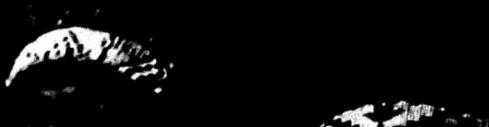


# Royal Service

We shall  
one fold  
one  
herd  
for 10:16

Oklahoma

SEPTEMBER 1959



People said, "Indian children are hard to teach.  
Don't expect them to talk."  
One day stubby little Roy said,  
"Last night the moon went all the way with me,  
When I went out to walk."

People said, "Indian children are very silent.  
Their only words are no and yes."  
But small, ragged Paney confided softly,  
"My dress is old, but at night the moon is kind;  
Then I wear a beautiful moon-colored dress."

People said, "Indian children are dumb.  
They seldom make a reply."  
Clearly I hear wee Delores answer,  
"Yes, the sunset is so good. I think God is throwing  
A bright shawl around the shoulders of the sky."

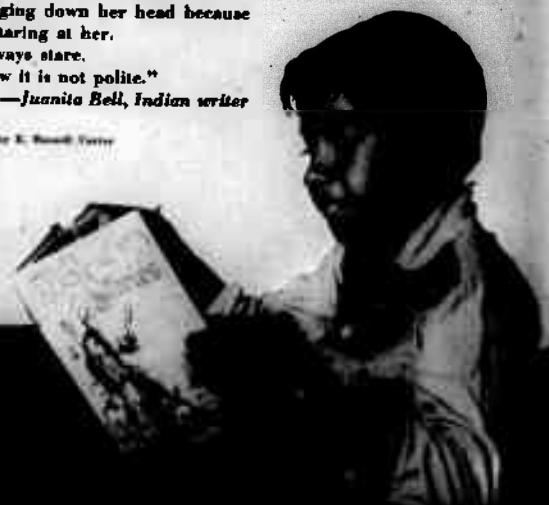
People said, "Indian children have no affection.  
They just don't care for anyone."  
Then I feel Ramon's tiny hand and hear him whisper,  
"A wild animal races in me since my mother sleeps  
under the ground.

Will it always run and run?"

People said, "Indian children are rude.  
They do not seem very bright."  
Then I remember Joe Henry's remark,  
"The tree is hanging down her head because  
the sun is staring at her.  
White people always stare.  
They do not know it is not polite."

—Juanita Bell, Indian writer

From *The Gift Is Back*, by E. Russell Fifer



## Little Indians Speak

# Great Days in the Morning

by Margaret Hutchison

Miss Hutchison, WMU executive secretary for Oklahoma, loves the Indians of her state. Here she introduces two of the many fine Indian leaders who are typical of those who shall turn many of their own to the Lord in the days just ahead

Mrs. Ruth Davis, state WMU worker

Her father a Creek Indian, her mother white, Ruth Smith was born near Henryetta, Oklahoma on a farm which was her father's government allotment as an Indian. Ruth attended school in Henryetta until at 18 she met and married John Davis, a young Creek Indian studying at Bacone College in Muskogee. They established their home in Okemah where John later became Chief of the Creek Nation.

Ruth Smith Davis had been converted two years before her marriage. She became active in the white church, the First Baptist Church of Okemah, while John kept his membership in the Greenleaf Indian Baptist Church where his mother is still a faithful, influential member.

The Christian influence of Mrs. Davis' husband has been felt throughout the Creek Nation and while Chief he served his people well, presiding over their council meetings and representing them in Washington, D. C. For eight years Mr. Davis with Mrs. Davis right at his side served the Falls Creek Indian Baptist Assembly as business manager. It was just last year upon her return from Falls Creek where Mrs. Davis had been teaching that Mr. Davis died of a heart attack.

Through the years, many influences and her continuous conse-

## *Great Days in the Morning*

crated service in Christ's kingdom work have brought Mrs. Davis to her present great responsibilities.

On January 1, 1959, Mrs. Davis entered into a broad field of service as WMU field worker for all Indian churches of Oklahoma. She is serving under the direction of the Home Mission Board. Recently she wrote, "Because of the Christian life my husband lived and his great faith in God, I have dedicated my life completely to the service of the Lord. I would be happy working in my little church with the children and young people if that is what the Lord wants me to do, or if he calls me to another field I shall gladly go and give my best."

After her husband's death she moved her membership to the Greenleaf church. In this church she conducted vacation Bible schools, taught Intermediates in Sunday school, was mission study teacher in Woman's Missionary Society, and a YWA director. She was in a place of leadership in Training Union also. This pattern of service had been established in the First church of Okemah where she was WMU president for four years as well as teacher, superintendent—serving wherever she was needed. In associational places of need and responsibility she gained added experiences as a witnessing servant of the Lord.

The story of the work to which Mrs. Davis now comes to give her talents is fascinating indeed. It was in 1876 in a small brush arbor filled with Indian women that a white visitor from Chicago came to speak. A question was asked by one which started Baptist work in Oklahoma among Indians. The question which had such far-reaching results was: "Why do you not send Christian women to teach us here in our own country? We want to know how to work

for Jesus. We want to be taught how to bring up our children for Jesus."

In 1939 another question, asked by the Creek women of Mrs. Berta K. Spooner was recorded in the minutes of Woman's Missionary Union of Oklahoma. The question was: "Could you send us some help?" Mrs. T. W. Stevens of Muskogee was chosen. Meetings in those days were carried on in Creek. Mrs. Stevens could neither understand nor speak Creek so Mrs. Samaria Leader was elected by the Indian women as interpreter. This proved an excellent schooling for Mrs. Leader, for from a timid young woman she developed into a leader in Woman's Missionary Union among her people. The two hand in hand served all over the Creek, Seminole, Wichita Association, both honored and respected.

In 1953 still another question was asked by the Indian women. This time it was, "Who will help us now?" Mrs. Homer C. Grimmett of the Home Mission Board working with Indian women all over the state had come to retirement. Now all eyes turned to Mrs. Samaria Leader. Soon she was located in an office in the Baptist Building in Oklahoma City, spending most of her time in WMU meetings in Indian churches off the beaten paths and highways.

But God's hand was laid upon Mrs. Leader and her husband when they held a revival in Okeechobee, Florida, among the Seminoles in December, 1957. Their decision to go as workers in the mission of the Okeechobee church left the Indian WMU work again with no leader. Now in 1959 the question, "Who will be our leaders?" has been answered by God as Mrs. Ruth Davis takes her place of service. The day ahead for work among Indian women is bright.

*For Creek Indian Leader . . . turn the page*



*Mrs. Davis, leader among Baptist Indian women of Oklahoma*

Rev. Elliott Leitka  
Creek Indian Leader

Elliott Leitka, one of six children lived with his family in a one-room house on a farm near Wewoka, Oklahoma. Elliott had not heard English spoken in his home. But when he started to school at the Mekusuky Indian School near Seminole he found that some of his Indian classmates spoke English, and this was of interest to Elliott, the Creek-speaking first grader. He wanted to learn English too. Soon he had his first lesson.

Elliott's uncle, John Goote, a deacon of the Wewoka Indian church, talked with him about the way of the Lord. One morning Elliott heard his Christian mother praying. That day a tug at his heart caused him to give his heart to the Lord. He made a profession of his faith that night, and on a cold Sunday morning was baptized in a pond near the church.

During World War II Elliott was on Okinawa. There a steeple standing majestically midst ruins brought back stirring memories of his own little church in Oklahoma. He was troubled that so many of his own people, though in a free land, were bound in sin.

Upon his discharge he returned to work with a bottling company and served his own church as assistant pastor. Then the association asked him to lead in Training Union work.

Mr. Leitka married Gora Buck and they now have five children. In 1953 he took his family to Falls Creek Indian Assembly; there his wife accepted Christ. For the past two summers Mr. Leitka has been president of this assembly. His Indian brothers have confidence in him.

In August, 1958, the Leitka family moved to Stillwell to take up mission work with the four small Creek-speaking Cherokee churches. The four churches have pastors and worship in buildings which the Home Mission Board made possible for them. Since going there he has seen the churches



Creek Indian, Rev. Elliott Leitka and his family work among the Creek-speaking Cherokees of Oklahoma

progress in Training Union, Woman's Missionary Union, Sunday school and in Royal Ambassador work. Mrs. Leitka was elected by the Women's Managing Board of the Creek Association to help with Woman's Missionary Society, Girls' Auxiliary, and Royal Ambassador work. Elliott Jr., is Ambassador-in-Chief of Royal Ambassadors. Sarah, the oldest daughter, plays the piano for meetings.

It is inspiring to see this vivacious, consecrated, happy Indian tell of his work and to see the light which comes into Mrs. Leitka's eyes as she tells of the interest of the Creek-speaking Cherokees. Mr. Leitka gives this testimony: "I believe with all my heart that Indians will go a long way in the Lord's work with a good leader. They will follow an Indian leader because he is one of their own."



# Royal Service

The Mission Magazine for Southern Baptist Women

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ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Address: Woman's Missionary Union, Birmingham 3, Alabama. Subscription price \$1.50 a year; single copy, 15c; no club rates. No subscription can be accepted for less than one year at \$1.50 a year. Please remit by check or money-order made payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery, write name and address plainly, stating whether subscription is new or renewal. Allow four to six weeks for first copy to reach you. For change of address allow four to six weeks and send old address with new. If you have a zone number, be sure to include it.

Entered at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103; Act of October 3, 1917, authorized June 26, 1918.



Miss Alma Hunt

Mrs. R. L. Mathis

## We Meet Such Interesting People

by Mrs. R. L. Mathis

Miss Alma Hunt

On May 22 Mrs. R. L. Mathis and Miss Alma Hunt left by air for a missionary journey around the world. The Foreign Mission Board asked that they visit and encourage the women in several countries where we have mission work. Mrs. Mathis and Miss Hunt want you to have opportunity to know some of our Baptist people whom they are meeting around the world.

This is the first in a series. Keep each one—and you will have gained many world friends.

**M**RS. ISHI TANIMOTO is perhaps one of the most outstanding women in our Baptist work in Japan. Born sixty-six years ago in a Christian home, she cherishes a unique and wonderful heritage of Christian training from childhood up. Her father owned a candy store which had such a good reputation that the ruling lord of their state ordered his sweets from them. Despite this and the custom of stores having no day of rest on Sunday Mrs. Tanimoto's father closed his store and took his family to church.

Her mother died when Mrs. Tanimoto was in her teens and the family moved to another part of Japan where there was a church of the Christian and Missionary Alliance. Here her father took an active part in church life, helping the missionary in his work. Mrs. Tanimoto was asked to help in the training and care of the missionary children because the family was so glad to find a young Japanese woman of Christian principles. After attending a seminary for a short time, she became engaged to a fine Christian young man in her home church.

After their marriage Mr. Tanimoto began to advance in his business as a municipal official. This meant that the family moved quite often, especially when he became the head of his department. Often there was no church for the Tanimotos to attend, and yet Mrs. Tanimoto continued the Christian training of her fast growing family with faithfulness and the prayer that God would raise up at least one of her children to serve Him in full-time work. However, she was to experience great sorrow and hardship before this was realized. Eight children had been born into the family, and when the oldest was twenty and the youngest three years old, Mr. Tanimoto died.

It appeared that the eldest son who had just entered college would have to leave school, but from this time on Mrs. Tanimoto set about finding any kind of work possible to keep her family together. She succeeded in educating her children. Her eldest son has helped his mother, putting off his own marriage until all the children had finished school. He has held places of responsibility in his company's offices in

North and South America and is now in Singapore.

During the war the Tanimotos were living in Hiroshima, and though the younger children left the city due to the constant air raids, the eldest daughter remained. There she died with about 60,000 other Japanese on August 6, 1945 when the first atom bomb fell.

After the war Mrs. Tanimoto moved to Tokyo where she now lives with her youngest daughter and only unmarried child. When they first came to Tokyo a Baptist church was being organized near them and Mrs. Tanimoto and two of her daughters became charter members. The Tokiwadai church is now one of the largest in Tokyo, and Mrs. Tanimoto is one of its deacons and responsible Woman's Missionary Union leaders.

However, the most gratifying fruit of all her tasks as a Christian mother, came when her daughter, Atsuko, married one of the outstanding young pastors in the convention. After graduating from Junior College, Atsuko worked as an accomplished seamstress. Then the Lord spoke to her in a special way leading her into a commitment to full-time Christian work. Soon after this experience she met Pastor Suen Kitahara and with her own pastor and his wife, Rev. and Mrs. Shuichi Matsumura acting as go-betweens, the two young people were engaged. When Mr. Kitahara felt called to preach he used all the money he had saved and his severance pay to enrol



Mrs. Tanimoto and daughter Atsuko



Atsuko (Mrs. Suen Kitahara) with her pastor husband and baby Makiko

in the Seinan (Baptist) Gakuin College in Fukuoka. He took high school courses at night and college work by day. Besides this he did odd jobs to pay for his books. His wonderful spirit and leadership have made him one of the most promising Seminary graduates in recent years. He and Miss Atsuko Tanimoto were married in 1955, and are the proud parents of two fine daughters. He has been pastor of the Oita Baptist Church for four years.

Mrs. Tanimoto feels that through her Christian children and their service for the Lord, her years of difficulty have been turned to the glorification of God. And surely the only hope for the evangelization of Japan is through completely Christian homes, passing on from generation to generation the only true way of life.

# DID YOU READ IT?

by MRS. WILLIAM McMURRY



## Why A Billion Dollar Aid to Franco?

Church and State, official organ of POAU\* for separation of Church and State, is eternally vigilant in its exposures of Roman Catholic infringement on this principle of democratic government.

Attention is called to the enormous amount of money the US has given to the Franco dictatorship since the foreign aid program to Spain was initiated in 1951. Without the billion dollar help the government of Franco would have collapsed. The aid has been in many categories. Surplus commodities supplied by the US government has been one type. This aid which amounted to more than 7 million dollars last year is distributed to the faithful by Catholic Welfare without the people ever knowing that it came from the US government.

The US aid program has not brought religious freedom for Protestant churches. The Protestant Seminary in Madrid was closed more than three years ago "in a move endorsed and praised by the Spanish ambassador to the US." Eight Baptist churches closed by the police have had no change in their status.

## The Choctaw Chief

The United States government did not allow the Choctaw Indians to have the election of their chief last year, but instead appointed Harry J. W. Belvin who has served as chief since 1948. The government stated that an election would be expensive to the tribe and since the preference of the people for Belvin was known it would be unnecessary. Notwithstanding their pleasure at the appointment of Belvin, the reason for an elected delegation to go to Washington to lay the case before the proper officials is significant. Dr. Frank Belvin, brother of the chief and editor of The American Indian Baptist Voice, wrote: "We appreciate the consideration of those in authority for granting the appointment, but in this day of power politics and dictators we believe democracy should be extended rather than limited. The Indians like to have a voice in their own affairs."

Dr. Frank Belvin is a member of the Inter-Tribal Council of the Five Civilized Tribes and a missionary under the Home Mission Board working with the Indians of Oklahoma.

## Get Them While Young

Stressing the opportunity the liquor traffic has to reach six million members of the armed forces and their families. The Union Signal quotes from a brochure published by The Army Times Publishing

\*Protestants and Other Americans United

Company: "Remember this is a family market, full of young home-makers. More than 4 million men enter the Service each year, and the same number return to civilian life. You can count on loyal customers for years to come if you sell them while in the Service. This is a young market. Millions now in uniform are doing their own buying for the first time. . . . get them while they are young and you'll never lose them." One can hardly be expected to regard the armed services a suitable place to rear teen-age boys whether they are eighteen or eighteen and a half years old. The Bill to extend the draft to four years went through both Houses during the Berlin crisis.

## "The Future Is With the Learners"

Bernard Shaw's advice to people who had lost heart was "get interested in something. Become a learner." "Stop being involved with yourself" is another way of stating the same thing. A neat bit of counsel reported by the Bureau of Business Practice is taken from T. H. White's book The Once and Future King.† Before young Arthur became a king with a Round Table he was miserable in spirit because his brother Kay was to be made a knight while he, Arthur, was only a squire. Then along came his wise teacher, Merlin, the magician, who said to him:

"The best thing for being sad is to learn something . . . You may grow old and trembling in your anatomies, you may lie awake at night listening to the disorder of your veins, you may see the world about you devastated by evil lunatics or know your honour trampled in the sewers of baser minds. There is only one thing for it then—to learn. Learn why the world wags and what wags it. That is the only thing which the mind can never exhaust, never alienate, never fear or distrust and never dream of regretting . . ."

## Japan Breaks With Tradition

Before the war, to suggest that the Emperor of Japan was a human being was blasphemous, an offense against a god. After the war, Emperor Hirohito renounced the claims of divinity and under the new constitution he became a mere monarch. These changes were in keeping with his private ideas on the place of the Emperor in the national life.

The Crown Prince has had the benefit of a democratic upbringing and has been permitted to break with tradition in his preparation for the throne. When the Japanese Imperial Council formally approved the engagement of Prince Akihito to a commoner, the announcement was received enthusiastically by the people of Japan.

In mid-April the liberal minded Akihito broke 2,600 years of tradition to share the throne with Michiko Shoda, a wealthy flour miller's daughter whom he met on a tennis court. Like every other bride on her wedding day Michiko shed a few tears when at 6 a.m. she left her luxurious home to begin preparation for the ceremony which was to take place four hours later in the inner sanctum of the imperial shrine. In the outer garden of the shrine were the carefully selected guests among whom was only one foreigner, Mrs. Elizabeth Gray Vining, the prince's former American tutor and the author of Windows for the Crown Prince.\*

Whether or not Japan will ever become a democratic nation in the western sense, Akihito has made it known that he wishes to model his family affairs after the British royal family, a revolutionary change from the past.

\*The Once and Future King, from your Baptist Book Store, \$5.95  
†\$5.00 from your Baptist Book Store



Mrs. Velma Harrison, Choctaw Indian, supervisor of a unit for eight years at Wesley Hospital in Oklahoma City. She is a Sunbeam leader at First Indian Baptist Church; holds a Sunbeam Band leader's card of accreditation

#### Information from Rev. Bailey Sewell, missionary

Indian mission work in Oklahoma as directed by the Home Mission Board moves forward with many evidences of God's blessing upon it. A most successful effort has been the work with students in government boarding schools. Many workers now active in Indian churches throughout the state first heard the gospel from missionaries in these schools. Through the years an increasing percentage of Indian children have attended grade and high schools. However today there are from 2,000 to 2,500 in Government Indian boarding schools. Many of these children come from broken or underprivileged homes and our missionaries try to counsel with them in meeting their problems.

Some of these personal problems have bearing on the future of our work. This story will illustrate.

"I still want to be a missionary," an Indian college girl told missionary Mrs. Bailey Sewell. "I believe the Lord is calling

me to that service, but Mrs. Sewell, I don't want to go back to my people. I spent a lot of time with my grandmother as a child and I still shudder at the stories of ghosts, and such things she told me. She was a Baptist, but I know now a lot of things she told me are not in the Bible and are not Baptist teachings. I will go wherever the Lord wants me to, but I really feel my people are hopeless. I don't want to go back to them."

This statement was made after two years of training beyond high school when this Indian girl became a Christian. In fact, the Home Mission Board couple serving in the government school where this young girl attended rejoiced to see her make a profession of faith in Christ as Saviour just before the close of the school year. She was finishing with honors at fifteen years of age.

Following her graduation, she attended Falls Creek Indian Baptist Assembly. Here

*Help Us Thank God*

#### Oklahoma Christian Indians are assuming more and more places of leadership in church and civic life in their communities

she made public her confession of Jesus as Saviour in one of the early services of the week. Toward the close of the Assembly, Mrs. Sewell noted that this young woman went forward a second time. While shaking hands with the group which had come forward, Mrs. Sewell learned that this time she was dedicating her life to full-time Christian service.

She had little prospects of entering college but she did have a desire to pursue higher education. She had a scholarship given by the local white association in which the government school was located. With this start, she got financial assistance from the Home Mission Board and from other interested friends and this enabled her to enter a Christian college. At first she was timid and shy, but she is now blossoming out into a well-rounded, pleasant personality. We feel confident that other years of college and advanced training will considerably change her attitude toward her people and the power of the gospel of Jesus to change them.

The experiences of this young woman enable us to know that for years to come Baptists shall need a special ministry among Oklahoma Indians, young people as well as adults.

As missionaries we are encouraged already with evidences of growth and development in our witness.

One of the finest things which Indian leaders and missionaries are doing is to encourage young people from Indian churches to continue their education beyond high school level.

There are this year 18 ministerial or mission volunteers attending Oklahoma Baptist University with the help of Home Mission Board scholarships, and eight in Southwestern Seminary. Besides these, there are other Indians attending this University as well as other colleges and seminaries on scholarships; others are receiving special financial assistance. One fine Oklahoma Indian couple have volunteered for foreign mission service. He is in his second year of seminary work. (see next page)

Choir of the First Indian Baptist Church, Oklahoma City

Marie Shadé





Mr. and Mrs. Robert Soig lead the activities at newly constructed Indian Baptist Center, Oklahoma City

#### Missionaries

Mr. and Mrs. Sammy Fields are home missionaries in Shawnee, Oklahoma. also see them on Cover 4



## Help Us Thank God

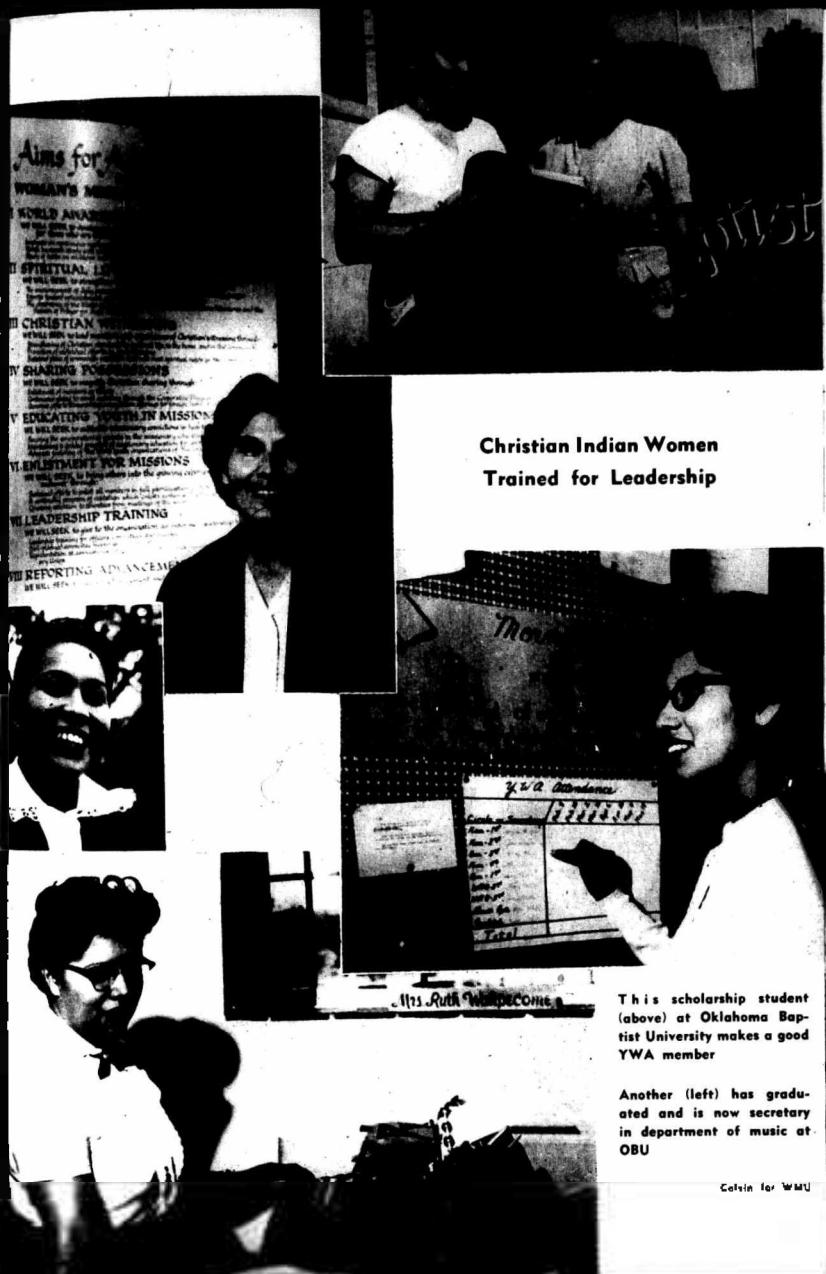
Our 17 missionaries working all or part of the year reported a total of 905 professions of faith, 347 baptisms, 227 additions by letter and statement, and 255 dedications for full time Christian service. This is much better than any year of my knowledge. Help us thank God for it.

General area missionaries encourage church leadership. Progress is evident as more and more Indian parsons and leaders are challenged. Evidences of this progress can be seen best in the Indian mission work developed in the cities of Oklahoma. In these areas the Indians have come from various sections and tribes to the city for economic, spiritual, social and cultural reasons. They seem ready to change and adopt new ideas.

Another feature of the work gaining in interest is that of vacation Bible schools. Many Indian churches are opening their doors to the neighboring white churches for assistance with workers. This program could usher in to a truly significant movement. Regularly we have from three to seven of the Home Mission Board summer student workers in this phase of our mission work. In recent years, these have made a tremendous impact upon the effectiveness of our work. This summer we are using five of these fine students. In the course of five years past, we have had workers from many sections of our Southern Baptist Convention territory.

Oklahoma Indians are of many and varied kinds. There are several who fit well into Oklahoma's leading citizen class. For instance, there are about fifteen full-blooded Indian preachers serving in white churches. However, most of our Oklahoma Indians are poor and come from environments in which encouragement is needed to fire them with ambition. There is much to be done and the future is bright for our Baptist witness among the Indians of Oklahoma.

ROYAL SERVICE



Christian Indian Women  
Trained for Leadership

This scholarship student (above) at Oklahoma Baptist University makes a good YWA member

Another (left) has graduated and is now secretary in department of music at OBU

Credit for WMU



Miss Antonina Canzoneri

# Letter Home

A missionary is a real person—with joys and sorrows, great capacities for feeling and responding, else she never would find herself serving God among people of a culture so different from her own. A compassionate heart is strong with feeling.

Don't fail to get a copy of this first edition of Miss Antonina Canzoneri's moving book *Letter Home*. Snatches of prose are enlivened with moving and lovely poetry—word pictures of her beloved Nigeria. *Letter Home*, priced at \$1.50 from your Baptist Book Store. Release date is September 15.

## Dear Folks,

I still have my bicycle. Frances Bell and I like to ride at night in the almost-like-day light of the moon. It's fun and relaxing. It is really quite safe, though Ethel Harmon kept warning us that she had seen leopards at the outskirts of Ibadan (Nigeria). Finally she admitted that the leopards were on chains.

### BIKE RIDE

Ebony trees with tumbling black lace,  
Song of the wheels and the wind in your face,  
Song of the cleavage of moon-soaked air,  
Song of the rustle of bush-grass hair.  
Silence and singing and quiet light,  
Rushing and rustle and vast white night,  
Riding forever and on and away,  
Flashing the clattering clutches of day.

When I saw some retired missionaries reluctantly leave last week, I wondered how I would feel if I had to go. The thought was almost unbearable. Nigeria is home and these are my people.

### RETIRED

In midst of shout and clamor,  
Tangled hands and words,  
We pull away.  
One last, long look behind  
I left my life back there,  
And all my heart....  
The sunset ran across the sea  
To kiss my cheek.



The poem  
Miss Antonina  
Canzoneri who shares her thoughts with her home folks



Time for spring to start at  
home. Wish I could see it.  
We do not have fall and  
spring in Nigeria. The new  
leaves of the trees push off  
the old ones, and this  
may happen at any  
time of the year,  
even during the dry  
season. There is al-  
ways the lush green  
of summer, never  
the delicate tracery  
of spring.

Order LETTER HOME,  
\$1.50 from your Baptist  
Book Store after September  
15

The rain has come—blessed, wet rain! You would have laughed at all of us missionaries, plus several of the boys who work in the yard, out with buckets, tubs, and what-have-you, catching the streams that poured through leaks in the gutters instead of running into the tank. We felt we couldn't afford to waste a drop.

### THE MARCH OF TRIUMPH

From the east—  
Black, grumbling fury  
Sends mock sky lambs  
racing for the field.  
A blaze of rainbow  
Links the tumbling black  
To gleam of trees  
and golden plumes of grass.  
Brilliant in the late  
unconquered sun,  
Now through the color-splendid  
shining arch  
Comes dancing, dipping, swirling,  
swooping wind,  
And close behind, the rain  
shoots up the hill.

### NOSTALGIA

Just write me—be there news or lack of it.  
Just let me know for sure the violet bloomed,  
And that turtypink's glory blazed again  
In flaming gold across the bright new green.  
Tell me about the cool, white, tickling spires  
The valerian's colors in perfume;  
Of dogwood clinking white across the breast  
Of hills dark-worn with winter, decked with rain.  
And tell me how the slender, budding trees  
Are mist again in newly-minted green;  
Of tiny flower-shots that always grow  
In walking, wintered woods, through reddish leaves.  
Let me remember wind and crisp of blue  
(Through long-roar-hidden tropic's sultry charm)  
Let me sing with lots yet uncurled,  
"God just this very morning made the world!"





Hong Kong—in October



San Blas Indians—in February



Good Will Centers—in July

Morris Wright, Mrs. George Holland, Colvin

1959

WMS

1959

## General Missionary Program Topics

### ACTION MOTIVATED BY PROGRAMS

"What action did this program motivate?" should be the question asked by every program chairman, following a WMS meeting.

Each 1959-60 WMS missionary program suggests the action which should be motivated by the program. The topics are more personal this year with a secondary emphasis on Christian standards, along with different geographical areas.

**Watchword**—"Not by might, nor by power, but by my spirit, saith the Lord of Hosts" Zech. 4:6.

**Hymn**—"The Woman's Hymn"

**October**—Hong Kong—Macao: Topic—"I Give Myself"

Secondary Emphasis: Stewardship of Life

Action Motivated by Program: Consideration of the pledge of possessions and of life to the service of the Lord of hosts.

**November**—Korea: Topic—"O Worship the King"

Secondary Emphasis: Family Worship

Action Motivated by Program: The establishing of family altars.

**December**—Week of Prayer for Foreign Missions,

November 30-December 4, 1959  
Topic—"O God, We Pray for all Mankind"

Action Motivated by Program: To lead WMS membership in a week of purposeful, specific prayer for foreign missions, and giving to the Lottie Moon Christmas Offering.

**January**—Cuba Topic—"What Hast Thou Given?"

Secondary Emphasis: Sharing Possessions

Action Motivated by Program: Financial and service assistance in building new churches, establishing missions.

**February**—Panama—Canal Zone—San Blas Indians: Topic—"In Word and Speech and Deed"

Secondary Emphasis: High Standards of Speech and Conduct

Action Motivated by Program: Examination of what the standards of speech and conduct are for a Christian woman; distribution of Scriptures.

**March**—Week of Prayer for Home Missions, March 7-11, 1959: Topic—"Behold Your God"

Action Motivated by Program: In the light of the alarming way America is losing sight of God, the programs will be aimed at showing how the Home Mission Board through its varied ministries is endeavoring to point people back to God, and that we, through our prayers and gifts, nurture a great desire for helping the Home Mission Board in this task.

**April**—Europe: Topic—"More Than a Name"

Secondary Emphasis: The standard inherent in the name Christian, why disciples were called Christians.

Action Motivated by Program: Directed soul-winning efforts.

**May**—Pioneer Missions in the Homeland: Topic—"You Can Tell"

Secondary Emphasis: Christian Witnessing

Action Motivated by Program: Visiting newcomers, soul-winning.

**June**—Brazil: Topic—"Unto the Children's Children"

Secondary Emphasis: Missionary Education of Youth

Action Motivated by Program: Concern that will result in the calling out of more of our young people.

**July**—Good Will Centers: Topic—"Centers of Good Will"

Secondary Emphasis: Christian Americanization

Action Motivated by Program: Concern and definite help for language or racial groups in community.

**August**—Japan: Topic—"Carest Thou Not"

Secondary Emphasis: World Peace

Action Motivated by Program: Discover ways of bringing about more peaceful and healing attitudes in your community.

**September**—Baptists of the World:

Topic—"You—A World Baptist"

Secondary Emphasis: Justice for all People

Action Motivated by Program: Witness to overseas students in our schools and communities, to minority and racial groups.

Brazil—in June



## How Would You Score YOURSELF?

Always	Usually	Occasionally	Never	
				HONESTY in earning money
				FAITHFULNESS in giving the tithe
				WISDOM in using money

by R. J. Hastings

Recently the *Western Recorder* printed an interesting letter written by a woman in Pine Bluff, Arkansas. Her name was Eleanor A. Drath, and she wrote:

"I am twenty-eight years old, a victim of cerebral palsy since birth. I have never been able to use my hands. They flop about, getting in my way, breaking things, hitting people and behaving like naughty children.

"Everything I do is done with my feet. For example, I'm writing this with a ball-point pen between the toes of my left foot. The right foot isn't any good for anything except turning pages and walking. But that is beside the point.

"The point is that for many years I have made spending change and bought most of my clothes by selling the fancy needle-work that I do. But I am slow, and the

little money I make is soon gone. I do tithe my earnings but I have long wanted to do more.

"Because of my speech defect I cannot talk to people about our wonderful Saviour. It is with the greatest of joy that I sign the enclosed \$10 check."

We feel that Miss Drath might have made the gift through her church but her spirit reflects a true steward. First, she earns her money honestly, even though it comes the hard way. Second, she starts her giving with the tithe. Third, she uses the remainder for worthy causes (partial self-support rather than total reliance on others).

Woman's Missionary Union has long recognized these three basic requirements of stewardship: honesty in earning money, faithfulness in giving the tithe, wisdom in

using the remainder. Thus, tithing is not synonymous with stewardship. A tither is not necessarily a good steward. More often than not, he is. But the other steps are essential too.

### Making Money

A businessman with wide interests had a glorious conversion experience. One of his business interests was a local beer distributorship, which he immediately sold. He explained, "I cannot claim to be a Christian and have beer trucks driving about town with my name lettered on the side."

Now suppose this new Christian had retained his beer distributorship and tithe his income. Or assume he gave a double tithe, or even half of his profits. Would this make him a Christian steward? Not at all. For stewardship does not begin with the offering plate on Sunday morning. It begins with the earning of money on Monday morning. Earning of money must be right before giving of money can be right.

This is what Jeremiah was talking about when he wrote, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work" (Jer. 22:19). Yes, money-making must have a conscience if money-giving is to be pleasing to God.

### Giving Money

Jesus was always making extreme statements. There was an extravagance about his messages that must have rudely awakened the most nominal listener. For example, the world says that happiness is a pleasurable sensation, while Jesus taught that those who find their lives will lose them (Mark 8:35). The world says that success awaits the ambitious go-getter, while Jesus taught that the meek (the teachable, the leadable) will inherit the earth (Matt. 5:5).

Just as disturbing was his interpretation of giving. The world magnifies the pleasures that come from earning, from getting, from receiving. But Jesus, true to form,

said, "It is more blessed to give than to receive" (Acts 20:35). One can be happier in giving than getting, in sharing than earning, in disbursing than receiving. And if we have not found this true in our experience, it is not a refutation of the truth of Jesus' message but a confession of our immaturity in Christian stewardship.

The paralytic young woman from Pine Bluff who tithes and has "long wanted to do more" has tasted that strange joy, even though as a paralytic she must hold a ball-point pen between her toes to write even a letter. Have you discovered that joy? Have you wanted to find it? Have you sought it?

### Using Money

Conceivably, a tither could destroy her testimony by her misuse of the nine tenths that does not go into the offering plate. One might give a tithe and then be miserly and grasping with the remainder. She might deny herself or her family the simple joys of life because of a distorted view that money is only something to be hoarded. Thus she would fail to see that the use of money is the only advantage in having money, and that "wealth is not his who has it, but his who enjoys it."

One could go to the opposite extreme as well. Living beyond one's income, waste, or spendthrift habits can also mar one's testimony as a steward. It would not seem likely that a person would be careful to give a tenth, and then be careless in her use of the nine tenths, but it is possible.

Viewed thusly, a woman's shopping and spending and saving habits are closely aligned to her giving habits. All money, and all things of material value become sacred opportunities for Christian witnessing. Checks, bonds, dollars, quarters, notes, dimes, stock, nickels, and mortgages are looked upon no longer as a measuring stick of one's "worth" but open doors for daily witnessing, both in the earning, giving, and spending of money. Yes, your money is often the test of consecrated giving. How would you score yourself?

# 1959 - 60

## Circle Emphases and Topics

Circle program topics are built around a different unit each quarter. Circle mission study includes the Foreign and Home Mission Graded Series books and the two new books to be published by Woman's Missionary Union. Choose mission study or program each quarter.

### FIRST QUARTER

Mission Study Emphasis: Foreign Missions  
Program Unit Theme: Missionary Message of the

**October**

Mission Study: By All Means, Caution  
Program Topic: Missions in the Old Testament

**November**

Mission Study: By All Means, Caution  
Program Topic: Missions in the New Testament

**December**

Mission Study: By All Means, Caution  
Program Topic: Bible Study—Prayer and Missions

### SECOND QUARTER

Mission Study Emphasis: Home Missions  
Program Unit Theme: Christian Citizenship

**January**

Mission Study: Reaching Rural Churches, Gillespie  
Program Topic: (Law Observance)—"Render Unto Caesar"

**February**

Mission Study: Reaching Rural Churches, Gillespie  
Program Topic: (Lord's Day Observance)  
"... and Unto God"

**March**

Mission Study: Reaching Rural Churches, Gillespie  
Program Topic: (Politics, a Christian's Business)—It's Up to You

### THIRD QUARTER

Mission Study Emphasis: Educating Youth in Missions  
Program Unit Theme: Educating Youth in Missions

**April**

Program Topic: The Missionary Home

**May**

Mission Study: Educating Youth in Missions  
Program Topic: Our Missionary Organizations

**June**

Mission Study: Educating Youth in Missions  
Program Topic: Our Missionary Youth

### FOURTH QUARTER

Mission Study Emphasis: WMU Study Course Book  
Program Unit: Sharing Possessions

**July**

Mission Study: WMU Study Course Book  
Program Topic: Christian Means of Acquiring Money

**August**

Mission Study: WMU Study Course Book  
Program Topic: Recognizing His Ownership

**September**

Mission Study: WMU Study Course Book  
Program Topic: Beyond the Tithe

SEPTEMBER 1959 Volume 3 Number 12

### THIS MONTH

- President—Behind the Times?
- Woman TWAs
- Commitment Services
- All Officers—Become a Learner
- Things to Order
- Secretary—"Enumerators"
- Jubilee Chairman—How Do You Score?
- Publications Chairman—100,000 More
- Mission Study Chairman—It's Your Job
- Prayer Chairman—Seasons of Prayer for State Missions
- Community Ministries Chairman—\$8 Million—\$8,000
- Stewardship Chairman—Church Night of Stewardship
- Youth

**World**

**JACKSON**

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Today we  
are covering a story about the largest  
evangelical group of Christians in the  
United States: the Baptists. Their world

# Forecaster

Prepared by Margaret Bruce, WMS' director

This Labor Day month reminds us of the changing times in which we live. Seventy-one years ago when Woman's Missionary Union was organized only about one sixth of the women were employed outside the home. Today one third of all women fourteen years of age and over are paid employees. The US Department of Labor estimates that by 1965 ten million additional workers will be needed and that half of these will be women.

Take a census of the women in your church. How many resident women are there? How old are they? Are they married? Are they employed? Full time? Part time? How many children do they have? Take a long look at results of your census. Are you meeting the needs of these working women? Your WMS can be revitalized by the skills of this potential group.

# Circ

## PRESIDENT

### *Behind the Times?*

Are the business and professional women of your church behind the times?

In this dynamic missions movement in which we are engaged one missionary meeting a month is not enough. Every WMS should provide a general missionary program meeting and a circle meeting for every member.

Of course, those who work during the day cannot attend a daytime general missionary program meeting. This necessitates having a general missionary program meeting at night. Then for the convenience of every woman, morning, afternoon, and night circles must be organized.

You will not want your business women to lag behind the times. Plan for every woman to have opportunities for growth in Woman's Missionary Society by providing for her needs.

### *Welcome YWAs*

Every minute three more brides begin their careers as wives and present a fast expanding market for Woman's Missionary Societies. These young marrieds need to be welcomed, orientated and made to feel that there is a job for them to do in the Society.

There are YWA members who have reached the age of twenty-five and are ready to be promoted into the WMS. This group of young women also need to be welcomed into WMS. For these young women promoted into WMS and for those coming in by marriage we have something new. It is an attractive

card announcing to these new members that a gift subscription to Royal Service is being sent by their Woman's Missionary Society Royal Service, arriving monthly filled with missionary information and inspiration should help the young woman to become a valuable WMS member.

When sending these subscriptions to Woman's Missionary Union, Birmingham 3, Ala., always mark clearly "Gift subscription for YWA." Then the announcement will be sent from Birmingham to the name and address indicated.

### *Commitment Service for Incoming Officers*

Scripture Reading—1 Cor. 12:4-9.  
11

Hymn—"To the Work" (first and second stanzas)

Leader: "My Master was a worker With daily work to do. And he who would be like him Must be a worker too. Then welcome honest labor. And honest labor's fare. For where there is a worker The Master's man is there."

"My Master was a helper. The woes of life he knew, And he who would be like him Must be a helper, too. The burden will grow lighter. If each will take a share And when there is a helper The Master's man is there." —William G. Tarrant

Sing—"To the Work" (third and fourth stanzas)

Leader: (Charge to Incoming Officers)

"Go, labor on while it is day

2

September

Mission Study: WMU Study Course Book  
Program Topic: Beyond the Tithe

ROYAL SERVICE

The world's dark night is hast'ning on:

Speed, speed thy work, cast sloth away;

It is not thus that souls are won."

—Horatius Bonar

"Rise up, O men of God!  
Have done with lesser things;  
Give heart and mind and soul and strength

To serve the King of kings."

—William P. Merrill

### OFFICERS' COMMITMENT

Officers: "Take thou our hearts, O Christ.  
They are thine own.  
Come thou within our souls  
And claim thy throne;  
Help us to shed abroad thy deathless love;  
Use us to make the earth like heaven above."

—William H. Foulkes

Special Music—"Jesus Calls Us" (fourth stanza)

Officers: "Take thou our minds, dear Lord;  
We humbly pray,  
Give us the mind of Christ  
Each passing day;  
Teach us to know the truth that sets us free;  
Grant us in all our thoughts, to honor thee."

—William H. Foulkes

Special Music—"O Jesus, I Have Promised" (fourth stanza)

Officers: "Take thou ourselves, O Lord.  
Heart, mind and will;  
Through our surrendered souls  
Thy plans fulfill  
We yield ourselves to thee—time, talents, all;  
We hear, and henceforth heed,  
thy sovereign call!"

—William H. Foulkes

From: *O Worship, Harper & Brothers*

Audience: (A prayer for officers)  
"Lord Jesus, bless all these officers,

Those who have dedicated their lives

To the promotion of Christian missions.

We shall seek to live and Work with them in the spirit of love Amen."

Sing "Lead On, O King Eternal" (first stanza)

Leader: "The Lord bless thee, and keep thee;

The Lord make his face shine upon thee, and be gracious unto thee;

The Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26) Amen

### ALL OFFICERS

### *Become a Learner*

"Get interested in something. Become a learner. The future is with the learners." Every WMS member and leader may profit by this instruction and become a learner as she studies the new WMS leadership course.

The course consists of a study of the WMU Year Book, organizational leaflets and supplementary reference materials. It may be taken by class or by individual study. Teacher's Helps are available for class study and an Assignment and Answer Booklet WMS Leadership Course for those taking the course outside class. Both of these may be secured from WMU, Birmingham 3, Ala. See current WMU Year Book for prices. Leadership cards are issued to those completing the requirements as outlined in Teacher's

## e World

### JACKSON

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Point out that this fourth century book has been called the finest missionary tract ever written. It is really a missionary set-

Today we are covering a story about the largest evangelical group of Christians in the United States: the Baptists. Their world

SEPTEMBER 1959

21

# Circ

## Things to Order

### To Get Ready for the New Year

#### FIR

Mission Study E  
Program Unit T  
Bible

#### October

Mission Study  
Program Top  
Testament

#### November

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#### March

Mission Study: Reaching Rural Churches,  
Gillespie  
Program Topic: (Politics, a Christian's  
Business)—It's Up to You

WMS Membership Wall Chart, 10c

Membership Folder, containing Statement of Aims for Advancement, 20c dozen;  
\$1.40 for 700

Posters on Mission Study, Prayer, Community Missions, Stewardship, 35c for set  
of four

WMS Invitation Cards, 15c dozen; 65c for 100, (packaged only as listed)

Statement of Aims for Advancement Wall Chart, 50c

Individual Monthly Record Sheet for WMS Member, 25 for 25c; 50 for 50c;  
100 for 75c

WMS Circle Report Book, 20c

WMU Year Book, 25c

Assignment and Answer Booklet WMS Leadership Course Individual Study

Teacher's Helps for WMS Leadership  
Course Class Study

(See current WMU Year Book for prices.)

Helps and in the Assignment and Answer Booklet WMS Leadership Course. A refresher course must be taken each year to keep the card valid. The refresher course includes the reading of the current WMU Year Book and one of the books on WMU Aims being printed during the Third Jubilee Advance.

#### SECRETARY

### Enumerators

160,000 men and women will be going from house to house beginning April 1, 1960 as they begin the 1960 census. These enumerators or interviewers will be asking, "Who lives here?" "When were they born?" "Are they married?" and dozens of other questions.

But now it's time for 22,467 WMS "enumerators" to begin their work.

In addition to the annual WMU and WMS reports on mission study, prayer, community missions, and stewardship, these enumerators or secretaries will carefully answer all questions on the record of advancement. The record of advancement should be sent with the application for WMS recognition by October as instructed by state WMU office. Application for Honor WMU recognition must also be made on the blank provided in the WMS-WMU Report Book, according to state plans.

Secretaries, be sure to enumerate carefully all the work of your Woman's Missionary Union during 1958-59. We hope your recounting will reveal a year of work well done for the Master.

#### SEPTEMBER

Mission Study: WMU Study  
Course Book  
Program Topic: Beyond the Tithe

#### Publications Chairman

10,000

10,000

10,000

**100,000 More**

In three years time Royal Service production has increased 100,000. In January, 1956 the magazine circulation was 280,000. Now it is 380,000.

We thank you, our subscribers, for this wonderful growth. We shall continually seek to increase the usefulness of Royal Service. We urge you to keep the subscriptions coming.

Forecaster says thank you to our editor, the consulting editors, to all of those who contribute to make Royal Service such a wonderful magazine.

Because there is value in keeping a file of Royal Service magazines we suggest that you order from Jesse Jones Box Corp., P. O. Box 5120, Philadelphia 41, Pa. a Volume File, price \$2.50 each. This file is strong, durable, economical, (2 shades of blue) and will keep your Royal Service copies (1) in order, (2) clean, (3) easy to get to.

#### Mission Study Chairman

### It's Your Job

Mission study chairman, it's your job to see that all regular members of your WMS have read a mission book this year—not a WMS Round Table book, but one listed in *World in Books*—not

every WMS member, but every regular member.

It is hoped that members in service and extension circle members are reading mission books too, but only in figuring Royal Service subscriptions is the total WMS membership used; all other basic objectives and electives are based on regular member.

You know, of course, that it's your job (and your committee's) to be sure that two or more mission books have been taught, that two thirds or all the regular members have read a mission book, that there is a functioning WMS Round Table(s) and that your WMS has qualified for recognition on the Mission Study Achievement Chart.

We hope you have done your job well during 1958-59.

Remember to finish your study of *Christian Witnessing*, 85c, from Baptist Book Stores, this month if you have not already completed it.

#### Prayer Chairman

### Season of Prayer for State Missions

September is the month in which the Season of Prayer for State Missions is observed in most states. Use the material distributed by your state WMU and make this season of praying and giving effective and meaningful.

"God save our native state,  
O make her strong and great;  
By Thy great might,  
O may her people see  
Thy love and purity,  
And learn to follow Thee  
In truth and right."  
—Mrs. C. D. Crossman

Point out that this fourth century book has been called the finest missionary tract ever written. It is really a missionary ser-

mon. Today we are covering a story about the largest evangelical group of Christians in the United States: the Baptists. Their world

#### the World

#### MR JACKSON

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## March

Mission Study: Reaching Rural Churches,  
Gillespie  
Program Topic: (Politics, a Christian's  
Business)—It's Up to You

## JUBILEE CHAIRMAN

## How Do You Score?

In the following 1958-59 Jubilee goals for local WMUs there are nine mistakes. Can you spot them? How do you score? How does your WMU score in attainment of the correct goals?

1. Study book, *Holy Spirit in Missions*
2. Promote enlistment visitation program
3. Plan for daily prayer meetings in homes
4. Assist associational WMU in organizing WMS organizations in churches
5. Set a worthy goal for increasing membership
6. Increased gifts through the church
7. Increased number of tithees
8. Increase of 10 per cent in Lottie Moon Christmas Offering
9. Increase of 10 per cent in Annie Armstrong Offering
10. Subscriptions to each monthly magazine equaling 50 per cent of members of respective organizations
11. Co-operate in church plans for establishing missions
12. Work to be an Advanced WMU

## Community Missions Chairman

## 30 Million - 30,000

In a current civic club magazine there is the statement: "Most shameful of all our national statistics! Almost 30 million Americans under 18 never receive any religious instruction whatsoever" and we do not know how many over 18 years!

But we know the need is urgent for 30,000 new Baptist churches and missions. Community missions chairman, is your WMU co-operating in church plans for establishing missions? Is your committee promoting regular soul-winning visitation?

In a soul-winning tract published by the Brotherhood seven steps were suggested for Christian witnessing. They are good steps for your soul-winners to take.

1. Seek opportunities to witness
2. If possible, make appointment with the unsaved to insure privacy
3. Use your hand-marked New Testament to present the plan of salvation
4. Read the Scripture passage together
5. Pray together
6. Plead for a decision
7. Give a marked New Testament to an unsaved person when need is evident.

Inexpensive copies may be secured from American Bible Society, 480 Park Ave., New York 22, N.Y.: New Testament P230, paper back, 15c each or B235N, imitation leather, 25c each (enclose remittance with order).

## September

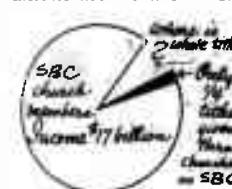
Mission Study: WMU Study  
Course Book  
Program Topic: Beyond the Tithe

## Stewardship Chairman

## Church Night of Stewardship

It is the responsibility of the WMU president and youth directors to plan in Executive Committee meetings for the Church Night of Stewardship. But stewardship chairman and her committee should be ready to help in any way needed to make this night a real success.

In the article, "Church Night of Stewardship," WMU Year Book, there are suggestions which will guide in planning this important program. Southern Baptist churches need to know that last



year the income of our church members totaled approximately 17 billion dollars. A tithe of that would be one billion 700 million. We gave only \$419,619,428 for all causes. This was only about 2½ per cent of our income and about 1½ of our tithe. Of our total gifts 82.3 per cent was used by churches to meet local expenses and undertakings; only 17.7 per cent for all mission work at home and overseas; 3.6 per cent for overseas mission work. Each Southern Baptist averaged \$1.67 for missions overseas.

These figures indicate that every church needs a Church Night of Stewardship, and September is the month for it.

Point out that this fourth century book has been called the finest missionary tract ever written. It is really a missionary ser-

# YOUTH

## the World

### MR JACKSON

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Mission Study Reaching Rural Churches,  
Gillespie  
Program Topic: (Politics, a Christian's  
Business)—It's Up to You

## Girls' Auxiliary Leadership Training

I keep six honest serving-men  
(They taught me all I knew);  
Their names are What and Why  
and When  
And How and Where and Who.  
—Rudyard Kipling

What? Girls' Auxiliary leadership  
course

Who? GA director  
All Intermediate and Junior  
counselors and assistants, all  
committee members

Where? In September, if possible  
Where? In state, associational, or  
church class study or individual  
study

How? Two methods: (see GA section  
1959-60 Year Book; also Sep-  
tember Tell.)

### CLASS STUDY

GA Teacher's Helps for those  
teaching the Girls' Auxiliary lead-  
ership courses are available from  
Woman's Missionary Union, Bir-  
mingham 3, Alabama, price 25¢.

### INDIVIDUAL STUDY

GA Assignment and Answer  
Booklet (price 15¢) is available for  
individual study. Order from  
Woman's Missionary Union, Bir-  
mingham 3, Alabama.

Why? To enable you to do well the  
job for which you have been  
elected

To inspire you to do your best  
for your Master

### REFRESHER COURSE

Requirements are in the GA sec-  
tion of the 1959-60 WMU Year  
Book.

—Betty Brewer, GA director

### September

Mission Study: WMU Study  
Course Book  
Program Topic: Beyond the Tithe

## Directives for YWA Director and Committee

### ABC'S

Back to school is seasonal YWA  
seasonal planning may well follow  
an ABC emphasis.

Anticipate the following for  
next year and share plans with  
WMU Executive Board:

1. Leadership (to be secured by  
WMU nominating committee)
2. Budget
3. Dates on church calendar (Focus  
Week, Ridgecrest, YWA Con-  
ference, state conferences)
4. YWA committee meeting (es-  
tablish a regular time)

Begin plans for new auxiliaries,  
1959-60 year.

By promotion you will receive in-  
termediate girls who are 16 years  
old now or who will be 16 by  
April 1. Often it is wise to organize  
this group into a new YWA.  
Consider your prospects for this  
auxiliary. How many members will  
you receive by promotion? Plan  
for your 16-year-olds.

How many 17- and 18-year-olds  
do you have? The present mem-  
bership plus prospects should offer  
a challenge for a 17-18 year group.

By enlistment of business girls  
(unmarried and under 25 years of  
age) there is possibility for another  
YWA. Not all churches can have  
three or more YWAs. Be sure to  
make plans large enough to meet  
your anticipated needs.

Complete well the present year.  
Remember to complete the annual  
report and Record of Advance-  
ment by September 30 and give to  
WMS secretary.

—Doris DeVault, YWA director

## Circle Program for September

### North American Baptists Witness Around the World

BY MRS. LAMAR JACKSON

#### Make Preparation

Present the program as a TV news broad-  
cast. Behind the leader is a world mounted  
on heavy cardboard; the side of a large cor-  
rugated box will be ideal. On a table in front  
of the leader is the script, thumbtacks, and  
placards with the numbers and convention  
names mentioned in the program. A micro-  
phone or facsimile with W-O-R-L-D on it  
would add interest. One person may pre-  
sent the program, but the letters may be  
handed to the members as they arrive and  
read when the time comes.

#### Create Interest

Try a globe circling contest. Use your  
world map, thumbtacks and two different  
colored ribbons. Divide into two teams. Each  
member of the team answers in turn and the  
teams alternate in naming states. To  
race around the world, start in your home  
town, but each team moves in the opposite  
direction. Each state in turn must be named  
as the teams endeavor to leave this country.  
They circle the world with countries  
named consecutively across central Africa  
and Asia until they come back to the starting  
point. As correct states are named, affix  
the ribbon to the map with thumbtacks.

No doubt it will be difficult or impossible  
for your group to do this. If so, say, "This  
game brings home to us great truth. We  
marvel at the patience and forbearance of  
God. We marvel too at the selfishness of  
Jonah who is more concerned for a vegeta-  
ble than for a population of 120,000 who  
are morally impotent and spiritually bank-  
rupt. We see the love of God brooding  
over the city and waiting to be gracious.  
We are reminded of how he needs our wit-  
ness. We are put to shame over our nation-  
alism, selfishness and feelings of superior-  
ity. Let us make this a matter of prayer."

Use Calendar of Prayer immediately after  
above commons.

#### Devotional Thoughts

Read the book of Jonah in preparation.  
Point out that this fourth century book  
has been called the finest missionary tract  
ever written. It is really a missionary set-

mon by a man whose mind was as big as  
the world. His theme is that all men every-  
where are capable of receiving the grace of  
God.

It is impossible to understand Jonah  
without a sense of humor. There is the  
proud, lofty Hebrew stalking down to his  
cabin, the heathen sailors whom he de-  
spises, Jonah asleep and snoring, as the  
oldest edition has it; the sailors at prayer;  
the proud words of the prophet (1:9); the  
consideration of those heathen sailors for  
the renegade prophet; their prayer to God  
and subsequent sacrifice. One of the most  
subtle touches is made by implication.  
When Jonah fled from God, he ended by  
finding himself back where he started; face  
to face with God. It has been said that he  
was the first man to discover that the earth  
is really round!

We see this proud nationalist who hates  
the very thought of foreign missions (4:2)  
sitting on the far side of the great city and  
waiting for the thunderbolts to hit. We  
marvel at the patience and forbearance of  
God. We marvel too at the selfishness of  
Jonah who is more concerned for a vegeta-  
ble than for a population of 120,000 who  
are morally impotent and spiritually bank-  
rupt. We see the love of God brooding  
over the city and waiting to be gracious.  
We are reminded of how he needs our wit-  
ness. We are put to shame over our nation-  
alism, selfishness and feelings of superior-  
ity. Let us make this a matter of prayer.

#### Leader

This is station W-O-R-L-D. Today we  
are covering a story about the largest  
evangelical group of Christians in the  
United States: the Baptists. Their world

membership is 22,274,715. (*Thumbtack this number at the top of the world.*) This places them second only to Lutherans in non-Catholic Christian groups around the world. In the United States there are 27 Baptist bodies totaling 19,651,715. (*Place placard with this number directly beneath the other and continue this procedure throughout the program.*) By simple subtraction, this leaves 2,623,000 in the rest of the world. Baptists are witnessing around the world, but the United States has the overwhelming majority. We need to remind ourselves of the Scripture verse, "Unto whomsoever much is given, of him shall be much required." The burden of the Baptist world mission rests on us.

Of the 19,651,715 Baptists in the United States, 9,206,758 are Southern Baptists. Next in numbers is the National Baptist Convention, USA, Inc. (Negro), with 4,557,000. Then the National Baptist Convention of America (Negro) with 2,669,000. The American Baptist Convention, formerly Northern Baptist, numbers 1,528,000. The Baptists General Conference of America (Swedish) has 60,000. The North American Baptists General Conference (German) 50,000. These numbers are given to show relative strength. These are the six conventions in our country which are co-operating in the Baptist Jubilee Alliance, 1959-64.

We have before us excerpts from the mission board reports of these conventions. They will give us a glimpse of our place in the Baptist World Mission.

From  
Foreign Mission Board  
Southern Baptist Convention  
Richmond, Virginia

Southern Baptists are becoming increasingly aware of the world ministry Christ is expecting in our generation. We can interpret the remarkable growth being experienced in Southern Baptist life only in terms of trusteeship on a world scale.

Behind this labor there stands the life and dedication of 1325 Southern Baptist

missionaries in 99 countries of the world.

This must be the golden generation of world mission labor or else we will miss the distinctive responsibility and privilege of our time. God is entrusting to Southern Baptists the potential. We must respond with unlimited dedication and service.

From  
Foreign Mission Board  
National Baptist Convention USA, Inc.  
Philadelphia, Pennsylvania

The Foreign Mission Board of the National Baptist Convention USA, Inc. is doing in Africa the largest work done by any Negro board. Four hundred thousand converts for Christ have been reported with 1200 Baptist churches. There are only 55 missionaries on the field who work with 700 trained nationals. They sponsor hospitals, clinics, and schools.

Over a hundred missionaries are supported by this convention in fifteen countries of the world. In addition, the Board has given \$10,000 for the support of the International Christian University in Tokyo, Japan. National Baptists are charter members of the Division of Foreign Missions of the National Council of Churches, USA. The Board is pleased but not satisfied to rest on past performances. "There remaineth yet very much land to be possessed" Joshua 13:1.

From  
Woman's Home and Foreign Mission Societies  
National Baptist Convention of America  
Houston, Texas

The foreign mission work of the National Baptist Convention of America is promoted and financed by the women's societies.

They have less than 100 missionaries, stationed primarily in Africa. The year book states, "If we do not Christianize other nations, they will heathenize us. The missionary spirit is a vital principle of the law of life. We grow only by giving."

From  
Council on Missionary Cooperation  
American Baptist Convention  
New York, New York

Upon Christians of the United States rests increasing responsibility for continuing and strengthening foreign missions. Europe has been so weakened by two world wars that its churches can no longer carry as large a part of the mission load as formerly. The mounting wealth of the United States and the increasing membership of its churches place on Christians of America the obligation to assume a larger share in the world mission than ever before. God seems to be saying to each one of us, "Thou art come to the kingdom for such a time as this."

We need to re-examine our mission effort. American Baptists have 422 missionaries in nine countries of the world.

From  
Board of Foreign Missions  
The Baptist General Conference of  
America  
Chicago, Illinois

Under a clear mandate from the Lord of Harvest, the churches of this Conference began their own overseas gospel work under their own Foreign Mission Board in 1944, having previously sent out missionaries under other boards. Currently there are six fields, 100 missionaries plus a number of well-qualified candidates for appointment.

Listed under their "North American Missions" is the work in Canada, Alaska, and Mexico. Fully or partially supported workers in these areas number 125. This brings the total to 225 missionaries outside this country in nine areas of the world.

From  
North American Baptist Headquarters  
Forest Park, Illinois

The North American Baptist General Conference has 295 churches in 29 of the states and Canada. The greatest numerical strength is in the Dakotas and the Pacific

coast area and in such urban centers as Detroit, Chicago, Minneapolis, St. Paul and Portland. There are 72 churches in the five provinces of Canada.

There are 77 missionaries. Their largest mission field is the Southern Cameroons of West Africa where 48 missionaries are under appointment. Last year 3,750 were baptized; other areas—Japan and Austria.

#### Leader

These messages from six major Baptist bodies in the United States give a picture of how North American Baptists witness around the world. Canadian Baptist number 136,792 and support a hundred missionaries in two countries, Bolivia and India. It is interesting to observe that the second largest group of Baptists outside this continent is in the USSR: 580,000 (placard). England has 203,848 Baptists supporting 400 missionaries in five fields of service.

This has been a program of figures. We know that you will not remember them, but we hope that you have received impressions of the unequal distribution of Baptists in the world. We can rededicate ourselves to our Christian responsibility of witnessing and sharing with others. We can look at these places of the world where there is not a single Baptist witness of any kind: (*use black paper to cover areas as you read names*) Afghanistan, Algeria, Anglo-Egyptian Sudan, Arabia, Dominican Republic, Gambia, Italian Somaliland, Iran, Iraq, Libya, Madagascar, Mongolia, Morocco, Mozambique, Southwest Africa, Uganda, Tibet, Turkey, Tunisia.

Does not our heart burn within us as we realize there are more Baptists in Alabama than in all of Europe? There are more Baptists in Mississippi than in all Asia. There are more Baptists in Arkansas than in all of Latin America.

We must conclude that we need greater dedication and sacrificial effort in carrying out the commission of our Lord and Saviour Jesus Christ when he told us to go into all the world.

This concludes your report from  
W-O-R-L-D.

## CIRCLE MISSION STUDY

### Christian Witnessing

by Elaine Dickson, WMS promotion associate

**Aim:** To understand opportunities for witnessing through your church and throughout the community.

**Preparation:** Study these chapters of *Christian Witnessing*\* by Dr. Floy Barnard: Chapter IV—"Witnessing Through the Church"; Chapter V—"Witnessing Throughout the Community".

Study the following WMS community missions leaflets. Your WMS community missions chairman should have copies or they may be ordered free from your state WMU office: "Soul-winning Visitation," "You Can Tell," "And Ye Visited Me," "What You Can Do About the Alcohol Problem," "Distribution of Bibles and Religious Literature," and "Ministry to Other Races and Nationalities."

**Lesson Plans:** Begin an interest center by placing a large picture or sketch of your church on a table or bulletin board. Explain that the first part of the study deals with witnessing opportunities within your church where people are encouraged to attend and hear the message of salvation. Using information from Chapter IV, show how Woman's Missionary Society members become a part of co-operative witness as you share in the total ministry of witnessing done by your church.

Emphasize the importance of soul-winning visitation. Divide the class into three groups and assign each group one of the following topics for discussion:

- (1) What preparation must be made for effective soul-winning visitation? (See leaflet, "Soul-winning Visitation.")
- (2) What are the important things to re-

\*See front page Baptist Book Store.

member in making a soul-winning visit? How is it done? (See leaflet, "You Can Tell.")

(3) After a soul-winning visit what follow-up should be made? (See leaflets, "Soul-winning Visitation" and "You Can Tell.")

Ask one person from each to report on the discussion within her group.

Explain that the next part of the study presents witnessing opportunities throughout the community where the gospel must be taken by individuals representing the church.

Assign class members two- to three-minute summaries of the eight opportunities presented in Chapter V. Make small posters or cards illustrating each of the witnessing opportunities. (Examples: alcohol bottle with "Alcohol Education" written across it; election ballot with "Use of Ballot"; picture of bars on jail window with "Penal Institutions," etc.) As each member discusses her part place the poster illustration near the church. Draw lines or run streamers from the church to the various ministries.

Lead the class members to evaluate their witness in the areas just presented. Ask: In which of these areas does my circle now work in community missions? What new areas should we enter?

**Devotional Period:** Use pp. 104-106 and pp. 108-109 in Chapter VI. In presenting the Scripture passages and telling the stories impress your class that witnessing is a personal responsibility and is dependent on the Holy Spirit. Pray for God's guidance on your WMS community missions committee as they make plans. Pray for WMS members, that all may respond fully to the witnessing challenge—every day!



1959 Prayer Motto: Day by Day for the World I Pray

The beginning and end of prayer is praise. This month our Scripture readings are suggested by the words of our Hymn for the Year.

Prepared by Gwynn McLendon Day

**1 Tuesday O FOR A THOUSAND TONGUES TO SING**—Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Psalm 105:2. (Read Psalm 126.)

A Seminole Bible Institute at Ft. Lauderdale, Florida, is held each summer for the Indians of three reservations, with classes for all ages. Faith is strengthened, minds are informed, and lives are dedicated at these meetings. Vespers around a bonfire after the evening services are a time for testimonies and the sharing of joyous Christian experiences.

At the close of a consecration service one night, a Seminole pastor's daughter and her husband brought their baby boy to the altar and said, "We want our boy to become a Christian early and to serve God faithfully, maybe as a preacher. We want to dedicate him to the Lord. We want you to pray the prayer." Pray God's blessings upon this child, upon all the Seminoles.

PRAY for Rev. Genus Crenshaw, Ft. Lauderdale, Fla., Rev. Roy Muncy, Ignacio, Colo., ev. among Indians; Mrs. Reinaldo Machado, Marianao, Cuba; Mrs. James Kirk, Brazil, ev. Mr. Charles L. Neal, Mexico, retired; Mrs. Clarence Thurman, Jr., Malaya, RN

**2 Wednesday A THOUSAND TONGUES TO SING**—I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands. Rev. 5:11. (Read Rev. 5:9-14.)

There is a little Baptist church erected by Indians high on a mountain in Southern

Peru. It has one room, mud walls, dirt floor, and straw roof. Benches are made of mud. Light comes through two small windows and an open door. It has no pastor, but holds services regularly each Sunday and Wednesday and is visited by a missionary occasionally. Rev. J. Bryan Brasington visited this church last year when he carried relief funds to the area. It was crowded with barefoot, poverty-stricken people, rich in faith and the things of God, lifted from superstition and death by the gospel of Christ delivered by Irish Baptist missionaries. Pray for these earnest Christians and others like them in the mountains of Peru.

PRAY for Rev. J. Bryan Brasington, Arequipa, Mrs. Robert L. Harris, Lima, Peru, Mrs. T. H. Dowell,\* Korea, Mrs. R. Cecil Moore, Santiago, Chile, Mrs. W. R. Norman, Jr., Joinkrama, Nigeria, Mr. Herman P. Hayes, Viet Nam, ev.; Mrs. Roger Duckett, Rev. Robert Dale Bues, Parkview, N. Mex., ev. among Spanish-speaking; Dr. A. Ben Oliver, Rio de Janeiro, Brazil, ed. ev.; Joyce Oliver, MF

**3 Thursday MY GREAT REDEEMER'S PRAISE**—Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Rev. 5:9. (Read Acts 2:32-36.)

"We sing praises to the name of the Most High who has wrought His mighty work among us," says Mrs. W. O. Hern in Jordan. "How thankful we are that He has answered prayer you have offered on our behalf. He has done even more than we thought to ask

"We must pray to pray, and continue in prayer, that our prayer may continue"—Charles H. Spurgeon

or think." This missionary stresses that every prayer request has been fulfilled; opportunities for preaching the gospel have been increased; souls have been saved in every meeting place, new churches organized, new missionaries appointed, 500 pupils enrolled in Bible schools. "Surely the Lord has wrought wonders in this land during this past year. How we praise His Name!"

PRAY for Mrs. W. O. Hern, Ajloun, Jordan, Mr. Albert W. Gammie, Jr., Korea, Rev. B. P. Emanuel, Hokkaido, Japan, Mrs. G. Harold Clark, Ipoh, Malaya, ev.; Rev. Napoleon Guarner, Oklahoma City, Okla., ev. among Spanish-speaking

**4 Friday MY GREAT REDEEMER'S PRAISE**—Ye were not redeemed with corruptible things. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot 1 Pet. 1:18,19. (Read John 1:29-34.)

Evangelicals continue to struggle against great odds in Spain. Eight Baptist churches have been closed by authorities. Mrs. Roy Wyatt told of visiting a small Baptist group on the west coast of Spain; 13 people were crowded into the bedroom of a home. They spoke in whispers, lest others hear. Instead of singing a hymn they read the words together softly. She asks prayer for these people.

"When we ask for prayer," says Rev. Charles Whitten, "it is a plea from the hearts of those who have seen doors opened because you prayed and who have felt the strength of God in their lives to wait even before closed doors." Pray for Spanish Baptists and our 10 missionaries laboring there.

PRAY for Rev. Charles Whitten, Barcelona, Spain, Mr. Walter T. Hunt, Philippines, Dr. A. L. Iglesias, San Blas, Panama, ev.; Rev. Gilbert Ramos, Tracy, Calif., Rev. L. E. Saunders, Miami, Ariz., ev. among Spanish-speaking; Mr. William R. Davis, Pt. Harcourt, Nigeria, ed. ev.; Mrs. E. M. Howell, Ibadan, Nigeria, RN; Rev. W. B. Glass, China, retired

**5 Saturday THE GLORIES OF MY GOD AND KING**—O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens Psalm 8:1. (Read Isa. 6:1-6.)

The future of our work in Southern Rhodesia rests in the mission schools. The Seminary at Gwelo has already made a great contribution to Kingdom growth. The pastor of the new Amavani church in Que Que is a second-year student. His wife, who has completed one year's study, works with the women and children and has led many to Christ. Nine ministerial students go with missionaries to Que Que each week end, commuting by bicycle from a dormitory there to churches and preaching points for miles around. Missionary Ralph Bowlin says, "It is such a blessing to see them grow in their leadership." Pray for these and the other 31 students in the Seminary and for their teachers.

PRAY for Rev. Ralph T. Bowlin, Gwelo, So. Rhodesia, Mrs. Evan Holmes, Chile, Miss Pauline White, Jaguaquara, Brazil, ev.; Mr. Colon Godwin, Kumasi, Ghana, ed. ev.; Rev. W. B. Sherwood, Brazil, retired; Rev. Bruce R. Conrad, Newkirk, Okla., ev. among Indians; Miss Carolyn Evans, New Orleans, La., GWC

### Call to Prayer

**6 Sunday GLORIES OF MY GOD AND KING**—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and on the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all 1 Chron. 29:11. (Read 1 Chron. 29:10-13.)

There were 40 Baptist churches in Korea when Southern Baptists entered in 1950. Nine years later there are 147 churches. With no strong, indigenous religion to combat Christianity, evangelistic opportunities are unlimited. In one village visited by L. Parkes Marler, however, there are three Buddhist temples, and the priests have tried to close the church. In this village of 400 people the Baptist congregation numbers 40. As Missionary Marler preached in the small, crowded room used for worship, doors and windows were filled with heads and a crowd stood outside. Word had gotten around that a missionary was to speak—the first ever to

visit the village. Pray for this church and its pastor, the lost people, including Buddhist priests.

PRAY for Mrs. L. Parkes Marler, Korea, Rev. James L. Garrett, Salvador, Mrs. C. E. Compton, Jr., Dourados, Brazil, Rev. Tucker N. Callaway, Fukuoka, Japan, ev.; Mrs. Napoleon Guarner, Oklahoma City, Okla., ev. among Spanish-speaking; Miss Edith O. West, Rio de Janeiro, Brazil, Rev. Homer A. Brown, Jr., Oyo, Nigeria, ed. ev.; Miss Virginia Miles, Bandung, Indonesia, Mrs. Eugene Verner, Kumasi, Ghana, RN

**7 Monday THE TRIUMPHS OF HIS GRACE**—I will sing unto the Lord, for he hath triumphed gloriously Ex. 15:1. (Read Rev. 19:1-9.)

The day William Russell began work in Redlands, California, he swept the steps of the mission chapel which had been unused for a year. A small Mexican boy asked what he was doing. "We are going to have church for boys and girls like you," he told him. As they talked, the boy's mother appeared and roughly hurried him away, muttering something about "Protestants." As they went down the street the boy turned and smiled.

The work in Redlands has progressed. Three months after opening, an all day Bible study was attended by 28 people, adults and children. Some of these Mexican children, Mr. Russell believes, will be tomorrow's Baptist leaders. Take all of the Mexican children in our nation to the Lord today.

PRAY for Rev. Eddie Sanchez, Eagle Pass, Tex., ev. among Spanish-speaking; Rev. Paul C. Mosteller, Bangkok, Rev. P. A. Cline, Jr., Thailand, Mrs. T. B. Stover, Rio de Janeiro, Brazil, Rev. Harold Matthews, Cotabato, Philippines, ev.

**8 Tuesday TRIUMPHS OF HIS GRACE**—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God Eph. 2:8. (Read Eph. 2:1-10.)

After two years of language study, Rev. and Mrs. Luther Akins have assumed large responsibilities in the Chiayi area of Taiwan, but are still struggling with the language. "You have been faithful in prayer," they write. "The Lord has been gracious in supplying every need . . . and answered prayer has been regular . . . Glory to His Name!"

These missionaries serve two chapels, one recently organized into a church. They are very grateful for the new building at Hsin Ying made possible by the Little Moon offering in 1957. "Please pray for us each day."

they plead.

PRAY for Mrs. Luther Akins, Chiayi, Taiwan, Rev. William P. Andrews, Temuco, Chile, Mrs. Paul Cullen, Nigeria, Mrs. M. G. Fray, Jr., Gatoomba, So. Rhodesia, ev.; Rev. C. F. Frazier, HMB, retired; Mr. Abel Tamez, Winslow, Ariz., ev. among Spanish-speaking

**9 Wednesday MY GRACIOUS MASTER AND MY GOD**—Ye call me Master and Lord: and ye say well; for so I am John 13:13. (Read John 13:12-17.)

Developed by the American Bible Society as an experiment, the Finger-Fono has become a great new project, received with enthusiasm where it has been used. Operated with the finger, this little machine can be used anywhere and is a wonderful solution to the problem of reaching more than 40 per cent of the world's population who cannot read. Thousands of Fones and records have been distributed among US Indians. Bible records will be available in more than 100 languages within three years.

A Navajo boy, playing one of the records, stopped and looked at his mother. "Does that mean that I must not tell lies, either?" he asked. God's Word spoke to his heart. Pray God's blessings on this invention, for the salvation of souls.

PRAY for Mrs. Emilia T. Barry, Los Angeles, Calif., ev. among Spanish-speaking; Sam and Joe Barry, MF; Miss Mildred Womack, Miami, Fla., Miss Betty Hart, New Orleans, La., GWC; Rev. Paul Rogosin, San Francisco, Calif., ev. among Russians; Irene Rogosin, MF; Mrs. Charles Shirley, San Jose, Costa Rica, Ian. st.; Mrs. C. A. Leonard, China-Hawaii, retired

**10 Thursday MASTER AND MY GOD**—And Thomas answered and said unto him, My Lord and my God John 20:28. (Read John 20:26-29.)

Dr. Jacob Gartenhaus has said that according to his knowledge never a day passes that some Jewish person does not turn to the Lord Jesus Christ. One of these is William Hyman of New Orleans, Louisiana, who accepted Christ at the age of 80. After his profession of faith and baptism, he testified: "For the first time in my life I feel complete

Missionaries are listed on their birthdays. Addresses in Directory of Missionary Personnel, free from Foreign Mission Board, Box 6397, Richmond 20, Virginia, and in Home Missions

and at perfect peace." His only regret is that his acceptance of Christ came so late in life. Praise God for the many Christian Jews in our country and throughout the world.

**PRAY** for Rev. Leland Warren, Las Vegas, N. Mex., ev. among Spanish-speaking; Rev. J. D. Buck, Cameron, Ariz., ev. among Indians; Dr. Wilbur C. Lewis, Paraguay, med. ev.; Rev. Neville Clinton, Ibadan, Nigeria, ed. ev.; Mrs. W. L. Smith, Buenos Aires, Argentina, ev.

**11 Friday ASSIST ME TO PROCLAIM**—O Lord, open thou my lips; and my mouth shall shew forth thy praise Psalm 51:15. (Read Ex 4:10-12.)

In western Parana, Brazil, a few years ago an old Negro farmer, poor and uneducated, decided to do something for the Lord. He moved out into the middle of the woods, cleared land for coffee planting, and built a home with a large front room dedicated to the Lord. He invited neighbors in to study the Bible with him, then bought an Aladdin lamp and began holding evening preaching services. Missionary Harvey O. Headrick, pastor of the rapidly growing church at Maringa, was asked to come as often as possible, and within one year thirty people were baptized. This mission has been organized into the Peabiru church. Remember this dedicated farmer and the Peabiru church.

**PRAY** for Rev. Harvey O. Headrick, Maringa, Brazil, Mr. Enrique Larralde, Guanajuato, Cuba, ev.; Mrs. Eddie Barnes, Okla., ev. among Indians, Rev. Carl Conrad, Alexandria, La., ev. among French; Rev. C. Irvin Dawson, Phoenix, Ariz., ev. among Spanish-speaking.

**12 Saturday ASSIST ME TO PROCLAIM**—My lips shall utter praise. . . . My tongue shall speak of thy word. . . . Let thine hand help me Psalm 119:171-173. (Read Matt. 10:16-20.)

Various methods are used to spread the gospel in our Baptist Hospital at Barranquilla, Colombia. National pastors preach over a loud-speaking system each morning. A chapel service for employees and ambulatory patients is held each day. Doctors and nurses witness personally to persons they serve.

Miss Arlene Rogers, director of nurses, also works in the Gethsemani Baptist Church which has grown remarkably in recent months. There have been scores of conversions, and the Sunday school has increased from 25 to 170. "The people are grateful,"

says Miss Rogers in referring to the new building provided by Southern Baptists, "and have continually thanked God for those of you who have made this possible by your gifts through the Lottie Moon offering." Pray for our Baptist hospital in Colombia and its staff.

**PRAY** for Miss Arlene Rogers, Barranquilla, Colombia, Mrs. L. R. Brock, Jr., Campinas, Brazil, Miss Amanda Tinkle, Obumosho, Nigeria, RN, Dr. H. H. Snugger, Rev. Carl M. Halvorson, Tokyo, Japan, pub. ev.; Mrs. Robert Booty, Salisbury, So. Rhodesia, Dr. Frank T. Woodward, Honolulu, Hawaii, Mrs. Buford Cockrum, Jr., Oshogbo, Nigeria, Mrs. Dewey Mercer, Takamatsu, Rev. Ralph V. Calcote, Yuhata, Japan, Mr. Ruben Machado, Javellanos, Cuba, ev.; Mrs. Lester Jennings, Phoenix, Ariz., ev. among Indians



**13 Sunday TO SPREAD THRO' ALL THE EARTH ABROAD**—Go ye into all the world, and preach the gospel to every creature Mark 16:15. (Read Matt. 28:16-20.)

"Nothing pulls at my heart like the brown-skinned children of Indonesia," writes Missionary Ancil B. Scull. "I can hear literally hundreds of voices outside my window. Most of them are the voices of children."

"They were born to life in the night of Islam. . . . They do not know the Light of God's love. Without Christ, life for them will be a chain of days and the grave a sealed door without hope. Only the tender love of God revealed in the crucified Saviour will bring virtue to marriage, joy to motherhood, dignity to labor, and meaning to life for the children of Indonesia.

"Children will trust Him if they can hear of Him" Pray for the children of Indonesia today, and for our 52 missions there.

**PRAY** for Rev. G. W. Schaefer, Semarang, Indonesia, Rev. Milton Cunningham, Jr., Blawauya, So. Rhodesia, ev.; Dr. David Dorr, Gaza, med. ev.; Rev. Eddie Savoie, Jennings, La., ev. among French

**14 Monday THRO' ALL THE EARTH ABROAD**—For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea Hab. 2:14. (Read Isa. 2:2-4; 11:6-9.)

Religious freedom is written into the new Constitution of Indonesia, and Baptists are

completely free to preach, teach, and worship. There is persecution and discrimination, however, on the part of many persons. Elton Moore tells of a man who professed Christ at the Kediri church and attends services regularly. This Christian was told by his landlord that only Moslems could live on his property, and he must move. With no place to go, ridiculed by neighbors and friends, and in danger of losing his job, he assured Missionary Moore, "They can take away my home and my rice, but they cannot take away the peace and joy I have found in Jesus Christ as my personal Savior." Pray for this courageous man.

**PRAY** for Rev. Elton Moore, Kediri, Indonesia, Miss Virginia Terry, Rio de Janeiro, Brazil, ev.; Miss Minnie D. McIlroy, Argentina, ed. ev.

**15 Tuesday THE HONORS OF THY NAME**—A name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth Phil. 2:10. (Read Phil. 2:5-11.)

Mrs. Robert M. Parham, Jr., asks us to pray that religious freedom will be included in the Nigerian Constitution when this nation gains its independence in 1960. Moslem opposition is strong in the northern part of Nigeria, and greatly handicaps Baptist work. At Sokoto there is a congregation of 50 people who meet in the home of a member. For more than a year our missionaries have been trying to secure land to build a church, but every application has been refused.

The Parhams also ask that we pray for their mastery of the Hausa language. Remember these requests.

**PRAY** for Mrs. Robert M. Parham, Jr., Kaduna, Nigeria, Mr. Robert Sherer, Kobe, Japan, Rev. William W. Graves, Argentina, Rev. William P. Carter, Jr., Santiago, Chile, Mrs. Heriberto Rodriguez, Ranchuelo, Cuba, ev.; Mr. Troy Cunningham, Tampa, Fla., G.W.C.; Mr. Sinforoso Barrera, Gonzales, Tex., ev. among Spanish-speaking; Mrs. Russell Bowren, Gallup, N. Mex., ev. among Indians; Mrs. J. B. Parker, HMB, retired

**16 Wednesday HONORS OF THY NAME**—And blessed be his glorious name for ever: and let the whole earth be filled with his glory: Amen, and Amen Psalm 72:19. (Read Isa. 8:6-7.)

Rev. Audley G. Hamrick longs to speak the language of the Navajos with whom he works. Now he must preach through interpreters.

prefers.

The Word of God has pierced the language barrier. Since 1956 the Navajos have had the entire New Testament in their language. Until recent years there was no written Navajo language, but dedicated scholars constructed an alphabet, put the sounds into writing, and then translated the Word of God. One Indian wrote: "The Navajo New Testament has helped our people believe that Christ's message is for them" Pray for a rich harvest of souls among the Navajos.

**PRAY** for Mrs. Audley Hamrick, Gallup, N. Mex., ev. among Indians; Rev. Pedro Hernandez, Tucson, Ariz., ev. among Spanish-speaking; Mrs. Humberto Dominguez, Guayos, Cuba, Rev. Eugene M. Cross, Philippines, Miss Wilma Weeks, Surabaya, Indonesia, ev.; Mr. Shelby Smith; Mr. J. J. Cowart, Rio de Janeiro, Brazil, pub. ev.; Mrs. T. J. League, China, retired

**17 Thursday JESUS, THE NAME THAT CALMS MY FEARS**—Thou shalt call his name JESUS: for he shall save his people from their sins Matt. 1:21. (Read Luke 1:26-33.)

The name of Jesus calmed the fears of our missionaries in Lebanon during recent hostilities. In Beirut they were close to the fighting and bullets frequently struck their houses. "God has placed in that area a valiant group of missionaries," said Dr. Cauthen, "who are following Christ in whatever comes in order that he may be made known."

Shortly before fighting broke out Mrs. James K. Ragland reported 16 baptisms within a few weeks: "We know these numbers seem very small, but if you could realize how difficult it is for these people . . . you would be able to understand our rejoicing." Thank God that conditions have improved in Lebanon so that we have been able to place resident missionaries in Tripoli as planned.

**PRAY** for Rev. James K. Ragland, Lebanon, Mrs. J. D. Carter, Cidade da Barra, Brazil, ev.; Dr. J. Edwin Low, Kaduna, Nigeria, med. ev.; Rev. Fred A. Bloomer, Grants, N. Mex., Mrs. Robert C. Sieg, Oklahoma City, Okla., ev. among Indians; Mr. Roy Baxter, Jr., Tex., ev. among Spanish-speaking

**18 Friday THE NAME THAT CALMS MY FEARS**—Be of good cheer; it is I; be not afraid Matt. 14:27. (Read Matt. 14:24-32.)

Argentina is one of our older mission fields, but much of it is still steeped in

paganism. Even with 55 missionaries, 129 national pastors, 162 churches, and 151 mission points, vast areas are still untouched by the gospel. The Argentine Mission Board continues to open up new work, and aided by Southern Baptists, is slowly penetrating the darkness.

The Justice Andersons, appointed in October, 1957, went to this field in the spring of 1959 after completing language study in Costa Rica. "Please remember us in prayer."

PRAY for Mrs. Justice Anderson, Argentina; Mrs. Lorna Brown, Dar es Salaam, Tanganyika, Rev. Howard Eldon Sturgeon, Mexico; Mr. Edward W. Nelson, Santiago, Chile, Rev. J. B. Durham,\* Nigeria, ev.; Dr. James Morse, San Jose, Costa Rica, Jan.; Mrs. J. W. Ross, El Paso, Tex., pub. ev.; Mrs. C. K. Dozier, Japan, Mr. W. E. Craighead, Romania-Papauay, retired; Mr. Cecil L. Thompson, Buenos Aires, Argentina, ed. ev.; Mr. Wiley Henton, Globe, Ariz., FW; Mrs. Camara Guerra, San Benito, Tex., Mrs. Rafael Miranda, Salinas, Calif., ev. among Spanish-speaking

18 Saturday THAT BIDS MY SORROWS CEASE—Let not your heart be troubled: ye believe in God, believe also in me John 14:1. (Read John 14:13-17.)

"We can feel that many, many people are praying for the Lord's work here," says Helen Lambert, director of Canton Mission in Baltimore. She tells of numerous conversions: an English Catholic couple and their two daughters; a Puerto Rican mother, her Irish husband, and three of their children; two young men, the rededication of two young fathers.

Pray for the work of Good Will Centers. PRAY for Rev. Jorge Martinez, Los Cruces, N. Mex., ev. among Spanish-speaking; Mrs. Lewis R. Smith,\* Hong Kong, RN

  
Call to Prayer

20 Sunday BIDS MY SORROWS CEASE—in the world ye shall have tribulation: but be of good cheer; I have overcome the world John 16:33. (Read John 17:1-13.)

The Canal Zone, 10 miles wide and 648 square miles in area, is the meeting place of the nations, and because of our Southern Baptist witness there, many nationalities find Christ. Rev. Fred S. Roth, pastor at Gatun, relates that within a very brief

period there were these baptisms in his church: a Japanese convert from Buddhism, a German convert from Mormonism, a Catholic soldier, a Puerto Rican girl, four men from the Ft. Gulick Chapel, baptized by their chaplain, and others. Pray for our 23 churches in Panama and the Canal Zone.

PRAY for Rev. Wendell C. Parker, Marquette, Canal Zone, Mrs. Frank Owen, Indonesia; Mrs. Stanley Ray,\* Nigeria, ev.; Rev. Leonard L. Gallegos, Portales, N. Mex., Miss Nedra Watkins, Raymondville, Tex., ev. among Spanish-speaking; Mr. Charles B. Lewis, Natchez, Miss., ev. among Negroes; Mr. Orville W. Taylor,\* Nigeria, ed. ev.

21 Monday TIS MUSIC IN THE SINNER'S EARS—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved Acts 4:12. (Read Acts 3:1-10; 4:5-12.)

Donald Brandeis is a brilliant young Jewish evangelist who was miraculously converted in the Florida State Prison in 1935 after a wild career of crime and degradation. Prayer of many Christian inmates, persistent witnessing by a man serving 198 years for murder, and intensive reading of the book of Isaiah, brought this hopeless wreck of a man to his knees where he prayed for the first time in the name of Jesus. Instantaneously, in a most unusual experience, he was born again. He began to teach the Bible in prison, and to win others. Released, he united with the First Baptist Church of Tallahassee, was ordained in 1957, and is now a dynamic evangelist with a compelling testimony. Thank God for the power of Christ to save.

PRAY for Miss Carolyn Cate,\* Gaza, RN; Mrs. J. L. Hart, Argentina-Chile, retired; Rev. Frank Gillham, Tokyo, Japan, Miss Irene Jeffers,\* Taiwan, ev.

22 Tuesday MUSIC IN THE SINNER'S EARS—Sing praises unto his name: for it is pleasant . . . his name alone is excellent; his glory is above the earth and heaven Psalm 135:3; 148:13. (Read Eph. 5:18,20.)

The most important task of Southern Baptists in Mexico is training national workers. The Mexican Baptist Theological Seminary in Torreon, operating since 1901, is central in this task and has sent out hundreds of students to proclaim Christ. Perhaps it was one of these students who gave a New Testament to three Mexican migrants who came to Home Missionary A. H. Foster in the Rio

Grande Valley and asked to be baptized. They had heard the gospel preached only once—at Torreon—but had studied the Book until their copy was falling apart. Remember the Seminary at Torreon, Mexico, the students and teachers.

PRAY for Mrs. James Crane, Torreon, Mexico; Mr. Reinaldo Medina, La Palma, Cuba; Mrs. Shelby Vance, Valerigu, Ghana, ev.; Richard, Sam, and John Shelby Vance, MF; Mrs. Daniel Cantu, Corriente Springs, Tex., ev. among Spanish-speaking; Miss Eva Mae Eldridge,\* Nigeria, RN; Dr. Karl J. Myers, Jr.,\* Nigeria, med. ev.

23 Wednesday TIS LIFE AND HEALTH AND PEACE—In him was life; and the life was the light of men John 1:4. (Read John 1:8-12.)

The Good Samaritan Home in New Orleans cares for more than 100 women and children each year and wins many to Christ. Mrs. Leslie Borey tells this happy experience.

Seventeen-year-old Sally ran away from an unhappy, broken home. She was directed to the mission by a sign in the train depot. Soon she found Christ as Saviour, entered the high school, and made loving friends who adopted her as their daughter.

PRAY for Mrs. Leslie Borey, New Orleans, La., Res. Miss. Miss Elsie Baskette, New Orleans, La., GWC; Miss Ruth Kube, Ogbonosha, Nigeria, RN; Mr. Glen L. Hiz, Taipei, Taiwan, Mrs. Archie V. Jones, Ecuador, ev.

24 Thursday LIFE AND HEALTH AND PEACE—The chastisement of our peace was upon him; and with his stripes we are healed Isa. 53:5. (Read Isa. 53:1-7.)

"Oh, Jesus, my mother, Jesus!" prayed little three-year-old Gracinha at the Good Will Center in Recife, Brazil, covering her face with her hands. She had been taking her mother to the Center and to church, and longed for her to know Jesus. Her prayer was answered when Linda, a member of Miss Edith Vaughn's class in evangelism at the Training School, won this mother to Christ. "It is hard to say who was the happiest," writes Miss Vaughn. "Really, I guess it was Gracinha." Ask the Lord's blessings upon this child and mother.

PRAY for Miss Edith Vaughn, Recife, Brazil; Miss Lucy Smith, Tokyo, Japan, Rev. and Mrs. Charles P. Cowherd, Hong Kong, ev.; Mr. Howard Smith, Oyo, Nigeria, pub. ev.; Rev. Merced Becerra, Hondo, Tex., ev. among Spanish-speaking; Rev. James Huie,

Albuquerque, N. Mex., Mrs. Lloyd Notah, Chandler, Ariz., ev. among Indians

25 Friday HE BREAKS THE POW'R OF CANCELED SIN—For sin shall not have dominion over you: for ye are not under the law, but under grace Rom. 8:14. (Read Rom. 6:1-14.)

The Home Mission Board's largest group of missionaries—more than 300—are among the Spanish, but work with these people is greatly handicapped for lack of funds. Many churches do not have buildings. Some have been meeting in cellars, stores, homes. Many pioneer preachers receive little or no salary from their small congregations. Some have left large, prosperous churches to answer God's call to pioneer missions.

Because the Annie Armstrong Offering goal for 1958 was not met, there were many bitter disappointments, both among home missionaries and others. Promises could not be fulfilled. Pray for these struggling churches and their heroic pastors.

PRAY for Mrs. Julian Reyna, Dexter, N. Mex., ev. among Spanish-speaking; Mr. Cleofas Castano, Guanabacoa, Cuba, ev.; Sarah Castano, MF; Miss Lillie Mae Hunday, Kailua, Hawaii, ed. ev.

26 Saturday THE POW'R OF CANCELED SIN—Being then made free from sin, ye became the servants of righteousness Rom. 8:18. (Read Rom. 8:15-23.)

Eloia Francisco, a young Papago mother, has a deep desire that all her people shall know Jesus. A Christian for only a few months, she was one of two young mothers to dedicate their lives to Christian service at an Arizona All-Indian Assembly. The only Christian in her village, she has visited every home witnessing for Christ. Pray for this young woman.

PRAY for Mrs. Milton Leach, Jr., Miami, Fla., ev. among Spanish-speaking; Miss Hazel Moon,\* Nigeria, RN; Rev. Paul E. Sanderson, Belém, Rev. Daniel H. Bur, Jr., Goiania, Rev. William Warren, Rio de Janeiro, Brazil; Miss Martha Tanner, Ibadan, Nigeria; Mrs. Boyd Pearce, Dar es Salaam, Tanganyika, ev.

ev. evangelism  
ed. educational  
med. ev. medical evangelism  
RN nurse  
FW Field Worker  
on furlough  
GWC Good Will Center  
HMB Home Mission Board  
lan. lit. language study  
MF Mission Fund student  
pub. publication  
evangelism  
t unsigned



## Call to Prayer

**27 Sunday HE SETS THE PRIS'NER FREE**  
—If the Son therefore shall make you free, ye shall be free indeed John 8:36. (Read John 8:31-36.)

Because Cuba is "on our doorstep" and because of our historical relationship (the US freed Cuba from Spanish domination in 1898 and "protected" her until 1934), it is our double responsibility. The unstable government, frequent revolutions, recent hard fighting, and present mass executions, are causes for grave concern. Christ is the only answer to Cuba's problems—a living Christ who sets free the souls of man. Let us pray for this near neighbor, the people, all evangelical Christians including nearly 9,000 Baptists, our missionaries and institutions.

**PRAY for Mr. Nelson Rodriguez, Canas, Cuba; Mr. Jose Perez, San Blas, Panama; Rev. Hugh T. McKinley, Salisbury, So. Rhodesia, ev.; Moises Rodriguez, MF; Mrs. Paul C. Bell, Sr., HMB; Mrs. D. F. Stamps, China-Hawaii; Mrs. J. C. Powell, Nigeria, retired; Miss Dorine Hawkins, Rio de Janeiro, Brazil, ed. ev.**

**28 Monday SETS THE PRIS'NER FREE**—For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death Rom. 8:2. (Read Rom. 8:14-21.)

"The miracles of the Bible do not bother me," said Fern Harrington. "I have seen too many with my own eyes to ever doubt them." She referred in the main to the great miracles surrounding her experience in Communist China when God's power and intervention were so apparent on her behalf. Not only set free from danger and fear, she and others were delivered from Communist control and sent out to serve in the free world. Many have not been so fortunate. Pray today for the Christians in Communist China.

**PRAY for Miss Fern Harrington, Baguio, Philippines; Rev. Marion G. Fray, Jr., Gatoomba, So. Rhodesia; Miss Ona Belle Cox, Manaus, Brazil; Rev. Daniel R. Cobb,\* Thailand; Mrs. Fausto Morales, Palmira, Cuba, ev.; Mrs. C. F. Clark, Jr.,\* Japan; Mrs. Wyatt Lee, Guadalajara, Mexico, RN; Miss Mildred Matthews, HMB, retired; Mrs. David Warren, Lawton, Okla., ev. among Indians; Mrs. Joshua Ibarra, Ft. Worth, Tex., ev. among Spanish-speaking**

**29 Tuesday HIS BLOOD CAN MAKE THE FOULEST CLEAN**—The blood of Jesus Christ his Son cleanseth us from all sin 1 John 1:7. (Read Heb. 9:22; 10:1-14.)

Patients in the hospital in Gaza, Egypt, often weep and kiss the hands and feet of members of our missionary staff as they beg to stay in the hospital rather than be sent home or placed elsewhere. They ask to sleep on the floor, get their own food, do anything to remain where they have found comfort, love, and tender care. Some have also found a Saviour and cleansing from sin.

Dr. Jean Dickman is grateful for a remodeling program which will make much needed improvement in this hospital. She asks that we pray for a larger staff so that there will be time for language study. "We will never be able to reach these people for Christ," she says, "until some of us have mastered the language."

**PRAY for Dr. Jean Dickman, Gaza, med. ev.; Mrs. W. R. Davis, Pt. Harcourt, Nigeria, ed. ev.; Mrs. H. E. Sturgeon, Morelia, Mexico; Mr. M. A. Olmedo, Panama, ev.; Mrs. D. M. Regalado, Socorro, N. Mex., ev. among Spanish-speaking; Domingo Regalado, MF**

**30 Wednesday HIS BLOOD AVAILED FOR ME**—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace Eph. 1:7. (Read Rom. 5:1-11.)

Frank Oh, a Chinese boy, attended the Baptist church in Penang, Malaya, and accepted Christ. He brought his friends to the services, and four of them were converted. Frank believes that God has called him to preach, but his father refuses permission for him to enter the seminary.

This experience accentuates both the hope and the problem of Christian work in Malaya: (1) family ties often hinder young people in their Christian life, (2) Christian nationals are our hope for winning the country to Christ. Due to an intense nationalism and peculiar social conditions, they alone can win Malaya, according to Carl F. Yarnell, Jr., president of the Baptist Seminary in Penang. Pray for Frank Oh and his father.

**PRAY for Miss Lillie O. Rogers, Penang, Malaya; Mrs. Juan Perez, Los Palacios, Cuba; Mrs. Gene Clark, Tokyo, Japan; Mrs. James Short, Jr., Chihuahua, Mexico; Mrs. Howard Hamrick, Bandung, Indonesia, ev.; Rev. S. A. Candal, Birmingham, Ala., ev. among Italians; Mrs. J. B. Hill,\* Nigeria, RN; Rev. W. C. Taylor, Brazil, retired**



## PROGRAM OUTLINE

Responsive Reading  
Prayer  
A Trail of Tears  
A Territory Becomes a State  
Oklahoma Indians  
Triumph in His Praise  
Tell "Great Days in the Morning"  
Tell "Help Us Thank God"  
Church Life Among the Indians  
The Lord's Supper Day  
Pray for the Pastors  
A Trail Yet to Walk  
Program Chairman  
Solo: "When Cometh the Indian"  
Prayer

## Triumph in His Praise

### Responsive Reading

(Type or make carbon copies for all women at meeting, or ask two members, standing six or eight feet apart to read responsively the verses below which are from: Psalms 107:4-5; 106:47; 107:6-7; 126:2,3,5,6; 67:1-6.)

A. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them.

B. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

A. They cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.

B. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.

A. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing

precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

B. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah

A. Let the people praise thee, O God; let all the people praise thee.

B. Then shall the earth yield her increase; and God, even our own God, shall bless us. Prayer for missionaries (see Call to Prayer)

### A Trail of Tears

In our country before the 1830's many Indians from East of the Mississippi River were moving westward. Urged by the white people and anxious to realize the advantages of a western home free from irritating contact with the whites, parties of Indians organized themselves from time to time to make the journey on their own. Soon however removal of the Indian to the West became a government policy.

The subject of removal of the Indians westward, particularly from the Southern states, quickened in interest when Andrew Jackson made it a presidential campaign issue that enlisted wide concern. Essential legislation was enacted to direct the emigration of the Indians and an arm of Jackson's administration was authorized to regulate the activities of all Indians.

Commissioners were sent out among the eastern tribes to negotiate treaties with them, providing for their emigration westward.

The red men contemplated change to remote Indian territory with misgivings, aversion, and anxiety. In many instances, when time came to start, they were desolate over leaving their homes. The migration progressed all across the country, and thousands of dead were left along the way as they encountered rain, cold, swollen streams, hunger and disease. Out of one band of 1000 Choctaws from Georgia, only 88 survived the crossing of the Mississippi

## PRESENTING THE PROGRAM

From month to month we suggest briefly ways for presenting the program to your Society. Many program chairmen take these ideas as stepping stones to a use of their own excellent ideas in making the information have meaning to their WMS members. Your desire should be to make missions come alive in the hearts of women so that prayer and giving and serving will result.

**Brief Suggestion:** Use two women, or one if you prefer for the responsive reading and prayer. The program chairman with one woman or in "conversation" with women scattered throughout the group can give informally the information in "A Trail of Tears," "A Territory Becomes a State," and "Oklahoma Indians." Then eight women (or fewer) will gather around a campfire made of logs with red paper over flashlights for the fire. They may make conversation which will indicate that they have just returned from a visit to our work among the Oklahoma Indians and then give the remaining part of the program. The chairman closes the program and a person out of sight sings the words to the tune of "Sun of My Soul."

### Another Program Suggestion:

This could be an outdoor meeting, pointing out different kinds of trees, and in such a place that Indians might select as a camping site. If there is an occasion for any food to be served, it might well be Indian food—corn, apples, nuts. The

River. This westward movement of the Indian has been called a "Trail of Tears." The "Five Civilized Tribes"—Cherokee, Chickasaw, Choctaw, Creek, Seminole—settled in the area which is now the state of Oklahoma. They are so designated because by the middle of the nineteenth century they had made remarkable advancement, each tribe having established its own government and referred to itself as a "nation" in written laws.

### A Territory Becomes a State

The original Indian Territory included most of the great plains of the midwest. The government planned to settle all Indians, particularly those East of the Mississippi, in this area.

The "Five Civilized Tribes" made up the largest part of the Indians to be settled in the Territory. Congress negotiated with the Five Tribes to divide the land among individual Indians, thus breaking up the res-

group around the campfire might play an Indian game like *Piase*:

Two lines face leaders at head. Goal is 50 yards away. Leader of one side walks around behind his players, carrying a small object which he places in the hand of one although he touches several hands in passing. Opposite leader guesses which player has the object. If wrong, the player having the object runs and jumps over the upheld foot of the one at the head of the line. This moves his side one man and the length of a jump nearer the goal.

### Or "Heads":

Players of competing sides are seated, face to face; each player with a small bundle of sticks. The first player on one side takes a small object, passing it to the hand of the person next to him—so on down the line. When the opponent of the first player thinks he knows who has it, he points to a hand. If he is correct, he gets the article, and each player on his side gets a stick from his opponent. If wrong, the other side keeps the article, and he and his players must each forfeit a stick.

### Reminder for Gifts

See August Royal Service, Cover 3 for list of missionaries to the Indians to whom you will send Christmas in August gifts. Mail packages at once if you have not done so already.

eviations and preparing for eventual statehood. When Oklahoma entered the Union as a state in 1907 the governments of the Five Tribes were dissolved, and these Indians of Oklahoma were recognized as citizens of the United States.

Muriel H. Wright, a descendant of the Choctaw Tribe and a prominent teacher in Oklahoma in her book *A Guide to the Indian Tribes of Oklahoma* says that although there are no tribal reservations in Oklahoma today like those before 1900, there are settlements, generally in the region of the agencies, in which full-blooded Indians are in majority. The tribal language may still be used.

The older people in these settlements often dress in a way that recalls the last tribal days, the women wearing gay-colored shawls in summer or bright blankets in winter—both men and women in some instances still wearing their hair in two braids over their shoulders. In some locali-



Courtesy for Monkmyer

Some Indians live in their wickiup during summer months; wickiup at ceremonial in Anadarko, Oklahoma

ties in central and western Oklahoma, the tipi, wickiup, or willow-brush arbor may be seen in the yard of the modern frame house.

Life in these communities is rural, and in many, especially in eastern Oklahoma, the people are very poor. Indian settlements are isolated, often accessible only by worn wagon trails. One of the basic problems for all Indians living in isolated communities was economic—there were no jobs or opportunities to make a living at home and no system of credit for improving conditions in the community.

#### Oklahoma Indians

The term Oklahoma Indian is not easily defined today. There are the settlements of Indians, isolated, who hold onto their old ways and culture. Perhaps more of the 60 tribal groups retain their character and identity here than in any other state. At the same time, the American Indian in Oklahoma is generally a highly respected colleague of his white contemporary in the professions, art, music, and every other walk of life. There also is great pride and recognition of the fine contribution the

Indian has made to a developing state, only fifty-two years a commonwealth. Even the name of the state is Indian. It is taken from the Choctaw word *okla-homma* meaning "red people." The race line is so indistinguishable in many cases where Indian blood is proudly recorded as no more than one sixty-fourth, it is difficult to give the number of Indians in Oklahoma. But authorities are agreed that one third of all Indians in the USA live in this state.

"Indian life in Oklahoma reflects the strength of character of this ancient people, and our Christian democracy has furthered their development. The unique experiment of the removal of the Indian tribes to Oklahoma by the government begun in 1830 under inauspicious circumstances, has resulted in a degree of mutual tolerance, understanding, and affection between two races which has no counterpart elsewhere in America," declares Miss Wright.

#### Triumphs in His Praise

Conscientious Americans are saddened when confronted with the history of governmental and some individual dealings with the Indians. How thankful we are to know there were understanding missionaries walking the roads with the Red Man in that sad day, and that conversions and baptisms are recorded along with sorrow and death.

Since the founding of the first mission station in Oklahoma, Union Mission, among the Osage in 1820, Christian missions and churches have had a far-reaching influence on all the tribes.

The work of Baptists among Indians dates back to the eighteenth century. Baptist missionaries from Georgia and other states worked among the Creeks, Cherokees and Seminoles before they were removed to the West.

In 1816 the Southern Baptist Home Mission Board sent its first missionaries to the Indians. Today, of 18,000 Indian Baptists, more than 75 per cent live in Oklahoma. In 1958 our missionaries reported 905 professions of faith and 347 baptisms.

Many Indian Christians are almost unique in their devotion to Christ. Harry Madbear is a good example. He is a full-blooded Pawnee, who lives alone though totally blind. He cooks, washes, irons, sews and does other household chores. A devoted Christian, he attends church services faithfully even when he must walk alone. Because he loves to learn new things he enjoys WMS meetings and holds an honorary membership in that organization in his church. Sometimes he is called upon to interpret or lead in an Indian hymn, to offer prayer or speak words of encouragement to fellow members, all of which bring joy to his heart because of his great love for the Lord. Although Mr. Madbear has a meager income he is a faithful tithe and sometimes deprives himself in order to give to the Lord. Those who know him praise God for this Christian gentleman whose spiritual eyes see the needs of the world and who lives and gives to help meet those needs.

Another Pawnee Christian at a recent WMS meeting, listened to the program and then rose to say emphatically, "Isn't it wonderful to know how our offerings make so many good things possible? Just think how much more we could do here, if we could get all our women to see and understand what it's all about."

Kate Eno is the daughter of the Pawnee Indian scout, John Leading-Fox. She praises God for salvation received in childhood and for the sense of God's leadership through her school days in a government school away from family and home. Her life is a testimony to the triumph she has found through knowing the Lord.

In the Cherokee Association of Oklahoma all but one of the Indian churches has a WMS. Royal Service programs are sometimes difficult for them to use since many of them do not read English. Often one woman presents the entire program, translating it into the Cherokee language. These women showed their vision of world needs in their gifts which totaled more than \$1,000 in one year.

Tell "Great Days in the Morning," page 1 and point out that these are examples of fine Indian leadership in Baptist life of Oklahoma.

Tell "Help Us Thank God," page 10 for a glimpse of Southern Baptist work today and some signs of progress.

#### Church Life Among the Indians

In his book *The Tribes Go Up*, Dr. Frank Belvin, Indian missionary in Oklahoma, gives us the following interesting account of life in the Indian churches.

"The Creeks and Seminoles build their churches as a central point, as do most of the churches of the Five Tribes. Around the church, they build small one- or two-room houses. They live in these when they go to church services which sometimes begin on Friday night and continue through the week end."

Most of the churches are one-room buildings. Against the wall on either side are a few pews, usually made by members handy with hammer and saw. The women sit on the north side, while the south side is for the men. The pulpit is in the center of the platform and faces straight down the single aisle to the door. On either side of and facing the pulpit on the platform are pews. These pews are reserved for the very active Christians. Here on the men's side, which is to the right of the pastor as he faces the congregation, sit the deacons, the extra preachers, and officers of the church. On the women's side are the president of the Woman's Missionary Union, and other leading women, including the pastor's wife. Other Christians sit up toward the front in the pews immediately in front of the pastor. The seats toward the back are reserved for people who are not Christians or who may be wayward church members who are out of fellowship with the church.

Members of churches not having services are free to visit any other church meeting. Many of the churches have part-time preaching, only once or twice a month. This makes for a big crowd, and usually

many extra preachers. The Indians like good preaching. So, with all the extra preachers, there might be a half dozen or more sermons in one day. At such meetings it is not uncommon for them to preach all night.

In an Indian church, the deacons are the pastor's right hand men. They are always ready to run errands or serve him in any way. In the Creek and Seminole churches, it is usually the job of deacons to keep the church clean. They also keep a pitcher of water on the pulpit for the preacher. If a child is thirsty, he often goes up to get a drink while the pastor is preaching. In the winter, the deacons keep a good fire going in the wood stove.

A few of the churches still have a cow or ram's horn with which they call the people to worship. Others have a bell. One of the sacred duties of the deacon is to ring the bell or blow the horn. When the bell is being rung or the horn blown, the Christians stop what they are doing, remove their hats, bow their heads, and whisper a prayer until the bell or horn quits sounding.

Everyone goes to vacation Bible school in Indian churches, the grandparents, parents, and children. It's a grand time for fellowship while everyone camps for a week.

At these vacation Bible schools, both old and young are won to the Lord. The pastor or the missionary, authorized by the church, baptizes the believers.

#### The Lord's Supper Day

The Sunday set aside for the Lord's Supper is a big day in Indian churches. Members usually go into camp at church on Friday preceding the Sunday set aside for the Lord's Supper. Friday night they have a testimony meeting to let the people know whether they are still faithful to God and thus in good standing with the church.

Sometimes the testimony is given by a simple show of hands. The pastor will call for a show of hands of those who have remained faithful in the war against sin

since the last meeting. If one has failed in his loyalty to God, if he has let Satan win over him, he considers himself a backslider, and will not raise his hand. At the church service, he then takes a seat in the back. He remains there until he rededicates his life and is restored to fellowship by the church.

On the Lord's Supper day, as usual, there is the morning service. Generally in the afternoon there are several sermons by visiting ministers. Following the last afternoon service which ends about four-thirty, there is a recess. At five o'clock sharp, the deacon rings the bell or blows the horn. It is time for the Lord's Supper. As the bell quits sounding the pastor from inside the church begins singing. Scriptures are read, songs are sung, prayer is offered, and exhortations are made. This is no time to hurry, for this is a high hour of fellowship commemorating the death of the Lord.

The elements are served by four deacons who sit at a table all during the service. They take the broken bread and pass it to the people. More singing follows; others lead in prayer. Then the two large cups, one for the men and one for the women, are passed.

After all have been served, the pastor leads in the fellowship handshake. If it is in winter the pews are pushed aside; if it is in summer, the people go outside for this part of the service. Men and women line up facing one another. The pastor then leads a song and starts down the line of men, shaking hands with each as he passes, perhaps stopping now and then to give a word of encouragement. In turn each one follows him, and this continues until all have led out. Then the men shake hands with the women. When they have finished, each person has shaken hands with everyone and everyone has shaken hands with him, signifying that there is nothing between to mar the fellowship of God's children. This is a beautiful custom indeed.

Next, all Christians move in around the table where the remaining broken bread and wine are placed. There they stand and

sing fifteen or twenty minutes, and an older Christian often shouts encouragement. Their singing is like that one might expect in the celestial city of God.

At the close of the service, which may last from two to two and a half hours, the deacons of some of the churches take the remaining bread and wine away and bury them.

#### Pray for the Pastors

Most of the 140 Indian churches in Oklahoma are affiliated with one of five Indian Associations and are served by Indian pastors. These self-supporting churches continue to organize other churches and missions, increase in leadership potential and in stewardship. Since the pastors are not usually paid enough by the churches they serve, they must work at another occupation during the week to supplement their incomes.

Pray for these devoted pastors and the people with whom they work.

#### A Trail Yet to Walk

"Can we have camp again next year?"

This is not an unusual question for girls to ask at the close of a camp planned for and thoroughly enjoyed by them. But when a group of Cherokee GAs asked the question it had a special significance, for they had met in a borrowed building and slept on bed rolls on the floor and on benches. There was a real problem about money and materials for camp next year.

The camp of 1958 was the first GA houseparty for Cherokee GAs. They arrived at the Cherokee Assembly grounds carrying sack suppers, 25 cents for registration fees, and rolls of bedding which they spread on the floors and benches in the WMU chapel.

On Friday night, after watching slides showing the history of GA work in their association, they enjoyed a party. The associational WMU president closed the evening program with a devotions time and



Ferris Shaffer

Samaria Leader (right) with part of group she taught at Falls Creek Assembly

prayed for the missionaries on the prayer calendar.

Saturday the girls and their leaders studied the *Girls' Auxiliary Manual* and *Girls' Auxiliary Leadership Guide* and appreciated an inspirational message by a Creek Indian from Alabama. A Hawaiian banquet complete with decorations and appropriate menu and colored slides thrilled the girls, and a candlelight service inspired them as the evening drew to a close.

The next day the girls packed bedding to go home and there were no complaints about hard floors, only a repeated question, "May we have a camp next year?"

On the Cherokee Assembly grounds there are nice buildings for church officers, the Sunday school teachers and WMU leaders to hold meetings, but as yet no adequate place for the young people and children. While their elders meet to worship or work these young people roam about the grounds. A fund for a youth building is still too small to bring that dream into reality.

The need on this field for a youth build-

#### BOOKS ON INDIANS AND MISSIONS

*The Tribes Go Up*, Frank Belvin, 75c

*The Gift is Rich*, E. Russell Carter, \$2.00

*A Guide to the Indian Tribes of Oklahoma*, Muriel H. Wright, \$5.00

*History of the Home Mission Board*, J. B. Lawrence, \$3.50

Order from Baptist Book Store

ing is but one example of a general need for more buildings and equipment.

Any of our 47 missionaries serving in Oklahoma could speak of a need for more hands to help gather a waiting harvest. There are approximately 5,000 professing Christians among the Cherokees. Marvelous? Yes, but there are 45,000 Cherokees. What of the forty thousand? It is possible many of them never heard the gospel. We have no missionaries to a number of tribes and no Baptist churches. Distances are great between homes and settlements.

A trained Indian leadership could work wonders in filling the gap. The Home Mission Board offers scholarships to student mission volunteers preparing to work among the Indians. Thirteen ministerial or mission volunteers are attending Oklahoma Baptist University and eight are at Southwestern Seminary with the help of such scholarships.

#### Program Chairman

On a scorching July afternoon missionary John Hubbard was leaving the Pawnee Indian hospital after a long round of visits. On sudden impulse he turned and entered a room where patients were seldom placed. An elderly Sac and Fox Indian woman greeted him in broken English. Speaking simply, Mr. Hubbard told her about the love of God and how Jesus had died that she might have forgiveness of sin and a new life in Him.

Her countenance bright, the old woman

cried, "No one ever told me about Jesus so I could understand before."

She accepted Christ as her Saviour and when the missionary left the room it was hard to tell who felt the greater triumph in His praise.

We covet that triumph for all the Indians in the "seldom used rooms," the out-of-way homes, and the unevangelized tribes. We have a trail yet to walk to reach these Indians in order to point out the trail they must walk to the Saviour.

Solo: "When Calls the Indian" (Tune "Sun of My Soul")

When calls the Indian  
O what do you say?  
Look at the thousands  
who perish today!  
O share His grace  
O tell His love  
Point them to Christ  
in heav'n above.

**Prayer for missionaries among Oklahoma Indians, Indian leadership and Indian Christians as well as for the unsaved thousands**

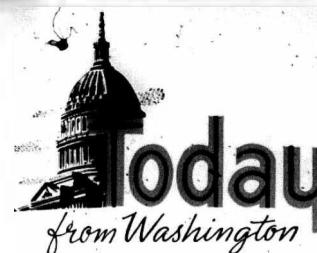
#### A Change at the Helm

(Continued from cover 3)

serve so many decisions for himself as did Mr. Dulles, nor will he try so completely to cover the globe in travel. First of all, his arthritic health would not permit it. And his friendly manner is expected to work both ways in persuading him to delegate more responsibility to others. But in its acceptance of him as Dulles' successor, official Washington knows that Herter was the man closest to Mr. Dulles and consequently most capable of carrying on the Dulles policies without any change of direction.

There will be no laying aside, observers believe, of the Dulles conviction that "peace will only be won if there is a constant effort to win it."

ROYAL SERVICE



Today  
from Washington

by Cyril E. Bryant  
Editorial Staff  
Baptist World Alliance

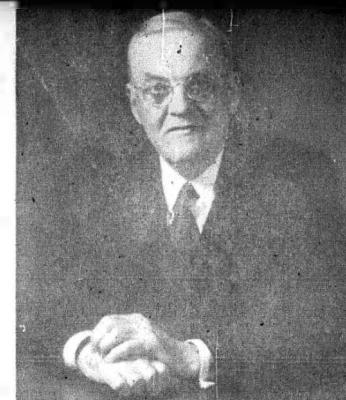
#### A Change at the Helm

When critical illness last spring forced John Foster Dulles to resign as Secretary of State, all Washington—in fact all the Western world—considered his forced retirement a tremendous tragedy. It was, undeniably, a great personal tragedy for the man who was at the peak of the career for which he had trained since boyhood. And it would have been a critical world tragedy except for Christian Archibald Herter, Dulles' number one understudy.

Herter, like Dulles, grew up in the field of foreign affairs. President Eisenhower asked that a medical examination be run on Mr. Herter before sending his nomination for the Secretaryship to the Senate. And the Senate, recognizing the need to continue US foreign policy without interruption in a critical period, gave hearty unanimous approval.

Christian Herter is a soft-spoken man with a reputation for winning and keeping friends. But whether his friendliness will carry as much influence with the Russians in the long pull as did Mr. Dulles' toughness still remains to be seen.

The story goes that back at an age when all other boys spent their waking hours playing baseball on sand lots, John Foster Dulles said matter-of-factly that he wanted to grow up to be Secretary of State. Apparently he never wavered from that aim. Once he had achieved the necessary age and training however, it appeared that he had



Department of State photo

chosen the wrong party. One guesses he must have thought the Democrats would stay in office forever and ever.

But even in those years of waiting he lent his influence to foreign affairs. As a dedicated Presbyterian layman, he addressed religious conferences and helped formulate statements for international relations based on Christian concepts.

He served the government in many foreign affairs capacities from the close of World War I when he was counsel in peace negotiations until things came into focus with his move to Washington in 1944 (eight years prior to Mr. Eisenhower's election to the Presidency). He advised in post-war foreign policy decisions, and he served on the US delegation at the formation of the United Nations in 1945.

Appointed Secretary of State in 1952, Dulles gained and kept the unreserved backing of President Eisenhower. Few, if any other secretaries have been so trusted with the nation's foreign affairs. One of history's criticisms of him doubtless will be that he did too much of the work himself and delegated too little to other foreign service personnel.

Representatives from 86 nations came to Washington to mourn the death of this great man as he was laid to rest in Arlington Cemetery last May 27.

Secretary Herter doubtless will not re-

(Continued on page 40)



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Indians

Declare  
his worth  
among  
a people  
Psalm 96