

Royal Service

JANUARY 1966

Panama

"Though geographically the distances in Panama are not great, they are tremendous in terms of

their culture, race, economics and isolation.

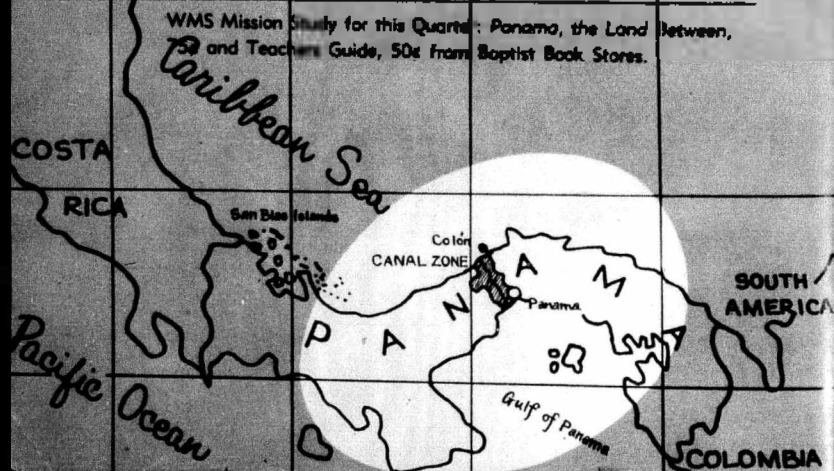
"In the calendar of history, Baptists are newcomers to this land between, and their accomplishments have yet to claim the attention of the nation. Nevertheless, the strongest foundations has been laid in area after area. Panamanian Baptists know that nations are won to Christ by winning the individual citizen, that the citizen is won by meeting him where he is and telling him of God's plan of

the Land Between

"These Baptists in Panama for the first time now have adequate organization in their associations, in their national convention, in their evangelistic conferences, and in other groupings. For the first time, they have an adequately housed and staffed theological institute and a beautiful and useful encampment. For the first time, there are churches in every province.

"The foundations are laid. Now the structure must be raised as the churches grow in numbers, in knowledge, in commitment; and as men and women respond to the call of God to lead their people and train themselves"—Walker Knight in *Panama, the Land Between*.

WMS Mission Study for this Quarter: *Panama, the Land Between*, and Teachers Guide, 50¢ from Baptist Book Stores.



Editor of Home Missions

WALKER L. KNIGHT

Author of Adult Home Mission Book
Panama, the Land Between

"Panama, of all nations, finds itself in transition or at a crossroad, in several areas of its national life, economically, educationally, socially, and religiously." was the observation of Walker L. Knight upon his return from a visit to the Isthmus of Panama in September of 1961.

"Our Baptist study comes at an appropriate time," states Knight, author of the 1966 Adult Home Mission Graded Series book, *Panama, the Land Between*. "as the riots fanned by nationalism in Panama so visibly point up. But one thing religiously which impressed me the most in Panama was the depth of experience indicated in interviews with the people: a used car salesman, who had had three concubines and

had searched through many religions and philosophies, has come into a dynamic relationship with Christ; a schoolteacher who had given his life to drinking and wild living, now preaches; a gardener who had few moral scruples has found new life physically and spiritually in Christ."

The woman's role in Panamanian missions impressed Mr. Knight. "for beside every man stood a woman who quite often shared in the leadership of the work, such as Marvel Iglesias, the wife of the late Lonnie Iglesias. They started Baptist work in the San Blas Islands."

But Walker Knight found that gathering material for the 1966 home mission series on Panama did not come easy. He made two trips to Panama in search of these materials, each time working almost twenty-four hours a day. Every mode of travel was brought into service in attempting to visit all types of Baptist work on the Isth-

PHOTO BY HMB

Mrs. Simpson heads picture service, Baptist Home Mission Board, Atlanta, Georgia.

ROYAL SERVICE • JANUARY 1966

by Edna Simpson

mus, from jet planes to primitive hand-bewn Indian cayucos (canoes) poled by native guides, even resorting to his own two feet through the thick underbrush trails of the Panamanian jungles when other transportation was inadequate. He even slept in his clothes in a string hammock hung between two poles in an Indian hut with his equipment by his side—a tape recorder for interviews and his cameras to record pictorially the everyday life of the ethnic groups of Panama. From his last visit, Mr. Knight returned to the United States twelve pounds lighter, some of which he lost to Panamanian mosquitoes!

While *Panama, the Land Between* is Mr. Knight's first book, he has written thousands of words during his brilliant journalistic career. Beginning at an early age, he worked as a reporter under his father, the managing editor of a twice-daily newspaper in Henderson, Kentucky. All of his background has been in newspaper work. During World War II, as a radio operator, he believes he earned the distinction of having been a buck private longer than anyone in the Army Air Corps—it took him thirty months to make PFC. But even that distinction did not preclude his doing editorial work for a Signal Corps paper.

After his release from the Air Corps, he entered Baylor University in Waco, Texas, as a ministerial student. While at Baylor he was ordained and served as a pastor. At the same time he edited a Texas weekly newspaper. Because of his strong inclination to and experience in journalism, he came to realize that God wanted him to use all his talents in this field, so he changed his course of study from "ministerial" to "journalism." After college, he was for ten years associate editor of *Baptist Standard*, the Texas Baptist state paper.

Then came the call from the Home Mission Board for a larger use of his talents in the field of journalism for God and Southern Baptists. As secretary of the Board's Department of Editorial Services, young and energetic Walker Knight has brought a new type of journalism to the



The Walker Knight family: standing, Kenneth, Walker, Iva Nell, and Jill; seated, Walker Jr. and Jill



Walker Knight teaches English to Cuban refugees in his church in Decatur, Georgia. Celilio Crespo is an apt student.

Mr. Knight and Rev. D. Escobar in Panama drinking native Indian herbs tea made from river water.



one *Missions* magazine, which he edits. It has given the journal a combination depth treatment which takes a two-pronged tack. One aspect is the popular photographic phase of the subject and the second is the scholarly study of the subject. This is exemplified in his treatment of a recent issue on the declining community. This issue presented articles by two seminary professors, along with eight or ten pages of Mr. Knight's own photographic treatment of the subject. The journal thus appeals both to the casual reader and to the student.

"We feel that our Southern Baptist publications are giving valuable assistance in getting the home mission news to Southern Baptists," said editor Knight. "But the uniqueness of *Home Missions* is to give new and greater depth to our home mission message."

As regional editor for Baptist Press, Mr. Knight works for all Southern Baptist publications. "I sometimes find I am in competition with myself in writing news for the state papers," he lamented. "But the papers give only the current day-by-day news and *Home Missions* magazine gives emphasis to the depth approach."

The Knight family—his petite and very pretty, brunette wife, the former Iva Nell Moseley of Tyler, Texas, and their four children—give of their time and talents to their community and church life. Mr. Knight has been very active in helping resettle Cuban refugees and in teaching them English, not only in his own church but in the whole Atlanta area. This came about after a trip to Miami for a study of the refugee situation for *Home Missions* magazine in the early phase of the exodus of the refugees from Cuba to this country. He did this assignment so well that he could not get these unfortunate people off his heart and mind. His poignant appeal in behalf of Cuban refugees brought immediate response from his own church, the Oakhurst Baptist Church of Decatur, Georgia. It was one of the first in the Southern Baptist Convention to sponsor a Cuban

family. This church probably has helped to resettle and assist more Cuban refugees than any church in the Southeast (more than forty and has baptized sixteen into its fellowship). Mr. Knight is held in such high esteem by these people that he is always introduced by one refugee family as "our Cuban friend."

Mr. Knight is chairman of the Oakhurst Church Missions Committee. This committee is now leading the church in a study of its community—which is in transition in a number of ways—in order to project a ministry in areas of need. The study includes apartment dwellers, older and retired people, people with special problems such as delinquency, broken homes, and working mothers. In other words, just plain physical and spiritual need wherever and whatever it might be.

Mr. Knight plays a very hard-to-beat game of golf, as his friends know very well. Photography, one of his finest and most often used talents, is one that is seldom mentioned and few know about. One of the biggest phases of his job of securing materials for the 1966 home mission study on Panama was photography. Most of the pictures used in the Teacher's Guides, the Mission Study Supplement, and the color slides for the filmstrip on Baptist work in Panama were taken by him.

When asked about the approach taken in his book, he replied, "In the beginning, I try to give the physical and historical setting. Then each chapter after that, I take a moment in history and relate the events that occurred within this time to tell a distinctive phase of the work in Panama. For example, I tell of the work in the jungles of the Cricamola River area through a trip on a launch accompanied by Dr. Dan Gruver, Missionary Isaac Perez, and others to see Alberto Stonestreeth. Each chapter gives a separate story on a different phase of our Baptist work in Panama." He paused a moment, then with his boyish grin continued, "This is what I tried to do, but whether or not I succeeded, you will have to study the book to find out."

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ROYAL SERVICE

JANUARY 1966

COVER STORY

Royal Service is planned for use by women in our churches. It provides study materials for WMS meetings and members. But also, each month, it features a wide range of subject matter of interest to Baptist women. Do you have a \$1.50? Why not spend it on a subscription for a friend, a neighbor, a shut-in?

from Birmingham

Dear Pastor-

The watchword which Woman's Missionary Union chose for this year of Proclamation and Witness is Revelation 14:6b. It reads, "Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." So it is--having the gospel in our hearts and lives--we are to proclaim it and witness to its power.

Beginning with the January 9 Soul-winning Commitment Day, Woman's Missionary Union and Brotherhood are reminding Christian families that there are tremendous possibilities in the ways God can use a family, as they witness for Christ to each other, to their neighbors and friends, and in every contact. Such an emphasis should deepen the spiritual lives of our church members.

Often an emphasis is no more than an emphasis. We believe, however, that Christians today are yearning to give much more than lip service to their faith. We pray that this highlighting of personal and family responsibility to the gospel message can make significantly meaningful the theme for this emphasis: "Every Christian a Witness--Now."

Sincerely,
WMU Staff

FACTS About INDIANS in the USA

Navajo Indian Mike Secadero lives near Alamo, New Mexico.
Note handsome silver and turquoise jewelry

PHOTOS BY HMB

1. There is considerable and continuing movement by Indians off reservations to urban areas.
2. Total Indians in the US—577,000 including Aleuts and Eskimos in Alaska.
3. Only 300,614 live on reservations with 66,565 living near reservations.
4. The Bureau of Indian Affairs provides services for Indians living on reservations with occasional services received by those who live adjacent to reservations.
5. Government services may be educational, tax exemption, health services, welfare, credit, forestry, road building, irrigation, and many others.

6. Indians As Citizens

Although Indians today have the same rights as other Americans, acquiring their citizenship was a long and involved process.

The Fourteenth Amendment (1868) to the Federal Constitution provided that all persons born in the United States and subject to its jurisdiction were citizens of the United States and of the state in which they resided. Tribal Indians were excluded, however, from the effects of the Amendment on the ground that, by being born into a tribe (which was considered a do-

mestic, dependent nation) they were not born in the United States and, therefore, not subject to its jurisdiction (*McKay v. Campbell*, 1871).

The question of the Indian's civil rights first became a political issue at the close of the Nineteenth Century when a few progressive writers pointed out the incongruity of disfranchised Indians living in a country founded on the principle of the equality of man.

By 1924, when the Indian Citizenship Act was passed, approximately two-thirds of the Indians of the United States had become citizens either through treaty agreements, by special statutes naturalizing named tribes or individuals, by general statutes naturalizing Indians who took land allotments, or by statutes naturalizing special groups (such as Indian women who had married non-Indian men).

The Indians, however, were often unfamiliar with the significance of Federal citizenship and many did not welcome it, fearing that becoming citizens might deprive them of their special relationship with the Federal Government. The Act of June 2, 1924, extended full citizenship privileges to the Indians by proclaiming:

"That all noncitizen Indians born within the territorial limits of the United States be, and they hereby are, declared to be citizens of the United States: Provided, That the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property."

Despite being made citizens by the 1924 Act, Indians did not achieve the right to vote easily. Various state laws enacted from the beginning of the Nineteenth to the early part of the Twentieth Century disfranchised them, usually on one or all of four grounds: that the Indians on reservations were members of tribes with a considerable amount of sovereignty independent of state governments; that the federal government maintained a high degree of control and supervision over Indians; that they did not have the same interest as other citizens in local political affairs; or that Indians were not required to assume the same burdens of citizenship (Indians do not pay taxes on land held in trust for them by the federal government or on income derived from such property). In 1938, fourteen years after Indians were made citizens, seven states still enforced statutes and constitutional provisions which denied them the franchise. By 1947, however, the number of states refusing to permit voting by reservation Indians was reduced to two (Arizona and New Mexico), both of which withdrew their prohibition the next year as the result of judicial decisions.

In a few states, Indians have been kept from voting by the poll tax and by literacy tests. Other factors holding down the percentage of Indian voters have been the Indian's great interest in tribal affairs and his



Near Gallup, New Mexico, Navajo Indian, tends sheep.



The cradleboard is still used by Indian women. Mrs. Anna Marie Tak tucks Rita Amie into her snug "bed."





indifference to the white man's politics. These factors have become less important as educational and economic opportunities have improved and the Indians have come to understand and appreciate the democratic processes by which our country is governed. The percentage of registered Indian voters has risen steadily in the last few years, and is, therefore, increasing—*Office of Indian Affairs, Washington, D. C.*

7. In WMS this month we study about New Mexico's Indians: Indian population in that state totals 52,188, (Government's 1962 estimate).

8. Principal tribes in New Mexico are Apache, 2,711, which includes Jicarilla and Mescalero; Navajo, 30,995; and Pueblo Indians, 18,482, which includes Keresan, Tano-Tigua, Tano-Jemez, Tano-Tewa, and Zuni.

9. Indians of New Mexico are located mainly in the Northwest section of the state, principally along the Rio Grande River (see map on page 35).

10. The Office of Anthropology, Smithsonian Institution, Washington, D. C. 20560, maintains a collection of black and white photographs of North American Indians. Prints of these photographs can be purchased for \$1.25 each plus a charge for postage and handling.

Requests for information about the photographic collection should be addressed to Office of Anthropology Archives, Smithsonian Institution, Washington, D. C. 20560.

Navajo Indian homes—modern style at Magdalena made of adobe bricks, the hogan near Alamo on a reservation



Mrs. Virginia Green, of Cibera, New Mexico, is an Acoma Laguna Indian.



Integrating the American Indian

THE BUREAU OF INDIAN AFFAIRS, Department of the Interior, United States Government, is working now on a three-fold program to rid America of problems that have plagued both white man and red man since Columbus first planted a white man's flag in the land of the Indian.

The most recently announced basic aims of the Bureau of Indian Affairs are: (1) maximum Indian self-sufficiency, (2) full participation of Indians in American life, and (3) equal citizenship privileges and responsibilities for Indians.

Relations with the Indians has been one of the most persistent problems in American history. The policy has shifted from treaties to warfare, from isolation to integration. America's early history is sprinkled, often to the white man's shame, with stories of questionable diplomatic maneuvers and episodes of armed warfare as the pioneer pushed his caravans across Indian hunting grounds. The white man's shrewd bargaining, his gunpowder, and his "white lightning" beverages have been too much for Indian resources and experience.

Official relations between the federal government and the Indian began when the Continental Congress appointed three commissioners for diplomatic work with the Indians in 1775—a year before the Declaration of Independence. The Bureau of Indian Affairs was initiated in 1821. It was

then a part of the War Department and its functions were military in nature. Armed federal troops drove the Cherokees and other Indian tribes over the "trail of tears" from the eastern seaboard to "Indian Territory," now Oklahoma.

The Bureau of Indian Affairs passed to civilian control when it was transferred to the newly established Department of the Interior in 1849, but the policy continued to be one of isolation. Indians were expected to live and prosper in their own cultural patterns on government-designated reservations. After 1862, Indians were treated as "wards" of the government. Later individual Indians were permitted to hold their own separate tracts of land, with the Bureau serving as trustee.

Not even the passage of the 14th amendment to the Constitution in 1868 gave the Indian the privileges of citizenship. Though the amendment provided that all persons born in the United States and subject to its jurisdiction were citizens of the United States, courts ruled that Indians were born into their tribes and subject to tribal laws (considering a tribe a separate, but dependent nation) and not subject to federal juris-

[Continued on page 18.]

FROM WASHINGTON

by Cyril E. Bryant
Editor, *The Baptist World*
Publication of Baptist World Alliance



FROM MEXICO



Leobardo Estrada

to MANHATTAN

PHOTO BY RACHEL COLVIN

by DeLanc M. Ryals

WHO is Leobardo Estrada who speaks for God on the sidewalks of New York? Let's find out. Follow him on his rounds, and when the weather is too blustery, and he is driven indoors, you will find him underground, in the subways. He is as much at home in the conference rooms of the United Nations, the studios of a Riverside Drive radio station, as he is in his own office on 57th Street. Listen . . . he speaks in the beautiful Spanish that would be respected in Buenos Aires or Mexico City. Again, he voices in English, a compelling message delivered to the Woman's Missionary Union Annual Meeting in Kansas City.

Dr. Leobardo Estrada is director of Language Ministries in metropolitan New York

Mr. Ryals is pastor of Toure Baptist Chapel, Joppa, Maryland.

for the Home Mission Board of the Southern Baptist Convention. Dr. Paul S. James, director of the Metropolitan New York Baptist Association, introduces him in words such as these: "Faced with the challenge to win New York, where nearly half the people are either foreign-born or have foreign-born parents, we were in need of a man to launch a ministry to language group minorities. The most capable man for the job is the man God sent, Leobardo Estrada."

When Dr. Estrada left the pastorate of First Spanish Baptist Church, Los Angeles, in February, 1962, to go to New York, there was a job and a title awaiting him, but no congregation. The "language ministries program" was embryonic.

After spending a week on the streets and in subways, talking with Spanish-speaking

angers about their spiritual needs, he met with five persons on Sunday, March 11, to form a Sunday school class. This was the first Southern Baptist mission outreach toward New York City's 750,000 Spanish-speaking residents.

From this beginning thirteen points of witness have been established among minority groups. The Sunday school class has become the First Spanish Baptist Church, meeting in the building of its sponsoring body, the Manhattan Baptist Church. And the new church itself has encouraged additional chapels, as is typical of most new Southern Baptist churches in the Northeast. Since the launching of the first Spanish chapel, work has developed in Portuguese, Polish, French, and Chinese.

The Estradas—Leobardo, his wife Isabel, and their four teenagers—moved in 1962 to Oceanside, Long Island. Mr. Estrada joined the ranks of Long Island Railroad's "dashing commuters" for the twenty-five mile ride to his office every day. Leo, Priscilla and Irma now attend Baylor University in Waco, Texas. Omega is enrolled in Oceanside High School.

Mrs. Estrada, on a typical Sunday morning, packs lunch for 40 to 50 persons and the family travels across the city to one of the Spanish chapels in New Jersey where

her husband may preach. The food? It is "a little something" to spread for chapel members and guests, including international students—who may have traveled twenty miles or more to the nearest Spanish-language chapel. On a week night Mrs. Estrada may meet with a WMS on Long Island. A Saturday afternoon may find her with the Metropolitan New York associational WMU in which she is vice-president in charge of the Spanish program.

Those who respond to the love of Christ through this language mission work are from every walk of life. There is a Spanish ministry to migrant farm laborers at Kerkonkson, in the Hudson Valley. Other chapels include professional people—doctors, teachers, manufacturers. Early in the life of the Manhattan work Mr. Estrada baptized two Chileans who are trapeze artists with the Ringling Brothers, Barnum & Bailey Circus.

Dr. James notes that 78 different languages are spoken in New York City. "Here," he says, "we can witness to people in whose countries Southern Baptists have no foreign mission work." But Mr. Estrada also finds numerous Baptists in the city who formerly were active members of churches related to Southern Baptist foreign mission work in countries of Latin America.

[Continued]

SOUTHERN BAPTIST CHURCHES IN METROPOLITAN NEW YORK

Bergen, Washington Ave. at Garden Pl., Westwood, N.J.
R. Quinn Pugh, pastor
Brooklyn, First, 455 Eastgreen Ave., Brooklyn, N.Y.
David A. Morgan, pastor
Central Nassau, 600 Zeeb Ave., Westbury, L.I. Ken Lyle, pastor
Emmanuel, 28 Osprey Ave., Riverhead, L.I. James S. Wright, pastor
Evangel, 816 Fells St., Bronx, N.Y. Lloyd G. Ross, pastor
Farmingdale, Carmine Rd. & Sou. State Hwy., Farmingdale, L.I. Larry Walker, pastor
First Polish, 55-59 Sutton (Greenpoint), Brooklyn, N.Y. John Kasa, pastor
First Spanish, 311 W. 57th St., New York City.
Greenwich, 50 Putnam Ave., Greenwich, Conn. H. Lawrence Martin, pastor

Highland Ave., 162nd St. & Highland Ave., Jamaica, L.I. Siegfried Engle, pastor
Lincoln, Grammar School, Lincoln, N.J.
Madison, 203 Green Ave., Madison, N.J. J. Howard Horde, pastor
Manhattan, 311 W. 57th St., New York City. Maurice Fain, pastor
Maritan Valley, Winthrop Rd. & Raleigh Dr., Edison, N.J. Walter C. Heilig, pastor
Ridgcrest, Rt. 94, New Windsor, N.Y. Frank Vonable, pastor
Templo Bautista Nazaret, 311 52nd St., West New York, N.J. Jose Ruiz, pastor
Vassar Road, 32 Vassar Rd., Poughkeepsie, N.Y. Robert E. Hildreth, pastor

Two New Jersey churches have helped relocate Cuban political refugees in the metropolitan area. The May, 1961, issue of *Home Missions* told the story of the Mardomingo family. Pastor R. Quinn Pugh said, "It is one of the most rewarding adventures the members of the Bergen Baptist Church have experienced."

The ties grow stronger . . . the Bergen church now sponsors Templo Bautista Nazaret, a thriving Spanish-language ministry in West New York, New Jersey—one of the most densely populated communities in America. Home Mission Board funds helped make possible the purchase of a church building and living quarters for the pastor. A ministry to English-speaking neighbors is also anticipated here.

Members of Brooklyn's First Baptist Church met recently for a unique observance of the Lord's Supper. Christ's words were repeated in English, Spanish, and French.

Pastor David A. Morgan, a native of Nicaragua, preaches in an unaffected British accent to an international congregation drawn from more than twenty countries. The young church, which was constituted in 1961, seeks to minister to the needs of its changing neighborhood: a Spanish-language chapel was initiated. This winter a French-speaking work began in the home of Pierre L. St. Phard, a Baptist minister from Haiti who was forced to leave his homeland because of persecution. Mr. Estrada says this chapel will seek to minister to the 40,000 persons of Haitian background in New York, and to the other French-speaking people in the city. The French chapel meets in the Hanson Place YMCA in Brooklyn. First Baptist Church, Brooklyn, also sponsors English-language work among West Indian people in Harlem and the Bronx.

In another section of Brooklyn the First Polish Baptist Church dedicated its building to the tune of balalaikas, played by young people of Russian background. The pastor, Rev. John Kasa, is a veteran of a displaced persons camp of World War II.

John Wesley said, "The world is my

parish." Leobardo Estrada is content to speak to the Western Hemisphere—to listeners in seventeen countries who know him as the preacher for "La Hora Bautista," the Baptist Hour in Spanish. Frequently Mr. Estrada interviews United Nations personnel and other visiting dignitaries for the Spanish version of the Southern Baptist Radio and Television Commission program, "Master Control."

The radio ministry is an asset to both the local mission work and the work of the Southern Baptist Foreign Mission Board. Every Sunday morning Mr. Estrada broadcasts "Moments of Meditation" over WBXX, a Spanish-language radio station in New York. With a pastor's concern, he replies personally to each request for spiritual counsel. When Southern Baptist work was beginning in the Dominican Republic, Missionary Howard Shoemaker welcomed Mr. Leobardo Estrada to that country for an evangelistic crusade. A nucleus of believers was gathered, many of whom had already heard him on the Spanish Baptist Hour.

Who is this man who speaks for God in cosmopolitan New York? He is the *muchacho* (little boy) from Mexico whose boyish curiosity overcame his fears as he peeked for the first time into a Baptist church building. He is the youth rejoicing with his parents over new-found faith in Christ as personal Saviour. He is the bright young ministerial student at the Mexican Baptist Theological Seminary in El Paso who was invited back to teach in that institution. He is the graduate of Southern Methodist University and Southwestern Baptist Theological Seminary who has written three books in Spanish. He is the Dallas pastor who served for two years as president of the Mexican Baptist Convention of Texas.

He is Southern Baptists' second vice-president of the Convention, radio minister to all of Latin America, and the Home Mission Board's director of Language Ministries for the Metropolitan New York association. He is a man of God, serving God at every opportunity. This is Leobardo Estrada, a man called of God.



WE GET LETTERS

Answered by Marie Mathis

Appreciation Expressed Go Home and Tell

I am the Mission Study Chairman for our circle. I've just taught the most wonderful mission study book we have ever had, *Go Home and Tell* by Bertha Smith. Everyone in our circle praised this book.

I would like to thank her for guiding me to look at myself and to try to do something to make my life more worthwhile. I never knew how to pray aloud but now I know that I must do this and that I should never give up hope.

MRS. J. TURNER,
North Carolina

About Many Things

We wish to express our appreciation to the entire WMU staff for the wonderful material you continue to publish in *Royal Service*. The program material and miscellaneous articles get better and better!

This year we have been blessed anew with the addition of "The Missionary Message of the Bible." All of us have come

to look forward to our second circle meeting each month when we have this study. It certainly has fulfilled a need within our group, as for years so many of us have wanted Bible study to be a part of our program. So we say thank you for enriching our lives with this new material and giving us an opportunity to learn and grow in Christian maturity.

It is the feeling of our society that Woman's Missionary Union, Southern Baptist Convention, as a group, should express our concern about the movies and television programs which are morally degrading. We feel that Southern Baptist women should take a stand and speak out in this matter and ask that all of you prayerfully consider our request and deal with it as you deem best.

MRS. E. WHEELER,
Arkansas

Watch These "Expiration" Notices

I would just like to take this opportunity to say thank you for your special effort in the behalf of our *Tell* magazine. Even though we let our subscription expire, due to your prompt and thoughtful attention to my cry of distress, we did not miss a single issue of *Tell* and were able to carry on our programs.

Thank you again for your services. Next time we will be sure to pay attention to our notices.

MRS. G. H. PORTER,
Georgia

More and More Letters About—The Missionary Message of the Bible

(It is impossible to print all the letters we receive telling how the women are using and enjoying the lessons written by Dr. Gilbert L. Guffin each month in *Royal Service*. Did you read his mean-

Please send your comments to *Letters*, 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.

*Sent from Baptist Book Store.

ROYAL SERVICE • JANUARY 1966

ingful explanation of the first year's studies and the digest of lessons for 1965-66, in the October issue of *Royal Service*. Here are "quotes" from some of our recent mail.)

Some of our Methodist friends heard about our study and wanted to meet with us. Their presence and fellowship has been a blessing. We hope Woman's Missionary Union will continue to promote this study.

MRS. F. T. ENGLISH,
Louisiana

For many years I have read *Royal Service* and enjoyed it. I like the mission information, the two programs and the Call to Prayer, and how I have enjoyed *The Missionary Message of the Bible*. It has caused me to read the Bible and study more, and I have tried to lead our society in this study.

Our society meets thirty minutes early for our general meeting in order to have the lessons.

MRS. T. L. HOPKINS,
North Carolina

"Vatican Silence Is Deafening," Questioned

I am disturbed, because I have just read your article "Vatican Silence Is Deafening," by John J. Hurt (July, 1965, *Royal Service*). I was raised in Austria, born into a Catholic family and reared a Catholic. When I came to the US with my husband, we went to a Baptist church and soon I became a faithful Baptist. When I met my husband, I was surprised how our religious ideas coincided even though he was a Baptist. We were married in the only Baptist

church in Vienna (a city of nearly 2 million inhabitants) in the presence of my family. Not one of them objected to my choice or resented entering a Protestant church. This church has been open for many years and its members are not being "persecuted." We have since traveled in many countries in Europe with the exception of Spain and I have yet to see religious persecution of Protestants.

Spain is constantly cited for religious suppression. Not having been there I must accept these accounts as being true. However, without being apologetic for this, is it not a fact that Spain is governed by a dictator? Until this country has secular freedom there cannot possibly be religious freedom. And to come back to home grounds, the same people who are crying because of the suppressed Protestant minority in Spain would not want to go to church with the suppressed Negro minority in some states in the South. Is personal freedom not as equally important as religious freedom?

It is a fact that there are differences between Catholics and Protestants and I, for one, have made my choice with my eyes wide open. Catholic doctrine definitely preaches things which have no foundation in the Bible. But nevertheless, Catholics also believe in our Saviour, Jesus Christ, they do preach Christian discipleship and they are Christians.

We believe fervently that our own belief is the

right one. We also believe that there are many deficiencies in the Catholic belief. Now let us keep in mind that the Catholics also believe that their view is the right one and that ours has deficiencies. God will ultimately judge. No doubt there are many Catholics who are not really Christians, and no doubt there are also many Protestants who are not really Christians. For to be a Christian it takes more than to say "Lord, Lord," and only our actions can reveal us.

MRS. HELENE RILEY,
Arkansas

"Open Doors in Spain"

"Now is an encouraging, thrilling time to be a Christian in Spain. Despite the fact that Spanish Protestants still have no legal standing or protection, the actual practice of religious toleration has taken a giant step forward. This generation has unprecedented opportunity for witnessing. We await the outcome of the Vatican Council for a clear policy on religious freedom. Help us to fill this waiting period with prayer and faith in the future, whatever it may be."

(This paragraph was in a letter written on July 15 by our missionaries, Mr. and Mrs. Charles D. Whitten, Spain. To our letter writer, Mrs. Riley, let me say that there is religious persecution from the Catholics in many countries. I have witnessed it many times. We can all pray that the Catholic church will be guided by the Holy Spirit to change.)

BIBLE STUDY:

LESSON IV

The MISSIONARY MESSAGE of the BIBLE

by Gilbert L. Guffin

The Kingdom: From Grandeur to Fading Glory

Scripture Reading: 1 Kings 1 through 11; 1 Chronicles 1 through 29; 2 Chronicles 1 through 9

A familiar gospel song uses the refrain:

"The kingdom is coming,

O tell ye the story.

God's banner exalted shall be!

The earth shall be full of His knowledge and glory.

As waters that cover the sea!"

—Mary B. C. Slade

The first two lines of this refrain were used as the caption, it may be recalled, for the December Bible study. Those lines seemed appropriately to gather up the spirit

and meaning of the events which led originally to the establishing of the nation. Saul, the king the people wanted, through disobedience, however, fell short of God's purpose, so the golden age of the nation really began to dawn under David. A great crescendo of hope gradually arose in the nation. The people believed everything would be realized for which Israel had aspired since Abraham and especially since their deliverance from Egypt. The people felt they were under the special favor of the Lord, and seemed not to recall that they had been delivered for a purpose and were now being prepared for a world mission yet to benefit all nations. Only as the great prophets later began to interpret the events of their history did this become plain, and even then Israel did not fully understand. A great wave of optimism, national pride,

For gut of passage, light on words and phrases, and methods of study, order the booklet "Helps for Study of the Missionary Message of the Bible: Joshua Through Malachi," 50¢, from Baptist Book Stores and Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203

and sense of place under the sun now possessed the people.

David's notable service to the nation resulted in the uniting for the first time since entering Canaan (later known as Palestine) of all the tribes of Israel and also in greatly extending the boundaries of the nation. Even Syria with its pivotal capital city of Damascus was made subject to David.

Great prosperity, moreover, marked the nation. There evidently was an increasing amount of international trade and communication. David became the mightiest and most highly regarded ruler of his day and his kingdom rose to decisive world influence.

City of David

David had earlier conquered Jerusalem and made it the seat of his kingdom and the center of life for Israel. This city, although razed to the ground at least seventeen times since Christ, continues to have a peculiarly sacred meaning to all reverent Jews, even as it does to Christians.

David sought zealously to make Jerusalem not merely a political but also a religious center. He planned to build a Temple for worship there, a Temple more stately than his own palace, and gathered materials for the purpose; but because he was a man of many wars he was directed of the Lord through the prophet to leave this task to his son and successor. He did succeed, however, in making Jerusalem significant as the central place of worship.

Idolatry across the kingdom, furthermore, was almost completely stamped out by David. It had been a sad fact that Israel with all the warning and instructions they had received often lapsed into forms of idolatry. Yet, we should not think this too strange when we recall man's tendency to idolatry through all the centuries until this day. Indeed, it is doubtful there was ever more worship of idols than now. Ever among enlightened nations the practice is still rampant. One of the great burdens of missions at home and abroad, therefore, is

to help save men from their idols and call them to the living God.

As David grew old, his former vigorous leadership began to wane. Though the story of his rise and of his reign belongs as it has been said, "to the most valuable of the historical accounts in the Old Testament and indeed to the most distinguished pieces of historical writing in antiquity," it nevertheless ended in gloom. A storm of plotting and treachery to obtain the throne brewed even while David's last days were ebbing away. And this was abetted if not initiated, as had been an earlier rebellion, by David's own flesh and blood (1 Kings 1:5-53). The dark shadows of David's earlier sin in connection with Bathsheba seemed to be falling sadly across his path.

Great spiritual as well as material progress had been made under David. David had been especially zealous to exalt "God's banner," as the gospel song says; but it was evident that the earth was not yet full of the knowledge of God.

David Charges Solomon

The charge of David to Solomon, newly anointed as David's successor, therefore, is all the more impressive: "I am about to go the way of all the earth," he said, "Be strong, and show yourself a man, and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do and wherever you turn; that the Lord may establish his word which he spoke concerning me, saying, 'If your sons take heed to their way, to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a man on the throne of Israel.'" (1 Kings 2:2-4, RSV).

Though David's major concern was that Solomon put God's will above everything else, Solomon was never as devout as David and never as wholeheartedly desirous of doing God's will. In truth, he seemed to want to hold onto his father's God with one

CIRCLE PROGRAM WRITERS

(See page 29.)

Victor and Joan Varner are writing three circle programs for us. They are native Oklahomans. Mr. Varner is secretary of the Men's Department, Brotherhood Commission, SBC. He has had wide experience as minister of education while studying at both Southern and Southwestern Seminaries and after graduation in 1956 from Southern Seminary. He has been with the Brotherhood Commission since 1963.

Mrs. Varner is an accomplished musician, and her experience in churches has included WMU work and Sunday school adult teaching, as well as various places in the church's music program.

hand and to all the world with the other. "Solomon loved the Lord, walking in the statutes of David his father," it is said pointedly. Then it is added: "only he sacrificed and burnt incense in high places."

Here is the first key sentence that takes note of Solomon's spiritual compromise. This compromise began early, possibly at the time of Solomon's inaugural, and grew worse. David, and Samuel before him, had sought to destroy idolatry. Now Solomon endeavors to carry it along, while at the same time he sought, at least formally, to serve and worship Jehovah.

How like many modern Christians Solomon evidently was! The Christian who conforms to every enticing practice of the pagan world about him while he attempts to carry on his formal practice of Christianity not only compromises the whole influence of Christianity but also in time loses his own spiritual power, as did Solomon. Only heaven can adequately calculate what this kind of life has cost the Christian witness and the missionary enterprise in the world through the ages.

Solomon, it is true, in the early part of

his reign appeared to have great faith in God. Some of his prayers (1 Kings 3:6-9 and 2 Chron. 6:1 to 7:1) were masterful and marvelously answered. This was significantly true of his prayer for wisdom and learning. Apparently, he was not only one of the best informed men ever to occupy a throne but one of the wisest. The vastness of Solomon's commerce with the nations, of his building operations, and of his understanding of all areas of knowledge of his day is to this day astonishing.

Solomon also fulfilled his father's wish in building the Temple, a Temple of such grandeur and impressiveness that it is dazzling even now to the imagination.

Idolatry's Terrible Wages

In Solomon's shrewd purpose to extend his nation's commerce with other nations, and to strengthen his own position, however, he followed a course of marrying into the royal families of many lands. He began with "a marriage alliance with Pharaoh, King of Egypt; he took Pharaoh's daughter. . . ." This process never ended until he had a harem of phenomenal proportions. These wives, moreover, it is sardonically said, turned away Solomon's heart from the Lord (1 Kings 11:3).

It ever remains that a good wife is generally the mightiest influence in the world for good upon a man, but an evil or godless wife by the same token can be the worst. It is little wonder then that Solomon, with his early tendency to compromise and with his ambition for success in every natural way possible was drawn more and more toward the worship of the gods his foreign wives imported. What might the story have been had Solomon only been strong enough in his own devotion to God to have led these wives to embrace his own faith!

While Solomon's power seemed great, his wealth and splendor dazzling, and his wisdom far-famed, decay was slowly taking place in his own soul and in the soul of his people. Solomon was known for many things but not for his devotion to the Lord.

FROM WASHINGTON [Continued from page 9.]

diction. By 1947, however, citizenship had come to almost all Indians.

Still, the Indian's isolation from modern progress—whether that isolation be imposed by the government or by the Indian himself—has made the red man a victim of poverty and ill health. These problems for the Indian have been further complicated by population growth. Though the estimated 846,000 Indians in America at the time of Columbus had declined to 245,000 in 1900, an accelerated birth rate and increased longevity had boomed the figure upward to 552,000 in 1960.

The newest approach of the Bureau of Indian Affairs would take the Indian from his isolation and integrate him into society. Children, long sent to schools in Indian

reservations, are now encouraged to attend public schools with their white neighbors. (Two-thirds of them are now in public schools.) Young adults are being trained in vocational skills so that each will be able to take his place in the nation's economy outside his reservation. Improvement projects, business loans, and low-cost housing available to the rest of the population are now extended to Indians on reservations as well. And the advent of television has made the Indian more fully aware of life outside his secluded area.

One hopes that this new program will be more successful than the varied ventures of the past, and that the original Americans can finally become a true part of our national life.

Depending more upon his alliances with other nations, than on the Lord, he, like many a modern, while trying to hold onto two worlds at the same time, was gradually losing both.

Christians may well ponder the question as to whether while our nation impresses the rest of the world with its power, affluence and learning, we are impressing it equally as well with our devotion to God. It is possible that a deterioration at the heart, as was true of Solomon and Israel at the time, may be afflicting us even now? With the people of Israel that deterioration proved extremely costly. Will it cost us less today? A brilliant mind, the best in educational advantage, and great economic strength are all to be highly desired; but these alone, as Solomon's life so clearly evidences, are not enough. They are not enough for America and they are not enough for any people. Knowledge of this

fact alone is cause sufficient for the pressing of the missionary task on every front.

Wisely has it been said that "Solomon's idolatry [had] a greater effect on the future than all the economic and cultural splendor which his reign did in fact bring. The building of Solomon's kingdom did not stand on any very firm foundation. It needed only one attack for all Solomon's glory to suffer a sudden collapse. . . . This period of Israel's greatest wealth and great cultural vigor belongs to one of its most dangerous and critical periods"—Claus Westermann.

"The Kingdom Is Coming!"

"The earth shall be full of His knowledge and glory, as waters that cover the sea," says our modern gospel song. David had long centuries ago said: "The nations have sunk in the pit which they made; in the net which they hid has their own foot been

caught. . . . The wicked shall depart to hell, all the nations that forget God. . . . Arise, O Lord! Let not man prevail; let the nations be judged before thee! Put them in fear, O Lord! Let the nations know that they are but men!" (Psalm 9:15,17,19,20, RSV).

David foresaw and believed the earth would one day be filled with the knowledge and glory of the Lord, and for this he longed and prayed.

How many of the immortal Psalms were actually written by David we do not know, but at least 73 of the 150 are ascribed to him. One will not understand the depth, tenderness, and fervor of David's faith unless he reads these Psalms carefully, nor will he quite understand the height of religious life in the kingdom of that day apart from a knowledge of these Psalms (*See headings of Psalms in Bible for designations of those ascribed to David.*)

One thing was eminently clear to David and this was that God is Lord of all the earth and of all nations, and that all nations would at last turn to him. This was the missionary vision at least partly seen. Solomon was notably a writer of proverbs. In 1 Kings 4:32 we are told that he uttered 3,000. Though it is not likely that Solomon wrote all the proverbs in the book of Proverbs, many were either written or assembled by him. An examination of them will reveal great wisdom, but they lack much of the spiritual depth of the Psalms. Yet Proverbs does proclaim that the "fear of the Lord," and this is a message of tremendous missionary importance, is the "beginning of wisdom." It reveals, moreover, the way to wisdom and urges a high quality of moral and ethical life.

"O Tell Ye the Story!"

The books of Psalms and Proverbs are mentioned in this study because they help us to understand both the period, and the spirit of David and Solomon and also their conception of God and of God's sovereignty in the earth. For example, a proverb def-

initely ascribed to Solomon, as are all these in Proverbs 25 is, "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; for you will heap coals of fire on his head, and the Lord will reward you." One wonders if this very proverb might have been ringing in Jesus' mind when he uttered the warning of Matthew 25:31-45. It was surely in the mind of Paul when he wrote Romans 12:20.

The golden age of Israel, as has been said, dawned under David. The kingdom reached its greatest magnificence and glory, materially at least, under Solomon. But Solomon did not exercise the same undivided fealty to Jehovah as did his father. In the latter half of his reign, particularly, his worldliness and spiritual backsliding became more and more serious. It is not surprising, therefore, finally to read, "And the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice" (*read all of 1 Kings 11:9-11, RSV*).

With so much to give and such native capacity for world influence, greater is the pity that Solomon did not remember more fully to observe the guidelines of his own earlier prayer before the Lord in the dedication of the Temple (*see 2 Chron. 6:13-17*), or the promise thereafter given of the Lord, "If my people who are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (*see 2 Chron. 7:14-18, RSV*).

Many a New Year's vow has possibly been made by us all. As we contemplate the lives of David and Solomon, how wise we would be, surely, if instead of following the downward course, so sadly revealed in the life of Solomon, we would, with David, resolve "My vows to thee I must perform, O God" (Psalm 56:12). These vows must surely include for us all obedience in the terms of the Great Commission of our Lord. For we must not rest until "The earth [is] full of His knowledge and glory, As waters that cover the sea!"

Call to Prayer

Prepared by Carolyn Rhea

1 SATURDAY But 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 (read Matt. 8:5-13; Heb. 11:1-6).

Upon returning to the mission field following a year of furlough, a missionary said, "We feel a greater sense of urgency and need for a deeper commitment to Christ. Please pray for us that as we see the multitudes around us in need of His love we will not stumble over the individuals at our doorstep." As you pray for missionaries on the calendar of prayer, pray also for yourself. Pray for the multitudes of lost people and about your opportunities to witness to people.

Pray for Cornelia Brower, Chile, ed.; J. D. Luper, Fortaleza, Brazil, J. H. Green, Mexico, Helen Gilmore, Dar es Salaam, Tanzania, Mrs. C. D. Langford, Kowloon, Hong Kong, M. J. Bradshaw, Hiroshima, Japan, ev.; Cecile Lancaster, Japan, ret.; Mrs. Peter Chen, San Francisco, Calif., Chinese ev.; Mrs. Dorothy Jemmot, New York City, New York, W. Ind.; Rafael Melian, Hialeah, Fla., J. A. Mouser, Dulce, N. M., S. F. Torres, Tex., Mrs. L. A. Warren, Granger, Wash., Sp. sp. ev.; Preston Pendergrass, Rock Hill, S. C., TM

SUNDAY January 2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms Psalm 95:2 (read Psalm 95).

Surakarta is a city of about 450,000 people in central Java of Indonesia. It is "home" to Mr. and Mrs. Ray Rogers, the only Baptist missionaries in that area and the only Americans. Baptist work began in Surakarta—also known as Solo—about seven years ago. Mrs. Rogers has especially enjoyed helping the women of the churches to organize Woman's Missionary Societies and youth organizations. Their overwhelming appreciation has been more than gratifying. Pray for the two churches and four missions there, for new mission organizations.

Pray for Mrs. Rogers, G. E. Robinson, Warri, Nigeria, F. E. Hailbrooks, Jr., Belem, E. B. Trotti, Aracaju, Brazil, ev.; M. P. Jones.

Missionaries are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL**, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in **HOME MISSIONS**.

FORECASTER

Planned by Margaret Bruce

MRS. W. J. COX, seventh President of Woman's Missionary Union, 1925-1933, completed her wonderfully fruitful life on this earth, August 3, 1965. Forecaster brings excerpts from her 1931 Annual Meeting message, "Henceforth," which, if heeded, may enable you to be a more dynamic leader in your WMU.

"The Union's first president says: 'It is so much easier to stand at the helm and urge others on to great efforts and larger gifts than it is to abide constantly at the foot of the cross and daily to empty our hearts of self that the Holy Spirit may possess and use us, we who seek to guide others ought all the more carefully to watch the spirit and tenor of our lives. There is danger that in the hurry and excitement of work, in the exhilaration of seeming success, and amid the temptations that flesh is heir to, we may sometimes lose sight of the starting and ultimate end of all missionary effort: viz, the cross of Christ and the evangelization of the world. I entreat you to bear these in mind daily, and daily consider the nature and source of our calling.' Surely, the need to refresh our souls with this admonition is more urgent today than when it was written. Henceforth, let us consider how we may raise the quality of our WMU life.

"This can be done only by increasing the quality of individual life. 'Henceforth, I call you not servants; . . . but I have called you friends.' This high estate of friendship with



January 1966

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WHY VISUAL AIDS?

Visual aids make learning faster. This statement is true for the faster learner and the slow learner alike.

Visual aids help to translate the abstracts into real learning experiences. It is one thing to learn about something and quite another thing actually to experience the situation.

Visual aids make learning more permanent. People remember the things they see longer than they do the things that they hear only.

Visual aids help to overcome the limitations of time and space. Sometimes it is difficult to give a true concept of people on mission fields. Visual aids can help to bridge the gap of time and space.

Visual aids stimulate interest.

Visual aids influence attitudes. The changing of attitudes is important in desired results—Adapted from *The Sunday School Builder*, November, 1961.

the Son of God demands appreciation and recognition of the means through which he ordains communion. If we would radiate the power of this friendship it must first be generated by a friendship with him. We radiate only what we are. Jesus said, "Without me ye can do nothing." A world figure today says: "That statement is more than a text. It is a secret. When Christians learn that secret the world will be evangelized and civilization will be reborn." The entire missionary purpose and the whole of spiritual life hinge on the majestic will, the commands and the promises of God's Word.

"The soul grows weary of interpreting consecration to a task only in terms of ceaseless activity; perpetual goadings to achieve certain mechanical results. Only one power can transmute this urge to attainment into true spiritual force. That power is Christ. As Paul ever found his touchstone in that white light on the road to Damascus, so it must be with us. Back of our plans and ways and means to disciple all nations there must be the motive power of a Damascus experience if these mechanical vehicles are to be worth the time expended on them.

"We need, nay, we must go back and find

the lost power and again link ourselves in his Holy Word. This Book contains the only missionary message. Let us turn afresh to the source of abundant power and know the human response of prayer and obedience to his commands.

"This is a day of immense mental activity and WMU teachers and leaders must keep abreast of those they lead. Teachers must not only know. They must know that they know. This leadership must be the real thing. It is not something which can be instantly acquired. Its price is unwearied toil. In special times of group study, ever bear in mind that this study is not for method alone. WMU methods are only a means to an end and not an end in themselves. If method accomplishes its purpose the individual must transcend it as a mere vehicle of spiritual progress. It is but the visible medium that leads to golden vistas of eternal truth.

"Missions is the Keeper of the Gate of world peace and universal brotherhood. If America, or if Southern Baptists would be a Galilee among the nations, they must assume the mission of the Galilean himself. The mission of the Galilean is peace, mercy, justice, redemption. 'Upon his name shall the nations rest their hopes.' Only upon his name rest our hopes for world peace, order out of chaos, mercy to the weak and underprivileged, justice and faithful dealing with all nations. In the message of missions rests our surest self-defense. The women of America must know a great awakening. This must begin in our homes which are today sensitive to the world's pulse. No home is safe until every home is safe. The state is not safe until the nation is safe. America is not safe until the world is safe. This awakening must run through the home, the churches, the secular and religious life of our people until we realize that only upon his name shall the nations rest their hopes.

"This message to you, the workers of 1931, ends with the words of the Union's secretary, Miss Armstrong, spoken in 1891: 'We must not linger for feeling, for assured ability, or even for opportunity. All harvests will not wait . . . the time is short.' But closing our ranks, may we march forward shoulder to shoulder to strive valiantly for the Lord of hosts, whose is the conflict and whose will assuredly be the victory."

"To you faithful workers is the promise in which Paul gloried. 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.'"

memo to P residents

Start Over Again

1965 is past. A new year, 1966, is here. What has been done has been done and cannot be altered. There is nothing that can be done about the successes and failures of the year just closed, but we can do something about the future. We can start over again and be grateful for a new beginning. Let us say with the psalmist: "This is the day which the Lord hath made; we will rejoice and be glad in it."

Rejoice

Rejoice in the opportunities which are available this month for strengthening your spiritual life. January 3-7 is Bible Study Week and during this week there will be the opportunity of studying John's Witness to Jesus by James L. Sullivan and Robert Proctor, 75¢ from Baptist Book Stores. January 9 has been designated as Soul-winning Commitment Day. Does your WMS have a sustained program of soul-winning visitation or is this directed by your church? Whatever your plan is, encourage every WMS member to take advantage of this witnessing opportunity now! You will look forward to the family witnessing plans developed by Woman's Missionary Union and the Brotherhood. These will be presented in Royal Service in April, May, and June. January 23 is Baptist Men's Day in our churches. Is there a Brotherhood in your church? If not, encourage the organization of one. This is the missionary education organization in the church for men.

Home Mission Week of Prayer

March 6-13 is the Week of Prayer for Home Missions. This is the week when an opportunity is given for praying specifically for home missions and for bringing an offering for home missions. Be sure that this week is on your church calendar and plan with the pastor and your church council for ways the whole church may be enlisted in the efforts of this week. The theme for the week is "As My Father Hath Sent Me . . . So Send I You" and the goal for the Annie Armstrong Offering is \$4,000,000.

Mission Action Series

Two of the five mission action pamphlets are based on two phases of Home Mission Board work. These are "How to Minister Through Juvenile Rehabilitation" and "How to Work with Language Groups." As a result of your observance of the Week of Prayer for Home Missions, some WMS members may want to participate in these phases of mission work. The pamphlets are available from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores for 10¢ each.

Supplant or Supplement

Do the circles of your WMS supplement the work of your society? The circle plan is simply a method of dividing a society into smaller working units. These smaller units meet monthly or oftener to supplement, not supplant, the monthly missionary meetings of the WMS and to re-emphasize the efforts of the society in the enlistment and development of members in missionary endeavor. Work closely with circle chairmen to help them understand this and strengthen the link between the society and circles.

Regular, well-planned executive board meetings strengthen the link between the society and circles. By visiting the circles as your time permits, you can give counsel and encouragement and keep before the circles the fact that they are a part of the society. Circle chairmen can keep before circle members the importance of their attending the general WMS meetings. See the WMS Manual for further information concerning circles.

Delegating Responsibility

One characteristic of a good leader is the ability to share the leadership role. One writer says the leader must not have "sticky fingers"—unable to delegate, jealous of recognition of colleagues; on the contrary, she must be willing to share recognition, status, and prestige with others. The capacity to distribute responsibility is an indication of real executive ability. You will want to develop this aspect of leadership.

memo to Circle Chairmen

Panama, the Land Between

The recommended home mission book for this quarter is *Panama, the Land Between* by Walker Knight (price 75¢; Teacher's Guide, 50¢, from Baptist Book Stores). Encourage each circle member to attend the teaching of the book and to read it, for mission study enlarges vision, develops appreciation of all people, increases interest in missionaries and their work, results in missionary participation through more intelligent praying, more generous giving, and more consistent witnessing.

Educating for Missions

This quarter's unit theme for circle programs is "Educating for Missions." Its purpose is to show how Woman's Missionary Union and the Brotherhood in a church are primarily concerned with teaching missions and leading persons to participate in missions. Make efforts to get every circle member to attend each meeting so that they may have a complete understanding of these two missionary education organizations in the church.

Keep in mind that "Educating in Missions" includes missionary programs and circle pro-

grams. You are responsible for encouraging attendance at general WMS meetings, you know. Perhaps you will want to use the idea given in this Forecaster for previewing the February WMS program, or you may want to use your own idea for presenting the topic, "Trends in Home Missions."

Home Mission Week of Prayer

Alert circle members of the date of the Week of Prayer for Home Missions, March 6-13, and of the Annie Armstrong Offering goal of \$4,000,000. It isn't too soon to remind them to plan for their offering and to keep their schedule free of other engagements which might hinder their participation in this important week of prayer.

Strengthening Circle and Society Relationships

As circle chairman you realize that you are the connecting link between your circle and the WMS. Read "Supplant or Supplement" in this Forecaster's "Memo to Presidents" and see if you need to strengthen the relationship of your circle members to the Woman's Missionary Society of your church.

Promotional Features



AT YOUR MEETINGS

SOCIETY •

Announcement of Study, *Panama, the Land Between*

To announce the study this quarter of the home mission book, *Panama, the Land Between*, by Walker Knight, introduce the author of the book. Read the article by Edna Simpson in this month's *Royal Service*. Make five placards with the following words printed on them.

*Price 75¢; Teacher's Guide, 50¢, from Baptist Book Stores

- (1) Editor of *Home Missions*
- (2) Photographer
- (3) Friend of Cuban Refugees
- (4) Chairman of Church Missions Committee
- (5) Good Golfer

As each placard is held before WMS members at the society meeting give brief statements regarding each, gleaned from the article mentioned above.

Intercessory Prayer League

Use the following Scripture completion test

to explain the meaning of intercession and to present the work of the Intercessory Prayer League. See chapter four, *WMS Manual* for information concerning the Intercessory Prayer League.

(1) "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, _____"

1 Timothy 2:1-2

(2) "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me _____"

(3) "Ye also helping together by _____" 2 Corinthians 1:11.

(4) "Continue in prayer, and watch in the same with thanksgiving: Withal _____"

(5) "Finally, brethren, _____"

that the word of the Lord may have free course, and be glorified" 2 Thessalonians 3:1

Enlistment Is the Cure

To encourage WMS members to participate in enlistment plans, you may use the skit given below at your WMS meeting.

(As each sister is mentioned, hold up a lollipop face, as illustrated, made of white, blue, green, pink cardboard.)

Reader: Four sisters live along this way.

Be quiet, they are not well today!

Their faces show they're sick, sick, sick.

Nurse, nurse, nurse, a cure, come quick!

This one can't relax, she's white with fright,

Seeking enlistment ideas all day and night.

A membership campaign is needed indeed

Can't you suggest something that's sure to succeed?

Nurse: (Display, at appropriate time, playlet.

"A Shadow in the Doorway, 10¢; Doorknob

Calling Card, 10 for 20¢; 25 for 45¢; 100 for

\$1.00; WMS Enlistment Survey Card, 50 for

35¢; 100 for 60¢, packaged only as listed,

from Woman's Missionary Union, 600 No

26th St., Birmingham, Ala. 35203, or from

Baptist Book Stores.)

These few materials are just what you

need!

This playlet comes from Birmingham;

It's good and can easily be used.

Doorknob Calling Cards have proved what

they'll do.

And these survey cards which are now

quite available

Will help your enlistment to a success label!

Reader: A second we see is downhearted and

blue.

She tried out a sales talk that just wouldn't

do.

She used it on folks who should be enlisted. But they said "no" even though she insisted!

Nurse: (Hold up WMS Manual)

Ideas in this book just can't be resisted.

An outline is there for a speech you can

use.

As you visit your prospects, they can't re-

fuse;

For once she's shown her interest involved

Your worries are over, your problems are

solved.

Reader: And here is another with envy turned

green;

Others know about countries they have

never seen.

Why do they know all of this? I can't even

guess.

Nurse: Why they are actively engaged in

WMS!

They didn't say much right at first, that's

true.

But little by little there were things they

could do.

Now the "old-timers" say these new ones

are great.

And on mission field happenings they are

quite up to date!

Reader: This fourth one is cured. She's quite

in the pink.

You can guess the reason—just pause and

think.

Though physically disabled, her name's on

the roll.

And she can participate actively we're told!

Nurse: Extension-member plan worked this

cure.

Now loneliness and boredom she won't

have to endure.

Royal Service is brought by a friend, by

the way.

And news of her friends make her happy

and gay.

Reader: So you see, dear friends, there are

cures to be had.

They're right at our fingertips and say,

aren't we glad!

Do others you know need special prescrip-

tions?

Enlist them . . . the first step to improved

dispositions!

—Author Unknown

CIRCLE •

Soul-Winning Visitation

To encourage circle members to participate

in soul-winning visitation use a clock, a

watch, or a large cardboard clock with mov-

able hands. As the timepiece is presented remind members that a new year is here and that each one may start the new year right by having a part in bringing lost souls to Jesus Christ, who is the way, the truth, and the life. Speak of the value of time, the swiftness of time, the uncertainty of time, and read from Ecclesiastes 3:1-7: "To every thing there is a season, and a time to every purpose under heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; . . . A time to weep, and a time to laugh; . . . a time to keep silence, and a time to speak."

Now is the time to speak to those who have not been won to Christ. Tell of the plans for soul-winning visitation in your church and the efforts of our denomination for "Every Christian a Witness—Now."

Proper Use of 8/10

To remind circle members of a Christian's responsibility for the right use of money, make a large ten-section "woman's dollar." In each section print one of the following items: (1) church, (2) savings, (3) food, (4) clothing, (5) housing, (6) furnishings, (7) transportation, (8) recreation, (9) gifts for others, (10) miscellaneous (taxes, insurance, medical expense, cosmetics, etc.). As this "woman's dollar" is presented, read these verses of Scripture which tell what we should do with the first tenth of our dollar: Deuteronomy 10:14; 8:17-18; Leviticus 27:30; Malachi 3:10. Now mention the fact that we have a responsibility for the right use of the nine tenths of the dollar. As women are led to think of other things for which they spend money, remind them that great care must be taken against spending the nine tenths selfishly as we are tempted to do. Read Matthew 6:19-21. Point out the three reasons why Jesus suggests that we avoid laying up treasure on earth: (1) moths, (2) rust, (3) thieves may break through and steal all that we possess.

Explain that heavenly treasures may be procured by the love-impelled offerings to promote the Kingdom of God. Read Luke 12:33 and 1 Timothy 6:17-18.

Preview of February Society Program

"Trends in Home Missions" is the topic of the February society program. To create interest in the program and to help members know what to expect at the next meeting, prepare three placards. On one, print the word, "past"; on another, the word, "present"; and on the third, the word, "future." As these placards are displayed, explain that "in order to plot the direction of a trend we must know

of its past, present, and predictable future." Tell briefly of how the Home Mission Board has kept pace with the changing times and today has a challenging up-to-date program of work which will be reviewed in the February society program.



Recommended Mission Study for This Quarter

Panama, the Land Between by Walker Knight (price 75¢ from Baptist Book Stores) is the book recommended for WMS study this quarter. The book may be used in circles instead of the circle programs given in Royal Service each month, or it may be taught in the society with all circles coming together for the class. Your WMS will decide how the book is to be taught. Plans will be made by the mission study committee for the teacher, or teachers, for publicity, etc.

Teacher's guides are available from Baptist Book Stores for 50¢ each. Included with each guide is the mission study supplement and a map of Panama large enough for group study. Each teacher's guide has a 12-minute recording of music and testimonies from Panama to use in teaching the book.

A filmstrip, Panama: Crossroads of the Nations, will be available in January from Baptist Book Stores, price \$3.50. It may be used as a teaching aid for all of the 1966 home mission books. There is a script for Intermediates, Young People, and Adults; one for Juniors, and one for Primaries. The filmstrip is in color and has 150 frames.

Other books in the series which may be helpful in the teaching of Panama, the Land Between are:

- Young People: Bonanza South by Billie Pate, 75¢
- Intermediate: East Is West by John T. Carter, 50¢
- Junior: Guaymi Boy by Kathleen McCormick, 50¢
- Primary: Coconuts for Peter by Florence Hearn, 50¢

The Enlistment Survey

Enlistment is basic to everything Woman's Missionary Society does and members have a twofold enlistment responsibility: one, to enlist nonmembers in membership and the other, to enlist members in regular attendance and participation in all activities of their organization.

The enlistment survey is one good opportunity for discovering WMS prospects. It reveals the best approaches to be made in enlisting certain individuals. The survey may be made through the Sunday school if agreeable with your pastor or education director and the Sunday school superintendent. Select a Sunday when the survey will be made in each young married and adult women's class. Choose an enthusiastic WMS member in each class to make the survey, or the teacher of the class may secure the needed information. Instruct those taking the survey and designate a person to be in charge.

Be sure to follow up the survey by personally contacting all of those not reached through Sunday school classes.

Compile the results of the survey and review the findings at a meeting of the executive board. Your findings will include such information as (1) total number resident women; (2) number WMS members; (3) number nonmembers; (4) number reached in survey; (5) ages represented; (6) preference of meeting time; (7) reasons for not belonging to WMS.

Compare your present organizational structure—number of circles, times of meeting, etc., with what would be necessary to enlist the unenlisted and formulate recommendations for organizational changes that would provide for enlisting all women of the church in WMS.

It is necessary to keep survey information up to date. This may be done if those joining the church and moving into the community

are added regularly.

The WMS Enlistment Survey Card, will aid in making the enlistment survey. Order from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores, price 50 for 35¢; 100 for 60¢ (packaged only as listed).

Intercessory Prayer League

Q Why have an Intercessory Prayer League in your church?

A Prayer is the mightiest force in the world and it is essential that this power be channeled in meeting the needs of a world in crisis. There are those in your church who are concerned for the lost and for needs of individuals in the church, the community and the world and wish to dedicate themselves to united intercessory prayer.

Q Who may be a part of the Intercessory Prayer League?

A Though the Intercessory Prayer League is sponsored by the WMS, its fellowship may include any member of the church or community who may wish to participate. It is concern that prompts dedication to daily intercessory prayer and anyone who feels such concern can become a part of this praying group.

Q How may an Intercessory Prayer League be started?

A The prayer committee explains the purpose and plan of the Intercessory Prayer League at society and circle meetings. Those who desire to become a part of this praying group give their names, addresses, and telephone numbers to a member of the committee. Then the prayer chairman takes these names and makes a list for the purpose of contacting them and sharing prayer requests and concerns.

See the WMS Manual, chapter four, for answers to other questions you may have concerning the Intercessory Prayer League.

PROGRAM COVERS

The program cover on Home Mission Areas (as illustrated) may be used with the January WMS program presenting the Indians of New Mexico. This cover may be used with any home missions program. The covers are 25 for 50¢ or 100 for \$1.75 and may be ordered from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores.



SPICING

by JUNE WHITLOW, WMS Director, Georgia WMU

SOCIETY •

Choose three women for presentation of program material, each to represent one of the three major groups of Indians in New Mexico—Pueblos, Navajos, and Apaches. After having made a comprehensive study of *Royal Service* material and additional resources, and having assimilated information, those on program will be prepared to discuss the following points only as they relate to the Indian group which each represents: (1) History or background of tribe, (2) Religious beliefs, (3) Difficulty in reaching them, (4) Development of Baptist work, (5) Future of Baptist work. These points follow program material in *Royal Service* but will require detailed study. (Additional resources are: "Has Indian Missions Failed?" and "Leadership Classes Taught at Navajo School," *Home Missions*, January, 1965, and March, 1965).

Clad in Indian dress, the three program participants may be seated on the floor as Indians "selling their wares"; or, three old-time Indian trading posts may be set up. The display may include turquoise and silver jewelry, basketry, handwoven and hand-carved goods, leatherwork, pottery, and tinwork.

Divide society into three groups. Following meditation and introductory remarks, allow each group to visit the displays. Plant questions for discussion within the group or speaker may proceed by relating information which she has prepared. Each group is to visit all three displays and have opportunity to learn about Baptist work among the Pueblos, Navajos, and Apaches in New Mexico.

When the last group visits each display, leader may give an attractively decorated card on which is printed the Indian benediction as given in *Royal Service*. This will serve as a reminder to pray daily for the Indian work in New Mexico.

CIRCLE •

Place at focal point in room an accordion-

fold chart consisting of six panels of cardboard fitted together. On the first panel use the words, "Worldwide Knowledge"; on the second, display a picture interpretation which may include a stretch of land, body of water, mountain range, large city, well known building, or an idol; on the third panel place the words, "Christlike Concern"; on the fourth, choose for the picture interpretation a person ministering or performing an act of kindness toward one in need; on the fifth panel use the words, "World Mission Service"; on the sixth, the picture interpretation may be a map of the world or a nationality group. Each woman will call attention to the display as she presents her part.

Divide the group into three listening teams. A chairman may be appointed to guide the discussion at close of program.

Suggest that group open listen for the following things as the first part is given:

- A definition of missionary education
- Why we must be aware of today's world
- Serious problems which our world faces
- Facts about the world's fastest growing religion

Group two as the second part is given:

- What it means to show Christlike concern
- Examples of Christ's concern for the multitudes; for individuals
- Things which hinder our ministering to those in need
- How we can express Christlike concern in our community

Group three as the third part is given:

- How our missionary service depends upon knowledge and concern
 - Ways which our WMS can minister to those in need
 - Ways which we as individuals can minister
- After material has been related, allow a few moments for the groups to discuss what they have heard. Close by listing specific activities which we as a society and as individuals may do to show Christlike concern in our community.

tion, Paraguay, SW: Edythe Monroy.*
Nigeria, ed.: Barbara Epperson.* Nigeria,
Mary Demarest, China-Taiwan, ret.:
Y. Bell, Winfield, La. Negro ev.: L. D.
Copper, Cottonport, Truman Granger, Law-
La., French ev.: Cristina Guerrero, San
Ras, Panama, ev.: C. H. Rankin, Topeka,
Kansas, Sp. sp. ev.

3 MONDAY Give unto the Lord the glory
due unto his name: bring an offering, and
come into his courts: Psalm 96:2 (read Psalm
96).

While her husband stays busy teaching at
the seminary in Hong Kong, Mrs. Victor
Frank uses her own talents in the area of
publications. This involves translating, writ-
ing children's books, Sunday school litera-
ture, and checking other translations. She
feels that we can help by praying earnestly
for (1) more national young people to dedi-
cate themselves and train for the Lord's
work (2) a worker to help with WMU, GAS,
and Sunbeams as well as prepare literature
for these groups (3) revival in the churches.

Pray for Mrs. Frank: C. K. Hayes, Tokyo,
Japan, C. D. Mullins, Waianae, Hawaii, Mrs.
D. E. Merritt, Kaduna, Nigeria, H. K. Lind-
wall, Cuban, Guatemala, ev.: J. A. Abernathy,
China-Philippines-Korea, ret.: E. R. Ishell,
Catonville, Ala., Ind. ev.

4 TUESDAY The Lord reigneth: let the
earth rejoice, let the multitude of isles be
glad thereof: Psalm 97:1 (read Psalm 97).

In spite of regulations limiting the im-
portation of Bibles and a decrease in oppor-
tunities to witness publicly, Cubans can still
hear the Word of God regularly by means of a
Southern Baptist radio program from Haiti.
"La Hora Bautista" is a half-hour worship
service in Spanish and is produced by the
Radio-Television Commission. Pray for this
strategic radio ministry. Pray for Christian
brethren in Cuba. Pray for Dr. Herbert Can-
dell, Mr. David Fite, their families, and Cu-
ban Christians.

Pray for Mrs. Rafael Fraguela, Matanzas,
Antonio Ramos, Havana, Cuba, Mrs. D. A.
Morgan, Brooklyn, New York, ev.: Mary Dru-
ella King, Uvalde, Texas, Sp. kl.: J. H. Bit-
ner, Valparaiso, Mrs. C. L. Trebble, Santiago,
Chile, Mrs. Murray Smith, Montevideo, Uru-
guay, Mrs. D. W. Morgan, Kowloon, Hong
Kong, Mrs. Leslie Watson, Miyazaki, Japan,
ev.: Mrs. A. E. Spenser, Jr., Kozu City, Oki-
nawa, ev.: Mrs. R. K. Parks, Djakarta, Indo-
nesia, Marjorie Spence, Temuco, Chile, ed.:

Edith Rose Welter, Brazil, L. R. Brokers,*
Nigeria, BA: R. M. Wood, Gonderange, Lur-
embourg, EL: Frances Talley, Japan, ret.

5 WEDNESDAY He hath remembered his
mercy and his truth toward the house of
Israel: all the ends of the earth have seen the
salvation of our God: Psalm 98:3 (read Psalm
98).

Mrs. Martin Pratt says that after Mardi
Gras each year attendance drops abruptly
at Rachel Sims Mission on the New Orleans
riverfront. Some give up the mission for
Lent! And some parents make their children
stop coming altogether. Pray for families
near Rachel Sims Mission, for the children.

Pray for Mrs. Pratt: E. L. Hamrick, Vir-
ginia, MC: Minnie Berry, Ky., ret.: Mrs. Ra-
fael Melian, Hialeah, Fla., Mrs. Pablo Flores,
Ariz. Sp. sp. ev.: Daniel Gruver, Panama,
MD: Rogelio Paret, Las Villas, Cuba, Mrs.
H. B. Mitchell,* Brazil, Mrs. J. N. Thomas,
Columbia, ev.: Mrs. L. G. Legg, Koutanora,
Nigeria, RN

6 THURSDAY For the Lord is good: his
mercy is everlasting, and his truth endureth
to all generations: Psalm 100:5 (read Psalm
100).

"At the age of thirty-five," writes Mrs.
Clark Scanlon of Guatemala, "I have already
spent almost thirteen years on the mission
field. I am a happy missionary wife now
because I'm sure I am where God called us
to serve. I surrendered to God's call to fore-
ign mission service while on the staff at
Ridgcrest after my first year in college.

"I wrote my parents about this decision
and to my surprise I received a letter from
them telling me that all my life they had
been praying that one or more of their chil-
dren would someday serve God in a foreign
land. My call to missions was an answer to
eighteen years of prayer by my consecrated
parents." Apply the relevancy of Mrs. Scan-
lon's testimony to your own life, home, and
church. Pray that God will roll forth mis-
sionaries from your family, your church.

Pray for Mrs. Scanlon: G. A. Nichols, Aun-
cion, Paraguay, Mrs. W. R. Medling,* Oki-
nawa, H. R. Watson, Manila, Philippines, ev.:
Margaret Lamberth, Nigeria, ed.: Mrs. A. G.
Virgen, Waco, Tex., Sp. sp. ev.: A. N. Murray,
La., ret.

7 FRIDAY Bless the Lord, O my soul: and
all that is within me, bless his holy name:
Psalm 103:1 (read Psalm 103).

Rev. and Mrs. J. D. Back witness to the White Mountain Apaches in Whiteriver, Arizona. Their work includes transporting people to and from the church within a twenty-seven mile area. The Home Mission Board has recently provided means of transportation for this purpose. The little church there has contributed money, materials, and labor to help provide a residence for an Apache preacher and his family.

Pray for Mrs. Back, Isias Valdivia, Tex., ret.; T. A. Welch, Kansas City, Mo., Negro ev.; Luciano Marquez, Havana, Cuba, Mrs. N. W. Welch, Niteroi, Brazil, Mrs. D. L. Bailey, Argentina, Mrs. E. P. Bennett, Oita, Japan, Mrs. Anthony Stella, Jr., Seoul, Korea, Mrs. K. L. Oliphint, E. Africa, D. G. Thorne, Israel, ev.; Mrs. J. W. Patterson, Cali, Colombia, ed.; Mrs. J. D. Johnston, Keffji, Nigeria, RN

8 SATURDAY And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matt. 16:17 (read John 20:24-31, Rom. 10:8-14, 17).

"We would like to ask prayer of all Southern Baptists for missionaries who are striving to master languages and customs.

"Pray for diligence in our study and the ability to grasp and retain what we are taught," is the request of a new missionary.

Pray for B. B. Tisdale, Philippines, M. H. Love, Kyoto, Japan, Mrs. H. G. Gateley, Seoul, Korea, W. E. Lewis, Jr., Tukuyu, Tanzania, ev.; Mrs. B. W. Orrick, Uruguay, ret.; M. A. Sanderford, El Paso, Tex., pub.; J. J. Spane, Alexandria, La., WDP

SUNDAY He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works Psalm 104:13 (read vv. 1-15).

The doors of Capitol Avenue Baptist Church in downtown Atlanta swing open daily to throngs of spiritually hungry people nearby. Warmhearted Mrs. Louise Propst, veteran of eleven years of experience in good will center work, directs the weekday ministry program at this church where her husband is pastor. Over 800 are enrolled. Pray for Mrs. Propst and for volunteer workers who assist in teen-age group meetings, mothers Bible classes, children's Bible classes, nursery work, and literary classes.

Pray for Mrs. Propst: J. W. Bartley, Jr., Uruguay, Mrs. M. C. Reed, Israel, R. F. Ricketson, M'lang, Philippines, ed.; Mrs. J. E.

BA	business administration	ret.	retired
DDS	dentist	RN	nurse
ed.	educational	sec.	social
EL	English language	Sp. hi.	Spanish speaking
ev.	evangelism	Sp. sp.	Spanish speaking
GWC	good will center	SW	student work
Ind.	Indian	TM	teacher missionary
MA	Missionary Associates	WDP	weekday program
MC	mission center	W. Ind.	West Indies
MD	doctor		farlough
pub.	publication		

Lingerfelt, Salvador, Brazil, L. G. Kepes, Honduras, ev.; J. H. Carpenter, Kediri, Indonesia, MD; Mrs. T. E. Oodry, Monrovia, Liberia, Lucille Dawdy, Taichung, Taiwan, MA

10 MONDAY O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches Psalm 104:24 (read vv. 16-35).

Rev. M. E. O'Neill is pastor of a Latin American mission in Alamo, Texas, where over 50 per cent of the population are Latin American. In addition to duties as the pastor's wife, Mrs. O'Neill works with young people in Sunday school and Training Union and is GA director and counselor. "Christian friends," she says, "pray for the 2,000 Latin Americans here who are lost and for the Christian young people to be strong."

Pray for Mrs. O'Neill: Josephine Scaggs, Nigeria, Mrs. D. N. Dudley, Okinawa, Mrs. H. A. Fox, Bangkok, Thailand, ev.; S. P. Schmidt, Malaysia, ed.; G. A. Brudler, Sr., Argentina, ret.

11 TUESDAY Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Psalm 107:8 (read vv. 1-14).

The Christian Industrial School in Faridpur, E. Pakistan, offers auto mechanics and machine shop courses. It also is the strategic means of initially reaching Hindu and Muslim young men for Christ. Pray for these young Christians. The Carl Rythers and one other couple are the only evangelical missionaries in a district of about three million people. Out of about 15,000 Hindus in the community several have shown interest in Christianity. Pray for this work.

Pray for Mrs. Ryther, R. H. Stuckey, Bandung, Indonesia, Mrs. H. R. Tatum, Hawaii, Mrs. J. U. Moss, Valencia, Venezuela, O. D. Martin, Jr., Brazil, ev.; Mrs. C. H. Farrell, Nalerigu, Ghana, RN; L. I. Myers, Jr., Vietnam, pub.; Mrs. M. F. Moorhead, Tokyo, Japan, V. L. Frank, Hong Kong, ed.; W. W.

Bogden, C. E. LeClair, Oklahoma City, Okla., J. S. M. Corradi, Albuquerque, N. M., Sp. ev.; Mrs. M. C. Garcia, Tex., ret.

12 WEDNESDAY Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord Psalm 107:43 (read vv. 31-43).

Miss Mary Evelyn Fredenburg, missionary nurse in the Midwest State, Nigeria, says that she has as neighbors Americans with oil companies and in the Peace Corps. Pray for their Christian witness. Dr. Frank B. Owen of Indonesia says, "Thousands of Christian business people, tourists, government people, military people, educators, and Peace Corps workers whose spiritual roots are in our local churches are scattered over the face of the earth. Did not Jesus speak to them when he said, 'Ye shall be my witnesses'?" Pray for Americans overseas.

Pray for Miss Fredenburg, Victoria Parsons, Philippines, RN, Mrs. M. E. Cunningham, Jr., Lusaka, Zambia, B. E. Tawery, Jr., Kaohsiung, Taiwan, D. M. Simms, Guatemala, ev.; F. B. Huey, Jr., Rio de Janeiro, Brazil, ed.; Mrs. J. W. Moore, China, ret.; Luk-Tin Chung, Houston, Tex., Chinese ev.; Mrs. Delbert Fain, Magdalena, N. M., Ind. ev.

13 THURSDAY The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever Psalm 111:10 (read Psalm 111).

Mr. Charles Holliday in Beaufort, South Carolina, teaches Bible at Mather School, a high school and a junior college for Negro students. He teaches seminary extension courses for Negro ministers. In summer months he works in RA and in migrant camps.

Pray for Mr. Holliday, Mrs. S. A. Candal, Fla., Sp. sp. ev.; L. C. Smith, La., ret.; Mrs. J. S. McGee, Nigeria, W. M. Burriss, Malaysia, Mrs. D. H. Burt, Jr., Sao Paulo, Brazil, ev.

14 FRIDAY He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord Psalm 112:7 (read Psalm 112).

The George Hays family has completed eighteen years of service in Japan. For the past seven years he has served as treasurer of the Japan Baptist mission. During this furlough year, Mr. Hays is serving as visiting professor of missions at Midwestern Seminary. The Hays children are Ruth, Barbara, and Howard. They ask that we "Pray that

this furlough year will warm our spirits and renew our energies so that we can be what we ought to be in our work the next term, and for more Japanese young people to dedicate themselves to Christian service."

Pray for Mrs. Hays, Mrs. A. B. Bedford, Buenos Aires, Argentina, Mrs. H. L. Hardy, Jr., Temuco, Chile, Mrs. P. W. Noland, Victoria, Brazil, Mrs. M. G. Duncan, Mombasa, Kenya, J. W. Mefford, Jr., Barcelona, Spain, ev.; Mrs. F. S. Wells, Indonesia, SW, S. D. Clark, Buenos Aires, Argentina, ed.; Daniel Aleman, San Angelo, Tex., Mrs. Joh Maldonado, Carlshad, N.M., Sp. sp. ev.; Mrs. Charles Fanshawe, Cave Springs, Ga., deaf ev.

15 SATURDAY And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come Rev. 4:8 (read 1 Chron. 29:10-13, Rev. 4:8-11; Rom. 11:33-36).

The Baptist Mission Center in Chattanooga, Tennessee, ministers to low income families in a 500 unit federal housing project and offers a full mission church program with weekday activities for every age group. Pray especially for the more than 1,000 boys and girls and young people under twenty years of age who live in this community.

Pray for Mrs. Forrest Wiggins, San Antonio, Tex., Sp. sp. ev.; Mrs. E. W. Mueller, Monrovia, Liberia, Mrs. R. J. E. Stewart, Nyeri, Kenya, Tanzania, RN; Mrs. L. B. Olive, China, J. F. Ray, Japan, ret.

SUNDAY Ye that fear the Lord, trust in the Lord: for he is their help and their shield Psalm 115:11 (read Psalm 115).

Corrente, Brazil, has a very strong Baptist church which takes the initiative in sponsoring congregations and missions in the area surrounding the city. It is with the help of the mission plane provided by Southern Baptists that this mission outreach is being realized. Rev. Bruce Oliver, pilot, is interim pastor of the Corrente church, also. Mrs. Oliver says, pray for a full-time pastor of this church and for the Christian witness of the Baptist school, and a new teacher training school.

Pray for Mrs. Oliver, Mrs. T. E. Halsell, Belem, Brazil, C. E. Evans, Kitale, Kenya, ev.; H. D. Griffin, Japan, EL; E. W. Miller, Zurich, Switzerland, MA

17 MONDAY I love the Lord, because he

hath heard my voice and my supplications
Psalm 116:1 (read Psalm 116).

"We have literally seen mountains moved and new buildings spring up," says Mrs. Marvin Bond. She speaks of Hong Kong Baptist College which has moved to a new campus. "To have adequate classroom space, a large library, and good laboratories for the more than 1,000 students is the thrill of a dream becoming reality." Mr. Bond has served as director of the building program. Let us join in thanksgiving for these physical facilities, an outstanding faculty, and for the students.

Pray for Mr. Bond, W. J. Moorhead, Davao City, Philippines, V. O. MrMillan, Jr., Japan, A. J. Glaze, Jr., Argentina, ed.; H. J. Kneisel, Jr., Georgetown, British Guiana, Mrs. C. W. Dickson, Recife, Brazil, Mrs. C. D. Clarke, Tokyo, Japan, Mrs. J. A. Newton, Spain, ev.; T. Moore, Tulsa, Okla., Negro ev.; Mrs. Charles Rankin, Topeka, Kan., R. B. Rodriguez, Colo., Sp. sp. ev.

11 TUESDAY The Lord is on my side: I will not fear: what can man do unto me? Psalm 118:6 (read Psalm 118).

Dr. Leobardo Estrada, director of language missions for Metropolitan New York Baptist Association, carries a heavy burden of responsibility. He is also second vice-president of the Southern Baptist Convention. As director of language missions in New York he works through Southern Baptist churches and leads in establishing new congregations with language groups. Pray for Mr. and Mrs. Estrada and their four children, for his radio ministry on "La Hora Bautista," the Spanish Baptist Hour. (See article, page 10.)

Pray for Mr. Estrada, Milton Leach, Jr., Rio Piedras, Puerto Rico, Sp. sp. ev.; Mrs. Tom Muskrat, Lawrence, Kansas, Ind. ev.; G. C. Prock, Calif., deaf ev.; Mrs. Ailegra LaPrairie, New Orleans, La., Sellers Home; Christine Garnett, Cuba, Luis Chapo, Tex.; Mrs. R. A. Jacob, China, ret.; H. L. Blankenship, Tripoli, Libya, MA, Mrs. J. H. Bitner, Valparaiso, Chile, L. E. McCall, Agana, Guam, W. H. Cain, Guadeloupe, French West Indies, J. L. Waiters, Kobe, Japan, B. C. Thomas, Singapore, C. M. Hobson, Bogota, Colombia, ev.; Audrey Fontaine, Kyoto, Japan, L. C. Smith, Ogbomoso, Nigeria, MD; G. D. Grober, Brazil, Mrs. Minor Davidson, Malaysia, ed.

19 WEDNESDAY Thy word have I hid in mine heart, that I might not sin against thee Psalm 119:11 (read vv. 1-16).

Mrs. LeRoy Albright works with the women of Malawi, East Africa. This includes women's meetings, literacy classes, sewing classes, and visitation programs in both town and villages. Through women's work many children and husbands are being reached for the Lord, also. Mrs. Albright's prayer requests are (1) that she will grasp more of the language (2) that she will find the most effective ways to teach women to read so they can study the Bible by themselves (3) that she will be able to help women see their role in establishing Christian homes.

Pray for Mrs. Albright, M. L. Garrett, Salisbury, Rhodesia, A. E. Senter, Dar es Salaam, Tanzania, Mrs. F. E. Halbrook, Jr., Belem, Brazil, ev.; Mrs. A. L. Gillespie, Toyonaka, Japan, RN; R. L. Mefford, Philadelphia, Miss, Ind. ev.

20 THURSDAY How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Psalm 119:103 (read vv. 97-104).

Mr. R. L. Mefford reports that plans are underway to begin a radio broadcast in the Choctaw Indian language over a radio station in Philadelphia, Mississippi. Half of the Indians of Mississippi are in this area. It is believed that they would listen if for no other reason than that it is in their language. Pray for the Indian pastor who does most of the broadcasting. Pray for this radio ministry.

Pray for Adriano Robles, Balboa, Canal Zone, Mrs. J. C. Raborn, Kwunloon, Hong Kong, Mrs. H. T. Cummins, Nairobi, Kenya, D. A. Bonnell, Jr., Kitwe, Zambia, Mrs. W. A. Compere, Ibadan, Nigeria, Mrs. W. C. Lauer, Tel Aviv, Israel, R. N. Boswell, Campinas, Brazil, C. W. Bryan, Colombia, ev.; Jeanette Beall, China, ret.; M. H. Sampson, Taiwan, SW.

21 FRIDAY Thy word is a lamp unto my feet, and a light unto my path Psalm 119:105 (read vv. 105-112).

Fifty-seven nationalities live in the vicinity of the Gary Baptist Center in Gary, Indiana. People from many different states have come there to work in the steel mills. Many have no church connection. The Gary Baptist Center seeks to minister to them. Mr. and Mrs. Donald Weeks began this work in August, 1964. Let us pray with them that a strong New Testament church will develop in Gary and for consecrated Christians who will help in building God's Kingdom there for Mr. Weeks as he tries to reach Latin Americans in this inner city.

Pray for Mr. Weeks, Ines Sanchez, Tex.; M. W. Rankin, China-Malaysia-Hawaii, ret.; J. Y. Greene, Seoul, Korea, SW; Mary Frank Kirk, Ibadan, Nigeria, BA; Mrs. G. B. Sereno, Teresina, Mrs. S. A. Qualls, Rio de Janeiro, Brazil, ev.

22 SATURDAY But now, O Lord, thou art our father: we are the clay, and thou our potter, and we all are the work of thy hand Isaiah 64:8 (read Hosea 11 1-4; John 14 6-11; 2 Cor. 13-4).

Death is ever-present among a tribe in Northern Ghana where malaria, malnutrition, parasites, infection, leprosy, and tuberculosis are common. The people live in round mud houses about ten feet in diameter. Pray for Dr. W. D. Richardson at the Baptist Medical Center; for Mrs. Richardson, wife and mother, teacher, hospital assistant, and church worker; for the 100 Christians in nearby villages, that in each preaching point God will raise up a leader to keep the flame of Christianity burning brightly; for more WMC leaders and that the women will be able to make their homes truly Christian.

Pray for Mr. Richardson, S. J. Mikolaski, Zurich, Switzerland, MA, W. E. Hattom, Bahamas, ed.; Jesse Green, Selangor, Malaysia, Mrs. L. L. Northcutt, Peru, Mrs. B. O. Gilmore, Minas, Brazil, ev.; O. K. Buchanan Jr., Kuru, HA, J. C. Powell, Nigeria, ret.

SUNDAY The Lord shall preserve thy going out and thy coming in from this time forth and ever for evermore Psalm 121:8 (read Psalm 121).

Pray for Mr. Frank Belrin, who has the responsibility for "shepherding" about 15,000 Creek and Seminole Indians in Oklahoma. Each of the 62 churches, with a combined membership of some 4,000, has an Indian pastor, who usually serves without salary and preaches in their Indian language. Most pastors have had very little formal training. Some cannot read English. None have had opportunity to go to Bible school or seminary. Pray for these Indian pastors.

Pray for Mr. Belrin, Junetta Faye Elston, Warm Springs, Ore., Ind. ev.; Mary Lucy Parsons, Baltimore, Maryland GWC; Mrs. R. H. Morris, Tanzania, Mrs. S. P. Myers, Ibadan, D. N. Mayhall, Nigeria, T. E. Cromer, Monrovia, Liberia, Mrs. R. T. Fleet, Campinas, Brazil, Mrs. J. E. Ingalls, Indonesia, ev.; Mrs. H. W. Barker, Taiwan, RN; Doris Garrett, Oyo, Nigeria, ed.; G. W. Strader, China-Malaysia, ret.

24 MONDAY I was glad when they said unto me, Let us go into the house of the Lord Psalm 122:1 (read Psalm 122).

Rev. and Mrs. Van Gladen have the same birthday. He is president of the Mexican Baptist Seminary in Torreon, Mexico, where 41 men and women study for church-related vocations. Mrs. Gladen, aside from being homemaker, mother of four, and her eldest daughter's teacher, uses her musical skill in teaching at the seminary and is church organist. Pray for these missionaries.

Pray for Mrs. James F. McKinley of East Pakistan. The McKinleys are the only evangelical missionaries in the district, which has a population of about 2½ million.

Pray for J. L. Templeton, Jr., Kwunloon, Hong Kong, BA; Mrs. R. C. Bruce, Japan, Mrs. Napoleon Gomez, San Blas, Panama, ev.; Mrs. F. H. Himey, Hammon, Okla., Mrs. E. R. Ishell, Citronelle, Ala., Ind. ev.; E. L. Kelley, Tex.; D. D. Cooper, Okla., ret.

25 TUESDAY He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him Psalm 126:6 (read Psalm 126).

Mrs. Dan R. White, mother of three young girls, is a busy missionary homemaker and teacher in Murcia, Spain. She also teaches a class of Junior girls in Sunday school and works with the WMS and Girls' Auxiliary. Mr. White is field missionary in the southeastern part of Spain. They ask that we pray for the evangelistic outreach of Spanish Baptist churches and for seminary students who will go to new areas to develop churches in the near future. Pray for the youth camp program in Spain.

Pray for Mrs. White, W. J. Roberts, Kenya, Mary Ellen Yancov, Ede, Nigeria, Mrs. D. I. Mitchell, Dzakara, Indonesia, ev.; Emma Watts, Ogbomoso, Nigeria, RN, W. E. Allen, Brazil, A. Worthington, Okla., ret.

26 WEDNESDAY Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain Psalm 127:1 (read Psalm 127).

"Our greatest need is for dedicated workers," says Miss Dora Mae Moss, director of Friendship House in Newport News, Virginia. She is the only full-time worker and depends upon members of sponsoring churches to make up a volunteer staff. The present enrollment at Friendship House is 127. The basic program with age group clubs, Beginner through Intermediate, is planned recreation,

directed Bible study, and creative activity. Pray for Miss Moss, for volunteer workers.

Pray for D. A. Dalby, Los Angeles, Calif., Ind. ev.; Pablo Martinez, Matanzas, Cuba, Mrs. F. H. Anderton, Perugia, Italy, Mrs. J. L. Watters, Kobe, Japan, Mrs. J. R. Brunson, Alor Star, Malaysia, Mrs. D. B. McCoy, Philippines, J. E. Thrower, Brazil, ev.; J. C. Pool, Ogbomoso, Nigeria, Mrs. W. L. Cooper, Buenos Aires, Argentina, ed.; Wilma Gemmell, Rio de Janeiro, Brazil, MA.

27 THURSDAY For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee Psalm 128:2 (read Psalm 128).

Medellin is the last of four largest cities in Colombia in which Southern Baptists have opened up mission work. Christian converts among university students will greatly influence the future of Baptist work there. Pray for Mrs. L. C. Turnage in their work with college students in Colombia. Pray for readiness among people and students to accept the gospel. Pray for 25 members of the Baptist church in Medellin, for the national pastor.

Pray for Mrs. Turnage, Mrs. W. C. Ruchti, Jr., Rome, Italy, ev.; Lillian Williams, Colombia, Pauline Martin, Abeokuta, Nigeria, ed.; Mrs. A. R. Crabtree, Brazil-Portugal, ret.; Mrs. E. F. Day, N. M., Sp. sp. ev.

28 FRIDAY If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared Psalm 130:3-4 (read Psalm 130).

Mr. and Mrs. John Gerloff are missionary associates in Liberia, West Africa. Mr. Gerloff teaches 137 boys in agriculture classes, and Mrs. Gerloff teaches two courses in Bible and supervises the dining hall. Pray for the students at Ricks Institute and teachers.

Pray for Mr. Gerloff, Mrs. R. L. Hensley, Campinas, Brazil, Mrs. R. H. Pinder, Rosario, Argentina, Mrs. L. G. Breeden, Barranquilla, Colombia, Mrs. J. E. Patten, H. P. Reeves, Thailand, Mrs. J. L. Reeder, D. L. Hill, Mati, Philippines, ev.; Mrs. J. H. Rowe, Japan, R. C. Moore, Chile, Frank DiMaggio, La., ret.; J. E. Taylor, Clewiston, Fla., migrant ev.; Agnacia B. Campbell, Panama, ev.

29 SATURDAY In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace Eph 1:7 (read Rom. 3:21-26; Heb. 10:19-22; Eph 1:3-8).

Miss Frances Moreno works in the Mexican kindergarten in Kingsville, Texas. In the summers Miss Moreno has four vacation Bible schools—one at the church, two at town, and one at the King Ranch. Pray for parents and children to be won to Christ.

Pray for Miss Moreno: Frank Ramirez, Ariz., O. I. Romo, Texas, Sp. sp. ev.; Mrs. Horace Fisher, Phoenix, Ariz., Ind. ev.; Clifford Bruffey, Miss., deaf ev.; E. M. Fine, Oyo, Nigeria, Mrs. H. C. McConnell, Santiago, Chile, ed.; Mary Louise Hobart, Dar es Salaam, Tanzania, soc.; E. L. King, Jr., Indonesia, DDS; Mrs. R. L. Shelton, Nakorn Nayok, Thailand, Mrs. G. C. Martin, Cebu City, Philippines, P. A. Taylor, Cordoba, Argentina, ev.

SUNDAY Search me, O God, and know my heart; try me and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting Psalm 139:23-24 (read vv. 1-10, 23-24).

This summer an evangelistic crusade will be conducted in a large stadium in Los Angeles in an intensive effort to reach the Spanish-speaking there. American Baptists and Southern Baptists will participate. Dr. Leopardo Estrada is to lead the crusade, preaching in Spanish. Mr. and Mrs. Eugene Wolfe, who work with the Spanish-speaking in Los Angeles, also request prayer for (1) the vacation Bible schools to be held this summer, and (2) the training of lay workers.

Pray for Mr. Wolfe, Mrs. J. A. Mouser, Dulce, N. M., Sp. sp. ev.; Mrs. David Matthews, Calif., Mrs. C. F. Yarnell, Jr., Jesselton, Malaysia, T. O. Cox, Kobe, Japan, Mrs. O. L. Butcher, Jr., Bangkok, Thailand, Mrs. J. L. Gentry, Taipei, Taiwan, B. O. Gilmore, Minas, Brazil, Mrs. W. E. Lewis, Jr., Tukuyu, Tanzania, ev.; J. G. Morris, Bangkok, Thailand, ed.; H. P. McCormick, Nigeria-Huanc, ret.

31 MONDAY Cause me to hear thy loving-kindness in the morning; for in thy love I trust, cause me to know the way wherein I should walk; for I lift up my soul unto thee Psalm 143:8 (read Psalm 143).

Pray for the missionary journeymen employed by the Foreign Mission Board.

Pray for Mrs. H. D. Martin, Oyo, Nigeria, J. G. Tidenberg, Dar es Salaam, Tanzania, Mrs. Wheeler Kidd, Malaysia, Mrs. W. M. Clawson, Mexico, ev.; Mrs. W. J. Ferguson, Nigeria, ed.; Mrs. J. D. Comer, Okla., Ind. Mrs. M. R. DeMeeze, Denver, Colo., deaf ev.

OPEN in the gospel record of the life and labors of our Lord we find him bearing witness to individuals. How easy it is in our day to look at people, to preach to people, to think in terms of people. Perhaps we need instead to look at a person, to witness to a person, to think in terms of a person. We need to come out of the abstract into the particular and see people as individuals.

A poet had Paul say, "Only as souls I see the people." Oh, that we might see them like that! We do not find it difficult to go

through the motions of religious activity. We joyfully participate in missionary reading "round tables," weeks of prayer for missions, special offerings to meet special needs. But when it comes to translating concern into daily, person-to-person witness for Christ, most of us no doubt would feel ourselves miserable failures. I have attended many WMU meetings which thrilled my heart, but the thrill soon left as I realized that these women were talking about missions and praying about missions, and giving for missions, but most of them were not "doing" missions. How can this be changed?

There are three words which furnish us the key—Lost, Lord, and Love. We must believe people are lost, we must acknowledge Christ as Lord, and we must love. My beloved professor, Dr. Roland Leavell, put it like this: How much do I care? How much of Christ do I have to share? How far will I dare?

We must believe that people without Christ are lost. Until the lostness of people is real to us, we will never really try to bring them to Christ so they can be saved. The Bible is filled with passages describing the lost condition of those who have not Christ. Paul said, "But if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3). To be lost means that one has missed the way, he does not know the way home. Jesus said, "I am the way . . . no man cometh unto the Father, but by me" (John 14:6). John said, "Whosoever denieth the Son, the same hath not the Father" (1 John 2:23). How plain could the Bible make it? People who have not received Jesus as Lord and Saviour have missed the way—the only way—to God, and are lost!

We must understand something of what it means to be lost. To be lost means there is a lack of peace in the life. "The wicked flee when no man pursueth" (Prov. 28:1).

"Jesus . . . saith unto him"
(John 5:6)

"Jesus . . . said unto her"
(John 4:10)

Person
to
Person

by Gray B. Allison

Dr. Allison is professor of evangelism, New Orleans Baptist Theological Seminary, Louisiana.

"But the wicked are like the troubled sea, when it cannot rest" (Isaiah 57:20). To be lost means loss of the Presence, i.e., loss of real life, for when one is not related to God, he has no life—he is separated from life (see Ezek. 18:4; Rom. 6:23; James 1:15). To be lost means lasting punishment. Hell awaits at the end of a Christless life. (See Matt. 25:41, 46; Mark 9:43-48; 2 Thess. 1:7-9, etc.) A realization that our friends who are without Christ are lost, and a realization of what it means to be lost, will give us an imperative to win them for Christ.

General William Booth of the Salvation Army once said he would like to send all his candidates for officership to hell for twenty-four hours. He felt that this would be the best part of their training and would make them able to reach the lost.

We must unreservedly accept Jesus Christ as Lord. This will do many things. It will make us diligent students of the Word of God. It will make us people of prayer. The combination of these two things will help us grow in Christlikeness. The more we become like him, the greater will be our burden for the lost ones around us, for Jesus came "to seek and to save that which was lost" (Luke 19:10). He came "to call . . . sinners to repentance" (Matt. 9:13). When we unreservedly accept Jesus as Lord, it will compel us to go as witnesses for he has commanded it. Oh, can we not hear his words: "Why call ye me Lord, Lord, and do not the things which I say?" If he is Lord, we must witness for him. There can be no holding back.

We must love. The most compelling force in the world is love. Victor Hugo said, "The greatest happiness of life is the conviction that we are loved, loved for ourselves, or rather loved in spite of ourselves." Preaching may fail, singing may fail, but individual concern does not fail. I saw a hardened sinner come to Christ because a man named Vince Sparks cared for him and wept over him because of his heart concern. J. H. Lowett said, "We cannot heal the wounds we do not feel."

"Down in the human heart, Crush'd by the tempter,
Feelings lie buried that grace can restore;
Touch'd by a loving heart, waken'd by kindness,
Chords that are broken will vibrate once more."

FANNY J. CROSBY

It was a heart of love that made Jesus weep over a city. It was a heart of love that made Paul plead earnestly with sinners "night and day with tears." Peter urged, "Above all things be fervent in love."

The German philosopher Heine stood once, disillusioned and in despair, before the statue of Venus de Milo. He said, "Ah, yes! I suppose you would help me if you could, but you can't. Your lips are still and your heart is cold." May it not be that our lips are still because our hearts are cold?

"Would you care if some friend you had met day by day
Should never be told about Jesus?
Would you care if she in the judgment
Should say
No one ever told me of Jesus?"

The real question is: How can I love sinners? The answer is: Fall in love with Jesus! A real love for him will issue in a real love for them! May God help as we meet people in a doorway, in a supermarket, in a home, to be so in love with Jesus that we will cry with Jeremiah of old: "If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (Jer. 20:9, RSV). For you see,

"He is counting on you,
On a love that will share
In His burden of prayer
For those he has bought
With His lifeblood, and sought
Through His sorrow and pain
To win home again
He is counting on you—
If you fail Him,
What then?"

ARTHUR L. GARNETT

CIRCLE PROGRAM OR FOR SECOND WMS MEETING

MISSION STUDY BOOK
*Panama, the Land
Between**

by Walker Knight

Make plans to have this Home Mission Graded Series book taught in circle or society. This book may be substituted for circle program.

What Is Missionary Education?

by Victor and Joan Varner[†]

OUTLINE for MEETING

Circle Chairman in Charge

Call to Prayer (read Scripture passage and give missionary information)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Program or Mission Study

Program Chairman:

Display *Royal Service*, *The Commission*, and *Home Missions*. A poster with clippings from newspapers and magazines can show modern trends in the world.

[†]See information about the Varners on page 17.

*Only *Panama, the Land Between*, Knight, 70¢. Teacher's Guide, 50¢, from Baptist Book Stores.

INTRODUCTION

The program for this month is the first of six programs relating to our churchwide emphasis for 1966, "Every Christian a Witness—Now." The circle program for January, February, and March will be concerned with "Educating for Missions" and will include discussions on teaching missions in a church and leading church members to participate in missions. Today's topic is "What Is Missionary Education?"

What Is Missionary Education?

Woman's Missionary Union is one of five educational organizations in a Baptist church. It exists to help a church fulfill its mission. Woman's Missionary Union's distinctive contribution to the life and work of a church is missionary education.

Since all our programs for this quarter

are concerned with "Educating for Missions," we want to establish clearly in our minds what missionary education is.

What comes to your mind when you hear the phrase "missionary education"? Do you think of teaching mission study books, attending weeks of prayer sessions, society and circle programs, and giving to missions through the Cooperative Program and special offerings? All of these are a part of our response to missionary education. They are not all of missionary education.

Missionary education means more than listening or attending or even giving.

It means listening, until we want to know more about world conditions in Africa or Asia or our own state and city.

It means learning, until our deepened appreciation for the individual worth of each person anywhere in the world leads us to a greater concern for his spiritual and physical welfare.

It means a realization that each Christian is involved in winning to Christ any person who is lost.

It means being concerned enough to commit ourselves to finding every way of mission service to meet individual need. In fact we could put our definition of missionary education into a simple formula: Worldwide Knowledge + Christlike Concern = World Mission Service (*Print on poster paper and display*).

Missionary Education: Worldwide Knowledge

Let us consider the first part of this statement—worldwide knowledge. There is a popular song which begins, "It's a great, wide, wonderful world we live in. . . . Our world is all of these things, but it is also small at times. It certainly seems small when two men in a space ship can circle the earth in less than two hours. We have all marveled at the flights of the astronauts. Imagine sailing along with the astronauts and looking down to see the continents passing by beneath you. Beautiful stretches

of green fertile land, enormous mountain ranges snaking their way across continents, oceans, and polar icecaps—truly God's great, wide, wonderful world!

Now suppose you circled again at a much lower altitude. Observe great cities, capitals of many nations, nations with great problems. Perhaps you can even see signs of dividing walls or warfare.

Imagine that your space craft could circle the world again, and close enough to see the faces of the 3.3 billions of people who inhabit the earth today. Some show pride, others pain and confusion. There are some people begging, and living in squalor.

Would you find yourself responding with pity and concern, reminded of the fact that these are God's children and this is his world? Close up, the world is not always beautiful. Too often Christians are ignorant and unconcerned about its problems and needs. How can we hope to know what Christ would have us do when we do not know what needs to be done.

How can we begin? Perhaps you would respond, "Let this mind be in you which was also in Christ Jesus. . . ." Beginning there we can develop a deepened appreciation of the races and cultures and their contributions to man's history. Today as technology expands, many groups are participating in the technological progress of our materialistic world. But there is more to life than the washing machines, cars, luxuries, and gadgets we use to make life "easier."

We are involved with mankind's basic needs, which are spiritual. Many people who attended the Baptist World Alliance last year in Miami were impressed by the variety of nations and cultures represented. After hearing a Baptist pastor from Finland read from a Finnish Bible at one of the services, a Southern Baptist pastor was heard to say, "That man is not from my country; we do not have the same native language; our ways of life are different; but when I hear him read the Scriptures with a deep love for Christ sounding through his voice,

is this man is in every sense my brother!"

Missionary education must begin in our hearts with an awareness of today's world as it is, as it strives, as it yearns, as it seeks after God.

There are newly emerging nations in Asia and Africa. Older nations including our own are undergoing great change. Also, the rising tides of nationalism are significantly affecting Christian witnessing and the methods and techniques of missionary work. Many problems in our own country are directly related to revolutionary changes in thought, and in the significance of the individual person in today's world.

Dr. Baker James Cauten has said that the outlook for the next 35 years will reveal a runaway population explosion, a drive for world control by the Communists, and the threat of nuclear warfare.

Sociologists tell us that the population explosion is the most serious social problem the world has ever faced. The *Washington Post* last August 1 reported: "The current world population is 3.3 billion. It will take only fifteen years to complete the fourth billion. The fifth billion will follow in just ten years." Are you aware of the food, housing, and medical problems this is causing in many countries and in parts of our own country?

All of us know of the great and fearful danger of communism which has no regard for individual worth, is totally materialistic in its approach to life, and dares to deny the existence of God. Nuclear war, we know, would leave the earth depleted.

We must be prepared to follow the example of Jesus in order to recognize and meet physical needs of people, then we can expect them to be receptive to the gospel.

Amidst man's pressing needs his spiritual insights and resources are even more significant. Dr. Cauten has characterized the twentieth century as a century of religious concern and moral decline. There are more new church buildings now than at any previous time in history. Paradoxically, an examination of the people in our communi-

ties reveals glaring evidence of moral decline. We need to take a closer look at our communities if we are to be aware of problems.

There is much we need to know about our communities, our world. There is much we need to do once we recognize the needs. The most important thing we need to know and act upon is that millions still do not know 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" (John 3:16).

Missionary Education: Christian Concern

Along with worldwide knowledge comes Christlike concern. Christian concern desires to share Christ with others and expresses itself through service in the church, neighborhood, community, and world.

The Scriptures tell us that Christ was "moved with compassion" (Matt. 9:36) for the multitudes. As he traveled back and forth through Judea, Samaria, and Galilee, Jesus saw people. He saw their condition both physically and spiritually. Jesus was disturbed by what he saw. He looked upon people, knew their needs, and was filled with concern for them.

Not only was he concerned with Galileans, his concern was universal. It was for all people, for any person who had need. His compassion led him to minister to each person. He preached on the mount, fed the five thousand, healed the sick, and taught the children. He sought to enlarge the kingdom of God. Christ's concern was personal. Christ was interested in the whole world, yet he directed his love and concern to one person at a time, to one group.

Jesus met the needs of the woman at the well, the cripple at the pool of Siloam, the widow of Naim, the demoniac, Nicodemus, the thief on the cross. He is our example in love, in compassion, in response.

He said it plainly, "As my Father hath sent me, even so send I you" (John 20:21).

Cultural or geographical boundaries are not meant to limit our concern for people.

We are to make known to all men God's love and Christ's redeeming acts for them.

We translate Christ's concern in attitudes toward people and concern for their needs.

What Christian people think and how they express their thoughts are important. Christlike attitudes of love, forgiveness, peace, compassion, generosity, and world-vision support and undergird missionary service at home and overseas. And persons so motivated win yet others to Christ and his example.

Christlike concern also means being concerned for the physical welfare of every person. It means ministering to human need. People all around our world are oppressed and distressed. Christians must become increasingly involved in needs at home and to the ends of the earth.

Our world is filled with great wealth and great poverty. Christlike concern insists that we seek out people in the depths of physical and spiritual need and minister to them in the name of Jesus Christ. It insists that in Christian love, we share our wealth with the down-trodden masses of the earth.

Missionary Education: World Mission Service

Suppose you look out your window and see a little girl who has fallen on her bike and skinned her knee. The child is yours and you love her and want to help her. The natural thing for you to do is to bring her in, wash the knee, put on medication, and give her a kiss.

You don't have to think about whether you are willing to help her. Your actions are the natural result of your knowledge and your concern. So it is in Christian service.

When we know with our hearts the plight of confused, sinning, wayward men, and are concerned as Christ was, we act to help them in Christ's name. We go where the needs exist, whether in our own community or halfway around the world. We go wherever people are, to take upon ourselves their sorrow, their need. We look for every possible

way of witnessing to the adequacy and relevance of Christ's love for them.

Of course, it is possible for each of us personally to be in only one place at a time. But it is possible, indeed it is obligatory, for us to give ourselves to burdened intercessory prayer for those in need and those who are meeting their needs. Daily we must renew our resolve to use Call to Prayer as we pray for missionaries on their birthdays.

We bring our tithes and offerings because we know they are needed to meet the challenge of taking the gospel to the ends of the earth.

Perhaps most significantly, we must be missionary where we are. If we are related to God through concerned prayer and joyous giving we will discover the need and the Holy Spirit will supply the resources for us to witness for Christ.

As wives and mothers we know that our homes and children are our most valuable treasures. Perhaps the truest test of our mission service is our willingness to create a strong mission influence in our homes and to send our children gladly wherever God calls.

CLOSING MEDITATION

Yes, missionary education is more than attending meetings, and perfunctory giving of money. It involves all that we are and can become. Its results affect not only our own lives, but people around the world and millions yet unborn. It affects the destiny of all mankind.

Let us pray—

- praise God for the blessings he has given you today and every day
- thank him for the wonderful task he has given you, for allowing you to do his work
- ask for his blessings on Christians all over the world in every circumstance
- intercede on behalf of more than two billion people who do not know Christ as savior
- beseech him to give you seeing eyes, a loving heart, and working hands to do his bidding

SOCIETY PROGRAM by Mrs. Lamar Jackson

Indians of New Mexico

MEETING OUTLINE

Call to Prayer
Business
Promotional Features (see Forecaster)
Program

PROGRAM OUTLINE

Call to Worship: Psalm 43:3
Hymn: "Send the Light"
Meditation: Psalm 43
Responsive Reading of the Lord's Prayer
and an Indian Paraphrase
Call to Prayer
Introduction: Questioning the Answers
Answering the Questions
Who are the Indians of New Mexico?
What are their religious beliefs?
Why is it hard to reach the Indians?
When did Baptist work develop?
How does the future look?
Leader's Conclusion
Benediction

Ideas on Presenting the Program

Have you ever seen the TV ad about packing your sinuses and sending them to Miami? Since New Mexico is just next door, let's borrow the idea. Pack a suitcase with these five items plus an other New Mexican souvenir: a magic hammock (see page 35), or highway with plates laid in advance, a cross or life magazine, earthenware pottery, a Bible, and a cactus plant. The discussions are built around these objects.

Two people may present this program effectively. The first has on a winter coat. If she wishes to "ham" it up a bit, she could appear to have a kingsize cold. After the first sentence, pause while the second person enters in casual clothes with sun glasses, a lawn chair, and a suitcase. The number two participant makes herself comfortable while number one continues. The objects may be taken out of the suitcase as questions are asked about them or they may be placed on a table.

An alternate suggestion would be to have the questions asked from the audience or drawn from Indian pottery.

AT YOUR MEETING

Call to Worship
Sing: "Send the Light"

Meditation on Psalm 43

David was in the Trans-Jordan wilderness. The capital city had been seized by his son Absalom, and trusted advisers had proved themselves deceitful and unjust. He prayed that he might be led by God's "light and truth" for he was placing all his "hope in God."

In a wilderness area of New Mexico there is a bleak stretch of desert which the Spanish called, "Jornada del Muerto" (Journey of the Dead Ones). The most intense light the world has ever seen lit up this region on July 16, 1945, when the first atomic bomb exploded there. Scientists predicted that life would vanish from the area, but tumble-

weeds and yucca plants are now growing around the monument at Ground Zero.

Almost four hundred years ago, the Spanish brought their civilization to New Mexico. Franciscan friars predicted that the heathen life of the Indians would be changed by the light of God's Word. As red men observed the behavior of both missionaries and governmental officials, their unspoken response was similar to that of the Indians who were brought back by the Lewis and Clark expedition. After going to the theater, the dance halls, and the churches in St. Louis, they returned their Bibles to Governor Clark with the comment, "We don't need this kind of a Book."

Because of a confused witness, God's light and truth have been slow in coming to the New Mexican Indians. The deep conviction of some who have placed their "hope in God" is shown in their praying. Note the beauty and simplicity of their expressions of faith.

Responsive Reading of the Lord's Prayer and an Indian Paraphrase

Leader: Our Father which art in heaven, hallowed be thy name

Response: Master-Chief, hallowed may your name be. Come to our church today and to our hogans all days, for we agree with you.

Leader: Thy kingdom come, thy will be done, in earth as it is in heaven.

Response: Keep my life from the long black night and my feet on the "Jesus Road." Let me be called "Rising Sun" as I see the dawn of thy kingdom on earth.

Leader: Give us this day our daily bread.

Response: Help me to know thy care for I know that God goes with me as last night the moon went all the way when I went out to walk.

Leader: And forgive us our trespasses as we forgive those who trespass against us.

Response: I pray the Great Spirit that I may never condemn my brother until I have walked in his moccasins.

Leader: And lead us not into temptation,

but deliver us from evil.

Response: Great Shepherd Chief, be with me as I tend my sheep. May thy love be the bind me close to thee. May I lean on thy staff forever.

Leader: For thine is the kingdom and the power and the glory.

Response: Father-God, protect me. Throw a colored shawl around me as you do the shoulders of the sky at sunset. Or hide me behind you so the evil eye will not fall on me. Amen.

Call to Prayer

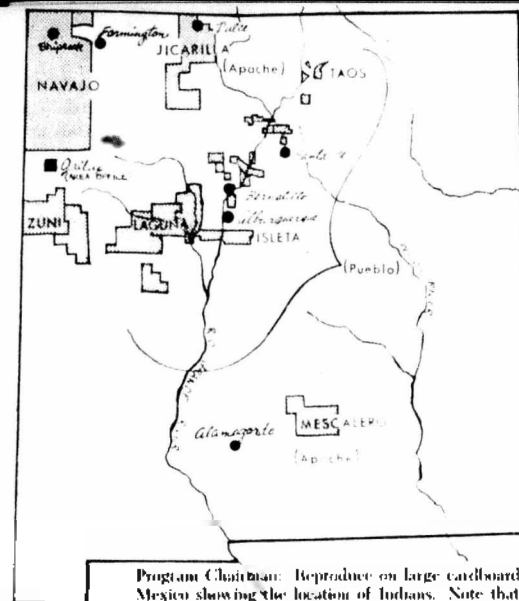
Introduction: Questioning the Answers

Park your minds and hearts and send them to New Mexico! Open them to the "Land of Enchantment," the "Land Closest to Tomorrow," the scene of Spanish exploration, the home of the Cliff Dwellers, the site of the first atomic explosion! Indians, Spanish, Mexicans, and Anglos have all strutted across the panoramic landscape. We are visiting the world of the future and the world of yesterday.

It is January here where we live, but on the high mesas in northern New Mexico, it is the month of the Snow Moon. Indians are dwelling on ancestral grounds in much the same way they lived before the appearance of the Europeans. This meeting of red and white men was a frustrating experience for which neither was prepared.

The Spanish assumed that the Indians lacked organization because their way of life was so different from their own. Their demands were reasonable, from a Spanish point of view. The Indians were to recognize the king of Spain as owner of the land and the source of all authority, and they were to accept the Catholic missionaries as their moral and spiritual leaders.

The Indians could not grasp these strange ideas. They had a family-kinship society, chosen leadership, and no private ownership of land. There were no absolute rulers, and Europeans repeatedly erred in thinking



Program Chairman: Reproduce on large cardboard this map of New Mexico showing the location of Indians. Note that the bracket highlights location of the Pueblo Indians along the Rio Grande River. As program progresses, point out the concentration of Navajo, Apache, and Pueblo Indians of New Mexico.

they were dealing with the whole tribe when actually they had made treaties with only one group. The elders, men over forty with long experience, decided the paths ordained by supernatural powers in whose hands the Indians' welfare lay. The land was the eternal gift of the gods, and its use was determined by family need.

Marriage was the concern of individuals involved and not of the priest or state. It was an economic arrangement and could be dissolved at any time. That it had anything to do with the soul or the spirit was a strange idea to the Indians. They felt that their system of religion explained the problems of life satisfactorily through myths and ceremonials.

The Spanish were driven out by the Mexicans whose idea was to force these Indians to become full citizens whether they wanted to be or not. Since this area was distant from Mexico City, not much was accomplished before the Anglos assumed control

in 1818. Twelve years later, they started fighting each other in the Civil War. It was very confusing to the Indians.

The Americans had inherited a policy of dealing with the Indians: either segregate them on reservations or exterminate them. Areas and boundaries were defined. Treaties were made as though the Indians were foreign people never to be incorporated into the life of the United States. The treatment of the Indian became dependent upon the character of the agent in charge of the reservation. More than once it was suggested that the whole territory be turned back over to the Indians as the problems were so complex. It was not until 1924 that they were granted citizenship (see page 6 "Indians As Citizens").

Although we might question some of the answers to these problems, we endeavor in this program to answer some of the questions that you might have in regard to the present-day Indians of New Mexico.

Answering the Questions

Who are the Indians of New Mexico?

There are three major groups of Indians in New Mexico: the Pueblos, Navajos, and Apaches. These tribes were in the area when the Spanish came, so they do not have the "Trail of Tears" tradition of the Indians in Oklahoma. These groups are distinctive, and the white man's treatment of them varied.

The Pueblos live in nineteen villages extending over some 350 miles through the north central part of the state, along the Rio Grande River. Santa Fe, the oldest seat of government in the United States, was inhabited as early as A.D. 1200. Eighty miles to the north is Taos, site of communal apartment dwellings five stories high. The Indian council endeavors to keep the appearance of colonial days for religious purposes and incidentally to attract tourists. When a war veteran piped running water into his home, he was forced to take it out.

Around Albuquerque there is located Isleta to the south, and Acoma and Laguna to the west. If you encircle this area from Taos in the north to Isleta in the south, you see the territory of the Pueblos with the exception of one group which lives at Zuni near the Arizona border. Zuni was one of the fabled "Seven Cities of Cibola" for which the Spanish searched in vain. Only recently have Baptists had work with these western people.

The Spanish and later the United States looked upon the Pueblos as the most civilized of all the Indians. Rights to their lands were recognized as they remained in fixed locations. Not even the Pueblo Indians, however, adhered to the European idea of individual ownership, but held land for the common good. Even today religious groups have difficulty in acquiring rights to property within pueblos and must usually build on the edge of villages as did the Franciscans in colonial times.

The Navajos were called the "Arabs of the West," the "Shepherds of the Hills." On Highway 66 there is located Gallup, the

"Indian capital." Grants, site of rich uranium deposits, is surrounded by Acoma and Laguna Pueblo groups. Then a line due north to the Colorado border marks off the Navajo line. This Indian reservation extends on into Arizona. Shiprock, in the reservation, and Froidland and Farmington at the edge of the reservation should be noted in this northwest corner of the state.

A third group, the Apaches, were perhaps the most remote of all the Indians. The Spanish and Mexicans attempted no mission work among them, and only recently have Baptists witnessed in a limited way. There are two Apache reservations in New Mexico. One near the Colorado border is just off Highway 80. Baptists have work at Dulce. The other group is in the south central area between Roswell and Alamogordo. There is a Baptist mission at Ruidoso Downs.

At the time the Spanish came into the area, the Apache territory extended down across the present Mexican border. Thus the Apaches formed a hostile wedge between the Spanish settlements. Since the Spanish were unable to defeat the Apaches in warfare, the Spanish adopted a cynical policy of disorganization. The Indians were given food and clothing from military posts so that they would become dependent and settle near army bases. They were also given as much liquor as they could consume so that they would become demoralized.

The hostile Apaches, the wandering Navajos, and the village-dwelling Pueblos comprise the Indians of New Mexico.

What are their religious beliefs?

Although the Indians would resent the terminology, their religious beliefs are still predominantly pagan. Many groups have never been touched by any form of Christianity, and others have combined new beliefs with native religions. The attitude prevails that if one religion is good, two should be even better. However, the Taos Indian Council maintained that there was too many. "We have our own religion," they

told Southern Baptist missionaries, "and one religion of the white man [Catholic]. We feel this is enough."

In most places where the Spanish settled, the church and governmental headquarters were in the center of town with the homes enclosing these sources of authority. This was not the plan in New Mexico. The Pueblos permitted the Franciscans to build on the edge of town. The Catholic church was an appendage in both its physical and spiritual aspects.

The situation was dramatically brought to the attention of the American people last July by pictures in *Life* magazine. Under the title, "White Father Is Heap Bad Medicine," the priest at Isleta was shown in handcuffs as he was thrown out of the Pueblo. The trouble had started when he paved the churchyard where the tribal dances were held. The Indians maintained that strength and fertility are drawn from the earth and that they must dance on the bare ground. The right of each Pueblo village to own its ancestral land was recognized by the Spanish and upheld by our Supreme Court in 1913.

The news article about Isleta pointed out that "not since 1680" had such a scene occurred. In 1680 the Pueblos had combined to try to kill every missionary in their territory and drive the Spanish out of their area.

In several Pueblos today, no white men are permitted to live as residents. The church accommodated itself to some Indian practices, such as permitting ceremonial dances in front of the missions and as part of fiestas. Cornmeal is still strewn ritually, prayer stalks offered to the gods, ceremonial dye paintings in the sand are still made. A sociological study tells of burying the dead in ancient ways, with priests later giving blessings at the cemetery whenever he happens to come around.

Perhaps more distressing than these remnants of heathenism is the Native American Church of this century. They claim 5,300 adherents among the Navajos and the Taos Pueblos. No accurate membership roll is kept nor are regular meetings held. A mem-

ber invites other believers to his home where they all sit in a circle and chew the peyote cactus buttons. A Bible and the peyote plant are placed on a mound of dirt shaped like a half-moon. They sing to the beating drum and the rattling gourd. The mild narcotic of the peyote bean produces a trance-like effect. Lawyers for the Indians argued before the Supreme Court that this was an Indian version of Christianity with the peyote taking the place of the bread and wine of the Lord's supper. In 1968, the Supreme Court ruled that suppression of the ceremonies lay with tribal councils.

Since the 1870's, evangelical groups have been increasingly active in their witness to the Indians. The response, however, has been painfully slow. Rev. Gerald Palmer of the Home Mission Board says, "The Indian mission work undoubtedly is the most complex of all our efforts in the homeland."

Why is it hard to reach the Indians?

There are a number of factors which complicate our witness to the Indians. A few have already been mentioned. The Christian religion has been identified as part of the white man's culture, and this has not always seemed desirable or understandable to the red man.

Another difficulty has been the strength of the kinship-pagan traditions. With the exception of Orientals and Jews, Indians are the only large group in the United States from non-Christian backgrounds. Missionaries lacked skills in techniques and languages which resulted in ineffective methods. Only within the past five years have we had any missionaries who could preach in the Navajo language. There were no regular schools where the language could be learned.

Isolation of the Indians from the general population has also made them hard to reach. This has been especially true of the Navajos and Apaches. The most successful attempts in the past have been through centers located near government boarding schools or the Indian agent headquarters. Until recently, there have been no nearby

Anglo churches strong enough to give assistance to small Indian missions where leaders were generally untrained.

Another reason why it is difficult to reach them has been their limited educational backgrounds. The US government at first established boarding schools in Oklahoma and the eastern part of the country. Parents resented the taking of their children by force to these faraway places where the training they received did little to equip them for life on the reservation. Many would send sick children or orphans and keep the able-bodied ones concealed at home. Later schools were established on reservations. As recently as 1950, however, only 50 percent of the Navajo children were in school. The last census showed 92 percent attending public schools.

The problem of securing land to build churches has been another hardship that all religious groups encounter. In only a few cases have Baptists been permitted to lease property on a reservation. In some Pueblos, missionaries have been refused permission to preach even in the homes. Rumors are circulated and readily believed. For instance, one group of converts were told that they would have to be baptized nude and would be held under the water for a long time.

The Baptist group meeting near the Taos Pueblo were told that they could not be buried in the ancestral cemetery. They explained to the missionary that it was very crowded and that new tombs were being put on top of old ones. When asked why they didn't enlarge the area, they replied, "We could never do that as it would mean that a lot of people would have to die to fill it up." When the Home Mission Board finally succeeded in purchasing six lots for a Baptist center there was great relief in the congregation. "Now we can be buried in the churchyard when we die," they said with deep satisfaction!

The great majority of New Mexico's 52,188 Indians still live on ancestral grounds without the "light and truth" of God's Word. However, Indians are moving off the

reservations and are developing new skills. The old ways of life gradually fade as they live among other Americans. The Office of Indian Affairs in Washington reports an increasing trend among Indians to move to large cities.

There were 3,100 Navajo servicemen in World War II and a higher percentage of Pueblos than from any other ethnic group. Indians have also left the reservations to work on dams and railroads.

How did Baptist work develop?

It has only been since 1911 that we have had a continuous witness to the Navajo, and our work with the Pueblos dates from 1920. The Apaches had only occasional visits from missionaries until 1951. Those who point to the small numbers of Baptist church members among the Indians of New Mexico must keep these recent dates in mind. Until fifteen years ago, all our Indian mission work was done in the cities or in areas adjacent to reservations.

The growth of Baptist work in general in New Mexico has been phenomenal. Between 1950-60, the population of New Mexico increased 39 percent with Baptist churches increasing 73 percent. Group Inlow in the Manzanita Mountains has aided in promoting work with the young people, and the Southern Baptist assembly at Glorieta has been a tremendous influence. All of these factors are affecting work with Indians.

The present decade holds promise of great advance in the development of Indian mission work. In the past four years, six Navajos have become preachers among their own people. At Fruitland, the Home Mission Board has established a Navajo Training Center. Property of the Emmanuel Baptist Church is used, and the course of study is under the direction of a veteran Indian missionary, Victor Kaneubbe [Koh NOO be]. The three-year study program will emphasize techniques of witnessing to the 118,500 Navajos who live within the four corners of New Mexico, Arizona, Utah, and Colorado. Expansion of this work con-

Southern Baptist Missionaries Among Indians of New Mexico

Mr. and Mrs. James Anderson, Tohatchi
Mr. and Mrs. James A. Bowen, Bernalillo
Mr. and Mrs. Eugene C. Branch, Zuni
Mr. and Mrs. C. M. Case, Shiprock
Mr. and Mrs. Jack Comer, Gallup
Mr. and Mrs. Eugene Elder, Cubero
Mr. and Mrs. Delbert B. Fann, Magdalena
Mr. and Mrs. M. V. Gonnsen, Albuquerque
Mr. and Mrs. Ross Hanna, Santa Fe
Mr. and Mrs. James Huse, Ruidoso Downs
Mrs. Seferino Jojola, Isleta
Mr. and Mrs. Tony Jojola, Albuquerque
Mr. and Mrs. Victor Kaneubbe, Farmington
Mr. and Mrs. David McKenzie, Farmington
Louise Mitchell, Magdalena
Mr. and Mrs. Roy Muncy, Albuquerque
Mr. and Mrs. Michael E. Naranjo, El Prado
Mr. and Mrs. James Nelson, Cuba
Mr. and Mrs. Ben Yelvington, Espanola

ceeds on methods which produce many small congregations, often little more than home fellowships as Navajos do not respond well to highly organized churches. An allocation of \$10,000 from the 1965 Annie Armstrong Offering made this school possible.

The Pueblos have had their own Indian preachers for more than a decade, and

there is a personal witness by Christian Indians in most of these villages. Missionaries Rev. and Mrs. Michael Naranjo have served for fifteen years at Santa Clara, Taos, and El Prado. They have also witnessed to the Apaches in the northern part of the state. Rose Naranjo was one of the first converts of the Santa Clara Indians, but few people would listen to her testimony. In fact, she was treated as a stranger by former friends. Since she was the proud possessor of one of the few washing machines in her Pueblo, she invited the women to use it. While they waited, she talked to them about Christ, winning seven the first seven months she was a Christian. Among these was her own husband. Together, they have proved the effectiveness of an Indian teaching for Christ his own people.

Rev. Tony Jojola [Ho HO la] at Albuquerque is a second generation Baptist minister and home missionary. After serving in the US Navy, he graduated from Southwestern Seminary at Fort Worth. He remembers the many times when he went with his father before the tribal courts as Rev. Seferino Jojola fought for the right to establish a Baptist church in his Pueblo. Recalling how he had been persecuted as a child, Mr. Jojola said, "The traditional Indian tribal family idea had conformity as its condition and ostracism as the consequence for nonconformity." When the senior Jojola died, in 1959, the priest announced on Sunday morning, "The voice of the Baptists is now silent." But the son continues the work, and his sons have told him that they too want to be preachers.

At Zuni there is now located the most recent Baptist church organized in a Pueblo. There are 4,250 Indians here who live in a matriarchal society. As couples marry, they just add a room to the home of the bride's mother and move in. Baptists started work by renting the tribal community hall. Within a few months, there were twenty-six regular attendants. The work has been full time since 1961. Zuni is noted for its fine turquoise and silver jewelry.

The faithfulness of many converts has

been an inspiration. Some Baptist Indians moved to Shiprock from another state. The missionary discovered that they were holding Sunday school for children in their own homes. He encouraged them to rent the Navajo Council House for one hour each Sunday for three dollars. The Annie Armstrong Offering provided a church building. When worship services were conducted here for the first time, twenty-five people made professions of faith.

The blessings of God on Baptist work is a fact we should keep in mind as we give thanks for the church members in Indian churches and missions.

How does the future look?

Never before has the future of Indian mission work been so full of hope as it is today. This is because of dedicated leadership of Indians themselves, and then assumption of responsibility as God leads. For instance, the Laguna and Acoma Indians constructed their own auditorium without any contribution from the Home Mission Board. Those who attend the mission at Gallup used the Annie Armstrong Offering allocation for materials and made building repairs themselves.

While the Indians were constructing a building at Church Rock in the fall of 1963, the local council ordered that work stop. An Indian woman appealed the decision to the Indian Council. In a two-hour session she recounted all the good deeds of the missionaries. "I am a Baptist and an American," she stated. "I will worship as I feel led of God. My Baptist friends may hold services in my home as long as I have one." The council reversed its ruling and work continued.

However, opposition is not always to be expected. In an unusual experience at "Heart of the Rock" near Tropic, eighty-five miles southeast of Farmington, a hundred Indians listened to a sermon preached in the out-of-doors. It was the first time the gospel had been preached in this area. They urged the missionary to begin work among them. The Annie Armstrong Offering had

made possible a building of native stone with living quarters for the missionary at Tropic. Now a mission building at "Heart of the Rock" has been erected by this group.

Interest in Christianity is usually aroused in much slower ways, however, through the person-to-person approach. There was the husband who told his wife that every time she went to church, he would get drunk. The missionary realized his help was needed. On a visit to the home, he found the husband trying to repair a broken wagon, so he gave his assistance. The Indian told him he needed help also in getting his beans picked, so Rev. M. V. Gonsen put in a full day's work. The next week he received word that the Indian needed help with his wheat harvest, so the missionary went the third mile. Then he suggested to the Indian that he help him a few days at the church. Mutual regard and respect grew and the missionary was able to tell him of Christ's love and concern for him. Now this man is an active Christian in that community.

The Navajo pastor at Shiprock decided that a Billy Graham revival would be helpful in a mass evangelism effort among his people. He secured a buckskin on which 100 signatures were collected as it traveled 1,200 miles. The request was for a meeting at the fair grounds at Navajoland in the summer of 1966, if possible.

Recently at Gallup a convert expressed the spirit of the sextors. Holding up his Bible he said, "I claim this Bible as my *tsimadawki*, and I'm on the way path for my Lord."

Leader's Conclusion

Have sentence prayer

Indian Benediction

Deep peace of the running way to you
Deep peace of the flowering air to you
Deep peace of the quiet earth to you
Deep peace of the shining stars to you
Deep peace of the Son of Peace to you
Amen

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Japan	March 17-April 6
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East Pakistan	April 15-May 1
Taiwan	April 29-May 16
Korea	May
Indonesia	May 14-June 1
Vietnam	November 12-26
Malaysia	November 27-December 11

Evangelistic Crusades in these countries

Ghana	February 6-27
Trinidad	March 6-27
Jamaica	April 17-May 1
Venezuela	October 9-30
British Guiana	October
Japan	Fall