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JANUARY 1961



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THE CHANGING INDIAN WOMAN



well-bred Indian woman always, conducts herself with dignity and modesty. She does not speak or laugh loudly. She arranges her hair carefully, perhaps in the old way—a short straight bob, brushed smoothly and braided or fastened in a knot at the back of her neck and wrapped with a hand woven band. Younger girls may cut their hair short and curl it with a permanent wave.

The Indian woman dresses neatly—older women in the customary velveteen and satin of the Navajos, or the black wool *manta* of the Pueblos, or sometimes in a bright print dress. The younger girls may wear a blouse and skirt, or that perennial favorite of all Southwestern women, the "fiesta dress," adapted from the Navajo, who fashioned it from American styles a hundred years ago. Shoes may be white buckskin moccasins with wrap-around leggings that reach to her knees, or they may be the red-

brown, ankle-length style with silver buttons. More likely there will be saddle shoes and bobby socks. Jewelry is usually the precious family jewelry of silver, turquoise, shell, and coral. This is the Indian woman's only ostentation, but it is the accepted way of showing her economic status.

by Bertha P. Dutton
and Maggy Packard

Navajo woman grinds corn
on stone metata



Sisters—not in traditional dress

In her home the Indian woman is orderly. If she has electricity and running water, as many of the Pueblos do, she may have an electric refrigerator, stove, washing machine, and sometimes a radio and TV set. While these conveniences are not common among the Navajos and Apaches, who rarely live in villages, they occasionally purchase them as a mark of prestige.

The Indian woman seldom grinds corn on a stone metate anymore. But she does occasionally make the delicious water-bread of corn meal, called *piki* by the Hopi. As a rule she feeds her family with processed foods. She buys quantities of white flour, lard, coffee, sugar and canned milk. While she still bakes the big, round loaves of Indian bread in the outside *honn*, at religious celebrations bread and jelly rolls from the grocery store are likely to appear in the baskets along with Indian bread.

The type home in which an Indian woman lives is changing too. Stone or frame houses are replacing the Navajo hogan and the Apache wickiup. Some pueblos are building with cinder blocks these days instead of adobe. In many homes wood or tile now covers the old, packed-earth floor.

Indian women, like women everywhere, bear most of the responsibility for the rearing of the children. This responsibility however has traditionally been divided among the mother and sisters, aunts, and grandmother. In the past their combined efforts have produced happy and well-behaved children who seldom make a nuisance of themselves with rowdy behavior. Yet Indian women do not resort to slap-

ping or spanking little ones. Even children of four or five years learn to care for the smaller children. They learn very young to emulate the good behavior of the family group among whom they live.

Until the changes of the past 30 years, the domestic life of Indian women followed much the same pattern as all the other women within her cultural group, and her status has always been high. Among the Navajo people, closely related groups lived in a cluster of dwellings near each other, usually with a separate hogan for each family. The raising of livestock, and subsistence farming were the major economic activities. Men were generally responsible for the horses and cattle, women for the sheep and goats. In addition to the usual household duties women made the clothing, wove blankets, sometimes made baskets and a little pottery. The men were responsible for the leather and silverwork. The sheep of all members of the family were pooled, put under the direction of the matron of the group and herded by the young men and women.

The ownership and use of property and livestock were generally subject to control by the entire family group, even though individuals and separate families were owners in fact. Only personal property such as jewelry and cash were not under such control. Usually the women fared equally well or better than the men since they were the principal owners of sheep and major property. In addition, inheritance was



Annie Wauneka, only woman on Navajo Tribal



Cencho Laguna (Indio); Teresita Naranjo, nationally known Baptist pottery maker



through the women, with daughters or nieces receiving the same, or more than the male relatives.

While the father was the formal head of the family, the mother and children made up its stable core. The woman always remained with her own family group, while the man moved frequently between his wife's home and his own parental home. Within her extended family the woman had as much or more influence than her husband. She often made the decisions in financial affairs, even if the goods involved were originally the husband's individual property. Sons, brothers, and husband consulted the maternal head of the house and respected her opinion. The one function of the family usually left to the man was that of relations with the world outside the group, but here too women could play a part if they chose. This they did on occasion, and still do.

Among the Pueblo peoples the family organization has been somewhat the same. Their village life with closely bound communal organization and fully integrated social structure has made possible a greater resistance to outside pressures. For the Indian woman caring for children has been easier than among white women. While she had the day-to-day responsibility for them, all members of the extended family participated. Maternal uncles had the important teaching and disciplinary functions, while the father's relationship to the children was mainly affectional.

Marriages were arranged by parents or the maternal uncles. The groom provided a bridal gift, often livestock and household utensils, and these became the property of the bride. The son-in-law was closely supervised by the father-in-law, and the young woman enjoyed security and aid from the close relatives surrounding her. Her family protected her if her husband was abusive. If the marriage failed she retained her property and her children, while her young husband went "home to mother."

This way of life still persists among many Indians today. Yet it is obvious that the Indians will gradually take on more and more the ways of the "white-eyes."

They, like non-Indians, want the prestige and convenience of automobiles and electrical appliances. Where they formerly amused themselves with dances, fairs, and family parties, they now look for more expensive pleasures such as movies, bars, and shopping for new possessions.

And so, the men go to work in the towns and cities. The result often disrupts the home life. The woman in many cases has already lost her economic importance. She may be living some distance from her own family group. Marriages now are frequently contracted without parental consent. If the groom gives a bridal gift it is likely to be in cash, which is soon dissipated. If the young couple has established a separate home the woman may have to take over farm chores while her husband

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ROYAL SERVICE

The Missions Magazine for Southern Baptist Women



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COVER Many students of the American Indian believe that Indian women largely will determine the direction of transition years as more Indians find their way into the mainstream of American life. Some are concerned that the beauty of Indian culture not be lost. It is the desire of Christians that every American Indian has opportunity to know Christ as Saviour.

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THE DREAMER COMETH

by William A. Carleton

YOU MUST READ IT--this amazing story of a man who could compel the attention of an audience for a full minute without saying a word. Whose extreme good nature was never overcome by fatigue or sickness or disappointment. Who took criticism without rancor and usually with a smile. Who spent as much time thanking God for his mercies as in asking for blessings. This man who loved fellowship with friends, possessed a sense of humor, did not worry "because he had an absolute trust in the triumph of righteousness"; who kept his dream when others thought it forever destroyed. This man who never took counsel of his fears. Who at the height of his popularity in America changed his schedule to be the overnight guest of an obscure young pastor. Who gave his inheritance and lifetime savings to salvage a school of the convention that had censured him by a majority vote on trumped-up charges. This man who did not crumble under defeat or entertain hatred for those who abused him. Who was he? The peerless Luther Rice.

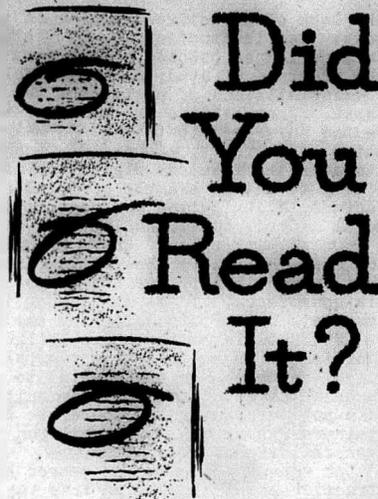
How Rice became a Baptist after joining the Judsons in India, the earnest efforts of the three young missionaries as they sought God's guidance to determine who should return to America to enlist Baptists in the mission cause, and the struggles of two decades as he worked to make his dream come true are told with freshness by Dr. Carleton in this completely readable book.

To see how the author relates the birth of the missionary movement among Baptists in America and the subsequent growth of Southern Baptist home missions through the Luther Rice story is well worth exchanging an hour of TV for an evening of reading.

Alcohol Instruction in Schools

Alcohol instruction in public schools is required by law in all states and has been for three-quarters of a century. It is significant that notwithstanding intensive studies in the field, the needs of high school students and of programs designed to meet these needs, alcohol as it concerns young people, received little attention until 1945. Prior to this date instruction was confined to physiology classes in the elementary grades. Today society is looking to the schools to provide solutions to most of its social problems including the effects of alcohol.

In Teen-Agers and Alcohol author Raymond McCarthy states that



by Mrs. William McMurry



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Baptist Book Store

the lack of effective teaching in the past is the result of two factors: that instruction was not related to what young people thought or experienced outside school about questions of drinking and that the programs of study about alcohol were not framed by educators.

For millions of abstainers the use of alcohol presents a moral issue. They believe the wine referred to in the Bible was an unfermented beverage; that it would have been incompatible with the character of Christ to use at the Cana wedding an alcoholic drink which violates the inherent dignity of man. Many Christians believe it is a duty to set an example of total abstinence. They regard the manufacture, distribution and consumption of alcoholic beverage as immoral and ruinous to society.

On the other hand, there are millions who assert that alcohol is not evil in itself; that it was intended for the welfare of man and that responsibility for its proper use rests with the individual and his conscience. Total abstinence is a worthy principle but so is a temperate use of alcohol, they say.

Students in most schools reflect these two broad concepts. Recognition of these differing viewpoints have to be taken and acknowledged, for they are fundamental to an understanding of the differences which exist in every community and school room. In any class in a public high school there are likely to be children of total abstainers, heavy drinkers, children of social drinkers, and possibly even children of alcoholics.

An educator of note expressed his philosophy with respect to instruction about alcohol in this way: "The teaching profession cannot abandon its greater responsibilities in order to avoid or conform to local pressures. Teaching the truth and always seeking to learn more of the truth in order to teach it better is the only acceptable answer."

From the "Survey Bulletin"

The head of the clinical sciences department of the University of Illinois reported in 1960 that the number of alcoholics in the US is increasing at the rate of 450,000 a year. There are 8 million known alcoholics, states this authority. Annually 20,000 persons die and 400,000 are injured in accidents caused by drunken drivers.

Dr. Marvin Block, head of the American Medical Association committee on alcoholism, gave the following statistics on the annual excessive drinking cost to this country. Accidents traced to drunken drivers at the wheel of a car cost \$125 million. Private agencies spend \$20 million to care for families of alcoholics and another \$20 million is spent by public agencies for the same purpose. Another 20 million people are directly affected in family relations, he pointed out.

Pope's Winery Protests Income Tax

The Christian Brothers, a Roman Catholic order which operates a winery at Napa, California, filed suit for recovery of the tax levied on its profits since 1952. The Internal Revenue Service acted in accordance with a tax ruling that the Christian Brothers are "lay brothers," but the order protested the levy since "all property of the plaintiff is church property, subject to the control of the Pope."

Christian Heritage reporting the case quoted Paul Blanchard, special counsel for FOAU, who said in substance that Christian Brothers' wine and brandy is distributed by a subsidiary of Seagrams. Thus, the religious tax exemption of Christian Brothers could give a tax advantage to America's largest producer of whiskey.

INDIANS of the SOUTHWEST

by Gerald Palmer, Home Mission Board



Isolation slows down the missionary task in the Southwest

The history of the Indian of the Southwest is the story of survival against unbelievable odds. In an area of our country that is by nature hostile to mankind, the Indian has battled natural disaster, drought, and disease. Warfare between Indian and Indian, Spanish and Indian, and white man and Indian took a dreadful toll of man power and property. By 1890 the Indian had fully surrendered to the conquering white man and settled in assigned areas.

The Indian today represents the most nearly primitive and yet the most rapidly advancing people in the United States. In remote areas of the Navajo reservation people can be found who live in the same manner as their ancestors did 100 years ago. In contrast to this the Navajo tribe is today providing scholarships for their young people to attend college, and many of them are returning to the reservation to serve their tribe in places of leadership. This is also true of many other Indian groups in the Southwest.

Missionaries of the Home Mission Board

serve the Apaches on Indian reservations in New Mexico and eastern Arizona, the largest number being among the Navajos whose reservation covers a large area of northwestern New Mexico and northern Arizona.

We do not have missionaries among the Hopi Indians of Arizona as yet. But among the Pimas and Papagos in southern Arizona, the Pueblo Indians in 11 of their 19 villages on the Rio Grande and in New Mexico, we provide missionaries of the Home Mission Board. Southern Baptists serve two Ute groups, one in Utah and one in southern Colorado.

Many types of programs are used to meet the needs of the Indians of the Southwest. There is the work of the student centers. Usually property is secured as near to gov-



ernment schools or boarding centers as possible. Religious instruction and worship services are provided for Baptist or Baptist-preference students. An example of this is Brigham City, Utah, where 2,000 Navajo students attend a government boarding school. Navajo children, in a number of other cases, attend the public schools and live in boarding centers. The children reached first indicate a Baptist preference, thus limiting the number to those enlisted by missionaries on reservations.

In or near pueblos, missions or churches are established with as full a program as possible and one that is adaptable to the circumstances surrounding the mission. Regular church activities is the major emphasis for enlisting interest.

Then there are the Indian centers. Indians of the Southwest do not solely live on reservations or in pueblos. Many have moved to towns or large cities. The center enlists them in that difficult period of adjustment which follows the moving from community culture into more complex life in town or city. Our Indian centers in Los Angeles and San Francisco are examples of this type program.

In most cases work among Indians combines more than one type program, but in every case it involves winning them to Christ, enlisting them in service, and helping the Christians to be a blessing to their own people.

Problems, of course, are many and varied. Reservation work poses the problems of vast distances with inadequate roads. In most cases the Home Mission Board provides vehicles for missionaries through the Annie Armstrong Offering. It is not uncommon to hear of carry-alls with frames bent and broken by the torture of poor roads. Because a relatively small percentage of Indian families have automobiles or pick-ups, transportation is

often provided for those who wish to attend services. Yet it is a delightful and challenging experience to stand in front of the mission and see the Navajo people moving across the hills and through the arroyos, walking one to five miles to services.

The Navajo religion is still a very vital force among this largest tribe in the United States. This is true in varying degrees of other groups in New Mexico and Arizona. The Navajo religion deals primarily with this life and has no clearly defined teaching about a personal identity in the life hereafter. There is no concept of punishment of sin after death, only sickness and misfortune in this life when certain taboos and teachings are broken. The missionary must often serve as undertaker because the Navajo religion teaches that the evil part of a man's spirit remains with the body when a person dies and contamination by being in contact with the dead can only be removed by observing the proper ceremonies.

Among many Indian groups Roman Catholicism poses a great problem. In most cases Catholicism is a veneer over old Indian religions. It is a common occurrence for Indians in the pueblos along the Rio Grande to attend mass in the morning in a Roman Catholic church and yet dance in ceremonies of their Indian religion the rest of the day. Because the tribal government, not the individual, controls property in pueblos and on reservations, a Roman Catholic-dominated tribal government can, in some cases, make it almost impossible for missionaries to penetrate an area with the gospel of Christ. However, when individual Indians have been truly converted and take their stand for Christ and the right, victory has come. With God all things are possible.

One of the most tragic Indian problems

is alcoholism and the resulting accidents. Almost without exception Indians do not allow the sale of alcoholic beverages on reservations because the greed of the white man and the weakness of the Indian have combined to take a terrible toll of life, health, and happiness. For many years tuberculosis has been the number one killer among the Indians of the Southwest. Today alcoholism, with its attending irresponsibility is the number one killer.

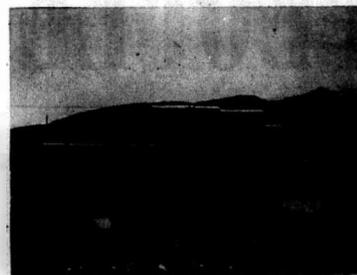
Another growing problem is the "peyote" religion. The peyote* "button" induces hallucinations and delusions which are interpreted as spiritual experiences by the Indians. Most competent authorities consider the peyote as a narcotic. If it does not induce addiction physically, it does produce a breakdown of the will and results in indifference to physical needs. It is outlawed on most Indian reservations by action of the tribe.

Southern Baptist work among Indians will continue to be challenged by the number of Indians unreached and areas still untouched by the gospel. Probably our greatest present challenge lies in meeting the need for trained Indian leadership. We have so few Indians who have surrendered to the call to preach or, having surrendered, have prepared themselves for full-time Christian service. Just as the Indian is assuming a place of leadership in his tribal affairs, he must be trained to lead in Baptist churches and missions. When this is done the Christian religion will lose its identity as a "white man's religion." As leadership is trained, missionaries will assume more the role of general missionaries, assisting Indian pastors with programs of work.

If there is any phase of home missions

which calls for dedicated, mature, well-trained missionaries, it is work among the Indians of the Southwest. We could well add six couples each year to fill vacancies and open new work. The program of work cannot be fully borne by state conventions or local congregations. Therefore, the Home Mission Board will be participating in Indian mission work for many years.

In spite of tremendous difficulties there are many encouraging signs. The white man sought to take from the Indian all that he had in a material way. By a strange twist of fate, under the desert and mountainous terrain of the Indian reservations of the Southwest oil and gas have been discovered. However, this does not mean that the Indian is wealthy. His living is still on a bare subsistence level. As he gains in a material way, all is in vain for this first American unless he finds life in Jesus the Saviour, the answer to his spiritual need.



Baptist Indian Centers at Bernalillo and Albuquerque, New Mexico

*Type of cactus resembling turnip. Top grows but little above ground.



THE LONELY PEOPLE



by Alan Walker

The scene is set in a downtown cafeteria in Los Angeles. A little old woman, neatly but poorly dressed, takes her tray, buys her food, and sits at a table eating alone. A man, down-at-heel, moves along the line, purchases a slender meal, and shuffles alone to another table. A young girl wearily smokes at another table, alone, her meal finished, but apparently in no hurry to move out into the city street.

There they are, silent, the lonely people of a mass society. At last, after staying as long as possible, they move out into the surging crowds hurrying by. In imagination we follow them. The old lady goes back to the crampedness of her cheap little room, the old man finds his way to the street which runs parallel to Skid Row which seems to exist in most cities, and the young girl to a bachelor-girl flat in a tall, impersonal apartment house.

Nothing is more certain than that for millions of people the new age is a lonely age. Leslie Newbiggin, bishop of the Church of South India, has described life in any one of the great cities of the world, "Modern cities have made people like grains of sand fretted by water from an ancient block of sand-stone, ceaselessly churned around in the whirl-pool of the metropolis as anonymous, replaceable units."

Mass society has arrived. The world is filled with rootless communityless people. Once the majority of us lived in rural societies where everyone knew everyone else. Now we are inhabitants of great cities where even the name of our next-door neighbor is unknown to us. The delicate pattern of true community has for millions ceased to exist.

I have come to the conclusion that loneliness is a grave, modern sickness of the soul. It makes up one of the fundamental problems of today's world. Think of some of the types of loneliness around us. There is the loneliness of youth, for many young people are far from home and are caught up into the life of the uncaring metropolis. There is the loneliness of suburbia, where families exist in a not-so-splendid isolation. There is the loneliness of old age when contemporaries have passed on and pension incomes do no more than barely keep people alive. Stark loneliness, a consequence of the breakdown of community, is an undesirable feature of the new age.

Let us look at one aspect of the problem—the loneliness and isolation of old age. One of the vast, often unnoticed changes taking place around us is the lengthening span of life, and it is significant in the new age.

Look at the statistics. For every one person above sixty-five years of age in America in the year 1900, there are now four people in this age group. . . . These now account for four million, a gain of 50 per cent since 1940.

Above all, life expectancy is continuing greatly to increase. Since 1900 the average life expectancy has increased from forty-nine to sixty-eight years; that is an astonishing increase of almost twenty years. And still it lengthens. Some authorities are stating that many children born today could have a life expectancy of a hundred years. All this is making the Bible's estimate of threescore years and ten as our life span appear rather hopelessly in need of amendment.

The chief sorrow of age is loneliness.

At home in Australia, Alan Walker is presently superintendent of the Central Methodist Mission in Sydney—the largest Methodist Church in Australia—serving a parish in the heart of a growing city of over two million people.

Many live alone or in institutions among others with whom no earlier relationships have developed. There thus develops a sense of being not wanted within their own family circle, within the world of work . . . and within the community at large.

One of the most pathetic sentences I have ever heard uttered rose through the problems of old age. For some years in Sydney I visited an old woman who was suffering from Paget's disease. In a society ill-prepared to cope with an aging population, proper nursing assistance became almost impossible to obtain. The loneliness in that sickroom became almost too much to bear. I shall not forget her pitiful comment one day. She said quietly, "I'm not afraid of dying, but I am afraid of living till I die."

Here then is an urgent problem for the new age. How is fellowship, community, to be built within a mass society? There can be no going back to smaller community groupings in modern society. Big cities are here to stay and will probably grow larger. It is among great concentrations of population that new life must develop which will throw around people—the necessary environment of true community.

At the heart of Christ's message is the impossible, wonderful, romantic story that God's love is personal, that he does know us all by name. It is a truth which is given constant expression in the life of Jesus. He stooped to our need at Bethlehem. He is halted often by the humble cries of in-

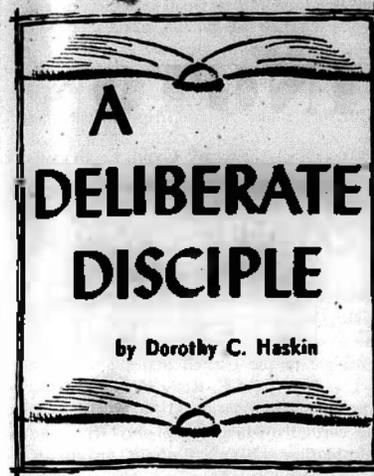
significant people. He says that not even a sparrow falls to the ground without attracting the notice of God. It is the one missing sheep which becomes the chief concern of the Shepherd.

At no point is the individual, personal love of God in Christ given more wonderful expression than amidst the agony of the crucifixion. Jesus is dying, pain-wracked, on the cross. Suddenly the silence of suffering is broken. The dying thief at his side speaks: "Remember me when thou comest into thy kingdom." Christ turns his head, and for a moment a smile chases the lines of pain away. "Today (now, it means in the Greek) shalt thou be with me in paradise." It seems as if the whole love of God becomes focused on that one man in need. It is all for him.

God in Christ is like that. To him individuals do count. As moonbeams stream across a tossing ocean seeming to come to our very feet, picking us out in the darkness, so the love of God finds us out. God does not look upon us in the mass. He looks at us as a mother looks at her own child. Through the death and resurrection of Christ we become sure of fellowship with God.

For those of us who have discovered the companionship of God day by day, the loneliness of our way through a mass society will never again be quite so stark. We may be alone, yet we are not alone. We have received the promise—"Lo, I am with you always, even unto the end of the world."

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Every Christian is a witness. That we cannot escape. The last thing the Lord Jesus said to his disciples was "Ye shall be witnesses unto me" (Acts 1:8). Notice please the words: "Ye shall be." That means we have no choice in the matter.

Inasmuch as we are witnesses, then surely we want to be the best, one who deliberately chooses to be a worthy disciple. There are three requisites for being a winning witness.

Before we can win anyone to the Lord, we have to know him ourselves. Knowing that Christ is our hope of eternal life, then we are convinced that others, our family, friends, and neighbors need him also, because "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

In order to win others we must not only know what we believe but how to tell others what we believe. Heart knowledge must be backed by head knowledge. If another is to be won, then we must be able to show from the Bible exactly who Christ is and what He can do for a lost sinner. God promises to bless His word—"So shall

my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11).

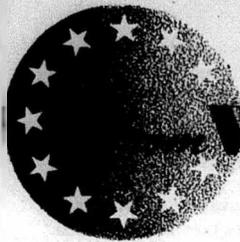
One way to be able to show others what the Bible has to say about Christ is to carry a small New Testament at all times. Having studied it, we know there are certain verses which set forth the truth of the deity of Christ and God's plan of salvation. These verses we will want to mark with a red pencil so we can easily and quickly turn to them for the interested person to read himself. This takes the question of his salvation away from personal opinion to divine authority.

Memorize the necessary Bible verses. We may not always be able to have a Bible to show the other person. We might be talking over the telephone. In such a case, we can quote the needed verse or verses.

Knowing what one believes gives a feeling of security. Knowing and believing the Scriptures gives us heart assurance. Both are requisites of the winning witness. Soul-winning, however, is only effective when it is performed in the power of the Holy Spirit. We can have the power of the Holy Spirit in our lives because the Lord promised "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

The Holy Spirit indwells each believer, for as the Scriptures say, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). Even so, each believer does not use to the fullest the power of the Holy Spirit. The amount of the Spirit's operating power in our lives depends upon the degree of our consecration, as the Scriptures say "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

When we live in daily communion with the Lord, we will find that if we pray, "Lord, lead me to the right person to whom to witness today," He will do it.



WASHINGTON

by Cyril E. Bryant

Editorial Staff Baptist World Alliance

A REPORT ON CATHOLIC GROWTH

Its million dollar bell tower is only a few feet shorter than the Washington Monument; and its mosaic embellished dome adds a spot of brilliant color to the Washington skyline. The National Shrine of the Immaculate Conception with 77,500 square feet of area, makes it the seventh largest church in the world, the largest Catholic church in the United States.

This national Catholic shrine is an edifice which has become, along with government buildings and memorials, a show-place for tourists in the Nation's Capital. Its beauty and size make it spectacular. This shrine, a structure that required forty years to build, represents the concerted energies of American Catholics for a mecca honoring Mary, the mother of Jesus, whom Pope Pius IX declared in 1857 to be for Catholics "the Heavenly Patroness of the United States."

The National Shrine of the Immaculate Conception is one of many material indications of Catholic strength in the city of Washington. Catholic University stands by its side. Georgetown University with its celebrated training center for diplomats and its large modern hospital is across town. Huge St. Matthew's Cathedral is located a few blocks from the White House, its doors always open to shoppers and workers in Washington's most fashionable shopping area.

Downtown the office of the National Catholic Welfare Conference serves as the heart of Catholic action for North America and much of Latin America. Farther out on

Massachusetts Avenue, in the Embassy area, is the impressive granite building housing the Apostolic Delegation, the Pope's representative to the United States.

The Rev. John E. Kelly, director of the Bureau of Information at NCWC, greeted me cordially when I explained I sought information about Catholic growth in America and the booming mission enterprise that is sending American Catholic missionaries in large numbers around the globe.

I learned first of all that the Catholic population of the United States has leaped more than 13 million in the ten-year period from 1950 to 1960—a startling 47.1 per cent. It stood in January 1960 at 40,871,302. The rate of increase compares with a percentage gain of 24.9 for the nation as a whole.

Catholics made up 18.9 per cent of the American population in 1950—and 23.4 per cent in 1960.

Much of the growth has come in the infant baptism of youngsters born to Catholic homes, a statistical gain completely foreign to the Baptist belief that baptism must await one's own personal confession of Jesus as Lord and Saviour. There were 1,344,576 infant baptisms reported in 1960 tabulations. The 1950 figure, incidentally, was 943,443—meaning that more than 400,000 more babies were born to Catholic homes in 1960 than in 1950.

Also during 1960, a total of 146,212 adults were baptized into the Church, indicative of the Catholic success in winning

new converts. It made a total of 1,490,788 "new" Catholics during the year.

Mr. Kelly's statistics proved to be anything but dull. I was further surprised to learn Catholic schools in the United States anticipate more than five and a half million students this year—an increase of about 167,000 over a year ago.

Even more impressive however are reports on Catholic aggressiveness in carrying their faith to other lands: there are now 6,782 persons serving as United States Catholic missionaries overseas!

The figure includes 3,032 priests, 2,827 Sisters, 575 Brothers, 170 Scholastics (Jesuit seminarians), and 178 lay persons. Their number represents a ten per cent increase in the last two years. They serve in all areas of the world, with the largest number, 2,405, in Latin America.

But the American Catholics are not proud of this 6,782 total. It should be more, says Bishop Fulton J. Sheen. He reminded his churchmen recently that though the United States is the major financial support of the Catholic missions of the world, the total of US Catholic missionaries represents less than four per cent of the Catholic missionaries in the

worldwide territories under the Congregation for the Propagation of the Faith, the Vatican agency which supervises mission work.

A dynamic plan to raise that total, perhaps by the thousands, was revealed by Richard Cardinal Cushing of Boston in relaying a call from the Vatican for "lay volunteers" to give their services in various mission fields for a two-to-five-year period.

Both single persons and married couples are being sought in this newest Catholic mission push and they will be organized into teams of from three to ten members. Volunteers from the United States will be used primarily in Latin America. The volunteer teams will spread the principles of Christian family life, assist in Catholic charities and schools, and work on technical projects for communications activities, industrial and community development.

"I think the call of the Holy See for lay volunteers will catch the imagination of many fine young men and young women in the Catholic world," Cardinal Cushing said. It could mean a doubling of the already fantastically large figure of Catholic missionaries overseas.

National Shrine of the Immaculate Conception in Washington, D. C. is the largest Catholic church in our country, dedicated November 20, 1959. "An Act of Consecration to our Blessed Mother" reads

"Most Holy Trinity, we put the United States of America into the hands of Mary Immaculate in order that she may present to you our country." A booklet from this national Catholic shrine on the closing page says "Mary, Holy Mother of God, so pure, so blessed by God, Mother, who loved your child, who held your son dead in your arms, your prayers are powerful with God."



PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Circle Unit Theme: *Alcohol and Narcotics Education*
January Program Topic: *Facing the Alcohol Problem*
January Mission Study: *The Dreamer Cometh, Carleton*

by HELEN RUCHTI, missionary in Rome

Devotional Thoughts:

Four women read Matt. 5:27-29; Rom. 13:12, 14:13-23; 1 Cor. 5:11, 6:9-10.

Leader: Christ set forth broad principles of living which can be applied to life in any age. He did not "legislate" laws on gambling, dope addiction, on social drinking. On a vast and tragic scale, these are modern problems. But we must apply his principles of physical and spiritual life and health to these grave moral issues of our day. If Christians honestly seek his attitude toward "accepted" practices in many communities in the United States they will see that we are winking at sinful living and failing to exert the influence God expects of us.

Today we discuss the problem of alcoholic beverages and the Christian's attitude toward them. Next month we will look further at the problem and seek other answers. In March information on narcotics will point us to further responsibility as Christian citizens.

Slog "Dare to Be Brave, Dare to Be True"

Tell "From the Survey Bulletin," page 6.

Leader: Flying from Louisville to Atlanta, a Baptist family was served dinner on the plane. The stewardess asked before dinner if they would care for a cocktail. The answer was a polite no.

When dinner was served, she brought champagne with the dinner. To the three-year-old child she served carbonated water and said, "You can have champagne just like Mommy and Daddy!" The "complimentary champagne" being served by many national airlines is one indication of the influence exerted by the liquor industries.

The situation all across our country grows

worse and worse. Each year the money spent on alcoholic beverages would build a city of one million people, equipping it with adequate public buildings, schools, libraries, railway and airport terminals, and post office, totaling \$360 million; and in addition would build 30 banks, 40 office buildings, 10 department stores, and adequate hotels, totaling \$250 million; plus 400 churches totaling \$84 million; and also 250,000 homes and 25 apartments, totaling \$3¼ billion; provide every family with an automobile. There would be left from the \$10 billion an operational budget for the year of almost one billion dollars. How strong is America's desire for drink! Christian men and women must face this problem squarely. Strong drink destroys individuals; strong drink used excessively undermines a nation.

Read Isaiah 24:5-6, 9-12

Tell "You Have a Right to Know," page 28

"What Would Jesus Do?"

Who of us can know specifically what Jesus would do in every modern situation? Christ would have us be examples, to put first the spiritual values of life, to honor the Father by keeping our bodies pure and our minds clean and capable of abundant life and worship of God.

In the light of the high moral standards of Christ, we must abstain from alcoholic beverages, eliminate the destructive cancer of beverage alcohol, a moral disease from society, as we would eliminate physical diseases such as cholera, typhoid fever and poliomyelitis.

Meditation: with heads bowed ask women to pray regarding this problem as it affects their home, family, youth, our nation.

— PRAYER MOTTO: DAY BY DAY FOR THE WORLD I PRAY —

Call to PRAYER

Prepared by MRS. MARSE GRANT

1 SUNDAY *The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. Psalm 145:18-19.*

Chile knew starvation long before the 1960 earthquakes turned the eyes of the world to her desperate plight. Death strikes often in Chile, particularly among the children, one third of whom die before they reach the age of six. Infant mortality is among the highest in the world. Pray for the seven thousand Baptists in Chile.

PRAY for Cornelia Brower, Temuco, Chile, Ceile Lancaster,* Japan, ed.; Mrs. Leland A. Warren, Tucumari, N. Mex., ev. among Spanish-speaking; John A. Mosser, White-river, Ariz., ev. among Indians; Mrs. Peter Chen, San Francisco, Calif., ev. among Chinese; Mrs. Oliver W. Mason, Ft. Yukon, Alaska, Rafael Melian, Piacetas, Cuba, Melvin J. Bradshaw, Kyoto, Japan, J. Daniel Luper, Fortaleza, Brazil, ev.

2 MONDAY *I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt his name together. Psalm 34:1, 3.*

If there were only 5,000 believers in the world today and each won four others to Christ in a year, there would be 20,000 won to Christ in the next twelve months. Think of that! But let's carry the arithmetic a step further. By continuing individual Christian witness and teaching, there would be more than a million Christians in five years. In ten years, the entire world would be won to Christ! Witnessing in this manner would not mean that we would have to go somewhere as missionaries. This potential worldwide revival can begin in our own homes and churches. When will it start?

PRAY for Christina Guerrero, San Blas, Panama, Fred E. Halbrooks, Jr., Sao Luiz, Edward B. Trott, Aracaju, Brazil, ev.; Lawrence Dixon Clepper, Cottonport, Truman Granger, Arnaudville, La., ev. among French;

Missionaries are listed on their Birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia and in HOME MISSIONS

Charles H. Rankin, La Junta, Colo., ev. among Spanish-speaking; H. Y. Bell, Winnfield, La., ev. among Negroes; Mary C. Demarest, China-Taiwan, retired; Barbara Epperson, Ibadan, Nigeria, pub.; Edythe I. Montroy, Iwo, Gordon E. Robison, Benin City, Nigeria, ed.

3 TUESDAY Be thou faithful unto death, and I will give thee a crown of life Rev. 2:10.

A stone at the entrance to Abernathy Hall, the administration building dedicated last year at the Kores Baptist Seminary in Taejon, bears the inscription: "In honor of Dr. John A. Abernathy, a servant of the Lord in the Orient for forty years. Founder, trustee, and first president of the Kores Baptist Theological Seminary." Dr. and Mrs. Abernathy served 30 years in China before going as our first missionaries to Korea in 1950 at the invitation of South Korea Baptists. Last year they retired. Dr. Abernathy says, "I have great faith in the future of Korea Baptists, and am almost envious of you younger people who have time before you to take advantage of the opportunities here. The Lord did not call me to serve him just until I was 65, but he called me to a lifetime of service. Therefore, I will be serving him wherever I go until he calls me home."

PRAY for John A. Abernathy, Korea, retired; Jose E. Alvarez, Mill Valley, Calif., ev. among Spanish-speaking; Stanley G. Lott, New Orleans, La., ev. among French; E. R. Isbell, Cúronelle, Ala., ev. among Indians; Mrs. Victor L. Frank, Kowloon, Hong Kong, pub.; Mrs. Dewey E. Merritt, Nigeria, Mrs. Elton Moore, Surakarta, Indonesia, Charles D. Mullins, Waianae, Hawaii, Hubert N. Lindwall, Guatemala, ev.

4 WEDNESDAY That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father Phil. 2:10-11.

When the Rev. and Mrs. Bud Spencer returned to Japan after furlough in 1957, they went to Matsue to work at a mission where there were only three members. Now it is a church with almost one hundred members, a good, strong evangelistic program, and it is self-supporting. With work firmly established and a national pastor in charge, the Spencers have gone to the island of Okinawa where 50,000 American troops and 20,000 de-

pendents are stationed. Mr. Spencer is pastor of the newly-organized Central Baptist Church which has 130 members. Baptist population on the island is estimated to be 5,000. Pray for the Matsue church and for military personnel on Okinawa.

PRAY for Mrs. Alvin E. Spencer, Jr., Naha, Okinawa, Mrs. Rafael Fraguela, Jovelanos, Antonio Ramos, Havana, Cuba, James H. Bitner, Chile, Frances Talley, Matsuyama, Mrs. Leslie Watson, Mizasaki-shi, Japan, Mrs. D. A. Morgan, Cristobal, Canal Zone, ev.; Anthony E. Morgan, MF; Mary Drucilla King, Uvalde, Tex., ev. among Spanish-speaking; L. Raymon Brothers, Ibadan, Nigeria, Edith Rose Weller, Rio de Janeiro, Brazil, B. A.; Patrick H. Hill, Oshogbo, Nigeria, Mrs. R. Keith Parks, Semarang, Indonesia, Marjorie Spence, Temuco, Chile, ed.

5 THURSDAY All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness 2 Tim. 3:16.

William E. Burke, a Catholic priest, studied the Scriptures, made a list of his beliefs and looked for a group with similar beliefs. As a result he became a Baptist. A recent survey showed that in the past five years, for every Protestant church member turning Roman Catholic there were five Roman Catholics who embraced an evangelical faith. Marriage was given as a chief reason for Protestants turning Catholic. Practically every Roman Catholic priest and layman who is converted to the Baptist faith confesses that he found the way through Bible reading. Mr. Burke is now a field worker with the Home Mission Board and writes a monthly article about Catholicism for Home Missions.

PRAY for William E. Burke, HMB, FW; Mrs. Rafael Mellan, Placetas, Rogelio Paret, Santo Domingo, Cuba, Mrs. H. Barry Mitchell, Brazil, ev.; Sue Pratt, La., GWC; Mrs. Pablo Flores, Pharr, Tex., ev. among Spanish-speaking; Minnie Berry, Ky., retired; Mrs. L. Gene Legg, Nigeria, RN

6 FRIDAY Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man Col. 4:5-6.

Elizabeth is a student in the Baptist Bible Institute in Guatemala, a Spanish girl from Guatemala City. She tells how God spoke to her heart through the terrible sights she saw in her village: hundreds of men sprawled

in the streets in a drunken stupor on weekends, prostitution rampant, vulgar speech and actions. Her response was, "Lord, the harvest is much and the laborers few. Here am I; send me." Pray for Elizabeth and the people of her village.

PRAY for Mrs. A. Clark Scanlon, Guatemala, Gilbert A. Nichols, Asuncion, Paraguay, Domingo Fernandez, Vedado, Cuba, Mrs. William R. Medling, Kumamoto, Japan, ev.; Paul R. and C. Edward Medling, MF; Mrs. Armando G. Virgen, Bay City, Tex., ev. among Spanish-speaking; A. N. Murray, La., retired; S. M. Weaver, Houston, Tex., ev. among Negroes; Margaret Lamberth, Agbor, Nigeria, ed.

7 SATURDAY O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved Psalm 66:8-9.

The International Baptist Seminary is situated in Cali, Colombia, a city of over 500,000 people. Bonnell Williams, a student at the seminary, works in a mission in the workers section. He tells, "When we first went to Boyaca, meeting in the house of a man who had not made a profession of faith, there was some opposition. One woman came one afternoon to take her children out of Sunday school, promising to punish them severely. However, when she discovered they were being taught Bible stories, she sent them back and later came herself. The family in whose home we meet has been won to Christ." Pray for seminary students and new converts.

PRAY for Mrs. John W. Patterson, Cali, Colombia, ed.; Luciano Marquez, Regla, Cuba, Mrs. David Jemmott, Panama City, Panama, ev.; Isaias Valdivia, San Antonio, Tex., ev. among Spanish-speaking; Jerry Valdivia, MF; Tolbert A. Welch, Kansas City, Mo., ev. among Negroes; Mrs. James D. Johnston, Kaduna, Nigeria, RN



8 SUNDAY Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord Hosea 10:12.

Africa is no longer a sleeping giant. With new nations rising and multitudes literate, the continent offers larger opportunities to Christian missions. Much of the rapid growth of Islam, Jehovah's Witnesses and other cults in Africa is due to enthusiastic evangelistic efforts. It is said that for every three converts won to Jesus Christ, the Moslems are winning seven to Islam. Baptist work in Africa must be enlarged and strengthened. Pray for Africa.

PRAY for William E. Lewis, Jr., Tukuyu, Tanganyika, Matthew A. Sanderford, Montevideo, Uruguay, Billy B. Tisdale, Philippines, ev.; Mrs. B. W. Orrick, Uruguay, Erhardt S. Swenson, Argentina, retired

9 MONDAY The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary Isa. 50:4.

When the eighth annual Baptist Youth Conference for Filipinos was held last April, a few Filipinos expressed disappointment that nationals instead of missionaries would be speakers. However, as more than 70 young people responded to invitations to accept Jesus and dedicate their lives, the nationals knew that God's Power is not determined by one's educational background or experience. Pray that the fires of evangelism will spread throughout the Philippines.

PRAY for Robert F. Ricketson, Baguio, Philippines, John D. Hughey, Jr., Ruschlikon, Switzerland, James W. Bartley, Jr., Montevideo, Uruguay, ed.; Samuel and James E. Ricketson, MF; Mrs. Louise W. Propat, Atlanta, Ga., GWC; Leslie G. Keyes, Honduras, Mrs. James E. Lingerfelt, Salvador, Brazil, ev.; Martha and Betty Jane Lingerfelt, MF

10 TUESDAY And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths Isa. 2:3.

The little West Texas Latin American mission had no funds available for a church building, so the people said, "We will build it ourselves!" And they did, brick by brick, nail by nail. Now, less than three years after the congregation was organized, the mission not only has a new church building but has organized its work to meet the needs, and they are contributing to the Cooperative Program. Two million Latin Americans live in Texas. Pray for this church in West Texas.

PRAY for Mrs. M. E. O'Neill, Casa Grande, Ariz., *ev. among Spanish-speaking*; Josephine Scaggs, Pt. Harcourt, Nigeria, Mrs. Dwight N. Dudley,* Japan, *ev.*; George A. Bowdler, Sr., Argentina, *retired*

11 WEDNESDAY *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day 2 Tim. 1:12.*

Dr. Lam Chi Fung is known by many as Mr. Baptist of Hong Kong. Son of a country pastor of interior China, he went to Hong Kong forty years ago to work as an office clerk. Ten years ago he dedicated himself to the Lord's work and has never accepted a penny for the church and educational work he does. Dr. Lam is president of the four-year-old Hong Kong Baptist College and the Middle School. The total enrolment of these two institutions is over 5,000.

PRAY for Victor L. Frank, Kowloon, Hong Kong, Mrs. Marion F. Moorhead,* Japan, *ed.*; W. W. Boggan, Atoka, Okla., *ev. among Indians*; Stephen M. Corradi, Albuquerque, N. Mex., *ev. among Spanish-speaking*; Mrs. M. C. Garcia, Tex., James Toy Williams, China, *retired*; Mrs. C. Hudson Favell, Nalerigu, Ghana, RN; Mrs. J. Ulman Moss, Valencia, Venezuela, Lewis I. Myers, Jr., Vietnam, Mrs. Hubert R. Tatum, Lanikai, Hawaii, *ev.*; Peggy Tatum, MF

12 THURSDAY *And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. But rather seek ye the kingdom of God; and all these things shall be added unto you Luke 12:29, 31.*

Miss Amelia Rappold was won to Christ through the Rachel Sims Mission in New Orleans, Louisiana. As a little girl she lived with her Catholic family. At the invitation of the superintendent, she visited the mission. Later she was won to Christ and led to make a public profession of faith in Him. This brought protest and persecution from her family. But friends at the mission stood by and she developed into a fine Christian woman. After graduating from college, she attended New Orleans Baptist Seminary and in 1947 went back to Rachel Sims Mission to work as a missionary.

PRAY for Amelia Rappold, New Orleans, La., GWC; Mrs. Delbert Fann, Brigham City, Utah, *ev. among Indians*; Lok-Tin Cheung, Houston, Tex., *ev. among Chinese*; Britt E. Towery, Jr., Pingtung, Taiwan, Mrs. Milton E. Cunningham, Jr., Bulawayo, So. Rhodesia,

ev.; Mary Evelyn Fredenburg, Eku, Nigeria, Victoria Parsons, Mati, Philippines, RN; Mrs. James Walton Moore, China, *retired*

13 FRIDAY *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest Josh. 1:9.*

Since going to Nigeria fifteen years ago, Mrs. John McGee has worked alongside her husband in mission evangelism. Recently when another missionary couple were home on furlough, the McGees took on added duties. But witnessing cannot be left to the missionaries alone. With love and patience, nationals must be taught and trained to assume leadership and responsibility. *Let us pray that our mission churches will give birth to more Spirit-filled pastors, Bible teachers and evangelists.*

PRAY for Mrs. John S. McGee, Igede, Nigeria, Mrs. Daniel H. Burt, Jr., Goiania, Brazil, *ev.*; Leonard G. Lane, Ibadan, Nigeria, B. A.; L. C. Smith, La., *retired*; Mrs. S. A. Candal, Key West, Fla., *ev. among Italians*

14 SATURDAY *Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men Eph. 6:6-7.*

The Spanish Baptist hymnal is small, containing only the words of hymns. To find music to fit, the organist must search through 17 different hymnals. Missionary Joseph W. Mefford, Jr., has a unique job to do in addition to his regular duties as field missionary and pastor of the First Baptist Church of Valencia, Spain. He is preparing a new hymnal for the churches of Spain. *Pray for the 42 churches of the Spanish Baptist Union and for the music committee working on the new hymnal.*

PRAY for Joseph W. Mefford, Jr., Valencia, Spain, Mrs. George H. Hays, Tokyo, Japan, Mrs. Hubert L. Hardy, Jr., Temuco, Chile, Mrs. Allen B. Bedford, Comodoro Rivadavia, Argentina, *ev.*; C. C. Fuller, Oak Ridge, Tenn., *ev. among Negroes*; Mrs. Job Maldonado, Carlsbad, N. Mex., *ev. among Spanish-speaking*



Forecaster

Prepared by Margaret Bruce, WMS director

JANUARY 1961

Volume 4 Number 4

THIS MONTH

President
Enlistment Committee
Program Committee
Mission Study Committee
Prayer Committee
Community Missions Committee
Stewardship Committee
Publicity Committee
Youth Committees



Emerson once said, "A man is relieved when he has put his heart into his work and done his best." Van Dyke said, "The Lord of love looks down from above and lives with those who work." Someone else has said, "People do not do their best at work that demands little."

At the beginning of this new year, 1961, be grateful for work that demands your best and for the possibility of fulfilling His words, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do. . . . For the love of Christ constraineth us" to work!

PRESIDENT

DON'T LIMP ALONG!

The first quarter of the 1960-61 WMU year is over. Check on these important phases of your work; be sure that your Woman's Missionary Society isn't limping along!

Have committees met regularly for planning and carrying out plans?

Is the executive board functioning as outlined in the WMS Manual?

Are officers and committees accepting responsibility for WMS

Aims for Advancement?

Have reports been made of first quarter's work?

Have executive board members completed the respective leadership or refresher course?

Is the purpose of WMS real to members and are they experiencing its fulfillment?

Have WMS members had their spiritual lives developed? Have they become world aware, Christian witnesses, and good stewards?

Window Shopping

Arrange a portable display of priced materials for WMS work. The display may be made of cardboard or may be a combination shelf and cardboard arrangement. Place the display in church library, take it to circle and general WMS meetings and to associational meetings. Let WMS members see the WMU emblem charm, pin and guard, WMU emblem seal, WMS Manual, and all the attractive materials for leaders and other WMS members listed on pages 60-61, WMU Year Book.

ENLISTMENT COMMITTEE

Use REMINDERS



A can company has found a use for the bottom end of automobile oil cans. The company prints reminders on the bottom side such as:

"Ask! Leave your car for a wash and polish?"

"Ask . . . Need a lube job?"

"Ask! Need engine tune-up . . . ?"

These remind the attendant of

the questions he is to ask the customer.

Enlistment committee, take your cue from the oil company. Print the words "Come to WMS," (time place)

on placards and put them in Sunday school classrooms, in hallways, on bulletin boards, on tables where the Wednesday evening supper is served, or on car bumpers. Placards

may be changed each month to indicate program areas to be studied—for instance, January (Indian symbols), February (Spanish sombreros, Italian gondola, or Russian scythe and sickle). These will remind WMS members to invite the unenlisted women and will be an invitation to every woman to attend WMS meetings.

PROGRAM COMMITTEE

Look 'n' Learn

January's general missionary program topic—"May Know Our Saviour's Love"—gives information concerning the work our Home Mission Board is doing among Indians in the Southwest, except in Oklahoma. The following materials (available from your nearest Baptist Book Store) will cause women to look 'n' learn:

Indian Americans Puzzlemat, package of 20 for 75c

Indian Americans Napkins, package of 50 for 80c

Moccasins, sheet of 10 pairs 35c

Moccasins Wearing Ceremony, 10c each

Creative Uses for Indian American Accessories, 10c each

Program committees work with community missions committees in deciding on action which will follow the programs. The quarterly theme is Christian Witnessing. Follow suggestions in the program for witnessing to Indians. The program theme for circle or second WMS meeting is Alcohol and Narcotics Education. See suggestions to community missions committee.

MISSION STUDY COMMITTEE

HOME MISSIONS Study

The mission study theme for the second quarter is Baptist Heritage in Home Missions. The WMS book to be taught and read is *The Dreamer Cometh* by William A. Carleton. Order from Baptist Book Stores, price 75c, also *Teacher's Guide*, 25c.

Other books in the 1961 Home Missions Graded Series will enrich the teaching of *The Dreamer Cometh*.

For YWA, *His to Command*, by Harold Dye, price 75c

For Intermediate GA and RA, *No Greater Heritage*, by A. B.

Cothron, price 50c

For Junior GA and RA, *Saw-grass Missionary*, by Elizabeth Provenge, price 50c

For Sunbeams, *Blue Flower*, by Jacqueline Durham, price 50c

Listed below are teaching aids to be used with *The Dreamer Cometh*:

Filmstrip: Priceless Heritage in Home Missions, \$3.50

Map: Makers of the USA, showing peoples and cultures that have contributed to the development of the United States, 40"x30",

\$1.00 dozen; 13 1/4"x1 1/4", 50c dozen

Magic Marker: writes on anything with instant-dry, waterproof ink. Available in black, red, green, yellow, brown, purple, orange, and blue, 77c each

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

Pioneer Women, Una Roberts Lawrence, 75c

Order all from your Baptist Book Store.

To Encourage Reading

1. Talk less.
2. Always carry a book or magazine with you.
3. Put a book by your bed at night, if you can't sleep, read.
4. Wake up early every morning and read.
5. Keep a book handy to read in the kitchen, bedroom, living room, by the phone.
6. Have a book ready when waiting for friends.
7. Take along a book when going to the dentist, doctor, beauty parlor.
8. Keep a book in your car in case of delays.
9. Never travel without a book.
10. Read together as a family.
11. Talk about what you read.
12. Remember that a book in the hand is worth two in the bookcase.

—Adapted

PRAYER COMMITTEE

MARCH 6-10

The prayer objectives of another denomination may well be ours for the Week of Prayer for Home Missions, March 6-10.

We pray for our ministers that they may speak God's Word.

We pray for our churches that members may find joy in fellowship and service.

We pray for our missionaries that they may make Christ known.

We pray for the people of the USA that they may practice justice, love, and peace.

We pray for youth, that they may answer God's call.

We pray for the leaders of our nation that they may build a "fellowship transcending nationality, race, and color."

We pray for the suffering and sorrowful that in Christ they may find strength and courage.

We pray for ourselves that we may grow in constant awareness of God and share his abiding purpose and love with others.

ANY HINDRANCES?

Consider the following hindrances to prayer and lead WMS members to determine that none of these shall hinder their observance of the 1961 Week of Prayer for Home Missions.

Iniquities—Isaiah 59:1-2

Wrong motives—James 4:3

Disobedience—1 Samuel 8:18; 1 John 3:22

Lack of faith—James 1:6-8; Mark 11:22-24

Lack of forgiveness—Mark 11:25-26

Lack of persistence—Luke 11:5-9

Failure to ask "In His name"—John 14:13-14

COMMUNITY MISSIONS COMMITTEE

Witness

Christian Witnessing is the theme for general missionary programs in January and February. In circle or second WMS meetings the program theme is Alcohol and Narcotics Education. From the study of these programs, the love of Christ will constrain Christian women to act.

Plan to win souls.

Soul-winning Commitment Day is January 1.

1. Help WMS members prepare for soul-winning

(1) Present materials that show the Christian's responsibility toward the lost.

(2) Encourage careful reading of the Gospel of John.

(3) Study books on soul-winning.

(4) Have informal discussion periods on soul-winning.

(5) Plan prayer meetings in homes.

2. Secure names and addresses of the unsaved

(1) From Sunday school rolls

(2) Church census

(3) Visitors' cards

(4) Personal contacts

3. Provide WMS members with soul-winning helps

(1) Hand-marked New Testament from American Bible Society, 450 Park Ave., New York 22, New York — B235N, leatheroid, 25c; B235D, leatheroid, (designate white or maroon) 50c; B337X, leather, India paper, \$1.50

(2) Soul-winning tracts from your state Baptist Convention office and Tract Department of Baptist Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. Ask your church to order a supply of these.

(3) Order Gospel of John from your nearest Baptist Book Store, price, 3c

(4) Televangelism Series, first 13 Sundays in 1961

Promote Alcohol Education

1. Encourage the church library to have a shelf on the alcohol problem. Provide materials for it. See

that they are used.

2. Arrange an attractive display of magazines, booklets, and leaflets.
3. Prepare packets of informative leaflets for Sunday school teachers and young people's leaders.
4. Show films in church organization meetings. Good ones are available from your state temperance headquarters and from your Baptist Book Store for rental fee.
5. Arrange with city officials for a tour of courts, clinics, and jails to show the reality of the problem.
6. Plan forums, panel discussions,

or radio programs for organizational meetings, using Christian doctors, athletic directors, traffic officers, social workers, and reformed alcoholics. Seek to create an atmosphere in which members can openly discuss their problems.

7. Make and exhibit posters and scrapbooks showing effects of drinking. Make a clipping file of news stories involving drinking.
8. Give young people and adults attractive, readable pamphlets and books.

COMMUNITY MISSIONS COMMITTEE

Mrs. D. C. Curry, community missions chairman of First Baptist Church, Dayton, Texas, has sent a copy of the visitation chart used by her Woman's Missionary Society. It outlines a weekly schedule for visits to the unsaved, to those in hospitals, the shut-ins, and those confined to their homes because of illness.

Each circle community missions chairman keeps a record of visits made by her circle members. Then the society's community missions

chairman totals the visits of the society.

Mrs. Curry writes that this regular plan of reporting visits has been a reminder to WMS members of their visitation opportunities.

In addition to the visitation program this society has had a "clothing storehouse" and a "food pantry" and the society has sponsored an essay contest among high school students as a part of its alcohol program.

STEWARDSHIP COMMITTEE

The 1981 Annie Armstrong Offering goal is \$2,470,000. Lead your church to accept a goal of 13 per cent increase over last year's offering. Seek the co-operation of your pastor in promoting the offering that men, women and chil-

dren may respond to the appeal of home missions.

Make signs with the words "13 per cent more" to place throughout the church. These will arouse interest and give opportunities to explain the Annie Armstrong Offer-

ing and the goal approved by your church.

Order offering boxes for WMS members (4c each from Woman's Missionary Union, Birmingham 3, Alabama). Encourage every wom-

an to keep the box in a conspicuous place so that she will be reminded to save a worthy Annie Armstrong Offering for Home Missions. Then the number 13 will be a lucky one!

What About the 9/10?

Stewardship committee, emphasize the proper use of the nine tenths during this second quarter. The following information may help:

"Only one per cent of our national income is given for religious and philanthropic purposes."

"Of our salary and wages we keep only what is absolutely necessary; and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays." This statement came from a Communist, not a Christian!

"Every gift," said Pinder, "though it be small, is in reality great if given with affection."

PUBLICITY COMMITTEE

ARRANGING

BULLETIN BOARDS

The following points should be remembered in planning a bulletin board:

1. Bulletin boards should attract and hold attention.
2. They should stimulate interest and bring about a response on the part of the viewer.
3. They should be planned to fit or to interest the particular group for which they are designed.

The important question now is, how shall a bulletin board be worked up to meet these demands. Keep in mind the following char-

acteristics which are essential:

1. **Unity**
2. **Balance**
3. **Simplicity**
4. **Attention-getting captions**
5. **Variety**

To achieve unity, a bulletin board must be built around one theme and have only one center of interest. This center of interest need not be in the center of the board. It should be slightly above eye-level.

Balance need not be formal. For example, a large object may be

Lucky 13.

15 SUNDAY Say to them that are of a fearful heart: *Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you* Isa. 35:4.

In a recent issue of *Home Missions*, Hubert Neely, director of Baptist Center in Memphis wrote: "He came through the line with sixty more who held out their hands to take plates of hot food. But he had no hands, for they were rubber bands around amputee wrists. He had no hands but our hands to put food on the table for him. He ate with a fork held in place by the rubber bands—and said, "Thank you." Pray for this man and others who come to the Rescue Missions and Good Will Centers.

PRAY for Duane Highlander, Chattanooga, Tenn., GWC; Mrs. L. B. Olive, China, Jefferson Franklin Ray, Japan, retired

16 MONDAY Stand fast therefore in the liberty wherewith Christ hath made us free, . . . only use not liberty for an occasion to the flesh, but by love serve one another Gal. 5:1, 13.

William Tolbert, Jr., vice-president of Liberia and one of that country's outstanding Baptist leaders, told the Baptist World Congress last June, that Africa is producing a "new brand of Christians whose faith is hammered out in the fires of persecution." He said "embattled Africa is being strongly influenced by native Christians." Last summer Southern Baptists sent our first missionaries to Liberia, Mr. and Mrs. W. A. Poe. Let us pray for African Christians who are assuming places of leadership in new governments, for these missionaries.

PRAY for Charles E. Evans, Mbeya, Tanganyika, Mrs. A. Bruce Oliver, Campinas, Mrs. Thomas E. Halsell, Belem, Brazil, ev.; Daniel Mendoza, Roswell, N. Mex., ev. among Spanish-speaking

17 TUESDAY Let us consider one another to provoke unto love and to good works Heb. 10:24.

It was at the 1956 Southern Baptist Convention in Kansas City. Dr. C. C. Warren was almost through his presidential message. He paused and asked the packed auditorium to listen carefully to what he was going to say. In a few brief sentences, he outlined a plan of church extension that was to become known later as the "30,000 Movement." In essence, Dr. Warren challenged Southern

Baptists to double the number of preaching stations by 1964 when the Baptist Jubilee Advance will be concluded. This is a tremendous undertaking! Already more than a third of the goal has been met! Pray for Southern Baptists that we may win others to Christ and establish more churches.

PRAY for Mrs. Charles H. Rankin, La Junta, Colo., ev. among Spanish-speaking; A. Jackson Glaze, Jr.,* Argentina, ed.; Mrs. Charles W. Dickson, Joao Pessoa, Brazil, Virgil O. McMillan, Jr., Nagasaki, Mrs. Coleman D. Clarke, Tokyo, Japan, ev.; Clifford H. and Coleman D. Clarke, Jr., MF

18 WEDNESDAY Let patience have her perfect work, that ye may be perfect and entire, wanting nothing James 1:4.

Ten years ago Baptists entered Thailand to begin work without a church, a chapel, or a known Christian. "Remembering this, we can be quiet at heart and grateful for what God has done. Progress comes on slow feet, but it does come. You will remember to pray for us, won't you?" writes Missionary Frances Hudgins from Thailand.

PRAY for Louis E. McCall, Bangkok, Thailand, Mrs. James H. Bitner,* Chile, ev.; Mrs. Allegra LaPrairie, New Orleans, La., Rescue Home; Glen C. Prock, Berkeley, Calif., ev. among deaf; Christine Garnett, Cuba, Mrs. Robert A. Jacob, China, retired; Milton Leach, Jr., Miami, Fla., ev. among Spanish-speaking; Glendon D. Grober,* Brazil, Mrs. Minor Davidson,* Malaya, ed.; Audrey V. Fontnote, Kyoto, Japan, L. C. Smith, Ogbomoso, Nigeria, MD

19 THURSDAY Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares Heb. 13:1-2.

The purpose of a Good Will Center is to win souls and to lift lives through a Bible-centered program. The Good Will Center, and we have 35 of them, does not take the place of the church, rather, it seeks to guide people into nearby churches. Missionaries working in the centers usually live there, so their days are long. Pray for their physical and spiritual strength.

PRAY for Johnnie Rose Reid, New Orleans, La., GWC; Monda Marlar, Gatooma, So. Rhodesia, Mrs. A. L. Gillespie, Osaka, Japan, RN; Hiram F. Duffer, Jr., Mexico City, Mexico, SW; Marvin L. Garrett, Gatooma, So. Rhodesia, Mrs. LeRoy Albright, Blantyre-Limbe, Nyasaland, Mrs. Fred E.

Halbrooks, Jr., Sao Luiz, Brazil, ev.

20 FRIDAY For all flesh is as grass, and all the glory of man as the flower of grass. . . . But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. 1 Pet. 1:24-25.

"What is the Bible?" the Peruvian Catholic asked a missionary. "Is it possible that God has a Book so that we can know Him? Bring me this Book!" Then he said, "Upon reading it my heart filled with joy, because among all the other books that I had read, not one satisfied me as this precious Book that now I have in my hands never to let go again. Now I serve my Lord in the church I attend and point men to the true Christ." Pray for this new Christian.

PRAY for Charles W. Bryan,* Peru, Adriano Robles, Balboa, Canal Zone, Mrs. John C. Raborn, Kowloon, Hong Kong, Mrs. Harold T. Cummins, Ramna, E. Pakistan, ev.; Alva K. Bonham, Hoopa, Calif., ev. among Indians; Jeannette Beall, China, retired; Mary H. Sampson,* Taiwan, SW

21 SATURDAY They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. Mark 2:17.

Many people judge a religion by the churches it builds. Missionary Donald Weeks has seen that it is easier to attract people when the church building is attractive. Services had been held in an inadequate rented building in Pueblo, Colorado, where 40,000 Spanish-speaking people live. But last year a church building was provided through the Annie Armstrong Offering. Now some of those who passed by are coming in and learning to know Christ. Pray that adequate church buildings may be built, especially in needy areas of the west where so many do not know Christ.

PRAY for Donald Weeks, Pueblo, Colo., ev. among Spanish-speaking; Manly W. Rankin, Honolulu, Hawaii, Mrs. Gerald Se-right,* Mrs. Samuel A. Qualls, Rio de Janeiro, Brazil, ev.; Carolyn Sue Qualls, MF; Mary Frank Kirkpatrick, Ibadan, Nigeria, B.A.



22 SUNDAY They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. Psalm 82:5.

Missionaries Jessie Green and Mary Lee Ernest conducted the first vacation Bible schools to be held in the Ipoh Church and at the new Pasir Puteh Chapel in Malaya. Plans were made for a good attendance, but the numbers went beyond all expectations. The missionaries did all they could to have good Bible schools but Miss Ernest writes, "perhaps Jessie's hardest task was to stand at the gate of the chapel and, for lack of space, turn back many little ones who so much wanted to attend."

PRAY for Jessie Green, Ipoh, Malaya, ev.; Julius C. Powell, Nigeria, retired; William E. Haltom,* Hawaii, ed.; Oscar K. Bozeman, Jr., Korea, B.A.; Mrs. Irvin L. Northcutt, San Jose, Costa Rica, lan. st.

23 MONDAY My God shall supply all your need according to his riches in glory by Christ Jesus. Phil. 4:19.

"Ever since childhood, I wanted to be a nurse. The nursing profession serves humanity." These words were spoken recently for Home Missions by an attractive young Choctaw Indian girl. Myrtle Baptist lost her mother when she was just nine years of age but a loving aunt led her to know Christ as Saviour. Living with her father and three brothers in a rural area of Oklahoma, Myrtle planned her education to coincide with her dreams of becoming a nurse. After graduation from Oklahoma Baptist University, she entered the school of nursing at a general hospital in Enid, Oklahoma. Pray for this young Christian as she prepares herself for service.

PRAY for B. Frank Belvin, Okmulgee, Okla., Mrs. A. D. Elston, Warm Springs, Oregon, ev. among Indians; W. B. Minor, Miami, Ariz., ev. among Spanish-speaking; Mary Lucy Parsons, Baltimore, Md., G.W.C. Greene W. Strother, China-Malaya, retired. Mrs. Errol J. Palmer, Chiltre, Panama. Mrs. Russell R. Morris, Ajloun, Jordan. David N. Mayhall, Ijebu-Ife, Nigeria, ev. Doris O. Garrett, Abeokuta, Nigeria, ed. Mrs. Herbert W. Barker, Taipei, Taiwan, RN

24 TUESDAY And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God. Luke 18:43.

A mission hospital is desperately needed

in East Pakistan where we have six missionary couples. "Illness is appalling here," writes Missionary Trueman Moore, "death is dreaded, but to go through life blind and begging is in many respects worse. Thirty thousand become blind each year. Daily we are faced with the sick, lame, blind, deformed, and disfigured men, women and children of East Pakistan. They sit by the wayside and plead loudly for mercy in the name of Allah. Every day means other lives are lost. More than 89 per cent of the victims die without Christ. Possibly no greater field of service is open to doctors and nurses." Let us pray that a hospital will be established in East Pakistan.

PRAY for Mrs. James F. McKinley, Jr., Comilla, E. Pakistan, Mr. and Mrs. Van Gladen, Salttillo, Mexico, Napoleon Gomez, San Blas, Panama, ev.; Maxine Lockhart,* Nigeria, ed.; Mrs. E. R. Isbell, Citronelle, Ala., Mrs. F. H. Heiney, Hammon, Okla., ev. among Indians; E. L. Kelley, Tex., D. D. Cooper, Okla., retired

25 WEDNESDAY Trust . . . in the living God, who giveth us richly all things to enjoy. 1 Tim. 6:17.

Our missionaries meet with disappointment so often that it isn't surprising that sometimes they underestimate the response of the people. In Indonesia, the Happiness Training Union, so named because five couples of the group were married in the last two years, planned an overnight retreat. Because of time, effort and cost involved, the requirements were high. In order to go, each old member had to be present four nights out of six, bring a new member with him, and that new member had to come three times out of six. Some complained, but reservations were made for 50 anyway. "Oh, we of little faith!" the missionary writes. "We had 103 to fulfill the requirements! We hastily made more reservations and arranged for more trucks. Nine people made professions of faith. Many heard the Gospel for the first time."

PRAY for Mrs. D. Leon Mitchell, Djakarta, Indonesia, Mary Ellen Yancey,* Nigeria, RN; W. E. Allen, Rio de Janeiro, Brazil, pub.

26 THURSDAY If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. Job 3:11.

Last summer 23 young people from North

Carolina, South Carolina, and Missouri went to camp together. The program they enjoyed for a week was not too different from that of other church-related camps except in one way. Not a word was spoken! The occasion was the sixth annual North Carolina Baptist Camp for the Deaf. Only in recent years have Southern Baptists had a ministry to the approximately 175,000 deaf in our country. Pray that more workers may be engaged in this important work.

PRAY for Joseph P. Newton, Graceville, Fla., ev. among deaf; Dore Langley, Welsh, Noah Langley, Gibson, La., ev. among French; Pablo Martinez, Yaguajay, Cuba, Mrs. J. Ralph Brunson, Singapore, Malaya, Jack E. Thrower, Campinas, Brazil, ev.; D. A. Dalby, Hollydale, Calif., ev. among Indians; Mrs. W. Lowery Cooper, Buenos Aires, Argentina, J. Christopher Pool, Ophomoshu, Nigeria, ed.; Charles L. Martin, Jr., Tokyo, Japan, SW

27 FRIDAY I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

The First Church, Cali, Colombia, was founded twelve years ago and is now a strong church of 250 members and four missions with an average attendance of 249. One of these missions is in Yumbo, fifteen miles from Cali. Newton Perez, a seminary student and director of the mission says, "We have started a school on Saturday nights for the young people who have had little education and the older people who cannot read their Bibles. Thirteen have been baptized already in the year-old work, and others are almost ready. More come to the night services than on Sunday morning, for many must work on Sunday." Pray for this mission and its student leader.

PRAY for Lillian Rae Williams,* Colombia, Mrs. W. C. Ruchti, Jr., Rome, Italy, ev.; Mrs. Ernest F. Day, Clayton, N. Mex., ev. among Spanish-speaking; Mrs. A. R. Crabtree, Brazil-Portugal, J. Wilson Fielder, China, retired; Pauline Martin, Abeokuta, Nigeria, ed.; Mrs. Loren C. Turnage, San Jose, Costa Rica, lan. st.

28 SATURDAY Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Psalm 37:4.

Rosa Molina was born in Linares, Neuvo Leon, Mexico. When she was quite small her parents came to the states and worked

as migrants. One of twelve children, Rosa worked alongside her family in the fields, but she had a dream. She wanted to finish high school and go to college. Already she had accepted Christ, as had her parents. While working in Florida, she met Mike Cassidy, a home missionary to migrant workers. Eventually she told him of her dream and he began to explore possibilities of help for her. At first it seemed impossible but finally Rosa received a letter from him saying her scholarship was waiting. Her wish now is to be a missionary nurse. *Pray for her and other migrant young people.*

PRAY for J. Ed Taylor, Okla., ev. among migrants; Geraldine Woody, Beeville, Tex., ev. among Spanish-speaking; Mrs. Agnacia B. Campbell, Panama City, Panama, Mrs. L. Glynn Breeden, Barranquilla, Colombia, Mrs. John E. Patten, Thailand, ev.; Frank DiMaggio, La., Mrs. J. H. Rowe, Japan, retired; R. Cecil Moore, Santiago, Chile, pub.*



29 SUNDAY Blessed are those servants, whom the lord when he cometh shall find watching. . . . Be ye therefore ready also Luke 12:37, 40.

Another door has slammed shut. Did you hear it? Southern Baptists appointed two couples for work in Guinea, but permanent visas could not be obtained. In Indonesia where we have 50 missionaries working with 82 million people who are predominantly Moslem, ten missionaries have not secured visas. Is another door closing? *Pray for Guinea, for Indonesia, for Southern Baptists that we may hasten.*

PRAY for Frances Moreno, Kingsville, Tex., ev. among Spanish-speaking; Frank Ramirez, Tampa, Fla., ev. among migrants; Paul C. Bruffey, La., ev. among deaf; Earl M. Fine, Nigeria, ed.; Mrs. H. Cecil McConnell, Santiago, Chile, pub.; Ernest L. King, Jr., Bandung, Indonesia, DDS; Mary Louise Hobart, Dar es Salaam, Tanganyika, soc.; Preston A. Taylor, Argentina, ev.*

30 MONDAY I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee Jer. 31:3.

Navajo Indians in northeast Arizona live

in primitive fashion, sheepherding still the chief source of income, but they are presently in a period of rapid change. Stoves are replacing old fire-pits, roll-away beds instead of pallets on the floor. Dirt floors are being covered. A few Navajos are turning to Christianity. Some Navajo Tribal Council meetings are opened with prayer to God, led by Christian members of the council. The language barrier is a severe problem since large numbers of Navajos do not speak English, but the New Testament is now available in Navajo, as well as some Bible story material and a weekly newspaper. But even this does not help the majority of adults who cannot read their own language. *Pray for our missionaries as they work among the Indians in Arizona.*

PRAY for Mrs. John A. Mouser, White-river, Ariz., ev. among Indians; Eugene S. Wolfe, San Ysidro, Alfonso Garcia, Whittier, Calif., ev. among Spanish-speaking; Gracia I. Bailey, Brazil, Hugh P. McCormick, Honolulu, Hawaii, ed.; Mrs. Carl F. Yarnell, Jr., Penang, Malaya, Samuel A. DeBord,* Mrs. William E. Lewis, Jr., Tukuyu, Tanganyika, J. Glenn Morris, Bangkok, Mrs. Orby L. Butcher, Jr., Thailand, T. O. Cox, Tokyo, Japan, ev.*

31 TUESDAY Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward Psalm 40:5.

A shining example of Christian devotion is a woman in Ogbomoshu, Nigeria. Each Sunday she comes to church crawling on hands and knees. One leg drags behind, while the left leg bounces up over her back. It requires two hours for the short distance from her home to the church. She is fairly large and so crippled it is almost impossible to get her into a car. She prefers to crawl. Recently she fell while trying to bring water from a nearby stream (she carries it on her head), but not even a chipped bone in her elbow kept her from church. She is a new convert. Her regular attendance and new life as a Christian inspire others to serve *Pray for this Christian woman.*

PRAY for Mrs. Henry D. Martin, Oyo, Mrs. Joel Ferguson, Nigeria, ed.; Mrs. William M. Clauson,* Mexico, ev.; Mrs. M. R. Demerec, Niceville, Fla., ev. among deaf*

* on furlough	DDS dentist
ev evangelism	YW student worker
ed education	lan st language study
pub publication	soc social worker
B A business administration	EWCC Good Will Center
RN nurse	MF Margaret Fund stuffer
MD doctor	

LUTHER RICE,

A PRACTICAL DREAMER



by MARY MILES, Seattle, Washington

Luther Rice was no man clothed in soft raiment. His name does not glitter in the world's Hall of Fame. But Baptists in America are beginning to realize that he was indeed a "prophet and more than a prophet." A noted historian wrote of him, "The coming of Luther Rice was the most important event in Baptist history in the nineteenth century."

Born on a farm in Northboro, Massachusetts, on March 25, 1788, Luther Rice had expected to make farming his career. As a young man he was regular in attendance with his family at the services of the Congregational Church, but deep within him was an overwhelming sense of guilt for which he could find no panacea. At the age of 19, after months of spiritual conflict he realized that his failure to find peace was because of his unwillingness to

surrender wholly to Jesus Christ. Placing a blank sheet of paper on the table before him, he toyed with the question: Am I willing to sign my name at the bottom of this page and let God fill in my life's story as He pleases?

The fate of multitudes then living and still unborn lay in the balance while a battle raged in young Luther's soul. Then in a few firm decisive strokes he determined the course of his life as he signed his name, Luther Rice. Of this experience he wrote: "I was on the side of God—was his, and had no longer anything to do of my own but in his service and as his property."

This was at the turn of the nineteenth century. The churches of America were wrapped in self-centered slumber, oblivious to the need of a world without the Gospel. Not one missionary had left these shores.

LUTHER RICE, A PRACTICAL DREAMER

But God had found the man for whom He was looking, and now He began to fill in the blank page of Luther Rice's life with a remarkable story of utter self-sacrifice and devotion. Thirty-four years later, at the time of his death, missionary vision in the Baptist denomination burned with a bright and steady flame, and missionary stations were beginning to encircle the globe.

Even before Luther Rice entered Williams College in Williamstown, Massachusetts, in the fall of 1807, he expressed himself as "ready to go to any part of the world." In a letter to his brother he wrote:

"The command to 'preach the Gospel to every creature' is still obligatory. . . . But certainly it does not become us to be supinely inactive. . . . Nor can we compare our languor and negligence with the vigor and systematic zeal of the enemies of Zion without blushing in view of the comparison."

While at Williams he experienced an increasing sense of accountability to God for the souls of his fellowmen in foreign lands as well as in America. His enthusiasm was shared by a few fellow students who often met with him at night near the college in the shelter of a haystack. These young men asked, not "should I go to the foreign field?" but, "why should I not go?"

In 1810, while pursuing graduate studies at Andover Seminary, Rice and a few others of like mind were influential in getting the Congregational churches of New England to form a foreign missionary society. Two years later this board accepted four young men as its first missionaries to India. A fifth, who would not take no for an answer, was accepted with the understanding that he raise his own passage money and support. That was Luther Rice, with only six days to do this. By faith, courage, and untiring effort he secured the required funds, and presented himself with his colleagues for ordination before a gath-

ering of between 1500 and 2000 people on February 6, 1812. Twelve days later he left Philadelphia for Calcutta. Since the only girl he had ever loved refused to go with him to the foreign field, he went alone.

But the question of baptism was to alter the course of Rice's life. Even in college he and a friend studied the subject and had concluded that mode was non-essential and that he would continue a Congregationalist.

Upon arriving in India however, he learned that the Judsons had adopted the Baptist position.

Hardly had he arrived when Judson preached a sermon in which he sought to show "what is baptism, and to whom it is to be administered," as Rice reported in his journal. He also wrote "I am endeavoring to investigate thoroughly the subject. . . . I conceive it to be possible that a revolution in my own mind, similar to that which my dear brother and sister have experienced, may take place." On November 11, 1812 Rice made this entry in his journal "Was this day baptized. . . ."

Luther Rice and Adoniram Judson joined in writing at once to the Congregational board in America about this change in belief.

Would this confession result in the severing of their supply line from the homeland? In those days when communication with distant lands was as slow and unreliable as the sailing ship, it was no light matter to be uncertain as to their future means of support. It was thought wise that one of them return at once to America to lay the matter personally before the board. Rice was the one chosen to return.

Arriving in New York in September, 1813, he hurried to Boston and appeared before the Congregational board at their annual fall session. Some days later he learned that they had voted to release him and the Judsons. And thus he moved into

LUTHER RICE, A PRACTICAL DREAMER

the next step in this thrilling missionary saga; approaching the Baptists. At that time they were a feeble and scattered group, lacking vision and direction, "unaccustomed to the luxury of doing good on an extended scale," but waiting for just such leadership as they were to find in Luther Rice.

Among the Baptists in New England there were already a number of small missionary societies, the strongest being the Boston group which by this time had undertaken the support of the Judsons. It was felt by some that this society should take the lead in the new missionary endeavor, but Rice's vision was for a central organization uniting all Baptists in one great effort. To promote this General Convention he traveled extensively throughout New England and the southern states, igniting missionary fires by the flame of his own enthusiasm.

Wherever he went, small groups with missionary vision were organized. And as the churches awoke from their lethargy and took steps to obey the great commission, revival broke out. A contemporary wrote: "This is evidently a most important era in the history of the church. . . . What industry, what oneness of purpose is everywhere apparent, and above all what multitudes are thronging the gates of Zion, crying out, 'What shall I do to be saved?'"

As a result of Luther Rice's efforts toward united action, the first General Convention of the Baptist Denomination in the United States for Foreign Missions met in Philadelphia on May 18, 1814. Through the General Convention the scattered churches and small missionary groups were welded into a Baptist denomination. The convention adopted the Judsons as their first missionaries, and asked Luther Rice to stay at home to continue his work of

arousing the denomination to concerted action. What it meant to him to delay further his return to the foreign field, few can realize. That it involved literally dying to his own desires, one cannot doubt after reading his diary and letters written at this period of his life. However, believing it to be God's will, he threw himself wholeheartedly into the unromantic task. "To this everything else must yield," he wrote.

By horseback and sulky Rice traveled thousands of miles yearly "in populous and in dreary portions of the country—through wilderness and over rivers—across mountains and valleys in heat and cold by day and by night—in weariness, and painfulness, and fastings, and loneliness." A good part of the nights were spent in writing necessary letters. For twelve years he received \$400 annually above his traveling expenses; after this he refused any remuneration whatsoever, even contributing the whole of his small savings because of the board's financial stringency.

In addition to stimulating the denomination to one united missionary effort, Luther Rice was instrumental in the establishment of Columbian College in Washington, D. C., in 1821. Though the college did not meet his expectations during his lifetime, its successor, the George Washington University, undoubtedly surpasses his dreams for an institution of higher learning in the nation's capital. His contemporary biographer, James B. Taylor, wrote: "No one else had the combination of vision, conviction, organizing genius and selfless, sacrificial surrender required for leadership in this new era." Luther Rice possessed nothing of material value to leave to posterity, but to Baptists everywhere he has bequeathed his solemn sense of responsibility to a world in need of the Saviour.

"Well," said Luther Rice, "I am a mystery to myself—all I can say is, that it has pleased Almighty God to raise up just such a man as Luther Rice."

You Have a Right **TO KNOW**

BY H. LAWRENCE SNOW

In face of the deliberate purpose of the liquor advertisers to indoctrinate even our children in the use of alcoholic beverages through our magazines and radio and television programs, and in face of its undeniable corrupting influence on the home and on public morals and society in general, it is my sacred duty, as a minister of the Gospel of Christ, to speak out against this evil traffic in our midst. It is my responsibility to present the teaching of Christ and to warn our children and young people against it.

During his life, George Barnard Shaw made many notable statements against the liquor traffic, as, for instance this one: "If a natural choice between drunkenness and sobriety were possible in our civilization I should leave the people free to choose, but when I see an enormous capitalist organization pushing drink under people's noses at every corner, and pocketing the price, whilst leaving me and others to pay the colossal damages, then I am prepared to fight that organization and make it as easy for a poor man to be sober, if he wants to, as it is for his dog."

And because we can see what the liquor

advertisers are trying to do in America today, and because we now know what is happening all over the country as a result of this indoctrination, every Christian man and woman ought to be concerned to see that our young people get the truth. We need to face our young people, and ourselves with such questions as these:

Is a statement necessarily true because a majority says so?

Is a statement necessarily true because it appears in print, or because it is brought before us morning, noon, and night, through radio and television?

Is a practice necessarily good because it is popular? You have the right to know on scientific authority that alcohol is a narcotic drug; that even in minute quantities it interferes with the control center of the brain; that it is a habit-forming drug resulting in alcoholism for one out of nine moderate drinkers; that it has no nutritional value; it cannot build or repair body tissue.

The man or woman who politely refuses the social glass shows strength of character and maturity and courage.

You have the right to know that alcoholism has become the nation's number four public health problem; that alcoholics are increasing at the rate of 450,000 a year, and that occasional drinkers—many in the teen-age group—are increasing by over 500,000 yearly. Scientists have predicted that within a few years time, one in every five persons who begin to drink now, will become an alcoholic.

Dr. Haven Emerson said, "If the school children in the next decade are taught the facts about alcohol, as they are known through the scientific and experimental methods of medicine and science, they and their children could avoid the difficulties and pitfalls which entangle youth today."

Over a period of years the liquor traffic, by a system of mental coercion, has deliberately sought to change the pattern of our American thinking. There is nothing wrong with advertising but, advertising that is deliberately misleading, that does not tell the truth, is a monstrous evil in our midst. How well this system has succeeded we are now beginning to find out. Nearly \$300 million a year is spent in magazine and newspaper advertising alone.

Surely we need to ask, "Whither away, America?" Do we begin to see what is happening in our midst? Do we realize that the real enemy is within our gates, and at the heart of our nation? Our capital city of Washington now leads all major cities in consumption of liquor. The *Washington Post* reports that in every type crime the alcoholic is a large factor. A special reporter for the *Washington Post* for two average days analyzed all cases where testimony was given in the United States branch of the Municipal Court. The study showed that on one day four out of eight of the cases tried involved alcohol. And on the second day, seven out of nine cases involved alcohol.

With Washington cases of crime as an example—60 to 80 per cent due to alcohol—we can judge that our crime bill is more than seven times what the government re-

ceives as revenue from the liquor traffic.

Think of the decadence it is causing in the home! Think of the corruption of public morals and of society in general it is causing! Of all the moral plagues in America, the liquor traffic must be listed as the worst.

The use of alcoholic beverages violates the Christian principle that we are each our brother's keeper. He who uses alcoholic beverages may by his example lay a stumbling block in the path of a brother and thus contribute to the destruction of another human personality. For a Christian the use of intoxicating liquors is a fundamental moral issue which must be determined in the light of the Gospel of Jesus Christ.

The drinking of alcoholic beverages is increasingly responsible for the disintegration of the home as witnessed by social service records and those of divorce court proceedings. It is a major cause of public disorder, disaster and traffic injuries and fatalities. It causes poverty and produces economic waste in industry and commerce. It is a corrupting influence upon the conduct of public affairs.

We denounce the continued invasion of the American home by liquor advertisers who seek to indoctrinate even our children in the use of alcoholic beverages. We deplore government toleration of this practice, and should call on the Congress of the US to enact legislation to prevent the use of radio, television, and other interstate means of advertising for such purposes. We must call upon our churches vigorously to declare and teach the truth concerning the personal and social evils resulting from the use of alcoholic beverages. We urge and support education in our public schools regarding the harmful effects of the use of alcoholic beverages.

But we must do infinitely more. We must take a strong stand as Christians in every area of our lives against this great evil.

—EXCERPTS FROM A SERMON.

Personal: PROGRAM COMMITTEE ONLY

HOW ABOUT IT?

Indian programs are always interesting to plan. With effort (a secret key to all good programs) this can be one of your most colorful programs. (All lazy PC's stop reading right here!) Read articles in this ROYAL SERVICE for ideas and information.

HOW ABOUT . . .

Decorating your platform like a genuine Trading Post? This isn't so hard to do. Use a table for a counter. Cover it around the sides with brown paper. Now, with water paints or your Magic Marker (available at Baptist Book Stores for 77c) let your latent artistic talents loose! Make Indian signs, moons, stars, etc. "Navajo Blankets—in the Hogan," page 36, will give you ideas of what to put on the counter. Maybe a flour barrel out in front . . . and different colored beans in various sizes of apothecary jars on the counter. Indian corn, blankets, baskets, etc. Have fun as you get women to help you round up these things and create a colorful Indian Trading Post.

HOW ABOUT . . .

Asking each person on program to bring to the Indian Trading Post that Indian craft for which her tribe is famous (she should enter from behind the platform; if this isn't possible, let her come up from the front row). After she places her object and speaks, she can stay on platform in the trading post.

Display a map showing Arizona, Utah, and New Mexico and pointing out places mentioned in program. Scout around and "make-shift," which is a good PC's middle name.

If your enthusiasm is showing, those on program might even be persuaded to rig up a fairly typical

costume of each tribe (you can find this typical dress information in the encyclopedia or read "Changing Indian Women," page 1). At the close, you may want to ask the different tribes to stand, facing group in front of the trading post while the solo "Indian's Call" is sung and for the closing prayer.

HOW ABOUT ORDERING . . .

From Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia:

"The American Indian and Southern Baptists"
(Map and missionary list)

From Baptist Book Store:

Friendship Map: Indians of the USA, 50c
Indian Americans, the puzzlemat (package of 20, 75c)
and napkins (package of 50, 80c)

"The First Americans"—a filmstrip about Indians, how they live and how their lives have been changed by the gospel. Color, with manual, \$3.50

From Ethnic Folkways Records, 117 West 64th Street, New York 36, New York:

Two twelve-inch, 33 1/3 r.p.m. records, "Music of the Sioux and Navajo," and "Music of American Indians of the Southwest," \$5.95 each or check with a local record shop.

HOW ABOUT . . .

A Navajo menu for lunch?

Titsoniitoo (orange juice)
Dibo-kotae shibeeshigili (mutton stew)
Dak dinilghaash (fry bread)
Binaas'a' (fruit) Atk' o' adjal (candy)
Gok-wook (coffee) Aho (milk)

In the United States today there are 535,000 Indians; 89,000 Navajo and 186,000 other Southern and Southwestern Indians. The number of Indians in our population has increased from 343,410 to 535,000 in the last decade.

ROYAL SERVICE

"May Know Our Saviour's Love"

INDIANS IN THE SOUTHWEST

New Mexico State Tourist Bureau

by Mrs. Ned P. King

PROGRAM OUTLINE

Song: "Love Lifted Me"

Prayer Time: Call to Prayer

Scripture and Meditation

Song: "My Saviour's Love"

Leader's Introduction: Super Trading Post

Pueblo Pottery

Desert Dwellers Baskets

Apache Corn

Ute Jewels

Navajo Blankets

In the Hogan

In the Government School

"Big City" Pioneers

Love Constrains Us To: Give New Blankets
for Old!

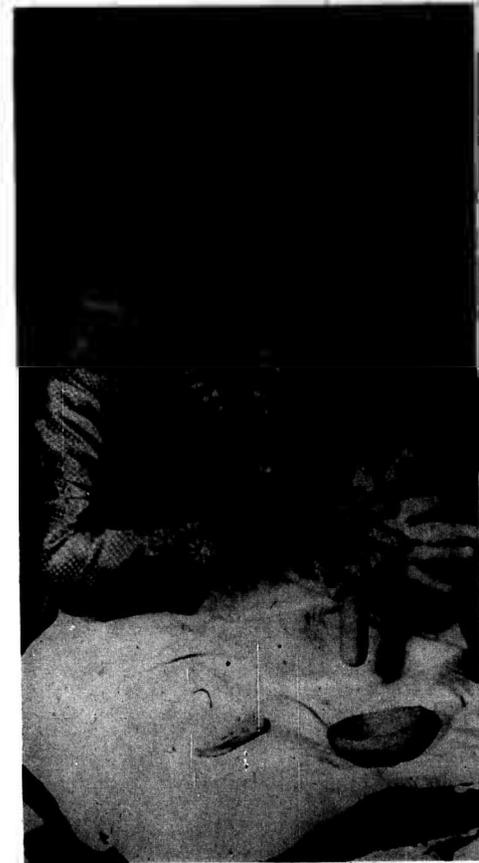
Solo: "The Indian's Call"

Closing Prayer

Hopi potter dips her hands in a bowl of water and the clay will not stick to her fingers. Then she kneads out all air bubbles and rolls the clay into a sausage and fits it into place as she builds up a piece of pottery to the size and design she visualizes.

JANUARY 1961

PROGRAM



THAT OUR RED BROTHER . . .

"May Know Our Saviour's Love"

Sing: "Love Lifted Me"

Prayer Time: Present the names on Call to Prayer by printing them on a round Indian Sundial Poster—with stars at each name. Tell what time it is on the field of each missionary as you are meeting (see Tell for "timetables").

Scripture and Meditation

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God: for God is love.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

"Beloved, if God so loved us, we ought also to love one another.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, That he who loveth God love his brother also." —1 John 4:7-11, 20, 21.

Charlie Journeycake, chief of the Delawares, tells how the white man drove his people from their homes six times, ruined

their property, stole their cattle and horses, and killed their people.

"We try to forget these things," he said, "but we would not forget that the white man brought us the blessed gospel of Christ, the Christian's hope. This more than pays for all we have suffered."

There is no way to make up for the mistreatment of the Red Man in the past, but, today Baptists have the opportunity, the obligation and God-given commandment to love the Indian and to take to him the Word of God that tells him of Jesus.

Today, as through the years, Indian Americans in many sections of our country live near us; they hear our church bells, they see our congregations. They have had scores of curious Christians visit their pueblos and reservations to buy their crafts.

But there are still thousands upon thousands of Indians in our land who have never heard the story of the Saviour's love; many more who have not accepted it when they have heard. How can we answer God's straightforward command: "And this commandment have we from him. That he who loveth God love his brother also."

Sing: "My Saviour's Love"

Leader's Introduction—

SUPER TRADING POST:

Have you visited an Indian Trading Post?

Havasupai near Gallup, New Mexico in front of Hogan



Most travelers through the Southwest eagerly scan the roadsides for signs reading "Indian Trading Post."

How interesting it is to watch Indians trading beautiful handmade silver, jewelry, rugs, blankets, pottery, corn and perhaps chili peppers for food staples and other needs.

Today, let's browse through our own super trading post, where we shall see not only the arts and crafts of these Southwestern Indians, but meet the people themselves.

These are Indians called "Blanket Tribes." They for so many years steadfastly wore their blankets rather than adopt the white man's dress. Today this designation is out of date, for, if you see an Indian wearing a blanket, he'll most probably be accommodating the tourist's mistaken idea of what an Indian is supposed to look like! Even then, it might be a Sears catalog pink-striped one! Yet, the name "Blanket Tribes" is strangely fitting when we consider the contributions the Red Man has made to American culture.

Our lives are richer because of their legends, music and folklore. They have given us true native American beauty in their arts and crafts, which today is being preserved for generations who come after.

Of the 535,000 Indians in the United States, 275,000 live in the southern and southwestern territory of the Southern Baptist Convention. Nearly half of these live in the "Blanket area" of the Southwest.

The first visitor to our Trading Post is from the Pueblos of New Mexico.

PUEBLO POTTERY

Teresita, our Baptist pottery maker of Santa Clara Pueblo, New Mexico, rolls a shapeless mass of red-brown clay between the palms of her hands. She needs no potter's wheel; the circle is almost perfect. After it dries, she will brush it with a thin clay slip; polish it; fashion its design and fire it. Out will come a magnificent example of Pueblo pottery!

The 19 pueblos of New Mexico were making their famous pottery long before the Spanish conquistadors found them living in their many-storied dried mud "apartments" and named them "Pueblos" (Spanish for villages).

It has been 400 years since the Catholic cross was planted by the Spaniards in these pueblos. "We are rapidly converting the red heathen to the holy faith—by force, when necessary," piously recorded an early Spanish priest. But what a compromised faith it is! In spite of continuous effort through the centuries the old Pueblo religion of the *Kiva** persists and holds its power.

It was not until 1928 that Southern Baptists began work among the Pueblo Indians. Among our first converts was Seferino Jofola. For three years he was the only Christian in the Isleta Pueblo. One by one his entire family was converted. In 1938 Mr. and Mrs. Jofola were appointed missionaries by the Home Mission Board to their Indian neighbors and friends.

Today, we have six couples serving among the pueblos in New Mexico and still others in Indian Centers in Santa Fe, Albuquerque, Farmington, Gallup and Bernalillo.

Baptist converts have been whipped, arrested, fined, even turned out of their

*a ceremonial chamber or structure

Maria, famous potter of San Ildefonso Pueblo

New Mexico State Tourist Bureau



pueblos for coming to Baptist services. Yet they come! They are hungry for the Word of life!

Our hearts are grateful when we see converts of home mission witness taking their places of leadership among their own people.

For example, the missionary in the hospital in the Albuquerque area, New Mexico, is Tony Jajola, the son of Seferino Jajola. Thus the immeasurable influence of an early Pueblo convert goes on and on!

In the Taos Pueblo, as we hear Rev. Mike Naranjo preach the gospel, we recall his testimony, "... A few years ago I was known all up and down the Rio Grande as a gambler, thief and drunkard. Now people say, 'What happened to that man? He is different,' and I tell them about my Saviour!"

There is quiet joy in our souls when we realize that we have a small part by prayer and gifts through the Cooperative Program and the Annie Armstrong Offering in taking the gospel of the Saviour's love to the people of the pueblos in the Southwest.

THE DESERT DWELLERS BASKETS

The famous basket-weaving Indians dwelling in Arizona's hot desert are often called "the Desert People." For hundreds of years they have been known for their intricately designed "carrying nets," a type of basket peculiar to these people. These Desert Dwellers include the Papago, Pima, Maricopa, Yuma and Walapai, numbering nearly 15,000.

When the first white men came, they asked the name of the peaceful Indians who were farming cotton along the Gila (*hee-la*) River. Not understanding, the Indians replied, "I don't know." The Spaniard thought this was their name and wrote on their maps "Pima," an Indian expression for I don't know. Since then, they've been called the I-don't-know Indians.

We might fittingly call all these Desert People, bound by fear and superstition, the I-don't-know Indians. Except for a



Hopi basket maker of New Mexico

precious redeemed few, they are hopelessly lost in sin, not knowing the Saviour.

The first Southern Baptist work began on the Pima Reservation in 1918 with a Baptist trader, J. O. Willet, who lived nearby. The First Pima Baptist Church was built in Sacaton, Arizona in 1926.

Today, we have two home missionaries, and many unpaid workers serving a number of Pima churches.

The most exciting development among our Pima Baptists is their true missionary zeal. The First Pima church in Sacaton has sponsored neighboring missions almost from the beginning.

Due to the Pima's witnessing the First Papago Baptist Church was organized in Sells, Arizona, in 1942. This was a marvelous victory; for since 1687 the Papago have been under the dark shadow of Catholicism. Many Papagoes continue to make annual pilgrimages to Magdalena, Mexico, to worship at the shrine of St. Francis of Assisi, their patron saint.

When Carmen was converted she stated, "I used to go over to Magdalena and fall down to kiss the feet of old St. Francis. His wooden toes were dirty, and one of them was broken off. I was afraid of him. But I'm not afraid now!"

Not all Desert People turn away from their idols. Not all are accepting Jesus as their own personal Saviour, not by any means.

Won't you pray for our missionaries? Pray that they may help these I-don't-know Indians and the Papagoes to know of the Saviour's love.

APACHE CORN

Driving through Ft. Apache Indian reservation in east central Arizona we see hanging on the doorway of an Apache wickiup a cluster of Indian corn. Among its many colors there are yellow for the wind from the North, blue for West, red for South, and white for the East winds. An Apache mother, dressed in her colorful, long skirt, has her baby on its cradleboard strapped to her back. She looks out over the 1,665,872 acres of the reservation where 4,000 other Apaches live.

The Apache farmer of today has changed from his fierce warrior grandfather; however, he still clings to old tribal customs and his ancestors' superstitions. The Medicine Man sings over the sick to chase away evil spirits. Religious ceremonial dances are regularly held—and idols worshipped.

It is extremely hard for an Apache to turn to Jesus. He faces ridicule and criticism from his neighbors, "You are not an Indian anymore; you are trying to be a white man." But those who find the Saviour are the most dedicated of followers.

In Whiteriver, Arizona, the Apache Baptist Mission, where Rev. and Mrs. John A. Mouser are missionaries, is the only Baptist mission on the reservation, with 49 members, and a Sunday school enrolment of 107. There are two couples who work among the Apaches in Arizona, one in New Mexico.

Tiny Marie Perry weighs less than 90 pounds, but her big heart is overflowing with God's love. Not many Sundays ago, Marie came forward during the invitation. She said, "Five years ago today, I took Jesus as my Saviour. I just want to say that I have been a happy woman since then, and I never want to go back to my old life."

Many do not attend services because of fear. They have been threatened with ex-



At vacation Bible school, Mexican Springs, New Mexico

communication and denial of a Catholic burial, if they come to the mission.

Mrs. Mouser tells us, "The time is ripe for our work here, but we must have laborers in this vineyard. Pray with us that others may hear and answer God's call for the Apaches."

Prayer for this work

UTE JEWELS

(Read Malachi 3:17.) Study the beautiful beadwork on a pair of their moccasins, or necklace, or belt, and you will agree that the Utes excel in this ancient art.

On the Uintah-Urday Indian reservation, located in the lower northeast corner of Utah, live 1800 Utes. The Harmon R. Pophams, Southern Baptist missionaries, serve in Whiterocks, Utah.

When Mrs. Popham answered a knock on her door one day, she was surprised to see a man standing there who had never spoken a word to them. In good English he said, "I have come to find out what you Baptists are trying to do for us Indians."

What are Southern Baptists trying to do for the Utes?

Six years ago, when our work began on the Reservation, there was a small church at Gusher, Utah. Today, we have a fully organized church and a mission. Vacation Bible school enrolls nearly 100 children. There are some powerful obstacles to over-

come.

The so-called Native American Church is primarily noted for its use of a narcotic called "peyote"—a bean imported from Mexico. Countless Indians have become enslaved by this narcotic.

Since the black day when the sale of alcohol to Indians was made legal, the Utes have been cursed by alcoholism. This has made our Baptist work very difficult. But, Estina Gardner's story justifies all the missionary's hard work, heartache, and prayerful waiting:

"While my father was in jail for being drunk, he heard the Baptist missionary preach. He wrote my mother to come up on the Baptist Mission bus and go to church with him. Soon, vacation Bible school began. While I was there, I felt the need of Jesus in my heart and I trusted Him as my Saviour. The next Sunday my parents were converted. Before we knew Jesus, we lied, stole, drank, and committed every sin! I know Jesus really worked in our hearts. I am so happy, and so are my folks!"

This is what Southern Baptists are doing for the Ute Indians.

NAVAJO BLANKETS

In the Hogan (*HO-gohn*) "She was sitting, as usual, on a sheepskin mat beside her hogan door. A two-year-old, conveniently pantless, played in the shade of a nearby juniper.

"On Happy's loom was stretched a fine ceremonial blanket. It had already taken her many weeks, and more would pass before she finished weaving it. Then, she would take it to the nearest trading post and swap it for coffee, sugar, flour, and, perhaps, soda pop for the whole family.

"It would be a big day. But her net return on her labors would come to about 10c an hour."

Today, this is a scene often repeated over the 16,000,000 acres of the Navajo reservation . . . stretching from Arizona to New Mexico, and spreading a little into Utah and Colorado. The Navajo, number-



Navajo medicine men pray at dedication of public building

ing 89,000, is the largest Indian tribe in the United States.

Drive anywhere on this reservation and you will see sheep. For two hundred years the Navajos have been raising sheep on barren lands where most people would not even try.

A few short years ago, the Navajo often was described as one of the most underprivileged, backward Indian tribes in the nation. Since 1953, however, great improvements have been made in health and sanitation, land conservation, education, and economic opportunities. There is still much to be done.

Into this land Southern Baptists have been called. Though we had a witness among the scattered Navajos, work on the reservation was not begun until 1951 at Coppermine, Arizona. At the present we have at work with the Navajo, seven couples in New Mexico, five couples in Arizona, and one couple in Utah. These isolated mission points were described once by a missionary as "forty-eight miles south of nowhere." As our missionaries travel over the dusty, rocky roads, seeking the lost, they know that this is the only way these Navajos will be won. For, as Dr. Loyd Corder has stated, "You win Indians just like you win anybody else: by personal witnessing!"

"Thank you, for teaching us," one old

Navajo couple said as the missionary left their hogan. "we never heard that story before."

In the Government School One Sunday afternoon, Rev. Charles M. Case, director of the Baptist Indian Center in Gallup, New Mexico, drove his bus out to the Gallup Border-Town Dormitory to take a group of girls to the Center. He noticed a new girl among the students. It was Lillie Nelson. Later, at fellowship in the Case home, Lillie timidly followed Mrs. Case to the kitchen and surprised her by saying, "Mrs. Case, I want to be a Christian, but I don't know how!" Mrs. Case sat down beside Lillie there in the kitchen and told her about Jesus. She explained that to be a Christian, Lillie must first repent of her old ways and give her heart to Jesus. Lillie listened but she did not say anything.

That night during the invitation, fourteen-year-old Lillie stepped quickly down the aisle to make her public profession of faith.

At a GA meeting, shortly after her conversion, Lillie announced, "You know, since I accepted Jesus, I don't want to dance any more . . . and I used to love to go to dances."

Lillie, an untaught new Christian, proves once again the wonderful transforming power of the Saviour.

Every year during the middle of August approximately 2,200 Navajo students travel from the reservation to Brigham City, Utah, to attend the Inter-mountain Indian School. Those who are designated "Baptist" by their parents find a place of service at the Baptist Indian Center.

Work with the Baptist students attending this school began in 1956 when Rev. and Mrs. Delbert Fann were appointed by the Home Mission Board as missionaries to the Indians in Brigham City. In 1956, there were only 18 Baptist preference students. Last year, there were 56. More than half of these are now Christians.

In 1958, the Home Mission Board found and purchased property near Inter-moun-

tain School and began building the Baptist Indian Center and the missionary residence. The Annie Armstrong Offering made possible both the purchase of the property and the buildings.

Now, through the program at the Center, students may take part in Sunday school, worship services, Training Union and Navajo reading classes. Also, religious classes are held four days a week. Many lost Indians are reached through the Sunday morning radio services.

The Home Mission Board is concentrating its efforts for students in Indian Centers. However, in cities the churches have facilities which serve the purpose better. As Mr. Case says, "When we win one student to Christ, our witness is greatly extended! For, as the Christian student returns to the remote corners of the reservation, he will take the gospel with him.

"BIG CITY" PIONEERS

But, not all Indians live in hogans, wickiups, pueblos, or dormitories. Many are now "Big City" Indians.

In 1952, as part of the government's plan to ease the barren economic existence of the Indians living on overcrowded reservations, a voluntary plan of re-location was begun. Indians who desire to re-locate in metropolitan centers are given travel expenses and government aid in finding housing and jobs. At this time there are eight re-location centers: Los Angeles, San Francisco, San José, Oakland, Denver, Chicago, Cleveland, and Dallas.

There is an old Indian saying, "Never judge a man until you have spent a moon in his moccasins!" If we spent half a moon in a transplanted big city Indian's moccasins, we would understand him much better. Put yourselves for a moment in his moccasins. Imagine suddenly being introduced to the nerve-wracking noise of a city after the quietness of the reservation. Imagine traffic lights, bus schedules, elevators, super markets! Imagine slang and utility bills, alarm clocks and—that unheard-of word to an Indian—punctuality.

What frightening adjustments.

In Dallas, Texas, where 2,000 Indians have been re-located within the past three years, Cedar Crest Baptist Church recognized the need of the Dallas Indian Baptists for worship and fellowship. Under their sponsorship the Singleton Indian Chapel was organized in May, 1959. It is the only Indian congregation in the state. Later, the Dallas Baptist Association co-sponsored this mission. At present, the Baptist General Convention of Texas and the Home Mission Board are jointly participating in this venture.

In August, 1955, Rev. Willis Knight, a Greek, was called to be the pastor of this church. Rev. Knight is a walking testimony for Home Missions, for he was won through home mission witness in Oklahoma.

The first worshipers in the newly-organized church sat on blankets on the splintery floors. Now, they meet in a church, vacated by another denomination, which they hope to own soon. The chapel has a competently organized church program with Sunday school attendance averaging 150.

A recent church survey reveals 1,000 Indians living in the vicinity. Ninety per cent have no church affiliation.

As we watch this new Indian Mission

grow, and see its influence spread, we are grateful to God for the Indian city-pioneers and their Baptist neighbors who loved them—and proved it.

Love Constrains Us To:

GIVE NEW BLANKETS FOR OLD

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17)

In our work with Indian Americans we must never forget that sharing the Book of heaven means showing that you love your neighbor as much as it means preaching about it.

There are many of us who would be happy to show the Indian that we love him; but we frankly don't know how to go about it.

"What can we do for the Indians?" we asked an agent in the Bureau of Indian Affairs. We were unprepared for her quick answer: "Be a friend," she began. "That's what they need the most. These days there are Indians close to almost everybody—either on a reservation or in our cities. These people need encouragement, social contacts, and—friends." She bore down on this last word quite perceptibly.

I imagine your WMU members will receive the same surprise many others have the first time they actually search out an Indian family and do something for them," she said, smiling. "You'll discover that this 'Operation: Friend' will enrich your own lives as well as the lives of Indians.

"We invited an entire Indian family to Thanksgiving dinner. Our family had never known the real significance of that first Thanksgiving until we invited an Indian family to break bread with us.

"Indian children are as bright as copper pennies. Ask them to the zoo, or on a picnic with your own children. It will thrill all concerned.

"Then, Indian men need jobs. Indians have proved that they hold jobs as successfully as anybody, if given the chance. If you know of an available job, notify the Relocation Center in these cities.

"You have told me that many of your women are participating in Laubach's 'Each One Teach One' plan for world literacy. Although the government will not re-locate illiterate Indian men, there are many Indian women who cannot read. What a

thrilling project for Southern Baptist women: to teach a first American how to read!

"There are many other things that an individual can do to help our Indian Americans. And, do you know, I believe the best way to begin—is by loving them!"

"Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). Will you bow your heads?

SOLO: "The Indian's Call" (If not sung, read to the musical accompaniment)

(Tune: "America the Beautiful")

America, our country free,
With equal rights for all!
Help us, dear Lord, to Christian be,
And heed the Indian's call:
"Oh, give us schools;
Oh, give us health;
Oh, give us love we pray.
But more than these,
Our greatest need,
Oh, give us Christ today."

—Mrs. N. B. Moon, *Home Missions*, January, 1956

Prayer: May we seek for the lonely lost in our midst—that we might love them; that we might tell them of the Saviour's love.

THE CHANGING INDIAN WOMAN (Continued from page 3)

is away, as well as caring for the home and children. With or without children, the woman is lonely away from her family group. Instead of the economic security she had shared in the family unit she is now dependent on her young husband who sometimes lacks both the training and experience to provide properly for his family.

According to Indian customs, cash has always been the property of the person who earned it. So, if the wage earner of the family has not yet adjusted his spending habits to his new responsibilities and the new type of living conditions, those depending upon him may be left without adequate food and clothing.

This change in the pattern of family life, resulting in economic and emotional upheaval, is one of the biggest problems

of Indian people today, and especially of Indian women.

With centuries of remembered traditions behind them it is quite likely that Indian women will hold fast to the important beliefs of their own culture. And with the vitality, intelligence, and courage which Indian women have shown in the past it is entirely possible for them to lead the way among their own people in choosing between the good and the bad of the white man's world. They are also capable of contributing a stabilizing influence in the desperate acceleration of the modern world. The Indian sense of responsibility to the group, their patience and steadfastness are needed in our civilization.

Reprinted with permission from *Indian Life Magazine*, the official publication of the Inter-Tribal Indian Ceremonial, Gallup, New Mexico.

A WIGWAM FOR \$1

This child-size wigwam is made of heavy poster board and will stand by itself without poles or other support. Imparted Indian signs and symbols can be colored in. Included in cut-out kit are two size banners, which also can be stamped or painted. Wigwam stands 40 inches high, making it suitable for young Indians up to age 7 or 8. It will add excitement to your program.

Price, \$1 plus 25 cents postage per order. (Education Exchange, 2205 Miller St., Seattle 1, Washington.)



Like most Navajo babies, Susie Whitehorse's roly-poly, black-eyed infant has spent most of her life in a cradle. In olden days Navajo babies

used four different cradles in succession. Today only two are used. The first is a canopy-cradle, or "face cover," placed on the dirt floor of the hogan and offering protection from household dust and the sparks from the fireplace. When the parents are assured of the child's survival, they put him on the well-known cradleboard, lined with blankets, to which he is tied snugly and safely.

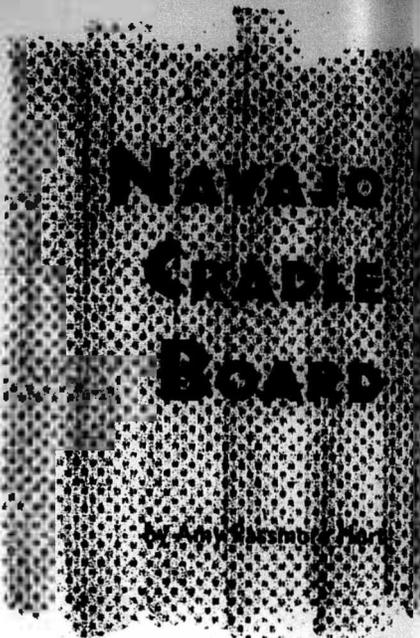
Fashioned from a flat piece of wood, or two boards laced together, and with an attached footrest, the cradleboard is made to be carried on the back of the mother or placed upright on the floor. If the mother is weaving on an out-of-doors loom she often hangs the cradle from the shady limb of a nearby tree.

It is not necessary to remove the infant from the cradle for feeding or sleeping, only for changing or bathing. Obviously, in the beginning at any rate, he must experience a sense of frustration in this cocoon, for he cannot move about of his own volition. However, this feeling seems to end quickly, for most young babies cry to be put back in the cradle.

While some "modern" Navajo mothers keep their infants in the cradle relatively little after they are able to sit up, the more conservative mothers—of which there is a majority—believe that the longer babies are kept in the cradle, the stronger and straighter they grow.

One thing is certain: they invariably develop very flat heads!

From the viewpoint of the white person, the cradleboard has its drawbacks. But under the circumstances of the Navajo's life, wandering as they do from hogan to hogan, on foot or by horseback, it is ideal. Not only



does it make for greater ease in carrying the infant about, it also leaves the mother's hands free for other tasks. Seldom is the child left alone, and the close association the baby thus enjoys with his mother more than compensates for any of the discomforts he undoubtedly experiences.

Another advantage is that the thick padding and swaddling blankets provide protection against harmful insects and snakes. If the baby is traveling on horseback with his mother, his body and head are protected from injury were the young child to be dropped as a result of capriciousness on the part of the horse. The canopy on the cradle likewise protects the baby's eyes from the strong rays of the sun.

Still another advantage is the fact that the little Navajo, when placed in an upright position, is permitted to view with greater ease the activities taking place around him. With his eyes on a level with the adults customarily sitting on the floor of the hogan, he feels

early that he is an integral part of the family and thus gives him a sense of belonging, of security.

While one might assume that being confined to the cradleboard would delay the development of walking in a child, those who have made a study of the Navajo's ways report that it actually seems to facilitate walking. Being propped up frequently, with his feet resting on the footboard, the Navajo child becomes accustomed to the plane that is his when he takes his first steps.

Few preparations are made before the baby is born, for it is considered bad luck to make either cradles or clothing beforehand. Whatever is at hand in the way of cloths or blankets is pressed into use for swaddling after the child is born.

When the need for the cradleboard is assured, the father constructs it carefully, chanting softly as he does so. In some areas of the Navajo Reservation, it is customary for the father to cut the boards and for the mother to shape them. Sometimes the mother does the whole thing.

Most cradleboards are plain, without decoration, but sometimes a turquoise setting or bead is used on a boy's cradle and a white shell on a girl's. Silver ornaments are fre-

quently substituted for the beads or shells. Squirrel tails and pouches-of buckskin are often fastened to the cradleboard for protection, for the Navajo is superstitious. The pouch contains various pollens and bits of certain plants.

The final removal of the baby from the cradleboard—usually at the age of one year—is marked with a little ceremony in the more conservative families. The ceremony involves the singing of a special song and the sprinkling of pollen and white and yellow corn meal on the cradle itself. When there is no longer any use for the cradle, it is often hung in a place of honor in one of the hogans. Indeed, a Navajo will often wax as sentimental over his cradleboard as does a white person who proudly displays the walnut cradle of another generation.

The cradleboard did not originate with the Navajo. They and the Apaches copied the idea from the pueblo Indians, who used the cradleboard many generations ago. What is believed to be the oldest pueblo cradle in existence is about a thousand years old. Made with a foundation of two oval willow rings, tied together and laced with thongs, it is overlaid with strips of juniper. The baby was laid on the juniper mat and bound securely to the cradle with strips of soft deerskin or cotton cloth.

Present day pueblo Indians seldom carry their babies on their backs, except in a blanket. Cradles are used in their homes, however, and either placed in a horizontal position between two chairs or hung, swinglike, from the ceiling.

Navajos are noted for their fondness for children, especially for the baby in the family. They lavish much love and attention on him, indulging his whims and seldom permitting him to cry. In turn, the Navajo child shows his parents and grandparents great respect: Industry, resourcefulness, and truthfulness are characteristics of these children, marked evidence of the type of child training that would be a credit to any race.

So, flat heads or not, it would appear that babies reared on the cradleboard for the first year of their lives suffer little from their confinement!

Indian mother and papoose at Farmington, New Mexico



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