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# GANADO MISSION TO NAVAJO INDIANS



Da-si-lah—Beave Man Ready

Turned to God from idols  
To serve the living and true God  
And to wait for His Son from Heaven.  
I THESS. 1:9, 10

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156 Fifth Avenue, New York



*Cornfields Community Center*



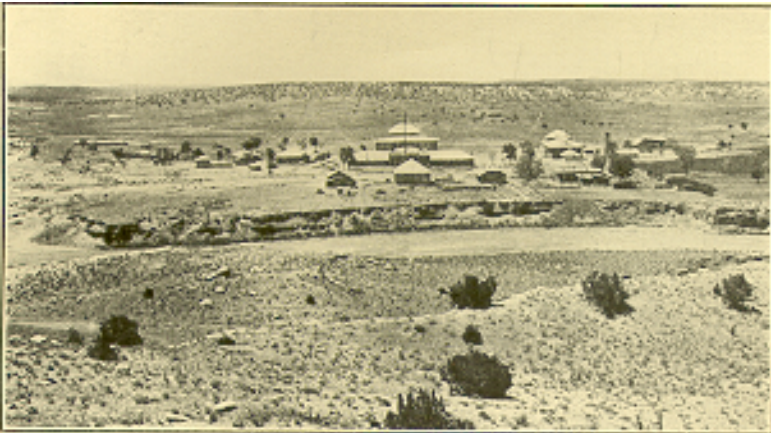
*Greasewood Indian House and Tent*



*A Trading Post in Navajo Land*



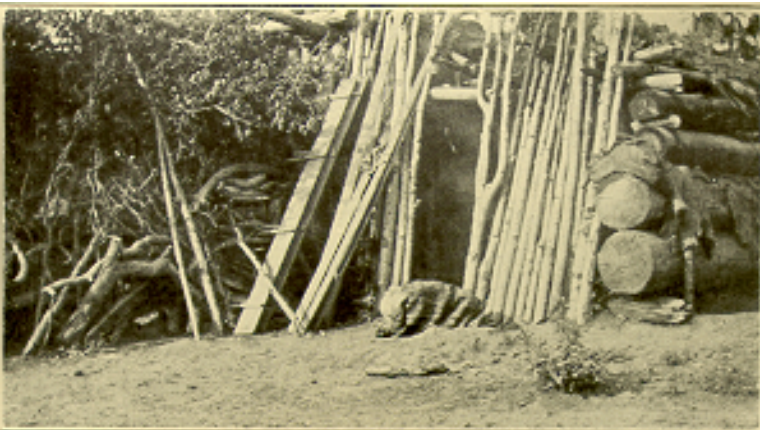
*Allantown, Newest Outstation of Ganado*



LEFT TO RIGHT: Big Hogan, Teacher's Hall, New Dormitory, Cottage, Doctor's Home, Hospital, Church, Power Plant, Dining Hall and Girl's Dormitory, Three Cottages, Boy's House, Superintendent's House, Office and Industrial Building.

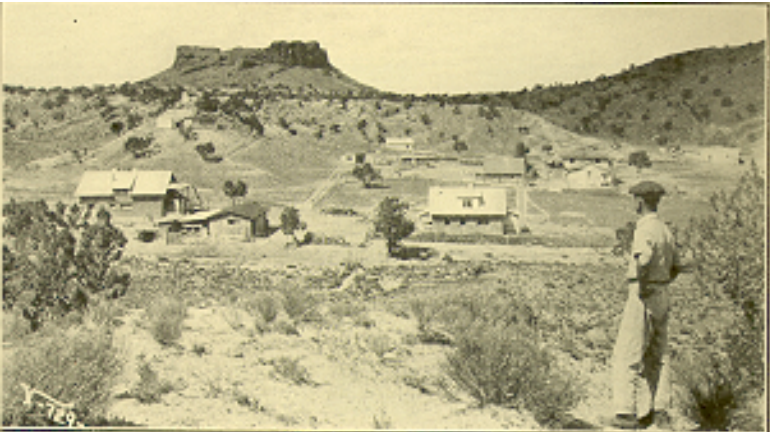


Capacity of school 150. Grades one to ten. Bible Training Department for Native Workers. Industrial Training in design, carpentry, house building, wagon and automobile repair, nursing, Navajo blanket weaving, bead work, pottery, domestic art.



35,000 Navajos on a reservation of 13,000,000 acres without a single village. A shepherd people. Most of them living in crude huts. Less than twenty per cent speak English. Less than two per cent are Christian. Many like the old woman above (warming herself in the sun) have never even heard of a God of love. They live in fear and die in terror until we bring to them the message of hope.





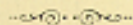
LEFT TO RIGHT: Indian Wells Community Center, on the hill, doctor's cottage and bell tower, missionary's home, Good Samaritan Hospital, Indian trading store.

THE Rev. F. G. Mitchell, superintendent of Ganado Mission, states that Christianity transforms the whole way of Indian life. By way of illustration he says, "Thin Hair's son, a man about forty-five years old, was converted in one of our community centers about three months ago. He had a fine family,—a wife and five children. The other day he came to me

and said 'I am living on a dirt floor and it is not so good. We want to get out of the dirt.' Though he had been living thus for forty-five years he had never before felt the need. He continued: 'Could we not have some lumber? I would haul wood to pay for it. Could you make me a door? If we could have a table and some chairs we would sit up to the table to eat.'



One of my native students happened to be there, and, seeing me, he said, 'We are up-lifters, aren't we?' "



**S** POT-OF-WHISKERS-ON-HIS-CHIN (William Gorman in his English name), one of the fine old Christian Navajo Indians who is giving his life

to preaching the gospel among his own people, was recently accosted by a sneering Indian. "Snake, coyote, show me your God," said the contemptuous Indian, using names which are peculiarly offensive to the Navajo. At this, Spot-of-Whiskers calmly replied: "I am showing Him to you now. He is standing in me. If he were not, you could not talk to me like that."



*Hundreds of Navajo children are without opportunity for schooling. The Government schools are full and Kirkwood must constantly refuse the pleading of parents who wish to enter their children for lack of means to support.*



*Two hospitals minister to an increasing number of mothers in their time of greatest need where formerly they incurred danger and death at the hands of ignorant medicine men.*

*The mission doctor travels many miles rendering medical aid at lonely trading posts and outstations to those who gather on appointed days.*



*Fred K. Peshlakai, native evangelist. Ganado holds the key to the evangelization of this great tribe in that it is training a native force for the task.*

*A number of young people have finished training and are located at out-stations telling the Good News to those who have never heard. Work is being carried on at six centers covering an area of 360 square miles.*