



MAY 1962

Royal Service

A MISSIONS
MAGAZINE
FOR SOUTHERN
BAPTIST WOMEN

WHERE WILL WE GO?

3 top trips

WHAT WILL WE DO?

Methods Conferences for Leadership

RIDGECREST

Trip No. 1—At YWA Conference young women will meet missionaries from Israel, Africa, Japan, Europe, Good Will Centers, French work Plan for your YWAs to go.

Date: June 14-20 (Ridgecrest only)

Trip No. 2—WMU Conference for leaders and other WMS members. Learn anniversary plans. Hear missionary speakers. See special features

Date: August 9-15, Ridgecrest



GLORIETA

Trip No. 3—Combine WMU Conference for leaders and other WMS members with a westward scenic trip and a visit to mission fields. Conferences, features, missionaries, Bible hour, fellowship! Learn WMU anniversary year plans.

Date: July 26—August 1, Glorieta



photos from The Baptist Sunday School Board, SBC

Indians EAST of the MISSISSIPPI

by Philleo Nash, Washington

Mr. Nash is Commissioner of Indian Affairs, US Department of the Interior, Washington

Every American who watches TV knows that there are still Indians in the western states! But few Americans realize that there are still Indians—almost 500 years after Christopher Columbus—in every one of the nation's 50 states.

Arizona, where live many Navajos, the country's largest surviving tribe, has the largest number—83,387. Even sedate, little Vermont, where war whoops have not been heard since the French and Indian wars, has 57 Indians. And other eastern states, according to the 1960 census, have a few hundred or more.

In these 12 southern states, the Indian population (1960) is as follows.

Delaware	597	Georgia	719
Maryland	1,538	Florida	2,501
Virginia	2,133	Alabama	1,276
West Virginia	181	Mississippi	3,119
N. Carolina	38,129	Tennessee	638
S. Carolina	1,098	Kentucky	391

The total for these twelve states is 52,375.

In the beautiful Blue Ridge Mountains live the Cherokee Indians. Pictured is Mrs. Emma Taylor of Cherokee, North Carolina. In Florida the Seminoles are a tourist attraction in ancient and modern dress, in chickee and ranch-style houses



This figure happens to be almost precisely 10 per cent of the total Indian population for the entire country, which is 525,000. Not many, we venture to say, realize that one tenth of all American Indians live in this section.

But just who are these proud people who identified themselves as Indians to the census enumerator? The large majority, it is safe to assume, are scattered descendants of Indians who were living near the Atlantic coast when Captain John Smith landed at Jamestown in 1607. Probably they are distant offsprings of the Powhatan, Piscataway, Nanticoke, Yachin and the many other tribes the early settlers of Virginia and the Carolinas met and traded with. Many Atlantic coast tribes have disappeared almost as mysteriously as did Sir Walter Raleigh's "lost colony" on the North Carolina capes.

These scattered survivors of the now all-but-forgotten Atlantic Coast tribes live in small rural groups or colonies whose neighbors usually recognize them as Indians, or they may live in towns or cities where their neighbors are unaware of their Indian ancestry. They work, play, go to church, and carry on their lives very much as other Americans do. They receive no special aid or protection from the Federal government

and expect none. For the most part, they have become absorbed by the general community and recall their Indian blood only when the census enumerator comes around on his regular infrequent occasions.

There are however in the South three major groups of Indians whose unity and identity have survived three centuries. They are the Cherokees of western North Carolina, the Seminoles of Florida, and the Choctaws of eastern Mississippi. They are the only three southern tribes who, because of their former great strength and prestige, live under the guardianship of the Federal government. All three are descendants of fiercely home-loving Indians who refused in the 1830's to move West to new homes beyond the Mississippi despite in many cases orders from tribal leaders, the example of most of their fellow tribesmen, and the prodding of Andrew Jackson's agents and soldiers. They possessed sufficient tribal vitality to withstand with some success the military aggressions of Spanish and British discoverers and the only slightly less ruthless pressures of land-hungry Americans.

The Cherokees, Choctaws, and Seminoles are, in short, eastern branches of three of the Five Civilized Tribes, the majority of whom moved to Oklahoma in the 1830's and 1840's.

In many ways these eastern Indians manage to survive with the greatest difficulty, clinging on existence from hunting, fishing, and family farms, receiving little or no help or guidance from the Bureau of Indian Affairs in Washington. But recently, thanks partly to the location of their lands near tourist haunts, and partly to the growing enterprise of their tribal leadership, two of these groups, the Cherokees of North Carolina and the Seminoles of Florida, have begun to make marked progress.

The hill-studded reservation of the Cherokees, adjacent to the Great Smoky Mountains National Park, now attracts three million visitors annually. The Ocmulgee Indian Village (a recreation of tribal life of 200 years ago), several small museums, a new arts and crafts shop, a major agricultural fair in October, and, in particular, the annual production in summer of "Unto These Hills," a panoramic drama of Cherokee history, have come to provide both entertainment for the tourists and employment for the Indians. In addition, with government aid, two small factories have recently opened on the reservation, thus helping to supply year-round employment.

Down in Florida a majority of the Seminoles in 1957 organized themselves under a federally sponsored constitution and, with loans from the Bureau of Indian Affairs, subsequently built a handsome, new exhibition center on their Dania Reservation on Route 1 just north of Miami. The tribe is also financing agricultural and ranching enterprises at its two other reservations, Big Hammock on Lake Okechobee, and Big Cypress near Clewiston, and new homes for some of its members. Although a number of 1,000-odd Seminoles continue to live in isolated spots in the Everglades—many by bitter choice—the tribe as a whole seems doomed to take active advantage of Florida's recent industrial expansion and to

build for itself a more prosperous future.

The eastern Choctaws live in seven villages not far from Philadelphia, Mississippi. Most of the men are sharecroppers or seasonal farm laborers and earn only the lowest wages. In their area there appears to be few industrial or commercial opportunities.

For all three groups of Indians the Bureau of Indian Affairs conducts schools for children who live in isolated areas and cannot attend public schools, provides general welfare assistance for needy Indians who cannot qualify for State aid, and maintains various services for the management and economic development of Indian lands. The U.S. Public Health Service looks after the Indians' medical and hospital needs. These, and other Federal services, have the overall objective of developing all reservation resources, human as well as material, to the end of helping the Indians achieve a plane of educational and economic equality and independence with their neighbors.

The Bureau, however, cannot do the job alone. The Task Force appointed last January by Interior Secretary Stewart L. Udall to restudy the administration of Indian affairs reported a few weeks ago: "It must be a joint effort. Responsibility for the solution of the many problems confronting each tribe and reservation lies not only with the Bureau of Indian Affairs, but also with the Congress, with the Indians, with local agencies of government, and, very importantly, with all American people."

And no group among the American people can be more helpful and enlightening to the Indians than the selfless men and women who work through our churches and missions. To them, perhaps more than to anybody else, belongs the high task of bringing the dictates of America's conscience into the practical, day-to-day relations of Americans with their fellow-citizens, their Indian neighbors.

The Bonnie Daniels, a Choctaw Indian family of Philadelphia, Mississippi, and their niece Clara Janell Dan Marks, Brenda, Phyllis, Robert Wayne and Michael Patrick Daniel are with their parents.



This month we study about the American Indians East of the Mississippi **1881-1882** when Southern Baptists have mission work. Letters going to your monthly read the articles in this **ROYAL SERVICE** concerning Indians. The women on cover page also in a **Shoshone** Indian of Florida.

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MISSIONARIES and THEIR WORK

In our mission we are fully organized. The Sunbeams, Junior and Intermediate GAs and RAs have made the most progress. Last December 18 we had the first GA Coronation on this reservation. In this very beautiful and worshipful service we recognized sixteen of our girls, three of whom were crowned Queen. We are just about ready for a second such service. For two years now Intermediate GAs have earned Honor recognition, and our Juniors earned Honor this year. Our RAs recognized 12 boys in a most impressive Royal Ambassador Recognition Service the first Sunday evening in January of last year. They will be ready soon for a second service. Please pray for our youth organizations. The hope of this reservation lies in these young people.

Our Brotherhood and Woman's Missionary Society also need your prayer. If only we could get women and men to have the interest of Juniors and Intermediates!

We had wonderful vacation Bible schools last year. Our state workers came for a Bible school institute. We followed this with a workshop and actually taught the first four

Rev. and Mrs. J. D. Griffin have been Home Board missionaries with the Cherokees of North Carolina since January 1958; also since that date, the J. B. Hortons have served on this Home Mission field.



Y 1962

lessons in the Bible school textbooks. We taught the men and women as if they were children, thus showing them how to work in a Bible school. Our people learned much and it was lots of fun. Many boys and girls were saved, and some gave themselves for full-time Christian service as God led, and some came for rededication.

The present work of the J. Boyd Hortons and the J. D. Griffins is to help the Cherokees in their programs in the seventeen Indian Baptist churches on the reservation. More than 1,500 Cherokees are members of Baptist churches. We strive to strengthen these churches, build Associational organizations, enlist and train Associational leadership, project and promote a program of teaching, stewardship, and evangelism that will bring benefits of God's kingdom to these people. Much is to be done, the task is hard, fruits are meager. But progress is noted.

Again, may we say thank you very, very much for your gifts, whatever they may have been and for your continued prayer for our people, our work, and for us.

From Baptist Indian Center Philadelphia, Mississippi

Through years of preparation in college, seminary, pastorates, and associational missions, the urge of missions was constant in our hearts and was climaxed by appointment in November, 1960, by the Home Mission Board and the Mississippi Baptist Convention Board to serve the Lord and Southern Baptists as missionaries to the 3,200 Choctaw Indians living in East Central Mississippi.

Young men's Bible class of the Macedonia Baptist Church, Cherokee, North Carolina; Yvonne French is a mission volunteer from Cherokee



We Melfords work with the descendants of the Choctaw Indians who refused to leave Mississippi and move to Oklahoma when the Choctaw Nations were sent there by the Government. Our ministry is through the 12 Choctaw churches and 3 mission stations which make up the New Choctaw Baptist Association. There are over 1,000 Choctaw Baptists in these churches and missions. Seven Indian pastors serve these churches which are scattered over five counties. Most of the churches are in open country, located not far from trade centers. The Baptist Indian Center, an Annie Armstrong Offering project, was dedicated in 1956, in Philadelphia, Mississippi. It serves as headquarters for the work and a meeting place for Choctaws.

In addition to church programs, if missionaries help project annual R.A. GA camps, an annual Bible Institute, vacation Bible schools in each of churches and missions.

The Melfords have two children, a daughter, Mickie, who is eight, and Danny, the son, born December 5, 1961.

ROYAL SERVICE



The Melfords of Philadelphia, Mississippi

Stewardship Among the Seminoles

Several months ago the treasurer of First Seminole Indian Baptist Church of Ft. Lauderdale, Florida, told me the story of the Charlie Cypress family while they were living in Silver Springs. One whole year they did not return home, but when they did come, on Sunday morning at church each Christian member of the family brought fifty-two envelopes, with their tithe and offering for every week of the year. They were happy and smiling as they brought it, realizing that God would bless and use it to the ends of the earth.

Both youth and adults find the Baptist Indian Center in Philadelphia, Mississippi, a friendly place of fellowship and Christian influence



The Crenshaws of Ft. Lauderdale, Florida

About eight years ago after the Cypress family had moved back to the Big Cypress Reservation, Seminole Christians were co-operating with other Indian Christians throughout the Southern Baptist Convention, in taking a special offering to open a new mission field among the Indians in Utah.

One night on my way to the church, I was stopped by the older Cypress daughter. She said, "We don't have any money for this offering, unless you can sell these crafts," (two beautiful short length skirts, two lovely dolls, and a souvenir canner). That very evening an unexpected tourist bought the two skirts. The next day I sold the other things. I went back with \$27.50. They were delighted when I told them. Again they said, smiling happily, "That's what we want to give." Hours of labor, for the Lord was their gift.

One Sunday morning several years ago Sam Huff came to our house shaking with a chill and fever. He was the last Seminole man at the Dania Reservation to wear the long native dress. Talking with him briefly I convinced him that he needed to go to the hospital. I told him I would take him, but I must first go to the church for a few minutes. As I was going out the door, he called me. When I looked back, he was pulling a little crumpled paper sack out of the blouse of his dress. He held it out and said, "You take my tithe to church." He wasn't too sick to forget. Neither did he say, "I'll have to keep that to buy medicine or food." He would no more rely God than he would come and take money out of my pocket.

Katie Smith was president of the Big Cypress Woman's Missionary Society, which has twenty-seven members. One day she came to Mrs. Crenshaw and said, "We have a problem, and we just don't know what to do

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A Seminole boy at his mother's knee finds a storybook to his liking

about it. Two of our ladies refuse to ribe. We have tried to encourage them, but they just won't. What can we do?" There should not be such a problem among Christians.

Converted medicine man, Josie Billie, was asked, "How is it that a higher percentage of Christian Seminoles (than is found in the average church?" He replied, "Bible teach it, Indian believe it!"

In South Alabama

We have two sons, ages 8 and 10, and a daughter, age 2. Before coming to this field at Citronelle, Alabama, my husband served as pastor and associational missionary. While he was a pastor we also taught in the public schools among the Indians. When the John L. Isaacs were ready for retirement, they asked us to consider applying for appointment by the Home Mission Board to serve here in their place. We already knew and loved these Indian friends. We felt God's leadership and have been very happy for four years. My husband is general mission-

The Isaacs of Citronelle, Alabama



ary among the five churches and four missions which make up the South Alabama Indian field. Two churches are pastored by fine Indian men, and Rev. Early Reed is a part-time worker under the Home Mission Board. He is available for supply work, visitation and many other services. Dedicated Christian workers within the churches are taking Christ to the lost.

There is no reservation here, and the people are scattered throughout Washington and Mobile counties. Many have gone to Mobile to find work. They come home on week ends to worship in our churches.

Eleven young people from one church in the past ten years have gone to college and some are now teaching in the public school. The most recent graduate is Nola Reed, a mission volunteer. She is teaching in the school and joyfully serving wherever she is needed in her church. She hopes to attend the seminary soon. She and many others made decisions for Christ at the Assembly grounds near Citronelle. The Home Mission Board owns forty acres which are used for summer camps. We hope to improve the camp each year. Through it we look for more cooperation among the churches and in every organization.



Mrs. Taylor teaches a young people's Sunday school class in the yard of a church for the Indians who live in Citronelle, Alabama

ROYAL SERVICE



from WASHINGTON

by CYRIL E. BRYANT, President, NAACP, Negro World, 1950-1951

A New Indian Trail

The Kennedy administration's New Frontier has taken a new look at an old problem and charted a new trail for the American Indian. The end result, planners believe, will be greater self-sufficiency for the country's 200,000 Indians still living on or near reservations.

This promises to be a happy development. The history of our government's relationship with these people who are in fact the original Americans has not always reflected credit to the high ethical standards we ascribe to our country.

A task force named by Secretary of Interior Udall has reviewed the situation in a strenuous and lengthy study. The mottled picture they uncovered showed among other things:

- Men no less important than Benjamin Franklin and Patrick Henry were among the first superintendents of departments of Indian Affairs.
- The government policy through the years has alternated from extreme paternalism to extreme harshness.
- Though the government has appropriated sums totaling almost \$3 billion for Indian affairs the last 170 years, Indians living on reservations are less well educated than other Americans, have a shorter life span, and have a much lower standard of living.
- As Supreme Court decisions even in recent years have looked at the Indians as partial wards of the Federal government, (2) representatives of "domestic dependent nations," and (3) citizens of the United States.
- Members of Secretary Udall's task

force, conducting interviews in scattered points across the nation, discovered that the Indians themselves have an ambivalent attitude toward the Federal government. "They look to it for aid," the report said, "but they also resent and resist its attempts to undermine their social and cultural identity."

Much of the progress which Indians have made has occurred during the past 40 years. Many have been considered citizens only since 1924, (and Arizona and New Mexico withheld the voting privilege until 1908). Indian youth have been drafted into military service only since World War II.

Now, as the Indians have come more and more out from their reservations, they have learned new ways of making their lives more secure and comfortable. Many of them now feel that better income, more formal education, better health, and more voice in their own affairs would be worth the sacrifice of their older ways.

Recognizing this Indian renaissance, the task force recommended to the Kennedy administration: "In the foreseeable future, the proper role of the Federal government is to help Indians find their way along a new trail—one which leads to equal citizenship, maximum self-sufficiency, and full participation in American life."

The Federal government plans to make a wider range of alternatives available to the Indians looking for a better life, and will, when necessary, assist the Indians in choosing from among these alternatives. It has asked for the good will and cooperation of the general population and local governments toward Indians in their inevitable adjustment problems.



IN
EVERY
ORGANIZATION

ANNIVERSARY

PRAYER RETREAT

OUR LORD GAVE US THE PAT-
TERN for the WMU 75th Anniversary
Prayer Retreat. Periods of withdrawal "into
a mountain to pray" were a vital part of his
ministry. "Come ye . . . apart . . . and rest
awhile" were the words of Jesus to his fol-
lowers. It is his word to us.

The Purpose of a Prayer Retreat

The purpose of a WMU 75th Anniversary
Prayer Retreat is expressed in Isaiah 40:31:

*But they who wait upon the Lord
shall renew their strength;
they shall mount up with wings as eagles;
they shall run, and not be weary; and
they shall walk, and not faint.*

Prayer Retreats are a vital part of the 75th
Anniversary plans of Woman's Missionary
Union.

A Prayer Retreat provides time and op-
portunity for members of Woman's Missio-
nary Union in a state, association or church
to be together, to withdraw from distrac-
tions, and in the light of the Scriptures and
prayer find His will for all of us.

Any group desiring to do so can expect

to receive the rewards of a prayer retreat.

A Prayer Retreat should lead to self-
examination, repentance, and a renewal of
our faith. In the midst of a world of con-
fusion and stress it is evident that we need
to find a time to be "gathered together in
His name" to find answers to some of our
perplexities and seek His leadership out of
the maze of almost insurmountable prob-
lems. Such days (or hours) spent in search-
ing, talking together, reading God's Holy
Word—praying—should lead us to needed
dedication in what has been called a "decade
of decision" by many Christian leaders.

Prayer will prepare us to attempt worthy
Anniversary goals. Prayer can give us an-
swers to problems in our churches, our
denomination. It can lead us into a new
spirit of co-operation in love. It can help us
to an understanding of the needs of people.
It can bring power to our weaknesses. It can
give us courage to meet fears and dangers of
our world. Prayer can guide us into a new
era of support for world missions, the pur-
pose of our existence as an organization.

How Long Is a Prayer Retreat?

A Prayer Retreat may last two or three
days, or even longer. The hours set aside

should come from 9:30 a.m. to noon, or 2:00
p.m. Others might come from 6:00 p.m. to
9:00 p.m. or before breakfast.

Consider the best time for your group.
Perhaps from Friday afternoon to Saturday
afternoon is good especially for those who
work. A longer time such as two full days is
preferable. A Retreat will be more effective
if it can be planned so that the entire group
may go to a quiet place and stay all the way
through.

When Will We Have Prayer Retreats?

The plans for Anniversary Year suggest
that Woman's Missionary Societies, Young
Woman's Auxiliaries, and Girls' Auxiliaries
participate in prayer retreats between July
18—September 30, 1962, in preparation for
our 75th Anniversary Year. However, you
may want to plan a retreat during the Ann-
iversary Year. In fact, you may wish to have
more than one retreat. You will plan them
in such a way and at the times when you feel
they will result in the greatest blessing.

Your WMU president and pastor will re-
ceive a copy of the pamphlet "Prayer Re-
treat," in which you will find specific sug-
gestions about this vital part of our Ann-
iversary Year.

*"And ye shall seek me, and find me, when ye shall search for me
with all your heart" Jeremiah 29:13.*

by Mrs. R. L. Mathis and Miss Alma Hunt

A shocking sin hindering the cause of Christ is the habit of criticism.



A PASTOR felt out his members asking for their opinion as to the most repulsive trait among church members. The almost unanimous agreement was criticism. Even the worst critics in that congregation found it detestable in other people.

Language is a necessity to our lives, and demands honest treatment. The power of speech is a sacred and holy trust from God. We are stewards of our words as well as of our possessions and talents. The Bible has a great deal to say about the use of speech.

Knowing that criticism is a human weakness, God gave a specific commandment—"Thou shalt not bear false witness against thy neighbour" Exodus 20:16. We are to refrain from leaving false impressions about him, whether with straight-out lies or half-truths.

Trespassing with the tongue is as sinful as trespassing with the feet. Freedom of speech is essential to our way of life, but it does not mean freedom to hurt others. It is said that when some people get together a reputation is at stake.

The early Christians must have been beset with this problem. The Epistle of James is full of instructions about it. When James wrote "Be . . . slow to speak," he was not making reference to a Southern drawl. He was talking about being Christ-like in conversation. He said that a critic's tongue is "full of deadly poison." He said, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be," and again, "Speak not evil one of



by Lewis W. Gibson

another, brethren."

There is no Christian but who has a slip of the tongue at one time or another. We are all guilty. This is the place where none is worthy to cast the first stone, nor can the pot call the kettle black. However, every Christian must bring his tongue under control. James says, "If any man among you seem to be religious and bridleth not his tongue, he deceiveth his own heart, this man's religion is vain." He is a hypocrite, to speak bluntly.

Destructive criticism is unkind, and harmful. It damages character and ruins innocent names. While gossip may be delight in bits of scandal, criticism is deliberately and intentionally hurtful. Both are sin. Quite a few pastors and church leaders have had their usefulness destroyed by the venomous

Mr. Gibson is pastor of the Laurel Baptist Church, Greenwood, South Carolina

The UGLIEST SIN

tongues of critics.

Criticism is discouraging. A wonderfully talented person gave up the position of president of a church organization because another member of the same church, who was fine in every other respect, became extremely critical of the handling of a project in which both of them were interested. Only a few words were said—in a moment of time. The damage was done quickly and permanently.

The most common type of criticism comes from jealousy and envy. One sees another doing a good job, and becomes jealous of credit and praise.

Ignorance is also the cause of criticism. Christians have suffered immeasurable harm from judgment on actions made in ignorance of the facts.

Another reason for criticism is to shift attention from one's own faults to another's. It is a defensive measure: If I cannot do a job, or will not try, I call attention to the mistakes of one who is trying. No Christian should ever criticize another's work, unless he is willing to try to do a better job! It is not Christ-like to build ourselves up by pushing others down. A Christian politician said to me, "I would rather not be elected to office if I have to win by telling of the

opposition's demerits."

Now, let us face the question—what can we do about this sin?

First of all, let us take stock. Do I criticize others? If so, then confession should be made to God. We should ask him to give us control over our tongues. We will be judged by him—for every word we ever utter. Let us pray the prayer of the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" Psalm 19:14. Then pray for the person and his faults, calling him by name before God. Then pray for ourselves and our attitudes.

Finally, let us dedicate our tongues to the Lord. There is so much good to be said! The tongue can be used so forcefully for good, for praise, and encouragement. A contractor can get a few men to tear down in a few days what skilled men, earning the highest of wages, require months to rebuild.

Dedicated tongues magnify Christ, instill confidence, and spread love. Christians should take to heart what Paul wrote to Timothy, "Be thou an example of the believers, in word, in conversation" 1 Timothy 4:12, and to the saints at Philippi, "Only let your conversation be as it becometh the gospel of Christ" Philippians 1:27.

"The talkative must take the consequences"

Proverbs 18:21 (Moffatt).

The objection to loose tongues isn't something very modern. Blabbermouths were never popular; you can see that.

Why should they be popular? Bored have no right to the crowd's acclaim. There are seven words set close to these above in the Book of Proverbs—"A man must answer for his utterances."

Why shouldn't he answer for them? They're *his* words. They didn't exist until he said them. They belong to him as much as a farmer's pigs belong to him. If the pigs destroy a neighbor's garden who is responsible?

Well, like the proverbial chickens, have a way of returning home to roost. They circle and come back. And sometimes they gather force on the trip and hit the owner with shattering effect!

Men use their tongues. That's why they have them. But there are talkers and talkers. Some men talk for God. Such men have, as James suggests, their tongues under control. The bit controls the horse.

by Lon Woodrum

Did You Read It?

by Mrs. William McMurry

Former Convention President Visits the Pope

Brooks Hays, former president of the Southern Baptist Convention, visited the Pope at the Vatican in the winter of 1961. The meeting took place in a private reception room and lasted about fifteen minutes.

He described their conversation as one "with a very inspiring religious flavor." "The high point of the talk," said Mr. Hays, "was the Pope's statement, 'We are brothers in Christ.'" Commenting further on the papal visit, he remarked, "Our meeting symbolized the interest that all Christians have in strengthening religious freedom and other freedoms throughout the world. We can hardly hope to see an end to political aggressions unless we of the Christian faith, whatever our affiliation, exhibit an active spirit of unity and brotherhood."

Mr. Hays stated that he visited the Pope as a private citizen, not as a representative of the Southern Baptist Convention nor as a government official.

High Ranking Cardinal Visits United States

On a visit to the United States, the Secretary of the State for the Vatican expressed his views on Protestants in countries where Roman Catholicism is dominant. When newsmen asked the Cardinal about Roman Catholic abuses of evangelical missions in Spain and Italy he replied that the Catholic Church did not wish to fight those who think differently from them. But he added, "Suppose you go into an all-Catholic city. Suppose one Protestant comes and disturbs this traditional atmosphere. Religion is the right of any man, but man sometimes abuses this right toward others."

In recent years under papal pressure 22 churches in Spain were closed, and nine evangelical leaders were denied permission to preach in Rome. This was reported by Baptist Press.

World Council Adopts Religious Liberty Resolution

In an interview Dr. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, told the editor of Capital Baptist, Washington, D. C., why he attended the World Council of Churches which met in New Delhi, India, last December.

"My status at New Delhi was that of 'adviser.'" This is to be distinguished from the church delegates who are voting members, and also from the observers who look and listen but without voice. An adviser attends on invitation of the Council in view of some speciality or previous contribution. I assume I was invited because of my membership in the special study commission on religious liberty. My purpose in going was two-fold: first to be on hand to interpret Baptist viewpoints in my special area of concern and, second, to see and hear for myself what happened."

The Council adopted a strong resolution on religious liberty which spelled out the right to worship, to teach, to practice, to observe, to change and to maintain one's religion in public and private. The declaration included the statement that human attempts to "coerce or eliminate faith are violations of the fundamental ways of God with men."

With the admission of the Russian Orthodox Church and 22 other newcomers, the WCC totals 198 church bodies representing 300 million Christians. The Southern Baptist Convention is not a member.

Tanganyika's Freedom Day

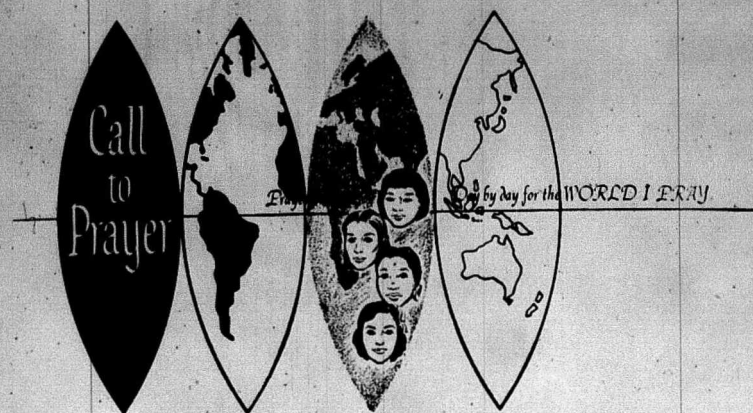
A year ago this month Tanganyika gained "internal self-government," preliminary to complete independence. At midnight, December 8, her green-black-and-gold flag replaced the British Union Jack, proclaiming to the world the birth of another African nation.

Baptists are keenly interested in the nationhood of Tanganyika. On independence eve, according to Mrs. Webster Carroll, Southern Baptist missionary, Baptist churches remained open to all who wanted to pray for the new country. Preceding the event, Baptist pastors preached series of sermons on Christian citizenship and freedom.

Tanganyika's 9,238,000 people, of whom over 9 million are Africans have been led to successful independence largely through the sane and mature leadership of their prime minister, Julius Nyerere.

Facing the Sun

A well-known petroleum company used as copy these words of inspiration in an advertisement which appeared in more than one national magazine. "Alexander's horse, fearless in battle, had to be tethered facing the sun. It was afraid of its shadow. So, too, with man. We are a curious blend of faith and fear, of hope and gloom, of strength and weakness. And yet, the choice is ours. Look backward, seeing only what we failed, we dwell in doubt and shadow. Look forward, face the sun, and each new day becomes a welcomed challenge."



Prepared by Mrs. Marse Grant

FILE FOR THE FUTURE

For several months *Call to Prayer* will follow the plan which Mrs. Grant started in April. You may want to file each issue of *ROYAL SERVICE* to preserve for future use the information provided about missionaries each month.

1 TUESDAY The Lord is a great God, and a great King above all gods. Psalm 95:3.

For three years there was only one Christian man in the Isleta Pueblo, New Mexico. One by one his entire family was converted and in 1938 Seferino Jojola and his wife were appointed missionaries to their Indian neighbors and friends. Now his son is also a missionary to the Indians. This is one of our earliest fields of work, yet one of the slowest. Pray for this field. Pray for Mrs. Jojola, and W. S. Wall who also serves at Isleta Pueblo, and Mrs. Ben Velington, Santa Fe. Remember also in prayer Mrs. M. A. Olmedo, missionary to Panama, a critical area of our world today. "Pray one for another" James 5:16.

2 WEDNESDAY For the word of the Lord is right; and all his works are done in truth. Psalm 33:4.

Pray for Claudia Iglesias and his wife who are serving at Molatuppu Island, one of the San Blas Islands off the coast of Panama. After being educated in the States, he returned to take Christ to his own people. Pray also for A. T. Cabrera, ev. among the Spanish-speaking in Belen, N. Mex.; and G. S. Harvey, ev. in So. Rhodesia where there is pressing need for more field missionaries to work with young churches and help young pastors. "I will pray for you unto the Lord" 1 Sam. 7:5.

3 THURSDAY Whatever thy hand findeth to do, do it with thy might. Eccles. 9:10.

John B. Stepp, Jr., a serviceman during World War II, was deeply impressed with the tremendous need he saw in Japan in the aftermath of war. This and other events led to his answering God's call to mission service in Brazil. Today, let us pray for him and W. C. Harrison, retired educational worker in Brazil for more than 30 years; D. W. King, teacher in the new Arab Baptist Seminary at Beirut, Lebanon; D. M. Carroll, Jr., teacher in the Baptist Seminary, Buenos Aires, Argentina; Mrs. Marie Denny, Good Will Center, Columbia, S. C.; Mrs. R. D. Buess, among Spanish-speaking, Yuma, Ariz.; and

Mrs. E. Corugedo, ev. in Cuba. "We will give ourselves continually to prayer." Acts 1:9.

4 FRIDAY But I trusted in thee; O Lord: I said, Thou art my God. Psalm 31:14.

Mr. and Mrs. J. A. Moore were our first missionaries to Yugoslavia, appointed in 1938. Since World War II, they have been denied residence permits. In the meantime, the work of the Yugoslav Baptist Union has grown rapidly under national leadership. Pray for the work in Yugoslavia and for Mrs. Moore who keeps in touch while teaching at the Baptist Seminary in Switzerland; Mrs. A. B. Craighead, nurse in Italy and mother of six young children; Maye Bell Taylor, teacher in Brazil; E. H. Clark, Kenya, who writes about new work. "We are not discouraged or disappointed. Our patience grows." Be also in prayer for J. B. Matthews, ev. in Buenos Aires, Argentina; J. J. Hartfield, educational evangelism in Mexico; Mrs. Cirilo Aleman, ev. in Cuba; and Dorothy Milan, Mission Center, N. C. "Lord, teach us to pray" Luke 11:1.

5 SATURDAY And many nations shall be joined to the Lord in that day, and shall be my people. Zech. 2:11.

Today, as we pray, let us remember that in many parts of the world, resistance to the Gospel is strong. Pray that ways will be found to reach people in spite of these barriers. Pray for Barbara Wensel, who works with young people through student homes in Mexico where evangelical schools under foreign leadership are prohibited. Pray also for Anita Roper, teacher in the Baptist Girls' School at Lagos, Nigeria; Rosemary Spessard, who last fall left for Thailand, answering an urgent call for more mission nurses; and Mrs. T. G. Small, ev. in So. Rhodesia. "Neither pray I for these alone, but for them also which shall believe on me through their word" John 17:20.

6 SUNDAY He whom God hath sent speaketh the words of God. John 3:34.

Two years ago, the Rev. Jack D. Hancox, his wife and four children, responded to a call from the French Baptist Federation for help

in establishing English-speaking Baptist churches. Under his direction, two churches and a mission have been established in a country where Baptists, numbering 2,000, are fewer than in Catholic Spain. Pray for continued growth of this work; for Mr. Hancox; Mary Cannon, who has recently started teaching in the Baptist Girls' School in Japan where 2,000 students are enrolled; Mrs. J. E. Taylor, S. C., one of ten missionaries serving one million migrant workers; Mrs. E. J. Tharpe, and Mrs. J. D. Hollis, mother of six children, ev. workers in Hong Kong; Mrs. V. C. Holcomb, ev. among Spanish-speaking in Okla.; J. D. Spann, ev. in Uruguay; M. E. Torstrick, ev. in Chile; Mrs. H. L. Sinclair, ev. in Hong Kong; and Alma Jackson, nurse in Brazil. "I will pray the Father" John 16:26.

7 MONDAY This Jesus hath God raised up, whereof we all are witnesses. Acts 2:32.

G. K. Offutt was the first Negro to receive a Th.D. degree from Southern Seminary nearly 14 years ago. Today let us pray for him as he works with our Negro brethren at Simmons University in Louisville, Ky. Pray also for Mrs. J. A. Monroe who recently began working with the Spanish-speaking people in Miami, Ariz., under very difficult conditions. Pray that this work will continue to grow. Pray today for eight million Spanish-speaking people served by our Home Board and missionary A. G. Virgen, Dallas, Texas, who works among them; also the nearly half million Indians in the USA and A. A. Moore, Flagstaff, Ariz., who works among Indians. Pray also for Eusebio Morales, who works among the Spanish-speaking off the coast of Panama; Mrs. Alfonso Garcia, worker among Spanish-speaking in Calif.; Mrs. E. O. Sanders and Mrs. R. C. Bethea, ev. in Indonesia; and Mrs. D. E. McDowell, ev. and mother of five children in Paraguay. "Men ought always to pray" Luke 18:1.

8 TUESDAY We ought to give the more earnest heed to the things which we have heard. Heb. 2:1.

Virginia Highfill writes from Japan. "The gentleman sitting beside me on the plane is a Japanese from Hiroshima. He told me that he was in the States six weeks and did not see or hear about a church. 'But,' he said with an embarrassed expression 'I guess it was because I just did not ask about the churches.' Pray for Miss Highfill and pray also that our witness may be more constant. Pray for R. E. Barker, educational evangelism

in Brazil; Mrs. R. L. Lambright,* medical missionary in Indonesia where the first nursing class opened last fall at the Baptist hospital; Miguel Lopez, who works among the Spanish-speaking in Santa Fe, N. Mex., capital of the state and center of Catholic influence; Sam Morris, who serves the First Indian Baptist Mission and Indian students at Oklahoma Baptist University in Shawnee; Mrs. Juan Arambula, who works in Calif. in a church with a modest sized congregation but a tremendous challenge—45,000 Latin Americans in the immediate vicinity; W. M. Clowson, educational evangelism in Mexico; E. P. Bennett, ev. in Tokyo, Japan; and Mrs. R. E. Wakefield, ev. in Malaya. "Watch unto prayer." 1 Peter 4:7.

9 WEDNESDAY All the ends of the world shall remember and turn unto the Lord Psalm 22:27.

Before the current political trouble began in Cuba, Southern Baptists had more than 85 churches, over 200 preaching stations and a membership of nearly 9,000 on the island. In prayer, let us remember Cuban Baptists and Mrs. Juan Naranjo who works among them; J. E. Hubbard, for eight years pastor of the Pawnee Indian Baptist Church, in Okla., which is looking toward an auditorium and educational space. Pray with them for the success of this project; Mrs. I. E. Gonzales, Texas, ev. among Spanish-speaking; W. R. Hull, Kenya, a new missionary who has started at least six preaching stations in the Mau Mau area; Mrs. J. Y. Greene,* who has recently gone with her husband to Korea for student work at the University of Seoul; Mrs. W. M. Parker,* ev. and mother of four in Brazil; J. C. Muse, Jr., appointed to Ecuador a year ago, now in language school in Costa Rica. "I will therefore that men pray every where" 1 Tim. 2:8.

10 THURSDAY And the prayer of faith shall save the sick, and the Lord shall raise him up James 5:15.

Through medical missions, people are being led to Christ, but there is a great shortage of doctors and nurses on the field. Pray that others will answer God's call to mission work and that he will give strength to those who have gone in his name. Pray for Mrs. J. M. Young, Jr., Gaza, mother of four who does ev. work at the Baptist Hospital in Gaza where her husband is superintendent; J. P. Satterwhite, staff doctor at the Baptist Hospital, Kyoto, Japan where his wife is a nurse; W. E. Arnold, Kumasi, Ghana, educational

evangelism; W. L. DuVall, teacher in New Memorial School, Oshogbo, Nigeria; Curtis Hardy, Nigeria, principal of the Girls' School; and Antonio Santana, ev. in Cuba, where Baptists have had work for more than 50 years. "But I give myself unto prayer" Psalm 109:4.

11 FRIDAY The words that I speak unto you, they are spirit, and they are life John 6:63.

Mrs. Reiji Hoshizaki was born in Hawaii. Before appointment to Japan in 1955, she was a home missionary in California, did mission work in Japan six years and is now serving there with her husband. Pray for her; H. C. Starnes, a new missionary to Korea attending classes eight hours a day to learn the difficult language; Julian Reyna, N. Mex., working among Spanish-speaking. They have a new residence and a new church building; pray that the people may respond to the gospel. Pray also for J. P. Attison, La., ev. among the French-speaking. "Evening, and morning, and at noon, will I pray" Psalm 55:17.

12 SATURDAY The word of God increased; and the number of the disciples multiplied Acts 6:7.

Burton de Wolfe Davis and his wife were our first missionaries to settle in northeastern Brazil among three million people, going there in 1945. Beginning with a model mission plan which included a church, school, and hospital, they have seen the work grow to include these and other churches and mission points. Today let us pray for this work and Mrs. Davis; for Helen Meredith, teacher in Colombia; Ethel Guest, teacher in Baptist College, Iwo, Nigeria; Auris Pender, teacher in Singapore after 19 years in China, Hong Kong, and Hawaii; R. R. Morris, field missionary and treasurer of Jordan Mission; T. G. Small, who went two years ago with his wife and another couple to open new work in Kitwe, No. Rhodesia; Mrs. W. C. Warrum, Japan, where ten new churches were established in 18 months; and L. E. Austin, ev. among French-speaking, La. "Prayer is made without ceasing" Acts 12:5.



Praying for the World I Pray

13 SUNDAY Surely blessing I will bless thee, and multiplying I will multiply thee Heb. 6:14.

Costa Rica, called the Crossroads of Spanish America, is an area a little smaller than that of West Virginia with over a million people. Located there is the language school where Baptist and other evangelical missionaries study Spanish for a year before going on to their assigned fields. At times, as many as 180 missionaries are in the school and their influence is felt throughout the little country. Pray for the students and Baptist work there; for W. M. Dyal, Jr.,* ev. in Argentina; Mrs. R. B. Wyatt, Jr., ev. in Barcelona, Spain; Mrs. W. B. Minor, Flagstaff, Ariz., ev. among the Spanish-speaking; H. D. Shield, Calif., Indian ev.; Estelle Johnson, La., ev. among French-speaking; Mrs. Aurelia Baez, Cuba, retired; and Betty Joslin, ev. among the deaf in Calif. "Offer unto God thanksgiving" Psalm 50:14.

14 MONDAY Jesus answered them, My Father worketh hitherto, and I work John 5:17.

As the Hawaiian Baptist Convention assumes more responsibility, missionaries are being released for other fields. Mary Lee Ernest has recently been transferred to Malaya where she is studying the language and, among other duties, teaching a Sunday school class in a government housing area of 60,000 people. Pray for her and J. E. Ingout, recently appointed evangelist to Indonesia; Roberta Ryan, formerly in Chile and now working at the Spanish Publishing House in El Paso, Texas; Amelia Diaz, worker among Spanish-speaking in Las Cruces, N. Mex.; and Mrs. R. R. Harvey, migrant director in Texas. "Pray now unto the Lord our God for us" Jer. 37:3.

15 TUESDAY The kingdom of God is not in word, but in power 1 Cor. 4:20.

For the first time since work began in the Philippines in 1950, no missionary is pastoring an organized Filipino Baptist Church. As God has called out nationals to preach and pastor, missionaries have been released to begin new work elsewhere. Pray for these new pastors and Miss Virginia Mathis, who helps with publication of Baptist literature in Manila; Mrs. J. T. Poe, nurse and publica-

tion worker in Spanish Publishing House in El Paso, Texas; Jewel Smith, Fla., and Marion Oates, Calif., ev. among Spanish-speaking; and Mrs. Francisco Rodriguez, ev. in Cuba. "Praying always with all prayer . . . and supplication for all saints" Eph. 6:18.

16 WEDNESDAY Whatsoever ye do, do it heartily, as to the Lord, and not unto men Col. 3:23.

For the past two years, Mrs. Ree Beard and her husband have worked, as visitors in the Indian government hospitals of eastern Okla., many times presenting the Gospel to people who are at the end of life's journey. Pray for Mrs. Beard; Juan Arambula, pastor of the Spanish Mission, Oakland, Calif.; Mrs. Lawrence Stanley, ev. among the Chinese people of Phoenix, Ariz., who asks that we pray concerning the sale of alcoholic beverages and the opening of stores on Sundays; Catherine Walker, teacher in the seminary in Indonesia and religious education advisor—"I am so impressed by the eagerness and faithfulness of workers," she writes; Mrs. Louis O'Connor, Jr.,* nurse and mother in Korea; Mrs. J. E. Posey, Jr., mother and ev. worker with youth in the Philippines; J. O. Watson, district missionary, Argentina; J. M. Sanchez, secretary of religious education for 15 years in Cuba; P. H. Carter, ev. in Mexico; Mrs. F. H. Walters, ev. in Canal Zone; and Maria Hernandez, ev. among Spanish-speaking in Ariz. "Pray for us unto the Lord our God" Jer. 42:20.

17 THURSDAY Go now ye that are men, and serve the Lord Exod. 10:11.

After Peter Miller was "adopted" as a child by a missionary to the San Blas Islands, he studied and prepared to take Christ to his people. For five years the government would not permit religious work on the islands but in 1938 he was allowed to return home with the Gospel. Pray for him and the San Blas Indians who are still bound to the chants of the medicine man, his medicine dolls, and his incense pots. Pray also for R. Z. Chamblee, Jr., ev. in Peru; W. R. Wakefield, student worker in the Philippines; and T. W. Talkington, Miss., retired. "I will pray with the spirit . . . and with the understanding also" 1 Cor. 14:15.

18 FRIDAY And we know that all things work together for good to them that love God, to them who are called according to his purpose Rom. 8:28.

James E. Hampton, his wife and two daughters, went to Tanganyika in 1956. Four years later, when they were home on furlough, their oldest daughter, Kathie, 7, died from leukemia. "Through heartbreak, we chose to praise Him," he said, telling of blessings that came even in great sorrow. Pray for this family on his birthday; for C. W. Campbell, ev. in Argentina; A. L. Gillespie, interim pastor at the Yokohama English-speaking Baptist Church which was organized just a year ago; W. C. Warmath, also ev. in Japan; Mrs. M. E. DuPriest, who works with her husband, pastor of the Tokyo English-speaking Baptist Church in Japan; Mary J. Whorton, teacher, Oshogo, Nigeria; A. L. Davis, Jr., a doctor at the Baptist clinic in Hong Kong where over 2,000 people are treated each month; Felix Torna, ev. in Cuba; G. L. Holley, Jr., Hammond, La., ev. among French-speaking; and Mrs. Rebekah Callaway, Va., educational evangelism. "(Jesus) . . . continued all night in prayer" Luke 6:12.

18 SATURDAY Ye were sometimes darkness, but now are ye light in the Lord Eph. 5:8.

A child died of malaria. The plumed and painted spirit sticks of the medicine man can be buried with the body, but they did not save his life! Pray for Mrs. Claudia Iglesias who tells of the Great Physician to souls living in the darkness of superstition and fear on the San Blas Islands; for Peter Chen, born in Shanghai, son of a Chinese merchant and converted there in 1939, now a pastoral missionary to the Chinese Southern Baptist Church in San Francisco where more than 40,000 Chinese people live; W. D. Bender, teacher in boys' high school, Abeokuta, Nigeria; J. N. Westmoreland, ev. in So. Rhodesia, where services are often held under a tree or in the hot sun; C. W. Berdenbaugh, ev. in Tanganyika; Mary Alexander, who retired in 1956 after 36 years in China and Hong Kong; and Mrs. H. H. Snuggs, new appointee. ". . . in every thing by prayer and supplication with thanksgiving" Phil. 4:6.



20 SUNDAY The Lord shall prepare thy going out and thy coming in from the time forth, and even for evermore Psalm 121:1.

When Lorene Tilford returned to Taiwan from furlough, she wrote, "I would not be able to leave this beautiful land of ours, my loved ones, and go out into the uncertainty and chaos of a world in torment, but He is with me. Our task is great and we rely upon your prayers. But your service is just as important as mine—we are just working in different fields—laborers together with God." Taiwan has ten million people who do not know the Lord. Pray for them and Miss Tilford; H. D. Duke, ev. in Chile; J. S. McGee, ev. in Nigeria, a newly independent nation whose government reflects the work of Christian missions; L. C. Bell, teacher in the seminary, Rio de Janeiro; and Mrs. G. H. Wise, ev., writer and mother, Rio de Janeiro. "The Lord will give grace and glory" Psalm 84:11.

21 MONDAY Ye who sometimes were far off are made nigh by the blood of Christ Eph. 2:13.

One of our finest mission efforts has been development of the Baptist seminary in Switzerland. It is only ten years old, but has already attained a high reputation for scholarship and has become the meeting ground for Baptists of Europe. Pray for this work and B. A. Clendinning, Jr., who teaches there; W. M. Gilliland, teacher in the Nigerian Baptist Seminary at Ogbomoso since 1947; Mary Hester Powell, nurse at Eku Hospital, Nigeria, working with student nurses in the morning and teaching in the afternoons. "As usual," she writes, "we need more nurses." Pray also for G. E. Kingsley, ev. in Nyasaland; Mrs. J. A. Tumblin, Jr., mother and ev. in Recife, Brazil; Mrs. Asuncion Sogasti, ev. in Panama; Elias Douglas, Negro ev. in S. C.; and J. A. Anaya, Glendale, Ariz., whose small Spanish congregation meets in his home. "Hear my prayer, O Lord" Psalm 102:1.

22 TUESDAY I am not alone, because the Father is with me John 16:32.

Progress is being made in Jordan, a country that is 90 per cent Moslem. The work began in 1952 with the opening of a small hospital. Five years later Baptist property was attacked and the Girls' School destroyed, but since that time the work has grown, limited mainly by a shortage of missionaries. Pray for Jordan, and for Maurine Perryman,

teacher at the Girls' School; V. O. Vernon, ev. in Salem, Brazil; A. W. Compton, a radio and television announcer before becoming a pastor and appointment recently to Chile; O. W. Reid, who has had unusually heavy trials in recent months. Following the sudden death of his 16-year-old daughter last spring, he was hospitalized twice for surgery. He has now resumed his work in Mexico as a general evangelist. Pray for his continued recovery and strength; Roe Beard, Muskegoe, worker with Indians in Okla. for about 30 years; Noemí Cuevas, Dallas, Texas, Spanish WMU; Mrs. A. H. Urbina, Riverside, Calif., working among some 200,000 Latin Americans. "Seek the Lord, and his strength" Psalm 105:4.

23 WEDNESDAY Glory ye in his holy name: let the heart of them rejoice that seek the Lord Psalm 105:3.

When an African youth leaves his mud hut to get an education in the city he does not return to the old life. Since young people are flocking to the cities, our work in So. Rhodesia is centered there in an effort to reach them. Pray for the youth of Africa; Mrs. H. T. McKinley, So. Rhodesia, ev. and mother of two young daughters; Mrs. W. N. Claxton, mother, teacher and ev. in Nigeria; Mrs. R. W. Harrell, mother and ev. in Tanganyika; W. G. Henderson, Korea, who writes, "We are constantly reminded of the urgency of our task in this country." Remember also Mrs. H. T. Gruver, working with her husband among the Spanish-speaking in Michigan; and B. E. Cockrum, Jr., a contractor before going to Nigeria as a builder-evangelist. "Behold, bless ye the Lord" Psalm 134:1.

24 THURSDAY With great power gave the apostles witness of the resurrection of the Lord Jesus Acts 4:33.

Learning a new language is a difficult hurdle for our missionaries. Doris Penkert, Sao Paulo, Brazil, rejoices that she is now reaching a point of understanding the language, the people, and the country that God has called her to serve. Pray for her; W. A. Harrison who recently went to the Philippines in agriculture-evangelism; C. D. Hardy, for 26 years a teacher in Brazil; Louis O'Connor, Jr., ev. in Korea; Mrs. C. W. Campbell, Argentina, ev.; Ramiro G. Rodriguez, ev. among the Spanish-speaking in Texas. Pray also for three who have retired: Mrs. A. J. Terry, 45 years in Brazil; Mrs. Earl Parker, 36 years in China and Korea; and B. Bejarano, home missionary, New Mexico. "Praise be to the Lord" Psalm 135:1.

25 FRIDAY Blessed is every one that feareth the Lord; that walketh in his ways Psalm 128:1.

T. E. Bryant, director of the theological department of Brazilian Baptist College, also conducts a radio evangelism program. Recently a man rode 300 miles by train to learn more about the Christ he had heard of on the radio. Today, let us pray for this ministry and Mr. Bryant; D. R. Smith, who, with his wife, established and works with an English-speaking mission in Venezuela in addition to other work; A. F. Garner, ev. in Argentina; G. A. Clark, ev. in Japan; A. D. Jones, ev. among the French-speaking in La., and Maxine J. Carmichael, Rescue Mission, New Orleans, La., who works among people who often live in crowded, inadequate, often loveless places. "In his word do I hope" Psalm 130:5.

26 SATURDAY We know that an idol is nothing in the world, and that there is none other God but one 1 Cor. 8:4.

Charles H. Morris recently helped in a revival in Malaya where 34 persons, including a family of ten accepted Christ. In this family, decisions were first made by some of the children. These brought their brothers and sisters to church. Then the children brought their father, who in turn led his wife to accept the new faith. The idols in the home were destroyed and the family baptized together. Others in Malaya wait to hear the gospel. Pray for them and Mr. Morris; Mrs. J. E. Thrower, who went to Brazil last spring; Mrs. W. M. Moore, mother and ev. with her doctor-husband in Shaki, Nigeria; and C. E. Bearden, Ga., ev. among the deaf. "My mouth shall speak the praise of the Lord" Psalm 145:21.



27 SUNDAY Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son; and of the Holy Ghost Matt. 28:19.

Did you know that in 1960 it took 71,000 Baptists to send out one new missionary? That year there were urgent requests for 875 missionaries and only 137 were appointed! Last year, foreign mission appointees numbered only 103. Elmer S. West, Jr., of the Foreign Mission Board, said recently, "In view of what is needed in 47 countries to form a minimum base of operation, and in light of open doors to new areas, what we did last year seems terribly small compared with what God would have us to do." Pray, without ceasing, that those who are qualified will answer God's call; pray also for Mrs. I. S. Perkins,* appointed to Brazil last fall; Mrs. C. A. Allison, ev. in Tanganyika; and F. M. Horton, teaching in Japan. "Open thou mine eyes" Psalm 119:18.

28 MONDAY Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Prov. 3:27.

Louise Mitchell is serving in Spanish evangelism in New Mexico in an area that has great potential for the Baptist witness. Pray that the door might be opened in these needy areas. Pray for her; Mrs. T. N. Clinkscals, mother of four children who, among other duties, assists in the child care program at the Baptist orphanage in Parana, Brazil; Mrs. R. L. Fielden,* ev. at the Baptist Industrial Institute at Corrente, Brazil; W. R. Medling, ev. in Japan; and J. B. Parker, Texas, retired. "Not unto us, O Lord, . . . but unto thy name give glory." Psalm 115:1.

29 TUESDAY He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. Psalm 145:19.

Just a year ago, the school of nursing opened at the Baptist Hospital in Asuncion, Paraguay, with 28 students. Pray for these students and Ruth Porter, director of nursing at the hospital; Mrs. J. A. Foster, mother and teacher in the theological seminary, Philippines; Mrs. J. D. Belote, Hong Kong, mother of five children, two of whom share her birthday; Paul Box, Malaya, where it is believed that those who do not worship their ancestors, bring only sorrow and trouble; Mrs. R. K. Evenson, Uruguay, mother of young twins; and Johnnie Hobbs, Good Will Center, New Orleans, where many in the immediate area do not know Christ. "Great is our Lord, and of great power" Psalm 147:5.

30 WEDNESDAY But as God hath distributed to every man, as the Lord hath called every one, so let him walk. 1 Cor. 7:17.

H. V. Davis is working with a church in Brazil which woefully lacks space for worship. Recently its members voted to undertake a building program at tremendous sacrifice. Let us be in prayer for them that their faith will be strong. Pray also for Mr. Davis; Mrs. J. A. Herring,* ev. in Taiwan; Mrs. L. M. Southerland, Jr., a nurse appointed last year to Japan; Mrs. K. D. Grober,* mother, nurse, and ed. worker in Brazil; I. N. Patterson,* working in Nigeria for the past 38 years; Mrs. Ralph W. Burnett, mother of four appointed last year to Argentina; Mrs. Rafael Guillen, ev. in Panama; Dan Contreras, Las Vegas, N. Mex., and Mrs. Carlos Carreon, Calif., ev. among the Spanish-speaking; G. L. Gladney, Mo., ev. among negroes; H. O. Hurt, formerly in Cuba and now working in Panama; and Mrs. A. L. Davis, Jr., ev. in Hong Kong. "Blessed be he that cometh in the name of the Lord" Psalm 118:26.

31 THURSDAY Lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

J. W. Nelson writes from Panama, "Here is need defying description and bidding for much prayer and personal work." Encouraging advance has been made but the majority of Panama remains untouched. Pray for God-called, prepared, and dedicated workers for adequate buildings and the interest, prayer, and concern of Baptists at this crossroads of the world. Pray for Mr. Nelson; Mrs. William Skinner,* mother and ev. worker in Asuncion, Paraguay, where her husband is a doctor; June Cooper, who asks that we pray for a new mission recently organized in her home in Japan; and Mrs. A. W. Compton, new missionary to Chile. "Let us kneel before the Lord our maker" Psalm 95:6.

Unoffendable Christians

(Continued from page 23)

people who are working for Christ. Don't offend them or you'll scare them away." "Caution, there are people here that mean business. They'll not easily be turned aside."

When we are "unoffendable Christians," people do not waste time wondering how they have to handle us. Nor do we let our efforts go idle as we nurse hurt feelings. We are free to devote all our energies to the main task to which God has appointed us.

Unoffendable CHRISTIANS

"Love . . . is not quick to take offence"

1 Corinthians 13:5 (The New English Bible)

HAVE you ever thought of how many problems of life arise from people living together? When we pick up the newspaper our first thought might well be that human beings have an almost infinite capacity for disagreeing and often for being disagreeable. It is labor versus management, democrat against republican, white opposed to Negro, and Russia and her satellites against the free world.

This is intensified in the smaller circles of interpersonal relationships: our families, those with whom we work, and even our churches. The intimate, elbow-rubbing relationships demand all of our patience and understanding.

Extensive harm is done each day by our ability to disagree. Often misunderstandings are magnified and personalized. Sharp words can embitter lives, destroy the most sacred of relationships, devastate homes, and belie our faith. For sheer misery-producing power, I suppose there is no equal to the human tongue.

I don't believe that too much can be said for the guarded tongue or the thoughtful act. In a world so filled with hate and mistrust, we betray our Master when we either carelessly or deliberately injure another's feeling or reputation. But here I am making an appeal on the other side of the question. We are told not only that love is kind and thoughtful but it is not quick to take offense. In making a plea for "unoffendable" Christians, we must cease wearing our

feelings on our sleeves where we are always getting them hurt. For I am convinced that more people are offended than seek to offend. We let our pride be dented by those who have no malice toward us and who are seeking the same goals that we are. We must learn a quality of devotion to Christ that "pours contempt on all our pride."

I wonder how many friendships have been broken by a misinterpreted remark.

I wonder how many people are outside a church this day because they have unintentionally been offended by a church member.

I wonder how many dollars are not working for the things of God because of the way people like you and me were approached.

I wonder how much good has gone undone because we have displayed our dignity rather than our devotion—our feelings instead of our fidelity.

There has been a crew at work on a street near our home. The construction was marked with lights and the familiar sign: Caution. Men at Work. I thought to myself that this can also be applied to Christians in two different ways. "Be careful, there are

Continued on opposite page

by Richard K. Smith

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PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Unit Theme: Being Christian in Human Relationships

Mission Study: *The Bible and Race* by T. B. Maston (see page 39)

Topic for May:

Let's Face It—Honestly

by Jacqueline Durham

Buzz for Information: Divide into three buzz groups with a chairman for each. Inform each that she will give a complete report of group findings. Instruct each chairman to urge her group to delve into personal experience and observation of hindrances to Christian living.

Assign an incident to each group, and ask each to face the practical question, "What does this mean to me?" Provide pencils and paper for notetaking.

Program Chairman: Last month we considered "The Bible Instructs Us—Thoroughly." Today our topic in the unit, "Being Christian in Human Relationships" is "Let's Face It—Honestly." Will you listen to these words from the Bible (read 2 Tim. 4:4; Titus 1:13-16; and John 8:32).

Pray for guidance as each person faces himself honestly. Pray for God's help in seeking the truth and in seeing wherein each in small ways often falls short of being Christian.

Speaker: Shakespeare in Hamlet has accented the verses we have just read from the Bible.

"This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

Psychologists and doctors say there is a prerequisite to the relieving of a human problem: face the facts. First there comes the realization that all is not well. Then a person seeks help. Together with one who is a specialist, they try to locate the trouble. Attacking a problem in its early stages is advantageous in its solution.

Let us apply this analogy to our lives as Christians. If the heart and spirit are not right we cannot be Christian in relationships with others. We need to face ourselves and examine our hearts. What do we see? Is there selfishness, jealousy, envy, pettiness, hate, littleness, prejudice, uncontrolled anger? Sins of the spirit take root in our lives in small degrees. Left to grow, they take root within us until, like a cancer, they eat away our better selves, and we are powerless to

fore them.

Knowing that we can grow toward the perfection of Christ only through the power of the Holy Spirit active in our lives, we seek his help. Through the miracle of his grace we can become whole and be rid of the sins which so easily beset us.

What is the cause of ugly characteristics which crop up within us? The answer is human depravity. Because we belong to Christ, we are prize targets for temptation from the devil.

Unchristian characteristics can hurt or destroy others as well as ourselves. They can hurt the Christian and keep him from the full joy of a life in Christ.

Let us look at three life situations involving Christian people. Their conduct reflects the unregenerated self rather than the redeemed self.

First Incident: Catherine told her young daughter, Susan, that she should stand up for her convictions, speak out and let others know how she felt. Susan knew that her mother despised gossiping. She had heard her say that good could be found in everyone.

Catherine had a couple of her friends over for morning coffee—one was the wife of her husband's boss, the other was the president of her civic club.

Susan overheard the visitors making unkind comments about another woman. She listened to see what her mother would do. Her mother said nothing against the other woman, yet neither did she speak a good word about her or object to the unkindness. Susan wondered why.

Question: What would I have done had I been Susan's mother? (See page 26 for other questions.)

Second Incident: Jane, Mary, Cora, and Betty lived in the same suburban area and had become very close friends. They went to the same church, belonged to the same circle.

Their children attended the same school. They had much in common.

When Lena moved into the community the girls had a long discussion about whether they should take her into their closely-knit group. After all, they had grown close to each other and had shared many experiences, hopes, and interests.

It did not take them long to know that the answer about Lena was negative. Lena was downright antisocial. Of course, they never visited her, but when they met her on the street or spoke to her across the fence, she always seemed in a hurry. Seldom did she come out of the house except for grocery shopping or to get the mail. Her husband came home every afternoon and left almost immediately. "She must be unbearable to live with," the girls reasoned among themselves.

But a shocking thing happened one morning. Jane, Mary, Cora, and Betty saw a license drive up to Lena's house. The undertakers went inside, and emerged with a small object.

"What . . . ?" the four young women gasped.

"Oh, didn't you know?" asked a neighbor. "Her baby has been ill since birth. For two years it has demanded her constant attention. And on top of that, poor child, her husband had to get an extra job at night to pay the medical bills."

Question: What was the Christian thing to do when Lena moved into the community? (See page 26 for other questions.)

Third Incident: Let us say that her name was Ann. She was a member of an interracial choir which a volunteer Good Will Center worker helped to organize. Ann had a beautiful voice. The group often sang for clubs, churches, and civic meetings. Nobody seemed to mind that she was a Negro. On occasion Ann had been invited to sing solos in one of the white churches in the city. Later she was asked to sing with this choir at Easter. She accepted, planning to attend

rehearsals over a period of several weeks. When the director of music brought the matter to the Board of Deacons for approval, as money was involved, he was told that the choir's invitation to Ann must be withdrawn.

Question: What possible effect on all the people concerned do you see in the withdrawal of the invitation to Ann? (See other questions right.)

Questions: (Each group will seek reactions to these questions as well as the one question following each incident.)

MOVING?



Moving? Don't miss a single copy of **ROYAL SERVICE**. Please notify us of your new address at least 4 weeks in advance of moving. Send your complete old address and new address as well, to:

Women's Missionary Union
600 North 20th Street
Birmingham 3, Alabama

1. What human characteristics, or weaknesses, caused the persons in the incident to fail in being Christian in their relationships?

2. Discuss characteristics which make it difficult for us to be effective Christians.

3. Tell of experiences where weakness has marred your Christian witness and living.

Report of Buzz Groups: Chairman summarizes conclusions from each group. Then the program leader asks for discussion on the following:

Do you feel that we deprive ourselves of the complete joy of the Christian life by our failure to be consistently Christian in our actions, regardless of the circumstances? How? (Leader reads John 8:32; James 1:17.)

We have done some honest thinking and heart searching today. T. B. Maston says in his book, *The Christian in the Modern World*: "Nothing will be more determinative of the effectiveness of our leadership for Christ and his cause than the consistency with which we live the Christian life. Just as Jesus came into the world to reveal the Father, so we are sent into the world to reveal Jesus. And we should remind ourselves that the only revelation of Jesus many men will ever have is what they see revealed in our lives. We should also remember that most of the contact we shall have with those men will not be in the church building but will be on the street, in the shop or store, or on the farm. How accurate is the conception of Christ they are getting from the lives we live?"

Shall we ask ourselves one last question which each can answer privately for himself. The question: Do my attitudes and actions reveal to others that I belong to Christ or do I thoughtlessly offend others and shame the name of Christ?

Silent prayer

*Out of print

For Your Reverie

O Brother Man

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

—James Russell Lowell

Where Is Thy Brother?

Say not, "It matters not to me;
My brother's weal is his behoof."
For in this wondrous human web
If your life's warp, his life is woof.
Woven together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share one common doom.

Man is dear to man; the poorest poor
Long for some moments in a weary life,
When they can feel and know that they have
been
Themselves the fathers and the dealers-out
Of some small blessings; have been kind to
such

As needed kindness, for the single cause
That we have all of us one common heart.

—Author Unknown

May None Call

May none call on me for understanding,
May none turn to me for help in pain,
And drain alone his bitter cup of sorrow.
Or find he knocks upon my heart in vain.

—A. Ralph Hudson

O God of Love

O God of Love, show us thy love
Forever seeking all mankind,
In eager questing of thy heart
To win and bless and heal and bind;
May thy rich mercy help us love
Our neighbour as we honour thee,
And seek his good as 'twere our own
In glad and deep fraternity.

—R. H. Y. Scott

Do We Dare?

"We want to learn improved methods and apply these in our churches, and no longer be old fogies. We must not stand here and say our fathers did this way, and we will do so too."—Quoted by Miss Fannie E. S. Heck in *Royal Service* as an opinion expressed by a woman of 1884.

"The missionary movement as a definite enterprise originated with Jesus Christ. According to the Scriptures, the missionary idea has its ultimate origin in the heart of God. The missionary message is delivered by men and as an organized enterprise among men it is carried on by the church of Jesus Christ"—William Owen Carver in *The Course of Christian Missions*, published in 1932.

"The 'negro problem,' the fighting ground of prejudice north and south, turns practically on the question—What are the people in the south going to do about it? Others may theorize. Action lies with us"—From *Our Mission Fields*, 1913.

When the women met in Richmond, Virginia, May 11-13, 1888, and organized Woman's Missionary Union, they pushed back traditions and dared to make changes. The time had come for a new appraisal of their possibilities. The emphasis in 1888 was to get the doors of service open to Southern Baptist women and to do away with restrictions on opportunities to teach missions and stewardship. This has been accomplished. But to say that today there are no problems in the service of women and young people in our churches would not be facing squarely the issues which still confront us.

The problems which we face today are different from those of 1888, yet as pressing as were those of the 1880's.

Why are not more young women availing themselves of the privilege which our founders fought so hard to attain? Why are some of our brightest young girls not going into YWA? Why do we not have a Sunbeam nursery for every WMS where there is a need? Why do some intermediate girls lose interest in Girls' Auxiliary? Answers such as lack of motivation, or early marriage, or lack of opportunity to use the skills and knowledge which they have provokes other questions, for all of us. A Union committed to such a purpose as ours should seek to find solutions.

The time comes for organizations to move on and forward on their chosen path, and I believe such a time has come to us to focus our full attention on these present day needs and problems. We need to keep before us the significant bases of our existence: prayer, mission study, stewardship, service, enlistment.

The 75th anniversary of WMU offers great opportunity for self examination. Shall we mai-

by Mrs. R. L. Mathis,
President of Woman's Missionary Union

necessary changes? Do we have the motivation? Are we willing to dedicate ourselves to the task?

What About Enlistment?

Dare to face this question—What about enlistment? Do you feel good about the number of women, girls, and children in your organizations? Do you have enough organizations? Are you encouraging your leaders to take the leadership courses?

Plan for a WMU Enlistment Week in your church. Order the free pamphlet "WMU Enlistment Week" from state WMU offices. It tells you all about "how to do it." These plans are similar to the long-familiar enlargement campaign promoted by Sunday school and Training Union. An enlistment week is a must as you get ready to enter into the observance of the 75th Anniversary of WMU, October 1, 1962—September 30, 1963, for enlistment is one of our major goals.

To grow may call for changes—sometimes drastic ones. In the midst of the changes which are taking place in the world as we know it, we tend either to cling tenaciously to tradition or look back with nostalgia. We resist changes. But there comes a time in the life of a movement when accomplishment requires new resolutions, new methods, new ways. They did it in 1888. What will we do in 1962-63?

This is a challenge to you to begin now—this month—to "get a good ready" with plans for a WMU enlistment week. There is no group to whom such a challenge could be more confidently entrusted than Woman's Missionary Union!

"When the missionary impulse stirs within a woman so that she is moved to action, that woman is truly enlisted and the cause of missions advanced"—Alma Hunt in *Woman's Missionary Union*, 1960.

"They saw our day—saw it by faith—and were glad, and constructed the things they had in hand, making ready for the things which have come to us. . . . Dr. John A. Broadus said, "Shame on us. . . if standing on our fathers' shoulders we cannot see farther and reach higher"—From *Our Mission Fields*, Vol. 1, No. 1, 1906.

One secret of the success of Woman's Missionary Union through all the years of its history lies in the setting of goals—Mrs. Carter Wright in *Royal Service*, July, 1940.

"Every one of the 15,000 copies of (October, 1914) *Royal Service* was sold. Our aim—25,000"—From April 1914 *Royal Service*. (For April, 1962 the order was for 430,000. Good! But a small percentage of 752,556 members.)



to INDIANS

East of the Mississippi

PROGRAM OUTLINE

Introduction
 Seminoles of Florida
 Cherokees of North Carolina
 Pembroke of North Carolina
 Choctaws of Mississippi
 Alabama Indians
 Closing Meditation
 Song
 Prayer

INTRODUCTION

Mrs. Jones: Mary, and Jane, I'm glad to have you come to see me. You wanted to see my souvenirs and talk about the visits I made to our Indian mission fields east of the Mississippi River.

Mary: Yes, we want to hear all about your visits, and of course, you already know we want you to speak at our WMS meeting.

Mrs. Jones: I want to do that and I have been planning for it.

Jane: We thought it would be a good thing for us, as a program committee, to go over the information we should cover in that program.

Mrs. Jones: I think that would be fine. These are a few of the souvenirs I brought

program

"That Thy Way may be known"

by Mrs. Ralph Gwin

lized along the way. I also have this large scrapbook which contains pictures, newspaper clippings, pamphlets and other informational items gathered in many places—just the sort of things you would put in a scrapbook. The pictures are too small to show effectively to a group of people, but there is plenty of information to share.

As you know, during the past year, I visited in Florida, Alabama, and Mississippi, and I made a point of seeing our Home Mission work with the Indians. I had already been in North Carolina and had visited at Cherokee, so we can include that also. This is a road map which shows the location of these fields which we will talk about. (*Hold up the map and point out the five places.*)

SEMINOLES IN FLORIDA

Mrs. Jones: Suppose we talk first about the Seminoles, although we can take them in any order. As I drove into the City of Miami, Florida, along the Tamiami Trail (*Highway 1*) I saw a number of the thatched Seminole dwellings, called chickees. Right then I decided to begin an Indian tour by visiting the Dania (*DAY-nia*) Reservation, just north of Miami. You probably have seen pictures of these open-air chickees. The palm-thatched roof is supported by four posts in the ground. A floor is built three or four feet above the ground. There are no walls, just plenty of fresh air, whatever the weather. Cooking is done over an open campfire.

Jane: I remember seeing Mr. and Mrs. Genus Crenshaw, our missionaries to the Seminoles, when I attended a Southern Baptist Convention meeting a couple of years ago. A Seminole pastor and his wife were with them. She was wearing the most beautiful skirt! It was made of horizontal bands of tiny pieced materials in brilliant colors. I don't see how such tiny pieces could be sewed into such intricate patterns.

Mrs. Jones: I enjoyed the beautiful craft work too. You would wonder more if you could see the women sitting on the floor of the chickee sewing those lovely patterns on a small portable-type, hand operated sewing machine. The Seminole women usually wear very long skirts like that. The men sometimes wear shirts made in the same manner. Skirts may be bought in the gift shops. I was interested in all the craft work on display in the new Indian Center which is owned and operated by the Seminoles.

But what I enjoyed most at the Dania Reservation was visiting the church, for it was built with money from the Annie Armstrong Offering, along with a home for the missionaries. Later the Florida WMU added the educational unit, and a nice kindergarten building was given by the WMU of the Miami Association. I spent an hour or more talking with the Crenshaws and their three little girls. This is a picture of Mrs. Crenshaw (*see page 7*). I can still hear her soft voice as she talked about their work.

Mrs. Crenshaw: (Steps from behind screen. She holds copy of the book *Savagess Missionary*.) I wish we could take you to the other Seminole reservations at Brighton and Big Cypress. Both are about 115 miles from Ft. Lauderdale, Florida, and we have a church and a mission at each place in addition to a church at Dania. These, plus an Independent Baptist Church at Dania and at Brighton, are the only established mission work on the reservations. Mission work has been carried on by the Episcopal church at Everglades City for many years, but they do not report any converts.

Our work with Florida Seminoles began in 1912 when missionaries came from the Creek Indian Baptist Association of Oklahoma, but not until 1926 did a worker stay for any length of time. That year Willie King came from Oklahoma. His story is told in *Savagess Missionary*, a book for Juniors by Elizabeth Provance. The next ten years

*See from Baptist Book Stores—Juniors book studied in 2001.

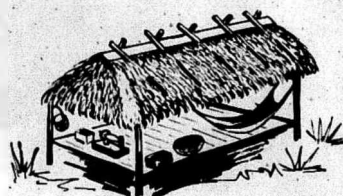
saw old prejudices gradually breaking down. The people began to respond to the Gospel, and the first Seminole Baptist Church was organized at Dania in 1936. During another decade the Home Mission Board provided scholarships for Seminole preachers to study at the Florida Baptist Bible Institute. In the early 1940's the Board assumed responsibility for the work at the request of the Oklahoma Creek Association and the Florida Baptist Convention.

Today the Seminole population in Florida is 1,128. About 450 of these are Christians. Some of the people live off the reservations, mostly along the Tamiami Trail. The Seminoles have their own missionary, Rev. Sam Tommie.

In the past our people were opposed to education, as well as to Christianity. Most of the older people have never been to school, but now a few are attending Adult Education classes. Three hundred children

are in school—twenty in the government school at Big Cypress, the rest in public schools. Six years ago only ten had graduated from high school. At present, six have been, or are now in college, with a number in vocational schools.

Living conditions are changing. On the Dania Reservation modern homes have replaced the chickees. With the organization of the tribe in 1957, certain tribal funds held in trust became available. A Building Loan Fund was set up to make construction of new homes possible. Also, some good frame houses have been moved from other locations and made like new. Elsewhere, our people continue to live in the chickees, but government plans are under way for housing improvement.



A chickee

Adjoining the church grounds at Dania are the new Tribal and Government Office buildings. The First Seminole Church pastor, Rev. Billy Osceola, is Chairman of the Council—equivalent to Chief—the highest officer in the tribal organization. The Superintendent of Seminole Affairs is a fine Christian who, with his family, is active in the Seminole church.

Seminoles have long been known for their keen sense of stewardship. Several years ago the Charlie Cypress family lived at Silver Springs for a year. When they returned home and came to church, each member of the family who was a Christian brought fifty-two church envelopes containing their clothes and offerings for each Sunday of the year. Concerning tithing, an Indian expression has become proverbial—"Bible teach it, Indians believe it!"

We are eager for the Wycliffe Bible trans-

lations to finish their translation into the language of the Seminoles, for even the small number who may read it. They have already been at work at Big Cypress for several years. They estimated it would take ten years to complete and reduce one book to writing. Another four years will be required to translate the entire Bible.

Mary: I'm sure the women will enjoy your Seminole visit. And I want to read *Savagess Missionary*, even if it was written for Juniors.

CHEROKEES IN NORTH CAROLINA

Jane: Mrs. Jones, could we talk about the Cherokees next? I hope to go to Ridgecrest sometime, and when I go, I surely want to go to Cherokee. Do you have a picture of the pretty stone church building?

Mrs. Jones: Yes, I think I have.

Jane: I want to see our work there. Last year my Methodist neighbor saw the drama "Unto These Hills" which tells the early history of the Cherokees. She told me a funny little story about a boy who said, "In the summer we are actors and in the winter we are Methodists." This drama which is presented each summer has proved to be a great attraction to the Indians.

Mrs. Jones: That's a very revealing statement. The drama and other tourist attractions make this mission work quite "seasonal." Many church members hold jobs in the drama, shops, and other attractions, often in unwholesome surroundings which prove a temptation to young Christians. Aside from this July-August employment in the village of Cherokee, the farms on the mountainsides and valleys of the Smokies are the means of livelihood for the people. Recently an effort has been made to establish some manufacturing concerns which will provide year-round employment. The white owner of a moccasin factory employs only Indians to make this popular item. A leather craft plant employs a number of people. Another craft shop employs people to make drums, bows and arrows, etc. The extra in-

PROGRAM POW-WOW:

Background Music: Some typically Indian music, instrumental or recorded, will help establish an atmosphere as members gather.

Set the stage: Use a simple living room scene, slightly to one side of center, where characters will sit and talk. Display a few Indian curios, costumes, etc., preferably something from each of the fields included in the program. You may call attention to these in the introduction.

Near the living room scene, place a screen to hide speakers who represent the missionaries. They step from behind the screen to speak.

Mrs. Jones turns through a scrapbook as the program progresses. Borrow a scrapbook for a "prop." The pictures are not to be shown to the audience.

Mark a road map of the Southeastern

states with pictures, or construction paper arrows, at locations of the five Indian fields. Mount map on posterboard. Use pictures of missionaries on pages 5, 7, and 8.

Add interest to your May program with a recording of greetings, an Indian chant, and the singing of several hymns all in the language of the Cherokee Indians of North Carolina. Endorsed by Cherokee Indian Tribal Council. Allow ten days to two weeks for delivery.

The title: Cherokee Record 45
RPM

Order from: On the Spot Record
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Building
Nashville 3, Tennessee

Price: \$1.25 (send check or money order.)

come is welcome to many. Two small factories have been added which provide regular employment for many more of our people. They make quilted coverlets and many plastic articles.

Did your neighbor tell you anything about the mission work Methodists are doing at Cherokee?

Jane: Why, yes, she told me quite a bit about it. They formerly had five churches on this reservation where Methodists have worked for a hundred and thirty years. But they now have combined these five congregations into one, and use a church bus and station wagon to bring the people from miles away to the services. A rural worker is employed by the Methodist women, in addition to the pastor and his wife. A clothing exchange helps provide both clothing and employment. Some student pastors assist in the work in the summer. Also, I read somewhere that Episcopalians and Latter Day Saints have some work here too.

Mrs. Jones: Thank you, Jane. It is interesting to know what others are doing. Our Baptist work with the Cherokees has been entirely under the Home Mission Board since 1918 when the first missionaries were appointed. Last year this became a joint work between the Home Mission Board and the North Carolina convention. This is in keeping with a working agreement now in effect between a number of state conventions and the Home Mission Board, whereby more of the responsibility for administration of work with Indians, and other language groups, is assumed by the states. In each state, the Home Board participates in the support and direction of the personnel, who are considered to be both home and state missionaries. The State Mission Board pays salaries and then requisitions the Home Mission Board for its participation in the salary.

The Cherokee field is called the "best evangelized Indian field in the United States." Seventeen churches are served by

Indian pastors, with one exception. These churches are affiliated with Baptist work in the association and in the North Carolina convention. Rev. and Mrs. J. D. Griffin and Rev. and Mrs. J. Boyd Horton are our missionaries at Cherokee. Mrs. Griffin is proud of the Girls' Auxiliary at the Cherokee Baptist Church. They received recognition as an Honor GA for 1960. During Focus Week awards were presented to eight Maidens, five Ladies-in-Waiting, and two Primesses.

The spiritual help being brought to these hills is important to the Cherokees. Under the blessings of God, the missionaries and pastors are winning souls—in the little churches back in the mountains, in the busy shops, among the craft workers, and wherever the people will give ear to the message of the "Jesus Way." But many have not listened. Pray that the word may fall on receptive ears and hearts. More pastors and buildings are needed.

PEMBROKES OF NORTH CAROLINA

Mary: I heard recently about other Indians in North Carolina. Do you know anything about them?

Mrs. Jones: Yes, they are the Pembroke Indians who live in the Southeastern part of the state, around Pembroke and Lumberton. I did not go over that way, but I have a very interesting letter here from Miss Anna Mae Locklear, who is a Carver School graduate. She teaches in the public school and is also employed to work with the Associational Missionary of the Burnt Swamp Association. She spends all her time in summer, and part time in the school year, promoting the Baptist program among her own people. The Association is made up of 37 churches and two missions, all co-operating with the North Carolina State Convention and the Southern Baptist Convention. Jane, will you read the letter for us?

Jane: (Reads) Dear Mrs. Jones: Thank you for inquiring about the camps for GAs and RAs here at Pembroke. There are many

good things to tell if there were time to write them all.

First, let me say how happy we were to have our building painted before the camping season began last summer. We have a permanent camp site now, after moving about for a good many years. It is a wooded area inside the city limits, just across the street from the Pembroke Grade School Cafeteria, where the meals are served. Next door is the Berea Baptist Church where classes and worship periods are held, as well as singing and fun periods. Let's not forget those! The Pembroke State College gymnasium and ball field, just across the highway are used for recreation. You see what a fine location we have. The camp building, valued at \$10,000 is used for dormitory space.

But I started to tell about the painting. A building must have some upkeep, you know. Last May, a Baptist Student Union team of twenty students from all over the state came to work for a week at the camp. They painted the building; built, painted and installed shutters; cleared the grounds of undergrowth; and lettered a new camp sign, "Pembroke Youth Assembly." I am enclosing a snapshot of the sign. What a fine contribution this work has been, and how grateful we are.

How can the value of a camp program be measured? Through the years, more than 500 professions of faith have been made. Many young people who have had training here are leaders now in this, and other associations. Last summer 98 boys and girls attended the camps, and 26 of them surrendered to Christ. The camps are a real soul-winning opportunity.

Counselors and leaders have been blessed and their lives enriched. A father who served as a counselor gave this testimony on closing night: "This has been one of the greatest weeks of my life. I work with boys at home in my church, but I don't have time there to take part in all the activities. If other men could get this vision our churches and asso-

ciations would be more mission minded. We've seen missions in action this week as teachers, missionaries, and leaders have dedicated themselves to the task of winning, teaching, and training our future church of tomorrow."

Pray for the continued effectiveness of our camp program. Come by to see us when you have the opportunity. Sincerely, Anna Mae Locklear.

Mary: I'm so glad you let us share Miss Locklear's letter. Now, let's talk about the Choctaws, please. I'm from Mississippi, you know.

CHOCTAWS OF MISSISSIPPI

Mrs. Jones: All right, we'll do that now. Here are some pictures and an article in *Home Missions* (May 1961, p. 24-25) about the Choctaw work. Notice the picture at the bottom of the Baptist Indian Center, Philadelphia, Mississippi. Do you have some information about this work, Mary?

Mary: Sorry, I really don't know too much about it. I have been away several years. As I remember, there are something like 3,200 Choctaws who live in the east central section of the state. The Indian Agency is in the town of Philadelphia, and the Indian hospital is there. I heard how a Baptist pastor saw the need of the people and started some mission work. Later, about 1925, he was appointed by the Home Mission Board as the first missionary to the field.

Mrs. Jones: That's right. His name was S. E. McAdory. Here is a picture of the present missionaries, Rev. and Mrs. R. L. Melford. He is the general missionary to the Mississippi Choctaws (see page 7).

Jane: What do you mean by "general missionary?"

Mrs. Jones: I asked that same question. Suppose we let the missionary answer.

(Your pastor or educational director may give the following, if this is practical.)

Heater Tubby Jimmie, Choctaw, and
Missionary Mefford with Rev. Ike Anderson,
pastor Canaan Baptist Church,
Philadelphia, Mississippi

Mr(s). Mefford: (Steps from behind screen) The general missionary is not a pastor, but he serves all the churches in the field in the areas of counseling, promotion, teaching, encouragement, and direction of activities relating to all the churches. His work is like that of an associational missionary. Trying to help all the churches in a large area keeps the missionary "on the go" most of the time. One of the Choctaw churches is 100 miles from Philadelphia, where we live. In addition to the work as general missionary, I am (or, Mr. Mefford is) responsible for the activities of the Baptist Indian Center which has a multiple function. It is a place of rest and relaxation; it offers recreation; it is a teaching agency, providing classes in all phases of Christian activity. The annual Bible institute and camps come under the direction of the general missionary because they relate to all the churches. One of our major summer activities is to help conduct a vacation Bible school in each of our twelve Baptist churches and one mission. Seven Choctaw pastors serve all these churches, so great responsibility falls on the general missionary. These churches are affiliated with all the work of Mississippi Baptists.

Baptists have more than 1,000 members, which is the largest mission activity among these Indians. Methodists support a Choctaw missionary who works in one church and one mission, where the total membership is about 80. There is a very small Pentecostal group. Roman Catholics have an aggressive program in three churches, with an inviting welfare program.

Although Christ has been presented to our Choctaws for years, many of them still are not Christians, and many who are members of our Baptist churches do not live con-



sistent Christian lives. Their understanding of the gospel and of the New Testament is very limited. Their cultural patterns are not conducive to "holy" living. The white man has taught him to sin, and now he is outsinning the white man. An illustration of this is that the Choctaw cannot curse and swear in his own language, but the white man has given him the "proper" words in English, and many Choctaw children can curse with the worst of them.

In spite of numerous difficulties, we have many illustrations of a vital Christian experience and example among our people. Clay Gibson is the first Mississippi Choctaw to graduate from a seminary. White Baptist churches and WMU organizations helped him get an education. He now pastores an Indian church in Oklahoma.

Joyce Ann Comby feels led to work with her own people here in Mississippi, especially with the women and the WMU organizations. We are praying for her appointment when she finishes college. Joyce needs your prayers, for she has been hospitalized twice with tuberculosis but each time has been able to resume her work. She will be an asset to our work when she finishes college.

Mrs. Jones: Mr. Mefford told me that the

average annual income of a Choctaw family is between \$400—\$800, but a fourth of the population has less than \$500. General living conditions need improving.

Mary: Well, that about covers our Indian work over the Mississippi, doesn't it?

ALABAMA INDIANS

Mrs. Jones: No, there is one more field. In South Alabama, just north of Mobile, there are eight to ten thousand people known as Alabama Indians. Dr. Loyd Gorder of the Home Mission Board says: "These people of mixed ancestry do not have an Indian tribal identity but the Home Mission Board ministers to them through its Indian mission program." They have no tribal language. Little organized work was being done among them until 1946, when Dr. J. B. Rounds, then Superintendent of the Board's work with Indians, suggested that his department establish the work. Now there are five churches and four missions.

Mrs. L. R. Isbell and her husband, are our missionaries. Mrs. Isbell says her three children are good missionaries too! Let her tell you about one interesting activity.

Mrs. Isbell: (Steps from behind screen) Our Family Camp is indeed interesting. This is in addition to GA and RA camps and other youth activities which take place at our Assembly grounds near Citronelle, Alabama. The people bring food and vegetables from home to help with the cost.

Many fathers who have to work cannot stay over night at this Family Camp, but they do come for the night services. Last summer, one young father was deeply

moved, requesting prayer before he returned home. His family, concerned for him, also prayed earnestly. The next morning he did not go to work but returned to camp to tell us how he had spent the night in prayer, and had received the assurance of his salvation. He had been saved some years earlier but had drifted away. He renewed his vows to the Lord and the church. We are thrilled to see him giving all that he has to the Lord as he assumes his responsibilities in his church. His splendid personality can influence many.

One of our fine young women, a mission volunteer, is a living testimony of her faith. When she attended college, she often did not know from one week to another how her expenses would be paid. Since graduation she is teaching, but hopes to go on to the seminary soon. Her two sisters also are college graduates. Young people like these inspire us to do more for our people in order that others may give themselves to the Lord's service. In some places there are so few Christians among the adults. We are concerned about this. Your prayer can help us.

I would like you to hear the testimony which I asked one of our fine women leaders to write for me. She says: "I have been saved by the grace of God twenty-one years. I joined the church when I was fourteen years old. I knew if Christ would come I would not be ready to meet him. But one day I met the living Saviour. I accepted him and I have lived a happy life. I am the mother of five children. I have given them to the Lord. I have two boys who have gone away to college to prepare themselves for better service. Pray for me as I try to work

Mrs. Augusta Weaver teaching the Primaries;
in the yard of the Baptist church



I. V. Orso, Missionary Isbell, and
Frank Reed all of Citronelle, Alabama



for my Lord in a WMF organization on the Indian field, and with our young people in Sunday school. My prayer to God is that all might be saved." (Mrs. Martha Taylor, McIntosh, Alabama)

CLOSING MEDITATION

Mrs. Jones: Now we have come to the end of my scrapbook. Let me add that I saw much need on each of these fields. I wanted to stay and help. Four things stand out. First, so many need Christ. He can make such a difference in the lives of Indians. Second, leadership and leadership training are needed. Third, more educational opportunities so that Indian young people will not have to leave their homes to find better ways of making a living. Fourth, more friendship and fellowship with white people and white churches is needed. As the states assume more responsibility the Indian fields will come into a closer fellowship with other churches near them and will begin to feel more a part of a great whole.

I have closed my scrapbook with this quotation, "For a subject worked and reworked so often in novels, motion pictures, and television, American Indians remain probably the least understood and most misunderstood Americans of us all. . . . America has much to learn about the heritage of our American Indians. Only through this study can we as a nation do what must be done if our treatment of the American Indian is not to be marked down for all time as a national disgrace."

Our Baptist mission work will help us toward the understanding we need, as well as toward evangelization which is the greatest help we can bring the Indian.

Mary: Thank you, Mrs. Jones. I know our WMS members will learn a great deal about the Indians east of the Mississippi.

Mary and Jane: (Stand and speak to audience.) God forbid that we should sin against the Lord in ceasing to pray for you, our Indian neighbors, but we will teach you the good and right way of the Lord Jesus Christ.

Jane: Let us help our first Americans put Christ first in their hearts and lives.

Mary: We must pray that their hearts will be opened to Christ.

Jane: We must teach them that Jesus is the way, the truth, and the life.

Mary: Many Indians have traditions which are similar to Christianity. Long before the Seminoles heard of the gospel, they practiced an annual custom of the shedding of blood in punishment for wrong or bad acts (sin). Pins and needles were used to scratch the flesh of the offender, then shedding his blood in atonement.

Jane: Let us teach the Indian that the blood of Christ alone is sufficient.

Mary: The Indian has always believed in a supreme being and has worshiped a Great Spirit.

Jane: Let us help him to know Jehovah God, the one true God, and his Son who came to redeem all men.

Mary: Shall we wait until *last* to win the first Americans?

Mary and Jane: God forbid that we should sin against the Lord in ceasing to pray for the Indians, fellow Americans. Let us teach them the good and right way of our Lord Jesus Christ.

Mrs. Jones: A prayer of the Indians contained in these lines, sung to the tune of "America the Beautiful." May we sing them:

"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. M.

Close with prayer that we may help a this plea with interest, prayer, service.

WHEN YOUR CIRCLE STUDIES

THE BIBLE AND RACE

by T. B. Maston

Prepared by
Mrs. William McMurry

(Procedure for Session Two Based on Chapters, III, IV and V; see April Royal Service for Session One.)

Review suggestions in April issue of *Royal Service*. Print in a vivid color on separate strips of wrapping paper or newsprint these statements: "Future historians may declare that light promoters and baseball managers did more for emancipating the Negro than did churchmen." "Jesus deliberately selected the Samaritan to illustrate the neighborly spirit." "Love for God and love for man cannot be separated." Display these banners at a strategic point in the discussion.

The purpose of this session is to examine Scriptures teaching the impartiality of God. A quick review of facts learned about race at the previous session will give background for the study. See that everyone has a Bible and *The Bible and Race*.

Work groups

Divide the circle into work groups of two to five women. If you do not have enough women to divide into groups, assign a question to each individual. Allow about 15 to 20 minutes for Scripture searching and discussion. Leaders should be chosen in advance. Each group should select a member to give brief summary of its answers to the question.

Group I: What was the Old Testament background that gives basis for understanding Peter's words, "Now I am catching on to what no respecter of persons means"? See page 34. There are at least four references which point up the impartiality of God.

Group II: What did Peter learn about the impartiality of God from his association

Order *THE BIBLE AND RACE*, Maston, ps. 85c; cl. \$2.50 from Baptist Book Stores



willt Jesus? See pages 35-36. He still was not convinced.

Group III: What did Peter learn about God being no respecter of persons from his vision on the house top and later visit to Cornelius? See pages 37-43; 47-49.

Group IV: What do Paul and James teach about the impartiality of God and the equality of all in Christ? See pages 44-46; 49-50.

Group V: What incidents are related in the New Testament to show that Jesus broke barriers of caste and race? See pages 53-62.

Group VI: Which is the greatest commandment? See pages 68-72.

Leaders may refer to suggested resources (see April Royal Service, page 17); however, the basic source is the text. If leaders are appointed in advance, they may be able to check a Bible commentary for interpretations.

Reports

Make them brief and to the point. The idea is to exchange information which may not have been considered by other members of the class. Group VI need not report the Samaritan story, but use it for emphasis on love for God and man. The section titled "The Language of Love" can be brought out in Scripture references and discussion.

On chalk board, points may be outlined as explanation is made for the sake of time and clarity. For example, question V: (1) Woman at the well (2) Story of good Samaritan (3) Grateful leper (4) Witness in Samaria

Discussion

Hear all reports before opening discussion. Encourage members to ask questions. You may get better response if you ask them to write out their questions and hand them in unsigned. Whenever possible refer to

resource material. You may be the only member who has access to these books.

Alternate Plan

An alternate plan is to role play the story of the Samaritan, and Peter's interview with the messengers and later his visit in the house of Cornelius. If there is not time for all three, choose Peter's experiences. Explain to the women that they are trying to understand these men by putting themselves in their places and are not to say how they should feel or pronounce judgment on them. Hold discussion until both situations have been role played.

The class first reads the Scripture references cited in Groups I through III. This may be done together or individually. Now concentrate on Acts 10:1-23a. Peter is perplexed. What is God trying to tell him? The Spirit reveals that there are three men downstairs looking for him (verses 19-20). Peter invites the messengers to be his guests for the night. Here are the principals: Peter, a Jew but also a disciple of Christ, two servants (Gentiles) and a soldier, doubtless a Roman. All are under the same roof in the house of Simon the tanner! What did they talk about? Peter's vision? Surely. The dealings of the Lord with Cornelius? Of course. How do you think the servants felt? And the soldier as he explained the mission?

Now follow with reading Acts 10:24-33; 11:2-11. If you wish, add to the characters the men from Joppa; otherwise, let it be Peter, Cornelius and the messengers who had gone after Peter. Do not overlook the implications in seeking out the spirit. Both are in the account.

Conclusion

No matter which method of teaching you use, conclude the session by reading 1 John 4:7-13, 20, 21



What Record?

FOR YOUR GIRLS' AUXILIARY

GA FOCUS WEEK

May 13-19

What Record is your Girls' Auxiliary making in

ENLISTING Junior and Intermediate girls

MAGNIFYING missions

CHALLENGING for Forward Steps

ENLARGING GA opportunities

CAPITALIZING on girl-talents

(See April and May Tell Leadership Edition for plans.)

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BETWEEN TWO WORLDS

IN truth, our cause is your own. It is the cause of liberty and of justice. It is based upon your own principles, which we have learned from yourselves; for we have gloried to count your Washington and your Jefferson our great teachers. . . . We have practised their precepts with success. And the result is manifest. The wilderness of forest has given place to comfortable dwellings and cultivated fields . . . Mental culture, industrial habits, and domestic enjoyments, have succeeded the rudeness of the savage state. We have learned your religion also. We have read your sacred books. Hundreds of our people have embraced their doctrines, practised the virtues they teach, cherished the hopes they awaken, . . . we speak to the representatives of a Christian country; the friends of justice; the patrons of the oppressed. And our hopes revive, and our prospects brighten, as we indulge the thought. On your sentence our fate is suspended. . . . On your kindness, on your humanity, on your compassions, on your benevolence, we rest our hopes. . . ."

*Cherokee Memorial
to the United States Congress
December 29, 1835*

May 1962

Volume 5, Number 8

Forecaster

Prepared by Margaret Bruce, WMS Director

THIS MONTH

President

Enlistment Committee

Mission Study Committee

and Program Committee

Prayer Committee

Stewardship Committee

Community Missions Committee

Youth

Out of the Mailbag

SUMMER CALLS TO

Quiet Places

Now, as the Summer calls to quiet places,

Lord of our labors, guide our halting feet;

Far from the marts, we lift to Thee our faces;

Refresh our souls and in our hearts complete

Thy spirit's work, amid soft-singing trees,

Where crooning brooks reveal Thy mysteries.

Brush from our lives the dust of petty striving;

Make us forget the foolishness of care;

Let Thy fresh winds blow over us, reviving

Our better thoughts. Within our hearts prepare

Enduring paths of silence. Reverent,

May we find Life indeed, ere time be spent. Amen.

*This prayer of Thomas Curtis Clark calls us to
retreat in prayer!*

President

This Month

This month two special items are called to your attention, Anniversary Prayer Retreats and the WMU Enlistment Week. See paragraphs in this Forecaster addressed to the prayer and enlistment committees.

As president, you will lead out in planning and promoting these. As soon as you receive the anniversary packet in which the Prayer Retreat pamphlet and the WMU Enlistment

Week pamphlet are enclosed, study these and decide how your WMC will participate in these important plans.

May 13-19 is GA Focus Week. You and your executive board will work closely with the GA committee to make this an outstanding week for members of Girls' Auxiliaries in your church.

Enlistment Committee

WMU Enlistment WEEK

A new pamphlet, "WMU Enlistment Week," is now available free from your state WMU office. The pamphlet is a "how-to," explaining step-by-step preparation and day-by-day plans for WMU Enlistment Week.

The week has a threefold purpose: (1) to enlist women, children and girls in WMU organizations, (2) to enlarge and expand the Woman's Missionary Union to adequately care for additional members, and (3) to improve the quality of organizational work by training leaders and members.

Every WMU president and enlistment chairman will need to study the pamphlet carefully. Then

the WMU Enlistment Week plan should be presented to the WMU executive board. After the board decides to have a WMU Enlistment Week, the plan is then taken to the Church Council for approval since plans include the entire church and church staff.

Great care must be taken in setting the date for WMU Enlistment Week. It should be a week free from other church and community activities insofar as possible. Choose a week when preparation can be made far in advance and plans can be carried out effectively.

We hope you will have a WMU Enlistment Week in your church.

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Mission Study Committee and Program Committee

ON BEING Christian

"Being Christian in Human Relationships" is the program theme for circle or second WMS meetings this quarter. The suggested mission study book for the quarter is *The Bible and Race*, by T. B. Maston (pta. 85c. cl. \$2.50 from Baptist Book Stores).

The following statements taken from *Segregation and Desegregation* (\$3.50 from Baptist Book Stores) by the same author may be used as supplementary program material or for teaching the book, *The Bible and Race*, by Maston.

"In times of swift communication, Nation cannot hide from nation. What it does. Within brief hours Headlines show how hatred's powers

Close love's doors with jarring thud

Because of race, because of blood.

"Is there no love that will transcend

Man's petty strife and condescend To men of other creed and hue?

Forgive! They know not what they do!

Is it too much, we humbly ask— Unchain our hands to do our task."

—Ross Coggins,

"The missionary movement carries about its neck the mighty millstone of our inconsistency as it operates in the colored world, and it staggers more and more beneath this weight."

—E. Luther Copeland, former missionary to Orient

"We must quickly come to the place where we treat all men on the basis of their individual worth, or else we must pull down our missionary banners and leave the carrying out of the gospel to others who will do so."

—John E. Mills, missionary to Nigeria

"More and more the sincerity of our missionary interest in the colored peoples in their native lands will be judged by our attitudes and actions toward the people of those lands who live among us."

—M. T. Rankin, former Executive Secretary of the Foreign Mission Board

"There is no way to avoid the race factor in world missions, except by rising above it in Christian love."

—Cornell Goerner, Foreign Mission Board Secretary for Europe, the Middle East and Africa

Are we part of the problem or are we part of the solution for the problem?

Are we adding burdens to the backs of our missionaries, or are we seeking to lighten those burdens?

From *Segregation and Desegregation* © 1959 Used with permission The Macmillan Co.

Prayer Committee

75 DAYS OF

Prayer

Observance of the 75th Anniversary of Woman's Missionary Union begins October 1, 1962 and continues through September 30, 1963. The 75 days preceding October 1—July 18—October 1, 1962—have been designated as a period of prayer.

Prayer Retreats

Prayer Retreats are recommended for these 75 days of prayer and throughout the anniversary year. One dictionary defines retreat as a safe, quiet place; place of rest or refuge. Such hours or days of quiet meditation and prayer will prepare WMU members for a worthy observance of the anniversary. These Prayer Retreats will offer extra opportunities for praying for our missionaries and for world conflicts.

Stewardship Committee

THE WHOLE FAMILY

Tithing

May is a family month. Christian Home Week is May 6-13. Mother's Day is May 13. So this is an appropriate month for the stewardship committee to point up "The Whole Family Tithing."

The leaflet by this title may be secured free from your state WMU office if you do not already have a copy. Ask the publicity committee to enlarge the illustration on the cover of the leaflet and to print "The Whole Family Tithing" over

A pamphlet explaining Prayer Retreats is being sent to WMS presidents and pastors. In case of a change of leadership, this pamphlet and all anniversary materials should be passed on to those who will be leading during the anniversary year.

The prayer committee will cooperate with the president in making all plans for the retreat. Some retreats will be held by societies, some by the associational Woman's Missionary Union. They will vary in length, from several hours to several days. Retreats will be held in churches, at camp sites, and in many different places where a group may quietly pause for prayer and study.

It is hoped that every Woman's Missionary Union will have an Anniversary Prayer Retreat.

the illustration, and "Promoted by Woman's Missionary Union" under it. If the poster can be displayed on a bulletin board under which a table can be placed, have several copies of this leaflet on the table. Copies of the WMS Stewardship Covenant Card, YWA Stewardship Bookmark, and the GA Stewardship Pledge and Record Card may also be displayed. These, too, are free from your state WMU office.

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Community Missions Committee

Soul-winning VISITATION

"Sustained program of soul-winning visitation: church or WMS directed" is the second basic objective under Aim III. WMS Aims for Advancement.

The following conversation between a soul-winning visitor and a lost soul will help inexperienced soul-winners. The conversation is based on the tract, "4 Things God Wants You to Know," from Moody Press, 820 N. LaSalle St., Chicago, Ill. (price 75c for 100; \$7.00 for 1,000)

(Mrs. Smith knocks on door of Mrs. Brown's home. Mrs. Brown opens the door.)

Mrs. Smith: Good afternoon, Mrs. Brown. I'm Mrs. Smith from the church over here on the corner of _____ and _____, and I have come to invite you to our services. (Hands Mrs. Brown a church bulletin.) We have a program suited to the needs of every age group. There's a Sunday school class for every member of the family. Here's a little tract of Bible verses, "4 Things God Wants You to Know" (hand Mrs. Brown the tract). God does want us to know some things, doesn't he? That's why he gave us the Bible, God's Word. The Bible is God's Word, isn't it?

Mrs. Brown: Yes, I'm sure it is. If we didn't have the Bible, we couldn't know much about God.

Mrs. Smith: That's right. And the Bible tells us the most important things in all the world. It tells us how to have everlasting life and

how to have the forgiveness of sins. I'm sure you're interested in that, aren't you?

Mrs. Brown: I should think everyone would be interested in that. Do you know what the Bible teaches about heaven and how to have your sins forgiven?

Mrs. Smith: Yes, I believe I do know what the Scriptures teach about heaven and how to be saved from sin. I'd like to show you if you'd care to take the time.

Mrs. Brown: Oh, do come in! I've been waiting so long for the opportunity to talk with someone who could show me from the Bible what God says about these things. Come right in!

Mrs. Smith: Let's begin where God begins. The first thing God wants us to know is that we are sinners. He says in Romans 3:23, "For all have sinned, and come short of the glory of God." That's right, isn't it?

Mrs. Brown: Yes, I suppose it is, although I don't think I'm any worse than anyone else.

Mrs. Smith: It isn't a question of whether we are worse or better than other people. It is a question of the personal relationship between God and ourselves. We have sinned. That's true, isn't it? We have come short of God's glory... that is, we have not attained his holiness and perfection.

Mrs. Brown: Well, no one has done that.

Mrs. Smith: That's just the point. We have all sinned and come short of the glory of God. Now because we have sinned and because we have come short of the glory of God, it is evident that something must be done for us to make us fit for heaven and for everlasting life. Therefore the Bible says we must be born again.

Mrs. Brown: There's that expression I've always wondered about. What do you mean "born again"?

Mrs. Smith: It means just what it says . . . it means to be born all over again, but this time in a spiritual birth. The first time we were born physically. Now because of sin in our lives God says we must be born spiritually. The Bible says that death came by sin and that all of us are dead—that is, spiritually dead, in our trespasses and sins. Therefore we need life, everlasting life.

Mrs. Brown: Well then, how do you get everlasting life?

Mrs. Smith: Notice in the little tract the second thing God wants you to know. It's this: "You cannot save yourself." Notice the first verse quoted from the Bible: "Not by works of righteousness which we have done, but according to his mercy he saved us . . ." (Titus 3:5).

This means that our good works and our righteous deeds are not enough to cleanse us from our sins. It means that if we are to have everlasting life, God has to give it to us. It means that God has to do something for us we could never do for ourselves. And so we read in John 3:16 that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Isn't that wonderful?

Mrs. Brown: It certainly sounds good. But does it really work? How can I be sure that this will happen to me?

Mrs. Smith: The Bible says that the Lord Jesus has already provided for your salvation. This is the third thing God wants you to know. Notice these verses. God says that Jesus Christ took our sins and bore them all in his own body on the cross, that he was made sin who knew no sin that we might be given the righteousness of God. It was our sins that nailed him to the cross. And because they were all paid for in Christ's blood, we can have everlasting life and the forgiveness of sins.

Mrs. Brown: Yes, but what about the future? I know I can't resist temptation.

Mrs. Smith: That's the fourth thing God wants you to know. Not only does he give everlasting life and the forgiveness of sins, but he has provided power to overcome temptation. But this is for the Christian only. It's for those who by faith have been born again. Notice this last verse: "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).

Mrs. Brown: It all sounds too good to be true. Do you really mean that all of that is free for the asking? That all I have to do is accept what God has already provided for me?

Mrs. Smith: That's precisely it. In Romans 10:13 we read these wonderful words: "For whosoever shall call upon the name of the Lord shall be saved."

Mrs. Brown: Oh, I've always done that! Why, I've prayed to God ever since I can remember.

Mrs. Smith: This means more than

just praying for God's protection and blessing. Notice your part here. First you must believe on the Lord Jesus Christ. That means more than just a mental assent. It means a heart trust. It means committing yourself in an unconditional surrender. Second, you must repent. That means to turn from your sins to Christ. It means to have the same attitude toward sin that God has. Third, confess your sins to the Lord. He is the only Mediator between God and men. And finally, we must confess, or testify, of our love for Christ before men.

Mrs. Brown: But how do I begin?

Mrs. Smith: It's as simple as receiving any gift. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Just ask him to save you, that's all. That's all the publican in the Bible did; that's all the thief on the

cross did; and that's all I did. "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

Let's kneel here beside the couch, and if you really want the Lord Jesus to be your own personal Saviour just ask him to save you.

Mrs. Brown: Oh, I want to, but I don't know what to say!

Mrs. Smith: All right—suppose you pray the prayer that so many have prayed, "Lord, be merciful to me, a sinner, and save me for Jesus' sake!" Just pray the best you can in your own words.

Mrs. Brown: Lord, Jesus, save me now. Forgive me for all my sins. Help me to live for you the rest of my life. Thank you. (Adapted from "Door Steps . . . Door Bells . . . Door Knobs," in Nine Programs for Women's Meetings, price \$1.00, from Moody Press, see address on page 5. Used by permission.)

Youth

FOCUS

GA Focus Week, May 13-19, can be a meaningful week to Girls' Auxiliary work in your church. Your Woman's Missionary Society looks upon this week as one of the best ways of fostering Girls' Auxiliaries.

Just for fun, we take the word, **FOCUS** for this month's column on youth committees. These ideas apply to Young Woman's Auxiliaries and Sunbeam Bands as well as to Girls' Auxiliaries.

F—furnish your WMS with information concerning your GA needs. Youth directors are members

of the WMU executive board and by attending these meetings regularly, requests for additional leadership, leadership training, organizational materials, etc. may be presented.

O—observe GA Focus Week, May 13-19, in an effective way. See April and May Tell for Focus Week plans, then lead your GA committee in working the plans out for your Girls' Auxiliaries. GA Focus Week can be a great enlistment week and a week that will strengthen and revitalize Girls' Auxiliary work in your church.

C—concentrate on quality work. Your Woman's Missionary Union is dependent upon you and the other youth directors for becoming an Honor Woman's Missionary Union. The 1961-62 WMU year is more than half over. What progress have the GA organizations in your church made toward Aims for Advancement? Will they be Approved, Advanced or Honor?

U—uphold the high standards of Woman's Missionary Union in your church. You are a part of an organization whose purpose it is to promote Christian missions through a

program of mission study, prayer, community missions, and stewardship. Help GA members to understand that this is their purpose too and that all of their activities can contribute to the attainment of this worthy goal.

S—show every Junior and Intermediate girl in your church what Girls' Auxillary has to offer—Forward Steps, Tell, a missions magazine for girls, community missions activities, camps, and all of the wonderful week by week missionary meetings just for girls.

FOR THE *Sweet Girl* GRADUATE

TRIP to Ridgecrest YWA Conference, June 14-20

Write state YWA Director for reservations and for travel plans

SUBSCRIPTION to *The Window*, price \$1.50 a year (Alabama customers add 3 per cent sales tax). When ordering print name and

address plainly. Allow four weeks for delivery of first copy.

YWA PIN—gold-plated, enameled in YWA colors, 75c each; 10K gold pin set with five pearls, \$5.00. Order from Woman's Missionary Union, 600 North 20th St., Birmingham 3, Ala.

Out of the Mailbag

Do you have questions concerning WMS? If so, send them along and we will try to answer them.

Q Can a woman who is a WMS member, but not a member of the church, hold office in WMS?

A. In the suggested by-laws for Woman's Missionary Society given in the WMU Year Book, page 130, Article VI, Section 2 states, "The nominating committee shall nominate annually officers . . . all of whom shall be members of this

church."

It is the privilege of your Woman's Missionary Society to write its by-laws, but it is suggested that they include the above statement.

Q. Are youth leaders counted in the youth organization they lead and also in the WMS?

A. Youth leaders who hold membership in the WMS are counted in the youth organization they lead and also in the WMS.

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