

ROYAL SERVICE

February 1978

AMERICAN INDIAN • WHO IS THE AMERICAN INDIAN? • REACHING NATIVE AMERICANS
CHOCOTAW • URBAN INDIANS • MY INDIAN NEIGHBORS • WHAT'S THE REAL STORY





A mud-baked hogan forms the backdrop for a new generation of Navaho Indians who stand beside their relatives in the older dress of a passing era.

Who Is the American Indian?

Waller Middleton

Ten, twenty, thirty thousand years ago people came to America, they say. One thing sure, the American Indian is here. When the history book opened, he was here and was as much a part of America as were the mountains and the rivers and the wild things. Whatever else the white settlers made him, the Indian is still the native American.

How and Why Does He Differ from the Anglo American?

How? The Indian looks different. His background and culture are different. His personality is more withdrawn and unreadable.

He is a skeptic and does not trust the Anglo American.

Why? The Indian has been stolen from, used, lied to. His homes have been burned over and over. Treaty after treaty has been broken. The native American has seen his world grow smaller and smaller. Each time he stopped to protect what was his, the price went up on his scalp.

The US Government forbade the use of the Cherokee language in school or in public. I have heard testimony that offenders were tied to trees and whipped.

Recently they have begun teaching the language again.

The Indians I know have many scars and complexes.

Why Is the Indian Slow to Accept Christianity?

Chief Yonagaska, (about 1830) after having studied the New Testament for some time, said that it seemed to have good teachings, but he wondered why those who had had it for so long had not been bettered by it.

How Can We Improve the Indian's Image of Christianity?

By improving white Christians' image of the Indian. Learning to be human beings together is just about as basic as you can get.

Waller Middleton is pastor of Tuckasegee Baptist Church, Tuckasegee, North Carolina. According to Luther O'Connell, area missionary in west North Carolina, he "has been involved in Indian studies for many years, and knows as much about Indian life and religion as anyone in these parts."

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Choctaw Bruce Bell pauses as he romps to pick a flower near his home in Philadelphia, Mississippi. He is captured in the camera lens of Jewel Tucker.

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Elee Bentley

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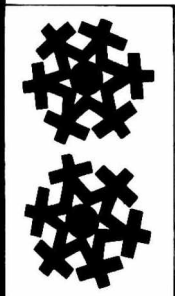
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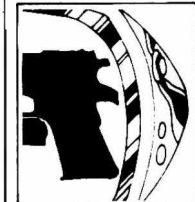
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ROYAL SERVICE • February 1978

In Creek tradition, on "fourth Sundays" everyone stays for lunch at one of the "camp houses" near the



BAPTIST WOMEN MEETING REACHING NATIVE AMERICANS

ELJEE BENTLEY

Editor's Note: In order to present a realistic picture of the different responses our missionaries encounter in working with Indian groups, the writer of this program has used the points of view. People like "Marie Peltier" who strongly resent white intervention in Indian affairs, do exist and cannot be ignored.

Baptist Woman: We have some special guests who have come to talk with us today about Southern Baptists and Indian Americans. These are Frank Belvin, a Cherokee and consultant on Indian Affairs for the Home Mission Board, Ada Pickup,* a Cherokee from Tahlequah, Oklahoma; Rachel Odum,* a Lumbee from Robeson County, North Carolina; Marie Peltier,* a Chippewa from Wisconsin; Delores Heinley, missionary among the Sioux in South Dakota; and Delbert Fannin, director of language missions for the Arizona Baptist Convention.

Mr. Belvin, give us a quick overview of Southern Baptist missions work among Indian Americans.

Mr. Belvin: Roughly speaking, missionaries work with Indians in the U.S. Indian work is in the Department of Language Missions of the Home Mission Board, but the Board itself does not generally open fields or establish missions.

Through cooperative agreements with state conventions, that has become the responsibility of the state conventions and local churches. The Board contributes a lump sum of money to the state convention who open, organize, and supervise Indian missions work, usually in cooperation with a local church.

Baptist Woman: Do you mean the Home Mission Board is not responsible for establishing a witness to Indians in my community? Must my state convention do it?

Mr. Belvin: Your state convention may not know of the need for a

witness. The responsibility is really yours. Individual churches can start work. And an association can.

Unfortunately, too few do. Frankly, I have been very disappointed with Baptists in many of the states which have large Indian populations. In some of these states little or no Indian work exists. The Home Mission Board's language department is eager to provide information and assistance.

Baptist Woman: Those 100 missionaries you mentioned—who pays their salaries?

Mr. Belvin: Southern Baptists do through the Cooperative Program. The Annie Armstrong Easter Offering, and state missions offerings. Ministries are financed mainly by the Home Mission Board and the state conventions and sometimes also by local associations and churches.

Ada Pickup: My church, an Indian church, in Oklahoma, contributes to the Cooperative Program and to the special offerings. We call our pastor and pay him ourselves. We receive no missions money. Our church was founded in 1880, which means it is as established and independent as are many white churches.

I would like white Southern Baptists to know that an Indian church is not necessarily a missions outpost. We have a full program: Sunday School, Training Union, Music, Brotherhood, Woman's Missionary Union, and we run it ourselves. We have sent missionaries, the first one in 1887.

Our Cherokee Association does have a general missionary, J. R. Stogsdill, who is paid by the Home Mission Board and the state convention. His work is much the same as that of your director of associational missions. He visits the churches in our association and helps them as needed. He conducts training activities, such as Vacation

Bible School clinics or seminary extension classes. But he doesn't run the association. We have our own officers.

Mr. Belvin: Thank you for speaking, Mrs. Pickup. About 400 Indian congregations are related to Southern Baptists. Some of these churches began before there was a Southern Baptist Convention. Approximately 250 have Indian pastors. Some Indian churches are self-supporting. Some are not.

Rachel Odum: Our pastor has a weekday job. In rural North Carolina many Anglo as well as Indian pastors earn their living in secular work.

Our church supports itself but not its pastor. Fifteen of the 48 churches in our Burnt Swamp association do pay full-time pastors. In 1971 only three churches did. Some of us Lumbee Indians are finding better jobs, and, also, we have a new pride in being Indian. We are giving more to our churches and improving our church buildings.

In 1975 we constructed and paid for a new associational office valued at \$100,000. It cost us only \$44,878, because we did the labor ourselves. We are raising money now for a cottage at the children's home. Our own director of associational missions, Tony E. Brewington, has encouraged us to work together for the Lord.

Baptist Woman: Is Tony Brewington one of our missionaries? Do all the 100 assigned to Indians act as directors of associational missions?

Mr. Belvin: Not all do, but Tony Brewington, like J. R. Stogsdill, does. A missionary serves each of seven Indian associations.

Not all Indian churches are in Indian associations. The Seminole and Miccosukee churches in south Florida, for example, are part of local Baptist associations. They do have a missionary, however. Genus

Crenshaw seeks to coordinate the work, leads special studies and revivals, urges attendance at associational and state meetings, and helps Indians to get further training. His job is to undergird the Indian leaders.

Mrs. Odum: He seems to have the same responsibilities as a missionary attached to an association. Why would Indian churches be in an Anglo association?

Mr. Belvin: Each Baptist congregation chooses the association with which it affiliates. Missionary Crenshaw believes that the Florida Indians made wise choices. By participating in the regular associations they have learned to deal with Anglos. In 1958 a Bureau of Indian Affairs official credited experiences in the Baptist churches for the Seminole's readiness for tribal self-government. The present tribal chairman is a Baptist. He was a teenager when the Crenshaws went to Florida in 1951.

Being accustomed to working with Anglo Baptists, the Seminole and Miccosukee attend state meetings and conferences at Ridgecrest.

Mrs. Pickup: We Oklahoma Indians attend state and national meetings, but we prefer our own Cherokee Indian Baptist Association.

Mr. Belvin: Many Indians have made good adjustments in non-Indian churches.

Marie Peltier (Speaking forcefully): Those Indians are apples, red on the outside but white inside. No true Indian would go to an Anglo church. No true Indian would go to your church, Mrs. Pickup, which you described as having the same program as an Anglo church. An Indian wants an Indian program!

Nor would he go to your church, Mrs. Odum. You Lumbee sound

like Anglos, interested in earning more money and building big buildings. An Indian's concern is for people, not things!

Mrs. Pickup: I resent your speaking as if you represented all Indians. We are of many tribes, and we are no more alike than the different groups of Anglos. Cherokee are not like Chippewa [CHIP-eh-wah] nor are we like the Sioux [soo].

Baptist Woman (purposely changing the subject): Mr. Belvin, what other missions work do we have?

Mr. Belvin: Missionaries work with Indian students in government schools. Bruce and Bea Conrad have been in the Indian youth ministry since 1953. For the past 12 years they have ministered to students attending Intermountain Indian School in Brigham City, Utah. This boarding school serves tribes across the country.

Intermountain Baptist Chapel, located a half block from the school, is a mission of First Baptist Church of Brigham City. The church furnished most of the volunteer workers. Financial support comes from the state convention and the Home Mission Board.

Besides Sunday School and worship services, the chapel has weekday activities: Bible study before classes, choir practice, Art, recreation. Every Sunday afternoon a coffee house is conducted featuring games, songs, food, testimonies, and special events. The coffee house reaches students who are reluctant to come to other church programs.

The Conrads are in the students not only spiritual advisers, but also "Mom and Pop" for many of these young Indians are far from home.

Marie Peltier: Your church should protest the existence of that school instead of working with it! Government boarding schools take children from their tribes in order to

educate them as whites. The purpose is to destroy Indian identity.

Belvin: Some of what you say may have been true in the past, but even the government can change its way of looking at things! A new respect and appreciation for Indian tradition and culture is growing. The Indian contributions to our nation's history and heritage are being recognized. Preserving Indian identity is important, yet young Indians need a broad education that will prepare them to be successful, whether they choose to live all their lives on reservations, or whether they go on to a university or to the city to find a job.

Baptist Woman: Are there missionaries on reservations?

Mr. Belvin: Yes. Genus Crenshaw, whom we have already mentioned, lives at the Hollywood Reservation in Florida and works with Indians at two other reservations. Some of the larger reservations on which we work are the Navaho in New Mexico and Arizona, Jicarilla [hik-a-REE-yal] in New Mexico, White River Apache in Arizona, Mescalero in New Mexico, Pima in Arizona, Sioux in North and South Dakota, and others. Delores Heiney, missionary (with her husband, Harold) among the Sioux at Pine Ridge can tell us of that reservation.

Mrs. Heiney: The Pine Ridge Reservation is in southwest South Dakota, just east of the Black Hills, site of Mount Rushmore. The reservation land, however, is not forested but looks like the badlands, which are to the north. The less arid areas are cattle country, rolling plains covered with buffalo grass.

Rain is scarce. It is cold in the winter and hot in the summer. The wind, with gusts up to 50 miles per hour, blows incessantly.

The reservation is large, over



Dr. B. Frank

twice the size of the state of Delaware. It is the home of nearly 12 thousand Oglala Sioux [OH-gla-soo], half of them under 18. Fewer than 80 percent of 16- and 17-year-olds are still in school. Only 15 percent of Oglala have high school educations.

The unemployment rate is 36 percent. One fourth of those who have jobs work only part-time. Many of the full-time workers are temporary as in construction, seasonal as in crop picking. In 1 percent of the Indian household no one is employed.

Baptist Woman: How do they live?

Mrs. Heiney: They hunt. But when they kill a deer, they take only the hind quarters. So they will have meat for another day, my husband cuts up the deer for them. He tried to teach them how. I have to teach the women how to can, freeze food. Most know neither how to shop nor how to prepare economical dishes.

Some of the Sioux get land payments. They get their checks just before Christmas. Very few large amounts, fewer still use them wisely. Never having money to budget, they do not know how.

Most exist on welfare. One or every five adults receives welfare assistance. They stay alive.

Baptist Woman: Can they leave the reservation?

Mrs. Heiney: Of course. In fact, they are encouraged to. When they leave, though, they lose the free medical care provided by the Public Health Service. They lack job training and experience. They don't know how to look for work.



Rev. and Mrs. John Goodrich and their family play horseshoes in the yard adjoining the Cherry Tree Baptist Church, where Rev. Goodrich is pastor to the Cherokee congregation.

Baptist Woman: Any person who moves to a new place has to adjust. Think of the immigrants who came and still come to our country.

Mrs. Heiney: The immigrants know they have to stay. They have come too far to go back. The Indian who leaves the reservation knows he can return. Nearly all of the Oglala at Pine Ridge have lived off the reservation at some time. They come back, probably because of family ties.

Marie Peltier: Why should they not come back? Pine Ridge is their land. The Oglala are their people. An Indian's place is with his people.

Baptist Woman: By leaving the reservation an ambitious Indian could make a better life, could he not?

Marie Peltier: Who has the better life?

Anglos worship work. You equate work with goodness, a big paycheck with happiness, and a

titled position with success. We would rather share poverty with friends than get rich alone. The group is more important than the individual. Friendship is of more value than material possessions. Why should we adjust to your way of life? How can you judge your ways superior to ours?

Mrs. Heiney: We missionaries do not judge. We do not see ourselves as better than the Indians. We try to be good neighbors. We furnish water to families who have none. We distribute clothing. We share produce and help people start their own gardens. We help the women quilt and have taught some to do beadwork. We bake and decorate cakes. We take care of children when their parents are in jail.

My husband pastors the reservation's Lakota Baptist Church and Sharp's Corner mission and holds weekly Bible study at the reservation's home for senior citizens.

Marie Peltier: You missionaries mean well. You may want to see us as equals, but too often you patronize. And you insist that we adopt your religion. Indians have their own religion; we do not need Christianity.

Mrs. Pickup: Everyone needs Christ. We Cherokee are Christian. We do not feel patronized in the Southern Baptist Convention.

Mr. Belvin: Almost half the Indian Baptist churches are in Oklahoma. Approximately 70 percent of Indian Baptists belong to five tribes, one being Cherokee. In those tribes the Indians themselves lead the churches. I am convinced that if the American Indian is to be evangelized, that evangelization must come from within.

Delbert Fann: In my 18 years as missionary among the Navaho I observed that churches started by the Navaho themselves and

pastored by Navahos seemed to thrive and grow. On the other hand, churches started by our missionaries survived only by artificial respiration. As long as the missionary held it together and pumped the breath into the church, it survived. When the missionary left, it collapsed until another missionary arrived to give further respiration.

Indian leaders can reach their own people better because they reach them in their own cultural context. Even though their worship forms are different from those we usually project, they provide experiences that are meaningful. People do come to know the Lord, and they grow in the Christian life.

Baptist Woman: How do Indians worship?

Mrs. Odum: Each group has its own customs. At our church in North Carolina, the women sit on one side, the men on the other. Worship begins with hymn singing. Someone starts a favorite gospel song, and others join in. We have neither piano nor hymnals. Singing may be interrupted for a call for prayer for the sick, for a collection of offering, or for other special requests from members. At some point, a member signals the pastor that the congregation is ready for the message. We like preaching to be dramatic and emotional, and we "amen!" Some churches in our association are more formal, but I find them cold.

Mr. Fann: I suppose it is because ours is the dominant culture that we assume that everyone ought to be like we are and that the Indian churches ought to operate the way our Anglo churches do. It is hard for us not to be culture blind.

We must allow ethnic peoples the freedom to follow Christ in their own way. Southern Baptists are trying to make a transition from traditional missions to the

indigenous approach. In starting new work we try to start the right way and use Indian leaders from the very beginning if at all possible. We have a problem in finding men to lead new congregations. Indian men are very slow to take places of leadership.

Most of those who are now preaching waited until middle age before getting down to business serving the Lord. They have worked at other jobs. They have large families. Their training becomes quite a problem.

Mr. Belvin: Yes, training is a problem. Bruce Conrad believes that Southern Baptists should be doing a better job in getting qualified Indian youth into our colleges and seminaries. Another of our missionaries, Claudio Iglesias,

who now serves in New Mexico, thinks more scholarships should be provided and that those available should be publicized.

Baptist Woman: If Indian should witness to Indian, why do we have Anglo missionaries?

Mr. Fann: The Anglo missionary still has a large place to fill in Indian missions. He or she is needed to equip, or enable Indians in their spiritual growth. Anglos also are needed to train and teach Indian leaders.

Their future is limited on reservations. On the Navaho reservation in Arizona we have property leases for only three mission stations. We have other preaching points and missions work of a sort; but as far as an Anglo

missionary living on a reservation concerned, this is becoming a touchy problem. Pressure is building up to get all whites

Mrs. Henney: The same pressure exists at Pine Ridge. Resentment of white ranchers, who hold the land, and of white Bureau of Indian Affairs employees, who have the best jobs, may force missionaries to leave.

Mr. Belvin: What a tragedy! Yet, Indian tribes should be able to control their own territories.

As an Indian and a missionary do appreciate non-Indians. We want and need all the missionaries. Southern Baptists can appoint this nation's 800,000 Indians, of 39,000 are evangelical Christians

win Marie Pellier? the Sioux? Cherokee and Lumbee?

CALL TO PRAYER

Read Galatians 3:28. Pray that members as well as missionaries will see all persons as equals in Christ.

AFTER YOUR STUDY

Contact a missionary among Indians or an Indian pastor. Ask how your Baptist Women might help in a mission action or prayer project. If your area has Indians at no Southern Baptist missions, initiate action. Talk to your pastor to your directors of association and state missions. Or write the Department of Language Missions, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309.

(Continued on page 10)

Teach Missions: TO BE, TO DO

CAROLYN WEATHERFORD

가르침은 선교의 정수이고
이전 도하하지
이룩하라

伝道を教える
いかにすべき
訓練宣道 成爲
去後

Invatati despre misiune cum sa
tim cum sa
lucram

times we get discouraged, and tired of each other. But two of us came to this prayer retreat. We have learned about missions in other places. We have seen that there are other women in other churches. Now I know that the four of us are not by ourselves. I will tell the other two women in our church. We will be better Christians, and we will do more about witnessing where we live."

This woman in Guyana had caught the spirit of the WMU emphasis for 1977-78: Teach Missions: to be, to do. Teaching brings results. Teaching missions results in being and doing.

A friend said to her pastor recently, "I am not going to take any responsibilities in the church next year. I have been so busy doing that I have forgotten how to be. This next year, I am going to be, not do."

This woman has missed an important truth. One cannot be without doing. Much of what James taught in his brief epistle deals with this. "But be doers of the word, and not deluders of yourselves by merely listening; for whoever hears the message without acting upon it is similar to the man who observes his own face in a mirror; he takes a look at himself and goes off and promptly forgets how he looks. But whoever gazes into the perfect law of liberty and continues in it, who is not a forgetful listener but an active worker, that person will be blessed in his work" (James 1:22-25 *The New Berkeley Version*).

TEACH MISSIONS to be missionary in spirit. TEACH MISSIONS to be a sensitive, caring person. TEACH MISSIONS to be in tune with God's plan for the redemption of the peoples of the world. TEACH MISSIONS — to be

TEACH MISSIONS to do missions. TEACH MISSIONS to do the activities that will support missions, to pray for missions and missionaries, to do the kind of praying that is not only emotional but also mental. Paul said, "I shall pray with my spirit, but I shall pray also with my understanding" (1 Cor. 14:15 *The New Berkeley Version*). TEACH MISSIONS provides understanding of missions needs that makes praying specific and intelligent. TEACH MISSIONS provides knowledge of financial needs in missions that will result in more adequate financial support. TEACH MISSIONS will increase awareness of missions personnel and will result in volunteers for missions.

Teach Missions: to be, to do is a personal challenge to every member of Woman's Missionary Union. Every member will teach and/or be taught missions. Every member will respond by being, by doing.

Teach Missions: to be, to do is a challenge to Woman's Missionary Union. Each church organization, each associational organization, each state organization, and the national organization will TEACH MISSIONS. The personal and collective result will be a tremendous wave of people who will be . . . and do.

PLANNING THE MEETING

AS A RESULT OF STUDY, members will be able to express new understandings: that Indians are persons whose differences should be respected; that Indians should witness to Indians wherever possible, and that Anglos should help minister to Indians' spiritual needs.

PLAN 1

Assign parts in advance. Emphasize to the one portraying Marie Pellier that she represents the negative feelings some Indians have toward white influences in their lives. Make nameplates by folding in half sheets of construction paper. Seat participants, each with appropriate nameplate, at a table facing the audience. If group is small, seat everyone around the table.

Present the skit. At the end, call on each member present to say: "I have learned something, and mention a fact. (For example, I didn't know that Indian churches had sent missionaries.)"

PLAN 2

Use Plan 1. Learn more about Indians from the encyclopedia, library, or from *The American Indians: Answers to 101 Questions* (order from Superintendent of Documents, US Printing Office, Washington, DC 20402; stock number 024-002-00040, price \$1.25).

Learn more about Southern Baptists and Indians in *Home Missions*, May 1976 (see your church media center (library)); from Home Missions Map and the leaflet *Today's American Indian* 345 111 (order from Home Mission Board Literature Distribution, 1350 Spring Street NW, Atlanta, GA 30309), and from *American Montage* (see pp. 34-35 in this issue).

Collect Indian artifacts, and use these with the supplementary material to arouse interest.

PLAN 3

Each participant becomes the person whose part she reads. After reading the skit, characters react to one another. How and why do they differ? How can Southern Baptists

She stood up to speak. Sitting in the back of the room, she had participated with enthusiasm in the entire WMU prayer retreat. Now, as the two-day retreat was about to end, the women were sharing with each other what the experience had meant to them.

"It took me three days to get here," she said. "I rode the bus to the river, waiting there for the ferry, crossed the river on the ferry, and waited on the other side for the next bus. I did this six times."

She then told about the four women in her church, how they went to Sunday School and church and Training Union and church together, just four women in the small church.

Then, she continued, "we come back to the church every Monday for Baptist Women. Some-

HOW WE DID NOT STUDY 'YES'

IVA JEWEL TUCKER

Yes, we did not study *Yes: A Woman's View of Mission Support*.¹ But our brand new Round Table group read *Yes* and talked about it. Everything was casual — the informality included crawling on the rug to display the "time line" dates important in missions history (this activity was suggested in the teaching guide). We began to catch the excitement and vision of the missions commitment, and our part in it.

It all started with the desire for a Round Table group for our church. I mailed invitations (with brief explanation of Round Table) to 40 women, most of whom I did not know. Enclosed in each letter was a stamped postcard addressed to me. Only three of these postcards were returned. Two of the women declined. One person I did not even know accepted the invitation to get together to talk about organizing a Round Table group.

We set a date and two women came to my house. The other person had not even received the letter I had sent out — she had heard about the reading club

through someone else. The three of us looked over some books. We talked about missions reading, our church, mission action, and our goals. We had a line time. We used ROYAL SERVICE for study suggestions and for the prayer calendar.

Two more persons came to the next meeting, making five interested members. Mary Beth reviewed *To the Golden Shore*, the inspiring biography of pioneer missionary Adoniram Judson. We shared briefly the ROYAL SERVICE material for Round Table group. Pearle read aloud the names of the missionaries on the prayer calendar. After a time of prayer for the missionaries and other concerns, we enjoyed refreshments and fellowship.

At the third meeting, seven persons were present. The guidelines for our Round Table group were discussed. We decided we would not beg for members. We agreed that the group ought to be for persons genuinely interested in reading good books about

missions. The members decided to talk with others about the Round Table group without pressuring them to join. We want the group to be made up of members who make a commitment to come to every meeting possible, read the books and participate in the activities. Mary Beth agreed to serve as recorder, keeping up with book titles, circulation notes, and dates and places of meetings. We joined the Round Table Book Club to be sure to have good books ready to read and discuss.

"I never realized how much the prayer calendar in ROYAL SERVICE would mean to me," one person commented.

"I've missed the prayer calendar — I used to be a member of *Baptist Women*, but I got out of the habit. It's a thrill to know that thousands of other Baptists are praying along with me for these missionaries on their birthdays."

"It's wonderful to have the assurance that God hears these prayers and answers."

"It's stimulating to read good

missions books!"

Yes, we never received study course credit for *Yes: A Woman's View of Mission Support*. But this good book sparked our Round Table group and changed some of our feelings about missions work around the world. We loved it!

¹This is available through Baptist Book Stores. See order form, page 40.

MAKE MISSIONS READING A FAMILY HABIT

For Mom and Dad: The Round Table Book Club

No, you don't have to be female or a member of a Round Table group to expand your library and your knowledge of missions, spiritual development, witnessing, and other topics of interest to missions-minded persons. *Join by Mail* — Send your name, address, and Baptist Book Store account number (if you

have one) to Round Table Book Club, Box 24030, Nashville, Tennessee 37202. Send no money. Two months before the beginning of each quarter you will receive a notice about upcoming book selections, including titles and prices. You may select or refuse any of the books offered; however, if you choose to receive three during a quarter (of the same title or different titles) you will receive a 20% discount.

For the Younger Set: The GA Book-a-Month Club is designed to encourage missions reading among GAs, from February to September, 1978. Books should be available in your church media center (library) or from your GA leaders. Why not pass the book-a-month around to the RAs in your family too? The books would make good topics for mealtime discussion.

KNOWBODIES ARE MADE, NOT BORN

Attention:
Round Table Book Club
Box 24030
Nashville, Tenn. 37202

PLEASE enroll me in Round
Table Book Club

Name _____

Address _____

State _____

Zip _____

Baptist Book Store
Account Number _____

I understand that I am not obligated to buy any of the books that are offered; but that I am entitled to a 20% discount, if I order 3 during a quarter.

MY NAME IS CHOCTAW

Photos and Text

BY IVA JEWEL TUCKER

My heart sings with the quiet rhythm of nature.
Sing with me the song of my ancestors
Music which tells
of my belonging to the Earth
and the Earth to me





Where are you, O world?
The new day beckons the Choctaw.
Shall I venture out
beyond tradition,
beyond my heritage?
Hailo, world!
Mingo, Pearl River Commune
Neshoba County, Mississippi



I am Indian — fashioned by the same Master Craftsman who designed the pine forest, the river, the brooding canyon, the hilltop where a naked tree scratches the clouds apart. The earth embraces me

I am Choctaw. God's handiwork. The Choctaws — originally known as Chahtas because of the legend of two brothers named Chahta and Chickasa — loved the land

They had strong family ties and were friendly and peace-loving. Handsome people, they were usually rather short in stature. Both men and women let their hair grow long, and sometimes the Chahtas were referred to as the "Long Hairs."

I am Choctaw — aware of my contributions. From the Indians, the world received such gifts as the canoe, buckskin cloth, rubber (chachi from the "weeping tree"), corn, potatoes, chewing gum (chicle), and tomatoes. Scientists still don't know where corn came from — no wild corn has ever been found — they know this is a valuable product. All the main types of corn were here in America when Columbus first laid eyes on those Arawak "Indians," in the Bahamas.

I am Choctaw — proud of my culture which has survived though

surrounded by other races and other ways of life. Sometimes it seems the history books refer to the Indian Removal of 1830 as if the Trail of Tears were a march to a new home — a gift to pitiful Indians by a generous government. The Indian tribes in the East and South were forced to move West. The Treaty of Dancing Rabbit Creek sealed the fate of the Mississippi Indians. They were ordered to move across the Mississippi River to Indian Territory. In the 1830's, everyone thought the land west of the Mississippi River was beyond anywhere. The red man could live in that wilderness forever. They thought — out of white man's way. Thousands of braves, women, chiefs, babies, princesses, toddlers, and youth started on the trail to the West. Already hurt and hurting, the Indians feared the Great White Chief in Washington more than they feared the unknown paths ahead. The desolate trail became stained not only with tears but also with blood and unmarked graves. The earth reclaimed many Indians who had wanted only to hunt and ride and fish and walk the beautiful wilderness as free persons.

I am Choctaw — a proud member of the Mississippi band of Choctaw Indians. I regard with tender affection my ancestors who refused to leave their tribal land. When the Indian Removal Act said "Go,"

about three thousand of the remnants of Chahta's brave people said "Stay!" Hiding in the deep forests and caves of central Mississippi, my forebears returned to living off of berries, roots, and nuts. "Take our corn and potatoes and beans," they must have said. "We will go hungry in the woods — not leave our land."

I am Choctaw — thanking God for our Indian traditions. I thank God, too, for the way of life of the Mississippi Band of Choctaw Indians. Today, Choctaws are becoming better educated and more economically independent. These hard-working people are developing professional skills. They are improving their financial situation and at the same time retaining their identity as children of Chahta. Tribal Chief Calvin Isaac is conscientiously trying to lead and represent Mississippi Choctaws. Whether flying to Washington to meet with government officials about Choctaw rights or crowning the Princess at the annual Choctaw Fair, Chief Isaac is always trying to improve the quality of life of his people. Mississippi Choctaws, like Indians everywhere, are slowly being assimilated into the white society. But vigorous work by dedicated leaders such as Calvin Isaac will prevent the dissolution of our beautiful and proud Choctaw heritage.

I am Choctaw — grateful to the brilliant Cherokee, Sequoyah. A crippled half-breed (white father, Indian mother), Sequoyah developed the very first written language for the Indian. He achieved something no person had done before (nor since) in the world's history. He invented an alphabet which expressed the thoughts of his Cherokee people. Sequoyah helped develop a written language for my Choctaw nation, too, and I am glad. Today the descendants of the Chahta people have a beautiful language on paper as well as the spoken tones I love to hear.

I am Choctaw — remembering my roots deep in Mother Earth. I will tell my children and my children's children about our people the Chahta. My children's children will know of the Trail of Tears. The long path will turn into a pattern of exquisite beauty for my descendants. They will see sensitive images of our heroic Choctaw heritage.

I am Choctaw. My name is the name of everyone who has ever hurt. My name is everyone who has ever loved or been loved.

Hailo.

The sun is coming up now
Achuckma lauwa!

Mrs. Tucker, editor of *Aware and Discovery*, WMJ publications for Girls in Action leaders and members, has many friends among the Choctaw people of the Philadelphia, Mississippi area.

MISSION ACTION GROUP COPING WITH SENSELESS TRAGEDY

STUART CALVERT

A legacy is usually money, property, or an item left to a person by a will. Wise advice passed from one person to another is an even more valuable legacy. Throughout Bob's and my ministry a few people have helped me adjust not only to a particular place, but, also to life.

A friend once said to me, "Everyone wants to be accepted for who he is. Don't ever lose the ability to accept the man."

As a young, inexperienced pastor's wife, I did not then realize the significance of my friend's insight. But through the passing years, I have walked with the rich and the poor, the proud and the humble. All along the way, I hear the advice, "Accept the man." A friend left me a legacy far more valuable than silver or gold.

Involvement with Self

Before I can accept you, I must accept myself. Self-acceptance is one facet of a healthy self-love.

Each month "Involved with Self" has contained a quiz to help you

answer, Who am I? Review your responses to the quizzes. Can you accept the woman you are?

Self-rejection is a more natural tendency than self-acceptance. Why?

• We all begin life as non-productive little people who want to achieve. Some people live all of life lacking patience to gain the training and experience that will make them equal to the tasks they face.

• Being more conscious of one's own mistakes than the mistakes of others, or obsession with one's faults, results in self-rejection.

• Constant criticism is harmful. Feeling rejected by others, we reject ourselves. The tragic results of self-rejection are depression, rebellion, withdrawal, lack of personal faith in God.

overemphasis on material things, negativism, limiting God's use of one's life.

There are four areas in which one must gain self-acceptance:

1. Appearance. We cannot change body structure; but by diet, exercise, cosmetics, clothes we can change appearance. Although clothes do not make a woman, her appearance is often an index of self-acceptance.

2. Abilities. By comparing self with others, we develop an inadequate view of our abilities. I recommend for study *You Can Be Emotionally Healed* by Morris Sheats (Harvest Press \$1.95, available through Baptist Book Stores). One chapter deals with the sin of comparison. My inability to sew is difficult for me to accept. When I

hear women discuss their latest creations, I feel that the ability to sew is the most important talent a woman can possess. I begin to feel useless. Occasionally Julie, my daughter, mentions that Kim wears a new outfit almost every day. I, a mother can whip up something overnight! Obviously a glum expression crosses my face, because Julie quickly adds, "But that's alright, Mama, you can make posters."

Each of us can do something. God confers the talent, and my responsibility is to serve him with my talent — not yours. In fact, using productively one's God-given ability is a cure for self-rejection.

3. Parentage. Harboring bitterness toward one's parents causes a woman to reject self. Enmity toward parents destroys normal love relationships in life.

4. Environment. Many people are miserable or ashamed because of their physical surroundings. Our society perpetrates the false notion that an "inadequate environment produces second-class people."

Attitude is one key to acceptance in these four areas. Who we are, where we came from, where we live are not as important as what we think we are.

Another key to acceptance is a proper spiritual attitude. Believing that God knows my name, loves me, and created me for a purpose enables me to accept with thanksgiving my appearance,

abilities, parentage, environment.

Self-acceptance does not suggest self-satisfaction. Acceptance is a realization of one's limitations and strengths. Accepting a weakness frees us to allow the Lord to develop it into a strength. Or sometimes acceptance means we learn to live with a limitation.

Acceptance means that we continue growing. Looking back, we see that we have grown a little. Looking forward we see that we have not reached our goal to be like Jesus. Looking at the present, we realize this is our time to strive, to grow. Acceptance is learning to value ourselves as incomplete but accepted by God.

Involvement with the Group.

Miss Addie attends a day-care center for senior adults. "Before the center opened, I was shriveling up," says Miss Addie. The center provides activities, hot meals, contact with folks. I asked Miss Addie what she likes best about the center. Quickly she responded, "People just like me. We have the same problems. We care. We like each other."

Is it really surprising to find that we all possess similar imperfections, flaws? When we share a crisis, a deep need, or even a slight quirk, we find affection and acceptance instead of rejection.

The Bible speaks of the kinds of relationships that should exist between persons. Take the following quiz and discuss how well your group or church family helps each member to accept self and others.

The Relationship

		My Present Experience	Satisfactory	Not Satisfactory	Unsatisfactory
Accepting (Rom. 14:1)	I know others who accept me as I am.				
	I freely appreciate and accept others, even if they seem different.				
Encouraging (Heb. 10:24)	I have friends who encourage me to keep on growing when I feel low.				
	I help motivate others to freshen trust when they are discouraged.				
Forgiving (Eph. 4:32)	I freely confess my faults to others.				
	I can forgive others.				
	I feel close to others who do ask forgiveness when they have hurt me.				
Sharing (Gal. 6:1)	I pray for others who have shared burdens with me.				
	I have recently shared a burden and know others are praying for me.				
	I have a warm feeling that I'm not alone in the Christian life — I'm experiencing what it means to be one of many in the Christian family.				

Being aware of your motive for ministering is a part of self-acceptance. Completely selfish motives hinder a ministering relationship.

Dutiful Dolly is quick to criticize and slow to praise. Her negative attitude stifles joy. She ministers out of a sense of duty. "I should do this."

Needful Nellie is motivated by the need to be needed. Being needed by others bolsters her self-concept.

Superior Sallie feels insecure. She ministers with a

condescending attitude.

Power-hungry Polly likes to manipulate another's life.

A degree of incompleteness characterizes every person's life. We all need love, security, recognition, expression, and peak experiences. We find ways to meet these needs.

One basic need is to know God. By receiving Jesus Christ as Saviour, we make the first step in fulfilling our need to relate meaningfully to others. Jesus gives us an assignment to "love one another, as I have loved you" (John

15:12). The only way we can serve him is to serve others. To share God's love, to meet a need, to become more complete are three worthy motives for ministering. These motives bring mutual fulfillment to the giver and the receiver.

In the Meeting

Ask each member to use her ROYAL SERVICE and take the quiz above. (Or, provide members with copies of the quiz.) Then choose partners and discuss results.

Discuss motives for ministering. Challenge members to be objective about their motives.

Using material below, discuss the topic, "Coping with a Senseless Tragedy." Or, have someone review the book *Special Skills #3: Helping Persons Who Grieve*. Each of your members may want to have a copy. Suggest it also for your church benevolence committee.

Prayer time

Our missionaries prepare for the transition from home to a different culture. Yet many surprises await the most thoroughly trained. Pray that the missionaries listed in Call to Prayer will accept themselves and their reaction to people of another culture.

Pray that they will have the patience to accept other missionaries.

There may be women in your group struggling with one or more of the acceptance areas: appearance, environment, parents,

abilities. If your group has developed close, caring sensitivity for one another, allow time for members to share burdens.

Members of your group may be coping with the acceptance areas. But all of us feel incomplete and need supportive prayers of friends. Ask the group to express needs. Pray for one another by name.

Remember families who are experiencing a tragedy. Pray that one idea from "Involved with Others" (below) will give you the courage you need to speak a word to a deeply troubled friend.

When the group meeting ends, each member should leave knowing she is incomplete but accepted by God and by Christian friends. Acceptance enables her to turn from the group into a ministering opportunity and say, "Though I am different from you, we were born involved with one another."

Involved with Others: Coping with Senseless Tragedy

Our lives flow along with a few ripples. Then suddenly the smooth current changes to raging rapids. Life becomes uncontrollable: a husband leaves, a child dies, an accident permanently cripples, a terminal illness strikes, a career folds. We feel desperation and helplessness. How can we minister to persons who struggle through a senseless tragedy?

Some suggestions are found in Creath Davis's book *How to Win in a Crisis* (Zondervan \$6.95, available through Baptist Book Stores). I recommend the book for study, in

addition to *Special Skills #3: Helping Persons Who Grieve*.

"We cannot always choose our circumstances, but we can choose our attitude toward the circumstances," says Davis. We may angrily decide that life is harsh and God is cruel. We may become bitter and refuse to enter into life. We may blame ourselves for the mishap and impose self-punishment. We may turn completely away from God.

Or, we may choose to use our faith and the resources that God provides. Using faith is more saying, "Have faith and everything will work out." Even though we with good intentions, these words are usually meaningless to a person drowning in the rapids. We need give concrete ways to use our faith. Faith must be active in the crisis.

*See order form, p. 40

CURRENTS

16 PAGES OF MISSIONS NEWS

SPIRITUAL DEVELOPMENT

LEADER TRAINING

BAPTIST WORLD ALLIANCE DAY will be observed in most Baptist churches February 7, 1978. For Seventh Day Baptists, the observance will be the sixth. On this weekend, 33 million Baptists in 138 countries are asked to take time to meditate on their oneness in Christ and to pray for one another.

TWO NEW MISSIONS FIELDS bring to 90 the number of countries or territories in which the Foreign Mission Board now has work. The newest areas are Martinique in the Caribbean, entered October 1977 and Bophuthatswana, homeland of the Tswana tribe which was to gain its nominal independence from South Africa in December 1977.

FOUR PERSONS A DAY must apply and be accepted for foreign mission appointment in 1978 if the urgent personnel needs are to be met. Once again, top priority need is for general evangelists, the "preacher" missionaries.

BAPTIST MISSION OF EAST AFRICA has officially divided into two missions—one for Kenya, the other for Tanzania. Border difficulties between the two countries speeded up the process of dividing the FME's largest organization of missionaries.

VALERIA SHERARD HONORED at Alaska State Convention meeting in September. It was announced that the annual state missions offering would be named for her. Miss Sherard has served 25 years as a missionary of the Home Mission Board and the Alaska Baptist Convention.

WMU/SBC ACTIVE IN PLANNING for the convention's Bold Mission Thrust. Representing WMU on the Steering Committee are Mrs. A. Harrison Gregory, Carolyn Weatherford, Mrs. Lindsey Barron, and June Whitlow. Weatherford and Gregory are also on the work group for Mission Service Corps. Robbie Sorrell has been appointed to the implementation committee for Mission Service Corps, and Evelyn Blount is on the Volunteer Involvement in Missions (VIM) work group.

FOR MORE ON MISSION SERVICE CORPS, write P.O. Box 7203, Atlanta, GA 30309. Good response from laypersons is essential if the MSC is to place 5,000 volunteers in home and foreign mission assignments by 1982. The MSC asks for a commitment of one to two years with funding provided by the individual himself, another person, or a group.

DO YOU HAVE A STORY TO TELL about Big A Club? According to what we hear, the WMU Transcom materials for children have met success in migrant camps, Baptist centers, backyards, and apartment playgrounds. Send your experience with Big A, in 100 words or less, to Editor ROYAL SERVICE. We'll share it with others.



PRAYER GROUP PRAY FOR URBAN INDIANS

ELJEE BENTLEY

Indian Americans are moving to the cities. In the past decade alone 300,000 left the reservations to join others already living in urban areas. Most who come are young adults. They want jobs, opportunity for a financially secure future. They are expectant, but they lack not only employable skills, but city know-how as well. One new arrival, given bus fare, admitted, "I don't know how to catch a bus."

An Indian in Chicago wrote, "Here I am in a big city. I see strange faces around me and I keep wondering how I will survive and overcome the fear I am holding inside of me. Before I can adjust, I need friends."

Accustomed to the close, interwoven relationships of a tribal group, the newcomer is lonesome. Lacking family, he looks for other Indians, usually of his same age. He finds them in bars. Certain bars, known to drinking and non-drinking Indians alike, are gathering places in every major city. A researcher said, "Indians are compulsive socializers, not

compulsive drinkers." For many, however, alcohol becomes a problem.

Most Indians, while on reservations, had contact with Christianity. Those who were churchgoers need a church home in the city. Those whose families disparaged the "white man's religion" need the friendship of concerned Christians. A church could supply the meeting place, offer fellowship, and help with adjustment to city life. Very few churches do. Why not?

The Home Mission Board provides advice and assistance when requested, but the power to act rests with state conventions and local associations. Most of these have left both the initiative and the administration to local churches. Anglo churches are either unaware of the Indians in their cities or baffled as to how to reach them.

Some Indians would go to an Anglo church. Church members would have to actively cultivate their friendship, refusing to be discouraged by the seeming lack of

response. Around strangers, Indians tend to be withdrawn.

More Indians would go to an Indian church. There are Southern Baptist Indian churches in some cities — five, for example, in Oklahoma City.

One of these is Central Baptist Church, an inner-city church whose membership is scattered by involved. They provide rent and groceries for destitute Indians who live in the depressed neighborhoods near the church. They minister to transients. They rehabilitate alcoholics. To discourage alcoholism and drug addiction, especially among the young, they offer recreation in their American Indian New Life Center. They visit and conduct regular services for Indian prisoners in the federal reformatory and in the regional treatment center of the Oklahoma penal system. In the summer they hold mission Bible schools among the Indians outside the city. They support a mission church in a town 30 miles away. Twelve members there each Sunday as teachers.

Central Baptist operates on a budget of \$40,000 per year, 20 percent of which goes to missions outside their church. The Home Mission Board pays insurance coverage for the pastor, Frank Venable, and the salary of the US-2 worker, James Gamble, who directs the programs at the activities center. When asked if other churches could help them, Pastor Venable said they need volunteer people from other churches to help them with their ministries.

Almost self-supporting is another Oklahoma City Indian church, Little Springs, where Dr. S. Jones is pastor. Giving is abundant and beyond the tithe. Having just completed an \$11,000 addition, the church has doubled in size and is still growing. Pastor Jones is equipping members as ambassadors for Christ.

Little Springs and Central are exceptional Indian churches, and they are in Oklahoma City where

20,000 Indians live, most of whom are from traditionally Christian tribes. The usual urban Indian church is very small and struggles to pay operating expenses.

For the urban Indian the church serves as extended family, with close personal ties between members. A visitor remarked on the fellowship, "Love just seems to ooze out of the cracks in the floor." Newcomers feel welcome, but not many can be absorbed without the group losing that which makes it special. Anyway, church income does not permit the extensive, imaginative programs needed to reach large numbers of Indians in the city.

What Can Be Done

To work with the Indian churches the Home Mission Board can provide summer missionaries and US-2 workers, such as James Gamble at Central Baptist Indian Center. Pastors' salaries can be supplemented. Money to erect or improve church buildings can be loaned or given.

An Anglo church can share its facilities. It can invite the Indian congregation for times of

fellowship. Baptist Women can have joint meetings. Volunteers can help with Indian church activities. It is important not to patronize or insist that programs be modeled after one's own church program. Those helping an Indian church must know when to stop. Anglo Christians can kill an Indian church by keeping it dependent. Members have to feel their gifts and service are necessary before they will contribute sacrificially or assume leadership responsibility.

An association can help Indian churches reach newcomers. In a city where there are no Indian churches, an association can begin work. Harold Hitt, language missionary in the Northwest Baptist Convention, began by contacting Indians through the Portland American Indian Center. He invited them to meet for worship in the Baptist Building. An Indian church now meets Sunday afternoons in the building of Portland's First Baptist Church of the Deaf. Average attendance is 25. The church has ceased growing, probably because members are unable to find an Indian pastor.

An Indian group asked

PLANNING THE MEETING

Assign one member responsibility for presenting material prior to "What Can Be Done," another member the material after it. Cut large skyscrapers from colored paper.* On each write one missionary's name from the prayer calendar. Bring pencils.

Distribute pencils and skyscrapers. Ask members to write objects for prayer as they listen. Read Matthew 25:41-45. Say: We face judgement. We are neglecting urban Indians. What are the needs?

Present member 1, ask, What can be done? Present member 2; ask, For what should we pray? Direct prayer, encouraging members to share what is written on their skyscrapers.

Include these requests from missionaries. Pray that Indians will develop as lay leaders, answer God's call to the pastorate, make their churches self-supporting.

Pray that Southern Baptists will develop indigenous work, that Baptist colleges will offer scholarships to potential Indian leaders and engage in student ministry.

Pray that we as individuals will be sensitive to both the physical and spiritual needs of Indians, concerned enough to pray and give through the Annie Armstrong Easter Offering and the Cooperative Program, and to challenge others to do so, and be willing to put feet to our prayers.

Pray, too, that we will see Indians not as recipients of charity, but as

Missionary James Bowen to start work in Albuquerque. They wanted to study the Bible. He helped them to reestablish the Albuquerque Baptist Indian Mission. He preached Sunday mornings, laymen preached in the evenings. The congregation began a ministry to alcoholics and a community athletic program.

In January 1976 Claudio Iglesias came as pastor and to begin a student ministry at Southwestern Indian Polytechnic Institute. He visits the campus and talks with students. A Youth Center, including a day-care facility for students' children, opened in September 1977.

In most cities Southern Baptists are ignoring Indian Americans. In Dallas, where more than 16,000 Indians live, Baptists and other interested volunteers opened the Dallas Inter-tribal Center. The center includes a clinic, counseling for alcoholics, literacy training, job training, and a crafts shop. In five years the center has helped 2,600 Indians, representing 56 tribes. The center sells craft items, but earnings do not meet expenses. Unless another financial arrangement is made, the center will close.

persons

Choose, as a group, one need for which you will pray daily. As a reminder, suggest that each member place her skyscraper in her Bible at Matthew 7:7.



*Instructions for making skyscrapers: Use one 8 by 11 piece of construction paper for two skyscrapers. Draw a line down the middle of the paper. Draw a line across 3 inches from top of paper. Then make angle lines and other lines where indicated. Cut out skyscrapers and dotted line. Add windows and door.

FORECASTER

AGENDA

(Record plans in Baptist Women/RYW Record, Report, and Planning Forms)

Use the suggested meditation in officer council

Conduct continuous leader training Plan for Week of Prayer for Home Missions

Plan for Annie Armstrong Easter Offering promotion

Plan for publicity about WMU Conferences

Plan for participation in Missions Readathon

Plan for promotion of individual reading plan

Plan for wrap-up on Missions Readathon

Plan for use of variations in plans for study meeting

Plan for basic missions information plan

Plan for Round Table Book Club promotion

Evaluate Baptist Women work according to the Baptist Women Achievement Guide

Promote Missions Night Out Plan for participation in direct evangelism

Complete plans for WMU Focus Week

Plan regular Baptist Women activities general meeting

mission action project

mission support activities

coordinate group plans

Enrich group study

Checklist to determine readiness for WMU Focus Week

HOME MISSION GRADED SERIES

Are you ready for the study of *The Leaven and the Salt*? February 19-22 is the convention-wide date chosen. If your church wishes to choose a different date, make sure it precedes the Week of Prayer for Home Missions, March 5-12. Have you done the

following?

Attendance at churchwide study promoted

Provided each member with a copy of the book or shared the copies available

Encouraged each person to read the book

Prospects and inactive members invited (make assignments in group meetings)

If too few Baptist Women attend the churchwide study, plan a Baptist Women study. The Baptist Women mission study leader is responsible

Provide the pastor with adequate information to promote the study

CHURCH STUDY COURSE

Mission study chairman and mission study group leaders promote study of Home Mission Graded Series by encouraging each officer and member to secure Church Study Course credit. Write the state WMU office for Church Study Course credit forms and make them available to your group leaders of individuals.

Eight courses are required for a Christian Development Diploma. Diplomas are now being awarded for the 77-78/78-79 period of study. Check the current WMU Year Book for additional course titles.

MISSIONS READATHON

Read the article on page 34 ROYAL SERVICE. Check WMU plans for a simple recognition activity to present qualified with a Readathon award.

DIRECT EVANGELISM

Mission Action Chairman. Contact the WMU director and learn of the plans for revival visitation. Suggest to the WMU director that Baptist Women can help. Communicate plans to Baptist Women through regular channels of

communication. Follow up on any contacts made.

ANNIE ARMSTRONG EASTER OFFERING

How will you promote bold giving the Easter offering in the Baptist Women meeting? Look over help packet distributed by your state office and information in *Dimension* magazine. Ask Baptist Women to set individual bold goals for giving. Announce the Southern Baptist Convention goal and church goal. To them they are a vital part of meeting the Southern Baptist Convention goal.

WEEK OF PRAYER FOR HOME MISSIONS

The theme is "Share": the date, March 5-12.

The Scripture is Romans 12:6-8 TEV. The hymn and special music include "Lord, Speak to Me, that I May Speak" and "Share His Love" by William Reynolds.

Baptist Women should plan a five-day observance with strong encouragement for participation in churchwide activities.

Activities include:

1. "Share a Sack" Prayer Lunch for church meeting for working women.
2. Kitchen Sink Altar to encourage praying at home.
3. Coffee Break. Twosome in morning, afternoon, or other times to encourage getting together.

4. Appointment for prayer anytime person agrees on, like early morning, afternoon, or other time.

5. Desk Drawer memos for working women. Add prayer requests to desk calendar or in file drawer.

6. Patio Prayer Meeting.

7. Prayer Teams.

As a churchwide activity on a Sunday afternoon, promote a "Share Festival."

The all-church fellowship should include displays of home mission work and current needs. See also pages 2 through 6 in *Dimension*. Other week of prayer promotion ideas: make a poster for publicity or include this information in a Baptist Women newsletter.

To know is to care

To care is to pray

Plan to pray for home missions next week

As an organization

In groups

Share Snack Lunches

Patio Prayer Meetings

Alone

Desk Drawer Memos

Kitchen Sink Altars

Use the tape including special music "Share His Love" and the brief story of the life of Annie Armstrong as well as the testimonies of the five missionaries as directed in ROYAL SERVICE.

WMU CONFERENCES

WMU weeks at Gloneta, July 8-14, and Ridgecrest, August 5-11, provide special opportunities for training.

Conferences will be offered for the following Baptist Women officers and members: Baptist Women President, Mission Study Chairman, Mission Support Chairman, Mission Study Group Leader, Mission Action Group Leader, Prayer Group Leader, Secretary, members.

Members: Sign up now! Conference service fee is \$16.50. For reservations, write to Gloneta Baptist Conference Center, P.O. Box K, Gloneta, New Mexico 87635, or Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, North Carolina 28770.

OFFICER SPIRITUAL DEVELOPMENT

Read the scripture verse suggested in Call to Prayer and the prayer calendar. Plan for the missionaries; include other prayer requests.

Read pages 38-39 in ROYAL SERVICE.

ROYAL SERVICE • February 1978

Discuss the following question: How have you managed a family or partner prayertime in your home? Call attention to Prayer Partner sign-up blank, page 35.

CONTINUOUS LEADER TRAINING

Make a list of all that is being done in mission action groups. Read the definition of mission action on page 13, *Baptist Women Manual* and the section on mission action activities on pages 14-15. Evaluate your mission action work according to the definition.

Are your mission action groups actually doing mission action? Are they functioning as a group? Are they having a study time as well as the time spent in mission action? Based on your answers to the above questions, what do you as an officers council and specifically the mission action chairman and mission action group leaders need to do?

WMU FOCUS WEEK

Check this list to determine readiness for WMU Focus Week.

Plans made for presentation of awards for Missions Readathon. Display of study opportunities in Baptist Women ready.

Invitations made for prospects to be invited to Home Mission Graded Series study.

MISSIONS NIGHT OUT

Check with WMU director to learn of plans for Missions Night Out, promote participation on the part of Baptist Women.

Question: Why join the Round Table Book Club?

Answer: Membership provides easy access to good missions and missions-related reading. Read pages 8-9 in ROYAL SERVICE.

BASIC MISSIONS INFORMATION

Refer to page 48 in ROYAL SERVICE.

ALINE FUSELIER

for some basic missions information. Encourage each member in Baptist Women to use this page.

INDIVIDUAL READING PLAN

Collect as many copies of *Home Missions* magazine as you can find. Distribute them to members to read. Ask members to subscribe to *Home Missions*. (To order write Circulation Department, *Home Missions*, 1350 Spring Street, NW, Atlanta, GA 30309. Price: \$3.50 a year.) If you do not have access to *Home Missions*, use features in ROYAL SERVICE.

VARIETY IN MEETINGS

Present a questionnaire to members evaluating the study procedures being used in their meetings. Some suggested questions:

1. Study sessions have enough variety. yes no
2. Study sessions provide me with enough opportunity to participate. yes no
3. I would like to see a change in study procedures. yes no

ENRICH BAPTIST WOMEN GROUP STUDY

Is there a retirement home or community near you? Why not start Baptist Women group there? Group members would not have to be members of your church. They could choose a representative to the officers council (could be the study leader or another person. Shared leadership is desirable). Meetings could be held weekly or bi-weekly, using ROYAL SERVICE curriculum materials. Provide guidance using ROYAL SERVICE.

Seriously consider forming additional groups for working women or for those who would like to join more than one group on a one-year basis. Do not pressure anyone to join or try to get commitments for more than a year.

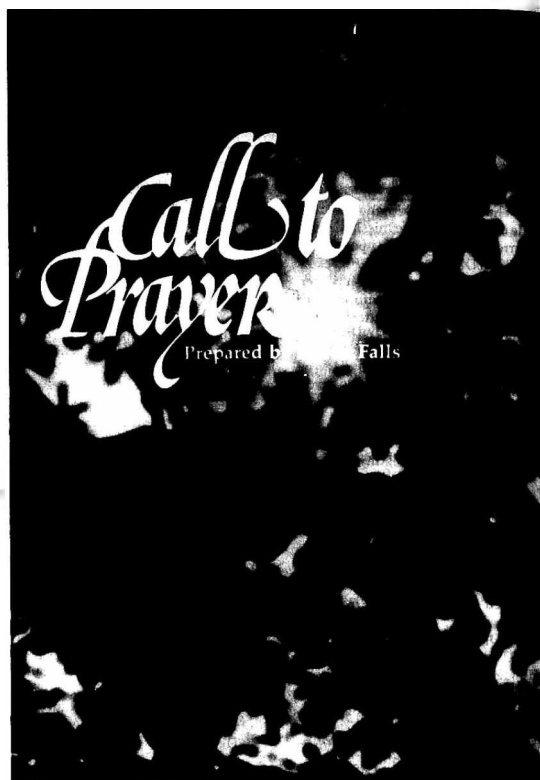
*See order form, p. 40

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

1 Wednesday Hos. 3:1-5
 Mrs. James F. Akin, church ext., Utah
 Tony E. Brewington, Indian, N.C.
 William T. Watts, retired, Okla.
 James A. Wright, Jr., Spanish, Conn.
 Elizabeth O. Zeiger, retired, Ky.
 Alice Latham (Mrs. B.T.) Griffin,* homechurch, Nigeria
 Alexander Herring, retired, China, Taiwan
 Mary Jo Carraker (Mrs. B.L.) Jones,* homechurch, Indonesia
 Jonlyn Truesdail (Mrs. G.K.) Parker, homechurch, Switzerland

2 Thursday Hos. 6:1-6
 Mrs. Earl B. Crawford, Metro, Calif.
 H. Max Daley, rural/urban dir., Wash.
 James Goddard, language, Ill.
 Thomas L. Johnson, retired, Miss.
 Benjamin F. Martin, Natl. Bapt., La.
 William J. Murray, rural/urban dir., Ohio
 Robert D. Nowlin, social ministry director, Mo.
 Mrs. L. A. Watson, retired, Okla.
 Sara Ruth Wilson, Baptist center, La.
 Ernest Bevers, students, Indonesia
 Don Glenn, bus. adm., Ind.
 Ida May Hays, women, Brazil
 James Kirk,* publishing, Brazil
 Naomi McLean, nurse, Gaza
 Elba Walker (Mrs. W.L.) Womack, homechurch, Barbados

3 Friday Hos. 11:1-7
 Ricardo B. Alvarez, retired, Tex.
 Mrs. James L. Clark, church ext., Alaska
 Blae M. Garza, retired, Tex.
 Thomas Edwin Lilly, social ministry dir., La.
 Nathan Fallow, evangelism, Ariz.
 Russell Richardson, evangelism, Mass.
 Violet Stephens, Sparsh, Tex.



Gunila Musick (Mrs. N.E.) Harrell, homechurch, Portugal
 George Kollmar, doctor, Colombia
 Dorothea Lane, rel. ed., Japan
 Nancy Roach (Mrs. J.E.) Laramore, homechurch, Guatemala
 Georgia Cantrell (Mrs. H.D.) McCamey, retired, Nigeria
 Teresa Mazzara (Mrs. B.R.) Peacock,* homechurch, Korea
 Jarrett Ragan, preaching, Malaysia
 Lucile Saunders,* publishing, Philippines
 Kathie Brown (Mrs. C.F.) Thomas, homechurch, Upper Volta
 Robert Williamson, preaching, Rhodesia

4 Saturday Hos. 14:1-9
 Mrs. Marvin O. Berry, Spanish, Ill.
 Mrs. John Davis, Indian, Kans.
 Mrs. Frank Dimaggio, retired, La.
 Jarvis Hearn, deaf, Tenn.
 Evan F. Holmes, metro dir., Miss.
 David Medders, students, Wyo.
 Mrs. Nathan Pillow, evangelism, Ariz.
 Francis Powell (Mrs. J.K.) Casey, homechurch, Grenada
 Harry Harper, preaching, Colombia
 Mina Garrett (Mrs. J.E.) Jackson, retired, China, Japan, Philippines
 Roberta Bos (Mrs. J.H.) Nelson, homechurch, Ethiopia
 Irma Schneider (Mrs. B.A.) O'Neil,

homechurch, Brazil
 James Redding, preaching, Peru

5 Sunday Psalm 127:1-5
 Hector Hernandez, Spanish, Tex.
 William T. Jenkins, church ext., N.H.
 Dorothy Smith (Mrs. J.F.) Gilbert,* homechurch, Ecuador
 Norman Lytle, preaching, Israel
 Cecil Robertson, retired, Nigeria
 Linda Oakes (Mrs. J.M.) Terry, homechurch, Thailand
 Lila Watson, retired, China, Taiwan, Hong Kong
 John Wilken, press, Switzerland

6 Monday Josh. 24:11-16
 Amos Lee, Chinese, Utah
 Donno Maciel, Spanish, Tex.
 Mrs. V.T. Yearwood, retired, Panama Canal Zone
 Linda West (Mrs. T.M.) Bibb, homechurch, Ghana
 Jeannine Strange (Mrs. G.W.) Buck,* homechurch, Israel
 Mattie Mae Gardner, retired, Nigeria
 Emogene Harris, rel. ed., Nigeria
 Jerry Hobbs, preaching, Thailand
 Reiji Hoshiraki,* preaching, Japan

7 Tuesday Ruth 1:11-22
 Mrs. William E. East, metro dir., Calif.
 William Perkins, Natl. Bapt., Ala.
 Mrs. Paul Rugosin, retired, Calif.
 Mrs. E.M. Treadwell, retired, N. Mex.
 Ellis Turner, church ext., N.Y.
 Logan Atmip, rel. ed., Rhodesia
 George Brice, educ., Brazil
 Margaret Hill, journeyman, medical, Rhodesia
 Peggy Ratcliff (Mrs. J.D.) Hooten, homechurch, Kenya
 Marlois Kirksey, social work, Brazil
 Hilda Herndon (Mrs. J.) Miller, homechurch, Ecuador
 Lana O'Banion (Mrs. T.) Que,* homechurch, Japan
 Mary Thomas (Mrs. S.M.) Waldron, homechurch, Philippines

8 Wednesday Deuteronomy 24:1-8
 Mrs. Ross Hanna, Baptist center, Ariz.
 Mrs. Murphy Lum, Chinese, Calif.
 M.E. O'Neill, Spanish, Tex.
 Elias Panloja, Spanish, Tenn.
 Norman K. Wallace, rural/urban dir., Md.
 Donald Davis, preaching, Uruguay

Florence Sanders (Mrs. J.P.) Griggs, homechurch, Rhodesia
 Donald Mines, preaching, Argentina
 Katie Murray, retired, China, Taiwan
 Donald Smith, gen. adm., Nigeria
 James Stanley, preaching, Philip. pines
 Albert Sutton,* agriculture, Botswana
 Anita White (Mrs. D.G.) Thorne, homechurch, Israel

9 Thursday Titus 2:1-5
 Mrs. Pedro Carrazza, retired, Calif.
 Mrs. Domingo Fernandez, retired, Fla.
 Mrs. Allison Holman, Indian, Ariz.
 Michael R. Rector, pastordir., Okla.
 Marilyn Swift (Mrs. T.C.) Nabors, homechurch, Israel
 Herbert Neely, preaching, Cayman Islands
 Mary Swedenburg, educ., Japan

10 Friday Mark 7:5-13
 Mrs. Frank E. Bullock, rural/urban dir., Mich.
 Edward F. Harnes, retired, Calif.
 Silvano Lara, retired, Texas
 Mrs. Marian Szajner, Slavic, Minn.
 James Castlen, music, Philippines
 Sarah Eddleman (Mrs. D.G.) Duvall,* homechurch, Indonesia
 Ann Monteith (Mrs. B.K.) Fallow, homechurch, Brazil
 Donaldson Frazier,* educ., Nigeria
 Jennifer Hester, medical, Colombia
 Nadine Lovan,* educ., Ghana
 Betty Adair (Mrs. B.W.) Tomlinson, homechurch, Taiwan
 Jean White, medical, Yemen

11 Saturday Eph. 6:1-9
 Mrs. Elias Panloja, Spanish, Tenn.
 Mrs. Stanley White, metro dir., Calif.
 Miss Clifford Barrati, retired, China, Taiwan
 Susan Langston (Mrs. J.D.) Carlisle, homechurch, Uruguay
 Patsy Ruth McGee (Mrs. S.P.) Howard, homechurch, Japan
 Charles Miller, preaching, Philippines
 Mildred Peebles (Mrs. R.L.) Odle, homechurch, Yemen
 Shirley Cook (Mrs. W.H.) Smith, music, Brazil
 Craig Steele, rel. ed., Brazil

Jay Stewart,* publishing, Kenya
 Ruby Wheat, medical, Korea

12 Sunday Hebrew 13:1-6
 Harry A. Borch, retired, Ariz.
 David R. Campos, Spanish, Colo.
 Mrs. Cruz Rodriguez, Spanish, Tex.
 J. Darrell Tapley, church ext., N. Mex.
 Ada Young, social ministry dir., Mass.
 Charles S. Young, pastordir., W. Va.
 Patricia Held (Mrs. H.B.) Boone,* homechurch, Kenya
 Mary Jo French,* educ., Peru
 James Kellum, preaching, Philippines
 Thomas Maw, educ., Brazil
 W.L.C. Richardson,* rel. ed., Brazil
 Charlotte Garbett (Mrs. T.M.) Searcy, homechurch, Bahamas
 Virginia Bryant (Mrs. L.F.) Webb, homechurch, Singapore

13 Monday Song of Sol. 8:5-7
 Mrs. Jerry Baker, deaf, Ga.
 Jose B.R. Contreras, retired, Tex.
 Joyce Aylene Mitchell, weekday dir., Mich.
 Mrs. Donald T. Moore, Spanish, Puerto Rico
 Richard Vera, Spanish, Utah
 Clarence Allison, preaching, South Africa
 William Beckham, preaching, Thailand
 Patricia Roberts (Mrs. T.O.) Cox, homechurch, Japan
 Alice Kay Johnston (Mrs. G.M.) Faile,* homechurch, Ghana
 Max Furr,* bus. adm., Peru
 Richard Morris, preaching, Taiwan
 Marcus Reed, preaching, Israel
 Dan Routledge,* preaching, Ivory Coast
 Norma Sparks (Mrs. J.D.) Spann, music, Uruguay
 Annette Montgomery (Mrs. S.W.) Wheeler, homechurch, Honduras

14 Tuesday Ex. 2:1-10
 Walter Agnor, rural urban dir., Md.
 Mrs. Ernest E. Atkinson, Spanish, Tex.
 Mrs. Larry D. Carter, church ext., Ill.
 Gladys Farmer, social ministry dir., Ala.
 Mrs. Felis Oscar Garcia, Spanish, Fla.
 Richard Hale, language, Alaska
 William L. Lanier, retired, Ga.

MISSIONARY OF THE WEEK



Elba Womack
Maxwell Coast Road
Lucita
Christ Church
Barbados WI
February 2

Artist Elba Womack lives in an artist's paradise — a Caribbean island with sandy beaches and blue sky. However, art is only her hobby. She's a Southern Baptist missionary to Barbados.

Elba, her husband William, and their family have a backyard that goes down to a beach. Their house is only six inches off the ground so frequent company comes — crabs.

Birds also like to fly in and out because the house is open — no screens on the windows. The hanging lamp above the dining table is a favorite place to nest.

The first Southern Baptist missionaries on this island, the Womacks previously lived in Bermuda more than seven years, where their three sons grew up. When they were appointed as missionaries in 1972, they were sent to Barbados.

Shortly after they arrived, Elba began painting. It has become a

wonderful way to witness. One of her paintings is titled "Unending Love." It depicts two silver wedding bands encircled on a black background. The bands represent a couple's unending love for each other — but the same love Christ has for people who let him live inside them.

George Washington visited Barbados when he was only 19. It was the only place he visited outside the United States.

Elba shares Christ through her home, her art, and her testimony to neighbors. As she celebrates this birthday, the New Barbados Baptist College will be in its first year. Her husband is principal. She asks prayer for him in this new job. Also pray for its students and for missionaries to Barbados as they plan for future efforts to witness on this island.

MISSIONARY OF THE WEEK



Gladys Farmer
507 South McDonough Street
Montgomery, AL 36104
February 14

Gladys Farmer is glad to have a Valentine's Day birthday. She says this day to celebrate romantic love helps remind her of God's love. She helps communicate that love in Montgomery, Alabama, in Christian social ministries.

She responded to God's love at age 13. Her childhood home was a guest house for various visiting preachers. When her family went to church one weekend a month, they traveled four miles in a two-horse wagon. Their rural church had no missions organizations so her first exposure came in college.

Through prayer and Bible study, Gladys felt God wanted her as a missionary. After working seven years making men's suits to help pay expenses, she was graduated from college. She went to seminary, taking all the missions and social work classes available.

She volunteered to go to China

When war closed that door, she was appointed to Hawaii before it became a state. After three years, Gladys was stricken with arthritis and had to come home.

Since 1956, she has been a home missionary in Christian social ministries. She now directs a program at a Baptist center in Montgomery. In those years, some 700 volunteers have helped. This city has 23 areas of need. She goes from one to another, saying she feels like a "circuit rider."

What happens at a Baptist center? The one in Montgomery has Bible study for all ages, preschool and nursery facilities, family nights, crafts, field trips, group singing, counseling, and emergency food and clothing help. Churches are enlisted to help with shut-ins, including preparing 50 to 70 home-cooked meals each week. The newest ministry is a conversational English class for Costa Ricans.

George T. Lewis, retired, Tex.
Mrs. Paul R. Pequeno, Spanish, Tex.
Mrs. Joel Ramirez, Spanish, Tex.
Fonda Bice (Mrs. L.C.) Boyd,
homechurch, Tortola

John Cheyne, field rep., Eastern
Africa
Paul Eaton, agriculture, Tanzania
Kenneth Eliason, educ., Indonesia
Alvin Hatton, men/boys, Brazil
Frances Sylfrett (Mrs. R.H.) Hel-
linger, homechurch, India

Lela Bell (Mrs. C.K.) Huelt, home-
church, Brazil
Joyce Raula (Mrs. J.G.) Magyar,
homechurch, Colombia
Ava Nell McWhorter, medical, Gaza
Dan Sharpless, preaching, Brazil
Connie Gullney (Mrs. R.A.) Van-
dier, homechurch, Ivory Coast
Cathryn Welborn, secretary,
Dominican Republic

15 Wednesday 1 Sam. 1:20-28
Mrs. E.J. Cobb, retired, Ariz.
John T. Davis, rural/urban dir., N.Y.
Jovita Galan, Spanish, Tex.
Mrs. David Jay Gilbert, Indian,
N.C.

M.C. Mojica, Spanish, Tex.
Huxon A. Polnac, Jr., Spanish,
Idaho
Isaac Rodriguez, Spanish, Tex.
Aguedo Sanchez, Spanish, Fla.
Mrs. Thomas E. Sykes, church ext.,
Ariz.

Mrs. Gerald Whittenmyer, metro
dir., Wash.
Clinton Ashley, educ., Brazil
Fannie Morris (Mrs. D.R.) Cobb,
homechurch, Thailand
Priscilla Weeks (Mrs. P.R.) Com-
pher, homechurch, Philippines

Martha Franks, retired, China,
Taiwan
Karen Hopper, rel. ed., Philippines
Olive Lawton, retired, China,
Taiwan
William McCall, educ., Togo

Donald McNeill, preaching, Brazil
Dale Moore, assoc. rep., Nigeria
Wanda Smith, (Mrs. H.) music,
Colombia
Carolyn Leedy (Mrs. N.C.) Tobias,
homechurch, Costa Rica

16 Thursday Isa. 49:8-16
Mrs. Paul L. Bard, retired, N.Y.
John Davis, Indian, Kans.
Virginia Downs, Baptist Center, La.
Mrs. G.H. Graupera, Spanish, Fla.
William O. Jones, retired, Tenn.

Harold B. Manahan, rural/urban
dir., Neb.
Frank Baker, radio TV, Zambia
Edward Boslick, retired, China
Trent Butler, educ., Switzerland
Jeannette Faus (Mrs. G.E.)
Engstrom, dorm parent, Philip-
pines
Mary Jo Shelton (Mrs. J.W.)
Geiger, homechurch, Chile

Doris Winn (Mrs. T.C.) Hamilton,
homechurch, Philippines
Steven Hicks, educ., Mexico
Sammie Gwynes (Mrs. L.L.)
Johnson, retired, Brazil

Ola Lea, retired, China, Taiwan
Beverly Broussard (Mrs. D.W.)
O'Reagan, homechurch, Japan
Clarence Smith, preaching,
Venezuela
Eugene Verner, educ., Ghana
James Yarbrough, publishing,
Nigeria

17 Friday Job 1:1-5
Brenda Ann Fortlines, social ministry
dir., S.C.
John E. Fox, social ministry dir., Ky.
Braulio E. Gonzales, Spanish, Tex.
Mrs. Buren L. Higdon, metro dir.,
Calif.

Patty Hooper (Mrs. R.N.) Bellinger,
homechurch, Liberia
Evelyn Pittman (Mrs. R.C.) Hill,
homechurch, Thailand
Coy Jones, agriculture, Indonesia
Michael Murphy, preaching,
Guatemala

Stewart Pickle, preaching, Ecuador
Lois Constant (Mrs. D.L.) Taylor,
homechurch, Colombia
Susan Spencer (Mrs. R.N.) Tuttle,
homechurch, Japan
Susan Goodwin (Mrs. J.C.) Ward,
homechurch, Colombia

Katharine Weldon, medical, Mexico
Patsy Ingram (Mrs. V.R.) West,
homechurch, Kenya
18 Saturday 1 Tim. 5:1-8
John T. Everett, social ministry dir.,
Tenn.

Mrs. Braulio E. Gonzales, Spanish,
Tex.
Buren L. Higdon, metro dir., Calif.
Sherrod McCraw (Mrs. R.W.) Sims,
homechurch, Ghana
Mabel Summers, rel. ed., Lebanon
Carolyn Hatchell (Mrs. G.K.) Swaf-
ford, homechurch, Malawi

Frank Thomas, gen. adm., Upper
Volta
Michael Wilson, educ., Togo
19 Sunday Dan. 6:4-11
Roy J. Ferguson, rural/urban dir.,
Idaho

Mrs. John L. Isaacs, retired, Okla.
Weldon D. Stevens, rural/urban dir.,
Wash.
D.D. Raison, music, Brazil
Benjamin Bedford, preaching,
Argentina

Ray Blundell, preaching, Tanzania
Janel Greer, educ., Thailand
Thomas Kennedy, preaching,
Kenya
James Philpot, agriculture, Mexico
Paul Roaten, bus. adm., Uruguay
Clyde Roberts, preaching, Mexico

20 YOI SERVICE • February 1978

Janel Stephenson (Mrs. T.R.)
Walker, homechurch, Argentina
20 Monday Psalm 121:1-8
Milton Bryant, retired, Miss.

Mrs. John H. Cross, Nat. Bapt., Ga.
Daniel Portillo, Spanish, Tex.
Willie A. (Mrs. Grant) Wilson, re-
tired, Tenn.
Edward Cappeland, bus. adm., Spain

William Cowley, educ., Nigeria
James Gilbert, preaching, Ecuador
Charles Hampton, English, South
Africa
Jerry Juergens, educ., Hong Kong
Betty Larimer, medical, Nigeria
Billy V. Powell, educ., Venezuela
Arlis Rayburn (Mrs. G.H.) Mill-
igan, homechurch, Gaza

Charles Ray, English, Japan
21 Tuesday Num. 21:5-9
Mrs. Michael D. Brown, metro,
Wis.

Doris Christensen, retired, Ariz.
Mrs. David E. Creech, church ext.,
Maine
Claude C. Drouet, social ministry,
Pa.
James G. Hearne, social ministry,
Alaska
K. Medford Huisan, church ext.,
Utah
Mrs. William L. Kaufman, social
ministry, Ky.

Sostenes Martinez, retired, Tex.
R.G. Van Royen, retired, Tex.
Mrs. Richard Vera, Spanish, Utah
Lloyd Whyte, interfaith, Fla.
Kenneth Clayton, preaching, Spain

Geneva Willis (Mrs. W.B.) Faw,
homechurch, Nigeria
Salle Ann Taylor (Mrs. H.W.) Fife,
educ., Brazil
Amelio Giannetta, preaching, Brazil

Lahoma Mason (Mrs. R.R.) Green-
wood, homechurch, Guatemala
Maurice Marrow, preaching, Tan-
zania
James Muirgrave, preaching, Brazil
James Tye, music, Ecuador
Lucy Wagner, women, Korea
Martha Thomas (Mrs. E.H.) Wal-
worth, homechurch, Mexico
Clara Williams, rel. educ., Brazil
Avery Willis, educ., Indonesia

22 Wednesday Mat. 15:1-14
Miss Lupe Delgado, Spanish, Tex.
Mrs. Fred A. Garvin, rural/urban
dir., Kan.

Lewis K. McClendon, church ext.,
Alaska
Mrs. Isaac Perez, retired, Tex.
Mary Ann Chandler, women,
Malawi
William Geiger, rel. ed., Chile
Patay Price (Mrs. J.H.) Hammett,
homechurch, Taiwan

MISSIONARY OF THE WEEK



James Musgrave, Jr.
Senador Simonsen
42201 ZC-20
20000 Rio De Janeiro
RJ, Brazil
February 21

Five years in the United States Navy showed that Jim Musgrave had a spirit of adventure. That same spirit has helped him the last 30 years as a missionary in south Brazil. Jim was born in Missouri. His father was a businessman who became a preacher in mid-life. His sister has also been a missionary.

His career in Brazil has taken him through several positions — pastor, field missionary in a pioneer area — and now to teaching and counseling.

He says his most exciting experience has been starting Baptist work in Brasilia, Brazil's new capital. He and a team arrived when the workers began to build the city in the 1950s. Baptists from all over Brazil helped.

The team has buses with loudspeakers. At workers' camps, they played music, sang, preached,

handed out Bibles, and talked to people. For six years, Jim tried to keep up with the needs for place, meet, literature, properties, building materials, organization of mission points and then churches. He was thrilled to see congregations grow from zero to influential Christian outreaches.

When he returns to Brasilia, he meets people who became Christians in those early days.

Now Jim teaches Christian counseling and coordinates psychological and spiritual orientation at a seminary and women's training school in Rio de Janeiro.

His goal is to prepare Brazilians to take over. "It is exciting to see them in the work when sometimes I wondered about my ability to teach and their willingness to learn," he says.



Jonas Dyson
310 North Mission Road
Okmulgee, Okla. 74447
February 28

MISSIONARY OF THE WEEK

Chances were slim for Jonas Dyson to ever become a missionary.

He was the last of ten children born to his parents in Pecan Island, Louisiana. Because he was needed in his father's business, he left high school in the tenth grade. This interrupted his education until years later when he was called to be a missionary.

When Jonas married Irene, he had already been a Christian since age 16. However, Irene did not accept Christ until they had been married 13 years. Later they answered God's call to missionary service when they were in their thirties and had three daughters.

A Billy Graham film led the couple to enroll in seminary. While attending a World Missions Conference in a nearby church, they heard a missionary to the Indians speak. From

that time on, Jonas lived with the thought of becoming a missionary to the "First Americans."

Because of his age and limited education, the Home Mission Board discouraged Jonas from seeking appointment. This did not prevent him from continuing to follow where he thought God was calling. In a marvelous way, the Lord opened an opportunity for him to be a missionary associate. He was first assigned to the Ponca Indians in Oklahoma where he worked ten years.

In 1975 he was asked to begin a new witness with the Indians in Okmulgee, Okla. He began by organizing a church. His family was the first members. Some Indians have since become Christians. Now he is helping this congregation to finish a new church building.

Monica Keathley, students, Upper Volta
Susan Pyles (Mrs. E.L.) Oliver, homechurch, Japan
Carolyn O'Brien (Mrs. F.G.) Ross, homechurch, Mexico
Pauline McMahon (Mrs. A.E.) Senter, homechurch, Tanzania
Betty Alexander (Mrs. R.A.) Years, homechurch, Hong Kong

23 Thursday Matt 4:8-11
Mrs. David T. Bunch, programming, Iowa
Mrs. Paul Elledge, retired, Kans.
Andrew Fowler, retired, Washington, D.C.
Alma Graves, retired, Japan
Gayle Hogg, foreign publishing, Tex.
Clyde Schulz, agriculture, Brazil

24 Friday Prov. 4:20-27
Stanley Albright, US-2, Tenn.
Mrs. Manuel G. Garcia, retired, Tex.
Robert E. Pollan, social ministry, Ill.
Leonard Sigle, retired, Wash.
Mrs. Armando Silverio, retired, Fla.
Randall Bradley, preaching, Philippines
Viola Campbell, foreign publishing, Tex.
Lora Clement, retired, China, Malaysia
Lonnie Doyle, preaching, Brazil
Ellis Fulbright, preaching, Zambia

26

Mary Manuel (Mrs. J.E.) Lechridge, homechurch, Philippines
Leola Kelley (Mrs. J.K.) Ragland, homechurch, Lebanon
Carolyn Brand (Mrs. W.L.) Smith, homechurch, Brazil
George Trotter, preaching, Indonesia
Doris Walters, social work, Japan

25 Saturday Matt 14:22-33
Clinton Inge, retired, Miss.
Mrs. Charles Lawhon, Filipino, Fla.
Henry Medina, Spanish, Mich.
Victor Orta, Jr., Spanish, Okla.
Jack Partott, evangelism, Mich.
Theophilus Patnaik, intls., Calif.
Mrs. Samuel G. Simpson, church ext., New York
Joan Turnage (Mrs. J.L.) Barrentine, homechurch, Paraguay
Mary Studdard (Mrs. T.D.) Gullatt, homechurch, Japan
Jane Lide, retired, China
Jac Weller, bus. adm., Singapore
Norman Wood, bus. adm., Zambia

26 Sunday Acts 7:54-60
R.B. Harris, Natl. Bapt., Miss.
Mrs. George T. Lewis, retired, Tex.
Mrs. Harold B. Mahan, rural urban dir., Nebraska
Andrew Viera, Jr., Spanish, Wash.
Mrs. Leo Williams, Natl. Bapt., N.C.
Rosalie Mills (Mrs. D.P.) Appleby, retired, Brazil

Sher Haddath (Mrs. F.W.) Jr., medical, homechurch, Japan
Ymogene Alexander (Mrs. W.L.) McNeely, homechurch, Brazil
Barbara Anne Carley (Mrs. D.V.) Phlegar, homechurch, Thailand
Samuel Rickelton, bus. adm., Taiwan
Wilson Ross, foreign publishing, Tex.

27 Monday Job 42:1-6
Mrs. Lee Autil, retired, N. Mex.
H. Gerald Colbert, church ext., Colo.
Mrs. Lewis McClendon, church ext., Alaska
Betty Marshall (Mrs. C.W.) Bedenbaugh, homechurch, Tanzania
Judith Hutton (Mrs. G.B.) Brien, music, Brazil
Charlotte Huff (Mrs. M.E.) Erickson, homechurch, Malawi
Jna Sandidge (Mrs. W.D.) Francis, homechurch, Nigeria
Robert Nash, mission adm., Philippines

Ada Asher (Mrs. W.L.) Pope, homechurch, Guadeloupe
Douglas Simrell, preaching, Ivory Coast
28 Tuesday John 11:38-44
Mrs. Irene Diawood, Indian, N. Mex.
Jonas Dyson, Indian, Okla.

Donald W. Johnson, evangelism, Ga.
Mrs. Pablo N.T. Lin, Chinese, Calif.
Walter D. Thompson, retired, Ariz.
Mrs. Paul Vandercook, intls., Miss.

Dwain Boothe, music, France
Wayne Brown, medical, Tanzania
Kay Loomis (Mrs. P.D.) Eaton, homechurch, Tanzania
Geraldine Wright (Mrs. C.R.) Hall,

homechurch, Kenya
Edith (Mrs. I.H.) Highfill, retired, China, Hawaii, Philippines
Ross Thompson, preaching, Colombia

WHAT DOES I-N-T-L-S MEAN?

The world is full of initials and abbreviations. They serve the useful purpose of cramming lots of information into a small amount of space; but they can also be very confusing.

In order to acquaint you with the correct meaning of the abbreviations now being used in prayer calendar material, we offer the following key:

assoc. rep. — associational representative
bus. adm. — business administration
church ext. — church extension
educ. — education
English — English language work
field rep. — field representative
gen. adm. — general administration
interfaith — interfaith witness
intla. — international
men/boys — men and boys' work
metro — metropolitan missions
metro dir. — metropolitan missions director

mission adm. — mission administration
Natl. Bapt. — National Baptists
pastor dir. — pastor-director
programming — program implementation
rel. ed. — religious education
rural/urban dir. — rural/urban missions director
social ministry dir. — Christian social ministries, director
students — student work
weekday dir. — weekday ministry director
women — women's work

ROUND TABLE GROUP THE PAST IS BUT PROLOGUE

ELJEE BENTLEY



I Wish I Could Give My Son a Wild Raccoon, edited by Eliot Wigginton (Anchor Press \$4.95)

"I wish I could give my son a wild raccoon... I'd like to give him that Christmas when I had only ninety-seven pennies to spend." Turn to page 155 and read Charles Schroeder's account of his Kansas boyhood. Savor every morsel in this feast of reminiscences.

Relle Fessenden remembers walking to get the mail and, in her father's blacksmith shop, shooting flies. Clarence Peterson misses the maidenhair ferns that grew along the Los Angeles River. Stanley Hicks rode a wooden bicycle. Susorine Bon churned butter in the crick and swung on telephone wires. Marge Orlosky trapped coyotes.

Meet spunky Auguste Landry, who at 95 says, "I'm still young," and is. In order to chronicle years spent cutting timber in the Louisiana bayou he has taught himself to type. Mary Moore never had an education, but she can read the Bible "as good as anybody. There's some words I can't pronounce, but there's a lot you can't either." She advises, "Friends are lots nicer than money... you can spend your money, but friendship is always there."

Those reminiscing are talking with youngsters who have come to interview them. Their words were transcribed. They recall pieces of the past for a purpose. Charlie Grace, a shy man, admitted, "I sometimes feel I accomplished very little in my life," and he would like to have left something. "I believe," says Joseph Ventiro, "that if you don't... you have never lived." They want "to be remembered." They all want us to know how it was.

Those giving advice differ from one another. All are not of one generation. Each lives in a separate locale. But, as Missourian Charlie Grace said, "... (people) all look on life about the same." Some are ethnics. Some are immigrants. Most agree with Jack Pate. "A person doesn't believe in God—there's something wrong with him."

Some have regrets, but few would change their lives. Ada Allen speaks for the majority: "I've pulled a long ways and I'm proud of my life. I really am. I had a grand time."

Why read this book? The people interviewed are "nubodies." Together, however, they are America—"one nation, under God, indivisible." Their lives are our national heritage. Charles

Schroeder says it: "I think if I were going to leave my son something about my past, it would be to make him realize that all of us are a part of history and... each one of us has an exciting part to play... I wish I could pass on to him a belief that what he's doing is important."

PLANNING THE MEETING

Before the meeting discover your local heritage. Attempt your own oral history project. Order from Historical Commission, 127 Ninth Avenue North, Nashville, Tennessee 37234, a pamphlet that tells how to conduct and tape oral interviews: A. Ronald Tunks: "Oral History and Baptist Churches."

This pamphlet is available at 10¢ each with a minimum order of \$1.00. Consult your church history committee. Find out what they know and whom they have interviewed. Plan to share what you learn.

Determine for your project a focal theme, such as your church and missions or the cultural diversity of your community. Select potential interviewees, then solicit their participation. Recruit interviewers. With their help design questions to elicit the desired type of information. Avoid questions that might predetermine responses. Dispatch the interviewers, who tape actual spoken words; or, if no tape recorder is available, take notes.

Collect interviews and organize the information. For example, take your questions and compare interviewees' responses. Or, if each interviewee represents a generation or an ethnic group, organize by interview. Decide which remarks can be summarized and which should be played. Record on another tape those remarks to be played, or plan to use a separate tape player for each tape.

Make assignments as called for below.

AT THE MEETING

Introduce *I Wish I Could Give My Son a Wild Raccoon*. Have one or two who have read the book encourage others to do so. Tell how the book was written (pp. 12-13).

Describe your oral history project. If you organized the material by questions asked, have a separate member present each question and the responses. If you organized by interview, have each interviewer present his interviewee.

Ask: What have we learned? Help the group form conclusions based on the information presented. Use these conclusions to challenge your group to specific action. For example, your theme was your church and missions. Interviews revealed a decline in the percentage of members contributing to the Annie Armstrong Easter Offering Plan to involve every member of your group in your Baptist Women week of prayer emphasis. Or, your theme was cultural diversity. You found persons in need of a particular ministry. Plan to try to meet the need.

Ask: Can we make a difference? Let members answer. Use Charles Schroeder's statement, quoted in the first paragraph of this article.

ALTERNATIVE PLANS

If the oral history project requires too much advance preparation, adapt the suggestions to a live history meeting. Instead of taping interviews, invite interviewees to your meeting. Ask your prepared questions, and let them respond. Encourage informality, but focus discussion on the chosen theme. Form conclusions and plan action.

Present excerpts from the book as a play. Choose characters of variant backgrounds, and assign each to a member, who will cut that character's remarks to a length you prescribe. At the meeting she should pretend to be her character.

Introduce the book and the characters, each of whom speaks for herself. Note cultural differences. Emphasize universal humanity. See the second paragraph on page 14. To conclude, paraphrase the fourth paragraph on that page.

CALENDAR OF PRAYER

Compare Galatians 3:26-28 with Frank Garcia's statement in the middle of page 125. Our missionaries serve among diverse people. Pray for them.

ANOTHER ALTERNATIVE

If you prefer reading and studying a book or books solely on Indians, see "ReadAlert," page 34.

BOOK FORECAST

Books for March

Open Heart, Open Home by Karen Burton Mains (Cook Publishing \$5.95)*

Take This House by Evamae Barton Crist (Herald Press \$1.95)**

Beyond Feminism by Marilyn Brown Oden (Abingdon \$3.50)**

Books for April

He Gave Us a Valley by Helen Roseveare (InterVarsity \$3.95)*

Fever! The Hunt for a New Killer Virus by John G. Fuller (Zondervan \$1.95)**

Books for May

When Blood Flows, the Heart Grows Softer by Jeanette Lockerbie (Tyndale \$3.95)*

Cannibal Valley by Russell T. Hitt (Zondervan \$2.95)**

Captured by Carolyn Paine Müller (Christian Herald \$3.95)**

An Hour to the Stone Age by Shirley Horne (Moody Press \$2.95)**

*Members of Round Table Book Club get these books automatically. Also available through Baptist Book Stores.

**Available through Baptist Book Stores.



Bible Study Group Growing in Kindness and Friendship

Velma Darbo Brown

We have been studying elements in spiritual growth. In this month we begin a series of seven studies of areas in spiritual growth. All but two of these studies will be in couplets. So we will actually consider 12 areas of growth.

Does it seem strange to begin with kindness and friendship? These seem somewhat elementary, don't they? They are. And this is the reason for beginning with them: our desire to grow spiritually, we often begin with difficult areas, where much struggle is required. But progression in spiritual life, in other areas of life, is from low to higher, from the more simple to the more complex.

There is an additional reason for beginning with kindness and friendship. It is easier to express oneself in affection to friends than to either family members or strangers. With our families we are always busy with our roles: wife, mother, daughter, sister. We are not always able to be ourselves. With our friends, especially our Christian friends, we can be more nearly who we are. It is said that a true friend loves — not in spite of the bad things, or because of the good things in the other — the person and accepts him or her.

It is clear, too, that showing affection to friends is much easier than showing it to strangers. Loving with a minimum of risk comes before loving where there is a risk of hurt or rejection.

Jesus understood this principle thoroughly. And he used it in giving his disciples their greatest commandment (John 13:34): "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." Notice that he did not say, "Love the world as I have loved you." He commanded such total self-giving love among the Christian fellowship. For it is as we love each other with Christ's love and draw strength from giving

receiving that love that we can love all people outside the Christian family.

The Tie That Binds (John 3:14-18)

Did John have Jesus' commandment in mind when he wrote these words? He does not say so specifically. But it is hardly likely that he had forgotten it, even after so many years.

He stated (v. 16), as the absolute proof of love, that Jesus laid down his life for all people. And wasn't this what Jesus had in mind when he commanded his disciples to "love . . . as I have loved you"? Laying down one's life is not the requirement for every person. But the willingness to give up life for the sake of the one loved is the ultimate test.

Notice that here, even as in John 13, this test is not applied to love for all mankind. John said, "We ought to lay down our lives for the brethren" — those who are of the Christian family. It takes Godlike love to lay down life for those who are enemies and sinners (Rom. 5:6-8). For human beings it is enough that we are willing to give up our lives for those who are our friends.

John made love of the brethren the test of whether one is alive spiritually (1 John 3:14). Why is this the test? Not because we will love our Christian friends perfectly. But the fact that we are able to love shows that the source of our life is in God, who is love. Such love is energizing, life giving.

John contrasted love with hate — the hate that issues in murder. Lack of love and concern for others is next door to active hate. And hate, the emotion that declares another person is not worthy of concern, opens the door to the destruction of that person.

It is natural then to recognize the ultimate in love as the giving up of one's life. For the ultimate in hate is to take away another's life.

However, John did not demand that kind of self-giving. Instead, he went to the very practical step of caring for the immediate needs of another. It is often easier to declare one's willingness to sacrifice his life than it is to sacrifice some time, money, and effort to take care of the material needs of a sister or brother.

John knew that persons would rather talk about great sacrifices than make small ones. So he warned his readers not to love in word alone. Their love was to be shown "in deed and in truth." They were to perform deeds of kindness to their Christian friends. And these deeds must be "in truth," out of true caring.

In the rest of our Bible passages we will consider the practical implications of this basic passage on "love of the brethren."

The Fellowship of Kindred Minds

(Rom. 12:10, 15-16; 1 Peter 4:8-10)

In these two passages we find a number of practical suggestions for showing affection toward one another. Notice that the basic statement in each passage relates to love: "Love one another warmly as Christian brothers." "Above everything, love one another earnestly" (Rom. 12:10; 1 Peter 4:8, both quotes from TEV). And this is reciprocal love: "to one another." Such love receives while it gives. It is also the motivation for acts of kindness and friendship.

Romans 12 includes many such acts of brotherly love. We have chosen only a few in verses 10, 15, 16.

Those who love one another are eager to show one another honor or respect. Such honor is a balm to the spirit. Our culture forbids us to brag on ourselves. Perhaps it is for this reason that we have difficulty bragging on others. But friends know each other's good points and are eager to make these known. All of us can enjoy the honest praise of friends — and we should

Mutual affection leads to mutual sharing of feelings, also (v. 15). These words sound easier than they are. We all are so often locked up in our own feelings that we do not know how to enter into the feelings of others.

A young woman had a dear friend whose father died suddenly of a heart attack. The young woman, wishing to sympathize with her friend but feeling her lack of experience, cried out: "Oh, I wish I had lost someone, so that I could know how you feel!" This is true mutual affection. We do not always have the same experiences as our friends, but we can enter into their feelings as we forget our own.

It is said that it is easier to "weep with them who weep" than to "rejoice with them that do rejoice." Envy, the desire to enjoy what the other has, cuts us off from rejoicing. But true love causes us to feel with the other person.

Such ability to enter into the other's feelings allows for harmony in the fellowship (v. 16). This includes living in harmony with those who are of a lower estate, or taking on humble duties. (The verse may have either meaning.) Certainly it is important not to be conceited.

The person who lives in love with her fellow Christians has less reason than other persons to be conceited. Conceit, or egotism, grows out of a lack of feeling of self-worth. But the Christian has two good reasons for self-worth. First, she has her own unique nature, given to her by God and redeemed by Jesus as her Saviour. Second, she has the warmth of being built up by fellow Christians.

Persons who receive honor, recognition, and unflinching sympathy from their dearest friends have no need to puff themselves up. They can associate with those who are lower than they, in whatever area. In fact, they may find special qualities in these persons which they never suspected. And they can take on

whatever tasks need to be done, without feeling a loss of worth.

The passage from 1 Peter contains more practical applications of brotherly love. Verse 8 says, Love "covers a multitude of sins." We can better understand this statement if we look at Proverbs 10:12, from which it is apparently quoted: "Hatred stirs up strife, but love covers all sins." Hate leads to strife and disagreements between persons. Love leads to harmony by covering the sins of those involved. This does not mean ignoring the sins. But it is the function of love to care about the total person, not just the part that is acceptable. So love, as it were, throws a blanket over the sins of the one who is loved.

It is interesting that Peter made such a point of hospitality as an expression of love. So did Paul, in Romans 12:13 as well as in other places; the writer to the Hebrews (Heb. 13:2); and John (13 John 5:8).

Hospitality was one of the most necessary services in the early church. There were no hotels, as we understand them. Inns were few, scattered, and often of a bad reputation. Certainly they were of the most meager quality. Persons who had to travel usually arranged to stay with friends or relatives in distant cities.

There was much coming and going in the Christian community throughout the Mediterranean world. Travelers were always needing lodging for a night or even longer. Since many of these people were cut off from relatives because of their new faith, they had to rely on their Christian brothers for hospitality.

Such willingness to give room and board may have become a burden to some. Certainly Peter found it necessary to remind the brethren to give their hospitality "without grudging."

The gift of the home was only part of what one Christian could do for another. The "grace gifts" which each had received from the Lord

were to be used in the service of other Christians. And why not? Such gifts are given to be used. And where better to begin than within the Christian family?

Our Mutual Burdens Bear (Gal. 6:1-5)

The first verse hooks into the last verse of Chapter 5. There Paul had warned against conceit, as he did in Romans 12. When we consider Roman culture, it is no surprise that the apostles continually had to warn against this problem. The Romans were proud people. They disdained any attitude that did not elevate the person in his own eyes and in the eyes of others. It was flying in the face of this cultural "scripting" to urge Christians to avoid conceit, pride, and self-glorification.

In the light of this warning, Paul went on to give principles for the treatment of Christians who had been "overtaken in a fault." The fault here means a falling by the way. It probably refers to a slipping out of close walk with the Spirit, leading to unforeseen sin. Such a person does not need condemnation but restoration.

Who can best do this ministry? Not the person who is conceited, but the one who is spiritual. Such a person is a loving friend. She will be concerned for her fallen friend. She will not gloat over her. Instead, she will think of her own possible weaknesses. These will make her more sympathetic toward the other person.

Then Paul gave a great principle: "Bear ye one another's burdens, and so fulfill the law of Christ." A burden is an extra weight, a crushing load. It is not the load of everyday stresses and strains. It is the culmination of extra problems that mount up until the person can hardly bear them. This is when he needs someone to come alongside

him and help to carry the burden. One who does this fills out the of Christ. This is not strictly speaking a law or regulation. It is principle of living as Christ would have us live.

The one who bears another's burden when he has fallen by the wayside "restores" him. This means to repair, prepare, perfect. And all these verbs are involved in restoration.

Paul then directed a stern warning to those who were conceited, who would not consider their own temptations. Those who "think . . . to be something," who are "nothing," are the ones who are puffing themselves up. "Something" and "nothing" refer to one's attitude toward himself and his sinning brother. Everyone is "somebody." But one is sufficient within herself, that she needs no one else. That is the meaning of this verse.

Paul pointed out that such persons should judge themselves according to God's standard, not relation to a brother who has proved weak in some area. The one who stands the test are the ones who can "prove" their own work. The work of living out one's salvation (Phil. 2:12). A person who knows that she is working according to God's plan then has cause for rejoicing. She does not have to put down someone else in order to feel good about herself.

And then Paul gave the second half of the principle he had begun in verse 2: "Everyone has to carry his own load" (v. 5, TEV). It is true, we can help to bear the burdens of others. But finally, each of us has our own load to bear. Here is a balance of privilege and responsibility. We are helped when we need it. But we have to carry our own load. We may carry the burdens of others, but they have to carry their own load and help carry our burdens when our burdens get too much for us.

Joined in Heart

How do these suggestions for putting love into action fit us today? Think of the admonitions given in the Bible verses you have studied. Consider, individually or in a group, ways that these suggestions may be practiced or adapted to your own situation.

Caring for material needs: How can you meet the material needs of your friends? If they do not have such needs, what other fundamental needs do they have? How can you help to meet these?

Showing recognition and honor to one another: What will it take to show recognition or honor to your friends? What attitudes may have to be changed—in yourself or in them—in order for such recognition to be given or received?

Sharing emotions: Do you find it

easier to rejoice or to weep with your friends? How well do you enter into their emotions? How much do you allow others to enter into your feelings?

Living in harmony: On a scale of 1 to 10, how well do you live in harmony with your friends? How can you change this reading on the scale? Are your friends easy to live with or not? Are you easy to live with? Do you have friends who are not on your social or economic scale? What special qualities do you find in them?

Practicing hospitality: What substitute for the practice of hospitality should be made, in view of the differing conditions of today? How can you meet the needs of those who live far away from familiar surroundings? If you are away from your home, how do you want your needs met?

Using spiritual gifts: What spiritual

gifts do you have? How can you use them for others in the Christian brotherhood? How would you like to be helped by others with spiritual gifts?

Bearing each other's burdens: Have you borne the burdens of others? How have you done this? What do you think is necessary in order to bear others' burdens? Do you let others help you with your burdens? How do you distinguish between a burden that needs help, and a load that must be carried alone?

Attitudes: What is your attitude toward yourself? Do you think too highly of yourself? How do you let your Christian friends help you to evaluate yourself honestly? Do you have areas of conceit? If so, how is this connected with your sense of self-worth, or lack of it?

Consider all these questions in the light of the guiding principle: Love one another, as Christ has loved you.

PLANNING THE MEETING

AS A RESULT OF THIS STUDY, members will be able to explore areas in which they can grow in kindness and affection to their friends.

PLAN 1

Pass out sheets of paper. Provide writing materials as needed. Ask each person to make a list of family members, friends, and strangers with whom she comes in contact during the week. Then ask each person to rate these persons according to the ease with which she relates to them.

Following this exercise, give the introductory material.

Then divide the group into four smaller groups, giving each one of the Bible passages. Each subgroup should find the definition for love or affection given (or implied) in the Bible passage. Then the subgroup should find ways to apply this love, according to the passage being studied.

Following about ten minutes of study, ask someone from each subgroup to report on the findings from her group's Bible passage.

Then ask each person to choose a friend-partner to work with her during the rest of the session. Suggest that, if desired, these partners may decide to work together during the following month. The members should keep this possibility in mind in choosing partners.

Ask each partnership to look at the last section in the study material, entitled "Joined in Heart." Each person should choose one area in this section which she would like to consider for her own growth. (If possible, ask that both partners not choose the same area.) Then the partners may work together, thinking of ways to apply the biblical principles to their own lives. They may make decisions about what they will do during the coming month about these

principles. And they may decide to keep in touch with each other, to report and encourage each other.

CALL TO PRAYER

Read the names on the prayer list (pp. 22-27). Have three women prepared in advance to pray for the missionaries: (1) material needs, (2) emotional needs, (3) spiritual needs.

PLAN 2

Begin as suggested in Plan 1.

Then divide the group into "task forces" to consider the various ways that Christian friends can help each other. The forces will work as follows:

Task Force 1: dealing with the material needs of persons

Task Force 2: dealing with the relational needs of persons

Task Force 3: dealing with the spiritual needs of persons

Conclude the study by having the friend-partners, as suggested in Plan 1, and with the Call to Prayer.

READALERT READALERT

Hear's an adventure! What awaits
Beyond these closed, mysterious gates?
Whom shall I meet, where shall I go?
Beyond the lovely land I know?
Above the sky, across the sea?
What shall I learn and feel and be?
Open, strange doors, to good or ill!
I hold my breath a moment still!
Before the magic of your look
What will you do to me, O book?
—Abbie Farwell Brown

Adventures of mind and spirit have
come to me this past year through
reading

Whoever would have guessed I
would listen to another Southern
Baptist woman say:

"Marriage is the utopia of
happiness and security" is as
fallacious a statement as
"singleness is free from
responsibilities and problems."
Each is a unique option of life
with many varying life-styles,
each having its own species of
assets and liabilities. Some of the
most content, loving, mature
individuals are not married. The
reverse is also true. Being an old
maid is a state of mind as possible
for the married as for the
unmarried woman

Cheryl, recent young missionary
appointee to an African nation,
wrote in *The Commission* about the
adjustments of a single woman in
the midst of a culture where the
only single women are
prostitutes. Assumed to be
inexperienced because of her
singleness, she must work
doubly hard to be accepted in the
social service ministry she is
dedicated to. Other missionary
couples are occupied with their
families, suitable bachelors are
almost nonexistent; little
household dilemmas become
crises in a male-oriented society.
Yet in her words, "I manage. And
very well. . . it is just plain
fascinating that God should love
me enough to give his single girls
a special sense of his presence."

I wouldn't trade my single life
in his service for anything."

"Don't tell me that God cares,
me that you care."

Home missions concerned
ex-mental patients? What a
revelation! In my reading I learned
that increasing numbers of new
outpatients have been returned
their home neighborhoods, but
only limited programs have been
offered to help them relearn to
function in society. I've learned

that church volunteers can help,
fact, in many cases
non-professionals can be as
effective as professionals in helping
the mentally ill. But a church
member cannot "love" such a
person by approaching him in
judgement instead of grace."

Three words blew my mind when
first read about them. Christian
Service Corps. In the new *Grading*
Series book I met Robert and Ed
Geiger and their children, a retired
Navy family who now live and
witness in Alaska as lay persons.
Christian Service Corps uses
mature adults in both short-term
and long-term service in areas
where leadership is limited."

Then there was the cookbook that
has shrunk my stomach. (Well, it
happened gradually.) My husband
and teenage daughter and I all three
were shocked — to learn that 40
percent of Americans are
overweight; that overeating with
food, that, although we complain
about food-price increases, people
in Third World countries where
food is always in short supply
spend from 70 to 80 percent of their
family earnings for food. Then we
became excited about the practical
things we can do about world
hunger, such as changing our
eating habits. We actually like some
of the new, simpler recipes we now
use."

Will I ever forget that fantastic
woman, Jovita Galan? Meeting her
in photos and text made a terrific

impact on me. This Hispanic
woman teaches kindergarten in a
San Antonio, Texas, Baptist center.
She has such concern for
rehabilitating drug abusers that she
sold her home — the family-home
— to make a downpayment on a
center for a drug ministry."

Month by month I've been
following a special series of articles
offering fresh glimpses into two
small-huge words — roll and call.
This study is helping me to know
how to play well my part in the most
important human drama."

If you've been missions-reading
this past year, share your
adventures with others in your
church. You may be eligible for a
Missions Readathon Award (check
with your BW president or director
or your WMU director). Whether
recognized or not, let your
adventurous habit expand and
grow into even wider worlds. Keep
reading! The emphasis on reading
about missions will continue
throughout this year and until

September 1979. (By then you may
not be able to stop, in spite of
television!)

And ponder:

Who reads and reads
And does not what she knows,
Is one who plows and plows
And never sows.
(paraphrase from a plaque on the
wall of the entrance hall of
Bowdoin College Library)

*'From Woman Alone: Confident and
Creative* by Sarah Frances Anders
(Broadman \$3.25, available through
Baptist Book Stores). Round Table
book featured January 1978.

'From Home Missions, April 1977.
Home Missions is published monthly
by the Home Mission Board, SBC.
Subscriptions: One year \$3.50.
Renewals and new subscriptions
should have a zip code number.
Address correspondence to
Circulation Department, Home
Missions, 1350 Spring Street, NW,
Atlanta, GA 30309.

'The Leaven and the Salt by M.

Wendell Belew is the Adult book in
the Home Mission Graded Series.
\$1.50, available through Baptist
Book Stores.

'More-with-Less Cookbook by Doris
Janzen Longacre (Herald Press
\$5.95, available through Baptist
Book Stores) was Round Table
selection for July 1977.

'August 1977 ROYAL SERVICE
reprinted her story from *American
Montage*, written by Celeste Loucks
and photographed by Everett
Hullum (Home Mission Board
\$6.95, available through Baptist
Book Stores), the Round Table book
for that month.

*'The series of ten articles began in
The Commission* in June 1977. *The
Commission* is published monthly by
the Foreign Mission Board.
Subscription rates: one year
\$3.50. Address all correspondence:
The Commission, P.O. Box 6597,
Richmond, VA 23230.

PRAYER PARTNER FOR PARTNERSHIP STATES SIGN-UP BLANK

Date _____

Name _____

Address _____

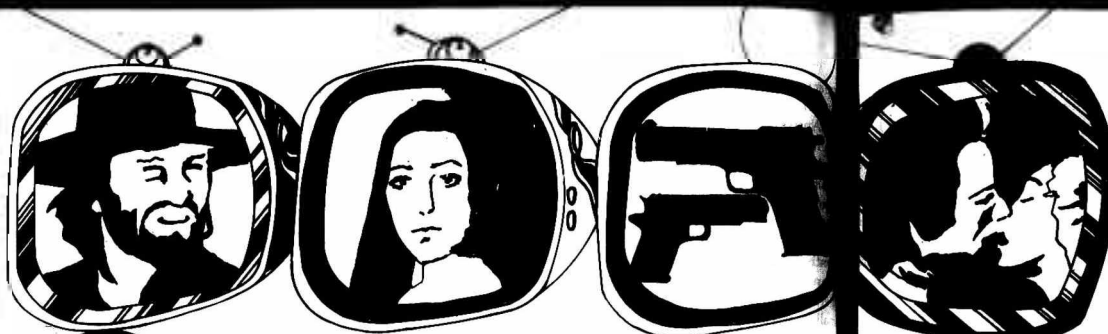
ZIP _____

I would like to have a prayer partner from a North Central state in the following
category (check one):

- ☐ Individual
- ☐ Family
- ☐ Missions group
- ☐ Baptist Women organization
- ☐ Church

Send this form to your state WMU office.

Send this form to your state WMU office. Addresses are printed in the January ROYAL SERVICE, pp. 40, 45.



DAVID WILKINSON

In the midst of the increasing uproar over television programming, the Southern Baptist Christian Life Commission produced in 1977 a special packet of materials to help parents, pastors, and others concerned about the medium's moral content.

The packet, entitled "Help for Television Viewers," was mailed to about 30,000 Southern Baptist pastors and more than 15,000 other leaders across the 12.9-million-member denomination. The packet is also available for purchase.

Its introduction came at a time when the subject of television morality was receiving renewed nationwide attention. "Television's current offerings of sexual immorality, violence, profanity, social drinking and drunkenness, and godless materialism, which are broadcast into our home and the minds of our children every day, have reached the unbearable stage," claimed Roy Valentine, executive secretary of the Christian Life Commission.

"This packet is not the final word, but neither is it just another list of complaints about television programming. We think it is a significant beginning in providing the kind of materials that will help Christians cope with the moral challenge that television presents."

The packet is the result of the commission's four hearings on

"Television and Morality" conducted across the US last year, and the resources for study and action, a selection of facts and quotes about television, a survey form for evaluating programs, and a list of appropriate questions to ask before, during, and after a program which can be affixed to the television set for easy reference.

The packet even includes "immediate reaction" postcards addressed to the three major networks. The viewer can write his reaction to a specific program on the card and mail it promptly to the appropriate network. It is designed primarily for Southern Baptists, but the Christian Life Commission believes it offers useful help for other concerned Christians as well. With updated materials, it may be used by individuals or it can be utilized as a resource for group discussion by churches or other concerned groups.

"Obviously, the networks cannot please everyone," states Harry N. Hollis, Jr., director of family and special moral concerns for the Christian Life Commission, in one of the packet's articles. "There are too many groups with too many different philosophies to do that, but the networks must hear the anguished cry, the broad-based protest by the American people who are fed up with the exploitation of violence and sex on television. Something has to be done about it. Something will be done about it."

Order form right

ROYAL SERVICE • February 1978

Order Form for "Help for Television Viewers" Material

Item	
How Television Affects Us/folder	Per 50, \$2.50
Will the Medium Get the Message?/bulletin insert	100—\$.98, 200—\$1.49, 500—\$2.30
What Individuals Can Do/folder	Per 50, \$2.50
What Families Can Do/folder	Per 50, \$2.50
What Churches Can Do/folder	Per 50, \$2.50
Resources for Study and Action/folder	Per 50, \$2.50
Television Facts and Quotes/folder	Per 50, \$2.50
Evaluating Television Programs/survey form	Per 50, \$2.50
Help for Television Viewers/TV Set Label	50—\$2.50, 100—\$4.75, 200—\$9.00
Immediate Reaction cards	50—\$2.50, 100—\$4.75, 200—\$9.00
	500—\$20.00; Minimum order: 50 cards

Complete Packet of all the above material—\$1.00

Postage and shipping

Total Amount

Name

Church name

Address

City

State

Zip

☐ bill me
☐ bill the church
☐ check enclosed

Return to: Christian Life Commission
Southern Baptist Convention
460 James Robertson Parkway
Nashville, Tennessee 37219

On cash orders, add the following amounts for handling and delivery: \$2 or less, add 50¢; \$2.01 to \$5, add \$1.00; \$5.01 to \$10, add \$1.75; over \$10, add \$1.50. Minimum order, \$1. On charge orders, postage or shipping costs will be added to billing.

The hour-long wedding ceremony of Diana and Jim was totally untraditional. With all of the innovative skills that only college students have courage to employ, parents and friends were led in a worship service no one could forget.

The bride and groom wore peasant attire. Guitarists preceded them down separate aisles singing folk love songs in which the audience was asked to join. Diana sat down on the front seat while Jim stood casually before the crowd and welcomed us to "our house," for "wherever God is, we want that to be our house."

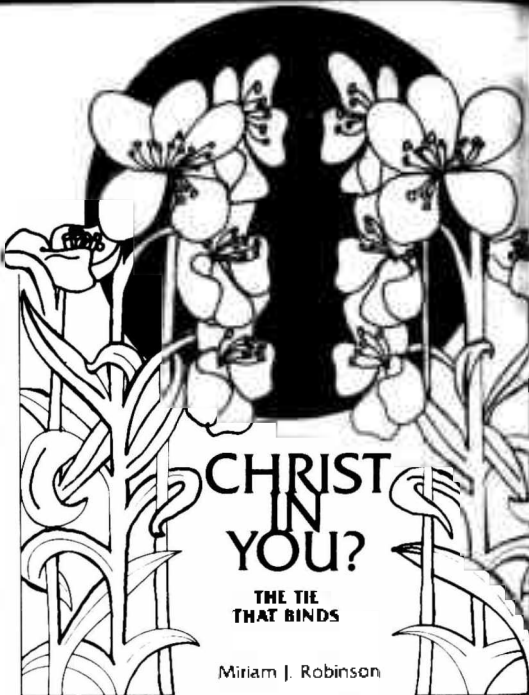
The minister then announced that each of the young people had asked for the privilege of relating why they wanted to unite their lives. It was a testimony meeting everyone present will remember — sincere, joyful, spontaneous, revealing Christian ideals and noble aims.

Afterward, using words the couple had written, the minister united them in holy matrimony and pronounced them man and wife. Then he added, "Before we separate, Diana and Jim want you to participate in their first family altar. They will kneel to pray. Then they would like for all of you together to pray aloud for them, that they may be faithful in service for the Lord throughout every day of their lives. I will close the prayer."

Afterward, the couple left the auditorium, holding hands, and singing to each other (as the audience joined them). "Blest be the tie that binds our hearts in Christian love."

The wedding ceremony itself is no guarantee of happiness. The "love knot" of prayer maintained between partners helps guarantee a "tie that binds." Shared prayer experiences allow a marriage to endure difficulties.

When in the course of time, children are born to a couple, the love knot of prayer with its two loops is enlarged to become links in



a chain of prayer, family prayer. Let your child's earliest impressions of Mommie and Daddy include hearing them pray together, for each other, for the children one by one, for neighbors and friends, and for "far-away-people-Jesus-loves-just-like-me."

Many parents testify to the fact that their children's prayers have helped them to grow in their own nearness to God. A child's closeness to God can be warm and personal, trustful and unselfish.

As you teach your child to pray, you will discover that the child also teaches you, eager expectation of results, willingness to talk to God about anything and almost everything, and bold confidence that God hears and will answer. Adults often underestimate the scope of a child's caring. In this

activity, children have no difficulty reaching around the world, however far they may imagine to be. What they can do via imagination, they can also translate into prayer.

Parents in one home are trying to extend the outreach of their family prayers. A little girl (probably with some parental guidance) wrote a missionary

"I am writing this letter for my sister. I am 7 but she is only 5. We have a room where we go to pray. We have prayed even for Angola and China and many other towns. We pray for you too. I am glad that little children like us can pray for the whole world. Mommy sez minny littel childrin haven't heard about Jesus. We will ask God to help you tell them. If you minny help let us no."

One mother readily confesses that her child has taught her more about faith than she has taught the child. She relates, "When my daughter was eight years old she had to have major surgery. I sat by her bed all night before the operation, trying to pray. The next morning when they came for her, she hugged my neck and said, 'Don't worry, Mommie, everything will be all right.'"

"My child became the comforter. All day I waited. Finally the doctor came to report that all was well. When I got to see her she looked so pale and small. But she looked at me and said, 'See, Mommie! I told you so!' She didn't have to have a single pain pill."

Today this young woman is president of the student body at her college and plans to seek foreign missions appointment. The mother admits that she leans heavily on her daughter's faithful prayers.

Two other parents, devoted to the Lord, to each other, and to their children, varied "family worship" as the children matured. They moved from just saying prayers at night to introducing religious topics in conversations at the table.

Studying the Sunday School lesson together, and sharing questions and answers with each other. Today these grown-up children are active in a variety of individual and group religious activities, whether away at school, on vacations, or at home.

In sad contrast, a recent informal survey of 17 college students suffers at a Christian camp revealed that only two of this number had ever heard their parents pray for them.

They added apologetically, "I feel sure they did, but I suppose they said their own prayers silently just like I said mine." These young women began to grow spiritually, they said, only after they got involved in religious activities on college campuses. Oh yes, the parents were Christians. But somehow the love knot of prayer had slipped, or had never been tied.

What will your children be able to say about you?

By no means should the prayer list be limited to include only family members. As intercession binds the prayer closer to God, her prayers become as broad as God's concerns. They should envelope the globe, caringly probing the depths of all needs, hidden or manifest.

Even the most devout Christians are not authorized to tell God what to do. The God who knows our needs far better than we do needs no instruction from us. Human beings that we are, however, we feel much closer to God and to other humans if we have talked together. Listening is an exceedingly important aspect of the prayer dialogue — listening to God and, of course, heeding his direction. God's ear attends to an earnest, unselfish plea that he do something; right the wrong, ease the pain, carry the load, or "tell me Lord, what I can do to solve the problem."

To make intercession for persons is the most powerful way to express our love for them and our faith in God. It has been aptly called "love on its knees." Using any form of prayer calendar or list to which spontaneous prayers may be added will help keep you on track. Make a prayer list of your own in addition to following Call to Prayer in ROYAL SERVICE. Intercession is a command. Failure to pray is failure to claim one of the greatest of God's promises.

Prayer is a God-empowered service open to all caring people. In this activity, age is an advantage rather than a handicap. As we grow older, the pace and dimension of physical life winds down. But the spiritual life can be just the opposite, growing at an accelerated pace. The heights and depths of the spirit come to those who have lived through years of fellowship with God and experienced his punishment, blessings, and guidance.

Oswald Chambers reminds us

that prayer is not merely preparation for greater work. It is the greater work. Too many people rely on prayer only when all else has failed and then apologize for "not being able to do more."

Let those of us whose names retirement has removed from the payroll make a place for ourselves on God's honor roll of intercessors. In my employee days, I bemoaned the fact that my time for prayer was so limited. Today I can no longer use that excuse.

Please join me in the words of this affirmation:

I Will Give Myself to Prayer Because there is too much to be done today. I will turn to God in prayer. Because I cannot support those who lean on me.

I will lean on the Lord in prayer. Because I have sinned, and am ashamed, I will ask his forgiveness in prayer. Because I have promised to "think about" others, I will take them to the Lord in prayer.

Because I am "uptight" over so many things, I will find his peace through prayer. Because I want the Lord to fill my whole life, I will clean house for him by prayer. Because the wiles of the world exceed human wisdom, I will help its leaders through prayer.

Because my business on earth is to point others to God, I will seek witnessing courage in prayer. Because I am so grateful for the love and presence and power and peace and patience of God, I will forever praise and serve him through unceasing prayer.

"Blest be the tie that binds our hearts in Christian love."





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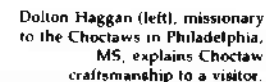
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CURRENT MISSIONS GROUP
MY INDIAN
NEIGHBORS
ELJEE BENTLEY



A Sioux Indian plate made by Swift Eagle of South Dakota is glazed in dark brown with lighter brown etchings.

Photo by Leatrice Jones

Do you have Indian neighbors? Many Indian Americans live among us. They desire our friendship. They would like to participate with us in community activities. They would join our church. They wait to be asked. Fearing rejection, they do not initiate a relationship with us.

Other Indian Americans live in their own communities. A community with which many of us are familiar is Cherokee, North Carolina.

Cherokee

Cherokee is one of a series of communities on the Qualla Boundary. Qualla Boundary is the correct term, for the Eastern Cherokee purchased their tribal land from the US Government ("Reservation" denotes land set aside and given or reserved for a tribe.)

Tourists in the Smokies are a major source of income for the Indians. Nonetheless, as we call to one another, "Oh, look, there is a real Indian!" we should never forget that he is a person. We can ask to take his picture. We need not expect him to be eager to talk with us.

An Indian usually does talk. His silence is protective reserve. He prefers to get to know us before revealing himself. After all, we are the foreigners on the Qualla Boundary.

The Boundary is home for more than five thousand Eastern Cherokee. Sixty-five percent of them are church members. There are 17 Baptist churches, one of which is Cherokee Baptist Church.

This church has Southern Baptist programs, selects its own pastor, and is fully self-supporting. It does accept a subsidy from the North Carolina State Baptist Convention and from the Home Mission Board to help with its youth ministry and its child-care program. J. Gilbert, associate to Pastor Haven Luwe, works as minister of music, education, and youth. He visits

Cherokee High School, sometimes leading morning devotions. Sylvia Walkingsick, child care director, exerts a Christian influence on the maturing of some 35 children five days a week. Working with her at the day-care center are several Cherokee girls.

Some Eastern Cherokee do live on the Boundary. Job opportunities are limited, particularly after tourist season. Most, however, prefer taking whatever work is available rather than leaving their people. Proud of their heritage, they wish to maintain their own distinctive way of life free from outside interference. In the past they were whipped if caught speaking in their own language.

Many Cherokee who move to Qualla Boundary settle in towns nearby. In one of these, Sylva, North Carolina, Walter Middleton, pastors Tuckasegee Baptist Church, and Luther Osment is area missionary.

Seminole

Another community is in the Florida Everglades. Actually, there are many communities on three separate reservations, Hollywood, Big Cypress, and Brighton, which live the Seminole, and on the Tamiami Trail, where a related tribe, the Miccosukee, live. These Indians, like the Cherokee, are Christian. Of the 1,900 Seminole, 700 are Baptist church members, and many others attend church.

After the Government moved most Seminole to Oklahoma, the left hid in the swamps. They shunned outside contact. As late as 1907 Seminole and Creek churches in Oklahoma sent missionaries. There were few roads, so the missionary would travel by horseback, foot, or by dugout canoe. His gospel was rarely well received. He was suspect, a possible spy who would report to the Government. The time was Willie King

The First Seminole Baptist Church was organized with less than a dozen members in June 1936. Conversions increased in the 1940s. In 1952 the church at Big Cypress was organized. At Brighton Billy Osceola had a preaching station under the trees and other visitation points.

In 1951 Genus and Carolyn Crenshaw came as missionaries to work with native pastors and lay leaders. They found that the people living along the Trail would not listen to Bible teaching. Having rented an Easter film for the churches, they projected it outside the store. Forty-five people came. A month after month they rented the best Bible films available. People began to ask questions. Some visited the churches, some made professions. More than 20 of those who were initially reached through films are now church members, most of them at the Indian Trail Chapel at Forty Mile Bend, which began about five years ago. The chapel is sponsored as a mission by the Miami Springs Baptist Church.

The Crenshaws' ministry has varied according to the needs. Many services now provided by the Government and by the tribe were under their responsibility. Mrs. Crenshaw directed a kindergarten until 1975. She had seen that Seminole children, unaccustomed to English, were having difficulty adjusting to first grade. Mr. Crenshaw saw that the people had few opportunities for recreations. He organized basketball and softball teams and involved them in intertribal leagues. Today the tribe has a recreation director. The Crenshaws formerly took people to the doctor. New people have cars. Life among the Seminole has changed. They revere their traditions, but few hunt and fish for living anymore. At Big Cypress and Brighton they raise cattle.

Hollywood Reservation is now part of the Fort Lauderdale-Hollywood metropolitan area; the people have many jobs. The Seminole tribe

organized politically in 1957, the Miccosukee in 1962. Many Baptists are on the tribal councils and involved in community affairs.

Seminole churches have capable leaders. Some of the old pastors have died, but there are young men such as Howard Micco, pastor of First Indian Baptist Church, Brighton, and Junior Billie, pastor at Big Cypress. The churches have a full program and use Southern Baptist literature for all organizations. They adapt the publications to their needs as does any church, particularly any small church that does not have all the age-level organizations. Worship services include Indian and English-language hymns.

Ordinarily, the pastor preaches in both languages, intermingling them in order to be understood by all the congregation.

Baptist work has grown. From fewer than 12 members to more than 700 is growth. But the Indian population is multiplying. The Crenshaws fear that Southern Baptist witness is not expanding as rapidly as it should.

They wish more Baptists would volunteer to help. Brotherhood groups could repair or help construct buildings, as did Lakeland's Southside Baptist Brotherhood in 1952. A college group painted First Seminole Church in 1976. The year before the same group had put on a new roof. Women could help with Bible schools and teach mission studies.

The churches have a continuing need for volunteers to help with music. Children would like to learn to play piano and guitar. Choirs can be organized, but few are trained to direct them.

Choctaw

Iva Jewel Tucker is a volunteer who has worked with Dolton and Martha Haggan, missionaries among the Mississippi Choctaw. Turn to page 10 and meet her friends.

Choctaw live in seven communities and on scattered



The Navaho doll is dressed as a typical Navaho. Made of velvet and adorned with turquoise jewelry, the dress is worn both winter and summer.

Photo by Leatrice Jones



An antique pottery bowl, made by the Laguna Indians in the Laguna pueblo just west of Albuquerque, displays symbolic language that may record outstanding events in the life or times of the maker.

A Pawnee Indian drum used in many Pawnee ceremonies and celebrations, was made by a Plains Indian craftsman stretching cowhide over a sycamore frame.



Photo by Leatha Jones

farms in east central Mississippi. The tribe owns 18,000 acres, but more than half of its members live on non-tribal land, working as tenant farmers or sharecroppers. Those on the reservation have a variety of jobs. Lack of education has been a handicap. Most of the tribe's 636 high school graduates are recent graduates of Choctaw Central High School, opened in 1964.

For years the Government ignored the Mississippi Choctaw. In 1918, after nearly 20 percent of them had died in the flu epidemic, the Bureau of Indian Affairs opened an agency. Today the Choctaw Agency in Philadelphia, Mississippi, provides a variety of services.

The tribe organized in 1945 and within the last decade has begun to take responsibility for its own affairs. The tribal council is working toward self-determination. The tribal chief is Calvin Issac, a Baptist lay leader.

The first Choctaw Baptist church organized in 1882. There are now 13 churches and two missions, with approximately 1,200 members. Together they form the Association of Choctaw Indian Churches, which they support by monthly contributions. Associational activities include an annual Bible institute, a crusade, fellowship, hospital and jail ministries, and training for pastors and laymen.

Missionaries Dolton and Martha Haggan are involved in the work of the association and of the churches. Their office is in the Baptist Indian Center in Philadelphia, a building that serves to extend the witness of the Choctaw churches.

Mississippi Baptists do help. Students from Clarke College minister to boys and girls who live in the high school dormitory. WMU members sponsor the high school ministry, piano lessons, and summer youth camp. Adults help in day camps and with Vacation Bible School.

Alabama Indians

Alabama WMU allocates funds each year to assist work in a known Indian community in southwest Alabama. In an isolated rural area, these people of mixed racial ancestry became a distinct ethnic group. The group has no name. They have been called Cajuns, but they have no connection with the Louisiana Cajuns. They call themselves "people."

The people pastor and lead their Baptist churches and missions. Helping witness among the 5,000 group members are missionaries F. R. and Leola. Their work receives support from the Home Mission Board, the Alabama convention, and from the Mobile Baptist Association. Volunteers help with Bible school and summer camps.

Also in Alabama, in Escambia County, are 3,000 Creek. Fred Brown, director of missions for the local Anglo association, supervises Baptist witness among them.

Similar Indian enclaves are scattered throughout the US. The Home Mission Board cannot appoint missionaries to each Indian community. Local associations, local churches must carry the gospel. The language department of the Home Mission Board will gladly provide assistance.

Western Indian Communities

Serving where there are few Southern Baptists are Ballard and Bonita White. For nearly 12 years they have lived in Eagle Butte, South Dakota, tribal headquarters for the Cheyenne River Sioux. Eagle Butte, with a population of 3,000, is one of two towns on the Cheyenne River Reservation. There are 11 smaller communities.

When they first arrived, the Whites were shocked by the poverty. Most homes were one or two rooms with no plumbing. The federal government is now building houses and helping families with the low monthly payments. In these houses have running water

The people continue to have needs. A teenage boy supports and cares for his alcoholic mother and a retarded sister. Two other sisters died in an automobile accident. His mother committed suicide. He believes the dead are calling him to join them and has tried to kill himself several times. For Indian teenagers the suicide rate is 100 times that for Anglo teenagers. The leading cause of all Indian deaths is accidents, a high percentage of which are alcohol-related.

Alcoholism is a serious problem. Some Indians may drink to escape their feeling of uselessness in our alien society.

Purpose can come from knowing Christ. Some of the best Navaho pastors are ex-alcoholics, reports Delbert Fann, language missions director for the Arizona Baptist convention. Frank Venable,

veteran missionary among Indian Americans, has one dream: a fully equipped, competently staffed rehabilitation center for Indian alcoholics, administered by the Southern Baptist Convention.

At Cheyenne River situations created by alcohol remain. Four small children raise themselves. Their mother is dead, their father drinks. The missionaries try to help.

A regularly scheduled worship opportunity is needed in each of the reservation's 13 communities. Ballard White offers services in Eagle Butte. Worship in Eagle Butte takes place in the church's own building, built with labor from the First Baptist Church of Teague, Texas. A dilapidated Baptist Chapel, a remodeled old church building, was dedicated in June 1976. In Western Grass the congregation meets weekly in a rented congregational church. A request to lease land for a chapel in White Horse was denied, but land may be purchased for a cemetery.

Ballard and Bonita White have visited nearly every Indian home, passing each a New Testament. Their task as missionaries among the

Sioux has been to gain acceptance. The Indian is not impressed because Ballard is a missionary. He sees Ballard as any man and decides whether or not he is a friend, then maybe his message is of value.

Woman's Missionary Union has helped the Whites get acquainted. We have sent Christmas in August gifts. The Whites deliver them personally. For Christmas 1976 they took 1,265 gifts. An old grandmother said that she and her daughter had prayed that God would provide for the three children. Baptist women send diapers, gowns, baby blankets, items needed for layettes. A layette with a New Testament and a letter expressing a desire to help with spiritual needs goes to every new mother in the reservation hospital. A group of Florida churches sent oranges.

The missionaries remember the elderly with gifts, for birthdays as well as for Christmas, and with visits. They hold services in two nursing homes, in one weekly and in the other monthly. Ballard and Bonita White have made themselves known as caring friends. Ballard was asked to participate in the reservation memorial service. He has been accepted.

Children from all 13 communities now come to the Baptist Vacation Bible Schools. Twenty-eight professed faith in Christ in the summer of 1976. Twelve separate schools were held. The Lloyd Dikes of Corpus Christi, Texas, helped with eight of them. In July 1977 two churches in Kentucky sent volunteer helpers.

Each summer the Whites take 25 young people to the Black Hills Indian Youth Camp, if money is available.

Warm Springs Reservation in central Oregon is different, different in that its inhabitants are prosperous. Average family income — from a resort, a saw mill, and timberlands — exceeds \$15,000. These Indians do not need charity.



The Seminole doll represents the Seminoles of Florida. The many-colored skirt is made of various pieces of cloth and the body of the doll is made from palm bark.

Photo by Leatha Jones

but they do want friends. Our home missionary, Allen Elston, has gained acceptance. He was invited to dig roots in the annual spring thanksgiving ceremony.

When he arrived at Warm Springs 18 years ago, he centered his ministry in a church, a church with the usual organizations. Few Indians came. Only as he dropped the programs and allowed the members to develop activities they were willing to lead did Indians see it as their church. The women are now planning to reorganize WMU

Sometimes 45 attend worship services.

Men rarely come. They accept Allen Elston as a friend, and they will study the Bible at his home. They believe that church is for women and children. Group pressure prevents participation even by men who have become Christians.

Indian communities abound in both New Mexico and Arizona. For example, 36,000 Pueblo live in 30 separate villages. Witnessing to

those in Cochiti, Santo Domingo, San Felipe, Jemez (HAY-meh), Zia, Santa Anna, Sandia, and Lees-LAY tah), all near Albuquerque, is James Bowe, Baptist regional Indian mission-

Are there Indian communities in your state? Look around. You have Indian neighbors.

Pieces of pottery and other artifacts pictured in this article were donated to the WMU headquarters in January 1977 by the Home Mission Board.

PLANNING THE MEETING

AS A RESULT OF THIS STUDY, Baptist Women members will be able to identify the Indian community nearest them and determine how they will support home missions work in that community.

BEFORE THE MEETING ask your association and state missions directors about Indian communities in your area. Ask social service agencies. Find out how your group can share Christ's love in these communities.

If your area has no Indians, plan to help a missionary in your state in meeting mission action or prayer needs. Home missionaries are listed by states in the Home Mission Board Personnel Directory, order from Home Mission Board Literature Distribution, 1350 Epling Street, NW, Atlanta, GA 30309.

PLAN 1

Give a large sheet of newsprint and a marker to two members who will serve as group leaders. Divide members between the two leaders. Assign each group to write (1) needs, (2) Southern Baptist ministries, (3) ways Baptist Women can help. Group 1 uses material preceding "Western Indian Communities." Group 2 begins with "Western Indian Communities."

Allow 30 minutes. Ask each

group to share (1), (2), and (3) in the communities they studied. Ask, "Do we have Indian neighbors? Can we help meet their needs?" Encourage discussion, then determine action.

PLAN 2

Enlarge the map on page 48. Assign material on each Indian community to a separate member. Ask her to come representing that tribal group. Cut a tepee for each representative to place on the map before she speaks.

Direct teams to listen for (1) needs, (2) Southern Baptist ministries, (3) ways Baptist Women can help. Introduce the representative, who will present their communities. Give teams five minutes for discussion, then call for reports. Conclude as in Plan 1.

PLAN 3

Divide members into two groups. Give paper and pencil to a recorder for each group. Tell Group A to examine Indian needs and Southern Baptist ministries in the communities. Ask them to list ways your Baptist Women can help in either a nearby Indian community or one mentioned in this magazine. Tell Group B to determine in each community the extent to which missions are indigenous (native-led, self-propagating, self-supporting). Ask them to list

ways Southern Baptists can develop indigenous missions.

Allow 40 minutes. Ask Group A to present their list. Ask Group B to evaluate Group A's suggestions. Which methods would encourage Indian leadership? How can you Baptist Women minister and, at the same time, help develop indigenous missions? Plan to

CALL TO PRAYER

Read 1 Corinthians 9:20-22. We must follow Paul's example. Crenshaw believes, if we are to reach our Indian neighbors, we must celebrate birthdays and those things to all men that some may save.

BECAUSE YOU STUDIED

1. Invite women in Indian churches to share fellowship with you. Invite an Indian pastor to speak. Ask to work with an Indian church in a joint endeavor. Don't patronize.

2. Invite unchurched Indians to your church. Help them start an Indian church. Help them study, teach their children the Bible. Do not get discouraged.

3. Minister to physical needs of non-Christian Indians. Offer athletic opportunities, a craft or literacy classes, job training. Be friend.

Next Month in ROYAL SERVICE

Missionaries and lay persons want up to expand missions ministries throughout the US. That is the emphasis of the Home Missions week of prayer programs and the general features in the March issue of ROYAL SERVICE. For example:

From her wheelchair, Ruth Logeman of Montgomery, AL, participated in a Christian Service Corps summer project in Indiana. Lead about her unique and valuable contributions. Prisoners in Washington, DC near the Good News because Baptist Women became involved in Charles Colson's Prison Fellowship program.

A total ministry to 157 internationals living in Lexington, KY, is provided by Baptist women from 14 churches through a friendship organization. Mrs. Charles Wade tells how it's done. PLUS

Suggestions for ministering to those who sail in and out of our reports. a look at the follow-up in refugee adoption programs. Pictures and people preview the latest Home Missions' "Human Touch" book: *More than Just Talk*. Miriam Robinson suggests a new approach to spring cleaning in "Christ in You."

JOIN US in March, won't you?



What people are saying about Bold Mission Thrust.

"This must be a movement from the grassroots, but Convention leadership must set the example."

Jimmy R. Allen, President Southern Baptist Convention

"God has known that Bold Missions was coming about; and he is preparing our people. The increased enrolments in our seminaries, the long range plans of our denomination's Executive Committee and other agencies, and the challenge for missions advance issued by President Jimmy Carter, all testify to the working of the Holy Spirit."

Carolyn Weatherford Executive Director WMU-SBC

"Women, women I've been thinking What a grand world this would be."

If all God's people were transported

Everywhere he'd have them be" Louise Hudson WMU member Jackson, Tennessee

"If it is to be, it is up to me." Warren Hultgren Oklahoma pastor

Some terms to remember:

Bold Mission Thrust — The broad term, Bold Mission Thrust, was adopted by the SBC Executive Board in September, 1977, for use by all Convention agencies and boards in the program of missions advance now underway.

Mission Service Corps — A Bold Mission program to commission 5,000 volunteers for home and foreign mission service by the year 1982. These 5,000 volunteers would be supported financially by 5,000 individuals or churches for one or two years of mission service.

For more information, write Mission Service Corps, P.O. Box 7203, Atlanta, GA 30309.

Volunteer Involvement in Missions (VIM) — A Bold Mission program to enlist volunteers for mission service.

A computer bank, located in Atlanta, is digesting all of the volunteer information and all of the missions needs for instant readout. A volunteer and the task that suits his interests and skills can be matched in minutes. All agencies will work through this VIM computer center.

MISSIONS FACT FINDER

Indian America

The map above illustrates the locations of major Indian groups in our country. Red markings denote tribes and locations in this month's curriculum materials. Can you match the following curriculum facts with the correct red markings?

Warm Springs -

Reservation, Arizona
Navaho (Arizona, New Mexico)

Pueblo (Arizona, New Mexico)

Cheyenne River Sioux (South Dakota)

Oglala Sioux (South Dakota)

Cherokee (North Carolina, Oklahoma)

Choctaw (Mississippi)

"Cajun" (Alabama)

Creek (Alabama, Oklahoma)

Chippewa (Wisconsin)

Lumbee (North Carolina)

Seminole (Florida, Oklahoma)

Miccosupee (Florida)

Jicarilla (New Mexico)

Mescalero (New Mexico)

Pima (Arizona)

Sioux (North and South Dakota)

White River Apache (Arizona)

• Portland, Oregon

• Brigham City, Utah

• Albuquerque, New Mexico

• Oklahoma City, Oklahoma

• Dallas, Texas

• Chicago, Illinois

• Chicago, Illinois

• Chicago, Illinois

• Chicago, Illinois

• Chicago, Illinois

Mark with a star these

states with largest Indian populations:

Arizona — 110,088

California — 212,345

New Mexico — 94,188

North Carolina — 51,700

Oklahoma — 149,868

Texas — 56,080

Washington — 52,883

Mark with % sign the

states with greatest

percent increase in Indian

population since 1960:

Arkansas — 247.2 percent

Georgia — 213.4 percent

Indiana — 310 percent

Kentucky — 291.5 percent

Missouri — 213.7 percent

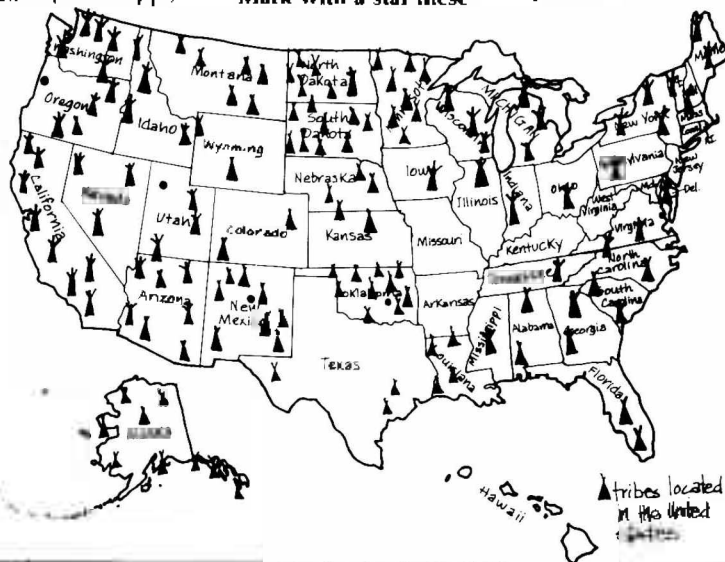
Ohio — 248.4 percent

Tennessee — 256.7 percent

Texas — 212.3 percent

Vermont — 301.8 percent

West Virginia — 314.9 percent.



THE LEAVEN AND THE SALT:

It's about people like

Grandma Minnie Neaderhook
Crystals Tucker, who learned
to read at 106

the 132 members of a Louisiana
congregation who have
constructed 50 churches in new
areas

the three women who gathered
for a ROYAL SERVICE study in
Bangor, Maine, and two made
professions of faith
a middle-sized church
congregation in Georgia that

carries on 48 outreach
ministries
and many, many more

Take two hours and read about
people like you who have changed
their lives and others with God's
help

The Leaven and the Salt, by Wendell
Brew, is the text for the March
Home Mission Graded Series
study. Make it a churchwide
happening. Books may be ordered
on the order form, page 40.



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What's the REAL Story



So you want to know what the Bible really says about women? You're not alone. Countless books try to explain it. But they each tell a different story, project a different biblical interpretation.

Who is right and who is wrong? Women who take their faith seriously are asking these questions. What does the Bible really say?

Find out for yourself. Study the subject in depth. There's now a way for a layperson to do this.

A college-level course, "Women in the Church," is now offered by Seminary Extension, a department of the six Southern Baptist seminaries. Many people will take this course by correspondence, completing 16 lessons organized into several units.

Written by Minette Drumwright of Fort Worth, Tex., this course deals with many questions people are asking about what the Bible says about women.

Studying this course will give you an in-depth understanding into what the Bible says about women, women as followers of Christ, and the places women have held and should hold in Southern Baptist churches.

"Women in the Church" is open to any interested layperson. You can study by yourself or with several friends also enrolled. People who enroll don't have to be pursuing a theological education, however, course credit can be transferred to many colleges and seminaries.

A \$12.75 fee covers the text, study guide, correspondence kit, and

postage and handling. People who live near a Seminary Extension Center may instead enroll for classroom study.

To enroll, send \$12.75 with this coupon to Seminary Extension, James Robertson Parkway, Nashville, TN 37219.

Name _____

Address _____

City _____ State _____ ZIP _____

Please enroll me in "Women in the Church" by correspondence. Payment is enclosed.

I would like further information about this course and Seminary Extension courses.

I would like to know more about Seminary Extension Centers.