bad business, they well know.

For the past forty years Woman's Missionary Union has published programs in magazine form for its organizations. The first issue, in quarterly form, was for seven thousand; the next was for nine thousand and so on until in 1913 the Union's president could also record in its Jubilate history: "Our Mission Fields has become one of the few self-supporting woman's missionary magazines, and its speedy conversion into a monthly is demanded". In July of the next year the little quarterly was converted into the desired monthly with the meaningful title, *Royal Service*. During these more than thirty-three years it has held to its original purpose of providing programs and general missionary information for W.M.U. organizations—originally serving all grades of the young people who have gradually gotten their *World Comrades*, *The Window of Y.W.A.* and *Ambassador Life*. As is the purpose of each of these youth monthlies so has been the policy of *Royal Service*: "Owe nobody" . . . find "wherewith to pay". Even though Union officers and many others have added many of the magazine's editorial responsibilities to their already crowded schedules in order to prevent additional publishing costs, nevertheless it has been exceedingly difficult to declare a cash balance each year. Humbly and deeply grateful am I that the magazine, even during the two awful wars and the intervening depression, paid its every bill on time and carried a gratifying balance into each new year. So constant was this custom that the magazine confidently contributed generously to the rather recent building project of the W.M.U. Training School even as it had provided the travel-expenses of certain foreign guests to the Union's Golden Jubilee Celebration. Few memories are quite so gratifying.

But—last January I began to know that the cost of publishing the magazine at the popular 50 cent rate was getting too precarious, was seemingly no longer possible—that, even though there was still a small cash balance, the net gain was scarcely one-sixth of the cash balance, whereas the net gain for 1945 had been nearly one-fourth of that year's cash balance. To add to the dilemma, the price of the magazine's envelopes went up as did the actual cost of printing. At the time that this editorial is being written the average monthly expense is at least two thousand dollars above that of 1946. To attempt to continue at this rate is unthinkable—the magazine must not owe anyone, it must have wherewith to pay.

Therefore, as announced on pages 2 and 32 of this issue, the price of the magazine is being immediately raised to one dollar a year. Of course all subscriptions already received will be filled according to the previous rate but renewals and new subscriptions must be at the new rate of \$1; no renewal or new subscription can be for less than a year and there can be no club-rates. Please see page 2 as to how to remit.

Outstanding among the characteristics of Woman's Missionary Union is its spirit of cooperation. Therefore, it is confidently believed that the societies and their circles and individual members will rally unitedly in this emergency and will prevent a delay in renewing and subscribing for the magazine at the new rate.

Another wondrously fine W.M.U. trait is the use of *Royal Service* as the source of program material, of the Calendar of Prayer, of missionary Bible studies, of suggestions for teaching missions, of current missionary events, of Union and general denominational plans. There should not be—dear friends, there must not be—a break in this habit of using *Royal Service* steadily in the homes, the circles, the societies. Therefore, please promptly renew and get others to renew and to subscribe at the new rate as further explained on the back cover-page.—Kathleen Mallory

STEWARDSHIP

Mrs. Clyde V. Hickerson, Virginia
Southwide Stewardship Chairman

The Three-Month Tithing Appeal. . .

A Wheel within a Wheel

Dr. Duke K. McCall, Executive Secretary
S.B.C. Executive Committee

A WHEEL within a wheel was Ezekiel's description of that part of his vision of God which indicated that God was present everywhere—north, east, south and west. A program within a program—an appeal within an appeal—is southern Baptists' way of assuring that all we have planned for 1947 will be realized.

The over-all effort for our denomination this year is to enlist a million southern Baptist tithers for Christ. To supplement that appeal and intensify the Tither's Enlistment Effort, October, November and December, 1947, have been designated for a three-month tithing test.

October 5 is Tither's Enlistment Day. On that Sunday not one million—but six million—southern Baptists will be asked to pledge to tithe for at least three months. The challenge of God's Word is our authority: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

We are already convinced of God's faithfulness in the keeping of His promises. The test is therefore not of God but of the tithe as a standard of Christian stewardship and of the Christian as a worthy witness for Christ.

Potentialities of Three-Month Tithing Appeal

Based on government figures, a tithe of southern Baptist income for three months would be approximately 125 million dollars. Southern Baptists are now giving approximately 25 million dollars per quarter to all causes including the local church, state conventions and south-wide objects. The success of this three-month tithing appeal therefore envisions strengthening everything southern Baptists undertake by adding 100 million dollars to the total to be divided between local churches, state conventions and world-wide objects.

Convention Arms

The agencies of the Southern Baptist Convention are the arms by which we reach into every area of missions, education and benevolence. In this war-stricken world we see the tremendous task awaiting these arms of our Christian endeavor. We southern Baptists have prescribed for ourselves a diet which will make each of these agencies mighty in proportion to its responsibilities.

Pleas have been made by different groups that southern Baptists launch a special effort during the year to strengthen some one of our arms. Because these agencies are members of one body, however, it was agreed that the part of wisdom would be to strengthen them all. No special appeals are planned for 1947. No special machinery has been devised. It is a case of all for one and one for all.

The diet prescribed for 1947 is a rigid program of cooperative giving with the tithe as a minimum. Without looking at a world famished with both physical and spiritual hunger, without noticing the hundreds of men and women called of God who are begging for admission to our schools, without caring for the aged and ill who beseech our help, we southern Baptists should have pressed the matter of tithing upon all our people. It should have been sufficient simply to point out that it is a proportionate means of giving with a Scriptural base.

Because southern Baptists are always concerned about all of the world's need, we have already created in our mission boards, seminaries and other agencies the necessary instruments for carrying out every part of Christ's Commission. We do not need special organizations therefore so much as we need special effort on the part of pastors and people, Sunday-schools and missionary societies to reach the goals of 1947.



Explanatory Note: The following material is the ninth of a series of "Stewardship Month-by-Month Suggestions" as prepared by Mrs. Harold B. Tillman, the Arkansas stewardship chairman. During 1947 the suggestions are being given monthly in the magazine. It is sincerely hoped that stewardship chairmen will encourage their societies and circles as well as the individual members to profit by them.

September—Stewardship of Influence

Let your light so shine before men, that they may see your good works and glorify your Father who is in Heaven—*Matthew 5:16*.

A man once said, "I can believe there is a Christ because there is a Livingstone". Sir Harry Lauder, speaking at the Hotel Cecil, described influence in a most beautiful way. Looking from the hotel window he saw a man pass by. He was a lamp lighter; as he pushed his light into the lamp and lighted it, he went on down the street lighting one after another, until there was a beautiful avenue of lights behind him. People know of our lives by the line of lights we leave along the way.

We are God's representatives; and, just as a salesman must know and believe in the product he tries to sell, just so must we know God and believe in Him absolutely if we are to represent Him to the world. When we know Him our influence may be felt for the on-going of the Kingdom, "even to the uttermost part of the earth".

* * * *

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Prayer Changes Things

Dr. C. E. Matthews, Superintendent of Evangelism
S.B.C. Home Mission Board

AT this present moment all protestant evangelical Christian groups are planning and setting objectives for a spiritual crusade for Christ of a scope and magnitude of which we have never before heard. "The New Life Movement" of the Presbyterian Church U.S.A.; the Northern Baptist "Two-Year Plan for Christ"; the United Church of Canada's "Crusade for Christ and His Kingdom"; the evangelistic movement of the Church of England called "Toward the Conversion of England"; and the United Christian Church of Japan with its three-year movement in evangelism are some of them. Their objectives will startle you. For example, the one in Japan is for three million converts in three years.

Why all these record breaking objectives on the part of religious groups? It is because the world at this present moment is in the heaviest and deepest fog of confusion and strange bewilderment ever experienced in the history of man. Every thinking person, regardless of creed or no creed, recognizes the inadequacy of man to meet present major world problems, national and international, in his own strength. Help must come from a Higher Power or world-wide tragedy is at our door. The leaders of religion in the world are trying to challenge their respective groups with unheard of objectives in order to pull them out of their rut of complacency and of the usual. We must do the unusual as people of God or we are in for real trouble.

Moses challenged Israel to do the unusual when they left the brick-kilns of Egypt; Joshua challenged the new generation of Israel when they crossed Jordan; Esther challenged her Jewish people in Shushan when the Jews were delivered from extermination at the hands of King Ahasuerus. The W.M.U. of the south is challenged to help greatly to enlist one million southern Baptists to pray for a spiritual awakening to come to this world. The enlistment comes by getting our people to sign covenant cards to pray. These cards may be obtained in any number desired from *The Baptist Hour*, 427½ Moreland Avenue N.E., Atlanta, Georgia. The cards are perforated. One part is to be retained by the individual; the other is to be filled out and returned as indicated on the card for filing and follow-up work.

350,000 Are Out

Dr. S. F. Lowe reports that already 350,000 prayer league cards have been mailed at the request of our people. However, only a small per cent of these have been signed and returned to *The Baptist Hour*. This is a good beginning and should encourage us all.

Why Pray?

The question may be asked: "Why covenant to pray? Why sign a card?" The answer is that it is a proven method of enlisting Christian people to do anything for God. It also helps our leaders in evangelism to know the attitude and the concern of the people. There is a confidence and a sense of security in the heart of any leader for Christ if he knows the people are praying.

Prayer changes things. It always has and it always will. In the ten-day prayer meeting before Pentecost those 120 disciples went to the upper room in Jerusalem filled with fear and with the greatest opposition any praying group ever faced. The whole world was against them. Jesus had been taken from them and crucified. The Jews wanted to kill them. The Roman government, pagan and corrupt, was against them. As they continued in prayer, fear changed to faith and courage, cowardice changed to holy boldness. Defeat changed to victory. Weakness changed to power. The like of which this world had never before witnessed.

The enemy on the outside changed, too. Vicious men, who had crucified our Lord, changed to the meekness and mellowness of babes. They cried: "Men and brethren, what must we do?"

Let Us Make January 1 the Deadline

W.M.U. of the south, let us make January 1, 1948, the deadline for completing the one million Baptists praying. We will see the Southern Baptist Program of Evangelism a reality and a spiritual awakening, the like of which we have never dreamed would become a reality.

Why I Am a Missionary

WHY am I a missionary? Recalling my earliest impressions I cannot find the beginning of my desire to be a missionary; but long before I became a Christian I had a desire to be a missionary when I was grown up, "if God thought I was good enough". There were other childish ambitions but this always persisted. Missionary information and interest were meager in my home and in my church; the only missionary story which I remember previous to my conversion was a brief sketch of the life of Ann Hasseltine Judson told me by an aunt.

I was converted at the age of thirteen and began to study God's Word, to pray and seek His will for my life. The very definite impression to be a missionary continued but did not become a decision until our young pastor, fresh from the Southern Baptist Theological Seminary in Louisville where he had learned of the Y.W.A., organized and led a Y.W.A. in our church. He told us that in Louisville there was a school where girls could study to be missionaries. From that moment the W.M.U. Training School was a shining goal, dimmed only by the fear that this might be my choosing and not God's choice for my life. That year I came to know without doubt God's will for my life.

My arrival at the Training School was delayed several years by need of further education and finances. I enrolled in September 1919 as a volunteer for foreign missions. While at the School I began to see the needs of our southland and faced the fact that I was not fully surrendered to God's will for I was not willing to give up my dream of being a foreign missionary. The battle was won and I went to begin work among a very needy group, the Indians of south Alabama. Another missionary came to take up that work and I was free to go with my fiancé to Chile as we had planned. We were married in August and went to Chile. We loved the work in Chile, the country and the people but were forced to give it up because of ill health. Returning to Alabama almost twelve years were spent in the pastorate. What a joy it was to see a great missionary church develop, to give those beloved people some of the love, some of the vision we had in our own hearts! We felt that was God's will; but the missionary desire was still strong in our hearts and always there was a feeling that sometime there would come an opportunity to use the Spanish we had learned. Such an opportunity came when the Home Mission Board asked my husband to move to Texas as superintendent of Mexican Missions. After a few years on this field we could look back and see that each change was preparing us for that which followed. Never did we doubt God's presence with us nor lack evidence of His blessing upon us. God saw fit to take my husband to the Heavenly home but He left me among the many Mexican friends and work that together we had loved so well. Here I hope to spend the rest of my life.

Why am I a missionary? Because God so willed it and made it known to me at every turn of my life.—Mrs. J. L. Moye, San Antonio, Texas

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

Summer Work

A coveted privilege of the Training School student is that of getting into some practical form of Christian service during the summer between her two years at the Training School. Such experience serves as a laboratory where missionary zeal and methods of group work can be tested. One of the most sought after appointments is with the Home Mission Board's summer student program. Sixteen girls were assigned as follows: Jean Bach to Missouri for general work, Mary Virginia Blorton to El Paso and Novella Chism to San Antonio for Mexican work, Ora Jean Clopper to the Good Will Center in Key West, Daisy Corbin to rural work in Oklahoma, Evelyn Frankum to the city mission program in Charlotte, Helen Ige and Asano Masaki to work with Japanese-Americans in the Los Angeles area, Josephine Huddleston to a Good Will Center in New Orleans, Lois Jordan to the Chinese Center in El Paso, Miriam McCullough to Houston, Bonnie Moore and Elizabeth Taylor to the Rachel Sims Mission in New Orleans, Lounell Mullis and Mahala Redd to city mission work in San Diego and Los Angeles respectively, Lois Roberts to Albuquerque, Mary Pucciarelli to California.

Fifteen girls are engaged in W.M.U. work for the summer. Misses Boyett, Page, Pemble, Rives and Sparkman are doing general field work in Florida; Sara Frances Anders is doing similar work in Louisiana; Kathleen Frink in Arkansas; and Laura Frances Snow in North Carolina. The following girls are working with W.M.U. camps: Erleen Gaskin in Georgia, Lucille Grubbs in Kentucky, Audrey Parker in Missouri and Edna Earl Poyner in Mississippi. Of this work one girl says: "I'm growing more in love with the work as the days go by and am coming to a deeper appreciation of the work of W.M.U. in our state". Ann Rodenberg is working in the office of Missouri headquarters. Doris Roberts is an associational worker in Alabama and Erleen Paulk is doing similar work in Kentucky.

State field work with the Sunday School Board is the challenging task of Wilma Grass in North Carolina, Fannye Greene in Alabama, Lois Linnenkohl in Georgia and Jean Prince with the Department of Church Music in Arkansas. One girl says: "I have had several opportunities to serve the W.M.U. as well as the Sunday School Department. At least four communities feel a greater responsibility for their Training School and for missions than they did a month ago".

Several girls are doing church work for the summer: Vivian Hiers in Wilmington, N. C.; Nancy Parker in Tallahassee, Florida; Texie Sowers in Winston-Salem, N. C.; Planoy Tallent in Chattanooga, Tenn.; LaMar Wells in Orangeburg, S. C.; and Maxie King in Canton, Miss. Mary Catherine Adams is assisting in the office of the Training School and continuing her flying lessons on the side; she is helping with the Sunday-school at the Workhouse on Sunday afternoons and substituting often at Crescent Hill on Sunday mornings. Ellen Libis is working at the Good Will Center in Baltimore. Annulu Moore Ray is doing similar work at the Central Baptist Mission in Louisville. Frances Nicoll is a counselor at the Junior Homemakers Association Camp in the mountains of South Carolina. She says of her work: "I have charge of the worship services at the camp which includes morning watch and vesper services. On Sunday we walk to a little Baptist church about two miles from here and I teach the Sunday-school class. It is very interesting work, and it is an opportunity to contact around seventy different girls each week. I also help with the recreation and most anything else". Arlena Smith is in the office at Ridgecrest, North Carolina, for the summer. Mary Frances Thomas is studying at the University of Georgia; Myra Wooten is at Mercer University.

BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

The Holy Spirit in Missions

It would be hard to think of a subject harder for the average person to grasp than the person and work of the Holy Spirit. It also would be hard to find a writer better qualified to treat it than Dr. J. B. Lawrence, executive secretary of S.B.C. Home Mission Board. He handles the subject in simple, concrete, understandable terms which even the most practical, down-to-earth, modern mind may readily comprehend. His argument is clear and logical. When one finishes the study one finds oneself with a considerable fund of information about the Holy Spirit, yet it must be confessed without any real, comprehensive and personal relationship to the Spirit as the third person of the Godhead. All of which leads right back to Jesus' own statement to Peter: "Flesh and blood hath not revealed it unto thee, but My Father who is in Heaven" (Matt. 16:17b).

Doctor Lawrence lays the groundwork for understanding and this is most important. It is a necessary first step, for even the Spirit Himself cannot interpret what is not known, cannot bring to remembrance what has not been heard. For this reason, thoughtful women in all our societies will do well to enter seriously and prayerfully, with open Bible, into a thorough-going study of this book.

Those who teach will find that this is pre-eminently a Bible study and that reading and discussion are the best teaching method. They should limit their classes to ten or twelve students and supply them every possible help in the way of concordances, topical Bibles and other books on the subject. They will need to make the fullest and most careful preparation—mental and spiritual—for these discussions and should work and pray not only for knowledge about the Holy Spirit but also for an abundant infilling of the hearts of both teacher and members. Order the book from your Baptist Bookstore, price 50c.

Session One—Chapters 1, 2. The author has very carefully outlined the chapters of the book. Build up these outlines on the blackboard as you go along or prepare them beforehand on posters.

Use cross references in connection with the study of Acts 1-11. Make it clear that this was a spiritual experience so important that tangible evidences were granted that there might never be any doubt in any mind as to its reality. Propose finding why it was so important.

Use blackboard to show three dispensations and what was accomplished in each. Go on to develop the two-fold purpose of the Spirit's coming and His relationship to believers.

Get a good definition of a person. Show that the Spirit is a person and is divine. See that all understand the functions of the Trinity in redemption and the relationships one to another.

Close with earnest prayer for a revival in your church and community. Pray also for hearts open to the Spirit's leading.

Session Two—Chapters 3, 4. Prayer for open minds and understanding hearts. Study the promise of the Spirit and its fulfillment. Make very personal the application of the five manifestations of the Spirit's power to each Christian. After studying what such an experience is, lead in earnest prayer for a real Pentecostal experience among the members of the class.

(Concluded on Page 27)

COMMUNITY MISSIONS

Mrs. Edgar Godbold, Louisiana
Southside Community Missions Chairman

Was It for Me?

Mrs. G. B. Whitsitt, Marshall, Missouri

Prologue: "If we would judge ourselves, we should not be judged"—I Cor. 11:31. Unless it be thought that this simple playlet be presented to aim at others, the writer acknowledges that it is an open confession of twenty years of service done for the most part to please the pastor or others near and dear, to maintain an undeserved reputation of good works, to carry on because it was expected or had been promised or perhaps to achieve a "place under the sun". For years the Holy Spirit, ever present and willing to work through the believer, was thus quenched by a spirit of self-promotion and assertiveness. In time, through a series of painful but loving chastenings, the Savior seemed to be revealed with outstretched, nail-pierced hands pleading: "Was it for Me?" * * *

Special Music: First two verses of "I Gave My Life for Thee" are sung behind curtains. *Scene:* Living room of W.M.S. president's home, Mrs. Walker. She greets community missions chairman, Mrs. Carter.

Mrs. W.: I'm glad you came early, for there are some things I have been wanting to talk over with you before the others arrive. This is the first time I've ever tried to get the Community Missions Committee together. I sometimes wonder if they know what community missions is.

Mrs. C.: Yes, it's a problem to interest our women in service to others. We seem to have lost the sense of responsibility for service to people. They seem to think that as chairman I'm cracking the whip and commanding them: "Go here! Visit there!" They do not seem to feel that it is to help those near to us to find Christ and the comfort He can give.

Mrs. W.: What grieves me is they have time to do for themselves but not for others. Do you know we have had to give up having a Vacation Bible School for lack of workers?

Mrs. C.: Is my face red! The pastor begged me to help him start one and I told him I just couldn't. (Knock. Enter Mrs. Vander and Mrs. Mercer, community missions chairmen of Circles 1 and 2. They exchange greetings.)

Mrs. W.: There is only one more member to come now. I can't get committee members for the two other circles. (Knock. Enter Mrs. Dawson of Circle 3.)

Mrs. D.: Please excuse me for being so late but to tell the truth I've been hiding out. There are so many agents now coming to the door. One woman has been back three times. So far I've stalled her off but today I was going out, so I just didn't go to the door. I thought she would never leave the neighborhood.

Mrs. M.: Oh, I never go to the door. If you took time for all of them—

Mrs. W. (interrupting): Pardon me, but I must tell you before she comes in. Cousin Susan is here, poor dear. She is my mother's cousin. She has been in this country since the missionaries had to leave China. She can't go back on account of post-war conditions and her health, which was almost ruined caring for refugees. They brought her here to her sister's but Cousin Margaret was called out of town on account of a death in her husband's family and she asked me to look after her for a few days. She has been a great blessing to us already. When she found out she couldn't return to China she said: "The Lord giveth, the Lord taketh away; blessed be the name of the Lord". She says it isn't necessary for her to go to China to be a missionary; that, if it is the Lord's will for her to stay here, she will be a missionary in this community. They say it was marvelous how quickly she taught those Chinese children the Bible in the mission school where she worked so many years and yet she never complains about her health or lack of opportunity here.

Mrs. D.: Maybe we had better meet some place else.

Mrs. W.: Oh, no, she would be disappointed. Perhaps she can help us, for she says that wherever one lives you can be a missionary. She is just that in our home. It is really uncanny how she helps us to find God's way. Only yesterday the phone rang while I was busy, so I asked my daughter to answer it. When she told me who it was I said, "Tell her I'm out". Just then here came Cousin Susan and said: "Six things doth the Lord hate; yea seven are an abomination unto Him: a proud look, a lying tongue . . . and hands that shed innocent blood". Imagine how I felt because I didn't think about that being a real lie! Here comes Cousin Susan now. (Enter Cousin Susan. Has sweet, gentle face, gray hair and simply dressed. Greetings.)

Cousin Susan: You want me to help you? "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers". (Sits down slowly in rocking chair in center of women.) "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Women nod. Go on with planning. Have general mumbled conversation.)

Mrs. C.: Well, ladies, let's get busy on the assignments. First week in January, Circle 1, General Hospital.

Mrs. W.: Oh, dear, it's so hard for us to get out there. Some of our members aren't so young and they just can't go way out there.

Cousin Susan: "The aged women likewise that they be in behavior that becometh holiness . . . teachers of good things . . ." (All glance at each other.)

Mrs. M. (smiling): Well, maybe we could get them to teach others to go.

Mrs. D.: But most of us live so far away and have so much to do. We don't know what to say.

Mrs. W.: Cousin Susan, most of our women do their own work. Do you think it is really necessary for our society to do that work? So many others go there anyway.

Cousin Susan: "When saw we Thee sick or in prison and came unto Thee? And the King shall answer and say unto them: Verily I say unto you, Inasmuch as ye have done it unto the least of these My brethren ye have done it unto Me". (All show signs of appreciation of its application.)

Mrs. D.: Sometimes, Cousin Susan, I do wonder if it's worth the effort. You do not often see the results. Of course I hope it's love for Him . . .

Cousin Susan: "For God is not unrighteous to forget your work and labor of love, which ye showed toward His Name in that ye have ministered to the saints".

Mrs. W.: Oh, yes, it's worthwhile. I'm so proud of our church's report. We always have the best in the association, although maybe that isn't saying too much. They say our church really does things.

Cousin Susan: "Let him that thinketh he standeth take heed lest he fall".

Mrs. W.: You know it just occurred to me it might be a little too much pride on my part. I sometimes wonder how much reward we will get for our work.

Cousin Susan: "For other foundation can no man lay than that which is laid which is Christ Jesus. If any man's work abide which he hath built thereon, he shall receive a reward".

Mrs. D.: Cousin Susan, you have a Scripture to answer all our thoughts. I believe the Holy Spirit is using you to convict us all. You are reading our very souls.

Mrs. W.: I feel the same way. Why is it that some of us who have been Christians so long do so little soul-winning?

Cousin Susan: "Why call ye Me Lord, Lord, and do not the things I say?"

Mrs. C.: Surely some of us give out tracts. We have a fine selection we got from headquarters.

Mrs. M.: Some say they don't like to pass out tracts.

Cousin Susan: "He that is faithful in the least is faithful also in much . . . and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward".

Mrs. C.: You are just precious, Cousin Susan. We can encourage our women to give the cold water in summer or hot coffee in winter. We can hand them tracts and perhaps open the conversation that way and win some to Christ.

Mrs. D.: Oh, Cousin Susan has reminded me of something I wanted to forget. On the way here I was so angry at the filling-station attendant that I spoke to him hot-headedly. Then when I remembered that I had planned to hand him a tract, well, I just couldn't. I acted like a baby.

Cousin Susan: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ".

Mrs. C.: Thank you, Cousin Susan, I'll try.

Mrs. M.: Sometimes I wonder if we don't witness as we should because, well, we are ashamed.

Cousin S.: "Whosoever therefore shall be ashamed of Me and of My Words in this adulterous and sinful generation, of him shall also the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels".

Mrs. V.: Well, I admit I have always wanted my circle to make the best report.

Cousin Susan: "That in all things He should have the preeminence"

Mrs. W.: Cousin Susan has opened my eyes to a new meaning of community missions. It is personal service in our own community in presenting the Savior and parting with self. Maybe I too have been working too much just to extol the virtues of my society.

Mrs. M.: And maybe I too have wanted to stay at home rather than visit the sick.

Mrs. D.: And I have been satisfied just to visit with my old friends rather than the strangers and new members of the church.

Mrs. V.: I have forgotten others too because I felt that I must do my housework at the scheduled time.

Mrs. C.: I'm going to phone the pastor that I'll be V.B.S. superintendent after all.

Mrs. W.: Finel We have been going about community missions in the wrong way. Community missions comes from the inside out; it can't be forced from the outside in. Cousin Susan, will you pray for us?

Cousin S.: (folding her hands) "Search me, O Lord, and know my heart: try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting". (Women sit with bowed heads. Behind scenes last two verses of "I Gave My Life for Thee" are sung.)

Scriptures Applied to the Indian

I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me—*Matthew 25:40.*

Now we believe and know that this is indeed the Christ, the Savior of the world—*John 4:42.*

Do not ye after their works (scribes and Pharisees); for they say and do not—*Matthew 23:3.*

I am come a light into the world, that whosoever believeth on Me should not abide in darkness—*John 12:46.*

And He said unto them, Go ye into all the world and preach the Gospel to every creature—*Mark 16:15.*

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel but on a candlestick, that they which come in may see the light—*Luke 11:33.*

CALENDAR of PRAYER

SEPTEMBER, 1947

Mrs. W. C. Henderson, Arizona

I WILL lay me hold upon enduring things—
I am wearied with the din and noise and fret.
About me, close, distracted things
Grapple my soul—Lord, help me to forget
The clamor of it. Grant me the peace that stills,
Deep-peace of quietness, and hope that cheers.

—Grace Noll Crowell

1—MONDAY

That all industry may be conducted in the Spirit of Christ
Whosoever ye do, do it heartily, as to the Lord and not unto men —Col 3:23

2—TUESDAY

Rev. and Mrs. R. Bowren, Magdalena, NM
Helen L. Hardman, Albuquerque, NM
Thelma Mardis, Taos, N. M., evangelism among Indians
Put ye in the sickle, for the harvest is ripe —Joel 3:13

3—WEDNESDAY

Rev. and Mrs. J. L. Galloway, Macao, NM
Lois Clement, Kwangtung, China, evangelism
Ye are all the children of God by faith in Christ Jesus. —Gal 3:26

4—THURSDAY

Rev. and Mrs. S. Linares, Taft, Rev. and Mrs. G. T. Lewis, Houston, Rev. and Mrs. G. Reid, Eagle Pass, Texas, evangelism among Mexicans
Whosoever will be chief among you, let him be your servant —Matt. 20:27

5—FRIDAY

Rev. and Mrs. J. R. Adair, Lagos, Rev. and Mrs. R. L. West, Benin City, Nigeria, educational evangelism
The Lord said . . . Go out into the highways and hedges and compel them to come in. —Luke 14:23

6—SATURDAY

Rev. and Mrs. B. DeVille, New Orleans, Rev. and Mrs. L. Thibodeaux, Thibodaux, Rev. R. T. Bridgen, Basile, La., evangelism among French
Those that will walk upon the Lord shall inherit the earth. —Psa. 37:9

7—SUNDAY

Dr. and Mrs. R. A. Dyer, Dr. and Mrs. H. E. Turlington, Rev. and Mrs. W. J. Crawley, apocatast to China
The heart of the wise teacheth his mouth and addeth learning to his lips. —Prov. 16:23

8—MONDAY

Baptist believers in Roma
The Name of the Lord is a strong tower; the righteous runneth into it and is safe. —Prov. 18:10

9—TUESDAY

Rev. and Mrs. N. Garcia, Guamejay, Rev. and Mrs. M. Vasquez, San Antonio de Rio Blanco, Cuba, evangelism
Give thanks unto the Lord, call upon His Name, make His deeds known among the people. —1 Chron. 16:8

10—WEDNESDAY

Rev. and Mrs. A. E. Blankenship, Fortaleza, Rev. and Mrs. V. O. Vernon, Recife, Brazil, educational evangelism
Where the Spirit of the Lord is there is liberty. —II Cor. 3:17

11—THURSDAY

John Shepard, Brazil, Henry Anderson, Geneva Jo White, China, Raquel Cardenas, Cuba, Esther and Paul Bell, Canal Zone, Margaret Ford students, sons and daughters of former home and foreign missionaries
Cause me to know the way wherein I should walk: for I lift up my soul unto Thee. —Psa. 143:8

12—FRIDAY

Dr. and Mrs. E. L. Hill, evangelism, Mrs. Ruth Ford, medical evangelism, Canton, China
Known unto God are all His works from the beginning of the world. —Acts 15:18

13—SATURDAY

Rev. and Mrs. R. Garcia, Cuero, Rev. R. Ortega, Wichita Falls, evangelism, Mrs. Sara Jiminez, Houston, Texas, educational evangelism among Mexicans
It is better to trust in the Lord than to put confidence in man. —Psa. 118:8

14—SUNDAY

That the women and young people may meet faithfully to pray for state missions and that the offering goals may be far over-reached
Strengthen, O God, that which Thou hast wrought for us. —Psa. 68:18

Calendar of Prayer for September

15—MONDAY

Rev. and Mrs. T. B. Hawkins, Miss Sarah Frances Taylor, educational evangelism, Rosario, Argentina; also Louise, Mary Jo, Annie Vary and Joseph Hawkins, Margaret Fund students
Let the Word of Christ dwell in you richly in all wisdom.
—Col. 3:16

16—TUESDAY

Woman's Missionary Union of north China
I will therefore put you in remembrance.
—Jude 1

17—WEDNESDAY

Rev. and Mrs. A. Guiterrez, San Jose, Costa Rica, Rev. and Mrs. W. D. Morgan, Almirante, Bocas del Toro, Panama, evangelism
Be gentle unto all men, apt to teach.
—11 Tim. 2:24

18—THURSDAY

Dr. and Mrs. F. H. Connely, Taining, Rev. and Mrs. I. V. Larson, Miss Lolo Glass, Tsingtao, China, evangelism
And who is he that will harm you if you be followers of that which is good?
—1 Pet. 3:13

19—FRIDAY

Rev. and Mrs. M. Garcia, Mrs. J. L. Moye, evangelism among Mexicans, San Antonio, Texas; also John Moyr, Margaret Fund student
Thou shalt call and the Lord shall answer thee.
—Isa. 58:9

20—SATURDAY

Rev. J. W. and Mrs. Margaret S. Richard, medical evangelism, Shaki, Mines
Edith Ariene Chaney and Vivian J. Langley, educational evangelism, Ite, Nigeria
God is my witness, whom I serve with my spirit in the Gospel of the Son.
—Rom. 1:5

21—SUNDAY

Mines Miss Theresa Anderson, Margaret Collins, Fern Harrington, Ruth Evelyn Hayes, Rev. and Mrs. James Foster, appointees to China
The statutes and judgments . . . that ye may learn them and keep and do them.
—Deut. 5:1

22—MONDAY

Rev. and Mrs. A. Barbosa, evangelism, Raton, Miss Elizabeth Hill, Alamogordo, Mrs. M. Lopez, Santa Fe, N. M., educational evangelism among Mexicans
He that respecteth receiveeth wages and gathereth fruit unto life eternal.
—Joa. 4:36

23—TUESDAY

Rev. and Mrs. C. F. Stapp, Magdo, Miss Albertine Meador, Victoria, Brazil, educational evangelism
There remaineth yet very much land to be possessed.
—Josh. 13:1

24—WEDNESDAY

Rev. and Mrs. A. Pereira, Comanayagua, Rev. and Mrs. M. Quintana, Mariel, Cuba, evangelism; also Eleazar Quintana, Margaret Fund student
Where two or three are gathered together in My Name, there am I in the midst of them.
—Matt. 18:20

25—THURSDAY

Dr. and Mrs. W. L. Cooper, Buenos Aires, Miss Vada Waldron, Mendoza, Argentina, educational evangelism; also Mary Beth Cooper, Margaret Fund student
The Lord hath made bare His holy arm in the eyes of all the nations.
—Isa. 52:10

26—FRIDAY

Rev. and Mrs. G. Aldape, Crystal City, Rev. and Mrs. E. Garza, Brownsville, Texas, evangelism among Mexicans
Say to those that are of a fearful heart: Be strong, fear not.
—Isa. 35:4

27—SATURDAY

Work of Baptist women in Colombia
The Lord is faithful, who shall establish you and keep you from evil.
—11 Thim. 3:3

28—SUNDAY

Dr. and Mrs. J. E. Low, Rev. and Mrs. A. G. Dunaway Jr., Rev. and Mrs. J. E. Mills, appointees to Nigeria
He that trusteth in the Lord, mercy shall compass him about.
—Psa. 32:10

29—MONDAY

Mines Miss Mary Alexander, Miss Mae Hendley, Helen McCullough, educational evangelism, Shanghai, Mrs. R. E. Chambers, emerita, China; also Lolo Chambers, Margaret Fund student
The Lord hath appeared of old . . . saying: Yes, I have loved thee with an everlasting love.
—Jer. 31:3

30—TUESDAY

Rev. H. H. Battle, Rock Hill, S. C., Rev. A. B. Meneth, Prentiss, Miss. Rev. O. J. Moore, Fitzgerald, Ga., educational evangelism among their own Negro race
The Lord thy God in the midst of thee is mighty.
—Lev. 1:17

†Attended W.M.U. Training School

*Attended Southwestern Training School

†Attended New Orleans Baptist Theol. Sem.

†Former Margaret Fund Student

xxOn Furlough

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: American Indians

The Temple

1st Day—I Kings 6:1-12; Matt. 19:16-24

2nd Day—I Kings 6:1, 2, 11-22, 27, 38;

Prov. 11:24-28

3rd Day—I Kings 8:1-21; Luke 12:13-21

4th Day—I Kings 8:22-43; Luke 12:22-30

5th Day—I Kings 8:44-66; James 5:1-6

6th Day—I Kings 9:1-9; Eccl. 9:13-18

7th Day—Exra 1:1-8; 7:27, 28; Matt. 6:19-26

The Word of God

15th Day—Deut. 6:1-9; Prov. 4:23; 9:10; 14:34;

15:1; 16:18; 21:3

16th Day—Deut. 27:1-8; Matt. 5:13-20

17th Day—Deut. 31:9-13, 24-26; Jas. 1:2-8

18th Day—Josh. 1:6-9; Acts 11:5-17

19th Day—Matt. 22:29, 34-40; Prov. 3:1-12

20th Day—Mark 13:31; Prov. 6:6-11, 16-19

21st Day—Luke 8:1-15; Prov. 16:1-9

The Word Made Flesh

22nd Day—Col. 1:1-20; Eccl. 3:1-12

23rd Day—Col. 1:21-27; Eccl. 5:1-7

24th Day—Col. 3:1-17; Eccl. 7:1-10

25th Day—Heb. 1:1-14; Eccl. 12:1-7

26th Day—Heb. 2:1-12; Eccl. 12:8-14

27th Day—Heb. 7:25; Luke 4:16-21

28th Day—I Pet. 2:22; Phil. 3:7-14

29th Day—John 6:48-59, 67-69; Matt. 1:18-25

30th Day—Rev. 7:9-17; Jno. 1:1-14

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.

"Pray Ye"

Daily and oftener for a world-wide spiritual revival
In thanksgiving for the privilege of personal and public prayer

In thanksgiving for the ministry of prayer through those who belong to an "Intercessory League"

In thanksgiving for the 9 o'clock Prayer Hour for World-wide Missions, thus uniting more closely W.M.U. members in S. B. C. home and foreign fields

In thanksgiving for the assurance of answered prayers as offered according to the W.M.U. Calendar of Prayer

Intercede for Baptist colleges and other schools as the students enter; remember especially the Margaret Fund students.

Intercede for young people whom God is calling into definitely Christian careers and for their parents, that unitedly they may follow God's leading.

Intercede for the three Seminaries and the Training Schools as promoted by and for southern Baptists.

Intercede for the state seasons of prayer and the causes to be helped by such prayers and offerings.

Intercede for the winning of souls and for all community missions.

Pray daily and oftener for God's guidance in the denomination's titling campaign.

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BIBLE STUDY

Dr. W. O. Carver, Kentucky

God Will Not Be Defeated The Unchanging Method for Evangelizing the World Isaiah 66:18-21, 23

WHY doesn't God give up in disgust with His efforts to save men, when through the centuries they so persistently resist His saving efforts? The answer is, of course: "Because He is God".

Early in the Old Testament we see God in a crisis with man as sinner (Gen. 6). In human terminology, God was sorry and grieved at heart that He had made man, so miserably was man unmaking himself as the handiwork of God. The simple Genesis story tells us that God said, "I will blot out man . . . from the face of the earth". Yet because He was God, "Noah found favor in the eyes of the Lord". Repeatedly God meets a crisis with man. He seems such hopeless material. Why not give up the effort and let man sink into the ruin his sin is always producing?

A long list of such crises can be compiled. Indeed man is persistently tempting God to destroy him. What is it in God that causes Him to keep on with us? Just love! And God's love is written in personal terms, His Only Son. We see Jesus facing crises of failure to win from men the response His soul longs for and His love should evoke. But He goes on—to the cross and beyond. God and His Christ will not be defeated.

The Book of Isaiah is, throughout, the story of God meeting failure and refusing to be defeated. This is especially the fact in the last twenty-seven chapters. This section moves in six cycles, in each of which God comes to His people, chosen and blessed to witness for Him in the world. They fail Him. He denounces them and laments the failure. Then each time He refuses to fail and begins anew. The deepest distress of God and His most difficult problem are found in His redeemed people who prove faithless and leave Him apparently helpless in a lost world. The passage we have for study this time portrays God in the last of these cycles that fill the book of the great Prophet Isaiah.

1—The preceding paragraph has revealed God's anger with the wickedness, the stupidity, the folly of men. Even the elect of Israel are carried away in hypocritical idolatry. God affirms that He knows all this, knows all about it. He is not deceived. He has no illusions about His undertaking. Yet, notwithstanding all this, "it is to come about that I will gather all peoples and tongues: and they shall come and shall see My glory" (18). God knows all the confusion and rebellion, the folly and the sin, the corruption and the inhumanity of our age. Yes, and all the weakness, faithlessness, worldliness and unbelief in the churches of our age. Yes, He knows and will not let us go.

2—The chief section of our paragraph gives us God's method of winning His goal (19-21):

(1)—He "will set a sign among the nations" (19a). Some will see the sign and will escape the evil and its consequences. This is a frequent figure of speech in the Bible. In Isaiah 11:10 we read: "And in that day it shall come to pass that the Root of Jesse, that standeth for an ensign of the peoples, unto Him shall the nations turn in seeking. And when He shall pause with work complete it will be glory". We are reminded of Jesus' own words as He faced the impending crucifixion: "I, if I be lifted up from the earth will draw all men unto Myself". God has set His sign. Sinful men have lifted Him up from the earth on a cross. It is for believing men to lift Him up in the Gospel.

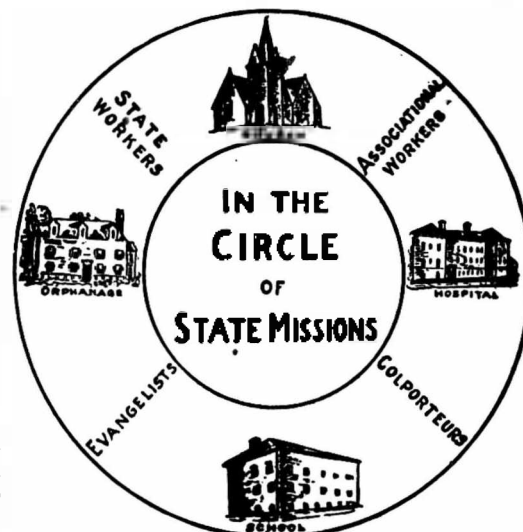
(2)—Those, who see and escape, God sends as missionaries unto the nations, to all of them, and "they shall declare My glory among the nations" (19b-).

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(Concluded on Page 17)

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*, \$1 a year from 1111 Comer Bldg., Birmingham 3, Ala.; *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 34 of 1947 W.M.U. Year Book and page 18 of this magazine.)



Topic: The Base Is State Missions

Devotional Theme: "And they went forth and preached everywhere, the Lord working with them"—Mark 16:20a.

Prayer Changes Things (See article on page 6 of this magazine.)

Stewardship (See article on pages 4-5 of this magazine.)

New Orleans, Gate to the World (See article in September issue of *The Commission*.)

Missions in the Western States (See article in September issue of *Southern Baptist Home Missions*.)

Editorial (See page 3, also page 32 of this magazine.)

Bible Study (Concluded from Page 16)

(3)—The converts from all the peoples will worship the one Redeemer of all. It is a thrilling drama so quickly drawn in verse 20. Every people bring their offerings along with Israel unto the house of Jehovah in His holy mountain. This is figuratively to say that all will worship the one God in a common religion.

(4)—Verse 21 affirms, even as Jesus and Paul so stoutly insisted, that all will share alike in the favor and the worship of God in the Christian faith, "for there is no distinction".

3—The ultimate outcome of God's purpose through the missionary gospel is given in verse 23. It is to issue in continuous universal worship before Jehovah. "All flesh" is to be in this company and companionship of true worship of the holy God in a righteous world.

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Business Woman's Circles

Miss Mary Christian
W.M.U. Representative

WE are most grateful to Miss Arnoldina Thornton, member of one of the Business Woman's Circles of the First Baptist Church, Elberton, Georgia, for the following suggestions. (For material for each talk see pages 20-27.)

Aim: To bring to the attention of B.W.C. members the spiritual and physical problems of the American Indian as an urgent missionary task in our homeland and to develop a mission-conscience and a mission-conviction that will create a desire in their hearts to help present Christ to the Indian.

Preparation: The program chairman will be able to make this topic one of the most interesting and informative of the year, for the Indian is a romantic figure of American life and history. The program material in this issue of *Royal Service* is excellent and may be supplemented by material found in the other W.M.U. magazines, in reference books and current magazines; also pictures, curios and costumes may well be used. All committees could help to carry out the Indian motif in music, decorations and programs. Announcement cards reminding the members of the time and place of meeting could have an Indian sketch on them, such as a bow and arrow, a thunder-bird, a tepee, hogan or Indian head-dress of colored feathers. Attractive program folders—in the shape of an Indian tepee or hogan, an Indian blanket or rug—could be easily made from tan or grey construction paper and colored with crayons.

Presentation: *Introduction*—By Program Chairman

Have a large map of the United States on which is designated the number of Indians both in the United States and in the states in the bounds of the Southern Baptist Convention, the number of southern Baptist missionaries and churches and missions. Place this map so that everyone may see it and be able to follow the chairman as she explains it. At the beginning of the program the chairman will try to arouse the interest of the members with this information which she may secure from Southern Baptist Handbook and *Southern Baptist Home Missions*.

Prayer that southern Baptists will more fully realize their responsibility and strive to give more spiritual aid to the Indians.

Talk—Meet the American Indians

A member can make this very interesting by telling of the probable origin, the customs, the contributions of the Indians and the treatment accorded them by the whites.

Talk—The Indians and Their Religions

This talk should explain the native beliefs and observances of the Indians and should emphasize their need of Christianity.

Talk—Indians as Baptists

This discussion should tell of the beginning of Baptist work, the hardships of missionaries and the characteristics of Indian Baptists.

Summary—By Program Chairman

The chairman will use the map again. This time she will explain the work being done by southern Baptists today. She will emphasize the fact that though great work is being done, much remains to be accomplished among the Indians.

Closing Devotional Talk: "Is the American Indian the responsibility of southern Baptists?" Let us answer this question by Scriptures applied to the Indian (see page 12).



Program Plans

Prepared by Miss Ellen Liblin, Maryland
W.M.U. Training School, Louisville, Ky.

THE purpose of this program is to awaken us to the peculiar debt we owe the American Indian, the race from which our forefathers took America. Not only is the Indian included in the "all nations" of the Great Commission but it is also true that a part of the national guilt for the settlers' mistreatment of him rests upon us; the only adequate retribution we can make at this time is to present to him the Gospel of Christ.

The program may be presented in the form of a trial. Reminders to be sent to each member may be in the form of court summons. The meeting place may be arranged like a court-room; the program chairman may act as "Judge", sitting on a platform behind a large desk and holding a gavel. "Court" should be opened with prayer. If desired the hymn and watchword for the year may be a part of the ceremony of "opening court". (For "evidence" see pages 20-27.)

The material in "Meet the American Indians" may be presented by the "Attorney for the Prosecution" as the case against us as Americans, Christians and Baptists. Two R.A. boys might be induced to appear in blankets and war-paint as the "Chief" and "Medicine Man" this "Attorney" is representing.

"The Indians and Their Religions" may become "Court Exhibits". Have many pictures of pagan Indian worship fastened to a bulletin board or folding screen and let the person assigned to this part get the information across by pointing out examples of each practice from the pictures.

Two "Attorneys" representing the entire membership (*who are "on trial"*) should give in defense past and present Baptist missionary efforts among the Indians (*"Indians as Baptists"* and *"News of Indian Baptists"*). Or, especially if the membership is large, a different "witness" may take the stand for each mission field named in "News of Indian Baptists", the "Prosecuting Attorney" may question each concerning work in a particular field.

The closing remarks are made by the "Judge" who "sentences" the "Defense" to redouble their efforts to help these Americans to become Christians and Baptists, stressing the need to pay our debt to this generation of them. The "Judge" might effectively point to a poster bearing the caption "Is Your Debt to the Indian Paid?" On this poster are two sets of balances on one of which a map of the United States outweighs various trinkets such as were given the Indians and on the other, a cross outweighs a map of the United States. The closing prayer should ask forgiveness for our national guilt and should plead for God's help in answering the need of the American Indian through home missions.

Posters announcing the meeting may picture an Indian peeping out a door labeled "Attorney at Law" (*and perhaps also the name of the WMS member who is "Prosecuting Attorney"*) and stating that the trial of the American Indian vs. the American Baptist will be held at (*give date, time and place*). Or an invoice from the American Indian to the American Baptist for the United States hunting grounds may have under it the words: "Payment Overdue. Debtors' Trial at (*give date, time and place*)".

If the Sunbeam Band studied *Raise of the Canyon* by Una Roberts Lawrence during Sunbeam Focus Week, the result of some project made during this study course could be shown by a Sunbeam child as another "Court Exhibit". If your Sunbeams have not yet studied this book, have someone show it and tell about it briefly. Indian curios which may be available may be displayed on tables and marked "Exhibit A", "B" etc.

PROGRAM MATERIAL

Mrs. C. D. Creasman, Tennessee

THEME for YEAR: The World's People Today

TOPIC for MONTH: American Indians

Hymn—America the Beautiful

Bible Study—The Unchanging Method for Evangelizing the World—Isaiah 66:18-21, 23 (See page 16.)

Prayer that the time may be hastened when those of all nations shall know and worship Jehovah

Hymn—Jesus Saves

—Meet the American Indians

The Indians and Their Religion

Prayer that Indians may learn to walk in the "Jesus Way"

Indians as Baptists

Prayer for God's blessings on all Indian Baptists

Hymn—Stand Up, Stand Up for Jesus

News of Indian Baptists

American! Christian! Baptist!

Watchword for Year

—Hymn for Year

Prayer that through our home mission work we may answer the call of the American Indians

MEET the AMERICAN INDIANS

WHEN we meet the American Indians, we are meeting some of the most interesting people in the world. Certainly, they are interesting to us for they are the first Americans—the first inhabitants of the land we call our own. When the white discoverers came to this Western Hemisphere they found the red men scattered through what is now North, Central and South America. Because of a mistaken idea that they had landed on a part of India, they called these people, whom they had found, Indians—and so they are called till this day.

Who the Indians are and how they came to live on this Western Hemisphere remain unsolved mysteries. Some have thought that they are the ten lost tribes of Israel, but that idea is refuted by the fact that there are evidences that the Indians were here before Abraham left Chaldea. Others have thought that they are Chinese, and still others think that they are more like Europeans than Asiatics. The most reasonable theory is that they are Asiatic people who, millenniums ago, crossed either on boats or on ice the narrow Bering Strait from the northern tip of Asia to Alaska. Different groups may have come from time to time, covering thousands of years.

The Indians themselves have few traditions about their ancestry. One story, told by a Navaho chief, is that the first Indians were led from Asia to Alaska by a white owl. According to the story many, many moons ago this white owl appeared to a chief of an Asiatic tribe in a dream, telling him that his people were to journey to a far-away, unknown land. When the chief related this dream to his seven minor chiefs they were unbelieving but, because the chief commanded it, they went to the place where the white owl had appeared in the dream and, sure enough, there it was! The owl immediately began flapping his wings and moving toward the northwest. The chiefs returned to the tribe convinced that it was intended that they should go to this new land. So, they gathered their families, their cattle and all their possessions and started on the long journey. They found the owl waiting for them and, under the guidance of the white bird, they crossed the frozen water and were led on down the shore of the new land till they found a mighty forest. Then the owl rose,

fluttered to the top of one of those giant northern pines, paused only for a moment and was gone. When the people became homesick and tried to return they found that the ice had become a raging torrent which they could not cross. So, they journeyed southward to find abundance of game, fish and fur animals. As more and more moons went by they multiplied and divided into various families which ultimately became the tribes of all the North American Indians.

Of course this is just a fanciful story. However and whenever they came the Indians were here when the white discoverers arrived, and they are still here to form an important part of the populations of the Americas from Alaska to the tip of South America.

It is impossible to know how many Indians were in the Americas when Columbus came. The number has been estimated at about a million, with probably 200,000 living in the territory now comprising the United States. There are now around 350,000 Indians in the United States, about half of whom live in the three southern states—Oklahoma, Arizona and New Mexico. Other small groups are scattered through the southeastern states.

The Indians were never nationally united in language, government and customs. There are at least fifty-five tribes in North America speaking from fifty to sixty distinct languages and varying in their cultures and manner of life. Generally speaking, we divide them into two groups. Those who have had contact longest with the white man and have taken on many of his ways are known as the Civilized Tribes. These are the tribes of eastern sections that were moved by the government to the west. The western Indians, who so long successfully resisted the advance of the white man, are known as the Blanket Tribes, from the fact that they wear the blanket rather than adopt the white man's manner of dress. However, more and more even the Blanket Indians are adapting themselves to the white man's civilization.

Someone has said: "When Columbus discovered America he fell first on his knees and then on the aboriginees". There is much truth in this witticism. The white man has not always been kind or even fair in his dealing with the red man. Our government has made a pretense at just treatment of the Indians, but the desire of the stronger race to possess what rightly belongs to the weaker race has written into our national history pages of which we may well be ashamed. It cannot be denied that Indians have been robbed of their lands and reduced to a dependent race. Once the proud possessors of this great "hunting ground", honorable and resourceful, they are now, because of the position in which we have placed them, largely ambitionless and indolent.

We must remember that the Indians have made many valuable contributions to the white race. Not only did the red man give to the white man this great, wonderful land but also many products considered almost necessities today. It is hard for us to realize that the world had not known of corn, tomatoes, potatoes, squash, pumpkins and other familiar foods until the discovery of America. The Indian has greatly enriched our language. Twenty-three of our states have Indian names as well as cities, mountains, rivers and lakes all over our land; and such words as hammock, hickory, succotash, moccasin, tomahawk and many others have come directly from Indian languages. In World War I and II Indians fought under the Stars and Stripes and proved themselves to be loyal and brave American soldiers. Some of Indian blood have risen to positions of responsibility and honor in the government and in other places of our national life.

Of course white people have made many contributions to the welfare of the Indians. They have developed this country, making it a great civilized nation instead of a bowling wilderness. Of course the Indians have shared in the blessings which their civilization has brought; moreover the white people have furnished schools and hospitals for the benefit of the Indians. But it must be said to our shame that

not all of our contributions have been beneficial. Our gifts of firearms and "firewater" have done much to degrade the race. Before the coming of the white man, Indians had had no intoxicating drink. But eager traders taught them to like whiskey, then traded the worthless stuff for Indian possessions of value. As one Indian explained the situation: "Settlers took land! Traders took pelts! Indians took whiskey! Whiskey soon gone! Indians have nothing!"

As we meet the American Indian, we meet one with much to admire and much to pity. And surely we meet one who calls for our gratitude, our sympathy and our help. He has not been given a fair chance in this land which promises "liberty and justice for all". Given his chance, who knows what the Indian may become—what contributions he may make to our nation and to the world? An unknown Indian poetess has thus voiced the cry of her people:

"My race yet lives, it shall not die—
It has a mission to all earth;
And, will the conqueror only heed,
My race shall prove its sterling worth.
"Unchain the Red Man, make him free
To struggle and to claim his own!
The world will find, beneath his skin,
Staunch human flesh, good blood and bone
"Give freedom to the Red Man's mind,
Provide the tools with which to hew,
To carve his way like other men,
And then my race shall live anew".

THE INDIANS and THEIR RELIGIONS

THE Indians are by nature religious, mystical, ritualistic and reverent". The religious customs and beliefs of the tribes are varied, but there are a few fundamental beliefs and observances that seem to be quite general. All tribes believe in a superior deity, known as the Great Spirit or Great Mystery, though few if any of the tribes confine their worship to this or any other one god. They believe in a future life. "The Happy Hunting Grounds have always been their goal where life is eternal and everlasting spring abides and game and wild fruits are abundant".

The religion of all Indians is animistic. They think that all living things are inhabited and controlled by spirits. Their worship takes the form of dances. The Sun Dance, Green Corn Dance, Ghost Dance, War Dance and many others are observed by different Indian tribes. All of these are superstitious and idolatrous and often bring bodily harm to the participants.

The center of these religious rites is the "Medicine Man". While he sometimes administers to sick people, usually by "howls, only howls, most doleful and lugubrious", he is more of a priest than a doctor. The word "medicine" to the Indians is not necessarily connected with drugs or curatives but rather embraces magic, mystery and supernatural influences. To make "good medicine" one must be able to forestall evil influences and disaster and to attract luck, good fortune and success. The "Medicine Man" holds a rank in the tribe hardly below that of the chief.

A powerful religion of comparatively recent origin is peyote worship. Peyote is a species of cactus grown in northern Mexico. The button or crown is collected, dried and used in worship. This is an opiate which has had effect on the bodies of those who use it. Some peyote worshipers have died from its use. It has a habit-forming influence on the Indians and it is difficult to win them from this form of worship.

In the far western states Catholicism has had great influence among the Indians. Thousands of them are members of Catholic churches. However, their religious concepts and worship are very little different from that of strictly pagan Indians. When their ancestors were taken into the Catholic church, centuries ago, they were

allowed to take with them many of their pagan beliefs and practices, and these remain a part of their worship to this day. The writer of these programs once visited in New Mexico an Indian village in the midst of which stood an imposing cathedral over a hundred years old. Practically all the Indians in the community were members of that Catholic church. Yet, even then, they were preparing to observe within a few days the traditional Indian Sun Dance. In their thinking there was nothing inconsistent in mixing this pagan ceremony with the worship of their church.

When the colonists came to America many of them, though Christians, considered the Indians as little better than a beast, a creature that had no soul. But, there were some earnest Christians who thought differently and felt responsible for giving the Gospel to these heathen at their door. John Eliot, David Brainerd, John Mason Peck and many others at great sacrifices and personal danger gave themselves to missionary work among the Indians. They found that the Indians responded to every religious appeal and that, when they accepted Christ, they were loyal to their newly found faith. As a result of years of missionary work by all denominations there are today many Christian Indians. But thousands of Indians are not Christians and are as pagan as if they did not live in a Christian land. These make a mission field of challenging need and opportunity. The Indians gave us our wonderful country; we must give them our wonderful Christ. In no other way can the white race pay its debt to the red race.

INDIANS as BAPTISTS

IN the early years of colonial life Baptists were friends to the Indians and took an interest in their spiritual welfare. We do not know when nor how Indians first became Baptists, for "traces here and there are found of groups of Indians who were Baptists in faith long before there is any record of active missionary effort on the part of Baptist churches for the evangelization of the Indians. The beginning of cooperative effort of the Baptists for the conversion of the Indians dates from the organization of the Triennial Convention in 1814". Isaac McCoy and Humphrey Poey became the first known Baptist missionaries to the red race. When the Southern Baptist Convention was organized in 1845 one of the declared purposes of its Home Mission Board was to give the Gospel to the Indians.

Even before the removal of the Indian to the west, which occurred a few years after the organization of the Southern Baptist Convention, southern Baptist missionaries had been at work among them and had won many converts. During the time of the removal "the missionaries, already established among these tribes in their homes east of the River, moved with the Indians, and the work held together in a marvelous way under these adverse circumstances. In some instances the trials and hardships of that great trek of Indian peoples seemed to increase the evangelistic zeal of the Baptist Indian churches, and there were many baptisms".

The need of the poor Indians in their new homes in the far, wild western country was most appealing, and some of the greatest missionaries in Baptist history heard and answered the call to Indian mission work. Lee Comper, H. F. Beckner, J. S. Murrow, A. J. Holt, John McIntosh and many others went to the western Indian land to tell the red people about the "Jesus Way". These endured hardships hardly to be equaled in any foreign mission land. The country was new and absolutely lacking in all the comforts of life. To reach some of the tribes long journeys had to be taken across deserts, through forests and over treacherous streams. Sometimes the Indians were unfriendly, which made life dangerous. Salaries were never more than five or six hundred dollars a year, and this was sometimes slow in reaching the missionaries on their isolated fields of service. It is said that the Beckners lived in a cabin twelve feet square where they "slept, sat, studied, cooked, ate and entertained guests". Once when Dr. Holt was away from home his baby died, and Mrs. Holt had to lay the child away with only Indians to help and comfort

In spite of these hardships the missionaries remained faithful to their work and won many converts. It is said of Dr. Buckner's work among the Cherokees: "When he went he found no Christians; when he died he left no heathen".

Most of this first work of southern Baptists was among the Oklahoma Indians, but in later years it has extended to those in New Mexico and Arizona. Also work has been done among the few groups still left in the eastern states. Today, there are thousands of Indian Baptists organized much as are their white friends and working in cooperation with them in all Kingdom enterprises.

Dr. J. W. Beagle, who was for many years in charge of our home mission work among the Indians, was one of the greatest friends the Indians have ever had. In his book *People of the Jesus Way* he gives a delightful picture of Indian Baptists.

He describes them as an *appreciative* people—"never forgetting a favor or kindness shown them". They delight in expressing appreciation of what the Home Board has done for them by saying: "The Home Mission Board been father to Indians". "Gets them in 'Jesus Way' and helps them along in 'Jesus Way'". "Indian love Home Mission Board".

They are a *Bible loving* people, delighting in the study of God's Word and believing that it should be obeyed implicitly. They are a *confessing* people because the Bible says, "Confess your sins one to another". They are a *debt-fearing* people because the Bible says, "Owe no man anything". There is not a cent of debt on any Indian church building in Oklahoma.

The Indian Baptists are a *serious* and *worshipful* people. They are very reverent in their churches. "There is little talking, nor will one find at any time loud, boisterous conduct in the church house".

They are a *straightway* people. They believe that the "Jesus Way" is a straight way and that if they are to walk in that "Way" they must live a clean life. As one Indian expressed it: "Indian get in 'Jesus Way'; he quit bottle, quit pipe, quit peyote".

The Indians are a *soul-winning* people. Whenever they get together in church or associational meetings a fervent appeal to the lost is made. Camp-meetings are held frequently in the summer. Much of the missionary work is done by Indian evangelists.

Dr. Beagle goes on to describe these Indian Baptists as being *charitable, forgiving, loyal, courageous, tempted yet true* and a *liberal and benevolent people*. Altogether they are a splendid group of Christians—worthy fruits of our work of more than a century on behalf of the red race.

NEWS of INDIAN BAPTISTS

TODAY southern Baptists have 75 full time and 27 half-time missionaries among the Indians. Many of these are Indians. They won to Christ last year 825 and baptized 352. Twenty-nine new missions were opened and seven new churches constituted. Dr. J. B. Rounds is superintendent of all Indian work.

In Florida—In the everglades of Florida live a group of Seminoles who have been some of the most backward of all the Indians in America. We have among them three missionaries, Rev. and Mrs. Stanley Smith and Mrs. Elsie Guinn. Last year Mr. Smith baptized over 150. Dr. Rounds says that we have here "the greatest evangelistic movement anywhere in the United States among the Indians". Another thing that makes this work outstanding is the development of native workers. Last year five Seminole preachers attended the Florida Baptist Institute at Lakeland. Then in March of this year the Indians had a Bible institute of their own held in Dania under the direction of Dr. Rounds. This was attended by preachers, missionaries, ministerial students, deacons and other Indians. Missionary Elsie M. Guinn writes: "The Indians were eager to learn and inspired to go further in the study of the Bible and related subjects. . . . Great was their eagerness to do God's will and to adhere to what God said". Connected with the church in Dania is a school attended by the boys and girls from Dania and Big Cypress Reservations.

In Mississippi—There are about 3000 Choctaws in Mississippi. Over 500 of these are members of Baptist churches. A missionary couple, Rev. and Mrs. W. W. Simpson, works among them. The eleven widely scattered churches are nearly all on side-roads which are poor, some being impassable during bad weather. Few of the people have any means of transportation and the meeting-houses are very inadequate. One church meets in a brush-arbor when the weather is good, going to the home of a member when it is too cold or rainy to meet outdoors. A building is planned for this church. Last year a Bible institute was held. Dr. John D. Freeman who helped with this writes: "A brief visit to the reservation will convince anyone who can see needs that these Baptists should have much immediate aid in improving their buildings, in providing training for their church leaders, especially their pastors, and in arranging so as to release their pastors from secular work".

In North Carolina—Among the Cherokees of North Carolina we have 14 churches with over 1200 members. All of these, except the one at Cherokee, are served by Indian pastors. Rev. and Mrs. J. J. Johnson are in general direction of the work. Dr. Rounds writes: "Through the generosity of the women of North Carolina a beautiful rock church and parsonage are to displace the present plant at Cherokee. Other churches are in building programs. The church at Cherokee ministers to children of many Indian tribes and through these boys and girls gives us an opportunity to contact the tribes we otherwise would not reach".

In Alabama—Three missionaries and two native preachers are working among the Indians in Alabama. Two girls who are missionary volunteers aid our missionary, Mrs. R. M. Averitt, in teaching in the ten-grade public school which serves the Indian children. On this field is a forty-acre assembly-ground with two buildings; one or two more are to be built this year. The Bible Institute Assemblies held here during the summer are "cementing the people in service and causing a cooperation among their churches that they have never known before".

In Oklahoma—The word "Oklahoma" means "Home of the Red Man". In this state live around 130,000 of our southern Indians. There we have our largest group of missionaries and the best developed Indian work. In Oklahoma are 130 Indian Baptist churches, with a membership of around 20,000. Many of these churches are well organized with Sunday-schools, Training Unions and Woman's Missionary Unions, and they come together to form splendid associations. In the Cherokee Association are 32 churches and 3000 members. The Oklahoma Indian Baptist Association of the Blanket Tribes is composed of eight churches and more than 2000 members. Rev. and Mrs. Aaron Hancock and Rev. and Mrs. Roe Beard are our missionaries among the five civilized tribes, and we have about 14 other workers among the Blanket Tribes. Last year an Indian Mission Conference was established which was so successful that it will become a permanent thing. This summer it met at the Oklahoma Baptist Assembly Grounds, Falls Creek.

In New Mexico—We have 17 missionaries among the Indians of New Mexico. Five of them are new this year. Dr. Rounds writes: "This is our most difficult state. Roman Catholic and pagan opposition are active and very severe. We have had converts whipped, turned off their pueblos and threatened with arrest and fines if they came to our Baptist services". At Isleta is our oldest Indian church in the state. This congregation even now has to meet in the home of the missionary because they have been denied the right to build. New missionaries have gone to the Navaho fields, Alamo and Canyon, and are living in the new home provided for them by the Home Mission Board. "They are serving on the most remote and difficult field here; but this was the second Indian church established in New Mexico and, after several years of neglect, is now among our aggressive and growing fields again". In Albuquerque is an Indian Center where both hospital and school work is done. Gallup Indian Center is growing and winning the influence that is very promising. A new building is planned for the Indian Center at Santa Fe. Forty-three missions

attended the Christmas party at this center last December, with the result that the Indian governor and Catholic priest were so stirred up that a severe boycott was staged against our Baptist work.

In Arizona—Six southern Baptist missionaries are at work in Arizona among three tribes: Pima, Papago and Maricopa. Last year one of our missionaries held a meeting among the Alpacas and had twenty-five conversions. These are asking for a missionary. Plans are on foot for the opening of a new Indian Center at Phoenix where we have magnificent lots near the Indian school. An outstanding event of 1946 was the dedication of the new Papago Indian Church at Sells. Work began among the Papagos in 1941 when our missionaries to the Pimas went to Sells and held a revival with ten conversions. In July 1942 a church was organized with eight members. Soon after that, construction on a church building began. The work was done by the Indians themselves. On September 8, 1946, two hundred people gathered to dedicate this building and "to pay homage to men who by sweat of brow and skill of brawn labored patiently for three years making the adobes and laying one upon the other to lift the walls of their church building to the sky". The Papago women shared in the church building through their prayers. A wonderful story is told of an answer to prayer:

"The men worked hard making 650 adobes and laid them out on the ground to dry at the foot of the hill. That night a hard rain came. Mrs. Mackett (*a faithful Papago Baptist woman*) prayed all night that God would spare the adobes. The next morning all were delighted to see that the streams which had gushed from the mountain had been turned aside, not harming the 650 adobes. Another builder had made 300 adobes the same day, and the rain had ruined all of them. He asked Mrs. Mackett for an explanation and she replied: 'These adobes were made for God, and our God can protect that which belongs to Him'."

AMERICAN! CHRISTIAN! BAPTIST!

In *Shining Like the Stars* Dr. Harold E. Dye tells us: "In that immortal group, made famous on War Loan posters, was a full-blood Pima Indian from Arizona—a convert won by missionaries of the Southern Baptist Home Mission Board." We remember a few years ago when the appeal came to send missionaries to the Pima Indians, a tribe in Arizona absolutely destitute of the Gospel. We answered that call. The missionaries went. The Pimas heard the Gospel. Result—the young Indian who helped to raise the flag at Iwo Jima was not only a loyal American but a Christian and a Baptist.

All Indians are Americans, and they have proved themselves to be very loyal Americans. If Indians are to be the best Americans they must be Christians. And it is our desire that a large per cent of Indian Christians shall be Baptists. We support our southern Baptist mission work among Indians that they may learn to walk in the "Jesus Way" and so be good Americans, good Christians, good Baptists!

QUESTIONS for REVIEW and DISCUSSION

1. How did the American Indians get their name?
2. Discuss the probable origin of the American Indians.
3. Mention some contributions which Indians have made to American life.
4. Discuss the treatment accorded the red race by the white race.
5. Tell something of the religion of the Indians.
6. Why is the "Medicine Man" important in Indian life?
7. Tell of the influence of Catholicism on the Indians of the west.
8. Tell of the beginning of Baptist work among the Indians.
9. Discuss the hardships of the early missionaries to the Indians.
10. Give some of the characteristics of Indian Baptists.
11. Who is superintendent of our Home Mission Board work among the Indians?
12. Give some news of our Indian work of today.

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.

The Window of Y.W.A.	—World Comrades
Ambassador Life	—State Denominational Papers
Southern Baptist Home Missions	—The Commission
Last Report of the Home Mission Board	
People of the Jesus Way	Dr. J. W. Beagle
The Gospel among the Red Men	Robert Hamilton
Baptist Missions among the American Indians	Dr. Carl Coke Rister

Book Review (Concluded from Page 9)

Lead from a study of the Holy Spirit in the individual and in the church to a consideration of the Spirit's work in world evangelism. Illustrate each point from modern experience. Close with a season of prayer for a great outpouring of the Spirit into receptive hearts and for a great world-wide revival. (See page 6 of this magazine.)

Session Three—Chapters 5, 6. Chapter 5 is particularly important for our day yet may be hard for some minds to grasp. The idea of the Spirit's indwelling in an individual heart is easy to understand; that He also may dwell in a corporate entity, the church, is difficult to comprehend and the treatment of the text does not make it too clear. Perhaps it may be explained as acting on all the individuals who make up a church at one time, thus bringing them into unity of purpose and judgment. When this is clear, the functions of the Spirit in the churches present no problem.

Chapter 6 is perhaps the most important and at the same time the least satisfying chapter in the book. Certainly the need of prayer for understanding will be felt by all. The teacher should try in every way possible not only to guide the thinking of the class but also to lead each member of it to try to take the steps indicated in order to be Spirit-filled.

Session Four—Chapters 7, 8. Encourage the members to consider and test themselves by some things the Spirit does and does not do for the Christian. Pray again for the power to make way for an infilling of the Spirit.

Contrast the missionary work of the apostolic age, under the Spirit's leading, and that of today. Note that it is not the Spirit's plan but the Christian's lack of faithfulness that makes the difference. Give illustrations from current experience of how the Spirit still uses yielded lives. Spend a period in prayer for a revival that begins in this class and goes on out into the church, the community, the world.

Southern Baptist World Service Center

SEPTEMBER is an easy month to be generous toward people in Europe and the Orient who are in dire need of clothing. This ease comes about because September is the time when new fall clothes begin to take the place of summer ones, it is the time when last fall's clothes are unpacked. In all such sartorial experiences southern Baptist women, individually and in their circles and societies, will surely bear in mind fellow-Baptists who are in need in Europe and the Orient. Any clean and usable clothes for men or women or children will be gratefully received and shipped over-seas if sent by parcel post or prepaid express to the Southern Baptist World Service Center, 740 Esplanade Avenue, New Orleans 16, La.

OUR YOUNG PEOPLE

Miss Juliette Mather, W.M.U. Young People's Secretary

September: Supplies, Subscriptions, Citations

WHEN summer begins to shift into fall, W.M.U. young people's activities pick up high gear, full speed ahead again. The resuming of school brings stabilizing of schedules that should help mid-week missionary education organizations in regularity of attendance at meetings. W.M.U. young people's directors will have planning conferences with counselors and co-counselors and will see that Executive Committee meetings are held in each organization that the young people's officers and committee chairmen may all be ready for a gratifying fall program.

We want to enter heartily into the general denominational program of the S.B.C. three-month tithing appeal; our Church Night of Stewardship will be a fine emphasis in this effort. A program outline is available in the folder "Plans for Education of Our Young People in Stewardship of Possessions", free from your state W.M.U. headquarters (see also page 56 in 1947 WMU Yearbook). The principal idea is to use all the organizations and as many members as you can in showing what they have been doing in following the stewardship plans throughout the year.

It is well to check up in September and see that each organization has its necessary supplies. Essential among these are: Standard of Excellence wall-chart marked up to date, manuals for individual use, mission study books and mission books to read, Southern Baptist Convention and state minutes for reference, maps, visual aids and so on.

Naturally, one major necessity is individual subscriptions to the magazine of the given organization. How will a Sunbeam or a GA be really interested without her own *World Comrades*? How will a boy figure Royal Ambassador work is important if it isn't valuable enough for him to have his own *Ambassador Life*? Every YWA should have her own *Window of YWA* coming monthly. Too often counselors do not let the members know they can have their own magazines and they think of missions as a scrap of torn paper. How can we fail our Father so? See that your young people have their own magazines.

And some of your YWA's should be ready to receive their citations now, setting example for others to achieve similarly. You don't know about the citation? Well, it is just "super". We have been telling about it in *The Window of YWA*; see that magazine. See also the attractive *Anniversary Album*, price twenty-five cents from WMU Literature Department, 1111 Comer Bldg., Birmingham 3, Ala. It is a delightful brochure that every auxiliary should keep with its minutes for reference and that every YWA member should have to treasure—messages from our president and executive secretary, from Miss Littlejohn as principal of WMU Training School, anniversary greetings from YWA's around the world, history in rhyme, symbolism of ruby and our anniversary plans—it has everything—every YWA wants to have it. Order right away and use it and all your best plans in September.



From MISSIONARIES

Medical Missions in Mexico

WE can learn a lot from our Catholic friends as to how to conduct a mission field. When the Spaniards first came to this country in the early 16th century they found a great missionary problem in winning the Indians to Catholicism and Christianity. By 1533 all their major orders had appeared: Franciscans, Dominicans and Augustinians and also nuns had been brought over by Cortes. The Council of Trent in 1547 set up regulations for schools and the church and schools were formed to teach their theology. Enough had reached advanced stages of training that in 1553 the first university was formed.

Just as education must go hand in hand with Christianization, we must consider that medical care of the people is also an essential, because when a person accepts Christ to "walk in newness of life" it often means breaking of old social ties which may include losing his medical care. His old friends may actually turn against him so that he could not trust his life in their hands in times of illness.

Medical care in Mexico, outside of the largest cities, is very poor. Many villages and areas do not have doctors. Many that do have doctors, I am told, are the ones who could not make a success in better places and so are not located there because of their interest in the people. We recently visited Mazatlan in the state of Sinaloa, Mexico, the second port of the Pacific and a city of 40,000. The Christians there were very anxious to have us locate with them because they said so many of the doctors they have would have to sober up before they would be able to treat a sick person properly.

Too often the Catholics consider that they are the only Christians and that we are heretics and blasphemers. I am told that it is considered a scandal for a Catholic to visit protestant services. This does not come from the Bible and it seems that these people need to look at the Scripture that says, "Other sheep have I which are not of this fold", which Christ spoke to Jews concerning gentiles.

It is one thing to see that there is a medical need here but quite another thing to come into Mexico as a medical missionary. I have told some officials of our Baptist church that we are at least ten years behind the Presbyterians here because they found out long ago that it was possible for a foreigner to take his medical training in a medical school in Mexico, requiring six years, which takes him beyond the five year period as temporary emigrant, after which he may receive permanent emigration status and be able to practice his profession freely without restrictions or even much opposition from Mexican doctors. This means that one forms his emigration status as student by applying to Gobernacion. After receiving his license in Mexico there is no reason to believe he would not be granted permanent papers to remain and practice. The Presbyterians have one doctor already completed this course and another in his fourth year. In the case of one already a doctor the student status is not as simple but still seems to be the best approach. One may get his course revalidated by a medical school in Mexico and obtain a Mexican license, and it appears that eventually his situation works out the same. Just wait five more years and I may give you the exact answer.—Dr. E. Lamar Cole, Mexico

"I Wish Jesus Lived Next Door to Me"

IT was story time at Kindergarten. "Maestra" Tarry was telling the children of Cuban, Italian and Spanish descents the story of the little man who climbed up into the tree to see Jesus and of Jesus' visit in his home. A hush fell over the group. Mary Lynn Fernandez with shining eyes and overflowing heart fervently exclaimed, "I wish Jesus lived next door to me!"

There are many communities such as ours throughout the southland having a colorful appeal because one finds people from strange lands of strange customs. Visitors are fascinated when they hear people converse in a language different from theirs. It is a regular game to read signs over stores along the crowded streets and guess what they say. Thousands of visitors go yearly to such colorful communities to enjoy a meal of typical dishes amid the atmosphere of one of the "old countries" or to witness a glamorous fiesta celebration. What do visitors carry away from these places—just a souvenir or pleasant memory? Is there ever a concern for the spiritual welfare for the peoples of these communities who generations ago immigrated to certain sections of many cities because they came to begin a new way of life? In their struggles to cope with necessary adjustments, these peoples of non-Christian heritage have left God out of their lives so that in moments of need they have only religious superstitions or false gods to which to go. Each of such communities presents some particular need; but one need common to all is for a knowledge of the Word of God.

Eight years ago, endeavoring to plan something constructive for the host of religiously underprivileged people here in our community, we organized a week-day educational program—the Good Will Center with clubs for all ages, interest activities, wholesome play and special programs.

For little ones from Bibleless homes a Kindergarten was provided. The first English words that many learn are those of simple songs as "Jesus Loves Me" or some Bible verse. Each year graduation night is a serious time in the life of the little graduate and also of the proud parents. In white cap and gown each child receives a diploma and white New Testament upon the flyleaf of which is written his favorite Bible verse. A charge is made to the parents to take seriously the responsibility of providing further spiritual instruction for the child.

After Kindergarten, Story Hour, directed play, interest activities, Sunday-school and Vacation Bible School are available for the children. When the Story Hour-ers become nine years old they proudly take their places in the junior club groups. They still love stories—Bible stories, missionary stories, character stories! They love to sing and memorize hymns; Bible drills never lose their charm.

In those first days, many times our hearts ached when in the older groups at mention of familiar Biblical names and verses there would be blank, unimpressed countenances. Today, we find it quite different. The present young people, who were juniors eight years ago, respond readily. Many have become fine young Christians and render service in the Center and as Sunday-school and Vacation Bible School teachers.

Even more responsive are the present junior boys and girls. The power and principles of the Word show influences in their attitudes and conduct. Four who began in Kindergarten and have this unbroken course of religious education over a period of years have made public decisions for Christ Jesus.

This program of planned and consistent Bible education brings life and happiness to individuals and we trust that in the months and years to come many of the thousands now still uninformed and separated from the Father's abiding love will join the present Good Will Center family and hear the Word of Life. Pray that many will not only say with Mary Lynn, "I wish Jesus lived next door to me", but in the light of His Word feeling the need for a personal Redeemer will also say, "I want Jesus to live in my heart".—Miss Frances Curb, Tampa, Florida



Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

It is estimated that there are now in America about one-third as many Indians as there were in 1700, that in later years when conquered by the white man and placed on reservations the death-rate among Indians soared far above the birth-rate and thus their numbers were greatly depleted. However with the turn of the twentieth century the death-rate started downward and, instead of being a "vanishing race" as had been supposed, the Indians are increasing in numbers to such an extent that certain statisticians estimate that by 1960 the Indian population in the United States will have increased from a little more than 350,000 to 500,000. However, we are told that of the Indians now in this country less than half of them are full-bloods.

According to "Some Facts" published by the Board of Missions and Church Extension of the Methodist Church there are 260 government schools for the Indians. Of these 211 are day-schools and the others are boarding-schools, both on and off reservations. But, in spite of all this, thousands of Indian youngsters do not attend school at all. John Stewart's work among Wyandots in 1816 led to the organization of the first Methodist missionary society. There are now 8000 Indian members of the Methodist Church with one school of about 150 students at Farmington, New Mexico.

In the southwest perhaps the most critical situation exists among the Navahos, numerically the largest of the tribes (60,000) and in some respects facing the most desperate economic, social and educational present-day needs in all their tribal history. With the old reservation unable to support a growing population, with families large and destitute, poorly clothed and badly housed, with fully 16,000 children out of school, with a religion which is archaic, with the peyote-cult making rapid inroads—certainly with these conditions crying aloud for amelioration—there is a challenge to the Church to press the claims of these people for the same benefits and rights as other American citizens enjoy.—Excerpt from *Report on Indian Work*

More than 100 denominational leaders, mission executives, government officials and laymen interested in the problems of the American Indian met at the American Museum of Natural History in New York last March in a two-day institute on the Navahos; this was sponsored by the Home Mission Council of North America, the Indian Rights Association, the American Civil Liberties Union, the American Association of Indian Affairs and the Commission on Indian Affairs of the General Federation of Women's Clubs. A three-point program was advocated, providing for development of an educational program designed to help the Navaho people earn their living where they are and wherever they may go, acceptance of Navahos as citizens in the states where they live and establishment of a health program to reduce the "appalling burden" of tuberculosis and other diseases.—*Christian Century*

R. Dean Goodwin reporting on the meeting last January of the Home Missions Council of North America in *Missions* says: Indians, among the first to receive the Gospel from the home missionary, are less segregated now, except in isolated parts of Arizona, California, Nevada, Utah, Oregon and Washington. Today the Indian must be reached by the "White Church" and become a part of the fellowship of the church in his community. The Christian religion must become for the Indian more practical in the affairs of every-day life.

It is interesting to note that some 300 college students from the college campuses in the Southern Baptist Convention have gone out to the various home mission fields to serve two and one-half months under the direction of established home mission workers where they may not only "discover their aptitudes and interests" but where they may render outstanding service. Some of these will find work among the Indians within our territory.



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