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Rains, floods, and winds—these threaten the houses that men build. But what are the crises that threaten the missions houses built by Southern Baptists? Lack of personnel, funds, vision, and commitment on the part of Baptists; barriers of culture, language, temperament, and ideology; external factors produced by political systems; and on the list could go.

How secure then is the missions house? Upon what sort of rock is it built? Taking home missions work with Indian-Americans as an example, **ROYAL SERVICE** explores the security of the contemporary Southern Baptist mission structure.

Missionary Jack Comer (p. 4) explains the regional approach used with Navajo Indians. With the vision of self-supporting, self-governing, and self-propagating churches in mind, he builds on a foundation planned to outlast the missionary.

Conscious of the changes faced by the Indian young person migrating to the city, missionaries David B. Warren and A. L. Davis (pp. 10-11) respond with need-centered ministries.

Shifting responsibility to Indian leadership is the hope of missionaries and Indian leaders. Three Indian leaders heavily involved in training and guiding the emerging voice of Indian leadership are introduced (pp. 12-15).

Missions results are heightened through the cooperation of national, state, and local missioning forces. The Cherokee Baptist Child Care Center (p. 17) is an example of this approach.

Cover Story: Literacy takes new meaning from the indigenous approach to missions enacted by missionaries to the Navajo Indians. If a man is to lead his people, he must know the language of his people. If this same man is to lead his people in the Christian context, it becomes increasingly important that he read the Scriptures in the language of his people.

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FOLLOWING principles set forth in the Bible, missionary Nelson teaches those who will teach and trains those who will preach. Flying into an area, he initiates one to one Bible study.



BELIEVING in the potential for leadership in new Christians, he patiently meets them on the levels of their individual understanding.



RESPECTING Indian distrust of material possessions, Nelson readily encourages simple church structures. Conscious of the importance of persons over things, Nelson builds trust through patient personal relationships.



JACK COMER



A REGIONAL APPROACH TO NAVAJO MISSIONS

THE forgotten American—the vanishing American—the original American—the Red Man—call him what you may, but the American Indian is a part of America that almost everyone has thought about. He has been praised; neglected; sheltered; maligned; both glorified and misrepresented by history, movies, stories, and legends; and yet he is not well known and understood by most.

The largest tribe of American Indians is the Navajo. They prefer to call themselves *Dine* or The People. There are approximately 125,000 Navajos today (about one out of every five American Indians) living in the Four Corners Area (where Utah, Colorado, New Mexico, and Arizona join). The reservation is about the same size as the state of West Virginia.

The Navajos came into the area in which they are living about six to eight hundred years ago. They were a nomadic people, living off the land and raiding neighboring Pueblo Indian villages. With the coming of the Spanish they became expert shepherders and horsemen. By the 1850's they represented a threat to western expansion of white settlers. Under the leadership of Colonel Kit Carson they were subdued in 1863-64 (not in battle, but by destruction of crops, herds, orchards) and placed on a small reservation in eastern New Mexico. In 1868 the United States entered into a treaty with the Navajo Nation that established the present tribal location, government, and policies.

The Navajos have their own elected Chairman and Tribal Council. With Bureau of Indian Affairs guidance these elected officials run the tribe's governmental affairs. Tribal headquarters are in Window Rock, Arizona.

Many changes are taking place on the Navajo Reservation. Education is bringing about most of the changes, and is high on the list of priorities of all Navajo agencies. World War II and subsequent military service by most Navajo men have brought about very thorough contact with the outside

world. The advent of paved roads, automobiles (pickups are their favorite), and electricity has brought many changes to the people. Adjusting to the changes has been difficult and damaging to the Navajo way of life. Many of the changes have brought about frustration and evil instead of peace and good. Alcohol is a major problem. The modern Navajo is torn between two ways of life—the old Navajo way and the white man's way—and is not comfortable in either.

In this vast territory Southern Baptist missionaries are trying to bring The People into a right relation to Christ and to themselves. Baptists have not been active as long as several other denominations, but the work is significant and is advancing.

Southern Baptists have several types of work among the Navajos. There are churches and missions on and adjacent to the reservation which are predominately Anglo and use typical Baptist approaches with some Navajos in the congregation. Services are all in English. In most cases the Navajos are involved to a small degree. There are churches and missions that are



predominately Navajo with some Anglos in the congregations, with services in English. Some churches and missions with missionary personnel minister to Navajos only, with services in Navajo. Some churches have bilingual services, sometimes with two separate congregations, to meet the needs of all the community. Also, there are some indigenous Navajo congregations.

Religious instruction classes for Baptist and Baptist-preference children are maintained in government boarding schools.

In recent years on the Navajo Reservation what is called a "regional approach" has been used. This is a modified indigenous church approach—modified in the sense that missions personnel is used to get new work started and give guidance to existing work, and limited financial help is given to build buildings.

Briefly stated, an indigenous church is one that is at home in the native culture, is self-supporting, self-governing, and self-propagating. This has long been the stated goal of Baptist missions endeavors, but in practice



An ever-present and growing problem is the lack of available leaders among the Navajos. The doors for new work and new congregations are opening much faster than leadership can be found and developed.



all too often the goal has been the creation of churches like the ones of the missioning organization.

There are many advantages to the regional approach among the Navajos. It is accepted by the Navajos. There is inherent in all people a desire to be accepted for what they are. The Navajos respond to being trusted. The religion of Jesus Christ is not "the white man's religion" when preached by a Navajo they know and trust. Adults in increasing numbers are responding to the gospel in the Navajo churches.

The indigenous approach is the natural way to begin work. Buildings are built that can be maintained and used. The programs used are ones needed and understood. New pro-

grams and buildings are added as need exists and becomes apparent.

This approach frees missionary personnel for wider utilization. One missionary is able to work with several congregations and many more people than when the church-type mission or compound approach is used.

This plan is the New Testament way. The use of lay preachers and house churches is evident in the book of Acts and in the letters of Paul. Paul himself used his trade as a tentmaker to support himself, enabling him to do his mission's work. Aquila and Priscilla were involved in tentmaking and house churches (Rom. 16:3-5).

There are problems in this approach to mission work. The missionary and mission board have much less

control over the mission work and the congregations. Many times a congregation grows and flourishes without using methods which are traditionally Southern Baptist. Most new missions have very little organizational structure. The principal methods used are Bible study and preaching. Most often there is no division in the Bible study period.

An ever-present and growing problem is the lack of available leaders among the Navajos. The doors for new work and new congregations are opening much faster than leadership can be found and developed. The training of leaders is of primary importance in the work. In the Four Corners Area a training class meets each Monday evening for leaders. Most of them have secular jobs and

evening classes are most practical. Most of them travel long distances, many times over primitive roads, to attend. Three general classes—one for men, one for women, and one for children—are conducted. In the children's class, piano and Bible stories are being taught. Several have already learned well enough to play the piano for services. The following week's Sunday School lesson, Bible study, Navajo reading, and discussion of ways to improve the work are offered the women. The men are led in the study of the Sunday School lesson, Bible study, sermon preparation, and a discussion of problems and possible solutions.

Discouragement is an ever-present problem for the Navajo leaders. Distances, bad roads, criticism, lack of

concern by others, lack of adequate finances, backsliding of members—all these must be constantly faced. A most significant time of Monday night classes is prayertime. It is a time of sharing the victories and the frustrations. Several times men have come completely defeated and ready to quit, only to go away with new strength and commitment after prayer together.

In recent years work in the Four Corners Area has grown from nine congregations to twenty-two congregations. The region is staffed by two Navajo preachers appointed by the Home Mission Board, four Anglo missionary couples, and seven lay Navajo preachers. Six years ago only four missionary couples, none of them Navajo, staffed the area.

In the summer of 1969 a Navajo Crusade was held at Window Rock, Arizona, at the Tribal Fairgrounds. All services were in Navajo by Navajo leaders. A second crusade was held in July 1970.

In the indigenous churches great victories are being won. At Tse'i A Jee over one hundred persons made professions of faith in 1969. Their building is unfinished and most of it still has a dirt floor. Austin Toledo, their pastor, travels eighty miles each way each Sunday to preach to them. Other congregations are making less spectacular gains, but are making great progress.

As missions work continues, missionaries pray that the day will soon come when Navajo churches exist all over the Reservation.



The Indian and the **CEMENT** **PRAIRIE**

Relocation sounds good. Lured by the possibilities of vocational training and job placement, young adult Indians move from the less promising reservations, following a dream of plentiful jobs in the industrial cities.

But relocation isn't as easy as it sounds. Taught to value persons more than things, relationship more than impersonal existence and agreement more than dissension, the young adult Indian may find the impersonal steel and cement existence of the urban dweller difficult to accept.

The Indian—The City—The Missionary

David B. Warren

A restless wind blows. Many Indians are on the move—moving from the reservation and the home communities where they grew up to the cities. They come to attend school, learn a trade, find employment, and provide better opportunities for their families. For many this move to the city is their first experience of living away from the tribal or family community. Very few will admit that they have come to the city to stay. They have not cut the ties that will draw them back to the reservation. The city is not their home, but they are here.

They hope to return home someday, but now there are problems and adjustments to be met. The missionary, if he is to be effective in his Christian ministry, must become involved and help the Indian make many of these adjustments.

Indian missions work in the cities is important. It is a vital aid in the transition into this new environment. The missionary is involved in this new movement in many ways.

The Indian Congregation—The Indians who move to the cities come with a variety of tribal backgrounds

and languages. It would be an impossibility to minister in a tribal language or designate a preference for one particular tribe. The ministry must be all inclusive. All must come to feel that this is their ministry to their own people. In many instances the Indian will attend an Indian mission not only to worship but also to be with his own kind of people. He may want to continue to minister to his people in the Indian congregation or he may find himself drawn to a church in his own neighborhood. Many Indian congregations may never

become self-supporting. The Indian congregation is essential, however, to the Indian himself.

Preaching Christ.—The missionary will proclaim the good news at every opportunity, but he is not limited to the preaching ministry. Teaching and helping people to mature in Christian experience cannot be separated from the preaching ministry. The missionary learns from Paul: "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22).

Recreation.—Sports are a part of Indian life. A young man, now a post office employee, said that as a young boy, the thing that made him want to continue to go to school was that he might be able to participate in sports. The missionary's interest in the Indian's participation in sports opens doors of communication between them.

Transportation.—In order for some Indians to attend church services, transportation must be provided, and this responsibility generally falls to the missionary. Beyond this, the missionary must make decisions continually as to how much transporting he can and should do: taking a man to find a job, get welfare commodities, secure medical aid, and to other places of assistance. These are hard decisions because of both time and finance. The missionary feels responsibility for helping people. Meeting a man's im-

mediate needs may be a means of reaching him spiritually. The missionary must love the whole Indian—not just his soul.

Public Service.—A mother called to ask the missionary if he would serve as a parole advisor for her son who could be paroled only if he had an advisor and a job. Another family called the missionary to attend the hearing for a daughter held in juvenile custody. The judge asked the girl what her desire was in the case. She replied that she wanted to go home, mend her ways, and become an asset to society. She was released on the condition that she attend church faithfully. This girl faced a difficult time fulfilling this condition because her family saw no need of the church. The missionary is needed in times of crisis.

Hospital Ministry.—The missionary's ministry extends even to other states. An old man attended the Indian congregation. He was not a member. In bad health, he had to be hospitalized in the Indian hospital. His daughter was in another state; phone calls and correspondence concerning his condition fell to the missionary. The man was finally able to be released and went to live with his daughter. One day the social worker at the hospital called the missionary and asked that he meet a National Guard plane. This man was being flown back in very serious condition. He was once again in the hospital away from his family. The daughter came for a visit and plans were made at that time for what seemed to be the inevitable death of her father. He rallied, but was now a double amputee and unable to care for himself or his business. The daughter and her husband came and arrangements were made for the missionary to be guardian and arrange for care in a nursing home in the absence of the family. He was in the nursing home about a month and a half before dying. The daughter had been in an accident and could not come for the funeral. Arrangements with the funeral home and

As we win, train, and outfit our Indian people for the Lord's service, we must be personally involved in ministry to others. We have not tampered the spectacular, but have merely used the simple approaches learned after the ministry of Jesus.

A. L. Davis
Missionary to Indians
Rapid City, South Dakota

preparation for the traditional Indian Christian service were left to the missionary, his wife, and a few church members.

Civic Organizations.—There are numerous Indian organizations that are helpful. Their purpose is to help the Indian when he comes to the city and lead him to become a vital part of his surrounding community. The Bureau of Indian Affairs has relocation offices in several of the large cities. They help the newly-arrived Indian find a job and a place to live. In many places there is an Indian center that tries to look at the overall needs of the Indian population and seeks to help in many areas of the transition. The Indian missionary needs to lend his help and become involved in these civic and social organizations. He can be a positive influence and witness for Christ and his denomination.

Financial Relief.—Poverty calls the missionary to be a public relations man. He must know the needs, and he can learn them only as he visits in the homes of the Indians. He must seek ways to meet the needs he may find. A call may come for clothing or food. The missionary will want to do all he can to help, but he cannot meet all of the needs himself. Mission action groups working with the missionary may become the lifeline for meeting these needs. Many Indians stand up for Christ now because their physical needs were met by Christians who cared.

A Ministry to Indians in Rapid City

A. L. Davis

Rapid City, South Dakota, is the home of six or seven thousand Indian people who have relocated from the reservations of Pine Ridge, Rosebud, Cheyenne River, and Standing Rock. Most are members of the Sioux tribes. Work began here in June 1966. The purpose of the work was to provide a ministry to these people and to establish an outreach to the reservations. There is considerable migration back and forth from the reservations. This makes it rather difficult to establish a stable work in Rapid City, but it does give entrée to the reservations.

This ministry has been designed within the context of a New Testament Baptist church. A Sunday School and worship services were begun in the old Indian Community Hall in Sioux Addition. Since there were no Baptists among the Indian people, initial outreach involved reaching them for Bible study in order to win them to the Lord and commitment to his service. Through Sunday School, Vacation Bible School, evangelism, personal soul-winning, and enlistment, a congregation was gradually built. In January 1969 an Indian church was organized. The Sioux Baptist Chapel, which is a base for ministry to the community and an outreach to the reservations, was built. A church-type mission now exists at Sharp's Corner on the Pine Ridge Reservation where a mobile chapel is used for services. Last summer marked the beginning of a regular ministry in the town of Pine Ridge; the headquarters for the reservation. The program of ministry is strongly evangelistic and Bible centered. Christian fellowship is emphasized.

Since many of the people do not have means of transportation of their own, a bus and cars are used to transport them to church services and other activities. As many of the physical

needs of the people are met as possible. Clothing and other supplies are distributed as these items are made available. Sometimes the people are assisted in finding housing. A fund to assist them with loans of small sums of money in cases of emergency is available. Help in finding employment and other vital services are also extended.

I often serve as pastor advisor to men and boys in legal trouble. I counsel people with many and varied problems. I try to comfort them in times of bereavement, and sometimes even assist them in making funeral arrangements. They often seem bewildered in a strange environment.

Twice a month the women of the church meet for Bible study and fellowship and they invite as many other women as possible. Missions organizations are used to minister to children and youth. With adequate leadership, more club-type activities can be started. All other occasions are used for Bible teaching and fellowship. These are the basic needs of the people, and they generally respond well to these approaches.

Making the ministry as personal as possible, I visit the homes of the people, cultivate their friendship, read the Bible with them, pray with them, and have Bible study with them as the opportunity arises. If distance or other hindrances keep them from attending the services of the church, a Bible fellowship can be started in the home with neighbors and friends invited. The purpose is to win them to a saving faith in Christ and a commitment to him in life and service, and to help them grow as Christians. Everything else is aimed at accomplishing this primary task.

One of the major problems to contend with is alcohol and its attendant evils. Almost every family is affected by it in one way or another. Ministry

to the alcoholic includes helping him to overcome his problem by counseling with him and leading him to a more disciplined life; trying to keep him out of the environment which encourages drinking; counseling with the family; and often taking care of the deserted children while parents are on a drinking binge.

Since alcoholism is largely symptomatic of a deeper problem, an effort is made to meet these deeper needs. The way of life of the Indian in the city has been destroyed; their traditions and culture have been taken away; their hope and ambitions have been crushed; and they have felt the brunt of prejudice and discrimination economically, socially, educationally, and religiously. Much of the ministry is aimed at restoring their sense of pride in their heritage and their sense of integrity and personal worth and giving to them hope and ambition for a better life in Christ.

Activities have been limited by a shortage of funds and personnel. Plans have been made for an extensive program of Christian recreation for the young people. Plans are to sponsor a basketball team next year and perhaps a softball team or two. Added facilities are needed for much of this. There is a fair-sized fellowship area in the basement of the chapel. Small game sets such as shuffleboard and Ping-Pong could be useful for a limited recreation program. Children who regularly come to Sunday School without breakfast will be served milk and rolls. At Christmas time, in addition to the regular Christmas programs, we have a party and give a small present and treats to each person. This is all the Christmas many of these children have.

Our goal is to meet the needs of the people, always keeping spiritual needs paramount.



The duties and involvements of the missionary to the Indians in the city are varied. All of them lead to helping the Indian find abundant life and joy in being a Christian.

David B. Warren
Missionary to Indians
Tulsa, Oklahoma

The EMERGING VOICE

of INDIAN LEADERSHIP



Allen Neskahi

We will not take Pesute tonight. We will not make noise and try to wake up God, but in this hour we will go to God's Word to learn about the Holy Spirit.

Another message in the four-night series of the Navajo Christian Crusade began. Allen Neskahi, Jr., principal speaker for the meeting, represents the emerging voice of Indian leadership. Not only are missionaries realizing that the key to Indian missions is the indigenous or regional approach, but also Indian leaders are assuming responsibility for the evangelization of their tribesmen.

One of the most important results of the Navajo Christian Crusade was the establishment of the leadership role of Navajo Baptists.

Navajos formed committees, made all of the pre-crusade plans, and filled all crusade positions of leadership except one. Victor Kanuebbe, a Choctaw home missionary, led the singing.

All aspects of the crusade and crusade planning were typically Navajo. When the steering commit-

tee met for its initial meeting, every person stated his opinion, positions were fully discussed, and talk continued until in Navajo fashion a consensus of opinion was reached.

Services were conducted without the scheduled precision of the white man's worship experience. Never was there any rush to begin meetings, nor was the speaker in any hurry to make his point; often the services lasted until twelve. In the words of Allen Neskahi, "I could tell the people wanted to continue, and I preached 'till they tired."

Neskahi frequently mixed English and Navajo phrases in his messages, concerned that the Navajo children he reached as well as adults. Neskahi is confident that the methods of indigenous outreach are sound. The proof comes in the evidence that Indians are being reached and they are standing steadfastly in the faith as they assume leadership positions.

BUT Allen Neskahi is not the only voice of Indian leadership. ROYAL SERVICE focuses attention on two other Indian men, deeply involved in ministry and training, committed to the indigenous approach. Andrew Nutima ministers to Indians coming to the city of Phoenix, Arizona. Victor Kanuebbe is involved in the regional approach to leadership training among Navajo Indians in New Mexico.

Andrew Nutima

ANDREW NUTIMA, a full-blooded Hopi Indian, was born on July 9, 1922, in the small village of Moencopi, Arizona. The village of Moencopi is the only Hopi Indian village on the Navajo Indian Reservation. After attending elementary school, he was sent to Phoenix Indian School for his high school education. Before completing high school, he enlisted in the United States Marine Corps and served four years during World War II. After the war, he returned to Phoenix Indian School and graduated in the spring of 1946.

In July 1946, he enrolled in a barber college in California. It was during barber training that he met a Hopi Indian girl who later became his wife. Soon after he was married, he secured a job as a barber. After working briefly in California, he secured a job in his home state of Arizona. The Nutimas have seven children, four boys and three girls, ranging from the ages twenty-two to nine years.

Nutima states that he had a wonderful experience with the Lord Jesus Christ during the year of 1959. While serving in the Marine Corps he had developed a problem with alcohol. His heavy drinking had made him a problem to his wife, his family, and to himself. One day he telephoned Alcoholics Anonymous. The lady answering his call told him of a meeting to be held that night in the neighborhood where he lived. Walking into

the meeting, Nutima was shocked that the majority of men and women present were so young. It was at this meeting that his experience with the Lord Jesus Christ occurred.

Nutima is strong in his praise of God for using any means to save those who seek him from their hearts.

Shortly after his conversion experience, he led his family to active participation in the Indian Mission in Phoenix. He and his wife made a public profession of faith on October 3, 1959, at this little mission. Early in April 1961, the mission was discontinued and was integrated with the North Phoenix Baptist Church. On March 18, 1962, Nutima accepted God's call to the ministry. He has pastored three Indian Baptist missions.

Andrew Nutima was instrumental in the formation of Rock Chapel, an Indian congregation meeting in the former auditorium of First Southern Baptist Church, Phoenix, Arizona. The first Sunday School and worship service was held February 16, 1969, to reach the large number of Indian Baptist families that were not being reached in Phoenix.

In 1968 approximately 10,000 to 15,000 Indians were living in the metropolitan Phoenix area. These figures do not include Indians living on the nearby Ft. McDowell, Gila River, and Salt River Indian Reservations, or Indian students attending Phoenix Indian School. Of the Indians living in the Phoenix area, sixty percent of them do not have high school educations. Indians from all over the US come to Phoenix to work or to gain an education. Navajo Indians are brought into the Phoenix area for seasonal work on the agricultural farms. The Bureau of Indian Affairs has a relocation program of specialized on-the-job training and permanent placement.

Nutima is convinced that the need for a ministry to urbanized Indian American families is great. Many problems exist for these persons. Alcohol is a major problem because it seems a way of unwinding from the hectic tensions of urban life. Adjusting to the fast and frustrating pace of city life seems almost impossible. City life presses greater responsibilities on the Indian than he knew in reservation life. Some young Indians suddenly leave their jobs failing to notify employers when homesickness becomes overpowering.

Prejudice in public schools or just being left out by white neighbors is difficult to understand and even more difficult to accept. Employment is sometimes hard to get. Then when the Indian is hired, he lives constantly with the realization that he will be the first one laid off when work becomes slack.

There is a need of ministry to the institutionalized Phoenix Indian High School, city and county jails, and the Indian Medical Center (hospital). There are only about five or six different churches (Indian) making special efforts in this type of ministry to the Indians living in the greater Phoenix area.

"It is my foremost desire and fervent prayer," states Andrew Nutima, "that when an Indian American is converted, he receive prayerful encouragement to seek God's will in consideration of the gospel ministry. He should be given needed assistance to enroll in the nearest Christian college or Bible institute. Indian American Baptists often do not have trained leaders to train new converts. I am certain that the potential is there, but not many white brethren are dedicated to help Indian Americans to grow in Christ. Perhaps this could be a blessing in disguise. Indian Americans must realize that it is up to us to be determined, and to take the initiative. The expression, 'Indian Time,' is often a joke, but our Lord Jesus Christ will give us grace to use patience, love, and dedication to him in our faithfulness."

The EMERGING VOICE of INDIAN LEADERSHIP

Victor M. Kaneubbe

VICTOR M. KANEUBBE serves as Regional Missionary among the Navajo Indians for Northwest New Mexico. Working with church type missions, he is mainly involved in starting new mission points and developing Navajo Christian Indian leaders for these local missions.

A native of Okmulgee, Oklahoma, he spent most of his early life in that state. His father was a full-blooded Choctaw Indian and his mother is one-quarter Choctaw Indian. His parents were both very active leaders in the Baptist church. He received his early education in the public schools of Okmulgee. Later he attended Oklahoma Baptist University, Shawnee, Oklahoma, where he received the BA degree with a major in religious education. He then studied at Southwestern Baptist Theological Seminary and Central Baptist Theological Seminary.

Kaneubbe has served as music and education director for a number of churches in Oklahoma and for the Delaware-Osage Baptist Association. He is the author of *Indian Life On New Trails*, the 1956 Home Mission Graded Series book for young people. He was minister for the Sunday services for the All American Indian Days Celebration, Sheridan, Wyoming, 1956. His biography appears in the book *Indians of Today: Who's Who in the West, Who's Who in American School Administration*. He has been president of three local PTA units, chairman of a state committee

and serves on the State Board of Managers of New Mexico PTA. He is now Director of District 11 PTA work. He was elected to serve on the Farmington Board of Education. He is secretary of District 1 School Boards Association and on the Executive Committee of the State School Boards Association.

When Victor Kaneubbe was nine years old and had been in Sunday School, Training Union, and RAs, he wanted to become a Christian. One Sunday evening he went forward to accept Christ as his Saviour. He was baptized and became a member of the Second Baptist Church of Okmulgee. Five years later he heard his pastor preach, saying there were some members who had their names on the church roll but who were not Christians. He felt this was his condition. It was six months later at Path Creek Baptist Assembly the Holy Spirit moved him to publicly take Christ as his Saviour. His heart pounded and it seemed to him that everyone could hear his heart beat. He stopped singing and held on to the bench in front of him, but finally he let go and went forward to make known publicly his profession of faith in Christ. His burden was lifted and he felt light and joy come into his heart. He has never doubted his salvation since that August day in 1936.

During the last week of his high school days in the closing service of a revival he surrendered his life to Christ for full-time Christian service.

Victor Kaneubbe



Later while attending Oklahoma Baptist University he wrote his mother asking what she meant by a statement she had made on that day: "This is in answer to a prayer I have made for nineteen years." His mother replied, "As soon after birth as possible I held each of you children in my arms and prayed a special prayer for you—that God might help you to grow up and become a Christian, become a useful citizen, find a good companion and have a happy home, and that God might use you in his service among your own people."

Kaneubbe started serving churches as music-education director. While at OBU the Home Mission Board asked him to serve as student missionary to the Indians in Oklahoma City. This experience motivated him to begin visiting Indian churches and Indian associational meetings. He began to get acquainted with the Indian people and as he did he began to realize the need for Indian leadership among the Indian people and in the Indian churches. He felt the Indian people needed him more than the white churches he had served. The white people had better educations and could read and write when many of the Indian people were lacking in these abilities. Through his growing desire to help Indian people, he began to understand where God wanted him to serve.

His work during the past ten and one half years has been with church type missions, educational type mis-

sions, and regional or associational type missions. In church type missions he has worked to develop the organizations and activities of a Baptist church. He initiated a training center to prepare Navajo Christians for Navajo missions leadership. The training center emphasizes daily study of Bible doctrines, soul-winning, comparative religion, and Navajo reading. Kaneubbe served two missions developing Navajo leadership to take over the local work. He continually seeks new mission points, constantly training the Navajo leaders for each.

The work is slow and difficult. The people speak their own language, live in their own culture, and have their own Indian religion. Kaneubbe does not speak Navajo so he cannot preach in that language. The lack of education of the people complicates Kaneubbe's work.

When Kaneubbe surrendered his life to Christ for special service, he did not know much about Indian people even though he was an Indian himself. His desire has been to help them meet their needs for Indian leadership. His prayer is that the American Indian might come to know Jesus as Saviour and Lord, who blesses all areas of Indian life. He works to develop the Christian Indian in his Christian life and into useful leadership. He looks forward to the day when Indian Christians will give dependable and faithful support in leadership, money, and witnessing, leading their own people to Jesus.

I write this from a peculiar vantage point. I am about to leave the Cherokee Indian Reservation. If I have learned anything during the time I have spent here it has been respect for the Cherokee.

There is a joy to be found in working with the Indian people to accomplish their own goals. In retrospect, I can see times when I did, and times when I didn't. And there is a difference in the lasting result of the work when it is Indian initiated and oriented.

Phyllis Ragan



BAPTIST COOPERATION on CHEROKEE the INDIAN RESERVATION

CHEROKEE! The word itself provokes visions of teepees and tomahawks among the tourists who flock to the mountains of North Carolina. The feathered headdresses, the tom-toms, the colorful costumes help to draw over six million tourists a year to the little town of Cherokee, North Carolina.

Those who spend time in Cherokee, however, learn that the face seen by tourists along the main highways is not the true face of the Cherokee today. In fact, many Indians bitterly resent the "Tonto image" which tourists expect and pay to see. The apparent ignorance of tourists who are

looking for teepees is a point of rather dejected amusement.

The story is told of one such tourist, surrounded by Indians who were not dressed in feathers. He asked, "Where are the Indians?" He was given straight-faced directions to Clingmans Dome, several hard-driven miles into the Great Smoky Mountains National Park. The nearby Indians enjoyed the joke, thinking they would never see him again.

But the angered visitor returned to collar his informant. "I drove all the way up to that mountain and then climbed to the top without seeing any sign of an Indian!"

The unsmiling Indian snapped his fingers in pretended frustration and said, "Whoops! They moved again!"

The rejection of this false image, however, does not mean that the Cherokees have lost touch with the past. Intense pride is felt in belonging to the distinctly rich culture of the *Tsalagi*. There are strong emotional ties to the historic heritage of the Cherokee. Strong links to the past do not detract from their attention to the present and the future.

From the beginning, the Cherokee Indian Reservation was different. It was bought and paid for by the Indians as they were able to find it in

occasional parcels scattered across five counties. The Indians were helped in this by Will Thomas, the adopted white son of the Cherokee Chief Yonagusta (Drowning Bear). The land did not become a reservation until 1907 after many years of tentative status.

The resourceful enterprise of individuals and cooperative groups of Indians has made it even more distinctive from the other Indian reservations in this country. The flourishing tourist industry is a notable example of Cherokee enterprise. Although some of the motels, restaurants, campgrounds, and craft shops are non-Cherokee, many of them are the businesses of Indians who have worked for years to finance them. Some are tribally-owned operations.

The Qualla Arts and Crafts Mutual is an example of Indians with native ability working together to bring a higher return for their remarkable skills. The Cherokee Boys' Club is a nonprofit organization which not only provides needed services for the community, but also trains and employs over 250 men and boys in several vocational skills.

The tribe provides its own fire and

police protection, garbage collection, and other municipal services. It works with state and federal authorities in providing other needed services for the reservation.

Indians are sometimes heard to complain about government services. They feel that they are often told what they need, then placed in the position of accepting solutions which do not quite fit in order to get any solution at all. They want to be asked what they need. Even more, they want to be included in planning and administering the solutions to their needs.

There are hopeful signs of progress in this direction. The problem of substandard housing has plagued all Indian reservations, and the Eastern Band of Cherokee Indians has taken steps to relieve some of the problem. The tribe has built several low-rent housing units and rented them to Indians who qualify. Another significant step was taken when the reservation qualified for Appalachian funds under the federal antipoverity program. Under this system, prospective homeowners are given materials and skilled labor to supplement their own, but are required to put in several hundred hours in building their own

homes. Many of these units are finished and occupied, and several hundred are tentatively on the way.

The Cherokee can be justifiably proud of their past and their present. They can face the future with hope of becoming more and more the free, resourceful people they have the ability to be.

The challenge of Christianity on the Cherokee Indian Reservation is so very closely related to what is happening to the new Cherokee that it cannot be easily separated. Many people feel sorry for the Indians and look at them as though they were ignorant and unable to do for themselves. These attitudes are almost comically inconsistent with the proud heritage of the Cherokee. Christian concern should be, "How can we be of help to the Christian Indians ministering on the reservation?"

Cherokee Indian Baptist Association was established before North Carolina became a state. Seventeen Baptist churches are scattered across the various parts of the reservation.

The Cherokee Baptist Child Care Center was begun as a cooperative project. Members from several of the churches were directly involved. At





that time, there was no licensed child care program on the Reservation, and new industries were employing more and more women.

The North Carolina Baptist State Convention and the Home Mission Board worked together to provide the funds and some of the leadership which local forces needed. Local people were trained and employed as workers. Before long, a thriving child care center was underway because there was a need and the local Christian people wanted to do something about it.

A fee is charged for child care, depending on the ability of the parents to pay. In this respect, too, they are doing what they can do for themselves. For this fee, which may run as low as \$2.00 per week, a parent may leave a child for up to fifty-three hours a week, with two snacks and a hot, nourishing lunch included. He may also receive free bus service to and from his home if it is needed. Obviously, the fee charged does not begin to cover the cost of operating the center with six full-time workers and three part-time workers. The Home Mission Board and the North Carolina Baptist State Convention

share in the cost of underwriting the rest of the budget, with the state convention giving direct supervision to the operation of the center.

The building and janitorial service are provided by the Cherokee Baptist Church, the largest of the Baptist churches on the reservation. Under the most recent agreement, the child care ministry will be handled as a ministry of this church.

Within the child care center, there is a group for each age from two through five and preschool six. There are no provisions for infants.

During the hours these children spend in the center, they are being taught basic skills appropriate for their ages. Teaching them simple concepts such as groupings, shapes, colors, left and right, tying shoes, and cooperating with a group prepares them for later learning experiences. Kindergarteners are prepared in reading readiness. They learn number concepts, letters, and phonics.

Basic manners, courtesy, and hygiene are also taught. There are some who genuinely need this kind of instruction, and the others are not hurt by the reminders.

Basic to all learning is the general

attitude of gratitude which is cultivated. It comes from a simple faith in God as provider of everything good health, food, beauty, even the people who care. It is on this level that God's love is communicated to the preschoolers at the center.

Most of the time, the children are not even conscious of the intention to teach. One frustrated parent told of asking her son what he learned each day. His daily answer was "Nothin'. We just played."

Then one day as they walked down the aisle in a supermarket, he began to read the prices off the cans and boxes. She was surprised and asked where he learned that bit of knowledge. He replied, "Oh, we play store at kindergarten."

For workers in the child care center gratification comes in the day-to-day responses of the children. A little boy named David looked up in a quiet moment after the story of David and Goliath. "Jesus got power, don't he?" he responded. "And I can give 'em to me, just like he gave 'em to that other David, can't he?"

The Home Mission Board will continue to seek ways to minister through Indians to meet genuine Indian needs.

FACES

Phyllis Ragan



Browned, wrinkled faces under curiously familiar torches;
They gaze unhesitating as I walk by
The response is quick and amiable to my smile and nod
But what was that look I caught just before I smiled?
Resignation? Toleration?

So it would appear. Or was it waiting? Patient waiting?

The youthful faces, too, seeming sometimes darker, sometimes lighter

In their hue. Is it my imagination?
Are their glances not so direct?

These eyes that make the sidelong looks, darting away from mine,
These eyes set deep above high cheekbones and hard jaws
Is that hostility? Or hate?

So it would appear. Or is it challenge? Quiet challenge?

The craggy old man faces, haughty, proud man faces, and the
Happy, rounded faces of the very young,
I see them, and I long to know

But the decades of broken promises have left their walls
The years of exploitation loom between our lives.

The "civilized" savagery

That causes me to hesitate before I say I'm white



THE BIBLICAL BASIS



for MISSION ACTION

MISSION ACTION is love in action. The basic characterization Jesus gave for his disciples concerned their quality of love. He said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

For love to act it must take practical, concrete forms. At times these forms may be short-term projects. These are simple acts of love performed one time to meet a specific need. For instance, one church provided an "International Inn" in which international college students spent a Christmas vacation while the college dormitories were closed. Or these acts of love may be ongoing activities such as a clothing room designed to aid the needy throughout the year, year after year. Such acts of love also include individual acts of caring and sharing done in Jesus' name out of compassionate concern.

Is there a biblical basis for mission action? From both a survey of the Bible and from a more intensive study of particular passages, the biblical basis for mission action becomes quite clear.

This World: The Scene of Redemptive Activity

This world was the scene of God's creative activity.

This world was also the scene of God's redemptive activity. Soon the fellowship between man and God and between man and man was broken because of man's sin. To sinning man God offered redemption.

This world is the scene of both God's creative activity and his redemptive activity. This world is where we live. The command to subdue the earth given to the first man has not been abrogated. Man's responsibility is to continue in the pattern God has established to act redemptively in this world.

A Choice and a Commission

Beginning with Genesis 12 is the account of one man chosen by God to carry his redemptive message. Abram, later Abraham, was uniquely selected by God as the one through whom God would work.

With the choice came a commission. To Abraham God said, "Thou shalt be a blessing and in thee shall all families of the earth be blessed" (Gen. 12:2-3). Similar statements also occur in Genesis 18:18, 22:18, 26:4, and 28:14. With Abraham God made a covenant, an agreement. The terms were passed on to his faithful descendants.

Clearly the purpose of Abraham in the world was to be missionary. He

and his descendants were to act redemptively.

Mission action demonstrates the redemptive purpose of God through a community of faith. Acting in response to God's commission, loving acts point others to God.

How Important Are Persons?

The people of Abraham became the Hebrew nation. These people were led out of Egypt and forged into a nation.

The Law was the will of God to govern this nation. Notices particularly one feature of the Law: the importance of persons.

While many of the laws deal with the forms of worship, some of them concern relationships with people. Observe Deuteronomy 15:1-18. Here particular concern is expressed for the debt, for the poor, and for the servants. Interest in the stranger, the poor, the fatherless, and the widow is evident. These were the people who could not care for themselves. Others needed to help them.

In covenant with God the people of God were guided in their relations with one another by God's care for people. The importance of persons is always at the heart of mission action.

Privilege and Responsibility

The prophets were the spokesmen for God who sought to draw the Hebrews back to their proper perspective for worship and witness. Their message was grounded in the covenant relationship between God and Israel. God said, "You only have I known of all the families of the earth" (Amos 3:2). This is privilege.

With privilege comes responsibility. The statement from Amos concludes by saying, "Therefore I will punish you for all your iniquities" (Amos 3:2).

The people who had the privilege

of knowing God in special covenant relation also had the responsibility for living God's purposes. Justice, love, and mercy are consistently emphasized. Amos 8:4-6 is but one example of God's concern for the needy as expressed in the prophets. God is concerned for all people, not just the privileged people.

Especially in Isaiah is the universality of God and his concern for all people revealed. Isaiah 43:11-13 and 44:6-8 are but two passages which show only God as God. Something of the inclusiveness of his salvation is seen in Isaiah 45:22-23, 52:10, 55:4, and 60:3-7.

The prophets helped to bring mission action as expressed in the Old Testament to a head. We are privileged to know God. This privilege carries with it a responsibility to bring others wherever we find them to the God who is concerned about each person and who offers redemption to all.

"God Was in Christ"

The gospels tell us that "God was in Christ." This was for a purpose: reconciling the world unto himself" (2 Cor. 5:19).

The redemptive activity of God was focused in Jesus Christ. In the incarnation is seen the full extent of God's concern for people. Jesus took upon himself full humanity. God was so interested in us and so concerned about us that he became one of us. He took upon himself the lot of man and identified himself with man and his needs. All of the problems of men were known by the Master.

God moved into the mainstream of human history with the incarnation. Mission action can find its basis in God's action. He identified completely with us and our need.

"He Went About Doing Good"

A summary statement about the life and ministry of Jesus is found in Acts 10:38. He "went about doing good." Jesus was constantly doing good for others. He healed the sick, raised the dead, and comforted the sorrowing.

To inaugurate his public ministry he quoted from Isaiah 61:1-2 and claimed that it was fulfilled in him (Luke 4:17-21). This statement of the Messiah's action concerned practical help for people's problems.

So much did Jesus identify himself with the unloved, neglected, and shunned that he was known as the friend of sinners. The purpose of the well-loved stories in Luke 15 was to justify his actions. In seeking people who had been overlooked by others he was displaying the heart of God. Jesus countered the crowd's reaction at his conversation with Zacchaeus with this statement of purpose, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

Jesus expected his followers to live as he did. One example illustrates

James E. Carter

this truth. In the picture of the judgment in Matthew 25:31-46, Jesus pronounced his blessings upon those who had responded to human need and thus had ministered to him. You will observe that these people were not conscious of having done anything special. This was simply their response to human hurt.

Preparing his disciples for his death, Jesus mentioned fruits in John 15. The Christian is to reproduce in his life the same kind of fruit as found in the life of Christ.

Everywhere Jesus showed love by his activities. What better basis for mission action would the Christian have than emulation of the life of Christ?

The Power of a Purpose

The earliest Christians sought to emulate the life of Christ. Peter and John healed a lame beggar at the temple gate (Acts 3:1-11). The men that we have usually identified as deacons were chosen to help with the relief of widows within the fellowship (Acts 6:1-4). Through a vision and a life-changing experience Peter

learned that "God is no respecter of persons" (Acts 10:34).

Throughout the book of Acts barriers are broken in the presentation of the gospel of Christ. These people had the power of a purpose. The Holy Spirit had empowered them to do the work of God and to bear witness of Jesus Christ.

As Christ ministered to the needs of man, the early church sought to extend this ministry in their lives. Mission action moved the gospel around the known world.

"And New Abideth . . . Love"

Practical Christianity is displayed in the New Testament epistles. These letters were written to churches or to individuals to instruct them in the Christian faith and to solve certain problems that had arisen.

Many teachings concerning mission action can be derived from the epistles. In 2 Corinthians 5:14-21, we understand that the Christian does not live just for himself but for Christ.

To this Christian is entrusted the "ministry of reconciliation." Reconciliation involves both God and man. Ephesians 2:13-22 shows that God has made one new man out of the diversities of mankind. Philippians 2:1-11 calls us to have the same kind of missions-oriented mind as did Jesus who became an obedient servant in order that we could be redeemed persons. Colossians 3 reminds us that all earthly distinctions have been removed and that we are to equip ourselves for service to God.

Of all the Christian virtues the greatest is love. Love expresses itself in the ministry we perform for others in the name of Christ.

In one of his post-resurrection appearances, Jesus said to his disciples, "As my father hath sent me, even so send I you" (John 20:21). This is our pattern.

Mission action is firmly based on biblical precepts. From the beginning of God's activity with men through the instructions given to Christians in our commission, we find evidence of our mission: mission action in the name and for the sake of our Christ.



in the Public School

AN innovative public school health room volunteer program is proving itself a vital mission action program while providing additional health services to hundreds of children who would not otherwise receive the specialized attention.

Involved in the first-time program are members of Dallas' historic First

Baptist Church of Oak Cliff (FBOC) who are working with other community leaders in the eight-school program. The WMJ leaders are finding the program a major mission action source which takes members out of the meeting room and into the community.

Last spring one school nurse, who

is responsible for two schools with enrollments of over 1,400 students, noted her 11 volunteers provided weight and height measurements as well as vision examinations for 600 to 800 more students who "could not have been checked otherwise."

Darrell School Principal Wade Stepp, who admits he had earlier

AL MORGAN

reservations about the volunteer program, was among the first to praise the overall program.

"I am very pleased that our initial effort has been so successful," Stepp said. "It is hoped that the whole thing can be expanded because of our good experience."

Lisbon School Principal Bill Scales sums it up this way: "The children are the ones benefiting from the program. These ladies are not just sitting there—there is always something to do."

The success story can be attributed to a handful of women wanting to become involved in their community.

FBOC initially became involved when a young housewife leaned forward in her chair one morning to ask her associate pastor what she could do in her church's interracial community.

Mrs. L. H. Williamson, mother of three small children, was tired of sitting in meetings listening to missionary stories and then doing nothing. She was ready to become involved.

She listened intently as the new school program was described. It called for training and required one-half day a week participation.

Mrs. Williamson became excited. So did Mrs. J. A. Cowan, WMJ director. Here was their opportunity!

The first Red Cross class included Mrs. Cowan and Mrs. R. W. Heys, who joined other ladies from the community. They received two hours of principles of volunteering and another ten hours of programmed home nursing. To this training was added six hours of first aid procedures.

The second class included Mrs. Jim Puls, Mrs. Larry Jerden, and Mrs. Williamson (she had been unable to attend the first class because of

illness). Others were to follow.

In agreement with the School Administration Health Policies, these volunteers now assist school nurses by giving emergency care within the framework of their training. They check health room supplies and assist with keeping records. They also assist the nurse in screening programs of vision, weighing, and measuring.

FBOC, now located one block within the geographical boundaries of a predominately Negro community, is using the experience to help minister to the surrounding community.

How do the volunteers relate to the children and teachers?

Nurse Clair Scott described the relationship in two words, "Just beautiful!"

"Our teachers have been most cooperative," she added, "and our children are eating it up."

Several FBOC members had never been identified with a black community.

"We are learning many things," stressed Mrs. Cowan.

She pointed out the program gives "us an opportunity to observe and become acquainted with pupils and, oftentimes, with their families as well."

Mrs. Cowan added it is a rewarding program and "fills a need within us as well as being helpful to the pupils."

Observing that the work is demanding at times, she continued, "I wonder what they did before they had help."

Mrs. Cowan also believes the involvement is laying the foundation for better relationship in the future.

"We do care," she said, stressing, "If you live it (Christianity) wherever you are, then you will become an example. If people think you live

them, it goes a long way."

She admitted, too, the new relationship with the pupils is difficult to express.

"I can feel it, but it's hard to put into words," she concluded.

The program is twofold. First, the purpose is to maintain continuous school health room coverage in cooperation with existing programs; and second, to assure students of health care by trained volunteers in times of sudden illness or emergencies until professional assistance is available and the parents notified.

In the Dallas County Chapter of American Red Cross, the School Health Room Volunteer Program is under the direction of the Nursing Programs Department, within the framework of the School Health Director.

The chairman of the School Health Room Volunteer Program, in consultation with the principal and school nurse, appoints a volunteer Red Cross unit chairman for each school. The unit chairman works closely with the school nurse and Red Cross Nursing Program in the establishment and maintenance of the volunteer program in the areas of recruiting, training, scheduling, and monthly meetings.

From past experience, it is best to staff each school health room with two volunteers per day working four hours each (8:30-12:30 a.m. and 12:00-4:00 p.m.). At least four volunteers should be on call as substitutes.

Because of the program's initial success, it is expected the program will be continued on an expanded basis. If so, it will provide opportunities for many Baptist Women members to take part in a new kind of mission action thrust—not in the traditional sense.

PROFILES of BAPTIST WOMEN



Angie Elizabeth Brooks

She Works for Peace

"I am concerned about the millions who die in war and poverty.

I want to work for peace. I have no answers. I only hope that I can serve

and help in some way to achieve peace and to help people."

Jane Ray Denny

ONE of the two thousand foreign students studying in the United States during the late forties was an African girl named Angie Elizabeth Brooks. She is Exhibit A of persons from other cultures who come to the States to study and go back to serve

their countries in official capacities. In fact, Angie Brooks' life has already made its impact on the world.

Recently the forty-two-year-old Liberian diplomat completed her term as president of the Twenty-Fourth General Assembly of the

United Nations. The second woman to serve—Madame Pandit of India was first—she is the first African woman elected. A seasoned diplomat, she has served as Liberia's delegate to the United Nations since 1954 when she was only twenty-six! During

that time she has held many places of responsibility in the organization.

How could a poor, black girl whose ancestors came from tribal Africa become the presiding officer of the world's only peace-making assembly?

Obviously Angie Brooks is no ordinary person. She has proven to possess rare traits of believing the improbable, vision, and determined purpose. One of her associates said, "Angie knows what she wants and goes after it."

Circumstances were not favorable for her achieving such a goal. She was economically poor. Born into a family with four sisters and four brothers, she was reared by a widowed seamstress, a member of her father's church.

Born into a country where an education is the longed-for, sought-after objective, and often impossible achievement even for a boy, she "went after" an education. While working as a typist with the Justice Department in Monrovia she aspired to become a lawyer.

Her early marriage at fourteen which ended in divorce brought the responsibility of rearing two sons. This would have deterred the average teen-ager from ever dreaming of getting an education. But through the kindness of a friend she came to the States and secured a work scholarship at all-black Shaw University in Raleigh, North Carolina. "I washed dishes, scrubbed clothes, and cooked—I'm not ashamed to say it," she recalls. At Shaw, she earned her Bachelor of Arts degree.

An interest in law took her to the University of Wisconsin where she earned her Bachelor of Law degree and a Master of Science degree in political science. Here she financed her law studies with jobs as a library assistant and nurse's aide.

While at the University of Wisconsin, she met and encouraged by an American Baptist campus minister who saw that she was welcomed into the First Baptist Church of Madison, Wisconsin. Later she studied interna-

tional law at the University of London. Her own Shaw University and Howard University have conferred the honorary LL.D. on her.

Home to Angie Brooks is Africa's oldest republic. Liberia was founded in 1822 by black freedmen from the United States. Because she claims descent from a back-country tribe rather than one of the country's elite founders, she understands something about the tribal loyalties and rivalries that characterize Africa.

Wherever she is, she also serves as Assistant Secretary of State of Liberia, having served in the past as Counsellor-at-Law to the Supreme Court of Liberia, and having been part-time professor of law at the University of Liberia.

Most of the time in public Angie Brooks wears colorful turbans and gay African dress, some of which she sews herself. She wears a draped skirt called lappa and usually a matching scarf twisted into a turban. For formal occasions she wears a *kuhar* (a floor length coat).

A charming and cheerful hostess, she has a large circle of friends among the world's well-known diplomats, politicians, and socialites. When she finds time, her hobbies are reading and collecting African art. When the United Nations is in session, she lives in a Manhattan hotel.

Miss Brooks is known for her plain talk and straightforward approach. Those who know her best say that she has no compulsion to maintain the status quo for its own sake. Nor does she care for starchy protocol for its own sake. The boldness and honesty by which she is known was reflected in her initial presidential address before the General Assembly. As soon as she was elected, she chided her fellow delegates for ignoring or sidetracking important problems in the past while "pursuing one policy for national use and seemingly another for use in the United Nations." She went on: "The job of our delegations is to reconcile clashes and enhance agreements. But our

weakness seems to be in the fact that we all too often view world affairs somewhat parochially, as if they were being played out at the Headquarters on the East River of New York. We have sometimes failed to realize that neither oratory nor agreements between delegations, nor even resolutions or recommendations, have had much impact on the course of affairs in the world at large. We have lacked, and do lack, in this respect, a sense of reality. . . . the sad fact is that . . . we have not achieved the strength with which the charter in its totality has endowed us."

A less fearless person would not have chided the august General Assembly in this manner.

Her speeches at the General Assembly and her uninhibited comments in the Trusteeship Committee have made her famous throughout the world. She is one who is not afraid to speak exactly what she thinks and usually has thought a great deal about what she says.

When describing Miss Brooks, most of her friends speak of her good humor, expressed in the most tense of situations. Seldom does she get mad. Only one thing makes her furious: an untruth. "Diplomats may have to be evasive at times," she says with a shrug, "but a lie—" she shakes her head in an emphatic negative.

Last year she married Mr. Isaac Randolph, executive director of the National Food Assistance Program. Asked by newsmen how he felt marrying a woman of such international repute, Mr. Randolph replied that he does not look at her in this light, rather he looks at her inner self.

Some of Miss Brooks' energies have been given in the struggle to liberate women. She has championed the rights of women, particularly in Africa, through the United Nations, and through the International Federation of Women's Lawyers. For two years she was vice-president of the National Liberation Political and Social Movement.

An active Baptist, Miss Brooks is

a member of the Providence Baptist Church in Monrovia. Since 1966 she has served as special assistant to the Lott Carey Baptist Foreign Mission Convention, supervising the Lott Carey work in Africa. She also supervises a high school in Liberia sponsored by the Lott Carey mission.

In Monrovia, the capital city of about eighty thousand, there are some hundred churches of all Christian denominations as well as a mosque. Ricks Institute, a Baptist school formerly for boys, is now open to girls.

Last year Miss Brooks spoke at the Baptist World Alliance which met in Tokyo, Japan.

"I am concerned about the millions who die in war and poverty. I want to work for peace. I have no answers

I only hope that I can serve and help in some way to achieve peace and help people." So she verbalized her life goals during an official visit to Washington.

Peace? How does one work for it? Perhaps her expression of concern or love is through caring—caring for the unfortunate, the unloved. Angie Brooks does more than preach humanitarian rhetoric. She now supports nineteen adopted children in Liberia. Over the years she has acted as foster mother to forty-seven Liberian children, some of whom live on a rubber plantation she owns in Wearlah, fifty-five miles from Monrovia. One of her adopted children is now teaching in Liberia, another is attending Shaw University.

In working for peace and world

understanding the lives and moves of an international setting. Although Miss Brooks acknowledges the imperfections of the UN, she is convinced that the world would be lost without it. "The UN," she said in her inaugural speech as General Assembly president, "could and should remain the best means of international cooperation that has been at mankind's disposal since the beginning of history, and we have to nurse it and cherish it and cultivate it, or else we shall one day perish and not even the moon or the knowledge of space will save us."

Angie Brooks has an extraordinary job. But one has a feeling that if she were not a diplomat of international fame, she would still be involved in working for peace.

dark clouds seem to loom over many parts of the world. When peace and justice are two commodities in rather short supply, for they are two principles we constantly praise in words but often deny in deeds. However, as we combine and concentrate our efforts towards solving the plight of mankind, the world over, the central lesson is that the greater the odds and challenges, the greater must be our determination to face them and the deeper our faith in overcoming them.

"What is the Church Role in the challenges of our time? Is it to continue only as a Comforter—a source of solace, a help in time of family trouble, a place to marry or bury, a widow's comforter, a guide to salvation, a teacher of morals? Or will it agree that it must also be involved in the crucial issues of today—race, poverty, war, human environment? If the Church condones segregation or the denial of human rights, if it condones through its silence the criminal acts of war or poverty, when it is fully aware that to the extent that concrete measures of disarmament are

achieved, increasing sums of money and a growing reservoir of skills will be available for development, alleviating poverty, hunger, illiteracy and disease; if it be silent, knowing that while man's ancient dream of voyaging to the moon has been finally realized, yet human beings must perish because of pollution because it creates wealth for a few, it might find ultimately that it is not able to hold its place and make the contributions it has made in the past in the lives of men.

more than one-half of the world's population is now under twenty-five years of age, and these young people have shown—sometimes with an impetuosity which dismay their elders—an enormous capacity for questioning the values and attitudes they find around them, it is my hope that the Church will consider it a responsibility to give them the necessary guidance by its involvement in the crucial issues of our times. I salute the young's basic idealism, and extend to them all my best wishes in their necessary task of trying to make the world a more living

reality. But, I believe that the Church has a vital role to play in assisting them to achieve and maintain this idealism.

Progressive ideas as to ethics have in past history come from small groups of intellectuals, but today, it is the masses who have accepted what has been taught, that unequal treatment and wars are wrong. It is the grass-root people who believe in justice and peace, but it is the leaders of government who are unwilling to yield power or worldly goods for the good of mankind. By their acts, they express in deeds that they do not wish peace and justice for all, and the Church as an institution, seemingly in many respects, through its silence, is not willing to carry out the will of the people.

I know that peace and justice will speedily come and be maintained, if the hearts of men will share in brotherly love as God would wish it so. May He grant that peace and justice will be carried out in this way on a world basis and sooner than we may even expect."

Excerpt from a speech delivered by Angie Brooks, July 15, 1970, at the 125th General World Congress, Tokyo, Japan.

SOUTHERN BAPTISTS

Jesse C. Fletcher

GOD has more going for him in the missionary enterprise than just that offered by Southern Baptists. Hopefully, the average Southern Baptist's awareness of the broader Christian context is sufficient to suspect this and to be grateful for it. At the close of the decade there were over 25,000 evangelical missionaries scattered around the world from sending agencies based in the United States. How do Southern Baptists stack up in this missionary array?

Not too surprisingly, Southern Baptists are the largest. In the last publication of the North American Protestant Ministries Overseas Directory (Ninth Edition), Southern Baptists are listed as the largest sending agency in terms of missionaries supported overseas and also in terms of income. It should be added, however, that Southern Baptists have the backing of the largest constituency of any of the sending agencies, though theoretically some of the nondenominational and interdenominational sending groups who cut across denominational lines have a larger potential constituency.

The Southern Baptist force is followed by the Wycliffe Bible Translators, the Seventh Day Adventists, and the United Methodist Church. Another interdenominational group, the Sudan Interior Mission, ranks fifth excluding its missionaries who operate in Australia, New Zealand, and Great Britain. Including these, they climb to fourth.

Southern Baptists entered the decade behind the Presbyterians, the Methodists, and the Adventists, but moved to the top of the list approximately four years ago with consistent gains to their missionary force in

excess of a hundred missionaries a year. During this period the previous top three were unable to maintain their former levels. The Presbyterians, who once had sixteen hundred missionaries, dropped the furthest to 962.

Many people watching the rapid growth of the Southern Baptist foreign missions enterprise and knowing that still more Southern Baptists are included in nondenominational and interdenominational efforts such as those sponsored by Wycliffe ask the secret.

Efforts to give the Foreign Mission Board credit do not stand up despite the fine performance of its Missionary Personnel Department. The answer more nearly rests with the missionary consciousness of Southern Baptists as a denomination. They came together specifically to mission and they have never backed away from seeing this as their main business. The foreign missionary task has been a consistent priority in their giving. In Southern Baptist churches, colleges, seminaries, assemblies, associations, and conventions the missionary imperative is continually laid before the people, young and old.

Southern Baptists have also nurtured a sharper edge to their evangelistic convictions than some of the other denominations, but probably no more so than many of the nondenominational and interdenominational groups. Yet, Southern Baptists have been just as aggressive in social ministries such as medical missions, educational missions, and agricultural missions as the other denominations.

To balance the picture, Southern Baptists must remember that there are alternate ways of measuring the

How do Southern Baptists stack up in missionary agencies based in the United States?

Southern Baptist Convention	2408
Wycliffe Bible Translators	1762
General Conference of Seventh-day Adventists	1426
The United Methodist Church	1397
Sudan Interior Mission	993
The United Presbyterian Church in the USA	962
Evangelical Alliance Mission	962
General Council of the Assemblies of God	880
The Christian and Missionary Alliance	842
Lutheran Church—Missouri Synod	639
The American Lutheran Church	573
New Tribes Mission	521
Africa Inland Mission	507
Baptist Mid-Missions	506
Conservative Baptist Foreign Mission Society	482
Mennonite Central Committee	470
Presbyterian Church in the United States	467
Church of the Nazarene	450
Lutheran Church in America	391
United Church of Christ	389
Protestant Episcopal Church in the USA	313
Association of Baptists for World Evangelism	296
American Baptist Convention	293
Gospel Missionary Union	269
Overseas Missionary Fellowship	218

Figures given in this chart are 1970 figures.

top fifty sending agencies other than total force and total income, and in these Southern Baptists are often far down the list. Both the Seventh Day Adventists and the United Presbyterians, for instance, support more missionaries and give more dollars per Adventist and per Presbyterian than Southern Baptists do per Southern Baptist. This should serve to remind Southern Baptists that unto whom much is given much shall be required (Luke 12:48).

The attitude of Southern Baptists, when looking at the total spectrum of those engaged in sharing Christ in ministries of word and deed around the world, should be one of gratitude. First, there should be gratitude that so many are sensitive to the Great Commission. Second, there should be gratitude for the privilege of significant participation in this effort.

IN OUR STATE

at Baptist Women Meetings

Mary Essie Stephens
WMU Executive Secretary, Alabama

How does one build attendance at Baptist Women meetings? Getting the attention of women is the first step. First Baptist Church, Dothan, Alabama has been successful in getting the attention of a group of women heretofore unenlisted in Baptist Women meetings. It all began with a small group of committed women who became genuinely concerned over their situation and began to talk and pray.

They recognized that most Christian women are genuinely interested in accomplishment, in being a part of something worthwhile in terms of Christian service. They knew that most Christian women respond to opportunities for fellowship.

Thus, the women of Dothan First Baptist began their planning. In each quarter, two Baptist Women meetings follow the study materials in ROYAL SERVICE with members preparing and teaching. The third meeting is a luncheon with an experienced speaker, either a foreign or home missionary or one who has seen missions work firsthand. Personal visitation began, church bulletin announcements appeared, and group leaders supported the effort. Each quarter every woman who had united with the church during the three-month period was given a personal invitation to the luncheon meeting. Not only has attendance increased, but at the end of six months the organization also had twenty-two new members.

To summarize, a group of women became concerned beyond the point of discussing in negative terms the drop in attendance and enrollment. They became concerned for individual women, gave thought and

personal attention to individuals. Convinced that Woman's Missionary Union has something worthwhile to offer, they approached each woman with sincere interest in her and with a genuine interest in a cause—Christian missions. Without counting time or energy expended, they did whatever necessary to provide the way for women to participate. Women responded.

One Baptist Women president when asked how she built attendance answered: "We do not have much trouble with attendance. We are not large in number, but the women are most faithful in all we try."

"Occasionally, we move our Baptist Women meeting to twelve o'clock instead of the usual nine-thirty and just have vegetable soup, sandwiches, and cake which the women bring. We invite all the women of the church who work in town to come for their lunch hour. When they arrive, the food is on the table and while we eat, we begin the meeting. Study materials are always presented in a very interesting way.

"If the women know they can come, eat lunch, experience an interesting study, and get out on time, they respond. I still say that beginning on time, closing on time, and having an interesting study will bring the members out."

"Our study chairman often uses discussion. The women like to speak their minds."

Without analyzing very thoroughly, one recognizes that this president and study chairman have taken into consideration the fact that people participate in meetings and activities that are important to them. The majority

of Baptist women, if polled, would indicate a firm belief in missions and a personal concern that people everywhere should have the opportunity of receiving Jesus Christ as Savior. They respond to the idea of being a part of an organization whose only reason for existence is to carry the gospel to all people. Even so, these same women are faced with practical problems of job schedules, family duties, and other legitimate demands. Beginning on time, closing on time, and providing an interesting study will say to the women, "You can participate in this cause in which you believe."

"The women like to speak their minds." This closing comment opens a whole new revelation about the particular president and her study chairman. Evidently the atmosphere of their meetings is relaxed and conducive to audience participation. In contrast to a meeting where material is presented in more formal style and the prevailing atmosphere seems to say, "Now you sit still while I instill," these women have learned to stimulate each other's thinking, to encourage conversation about the materials being presented. Many a woman hearing a presentation on Southern Baptist work in a foreign country has just seen an hour-long television special about the country and could add current information to the day's study. She felt free to comment informally. Travel, reading, correspondence with children overseas constantly feed information into Baptist homes. Conducting the teaching period in a meeting in such a way that a woman feels free to "speak her mind" adds to the feeling that she is participating in a

matter important to her.

One study chairman said that she reviewed the Baptist Women roll, writing beside each name personal information about that woman. She listed obvious talents, primary interests as exhibited in the woman's everyday living, and what appeared to be priorities in her schedule. With list in hand, the chairman prayerfully studied the material in ROYAL SERVICE, the suggestions as to techniques, visual aids, methods. Matching what she knew about the women in her organization with study suggestions and helps, she then approached the women individually with her requests. As she made assignments, she asked each woman to make the Baptist Women meeting a part of her daily prayers. Such a chairman would make assignments early enough and define them well enough that participants could feel comfortable in working with her.

On the night of the meeting, it was not unusual for eight, ten, or even a dozen women to be involved. One prepared the typed or mimeographed meeting outline; another mounted the theme poster which she had made. Still another prepared the music, directing the hymns and presenting special music. Others participated in the study session and then led in group discussion.

Too often responsibility for the session dwindles down to one person who makes little or no effort to involve other women. True, it does require time to study the material, consider the women in the organization, and seek to bring together content, talent, and interest. But, when a chairman is willing to include others, she not only increases attendance, but she also provides opportunities for other women to develop a sense of responsibility for the work of the organization and the full purpose of Woman's Missionary Union.

"We have had good attendance this year in our Baptist Women meetings. Our group leaders contact each member the day of our meeting."

This president has put her finger on strategic leaders in this matter of

encouraging women to attend the Baptist Women meeting. A group leader who regularly attends officers council meeting, shares in the planning, makes reports on the work of her own group, and sees herself as an integral part of the work, sets the pace and attitude for every member of her group. Returning to her group meeting, she is prepared to interpret the work of the organization, to preview next month's meeting, and to engender enthusiasm for the larger meeting. Moreover, she leads the group in shedding any tendency toward separatism and deviation from the purpose and plans of the whole. A key factor, the group leader greatly influences members in their attitude toward the Baptist Women meeting.

When asked what she did to encourage attendance, another president said: "We have some members who make it a point to call others to remind them of meetings. This is done spontaneously; there is no planned organization for it. To me, this is the most effective way to do it, a telephone call from a fellow Christian to say, 'Come and go with me. I enjoy being involved in this part of God's plan for his people. I would like for you to share this joy with me.'"

"On alternating meeting days, we have fellowship coffees and covered dish luncheons. We do have better attendance on luncheon days than we do on coffee days. We have fair attendance on other days, but the women who come are there because they have already developed a desire to be involved in missions."

Beneath the noise and clamor of modern living, under the rush and push of schedules and appointments, live the hearts of Christian women. There should be a veritable network of messages and invitations spreading from heart to heart.

Other presidents respond:

"We give a Baptist Women pin to the group with the highest percentage of their membership attending for three consecutive months. There has been a great deal of wholesome rivalry and fun with the project."

"We always provide a summary with adequate care for the children. Mothers bring sandwiches for their children, and we have a luncheon for the women."

One organization reports: "Each month for our Baptist Women meeting, one group is assigned as hostesses for the day. These women are responsible for greeting members and visitors at the tea table where light refreshments are served. They also act as ushers to welcome women to the chapel, issue programs, and assist in any necessary way. Just this brief time of fellowship prior to our meeting seems to attract the women and sets the tone for worship, prayertime, and study. This special, planned welcome and hospitality has helped to build our attendance."

Why not turn the question around? Why do women attend Baptist Women meetings? The majority will answer that initially they came in response to a friend's invitation, perhaps an invitation that had been repeated many times. But these women have continued for at least three reasons.

They do enjoy the fellowship at Baptist Women meetings. Bound together in common goals and achievements, their concern for each other deepens and enriches their friendships. Shared problems bring them together in prayer, both for each other and for Christian effort around the world. The tiniest bit of Christian fellowship anywhere in the world becomes a part of a great world-encircling fellowship, uniting women for the greatest cause in all the world.

Women continue to come when they see the worthwhileness of the meeting, and meetings become worthwhile through prayerful planning, purposeful planning, and planned participation. A mere sense of duty no longer keeps members coming to meetings.

Deep within the salvation experience of each woman lies an area of response to God's call into service. There is a sense of gratitude which can be satisfied only through personal involvement in kingdom work.

PRAYER GROUPS

ROYAL SERVICE invited Gerald Palmer, Secretary, Department of Language Missions, Home Mission Board, to share ten urgent prayer requests for Indian-American missions. Use these as a basis for prayer group experiences this month.

Pray for the development of Indian leaders. Special emphasis is being given by the Home Mission Board to the development of Indian youth through the development of Indian leaders. Communication, both in preaching and in leadership, can best be accomplished by the persons who are identified with the culture within which the people live. Missionary leaders must be provided with full recognition of these facts of missions life. Pray that missionary leaders—both white and Indian—may recognize these factors and that the Indian congregations may come to full stature in assuming responsibility for their work.

Pray for Southern Baptist ministry to the Indians in the major metropolitan areas. Tens of thousands of Indians live in the large cities of Los Angeles, San Francisco, Detroit, Chicago, Minneapolis, and other metropolitan areas. There is a growing unity among the various Indian tribes. In

many of these areas, Indians of Baptist background are available who can provide leadership for the development of Indian congregations. Pray that this work will develop in a natural way, placing Indian leaders at the forefront.

Pray that the growing sense of "Indian-ness" on the part of the Indian people may be recognized by Baptist people and that the appropriateness of people being proud of their cultural background may be magnified. Many Indians are rejecting the gospel as a "white man's gospel." Yet the gospel story has its roots in a culture very similar to the Indian culture. Pray that these significant trends may bridge communication and not become barriers.

Pray specifically for the work among the Navajos. The Navajos constitute the largest Indian tribe in the United States. Almost one-fifth of the Indians in the United States are of Navajo extraction. Pray that the evident moving of the spirit of God among the Navajos themselves may be used for the evangelization of the Navajo people and the development of Navajo congregations. Missionaries are providing special training opportunities for Navajo laymen. Special evangelistic crusades are planned for the Navajo Reservation led by Navajo Christian leaders. Pray for the growing number of Navajo preachers.

Pray for the work among the Indians in Alaska. Long and sacrificial service has been rendered by missionary personnel over many years. The transition to an Indian-based ministry is very difficult. Pray that the seed that has been sown in the past may come to full fruition in these isolated areas of Alaska. Southern Baptist work among the Indians in Alaska has been limited to Fort Yukon, just above the Arctic Circle north of Fairbanks. Other groups live in southern Alaska and in the Panhandle where Southern Baptists need to offer a witness.

Pray for Indian young people who

attend government Indian schools throughout the southwestern part of the United States. Pray for the missionaries who minister to them. The fact that the children are many miles away from home raises many problems and yet offers many opportunities for service. Pray that the progress of work among these students may be related to the fields from which the students come. There are some 1,500 Navajo students attending school in Brigham City, Utah, where the Bruns Conrads are missionaries. All of them are over five hundred miles from home. Other schools such as the one at Albuquerque and Gallup, New Mexico; Flagstaff, Arizona; and Chilocco, Oklahoma, are examples of the need. New work is being opened at Riverside, California. Schools for technical and craft training are found at Lawrence, Kansas, and Santa Fe, New Mexico. The students come from every part of the United States. To effectively reach them while they are in school can provide a witness for the gospel in areas where the gospel cannot be preached otherwise.

Pray for the Indian missions work in the territory of the Northern Plains Baptist Association. These missionaries, Rev. A. L. Davis at Rapid City, South Dakota, the C. B. Whites at Eagle Butte, South Dakota; the Oliver Marsons at Poplar, Montana, and the R. L. Metfords at Lame Deer, Montana, serve in difficult and isolated fields. Pray that ways and means might be found for the expansion of their work to give courage to the many Indian people who live in these Great Plains states. Missionary Darlene in Rapid City where he pastors a church and flies to the Pine Ridge and Rosebud Reservations for missionary services. The Oliver Marsons are responsible for leadership at Poplar, Brockton, and Wolf Point while seeking to open other new work.

Pray for the development of the work in Oregon and Washington—two states with significant Indian population. Two missionaries serve in

(Continued on page 48)

BAPTIST WOMEN MEETING

Indian-Americans

Search for a Continuing Culture

Marta McMahan Clandinning

INDIAN-AMERICANS are becoming more receptive to new ideas, and with this openness comes an unprecedented opportunity for them to be reached for Christ. Southern Baptists, since their organization in 1845, have been concerned about taking the gospel to Indian-Americans. Today that ministry reaches to forty different tribes in thirty-five states. This study focuses on ministries in seven of these states.

California

Members of the Indian Baptist Church in Oakland, California, had been meeting in a remodeled house. They began to make plans for a new building. Problems seemed to loom in every direction—in building plans, in finances, and even in an attempt to purchase additional property.

Since this church, their mission in San Jose, and one other church offered the only church-type ministry to the fifteen thousand to twenty thousand Indian-Americans in the Bay Area, members of the Oakland church came to realize they should have a full-time pastor. They further realized that if they provided adequate facilities and a full-time pastor, they would have to do it themselves—with the help of God.

Today the 160-member, self-supporting congregation meets in a building valued at \$100,000. God made it possible for the church to purchase the building and property of another Southern Baptist church with no expenditure of money, only assuming the indebtedness.

In one year's time the attendance

has increased 60 percent and giving has more than doubled. On Sunday the largely Indian congregation may attend morning and evening worship. Sunday School, and Training Union. Adult and youth choirs play an important part in worship and training. During the week the building is used for released time religious education from the local elementary school.

Rev. Wade H. Robertson, their full-time pastor, indicates they face the same problems as do most other urban churches. As he and his group of believers try to reach thousands of Indian-Americans representing almost every tribe living in the area, they find that the people respond to the love, concern, and personal witness of a concerned Christian. "We have more success through personal contact," he emphasizes, "than any other kind of approach."

Arizona

Sixty miles south of Tucson, at Sells, Arizona, stands the only Baptist church on the Papago Reservation. This church seeks to minister to members of one of the most peaceful of all Indian-American tribes. Only half the Papagos live on the reservation, however, for the remainder seek work elsewhere. Cattle-raising is one of their chief ways of making a living, but to graze one cow requires 125 to 135 acres, and even in this area there is no running stream or lake.

Missionary Ross Hanna lives in the twenty-eight-year old chapel-house constructed of adobe brick. He serves as missionary, pastor, counselor, kindergarten director, director of the day child care center, and director of a

rescue shelter for children needing special care for a day or two from the Papago Tribal Court. From six hundred to eight hundred individuals are involved on Sunday and throughout the week in worship, study, and activities of the church. Since 50 percent of the Papagos are under the age of twenty, and 50 percent of these have only one or no parent, this Baptist church has wisely provided special ministries for children and youth.

Last year a large number of Papagos came to special services in the parking lot conducted by young people from another Baptist church. One hundred and fifty decisions were recorded, with fifty professions of faith. Missionary Hanna has been busy in following up each decision, for many of the Indians had come from pagan backgrounds.

New Mexico

One of the many Baptist points of witness to Indian-Americans in New Mexico is located in the western part of the state at Gallup where Jack Cramer serves as regional missionary to about thirty thousand Navajos. Navajos living in four states constitute by far the largest tribe in America, for about one out of every five Indians is a Navajo. Most Navajos in this Checkerboard Region make their living by raising sheep or by government jobs such as in the Bureau of Indian Affairs, but the women also are well known for their rug making and the men for silver smithing.

Baptist work among Navajos is only twenty to thirty years old. (Some work was conducted on the fringes of the reservation prior to thirty years ago.

but it was very limited.) A special effort is made in this area to reach Navajos for Christ through an indigenous church approach. Missionary Comer explains that an indigenous church is "one that is completely at home in the native culture, is self-supporting, self-governing, and self-propagating."

One significant contribution to this approach is the finding and training of Navajo Christian leaders. A central training class is held each Monday evening in Crownpoint with classes for men, women, and children. The men engage in Bible study, a sermon preparation period, and a general session on problems faced by the missions. At the same time, the women discuss next week's Sunday School lesson for children, engage in a Navajo reading class and a Bible lesson, and also discuss problems in their witness and work. Children of these leaders are involved in piano lessons. Some of the leaders drive as far as 250 miles (round trip), much of which is over unpaved roads. Prayer time at the close of each session has become the most significant part for those participating. Thus strengthened and encouraged, Navajo Baptist leaders return better equipped to lead their own Sunday Schools (twenty-four) and worship services (twenty-two) with a second service in six additional points each week).

Oklahoma

Rev. and Mrs. B. Frank Belvin serve as general missionaries in the east central part of Oklahoma. These veteran missionaries living in Okmulgee are responsible for Baptist work among Creek and Seminole Indians in nine counties.

An Indian himself, Rev. Belvin helps develop the sixty-two churches and missions in this area. The four thousand members help to minister and witness to twelve thousand Creeks and three thousand Seminoles living here. Activities in the churches vary. Many are advanced churches with regular services and organizations meeting each Sunday and during the week. Those who meet for services

only one Sunday a month usually conduct a prayer service every week. A very few congregations worship in buildings made from stone or brick. The large majority of buildings are small, one-room, frame constructions which the Indians probably have built themselves from their own funds.

Hundreds of these Indian-Americans camping together each summer enjoy Christian fellowship, inspiration, and training during the Sunday School convention in July followed by the associational meeting in August.

Missionary Belvin feels that some of his greatest difficulties stem from limitations with which the Indians work. For example, most pastors serve without salary. Since churches are widely scattered, it is difficult for pastors to attend training and planning meetings. In addition, most churches with their limited income have little equipment and simply have not been able to keep up with changes within the Convention.

In his book *The Tribes Go Up*, Belvin reveals his feeling of the importance of personal visitation in winning Indians to Christ. Such visiting takes a great deal of time, for homes are far apart and Indians often take an hour or two to warm up to visitors. If the pastor should leave before that time, the Indian might think the pastor was in a hurry to leave. Some visits may even last for several days, but the missionary or pastor feels the time is well spent.

Mississippi

"To provide a [Christian] ministry

MOVING SOMEWHERE?

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Allow five weeks for change of address. (If label is not available, be sure to send your old address, including ZIP Code.)

to all four thousand Choctaws" is the objective of Mr. and Mrs. D. H. Haggan, general missionaries to the Choctaws in Mississippi. The Haggans, who live in Philadelphia, Mo., home owned by the Home Mission Board, work through the nearby Baptist Indian Center, thirteen Indian Baptist churches, and two missions.

While the Choctaws are scattered among the Negro and Caucasian races, they maintain, to a large degree, their own culture and language. Basket weaving and beadwork are well known crafts.

Membership in their Baptist churches averages about fifty members. Most churches conduct services in their own language. Baptist churches of this size.

Approximately seventy board students are ministered to through the Indian Center. Also at the Center, classes are offered in literacy, leadership training, and piano. Recently, fifteen to twenty high school board students met together with Mr. Haggan for studies on such subjects as the Bible, current problems, prayer, and music. In one meeting, three students made professions of faith in Christ and eight rededicated their lives to him.

Alabama

Missionary and Mrs. E. R. Ish serve the approximately fifteen hundred Indian-Americans touched by Baptist witness in Alabama. Most from this group are Choctaws, many have no tribal identity.

With headquarters in Citronelle,

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State _____
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the Ishbells help encourage and develop work in nine churches scattered throughout the rural area. Opportunities for Christian growth are given through regular Sunday services and church program organizations. Every fifth Sunday Indian-American Baptists in this area enjoy fellowship in their general associational meeting. The women meet together once a quarter.

Christian fellowship, soul-searching, and lasting decisions continue to result from a camp ministry which was begun in 1945. Located on a forty-acre tract of land, the nine buildings afford facilities for various kinds of camps. Especially fruitful each year is Family Week when whole families come together from several churches.

Missionaries and Baptist leaders face problems of indifference and materialism. Alcohol continues to be a problem among the men. There are many radiant Christians, however. Although one man had attended church regularly and had considered accepting Christ for many years, he had never made a profession of faith. One day as he loaded logs in the woods, he narrowly escaped serious injury. "God has spared me one more time," he said, "so I can be saved." In spite of limited education, he has become a lay preacher and is a blessing to his people.

North Carolina

For many Southern Baptists a trip to Ridgecrest Baptist Assembly or a vacation in the Smoky Mountains is not complete until they have stopped in Cherokee, North Carolina. Many have with such souvenirs as wood and stone carvings, beadwork, and beautiful handwoven baskets. Those who have time to explore the community usually come to a new appreciation of the history of these first Americans who bought and paid for their own reservation. When Southern Baptists leave Cherokee, they have a deeper interest in and concern for the spiritual needs of the five thousand tribal members.

For many years the Home Mission

MEETING PLAN

Hymn: "From Ocean unto Ocean," stanzas 1-3
(Baptist Hymnal, No. 490)
Scripture: Matthew 9:35-38
Call to Prayer
Business
Promotional Feature (see Forecaster, p. 40)
Study Session (see pp. 31-33)
Mission Action Plans
Hymn: "From Ocean unto Ocean," stanza 4
Prayer

PLANNING for LEARNING

1. Understanding the Aim

At the end of the session, each member should be able to locate on a map five centers of Indian-American population, and to identify the home missions ministry conducted in each place. Members should come to recognize the variety and scope of Southern Baptist home missions efforts among Indian-Americans.

2. Choosing Methods (choose one)

(1) Present study materials as a tour of Baptist work among Indian-Americans. This may be done by stationing a tour guide at seven different points within a room to share information about a single tribe or by using two or more rooms and leading women as a tour group from area to area. By using such helps as posters, Indian artifacts, maps of the states, and pictures, arrange each Indian center in an attractive manner. If possible, demonstrate at one of the points a skill such as basket weaving, bead work, or pottery making.

(2) Organize women into groups of four. Give each group maps, travel brochures, and the Home Mission Board pamphlets, "Cooperative Program Travel Guide" and "Southern

Baptists and Today's American Indian" (free from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309). Ask each group to plan a two-week vacation visiting missions points. At the end of the planning period, each group will tell about their proposed trip explaining the missions work they plan to visit.

(3) If your church is near a place where there is home missions work among Indian-Americans, arrange with the missionary a time for a visit. In advance, ask the missionary about special spiritual needs there and share these with members. Provide each member a copy of the pamphlet "Southern Baptists and Today's American Indian."

3. Using Learning Aids

Each member should be supplied with an outline map of the United States showing state boundaries. These may be mimeographed.

4. Evaluating Learning

Give each woman five to ten minutes to locate on her map at least five centers of Indian-American population, identifying the home missions ministry in each.

5. Planning for Follow-Through

Encourage women to lead their families to plan missions trips for the summer. Give each woman a copy of the "Cooperative Program Travel Guide" to take home.

Board, along with North Carolina Baptists, has been involved in a ministry to the Cherokees living on the Qualla Boundary Reservation. Seven Baptist churches with membership ranging from twenty-four to three

hundred scattered across the reservation make up their own Cherokee Indian Baptist Association. The largest church, Cherokee Baptist Church, offers a unique ministry in its child care center.



My Life...An Opportunity to Minister

Pat Thompson

ISN'T it strange that princes and kings
And clowns that caper in sawdust rings
And common folk like you and me

Are builders of eternity?"

Have you ever thought of yourself as a "builder of eternity"? Most likely you see yourself as a housewife, a mother, a cook, and chauffeur, or perhaps a career woman. Perhaps the only thing "eternal" about your life has seemed to be the housecleaning! But if you are a Christian, you are also living within the framework of eternity. For you are a minister and, as such, your life can constitute a ministry.

For three months you will have an opportunity to go through some "psychological eye exercises" as you are asked to look inward, then outward then to focus. You will be asked to take a look at yourself, then a look at your community, and finally to focus on a particular problem.

Most women have the desire to help someone else. There often is frustration over just what to do. Before looking around for a "project" before deciding to step out and offer help, a Baptist woman should ask herself some questions. Who am I? Why do I want to help? What are the barriers which may hinder my helping?

The purpose of this study is to help you open the way for God to work, using your lives as channels through which his love can flow into the lives of others.

Think of the people whose lives are touched by yours on any given day—the check-out girl at the grocery store, the clerk in a dress shop, the postman, the operator who shampoos and sets your hair, the person who sits next to you on the bus, a neighbor, members of your family. How many people's lives brushed against your life yesterday, for example. And what difference did it make?

The current mission study this month will give you an opportunity to examine several facets of your life which affect your usefulness as a helping person. This is a study to be experienced rather than heard. The various sections will require your participation as an active listener. You will be asked to follow the age-old advice of the schoolteacher, "Put on your thinking caps." Ask yourself the following questions: Why do I want to help people? Can I share another's feeling? Am I willing to get involved? Do I believe God can use my life? Is my life open to the power of the Holy Spirit?

Self-examination

How do you feel about yourself? Make a list of attributes which best describe you. The list will not be shared so be as honest as you can. (Allow time for the group to do this.) What qualities did you include? Did you list only negative qualities or only positive qualities? Self-examination requires being able to recognize your strengths as well as to face your weaknesses. To love your neighbor as yourself implies that you love and have

respect for yourself; not a conceited, self-centered love which is often an outer coating for feelings of inadequacy, but the kind of self-love which enables a person to truly love others. One who is comfortable with himself has less need to judge or criticize others. Self-acceptance paves the way for acceptance of others. God already completely knows you and accepts you just as you are. How do you feel about you?

Why do you want to minister to others? On the other side of the paper list all the reasons you can think of for wanting to help others. (Allow time for the group to do this.) Is your list include "it makes me feel worthwhile," "to share God's love," or perhaps "to meet human need." These are worthy reasons for helping others. Self-examination also requires a willingness to look below the surface of motives to discover any attitudes which may present barriers to helping. For example, on what basis do you judge others? When you describe a person, do you begin with what he looks like, how much education he has, the kind of work he does, the part of town in which he lives? What are the prejudices which limit your judgment of other people? Also, is it possible that part of the reason you want to help others is because somehow makes you feel better about the person in need? To answer this question requires the courage to look deep inside yourself. Suggesting that you look for this feeling is not to judge you or to make you judge yourself. Most persons have a condescending

attitude which causes self-elevation to a plane above others. It is uncomfortable to recognize this quality, but awareness must precede control of a negative feeling or attitude. The importance of self-examination is to become aware of personality flaws so that they may be controlled.

While there may be a mixture of motives for serving, the Christian is predominately motivated by love.

Empathy

How does it feel to be a person in need of help? Empathy is being able to step into the shoes of another person for a moment; to feel what he feels. Try an experiment in developing empathy. Recall a specific time when you took a basket of food to a needy family. (Give the group time to think about this.) Now, for a moment close your eyes and put yourself in the role of the person who received the basket. Remember what the person looked like; what the house was like, the yard, the furniture, the children.

When you have the picture well in mind, fantasy yourself going to the door of the house to meet a member of a church who is delivering Christmas baskets. What are some of the feelings you might experience at that moment. Try to feel what such a person might feel. (While eyes are still closed ask the group to mention some of the feelings.) With these feelings in mind and with your eyes still closed listen to these thoughts.

A desire to help . . . at the welfare office there's a name . . . a name of a family . . . a deserving one, of course with some children . . . little ones whose faces will light up when I take some food and clothes . . . we have some good used things . . . they may not fit too well . . . but I'm sure they'll be glad to get anything now good I feel . . . helping . . . A name . . . a flesh and blood human . . . a mother . . . oppressed, uneducated . . . confused by a world of too many problems . . . a stranger . . . bringing ill-fitting clothing . . . and food . . . chosen to suit the stranger's tastes . . . gifts . . . gifts which steal away self-respect . . . and

a child's joy which belongs to a mother . . . smile and look grateful . . . hidden bitterness.

Friendship offered . . . quiet sharing of problems . . . over a cup of coffee . . . a gentle suggestion of a possible solution . . . trust in a woman's ability to do her own grocery shopping . . . a mother deciding what food her children need . . . and like . . . privacy and joy shared with her children . . . like other families . . . a sense of gratitude . . . an awareness of love in the world . . . from a yet unknown source . . . who knew my need on just this day . . . could it be that . . . God has not forgotten . . . how good it feels . . . to know that God is . . . helping.

Let your light so shine that they may see . . . and glorify your Father. As you examine your ability to feel with others, pray for sensitivity to the needs of others, the resources with which to meet those needs, and the grace to do it in love.

Readiness

How ready are you to get involved in the lives of others? Caring is an active word. To say you care is not enough. The question "Do you care?" cannot be answered with words. It must be answered by your life.

In each of the situations below there are several courses of action suggested. As you read each one, choose the course of action you would most likely take if confronted with the problem described. Choose the one you would follow, not the one you think you should follow. Since no one will see the answers but you, be just as honest as you can be.

1. In the grocery store you notice a woman who seems unable to read the labels on the cans. What would you do?

- a. Ignore her.
- b. Think, "How stupid can you be?"

c. Offer to help her find what she is looking for.

d. Inquire about her inability to read and if it is appropriate, offer to make it possible for her to be taught to read.

2. An elderly woman in the community lives alone. She is depressed and not very pleasant to be around because of her dark outlook on life. What would you do?

- a. Ignore the situation since it is so depressing.
- b. Send a card to cheer her.
- c. Ask the pastor to visit her.
- d. Make regular visits yourself in an effort to better understand her needs.

3. A mother of five children is ill with a terminal illness. The father must work as well as try to provide care for his wife and children. What would you do?

- a. Avoid the situation because it is so hard to know the right thing to say.
- b. Ask the pastor to visit.
- c. Send a get-well card.

d. Help arrange some regular services such as sitting with the mother or bringing in meals.

4. A newcomer visits your church. You later learn that she is a widow, has three children in school, has no income except what she earns, and has recently lost her job. What would you do?

- a. Nothing, since you do not know the woman.
- b. Give her name to the church for visitation.

c. Suggest that a group at the church provide some food.

d. Visit and let her know you are aware this is a difficult time and offer your friendship.

5. There is a low-rent housing project located within a few blocks of your church where a number of unchurched, multi-problem families live. Most of the members of your church have upper-middle class incomes. What would you do?

- a. Ignore the situation since there is little one person can do.
- b. Ignore the situation since the people who live in the project would likely feel uncomfortable in your church.

c. Suggest that a mission action group survey the needs to find out if there is a service which might be given.

How did you answer? The answers vary in the degree of personal involvement required. From your answers, how far would you judge yourself willing to go in getting involved in the lives of others?

Vision

A poet has written "You can be—yes, you—an answer to prayer." Perhaps the beginning of service is the belief that one life can make a difference, can be used by God to accomplish eternal purposes in the life of another person. That this can be true of the life of some "great" person, a preacher or an extraordinarily talented person is readily believed. But until each individual understands the vision of God at work in the lives of ordinary people, she may fail to make her life available for God's use.

In these busy times the hours in a day seem too few. Those who serve the most seem to be the busiest and most talented people. Pretend for a moment that you have planted some seed in a garden. Because of the dry weather the seeds need watering if they are to grow. Look around for something with which to water the seeds, what kind of vessel will you choose? The old flowerpot still filled with dirt? A rusty can full of dried leaves? The earthenware pot which is empty? Perhaps you would choose the empty pot. If you chose one of the other vessels, you would first have to empty it so that there would be room for the water.

When God looks for vessels to use in giving the water of life, perhaps he, too, looks for the vessel which is empty, ready to be filled with whatever he needs to give. Lives can become so full that there is little room for God to fill them with those things which might be used to bring life to others.

No matter what the circumstance in which you find yourself, believe that God is there and that he can make use of your life in a unique way if you make your spirit available to him.

Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for February
(see Forecaster, p. 40)
Group planning for next month
Study session (see pp. 34-36)
Call to Prayer

PLANNING LEARNING

1. Understanding the Aim

At the end of this unit, group members should have increased skill and motivation necessary for effective lay ministry through mission action. The first session of the unit is planned to help members evaluate personal attitudes vital to mission action involvement.

2. Learning Method

This study is designed to lead members through a series of self-probing experiences. An atmosphere of informality and freedom is essential to the success of this study session. Members of the group should feel free to raise questions and state ideas and opinions throughout the study. The study can be led by one discussion leader or divided into six sections with a separate leader for each section.

3. Using Learning Aids

(1) Prepare an acoustic chart to emphasize the five exercises essential to preparation for ministry.

Self examination motives?

Empowered

It does not take a Christian to do good works. Many of the needs of society today are met through the services of agencies and humanitarian efforts which have no connection whatever with Christianity or the church. What makes the good works of a Christian different from the good works of anyone else? Food for a hungry family is just as nourishing from the hand of an atheist as from the hand of a Christian. What is the added dimension which a Christian brings to an act of kindness? It is the work of the Holy Spirit.

Empathy

Readiness

Vision

Empowered

Can I share another's feeling?

Am I willing to get involved?

Do I believe God can use my life?

Is my life open to the power of the Holy Spirit?

(2) Members should be supplied with mimeographed copies or carbona situations in "Readiness" section of the meditation in the "Empowered" section. If these cannot be provided, members may be requested to bring their copies of ROYAL SERVICE.

(3) Paper and a pencil should be supplied each member at the beginning of the session.

4. Evaluating the study

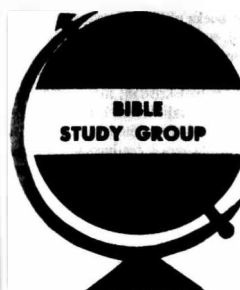
Members may be asked to make a list of new insights about themselves as a result of the study. These may be shared in a period of open discussion.

5. Planning for Follow-Through

Lead group members to experience with being sensitive to the needs of others. Ask each member to spend ten minutes in a shopping area, grocery store, or public gathering in which he consciously tries to feel the frustration, desires, and needs of five to ten persons. Ask each to report on this experience at the next meeting.

The power of the Holy Spirit work in your life and in the life of one to whom you may minister provides the special ingredient which may turn the impulse to make a simple phone call into a blessing in another's life, the desire to provide material goods into an opportunity to make God known through a demonstration of what God is like.

Having had the courage to look inward, the insight to develop empathy for the feelings of others, the readiness to get involved, the vision of God at work in our everyday lives, and empowered by the Holy Spirit, experience the dedication of life to ministry.



A Man Lives in What He Builds

Passage for Study Matthew 7:24-27

G. Avery Lee

THERE is a story, fanciful, but illustrative of truth. A rich man engaged a builder to construct an exceptionally fine house. No expense was to be spared. It was to be the best house possible. So it was built, and lo, it was very beautiful. Then the rich man said to the builder, "Take it. The house is yours. I want you to have it for yourself, so I give it to you."

Thoughts of thinned paint, watered plaster, sub-standard cement in the foundation, low-grade lumber used in the places where it would not show, and all the other construction shortcuts that had been taken to increase his profit began to haunt the builder. And the thoughts of what he had done to himself became a heavy burden.

In Aesop fashion, the moral of the story is this: A man lives in what he builds.

Understanding the Parable

So with this parable of Jesus. Whenever Jesus told a story it was to illustrate a truth of life. Jesus was a carpenter, therefore he knew something about construction. In carrying the picture of building a house over into building a life, Jesus knew that every thought is a piece of lumber, every habit is a beam, every imagination is a window—well or badly placed—forming some kind of unity, good or bad, beautiful or ugly, secure or wobbly.

It is interesting to note that this parable is told by both Matthew and Luke (Luke 6:48). Characteristically each puts the stress at a different place. Matthew emphasizes the foundation; Luke, the construction. Each is equally important, for what good is superb construction on a poor foundation, or of what value is a strong foundation with shoddy construction?

In Palestine, water is scarce. One New Testament scholar points out that the word *bridge* is not used in the New Testament. There just isn't much to bridge, except the Jordan River. There are many ravines, which are called *wadis*. There is only one time of the year when there is danger from water, in the spring, when the melting snow causes water to flow.

The modern visitor to Palestine observes that as the *wadi* opens out it is flanked by patches of sand and dry ground. Such a site has its good features for building, for there one has some shelter from the blistering winds, and he is near what little water there is. But when the snow melts those trickling streams turn the *wadis* into raging torrents, similar to the flash floods in the southwestern United States. Even today houses collapse in Nazareth or Tiberias because they are built on the insecure foundations of sand in a *wadi*, instead of on the rock a little higher up.

One can imagine that Jesus heard someone ask Joseph to build such a house in the *wadi*; and heard Joseph answer, "Friend, take my advice, build up there on the rock. It may be a bit more expensive to begin, but you'll save money in the long run." And he told him why.

What a vivid impression such an episode would make on a youngster. Now, years later, the picture flashes to Jesus' mind and he uses it to illustrate something far deeper and more meaningful than house building. Jesus is talking about life. Storms do crash in with devastating suddenness, and persons are smashed.

A person never knows how he will react to a given crisis until that specific crisis strikes him. All he can do is get ready and be prepared for whatever comes his way. So long as the weather of life is fair, his foolishness may not be evident. But let the storms lash out at him, then it is revealed how well he has built.

God gives raw materials out of which to fashion a life. He furnishes a blueprint in Jesus Christ. But when it comes to using the materials according to the blueprint—man is on his own.

This parable comes at the close of the Sermon on the Mount, which is the loftiest bit of ethical, moral, and spiritual advice the world has ever heard. The truth of "a man lives in

what he builds" needs to be seen from the point of view of the collapse that overwhelms, sooner or later, every life not vitally in touch with the reality of God. Somewhere there must be a foundation going down to the "rock real" things, a life anchored in God, if the storms of life are to be withstood.

Application of the Parable

1. Moral calamity is a storm which reveals the difference between sand and rock. The current national and domestic scene is deplorable. Any current magazine or newspaper carries vivid descriptions. Sports gambling, organized crime, drug addiction, government influence peddling, these and other things point to moral collapse. Why?

Ten years ago a national magazine sent twelve reporters to small towns and large cities. They came back with sixty thousand words of notes on the moral scene in the United States. They described what they saw and heard. One central theme of the article that resulted was: "A moral relativism seems to have replaced the moral certitude of the past."

The magazine article was illustrated with repeated quotations, with variations, saying: "Who am I to say what is right or wrong?" "What's legal in one state is illegal in another." Concluded the article: "One thing, however, is certain the word *sin* has become archaic." Only one reporter said he heard the word used when a minister said: "The identity of sin is being lost."

A medical doctor in Anchorage, Alaska, confirms that alcoholism is a major problem in his city. This doctor would be called a liberal, theologically and sociologically. But in dealing with alcoholics, he sends them to a Baptist preacher who does not tell them they are sick or emotionally disturbed, but says: "You are a sinner, a drunkard, and if you don't quit drinking, you're going straight to hell!" The therapy may not be sophisticated, but the shock is effective.

Take a look at a recent comic strip,

although there is nothing comic about it. "Lili Orphan Annie" had taken up with an ex-convict and his wife. The ex-con had escaped from prison and was about to be exposed. Annie and the other girls were talking about why he had been imprisoned.

Girl: "I'm not sure, Annie!

Killed a man, I think."

Annie: "Well, if he did, the guy musta had it comin'."

So! it's all right to kill, if the other guy had it coming. What does it matter? Take another person's life, if it is relative. Where is the absolute of "Thou shalt not kill" (Ex. 20:13)?

Moral indignation seems to be out of fashion these days. The thing to be, it seems, is cool and tolerant of any wrong-doing. The biblical admonition: "Judge not, that ye be not judged" (Matt. 7:1) has gained wide acceptance, but in a different way than originally intended.

2. Lack of faith reveals a weak foundation and poor construction. To be sure, lack of faith produces moral calamity and is a prime reason for moral relativism.

Robert Goodrich, pastor of the First Methodist Church in Dallas, Texas, is given credit for defining faith as "an invisible means of support." There is a tendency in our scientific age to look down on faith. Many people say with the TV detective: "The facts, Ma'am, just the facts."

Modern man walks and lives by faith of some kind. Every day of his life he puts faith in something or someone. How does he know when he blazes down an interstate highway that a front wheel won't come off? He has faith in the mechanic. How does he know that his milk comes from a contented cow and not some surly old bucket-kicking bossy? He has faith in the company. Trivial examples? Of course, but they illustrate the principle that faith is a built-in element of daily life. But faith in what or in whom?

John Vandercook is a man whose life is built on faith in God. As a pastor in New Orleans, the nation's second ranking seaport, one day on

the docks of the Mississippi River, he had a vision. He saw hundreds of ships with thousands of men coming to New Orleans. Some of these men would be Christian; most would be Missionary! John could be a missionary who leaves home. He is handicapped by having only one arm and his wife has a severe form of crippling arthritis. But mission opportunity at home was stretching in front of him on the "Father of Waters." He didn't have to leave home.

He resigned his church, took a leap of faith, and established the Seaman's Mission. A Baptist layman personally financed him in the beginning. The Gentry Baptist Church, miles away from the river, became "home base." Now established, though shakily, that Seaman's Mission has become a steady foundation for hundreds of men who are "blown by the winds of the sea." Some men have found their way back to God. Others have accepted Christ as Saviour. And they all know that someone cares for them, and the caring comes from faith in God.

Said Jesus: "Everyone who hears these words of mine and does them . . ." (v. 24 RSV). Faith is more than a matter of hearing and admiring; it also involves doing something.

3. Feeling without action distinguishes between sand and rock. An idea becomes a part of character only when it is put into practice. The St. Charles Avenue Baptist Church in New Orleans has as its motto: "When Christian ideas take shape in people." Shaping up to the Christian idea is never easy. But it must be done.

The rewarding word in the parable of the talents is not "Well thought, good and faithful servant, your emotional reaction is splendid. Your deep feeling and your tear-stained eyes do you credit. You have proved yourself sensitive and sympathetic to the needs of man." No! Jesus said, "Well done!" (Matt. 25:21). "Everyone . . . who hears these words of mine and does them" (Matt. 7:24 RSV). "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of

heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21 RSV).

What are the raw materials for building? What is the blueprint? Life itself is the set of materials; the words of Christ are the blueprint. Reactions constitute the construction. Christ has a word for every situation. Not a detailed piece of advice or a specific course of action, but rather he has given a set of principles. Man is charged with the responsibility of right or wrong reactions.

Thirty years ago the bayou country of Louisiana was an area of trappers, fishermen, and hunters closed off from most of the state. Transportation was by boat, telephone communication was limited, schools were few, churches were rare, and Baptist churches were nonexistent. A man from Oklahoma named Ira Marks found himself transplanted after hearing a "Macedonian call" from those bayous.

The Eastland Bible Class at the First Baptist Church in Baton Rouge sponsored him at first. An old houseboat was converted into "The Little Brown Church on the Water," with a chapel on deck and living quarters above. Mr. and Mrs. Ira Marks went up and down those bayous, casting "bread" upon the waters. This was the first Baptist witness in an area of several parishes (counties). The bread came back. People heard, accepted Christ, and mission churches were established. Students came from the New Orleans Baptist Theological Seminary and preached in those missions. Some churches developed.

The bayou country changed. Industry came in and altered a way of life. Ira Marks moved on to Utah to work among the Mormons. "The Little Brown Church" is no more. Some of the churches no longer exist. Time, energy, and money wasted? Not at all. There are Christians in those bayous, and there are some solid Baptist churches there because a man found some "rock" on which to build, even in the watery bayous.

At one time or another, everyone

MEETING PLAN

Call to Prayer

Group planning led by leader
Preview of Baptist Women meeting plans
for February (see *Forerunner*, p. 40)
Announcement of Baptist Women projects and plans
Study session (see pp. 37-39)
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

PLANNING for LEARNING

1. Understanding the Aim

At the end of the study, members should have related the meaning of the parable to contemporary mission strategy and planning.

2. Learning Method

(1) Circle Response.—The leader proposes the following question to members of a group seated in a circle. What in your opinion is the biggest storm or crisis that might threaten Southern Baptist missions in the future? Each person, in turn, expresses her response. No one is allowed to speak a second time until all have had a turn. When the major threat has been established, consider this additional question using circle response: What evidences exist to prove that Southern Baptist missions are founded upon a rock that will resist threat?

(2) Group Writing.—The group is divided into subgroups, each of which determines some common ideas about the meaning of the parable. These ideas are then applied to a mission situation and are fictionalized into a short short story.

(3) Inductive Study.—The group seeks direct discovery of the meaning

of the parable by discussing these questions: What is the author saying? Why is the author saying it? Where is the author saying it? To whom is the author saying it? How is the author saying it? What meaning does the parable have for modern missions?

3. Using Learning Aids

Since this parable is short, the entire reference may be lettered on the chalkboard or poster board displayed in a prominent place.

4. Evaluating the Study

Refer members to "A Regional Approach to Navajo Missions," p. 4 by Jack Comer. Ask them to list the evidences that the regional approach has a firm base preventing destruction in the face of crises.

5. Planning the Follow-Through

Ask members to answer the following questions individually when they return to their homes. Upon what foundations have I built my life? What assurance do I have that these foundations will remain secure? What additional thought do I need to give to this matter?

has said: "I wish I were a better person—a better wife, mother, husband, father, teacher, student, Christian! Does it sound too simple to say, 'Well, get on with it! Start being that better person. Start doing those things a better person would do. Not everyone lives in a port city. There are lonely, away-from-home-people in the apartment complex, or in the

home for the aging. There may be no bayous to float up and down, but a 'floating' neighborhood Bible study could begin in any living room or den."

When wishing, feeling, and desire are translated into action, something happens: character traits become building blocks. And a man builds; and he lives in what he builds.

FORECASTER

MARGARET BRUCE

PRESIDENT

Building Attendance

"Building Attendance at Baptist Women Meetings" by Mary Essie Stephens, page 28, may be used effectively in strengthening the enlistment procedures used by your Baptist Women organization. Read the article, making a list of the enlistment techniques suggested. Mark those techniques that your organization has tried. Were they successful? Why or why not? Concentrate on the ideas listed that have not been tried by your organization. Which ones have possible value for your organization in the coming months?

WML Focus Week

With the WML Focus Week aims before you (Promotional Feature in this Forecaster), lead the officers council in choosing activities listed below which may help your Baptist Women organization achieve these aims.

- Present the new Baptist Women insignia (Patterns are available in assorted sizes for 50 cents)
- Have a Valentine Vesper Service

A late Sunday afternoon worship experience built around such verses of Scripture as: Proverbs 10:12; Jeremiah 31:3; John 13:35; John 15:13; 2 Corinthians 5:14; Ephesians 3:19; Hebrews 13:1; Mark 12:31; John 21:15-17; 1 John 4:19.

And such hymns as "At Calvary," "When I Survey the Wondrous Cross," "Love Is the Theme," "Love Lifted Me," "I Love Thee," "I Love to Tell the Story," "More Love to Thee."

- Plan a Red Tag Missions Day

Ask each member to bring a prospect and make a tag for each woman to wear. On the tag, paste a Baptist Women insignia seal (large 2" x 1 1/2" — 25 for 50¢, small — 1" x 1 1/2" — 25 for 30¢). Make the tag large enough for each woman to write her name and address. During this fellowship ask each member to introduce the prospect she has brought and to tell where she lives, what she does, what her special interests are, and something about

her family. One of the features you will want to have is a time when each officer can tell about her work and the opportunities which Baptist Women offer members.

Another feature of this day might be a display showing places where Southern Baptists have mission work. This could be a "midway" affair where servers go from booth to booth hearing about and collecting folders concerning our missions work at home and overseas. In some booths you could have "sounds of the missions field" by playing recordings of the various areas.

- Extension Member Ministry

Plan a special ministry to extension members. This may include a visitation program which will take one or several members into the homes of extension members. The visits may include a time of sharing information about Baptist Women work and the service opportunities which the organization offers extension members; it may be a time of letting the extension member talk if she needs listeners; it may be a time of eating together with the visitors taking the food a refreshment.

- Family Missions Activity

Plan a way(s) to involve families of Baptist Women members in WML Focus Week. This may be done by participating in activities suggested in the *Family Missions Guide* (\$1.00) or by including families at the Red Tag Missions Day or other Focus Week activities.

CHAIRMEN

Mission Study Chairman

January Study Helps

The prayer requests for work among the American Indians, page 30, will be excellent preparation for you

planning the January general study session. The following articles may also be used for background reading or for use at the meeting: "A Regional Approach to Navajo Missions," page 4; "The Indian and the Cement Prairie," page 9; "The Emerging Voice of Indian Leadership," page 12; and "Baptist Cooperation on the Cherokee Indian Reservation," page 16.

Promote the reading of ROYAL SERVICE.

The articles just mentioned relate closely to the January study and may be used in your promotion of ROYAL SERVICE reading. Make an Indian headband and wear it as you call attention to the articles, or give summary statements which may intrigue your listeners and cause them to read entire articles.

The Diakonic Task

The book recommended for study during January and February is *The Diakonic Task* by Walter Delamarier (75¢). It is a study of the church's task of Christian social ministries. The Teaching Guide (35¢) for the book gives suggestions for planning the study sessions. The resource booklet, *Concepts of Home Missions*, is free and can be secured from the Home Mission Board, Baptist Building, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Other books which will be helpful to teachers of *The Diakonic Task* (75¢) are *People Who Care*, C. W. Brister, \$1.50; *Called to Minister*, Albert Meiburg, 95¢; *Invitation to Discipleship*, Myron S. Augsberger, \$3.00; *The Awesome Power of the Listening Ear*, John W. Drakelord, \$3.50.

These books are available from Baptist Book Store. See the *Baptist Women-Baptist Young Women World in Books Catalog 1970-71*, page 22, (distributed according to state plan) for teaching aids which may be used with this study.

Here are some questions to ask in planning for this study project:

1. When will the book be taught?
2. Where will the study be?
3. Who will teach the book?
4. How many books will we need to order?
5. What supplementary materials will be needed?
6. How will we publicize the study?
7. What follow-through will we plan?
8. How will we evaluate the study?

Mission Action Chairman

Understanding Mission Action

To help Baptist Women members understand more clearly the meaning of mission action you may want to call to their attention the article, "The Biblical Basis for Mission Action," page 20. How can you do this? With a poster? a summary statement of the article? a mimeographed quiz? List of Scripture references used in the article?

There are various ways of encouraging members to read the article. Decide on a plan for your organization and carry through with it.

Soul-Winning Commitment Day

January 10 has been designated by the denomination as Soul-Winning Commitment Day. You will alert mission action group leaders of the significance of this day. Members who are ministering regularly through mission action group work may need to ask the question, "Are there persons with whom I am working who need a verbal witness now?"

Encourage Baptist Women members to take advantage of opportunities provided by the church for training in soul-winning. The book *Has God Called You?* by Henlee Barnette (\$1.50) may be helpful to those seeking to develop their effectiveness in evangelism.

Martha Nelson's book *Christian Woman in the Working World* (\$3.50) points out to the woman who works outside the home her special opportunities for witness.

Christ in Your Shoes by Buckner Fanning (\$3.50) tells of how Trinity Baptist Church of San Antonio, Texas, operates a rehabilitation home for women alcoholics, runs a children's home, feeds and clothes about a dozen families, works with juvenile delinquents, sponsors seven missions in Jamaica, operates a coffee shop, sponsors three local missions, and conducts study halls and tutoring program.

Mission Support Chairman

Use of Call to Prayer

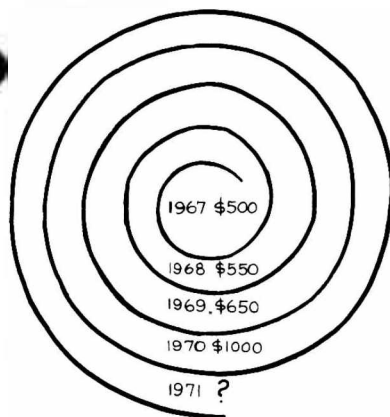
The *Prayer Group Guide* (\$1.00) gives many suggestions of ways you can vary the use of Call to Prayer. Here are some ideas which may spark your creativity. If you have ideas to share with others through Forecaster please send them to Margaret Bruce, 600 North Twentieth Street, Birmingham, Alabama 35203.

- play a brief recorded prayer request from a home or foreign missionary
- show visuals of missionaries having birthdays on the day of your meeting or during the week
- if missionaries are in your area ask them to give their testimony of what it has meant to be on the calendar of prayer
- relate answers to prayer which missionaries have experienced. *The Commission* (\$1.50 a year, \$2.75 for two years, \$3.50 for three years), *Home Missions* (\$1.00 per year or \$2.00 for three years), and WML periodicals often provide such testimonies.
- pinpoint area facts which point up prayer needs around the world—these could be war, climate, language, transportation, etc.

Week of Prayer for Home Missions

March 7-14 is the Week of Prayer for Home Missions and the Anne Armstrong Easter Offering. The theme for the week is Sharing. With One or One Thousand. The

Scripture passage is Acts 4:20 (Today's English Version) and 2 Timothy 2:2. The hymn is "Hark, the Voice of Jesus Calling." You will begin thinking, praying, and planning for a great week in your church. February Forecaster will give guides for your planning. You will want to begin early promotion of the offering. What will your church goal be? How much of this goal will Baptist Women take as their part? You may want to make a chart showing your church's increase or decrease in the amounts given through the Annie Armstrong Easter Offering during the past five years. This could be done with a circular motion beginning in the center with the year and the amount. The circle could be closed with a large question mark beside the year 1971.



GROUP LEADERS

Preview February Study Topic

Racial Understanding through Cooperative Relationships is the general study topic for February. This is a study of the Home Mission Board's program of work with National Baptists.

You may want to give group members an opportunity to see what they already know about the Home Mission Board's program of work with National Baptists. Prepare sheets of paper with the words National Baptists arranged as an acoustic and ask members to fill in words which describe this work. Words such as

- Negro Baptists
- Advisory assistance
- Togetherness
- Interest in National Baptists
- Oneness of faith

- National Baptist and Southern Baptist cooperation
- Annie Armstrong Easter Offering
- Leader training
- Lack missionaries
- Attitudes changing
- Progressiveness
- Teacher-missionaries
- Institutes for training
- Scholarship aid
- Team effort

Study of The Diakonic Task

Promoting attendance at study of the book, *The Diakonic Task* (75¢) will be one of the items on your agenda for the January group meeting. The mission study chairman can give you the information you need regarding the study.

You may want to explain the meaning of the word *diakonic* in your promotion of the study. One definition is the ministry of helping or service which Christians render their fellowmen in the love of Christ who makes them brothers.

Study Group Leader

The Learning Environment

Often mission study groups meet in homes and creating a learning environment may be more difficult than in the classroom. But this does not mean that it cannot be done. It may require a bit more thought and creativity.

How do you create a learning environment in a home? Here are some suggestions which may be helpful:

- plan with the hostess for chairs to be arranged in a circle or in close proximity
- arrange for study leader to sit near a table and a light
- use a stiff cardboard to mount learning aids, pictures, maps, charts, placards, or other teaching aids which are not passed from member to member
- choose methods which can be appropriately used in small areas (such methods are brainstorming, pro-con, interview, research-report, see chapter four *Baptist Women Leader Manual*, 75¢)
- lead group to choose follow-through activities to study

Mission Action Group Leader

Launch Actions—Continuing Actions

Do you lead group members in the basic activities which distinguish a mission action group from other groups which participate in mission action projects?

The first three basic actions of a mission action group are launch actions and help group members get started in the right way. But what about the continuing actions which include group planning, carrying out plans for ministry and witness, sharing and evaluating your work and conducting in-service training? These actions are to be repeated regularly. Each of these activities is necessary

the success and effectiveness of the group's work.

Sharing mission action experiences encourages members and helps them evaluate their ministry and witness. Often these experiences cause members to discover their need for more information or additional skills for doing their work.

Study the section in your mission action group guide which contains suggested subjects, content, and learning procedures for in-service training. You will also want to study the resource section in your mission action group guide. Books and other resources are listed which give information for a better understanding of your specific area of mission action work.

If there is not a guide for the work in which your mission action group is engaged, choose one of the twelve available guides (see WMU Year Book 1970-71, p. 34, for list, \$1.00 each) which is most like the work you are doing and follow the suggestions for basic activities which make mission action group work so effective.

Prayer Group Leaders

Prayer Requests

Since the general study topic for January is Indian Americans the prayer requests on page 30 will be most meaningful to prayer group members this month. Encourage group members to study the prayer requests before coming to the prayer group meeting. There may be those who know some of the missionaries serving among the Indians and can share additional information about them and their work. Or you may want to assign some of the Indian missionaries to group members and ask them to do research and be prepared to bring a report on them.

Missions information enables Christians to pray more specifically and more intelligently for missions and missionaries. You will always be aware of this fact.

Suggested Agenda for January Prayer Group Experience

Call to Prayer

Preview general meeting study topic and announcement of general organization plans

Prayer requests (p. 30)

Report on Indian missionaries which you have assigned

The Missionaries Speak . . . Answers to Prayer *Prayer Group Guide* (\$1.00), p. 21, numbers thirteen and fourteen

Group planning—mission action, enlistment activities

OFFICERS COUNCIL

Suggested Agenda for January Officers Council

- Meeting of chairmen with mission group leaders

- Call to Prayer
- Report of officers
- Planning for study of the adult Home Mission Graded Series Book, *The Diakonic Task* (75¢); planning for Baptist Women participation in WMU Focus Week
- Evaluating Baptist Women work

First quarter activities—study of *Tahoe: The Unfinished Revolution* (\$1.00); enlistment; Week of Prayer for Foreign Missions; Little Moon Christmas Offering; organization structure—number, kind and size of mission groups.

PROMOTIONAL FEATURE

WMU Focus Week is February 14-20. This week replaces the youth focus weeks observed in churches for many years. The aims of WMU Focus Week are to focus the church's attention on missions; inform the church of WMU organizational opportunities; provide activities in age-level organizations which magnify missions; focus attention of WMU organizations on their work.

The officers council will decide which of the suggested activities and/or others (see Baptist Women president) will help their organization accomplish the Focus Week aims. Then they will plan and promote the activities.

Some of the following ideas may be used to promote the week's activities:

- Make a large circle and divide it into the number of activities being planned for the week. Between each section illustrate an activity or print information about it. As someone tells about each activity turn the circle so that that activity will be in an upright position.
- Mimeograph a sheet giving information about each Focus Week activity. After these are distributed, designated members may give additional information.
- Make a tape recording giving information about Focus Week activities and use in various meetings in which Baptist Women are involved.

Sources of Materials Listed in Forecaster

- * Available from Baptist Book Store
- * Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store
- * Available from Foreign Mission Board, SBC, P. O. Box 6597, Richmond, Virginia 23210
- * Available from Home Mission Board, Baptist Building, 1350 Spring Street, N.W., Atlanta, Georgia 30309



1 FRIDAY Read Philippians 1:8-21.

"Wherever you may live, north or south, east or west, you are in the midst of a challenging mission field," states Dr. Arthur B. Rutledge, Home Mission Board executive-secretary. "There are persons of various ethnic and racial backgrounds, who need your encouragement. There are young people who need your help. There are indifferent church members who need renewal. There are lost people who need Christ." Pray for guidance in the year ahead.

Mrs. Peter Chen, worker among Chinese, California.
Mrs. Earl Jackson, worker among Indians, Idaho.
Mrs. David Jamieson, worker among West Indians, New York.
John A. Moore, worker among Indians, Arizona.
Mrs. Leland A. Warren, worker among Spanish, Indiana.
Mrs. Oliver Merson, worker among Indians, Montana.
Beulah Mallen, worker among Spanish, Louisiana.
Malvin Bradshaw, preaching ministry, Idaho.
Mrs. B. B. Douglas, home and church work, Equatorial Brazil.
Mrs. C. D. Langford, home and church work, Hong Kong.
Daniel Luper, preaching ministry, Equatorial Brazil.
Mrs. L. E. Rice, home and church work, Honduras.
Nolan Gilmore, furlough, Kenya.
James Grosse, furlough, Mexico.
Samuel P. Tarrant, retired, Texas.
Carmelia Brewer, retired, Chile.
Cecile Lancaster, retired, Japan-Hawaii.

2 SATURDAY Read 2 Corinthians 1:14-30.

Many international students have no place to go during holidays. Peter Chen, Home Mission Board missionary in San Francisco, says, "You can help in one way if you would—invite these students."

Comments prepared by
Anne Crittenden Martin

to your home, that they may observe what an American home is. Remember, if they take Jesus home they might win many others to Christ." Pray for the witness of all Southern Baptists to internationalists.

Mrs. Jose Correa, worker among Spanish, New Jersey.
Charles H. Rankin, Baptist center, Kansas.
Robert K. Rogers, weekday ministries, New York.
Carnett T. Smith, worker among National Baptists, Florida.
Mrs. G. E. Arthur, home and church work, Indonesia.
Clark Dase, social work, Hong Kong.
Mrs. M. Z. Ellison, home and church work, Indonesia.
Barbara Esperson, secretarial work, Mexico.
Mrs. Lillian Jelle, home and church work, Costa Rica.
Mrs. C. R. Rogers, home and church work, Indonesia.
Edward Trutt, preaching ministry, North Brazil.
Fred Hallbrooke, furlough, Equatorial Brazil.
Mack Jones, furlough, Uruguay.
Edythe Hovey, furlough, Nigeria.
Gordon Robinson, furlough, Nigeria.
Merry Dameret, retired, China-Taiwan.

3 SUNDAY Read Exodus 24:1-7.

Dr. Kenneth Chafin, director of the Division of Evangelism of the Home Mission Board, says, "Evangelism has been a primary emphasis with Southern Baptists. Our heritage is rich and our debt to those who came before us is great. Evangelism must have an even more central place with Southern Baptists in the days ahead. Pray for Dr. Chafin as he guides the Division of Evangelism of the Home Mission Board."

Mrs. Dylson Abreu, worker among Spanish, Louisiana.
Earl B. Crawford, superintendent of missions, metropolitan, California.
Mrs. Mark M. Daniel, rural-urban missions, Arizona.
E. R. Isbell, worker among Indians, Alaska.
Mrs. John W. Patene, worker among Spanish, Ohio.
George E. Shore, Christian social ministries, North Carolina.
Charles Baker, student work, Korea.

Eddie Almy, religious education, Austria.
Mrs. V. L. Paeck, publication work, Hong Kong.
Mrs. B. M. Loughridge, home and church work, Trinidad.
Hubert Lindwall, preaching ministry, Guatemala.
Mrs. D. E. Morris, home and church work, Nigeria.
Charles Mullins, English-language work, Hawaii.
John Abernathy, retired, China, Philippines, Korea.

4 MONDAY Read Isaiah 60:1-11.

In the beginning, a deep concern for evangelism was the reason for our work with the Negro, the frontier people, and the Indian. This was the major concern in Southern Baptist ministry in the Confederate camps during the Civil War. Evangelism remains at the center of home missions outreach. Pray that missionaries charged with this might be successful.

Mrs. Elizabeth Escobedo, worker among Spanish, Texas.
Mrs. William M. Gantley, worker among National Baptists, Kentucky.
Mrs. William D. Sharp, pioneer missions, West Virginia.
James Binner, preaching ministry, Chile.
Mrs. M. C. Smith, home and church work, Uruguay.
Mrs. A. E. Spencer, home and church work, Oklahoma.
Mrs. C. L. Trumble, home and church work, Chile.
Mrs. Leslie Watson, home and church work, Belgium.

Darrell Wood, publication work, Hong Kong.
Rudolph Wood, English-language work, Belgium.
Mrs. D. A. Morgan, retired, California.
Raymond Brothers, retired, Nigeria.

Missionaries are listed on their birth dates in the DIRECTORY OF MISSIONARY PERSONNEL, free from Southern Mission Board, P. O. Box 4597, Richmond, Virginia 23230, and in HOME MISSION BOARD PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Marjorie Santos, retired, Chile.
Ronald Tolley, retired, Japan.
Edith Rose Walker, retired, Brazil.

5 TUESDAY Read Isaiah 58:1-11.

Fifteen Baptist ministers and laymen went to the Virgin Islands last spring for an evangelistic crusade under the leadership of Harold Lindsey of the Home Mission Board Division of Evangelism. A medical doctor from South Carolina took medical supplies and set up medical services for the local people who paid him with fish and limes. The laymen distributed copies of Good News for Modern Man during the day and the ministers preached at night. Pray for the new Christians there.

Salvador Cervantes, worker among Spanish, Texas.
Mrs. James E. Fox, worker among Spanish, Texas.
David Gruener, worker among Spanish, Panama.
Ester L. Hemrick, Baptist center, Virginia.
James Lynn Lowder, US-2, Michigan.
Mrs. Beulah Muller, worker among Spanish, Louisiana.
Lyle Stabbeke, educational work, Philippines.
Mrs. J. W. Dale, home and church work, Yemen.
Narvel Callaway, business administration, Yemen.
Mrs. L. G. Loe, nurse, Nigeria.
Billy Pessach, preaching ministry, Korea.
Mrs. J. N. Thomas, home and church work, Colombia.
Mrs. J. G. Terman, home and church work, Vietnam.

Mrs. M. B. Mitchell, furlough, North Brazil.
Marian Barry, retired, Kentucky.
E. J. Cobb, retired, Arizona.

6 WEDNESDAY Read Isaiah 52:1-10.

During the summer of 1968, Wendell Butler, secretary of the Home Mission Board's Pioneer Missions Department, participated in a crusade in Portsmouth, New Hampshire. A visiting youth choir from the First Baptist Church, Chambers, Georgia, sang at the services and began going to nearby Hampton Beach during the day to witness, giving out copies of Good News for Modern Man and other tracts. Realizing that 100,000 people come to the beach each day in the summer, the young people established a coffeehouse with assistance from the Home Mission Board. Now an outgrowth of the Portsmouth crusade is a beach ministry and coffeehouse, operating each summer. Pray for those sharing Christ in this new ministry.

Domingo Fernandez, worker among Spanish, Texas.
Mrs. Jan Wade Lums, rural-urban missions, Kansas.
Mrs. Amanda G. Virgin, worker among Spanish, Texas.
Gilbert Nichols, educational work, Paraguay.
Jim Richards, preaching ministry, Dominican Republic.
Mrs. A. C. Scanlon, home and church work, Caribbean.
Mrs. J. E. Smith, home and church work, Japan.
Mrs. H. B. Watson, home and church work, Philippines.
Mrs. W. R. Medding, furlough, Oklahoma.

7 THURSDAY Read Jeremiah 1:1-10.

The parking lot of the Worcester, Massachusetts Baptist Chapel may seem an improbable place for a revival crusade—but this was the scene of over eighty decisions in one week of services. A youth choir from Anthony Baptist Church in Dallas worked to pay their own fares to sing there each night. Pastor-director Bob Tremaine spoke for six to eight minutes and invited decisions for Christ. Pray for the chapel which seeks to conserve revival results and to minister to a variety of ethnic and cultural groups.

Mrs. James Beck, worker among Indians, Alaska.
Mrs. Guillermo Garza, worker among Spanish, Arizona.
Presley A. Morris, superintendent of missions, rural-urban, Indiana.
Mrs. B. L. Bailey, home and church work, Argentina.
Mrs. E. P. Bonnett, home and church work, Japan.
Richard Chisom, preaching ministry, Equatorial Brazil.
Mrs. R. P. Ellis, home and church work, South Brazil.
Mrs. J. D. Johnston, home and church work, Nigeria.
Mrs. E. K. Oliphant, home and church work, Tanzania.
Nancy Scola, home and church work, Korea.
Mrs. M. W. Walsh, home and church work, South Brazil.
Blake Western, preaching ministry, Japan.
Dale Thomas, furlough, Israel.
Islet Yaldivia, retired, Texas.

8 FRIDAY Read Romans 12:1-14.

In the high valley around Window Rock, Arizona, the Navajo Christians staged their own brand of revival last year. This Navajo-planned, Navajo-preached Navajo-led revival registered 125 decisions. Pray for a continuing strength to the Navajo Christians.

Mrs. James Anderson, worker among Indians, Oklahoma.
Guadalupe Pena, worker among Spanish, Texas.
J. J. Spaw, worker among National Baptists, Louisiana.
William Lewis, preaching ministry, Ethiopia.
Max Lavo, preaching ministry, Japan.
Matthew Sanderford, publication work, Spanish, Spanish Publishing House, El Paso, Texas.
Mrs. H. G. Gantley, furlough, Korea.
Mrs. B. W. Orrick, retired, Uruguay.

9 SATURDAY Read 2 Timothy 2:10-17.

For the past several years, Brazilians have been involved in a spiritual discussion. Nathan Porter, who directs campus evangelism for the Home Mission Board, was on campus for a religious emphasis week. In addition to formal addresses, he had scheduled many private conferences and dormitory talk sessions. Reaching the "new generation" is his special talent. Pray for Nathan Porter and the colleagues he attempts to reach for Christ.

Mrs. Louisa W. Propper, weekday ministries, Georgia.

Don Bagley, worker among Spanish, Yuma.
J. C. Bopard, language missions, California.
Julius Vigil, worker among Spanish, New Mexico.
James Burley, educational work, Uruguay.
Luisa Breda, student work, Taiwan.
Mrs. T. E. Oddy, home and church work, Liberia.
Mrs. M. C. Reed, home and church work, Israel.
Robert Rickerson, educational work, Philippines.
Frieda Smith, religious education, Hong Kong.
George Wetanabe, preaching ministry, Japan.
Leslie Kayer, furlough, Honduras.
Mrs. J. E. Lingenfelter, retired, North Brazil.

10 SUNDAY Read Deuteronomy 32:18-29.

"It's a great place to visit, but I wouldn't want to live there." This is the feeling most people have about New York City. The crowded, hurrying masses have tugged at the heartstrings of Home Mission Board personnel for over a century. Pray for the work led by Ken Lyle in New York City.

Mrs. C. B. Garcia, Jr., worker among Spanish, Texas.
Ricardo Glahn, worker among Spanish, Florida.
Mrs. M. E. O'Mall, worker among Spanish, Texas.
Heavenly Page, US-2, Panama.
Donald S. Quance, worker among Spanish, New Mexico.
Mrs. Julian Shire, worker among Spanish, Texas.
Donald Wright, pioneer missions, Alaska.
Mrs. D. H. Dudley, home and church work, Thailand.
Mrs. M. A. Fox, home and church work, Thailand.
Charles Middleton, preaching ministry, Malawi.
Josephine Scoggs, religious education, Nigeria.
Sidney Schmidt, furlough, Malaysia.
George Bowdler, retired, Argentina.

11 MONDAY Read Matthew 11:1-4.

What is it like to work for Christ in the largest city in America? Larry Walker, minister at large, Metropolitan New York Baptist Association, responds, "People, people, people! Well-to-do people! La-frak City apartments with 28,000 people within a square blocks, Highland Avenue Baptist Church in Queens where the summer is a nonstop into 7 different languages, 55,000 French-language Haitians, and a half million university students—pray for these residents of New York City."

M. B. Ramsey, worker among Spanish, Texas.
Mrs. J. B. Sewall, home and church work, Peru.
Katherine Cook, educational work, Hong Kong.
Victor Frank, business administration, Hong Kong.
O. D. Martin, general administration, South Brazil.
Mrs. M. F. Meacham, home and church work, Japan.
Mrs. J. U. Moss, home and church work, Korea.
Laurie Myers, preaching ministry, Vietnam.

Lana Rhoads, educational work, Korea
Mrs. C. P. Byrnes, home and church work, Pakistan
Rabon Struckey, preaching ministry, Indonesia
Mrs. H. E. Tatum, home and church work, Hawaii
Mrs. Marlene Garcia, retired, Texas

12 TUESDAY Read Hebrews 11:23-27.
Of all newcomers moving into Washington, D. C. in a recent year, 35 percent moved into apartments. Of such persons, on an average, less than 5 established connections with a local church. Pray that innovative ministries may be initiated in apartment complexes of this city.

Mrs. Basile Centre, worker among Spanish, Texas
Mrs. Dabney Fann, worker among Indians, Arizona
Rita Roberts, Baptist center, Virginia
Mrs. M. E. Cunningham, home and church work, Alaska
Kamark Lucha, educational work, Hong Kong
Brit Tawney, radio-television, Hong Kong
Mary Evelyn Reddenburg, furlough, Nigeria
Donald Sumner, furlough, Guatemala
Mrs. J. W. Moore, retired, China

13 WEDNESDAY Read Romans 6:1-3
The Metropolitan New York Baptist Association has had fantastic growth. Now there are forty-three churches and fifteen missions—well established in the last ten or twelve years. The possibilities for future growth are staggering. But the statistics are shocking. Thirty-nine percent Roman Catholic, 36 percent Jewish, less than 5 percent evangelical Protestant. Of these, one half of 1 percent are Baptist of any kind. Pray for every member of the Baptist churches and missions in New York City.

Mrs. S. A. Candel, worker among Italians, Pennsylvania
Vergil Henderson, pastoral missionary, Haiti
Mark Burton, preaching ministry, Singapore
Mrs. D. H. Burt, home and church work, South Brazil
May D. B. Daulton, home and church work, Tanzania
Mrs. J. S. McGee, work with women, Nigeria
Mrs. J. S. Walker, home and church work, Singapore
Mrs. T. W. Graham, furlough, Japan
L. C. Smith, retired, Louisiana

14 THURSDAY Read Romans 4:16-21.
The Home Mission Board has stated: "The urban centers of the United States shall receive the major thrust of the Home Mission Board. With 70 percent of the population now in urban centers and with the prediction that 90 percent of the population will be in urban centers by A.D. 2000, it seems necessary that metropolitan missions be given priority."

Daniel Alcala, worker among Spanish, Texas
Mrs. Charles Panshaw, worker among deaf, Georgia
Mrs. Job Maldonado, worker among Spanish, Colorado
Jana Padraon, worker among Spanish

Texas
Mrs. Michael B. Robertson, US-2, California
Mrs. A. B. Bedford, home and church work, Argentina
Stanley Clark, educational work, Argentina
Mrs. M. G. Brown, home and church work, Kenya
Mrs. G. H. Hays, home and church work, Japan

Joseph Mathard, educational work, Spain
Marlene Massey, work with women, Ghana
John Miskall, doctor, Nigeria
Mrs. P. W. Heland, home and church work, South Brazil
Mrs. H. L. Hardy, furlough, Chile
Mrs. F. S. Wallis, furlough, Indonesia

15 FRIDAY Read Romans 5:1-6.
Last year 937 students served as summer missionaries under the supervision of the Home Mission Board in every state, Puerto Rico, and Panama. Pray for Home Mission Board leaders as they begin the process of selecting 1971 summer missionaries.

Eugene F. Trewick, superintendent of missions, Pennsylvania
Mrs. Forrest Wiggin, worker among Spanish, Texas
Mrs. D. W. Jones, home and church work, Pakistan
Mrs. E. W. Mueller, home and church work, Liberia
Jay Neal, educational work, Zambia
Mrs. R. J. Stewart, home and church work, Kenya
Mrs. L. B. Olive, retired, China

16 SATURDAY Read Matthew 21:17-22.
Growing interest in social ministries is reported by college students involved in summer missions. Last summer special inner city projects were held in Philadelphia, Worcester, Boston, Watts, Harlem, and St. Louis. Pray for the young people who will serve this summer.

Richard G. Bryant, superintendent of missions, metropolitan, California
Hakobian Pa, worker among Spanish, New Jersey
Mrs. Fidel Guevara, worker among Spanish, Texas
Mrs. James Eldon Jones, pioneer missions, New York
Daniel Henderson, worker among Spanish, Texas
Charles Evans, preaching ministry, Kenya
Walter Walker, radio-television, Europe
Middle East
Mrs. A. B. Oliver, home and church work, North Brazil
Mrs. D. L. Smith, home and church work, Pakistan
Graham Walker, business administration, Singapore

17 SUNDAY Read Deuteronomy 31:1-6.
The chaplaincy of the Home Mission Board which began during the Civil War has grown in recent years to a four-year program embracing civilian as well as military chaplains. In recent years a new staff member, the military personnel director, has been added to serve in civilian communities near military installations. Also included as a special category are the service academies. These are staffed in cooperation with the Student Department of

The Baptist Sunday School Board

James H. Gorman, worker among Spanish, Texas
Melvin Muehanna, pioneer, York

W. R. Kane, worker among Spanish, Michigan
Mrs. Charles Runkin, Baptist, Kansas
James Runkin, worker among Spanish, Illinois
Robert S. Rodriguez, worker among Spanish, Texas
Mrs. A. A. Cantelmo, home and church work, Kenya
Mrs. C. W. Dickson, home and church work, North Brazil
Jonathan Glone, educational work, China
Benjamin Hope, preaching ministry, Brazil
Hugh Young, educational work, Japan
Mrs. J. A. Murray, furlough, Morocco

18 MONDAY Read Ephesians 3:1-6.
The Home Mission Board has begun a special military personnel ministry program for churches and associations. Churches are urged to keep in touch with servicemen while they are in service and to plan definite activities to welcome them back and assist them in the church following their release from service. Approximately 2,325 churches and 70 associations have become involved in this program. Pray for servicemen and chaplains by name.

Leobardo Barrode, language missions, New York
Mrs. Allegre LaPecchia, Baptist center, Louisiana
Allen Kasech, Jr., language missions, Puerto Rico
Mrs. Willard Martin, rural-urban missions, Michigan
Glen C. Frost, worker among deaf, Cuba
Mrs. J. R. Stone, home and church work, Chile
Harold Blankenship, English language work, Liberia
Gladys Graber, educational work, Paraguay
Charles Malcom, preaching ministry, Paraguay
Luis McCall, English-language work, Guatemala
Mrs. S. A. Robinson, educational work, Venezuela
Mrs. C. R. Smith, home and church work, Venezuela

19 TUESDAY Read Philippians 1:25-30.
At present there are approximately 100 active chaplains. Approximately 100 chaplains are serving in Vietnam. Chaplains reported over 13,000 professions of faith in the past year. Pray for the chaplains by name and for the service.

Alphonse Alphonse, worker among Spanish, Texas
James Waters, preaching ministry, Jamaica
William Cole, furlough, French West Indies
Samuel Waldron, furlough, Philippines
Luis Chapa, retired, Texas
Charles Garret, retired, Cuba
Mrs. E. B. Jones, retired, China

20 WEDNESDAY Read 2 Timothy 1:3-12.
The hospital chaplain has become increasingly significant in Southern Baptist ministry. There are now 217 full-time or part-time hospital chaplains. The Home Mission Board recognizes the need for these men of God to be available to help people in the crises which sickness and death bring. Pray for the ministers now serving in hospitals across our land.

Lucas S. Ames, superintendent of missions, metropolitan, Michigan
Marvin B. Meire, pastor-director, New Jersey
Larry Williams, worker among Spanish, Puerto Rico
Mrs. Berard Yandow, worker among Spanish, Texas
Donald Benwell, preaching ministry, South Brazil
Mrs. W. A. Campers, home and church work, Kenya
Mrs. H. T. Cummins, home and church work, Kenya
Mrs. W. C. Lottier, home and church work, Israel
Mrs. J. C. Babson, home and church work, Hong Kong
Mary Samuels, student work, Taiwan
Dustin Benwell, furlough, Zambia
Jeanette Beall, retired, China

Fidel V. Plana, worker among Spanish, Texas
Shepherd L. Mafford, worker among Indians, Montana
Mrs. Larry Albright, home and church work, Zambia
Mrs. W. J. Deamus, home and church work, South Brazil
Shepherd Mafford, preaching ministry, Equatorial Brazil
Mrs. L. R. Friesen, home and church work, Japan
Mrs. A. L. Gilstrap, home and church work, Japan
Ben Murray, educational work, Peru
Marvin Garrett, furlough, Rhodesia
Mrs. F. E. Hallenbach, furlough, Equatorial Brazil
Annie Sasser, furlough, Tanzania

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Lucas S. Ames, superintendent of missions, metropolitan, Michigan
Marvin B. Meire, pastor-director, New Jersey
Larry Williams, worker among Spanish, Puerto Rico
Mrs. Berard Yandow, worker among Spanish, Texas
Donald Benwell, preaching ministry, South Brazil
Mrs. W. A. Campers, home and church work, Kenya
Mrs. H. T. Cummins, home and church work, Kenya
Mrs. W. C. Lottier, home and church work, Israel
Mrs. J. C. Babson, home and church work, Hong Kong
Mary Samuels, student work, Taiwan
Dustin Benwell, furlough, Zambia
Jeanette Beall, retired, China

21 THURSDAY Read Daniel 3:14-23.
The industrial chaplaincy is one of Southern Baptists' newest developments in ministry. There are now sixteen Southern Baptist ministers serving as industrial chaplains. Well-known companies have employed chaplains for several years. A large shopping center in Louisville and one in Winston-Salem, North Carolina, have effective chaplaincy programs. Pray for the opening of opportunities for this new field.

Alan W. Lutz, superintendent of missions, rural-urban, Kansas
A. L. McDaniel, Jr., pioneer missions, California
Donald Weeks, Baptist center, Indiana
Mrs. David Whitman, worker among Spanish, Texas
Mrs. T. O. Barron, home and church work, Indonesia
James Hudson, educational work, Korea
Mary Frank Kibpatrick, student work, Nigeria
Ken Sanchez, retired, Texas

22 FRIDAY Read Daniel 1:3-8.
What kinds of things does a business

and industrial chaplain do? In the Mall Shopping Center in St. Matthews, Kentucky, the Baptist chaplain is available for counseling with persons who traffic the mall—from managers to working mothers to shoplifters. Plans are under way to establish a regular lunch-hour discussion and special services. Pray for the chaplains and their increased usefulness.

Mrs. Geneva Ojeda, worker among Spanish, Texas
Mrs. P. Lacey Smith, pioneer missions, Montana
Billy Cason, preaching ministry, Uganda
Mrs. B. G. Gilman, home and church work, South Brazil
Sharon Newberry, educational work, Vietnam
Mrs. L. B. Mullins, home and church work, Indonesia
Mrs. L. E. Marthens, home and church work, Peru
Samuel Rowland, doctor, Yemen
Oscar Samuels, furlough, Korea
Lawrence Hardy, furlough, Liberia
W. D. Richardson, furlough, Ghana
Jama Gilman, retired, China, Malaysia
J. C. Powell, retired, Nigeria

23 SATURDAY Read Acts 4:13-30.
The need for chaplains in institutions is greater today than ever before. No one wants to be just a number on the wardens' chart or a name on the list of patients. Chaplains meeting spiritual needs can help their charges toward personhood. There are eighty-one Southern Baptist ministers serving in this field. Pray that God will strengthen them in their work among the oftentimes forgotten men and women.

Frank Baskin, worker among Indians, Oklahoma
Mrs. Hubert O. Mock, rural-urban missions, California
Mrs. Alan Shaw, worker among Indians, Oregon
Mrs. Veladon Gardner, Baptist center, Tennessee
Mrs. Clyde S. Luke, metropolitan missions, California
Mary Lutz Parsons, weekday ministries, Maryland
Mrs. Evelyn Pina, worker among Spanish, Florida
Renee Bayne, worker among Spanish, Texas
Mrs. Pedro Rivera, worker among Spanish, Texas
Glen Turner, US-2, Maryland
Mrs. Eugene Volonacelo, worker among Spanish, Texas
Mrs. Cass Vincent, worker among Polish, Minnesota
Mrs. H. W. Barker, home and church work, Taiwan
Olivia Balas, preaching ministry, Equatorial Brazil
Mrs. R. T. Platt, home and church work, North Brazil
Earl Langley, dormitory parent, Taiwan
David Mayfield, educational work, Nigeria
Mrs. B. B. Morris, home and church work, Kenya
William Wagner, student work, Austria
Ted Cramer, furlough, Liberia
David Garrett, furlough, Nigeria
Mrs. J. E. Ingold, furlough, Indonesia
Mrs. S. B. Myers, furlough, Nigeria
Greene Strathairn, retired, China, Malaysia

24 SUNDAY Read Deuteronomy 6:1-6.

The Department of Christian Social Ministries is one of the largest in scope of the Home Mission Board's programs. It has something for everyone. It includes literacy missions, Baptist centers, youth and family services, migrant missions, disaster relief, and rehabilitation work with alcoholics, drug users, and ex-convicts. The Baptist centers include mission centers, weekday ministries, rescue missions, and the Sellers Baptist Home and Adoption Center. Pray for T. E. Carter, secretary of the Department of Christian Social Ministries.

Mrs. Fanny Carter, worker among Spanish, Texas
Mrs. Robert Wall, rural-urban missions, Ohio
Mrs. P. H. Halsey, worker among Indians, Montana
Mrs. E. R. Ishell, worker among Indians, Alabama
Donald Jackson, superintendent of missions, rural-urban, California
Donald W. Knapp, pastor-director, Pennsylvania
Mrs. R. C. Brown, home and church work, Japan
Mrs. R. F. Crider, home and church work, Spain
Eugene Mackoby, educational work, Chile
Mrs. J. F. McKisley, home and church work, Pakistan
Robert Myers, religious education, Bolivia
Mrs. K. B. Nicholson, home and church work, Liberia
Lopez Tompkins, business administration, Hong Kong
Mrs. C. B. Randall, furlough, Uganda
Van Gladen, furlough, Mexico
Mrs. Van Gladen, furlough, Mexico
William May, furlough, Ecuador
E. L. Kelley, retired, Texas

25 MONDAY Read Jeremiah 11:31-34.
Mr. and Mrs. Augustine Salazar were migrants who to Christ by a migrant missionary Mr. Salazar began preaching and was brought to the Texas panhandle to preach to the cotton pickers in a crusade. Church people helped him through college and the Home Mission Board made a grant so he could attend Golden Gate Baptist Theological Seminary. He graduated in December 1969 and was appointed by the Home Mission Board in February 1970 as superintendent of migrant missions for the California Baptist Convention. Pray for the Salazars and their work in California.

Ernesto Peraza, worker among Spanish, Florida
Earle D. Stivers, worker among Natural Baptist, Georgia
Ralph Dixon, preaching ministry, Peru
Mrs. O. L. Mitchell, home and church work, Indonesia
Will Roberts, preaching ministry, Kenya
Mrs. O. R. White, home and church work, Spain
Emma Watts, furlough, Nigeria
Mary Ellen Toney, furlough, Nigeria
W. E. Allen, retired, Brazil

26 TUESDAY Read Mark 12:38-44.
Ed Taylor has been in migrant missions work for many years. He tells of seeing many migrants saved and some called in special service. "We now have the largest number of missionaries under appointment that we have ever had. We have

six couples serving migrants in different areas. We also have one US-2 couple who are working in Okafina, Idaho, with industrial migrants. This is a first with industrial work. Pray for the couples working now with migrants.

Mrs. T. L. Moore, rural-urban missions, Ohio.
Doree Mae Moss, Baptist center, Virginia.
Mrs. Basim Rhane, worker among Spanish, Texas.
Mrs. F. H. Anderson, home and church work, Italy.
Charles Ballenger, dentist, Botswana.
Mrs. J. L. Kidd, home and church work, South Brazil.
Pete Metheson, educational work, Japan.
Mrs. D. B. McCoy, home and church work, Philippines.
Mrs. G. B. Nelson, home and church work, Indonesia.
Mrs. R. L. Stanley, educational work, Mexico.
Mrs. J. L. Watters, home and church work, Texas.

Mrs. W. L. Cooper, furlough, Argentina.
Christopher Peal, furlough, Nigeria.
D. A. Dalby, retired, California.

27 WEDNESDAY Read Romans 8:31-39

The article in the paper in an Alabamian town pictured Mildred Blankenship with the charts she used in a four-day literacy training session. Eight people responded to the phone number included in the article requesting instruction. Pray for Miss Blankenship and her work with the Home Mission Board in literacy missions.

David Bonham, worker among Indians, Arizona.
John H. Cross, worker among National Baptists, Alabama.
Mrs. Joe Crax, worker among Spanish, Texas.
Mrs. Ernest F. Day, worker among Spanish, New Mexico.
Fay Haglan, Christian Social Ministries, Tennessee.
Mrs. Joel C. Pimene, worker among Spanish, Michigan.
Dorothy Brock, home and church work, Philippines.
Donald Dullis, preaching ministry, Tennessee.

William Hickey, student work, Indonesia.
Pauline Hennis, educational work, Nigeria.
Mrs. W. C. Ruchti, home and church work, Italy.
Mrs. L. C. Turnage, home and church work, Colombia.
Mrs. A. R. Crabtree, retired, Brazil, Portugal.

28 THURSDAY Read 1 John 4:12-21

One morning the teachers could see their pupil was troubled when he arrived for his reading lesson at the church. The women closed their books and just talked and listened and prayed with their pupil, a sincere young Negro man who was troubled by needs in his neighborhood. He never mentioned his own needs or the problem of a retarded child. "He is the best Christian I know," said one of the teachers. "It is the high point of my week to try to teach him to read." Pray for persons involved in literacy classes.

Mrs. John Berkus, worker among Ukrainians, Pennsylvania.
Mrs. Joe S. Martinez, worker among Spanish, Texas.

Hugh Bishop, worker among Spanish, Texas.
J. Ed Taylor, migrant missions, South Carolina.
Mrs. I. E. Ballenger, home and church work, Germany.
Mrs. L. G. Brundage, home and church work, Colombia.
Mrs. B. L. Hendley, home and church work, South Brazil.
Ludie Witt, educational work, Philippines.
Mrs. J. E. Patten, home and church work, Thailand.
Laurence Walker, business administration, South Brazil.
Lynn White, preaching ministry, Argentina.
Mrs. J. W. Selandine, furlough, Liberia.
Mrs. R. H. Pender, furlough, Argentina.
Frank DiMaggio, retired, Louisiana.
Cecil Moore, retired, Chile.

29 FRIDAY Read Matthew 25:34-46

Youth and Family Services is the new name for the juvenile rehabilitation work of the Home Mission Board. Led by L. William Crews the number of participating associations rose to 175 with the Board assisting in the support of 28 associational juvenile rehabilitation directors in 14 states. A new member of the staff of the Christian Social Ministries Department is Warren Rawles who is a specialist on matters concerning ministry to alcoholics, drug users and ex-prisoners.

Clifford Bruffes, worker among deaf, Washington, D.C.
Mrs. Hanes Faber, worker among Spanish, Panama.
Mrs. Joe Jean, worker among Spanish, New Jersey.
Mrs. Frances Lortie, Spanish kindergarten, Texas.
Ernest King, dentist, Indonesia.
Mrs. G. C. Martin, home and church work, Philippines.
Mrs. H. C. McConnell, educational work, Chile.
Mrs. R. L. Sheehan, home and church work, Thailand.

30 SATURDAY Read 1 Corinthians 13:1-13

Whether the person in need is a non-reader, a migrant going from place to place, a hurricane victim in need of food and clothes, a child of a working mother, a teen-age drug user—they need to know of God's love through human hands and hearts. Pray for the continued effectiveness of the Home Mission Board in meeting these needs.

Mrs. Joel T. Land, pioneer missions, New Mexico.
J. C. Lewis, worker among Spanish, Florida.
Mrs. Henry Medina, worker among Spanish, Michigan.
Mrs. John A. Meuser, worker among Indians, Arizona.
William N. Smith, parish director, Connecticut.
Eugene Wolfe, worker among Spanish, California.
Theodore Cox, preaching ministry, Japan.
Billy Gilmore, preaching ministry, South Brazil.
Mrs. W. E. Lewis, home and church work, Ethiopia.
Glenn Morris, educational work, Thailand.
Mrs. G. H. Watson, home and church work, Japan.

Mrs. C. F. Yarnall, home and church work, Malaysia.
Cecilia Brown, furlough, Nigeria.
Mrs. J. L. Shady, furlough, Taiwan.
Hugh McCasland, retired, Nigeria, Hawaii.

31 SUNDAY Read Psalm 4

The Southern Baptist Convention has designated the fifth Sunday in each quarter as Good Neighbor Day. Pray for the witness of individual church members in this special Sunday designed for fostering friendship with friends and neighbors of other faiths.

Mrs. J. D. Comer, worker among Indians, New Mexico.
James E. Richardson, US-2, Michigan.
Mrs. Inez Spalen, worker among Spanish, Texas.
Mrs. Wheeler Kidd, home and church work, Malaysia.
Mrs. C. G. Murwood, home and church work, Philippines.
Billie Seagr, educational work, Liberia.
James Tidwell, preaching ministry, Tennessee.
Mrs. H. B. Martin, furlough, Nigeria.
Mrs. M. R. Domares, retired, Florida.

(Continued from page 30)

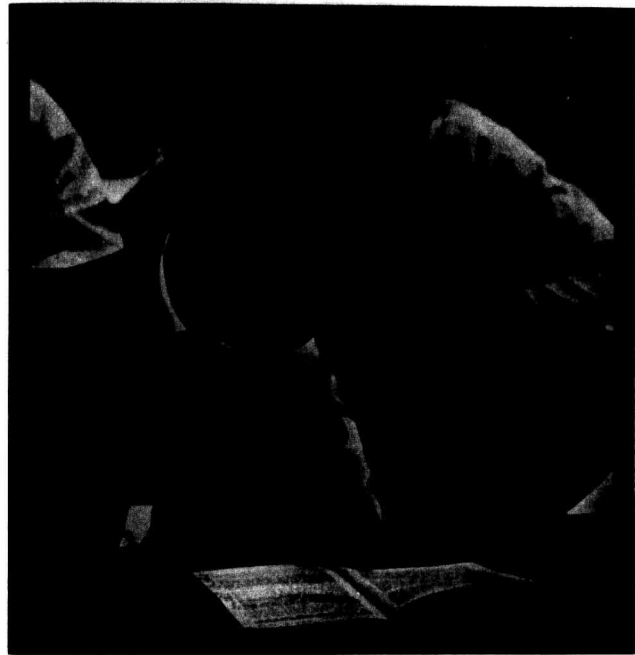
these states—the Allen Elstons in Oregon and the A. A. Moores in Washington. There are many small Indian reservations that need a positive witness for the gospel of Christ. Pray that the openings may come for the injection of a witness in these needy areas.

Pray for the development of the work among the Pueblo Indians in New Mexico and Arizona. The ministry to these people of non-evangelical background is probably the most difficult of Indian work in the United States. There are approximately twenty groups classified as Pueblo Indians. The Home Mission Board and the state conventions have missionaries appointed with a responsibility to serve or begin an outreach to all of these areas. Only the spirit of God can provide the openings necessary for a witness in many of these areas.

Pray that the missionary personnel and pastors may make a clear presentation of the fact that the gospel of Jesus Christ is not identified with any race or culture.

Pray that Southern Baptists may recognize that the various expressions in different languages and cultures are valid expressions of faith and work. Southern Baptists represent a tapestry of cultural and ethnic patterns.

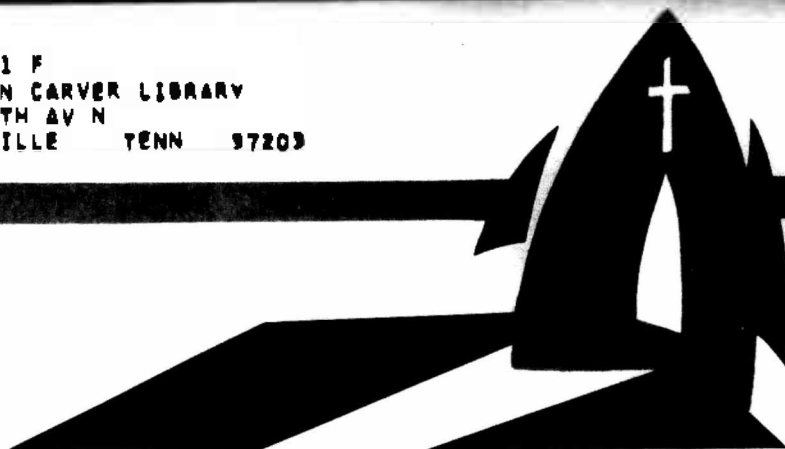
What will his role be in the steady unfolding future of the church?



The recipient of a National Baptist Scholarship through the Home Mission Board, he is preparing for his ministry. His will not be an easy task. He must struggle with the unique identity of a black church in a white world. He must patiently participate in the reconciliation of the estranged black-white church of Jesus Christ. And he must lead the church in dynamic confrontation with a lost and despairing world.

Next month in ROYAL SERVICE

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Dear Pastor,

Have you heard about the Leadership Readiness Conferences in your state? This is another effort by state Baptist convention and Southern Baptist Convention workers to interpret plans and materials that will guide association and church leaders in planning, training, and launching their 1971-72 church program.

Some states have made adaptations in the suggested plan and are relating to it in different ways. Your state Baptist paper and other sources will inform you of your state activities and will make you aware of the date and place of the conference nearest you.

Because we feel these conferences are important, we ask that you do two things: (1) attend the conference designed for you, and (2) encourage your WMU director to attend the WMU conference.

Conference leaders will use creative approaches and relevant materials to interpret the 1971-72 church program. The conference for pastors will be of a general nature, giving an overview of the materials for assisting churches in their work and planning suggestions for assisting churches in determining their work. There will be a strong emphasis on the critical issues of evangelism, moral issues, family ministries, vocations, Cooperative Program, and other church concerns. There will also be opportunity to discuss with Southern Baptist Convention leaders problems encountered in the use of 1970 materials and suggestions.

Content will be more specific in the WMU conference. This conference will help the WMU director in relating the WMU program to the total church program.

These are very important meetings in the life of our denomination. We hope that you will attend and that you will encourage the WMU director of your church to attend.

Sincerely,

WMU Staff