

You May Tip the Scales

by Mrs. George R. Martin
President, Woman's Missionary Union



Mrs. Martin

ON THE "Calendar of Denominational Activities" the Week of Prayer for Home Missions has first place, March 3-7, 1952. It is hoped that no other agency will schedule meetings during this week. The responsibility rests upon state, district and church organizations of Woman's Missionary Union to plan so that this week will be given first place in the lives of the women and young people of our churches. The successful observance of this week and the ingathering of a worthy offering are contributions that Woman's Missionary Union wishes to make to the great cause of home missions.

Unusual plans and splendid program material have been provided, distributed through the state offices. If these plans are carefully followed the result will surely be a deepened interest in home missions, more fervent prayer for the missionaries and their work, and more generous giving to the Annie Armstrong Offering. Earnest effort to follow the full plan of daily one hour meetings will bring rich rewards.

The March Week of Prayer for Home Missions embodies the elements necessary to solve home mission problems. These elements are study, prayer, and sacrificial giving.

STUDY! "That we may know." During this week our women and young people will study the fields, the people, the needs and the tasks of home missions. With this background of information we shall be able to pray intelligently for our home work.

PRAY! This week of prayer calls us apart for a loving trust with the Father talking about one of our great missionary undertakings. "It

calls us to enlarge the scope of our praying. It calls us to claim power which will gird us for the critical hour we face.

Last year 4,700 Woman's Missionary Societies failed to observe this week of prayer. Was your society one that missed this blessing? More than 21,000 young people's organizations overlooked the privileges of this week. Were any of these your responsibility?

GIVE! The result of our study and prayer will be larger gifts. Our Annie Armstrong Offering is approved by the Southern Baptist Convention as a part of its financial plan. When this offering is written into the budget of the church it becomes a mere item of the budget no longer fulfilling its purpose as an outpouring of loving gifts. We must guard these offerings that they be kept as opportunities over and above our regular gifts. Our goal for this year \$900,000, is a high challenge. If we intensify our efforts to present to every member the appeal of the lost here at home, we shall

be able to give this full amount and more to our Home Board for its redemptive work.

The world situation makes us realize the urgency of making America Christian. Much of the future security of our home mission work depends upon this week of prayer. Your prayers, your society's united intercession, the prayers of your young people, may tip the scales for this generation and insure spiritual victory at home and abroad. Our missionaries need our prayers! The churches which they have established need our prayers! The unaved and the unchurched multitudes of America need united petitions! During this week let us study, pray, and give!

THEY DO NOT KNOW!

THAT THEY MAY KNOW

An Appeal for the March Week of Prayer and Annie Armstrong Offering

We Must Develop Our Resources

by J. B. Lawrence

IN making this appeal, I want, first of all, to express my lasting obligation and deepest appreciation to Woman's Missionary Union for the magnificent support given to the Home Mission Board.

Through the years, Woman's Missionary Union has stood by the Home Mission Board and helped it through all the difficult places. During the struggle with a burdensome debt it supported the missionaries of the Board and thereby kept up the work of carrying the gospel to the lost in the homeland. It is difficult to find words sufficiently strong with which to express my appreciation not only for the money given, but also for the spirit of co-operation, the literature distributed, and for the prayers which have ascended to our Father's throne for the success and progress of missions in the homeland.

I am grateful for the offering in March, 1951. It is the largest offering Woman's Missionary Union has ever made to Home Missions. Up to November, we had received \$831,738.93.

What a glorious rejoicing there will be in heaven some day when we all gather around the throne of our Heavenly Father and meet the vast number of souls crowned with eternal joy because of the gifts made through the Annie Armstrong Offering!

OUR report to the Convention in San Francisco shows that our missionaries reported 32,600 professions of faith in the last Convention year. Our total operating budget for the year, including overhead and all miscellaneous expenditures, was \$1,455,015. This shows that for our entire operating budget each profession of faith costs Southern Baptists a little over forty-five dollars. Our budget for mis-

sionary salaries was \$1,141,293, which shows that on the basis of the salaries of the missionaries alone, each profession of faith cost \$35.66.

There never was a time in our history when we needed the prayers and support of Woman's Missionary Union more than now. More than 988,000 square miles of territory have been added to the field of Home Mission work. In this new territory there are twenty-two million people unevangelized. This territory, including Kansas, Oregon, Washington, California, Arizona and Alaska, is rich with possibilities for the kingdom of God.

Not only do we need to win these millions to Christ, but we need also to develop this rich field for kingdom work. Southern Baptists have as their objective the evangelization of the whole world, and for this task they must have motive, money and men. We can all learn to tithe and give more generously and then there are still three ways to get additional money for the world program of Southern Baptists. One is to baptize more people that they may become givers. Another is to organize more churches that we may have new organizations for the support of world missions; and the other is to enlist the unenlisted.

The Home Mission Board is working at this task. The report of the Home Mission Board in San Francisco showed beside the 32,600 professions of faith, 588 new mission stations established and 293 churches organized. These converts, churches organized and mission stations established are new sources of revenue for our kingdom work produced by the Home Mission Board.

Dr. Lawrence is Executive Secretary-Treasurer of the Home Mission Board of our Southern Baptist Convention



Carl H. Jones, Louisville
 Dr. Lawrence and Dr. Courts Redford stand by a panorama of Home Mission Board showing types of work: the Word of God in center. Large building is Board headquarters.

IF our Foreign Mission Board is to realize the objective in its enlarged program it must have more money in order that it may send out more missionaries and may be able to enter more fields of service. The churches we have will give some increase, but with the large programs our churches are making for themselves, and the large programs the state mission boards are launching, much of the increase in the giving of our present churches will be absorbed before it reaches the mission fields. Therefore, we must develop new sources of revenue. This is what the support given by Woman's Missionary Union in the Annie Armstrong Offering is enabling the Home Mission Board to do.

To show you how this work of the Home Mission Board is helping care for our world program, I give you the figures produced already in the organization of churches. From 1940 to 1950, 3,942 churches were organized. These churches have now 500,000 members and they gave last year \$1,600,000 to missions. This is absolutely new money produced by the Home Board. Not only so, but out West our missionaries are organizing a church every five days, and all of these churches become givers. The per capita gift of the new churches throughout the West is larger than the per capita gift of the churches this side the Western field. The souls won by these Western churches show an increase in evangelistic spirit, for instead of requiring twenty-two members to win one to Christ in a year, the Western

churches are winning one with every eight members.

IF the Home Mission Board does the work necessary to develop the resources of the homeland for world conquest for Christ, it must have increased support. The Board will receive in 1952, \$660,000 out of the first four and one-half million dollars received from the Cooperative Program. This is 14.667% and is for current work. Then the Board will receive about 16% from the next two and one-half million received from the Cooperative Program. This is for capital needs, and the Board needs more than this amount for the building of chapels and churches in the present mission fields.

The Board will then receive 25% of all the money that is raised above \$7,200,000 from the Cooperative Program. We cannot tell how much that will be, but whatever it is, it will go into our mission work and the better part of it will go into the Western work. But the \$660,000 received for current work is not half enough to support our present work. If we maintain our present work and develop new, we must have increased support. Our only hope is the Annie Armstrong Offering.

I appeal to every member of Woman's Missionary Union as an individual to make a contribution in the light of the facts which I have given in this appeal, and may the Lord's blessing be upon every one of you as you pray and give.

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ROYAL SERVICE

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OUR COVER—Mrs. John Fitzgerald watches while Mrs. Harry Prater selects the hour and day during which she will pray especially for Home Missions. She writes her name on the line provided. All of your society members will be doing this before March 3. The round-the-clock prayer chart comes with your Week of Prayer material.



Farmington Chamber of Commerce

A Navajo family, a load of corn and their only means of transportation

God's Word in His Pocket

by Bernice Miller

LEARN the white man's ways, but don't take his religion," was the warning of elderly Navajoes to the children. But today some youth as well as the older groups are hearing the word with receptive hearts and minds.

At the Baptist Indian Center at Farmington, New Mexico, the words of life are preached and taught. Here the dread fear of death, so much a part of Navajo religion, is overcome, replaced by the hope of Christianity. Here more and more Navajoes are saved and begin a new life.

Though the building is filled to capacity at each service, there are yet thousands of Navajoes who have not heard the gospel. Their means of transportation is primitive, by horseback or team and wagon. They cannot drive any distance to hear the gospel.

Once a week my interpreter and I go to their hogans (earth-covered lodges) and take the gospel to them. To give them the

message through an interpreter was a new experience and one which made me think deeply. We are all interpreters for the Heavenly Father and the more clearly we hear his voice, and the more thoroughly we master his Word, the more true and faithful will be our interpretation.

One day my interpreter and I drove out to visit on the reservation. A man welcomed us at the door of the first home. We met his two present wives who live in the same hogan. His older wife seemed to have seniority since she gave instructions to the young wife to prepare our noon meal, which consisted of fried bread and coffee. This Navajo family invited me to their table, a dirt floor, with sheep pelts to make a comfortable seat. The interpreter remarked, "You are accepted into our tribe."

One of the converted Navajoes asked me to meet with a group of his people. I agreed. I had to go far off the beaten

This is written in first person because Mrs. Miller is writing the story as the missionary, Mrs. Melvina Roberts, told it to her

path of civilization to hold the services at a trading post, under the open sky. There was a crowd of 137 Indian men, women and children. These Indians were wild and utterly unaccustomed to white women. They were afraid and when I appeared they hid back of the corrals and buildings.

They had seen a few white men, mostly traders, but no Christians. With the traders they had bartered for trinkets and supplies, their exquisite turquoise and silver jewelry, or their bright rugs and blankets, spun, dyed, and woven by hand out of the wool from their small herds of sheep and goats. But they had never heard from them the story of Jesus.

Gradually, they slipped back to see what I had to say. Only two or three of the Indians knew any English, so I spoke mainly through an interpreter. I told them of Christ and they heard in silence. Yet my efforts were not in vain. One young man listened very carefully to the amazing story that the "missionary woman" was telling.

Two days later this same young man was in a violent argument with a white trader. There was shooting and the trader was killed.

Immediately, the Indians came to me and I went to the jail where the young man was being held to see what I could do for him. We had a long talk, not about his crime or his trial, but about the Lord Jesus who could forgive the crime and save his soul. He accepted this saving Christ. I gave him a New Testament. After he had fumbled through it awkwardly, he said that he could not read, but could he keep the book anyway? He'd find someone who could read it for him.

Now, whether he goes to the penitentiary, or is set free, he has Jesus in his heart and his Word in his pocket.

Perhaps you are thinking, "Is there really any hope for a people so pagan in a civilized nation?" Yes, there is always hope where the Lord is concerned. Though there are unreached areas out on the reservations and government lands, as soon as finances for supplies of gasoline can be taken care of, further advancement will be made. In the meantime, there is the reminder that advance can be made only when God's people are on their knees. God honors our prayers and he blesses the work in the field in direct proportions to our praying.

Navajo Indian women and children hear the word as they partake of bread for their physical need. The missionary at the right, with her interpreter, breaks the Bread of life to them. The lady on the left has since become a Christian.





by Ruth O'Dell

A decade ago I started worrying about the day I would be thirty-five! Luckily, I mentioned this dread to a friend who is a philosopher. He promised me that day if I would react wisely to whatever the years might bring, my thirty-fifth birthday could be a glorious period of life. He was so right. I have not been willing nor able to react wisely to everything but I've reached thirty-five a healthy, happy girl and this time yogurt and blackstrap molasses can't take all the credit.

My anniversary activities started on my birthday eve with an invitation to have dinner in Havana's best Chinese restaurant. My host was a boy who learned to speak English in our mission school in Hong Kong. He came here more than a year ago to be with his father, to learn Spanish, to study in a commercial school. He attends our English services, is characteristically calm and courteous and very intelligent. Two Spanish-speaking friends and an American were the other guests, so we mixed our languages, fumbled with chopsticks and dined merrily on swallow soup, rice a la shrimp and eggs, fried butter-fries, chicken with almonds, and a welcome fruit desert. I know that's exactly what we ate because Rene wrote the order in Chinese for me to keep as a souvenir.

I returned from this dinner engagement to be met by two members of my church choir. The extra rehearsal we had scheduled for that hour surprisingly resolved into a birthday party for the director. I promised each songster a piece of birthday cake the following night. The cake had been left outside my door by Mr. and Mrs. Queen, the secretary of student work and

Our missionary in Cuba said she had the BWCs in mind when writing this exuberant birthday account, but we feel all our readers will enjoy it

A Female's Foolish Phobia

his wife. It was a lovely three-story structure with ivory walls bordered and designed in green by the helping hands of two small blond children. Approximately thirty people can tell you how good that cake was. Doesn't it please and surprise you to see how satisfying and how far reaching just a sample of something really good is?

The first person I heard singing on my birthday morning was the senior missionary with whom I live. She has celebrated many anniversaries here on the field and generously shares with me all that she has accumulated and observed. At my breakfast place was a shiny new pint thermos. Have you learned that the thermos of trust keeps afresh the living water even in the tropics?

The birthday song was heard again when I taught a music class of "eager to learn" young women at the seminary. Did one of your pupils ever ask to be the church janitor so she could pay for piano lessons?

My boss didn't sing to me but he came carrying an icebox lemon pie intact, me ringue side up! If a big executive is just as big as the things that annoy him, he is also as big as the things he bothers to do for the rest of us.

Yes, there were flowers. A Jamaican woman knew how much I would enjoy a large basket of white gladiolas. They were transferred to the pulpit platform of the church and stayed pretty through Sunday. My neighbor-pastor and his wife filled a large flower vase with their congratulations. Now truthfully, which fascinates you more—the cosmetic counter or a chrysanthemum collection? And do you believe a weed is a flower gone astray?

My family and friends in the States crowd their remembrances to perfection. One card was padded with three lovely letters, others with "get what you please"

(Please turn to page 10)

Open Doors In Cuba Now

by Marjorie J. Caudill

WE feel a tremendous responsibility here now as we see other Catholic countries where the doors have never been open, or where they were opened for a while and are closed again. We realize that it may be "now or never."

This does not mean that we do not have opposition. Baptist church members and sympathizers are constantly subject to ridicule or to threats for having left the traditional church, which was the only religion Cuba knew for 400 years. The Catholic clergy is not asleep, and although the constitution provides separation of church and state, we see these laws being circumvented and tax money used for Catholic institutions.

But we are free to preach the gospel in our churches and in homes. We can have mission Sunday schools. With special permission for the authorities, which is almost always granted, we are allowed to hold services in parks, on street corners and in other public places.

When our evangelism committee planned park services at strategic points in preparation for simultaneous revival campaigns, these were seldom molested and permission seldom refused. The people as a whole are responding favorably to our evangelistic campaigns, radio services, and house-to-house visitation.

The new buildings put up in Cuba, thanks to the Home Mission Board, the Bottoms Trust Fund, and the W. M. U. of the South, have contributed immeasurably to the prestige of the Baptist denomination on the island. Wherever new chapels or pastoriums have been built the work has taken on new life. The new seminary in Havana has been a wonderful blessing to our cause especially in the immediate neighborhood. Our neighbors, even the Catholics, speak with pride of this lovely new Baptist building on Chapel Hill.

One of the strongest signs of open doors in Cuba is the increasing number of upper-class professional people who are coming to our churches. Doctors, teachers, architects, and even politicians are responding to the call of Christ. Others, who do not come to our services but who sympathize with our beliefs, rush to the defense of freedom whenever a law is proposed that would threaten religious liberty.

But we take warning when we look at Spain and certain countries in Latin America under the iron hand of a dictator. Are we missionaries and Cuban pastors, and you in the U.S.A. who are holding the ropes, doing everything we can to enter these doors while they are open? God forgive us if we fail at this time!

(Left) A view of the new Baptist seminary from the bottom of Chapel Hill
(Right) The "Seminaro Bautista," from another angle, overlooks the city of Havana



Is the Teacher-Missionary Worth While?

by Daniel W. Wynn

IN 1845, the Home Mission Board of the Southern Baptist Convention began its work among Negroes. After the War between the States, the Negro people began to organize their own churches and later their denomination. This meant that the Negro would have to rely, more than ever before, upon his group for leadership. In a sense we might say there were no trained leaders among this group, yet there were millions of souls hungry for an understanding of the Holy Bible and leadership into the Christian way of life.

After some consideration the board decided that the training of Negro leadership should become one of its major concerns.

Although the Negro has made great progress, there is still much to be done in terms of preparing their Christian leaders; this is their greatest need today.



Rev. Wynn is Dean of Religion at Bishop College, Marshall, Texas

A recent survey showed that seventy-five per cent of the Negro preachers do not have more than a grammar school education. Negro Baptists have not reached the point where they can provide the necessary training. Yet, if they are to grow in a knowledge of God and his will and the "know how" for kingdom building, they must have Christian training.

In some twenty-six Negro colleges the Home Mission Board pays the salary of a teacher-missionary. The Woman's Missionary Union contributes to this effort through the Annie Armstrong Offering. These missionary-teachers are well-educated Negroes with college and seminary degrees. They give their full time to teaching Bible, prepa-

ration and delivery of sermons, and general religious education. Among these teachers are well-trained white people who feel called of God to do this work.

In most of the schools, the teacher-missionary heads the theological or Bible department. In some schools he has several assistants. He is head of all the religious activities of the school. In most places he serves as pastor to the student body and faculty. He conducts regular chapel services and some time during the year holds institutes or short courses, taking training to those who cannot go to school and at the same time contacting prospective students for the school.

In some states the schools have regular extension classes conducted on the college level for those who are qualified to receive college credit and for those who can never qualify for college but need the training for church service.

In addition to this, the Home Mission Board has set up centers in seventeen large cities under the supervision of the teacher-missionary.

More than 12,000 Negro Baptist preachers have received training from the teacher-missionaries. Through them thousands of souls have been saved and blessed; hundreds of churches have been organized and built; large numbers of students have been inspired to dedicate their lives to Christian service and to study to become missionaries, Christian social workers and ministers. Within the past twelve months, for example, the writer inspired two students to become missionaries, more than a half dozen to enter college to study religion, and four to enter the seminary.

The same type of thing has happened ever since he started working as a teacher-missionary. Teacher-missionaries contact more than 2000 prospective public school teachers each year through their classes in Bible which are required in the colleges where they work. They contact and inspire even more adults through the various churches and other groups where they

preach and teach from time to time.

Many communities and churches that are unable to afford any but the most backward Negro preacher, now have access to trained leadership and assistance on the part of the teacher-missionary in the area. Hundreds of Negro leaders that never had the good fortune of completing a grammar school education now enjoy the privileges of studying Bible, preaching, religious education and the like in formal courses on and off the college campus. Many young men and women who are qualified to study religion on the college level are able to do so through the scholarship money that the Southern Baptist Convention makes possible through its teacher-missionaries. The future of Negro Christian leadership of the eleven million Negroes that are in the bounds of the Southern Baptist Convention would be more than black with

out these teacher-missionaries. But with this program of training there is hope for continuous Christian progress.

Negro Baptists are appreciative of what the Home Mission Board and Woman's Missionary Union are doing through the Annie Armstrong Offering. One has only to observe the denominational progress that they have made since 1845 to see how they have benefited by it. They are even more grateful for what these great organizations are still doing and will do in the future.

Certainly, the kingdom of God will only be realized to the degree in which all of God's children are saved. The vineyard of the needy must be worked; the intelligent Christian gospel must be carried to the length and breadth of the earth; we must continue to do good to the least of God's children, for in so doing we are doing it unto him.

She Answered the Call

by Mrs. Elmer Brillhart

ONE of Mrs. Homer Grimmitt's greatest joys is to see some first Americans grow spiritually. Perhaps that is why she said yes eight years ago when the Home Mission Board asked her to be W.M.U. field worker for the Oklahoma Indians. We share in her work through a small salary in the Annie Armstrong Offering. For twenty-five years she had done volunteer teaching in Indian churches near Anadarko, Oklahoma. She really knows and understands and loves the Indians.

Asked if she heard the Lord calling, Beulah Grimmitt answered, "Yes, definitely. The task seemed too large for me. But the Indians always treated me like a queen. That helps!"

One of the best ways to promote W.M.U. work, she found, is through vacation Bible schools. Most church members come on the church grounds at that time.

There are classes for adults. They can arrange evening classes for the women. They get across the water and ever after seek your help.

Beulah Grimmitt societies in Missouri and Oklahoma named in her honor.

Mrs. Grimmitt has conducted nine Bible schools every summer lately. Plans laid in advance keep the schools going. The Indian churches in six associations now have 105 missionary societies. Twenty-one have auxiliaries, and six have all the auxiliaries.

One of her recent thrills is wrapped up in a seventeen-year-old boy, Rufus Bell, a Chickasaw near Ardmore. When she talked with him about leading an R.A. chapter, she stressed the importance of learning as much about it as he could. Soon he wrote, "Dad told me I had to learn the work. I stay up nights studying." Since the pastor and his dad encouraged him, she felt it safe to go ahead. They organized and meet Saturday nights. The boys appreciate Rufus.

When vacation Bible school began, Rufus asked, "Mother, where will the R.A.s meet? We must have a place!" Believe it or not, the parents moved out and they moved in. Mrs. Grimmitt taught them mission books

A group of Oklahoma Indian women with whom Mrs. Grimmer delights to serve

and ranks every morning. Two became Knights.

Sometime later, Rufus asked Mrs. Grimmer to conduct their first Recognition Service. That Saturday night the boys came in suits and bow ties. People sang and prayed before the ceremony in which three RAs became Pages. Indian youth groups are rather new but this missionary believes, "If the world comes to Christ, young folk will bring it."

In per capita gifts, Indian churches rank high. They give every time they meet—even in Training Union. "All the members tithed in a few Indian churches and in six societies. One society has thirty-seven members and all of them tithed," Mrs. Grimmer reports. In January, three years ago, a fourteen-member W.M.S. of Wichita Indians finished a stewardship study course, voted that all would tithe, and have done it happily ever since.

When asked where she was most helpful to the Indian women last year, Mrs. Grimmer replied, "In mimeographing a simple one-page program for their meet-

A Female's Foolish Phobia . . . continued from page 6

ings. I received four greeting cards from one person. He says I am an individual of many personalities, so he sent appropriate cards to four of them! I don't want to change places with anyone, because this teenager believes in me one hundred per cent.

Now steady yourself for the climax. On my birthday night (coincidental but factual) ten deacons of our church were ordained. What an observance for any pastor, missionary or Baptist! I grant you that women's societies and children's choirs are mighty important, but we need men to handle the denominational thirty-eight

ings. I picked out bits from ROYAL SERVICE material for this. In many societies these must be interpreted. Also, I prepared very simple methods, community missions, and auxiliary leaflets that are widely used." There is great joy in watching progress made, lives developed, and auxiliaries organized. Indians are slow to accept Christ; after they do, they really strive to live their Christian profession.

The Annie Armstrong Offering has built some Indian churches and repaired several. More financial aid would speed the program of many churches. Beulah Grimmer thinks. Perhaps it would help most to assist potential leaders with their education. The need for trained leadership is urgent.

Mrs. Grimmer endures many hardships, but considers them all as joys and blessings. She feels she is one of God's fortunate women. Abundant faith and power in prayer supply strength for heavy schedules and deprivations when doing field work. She agrees with Lincoln, "Die when I may. I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow."

Beulah Grimmer, like many another missionary, is a brave pioneer. Her life shows self-sacrifice. What will your sacrifice be?

Many Indians have not heard the gospel enough to understand and believe. Will you not deny yourself something—house or lands or clothes or jewels—something—to share the light with those in darkness?

parallel! Ten stories could be told about those ten deacons. After the service, and after the choir had its cake, one of those deacons (a busy surgeon) invited a carload of us to wheel around Malecon Drive where there is a new ice cream place. That ended an evening of spiritual and physical refreshment.

Of all the mistaken ideas I ever had, the worst of the lot was to imagine that it would be terrible to admit being thirty-five. I wouldn't have missed it for anything. And no matter what the future brings, I can now say that time and fortune have treated me well.

Tell the Lord and Trust the People

by Mildred Stein

Mr. Stein says,

"We have reversed Dr. Beagle's slogan, 'Trust the Lord and tell the people' to 'Tell the Lord and trust the people'—to do what the Lord impresses them to do' and we find that it works beautifully. Our real needs are taken care of as soon as we mention them to the Lord, and many of our wants, too."

Elizabeth Bryant and I feel sincere appreciation as we learn that W.M.U. is again allocating \$4,000 of the Annie Armstrong Offering for the salary of two workers and the maintenance expense for the year's work of Baptist Friendship House in New Orleans.

During the past year our greatest joy has been in seeing twenty-two of our number accept Christ as their Saviour, some in class meetings, but more through personal conferences in their homes. A number of the mothers have been reached for Christ through the Mothers' Club and through visits in the homes. Twelve junior boys and girls were won through our work in classes during the winter, others through personal conferences during vacation Bible school.

Seeking to win Christ is our daily effort and our highest joy is to be able to report success in this effort in our early morning season of conference and prayer.

We are happy when we realize that slowly but quite surely we are breaking down strong prejudice against the Bible and Bible reading. We begin to teach the children to love God's Book from their first days in kindergarten, but it has not been easy among the older children, as they have been taught to fear the Bible. We use sturdily-bound Bibles as awards for perfect attend-

ance at some classes, but always with the admonition that if the parents object to their having it, the Bible be returned to us instead of being destroyed. At the beginning of our work, only a small number of the Bibles were kept, but in the last two years we have had few refused. With the increase in the price of Bibles we find it difficult to secure as many Bibles as we need.

In June we organized a Sunday school to meet at Friendship House—our second such organization since 1945. The first one developed into a mission of a local church, with a building ten blocks from Friendship House. The present group is from our immediate neighborhood. By the first of November we had an enrollment of thirty; we hope to reach an enrollment of fifty very soon. This is not too low a goal in this so strongly Catholic neighborhood.

In July we opened weekday work in a housing project. A Baptist church sponsors a Sunday school and our work co-operates with them in a weekday Bible and recreational program. We have already had three professions of faith. The attendance at this weekly meeting runs from fifty to a hundred according to the weather. This is a wonderful field for personal evangelism in house to house visitation and we prayerfully await the coming of the missionary who is soon to be appointed to this work.

For the opportunity of working with the three hundred children formally enrolled in our classes, and the more than two hundred adults and children who attend meetings where no enrollment is made—for the opportunity of living among and witnessing to many who never will feel free to attend any services in our building, but who can be reached with the gospel by tract, personal visitation and by use of public address equipment, we are deeply grateful to the women and young people who make this opportunity possible through the Annie Armstrong Offering.



The members with their pastor (to right in doorway) of First Southern Baptist Church

Our Church Goes Forward

by Mrs. Will Edd Langford

WHEN Bay View Baptist Church in San Francisco was still meeting in the unfinished basement of the home of a member, four missions of the church had become full-time churches.

When it outgrew the basement, we found a home which could be made into a house of worship. But \$20,000 was such a large amount for a membership of about one hundred! The pastor talked with the people who owned the property; the price was lowered to fifteen thousand. A federal loan company would lend slightly more than half of the purchase price; the members of the church went to the bottoms of their wallets; friends in several states sent gifts in answer to personal letters from members, but this was not enough. When the necessary funds were available people literally shed tears of joy.

The property was purchased. On June 8, 1947, when the pastor arrived for the first service, many of the congregation were waiting outside. He and the oldest member of the church, a Minnesota octogenarian whom the pastor had baptized, went in first. Hushed and reverent, the others followed. How they sang the praises of God that day! This was ours! This was ours because there were those in more firmly established churches who knew that God wanted to win the large cities to himself.

Other gifts have come, an especially large one from the Beyond the Goal of the Annie Armstrong Offering.

What of the stewardship of Bay View church? She has been a missionary to the missionaries, meeting the ships as they come in, and bidding our ambassadors God-speed as they leave the homeland. Because there

was little money for Golden Gate Seminary, she permitted the pastor to teach there five years, thereby having a part in worldwide kingdom work. Nine young people have answered God's call to special work, three of them to the ministry. There has been a particular ministry to the members of the armed services, several of whom have taken vital responsibilities in the church. Because the members have been faithful in payments to the loan company, other churches have been able to get loans. Are not the rest of the acts of the Bay View church being written in the lives of those who have found Jesus as Saviour through her ministries, and in the lives of the members who are being trained to "tell to all the world that God is light"?

Now in this city of 760,000, there are two other congregations which need the kind of help Bay View has received. Twin Peaks Baptist Church meets in a rented store building in a residential area where hundreds are lost. The First Southern Baptist Church, near Golden Gate Park, needs funds to be able to minister to thousands of apartment-dwelling people as well as many in the armed services.

Will you travel now 550 miles south to Oceanside? There is the First Southern Baptist Church, a congregation of 118 members, organized on March 30, 1951, under the leadership of Missionary D. L. Goodman. They meet in the Woman's Club Building on Sunday and Thursday night. Eager Marines from Camp Pendleton, who come from so many of your homes, come to the services. But there is no church building where they can have fellowship except at regular worship. There is no pastor's home where the young people can be invited for counsel and fellowship. The housing problem is acute, both for families and for congregations. Nevertheless, the church is going forward in enlisting Baptists, in winning the lost, in training the membership in vibrant Christian living.

It is a thrill to hear that congregation sing! It is a benediction to know that people are praying when the pastor, Mr. Langford, is preaching! There is satisfaction in seeing the people visit the unsaved and unenlisted until they are won!

What a doxology will be sung when help comes toward a church building!

Heart's Desire

*I ask not that my humble name
Be blazoned in earth's hall of fame;
I only ask that Jesus' name
May set my heart aflame;*

*That I with blazing torch, may light
Some soul now groping in the night,
And cause the blind to see the Light
That makes the whole world bright.*

*And if His name may honored be,
And He be "lifted up" through me,
What though my torch consumed be—
If others Jesus see!*

ETNA OLLIPHANT MOSELEY

Missionary to Cuba for nearly fifty years

It was Week of Prayer for Home Missions and I was in charge of the program that night. The kindergarten children were to take part. There had been a great deal of studying and preparing for this occasion.

A four-year-old boy was to tell the story of the Good Samaritan. This little boy was always trying to bring his grandmother and aunt to the services, but they had never come. All afternoon Rudy had been practicing his part at the church. When he got home his grandmother asked him to say his part because she wanted to hear him.

Rudy stood up real big and said, "Grandma, if you want to hear my part you will have to go to church tonight with me, and then I will say the part for you." Sure enough, there were the grandma and aunt at the service that night for the first time; we are praying that it won't be the last time.

ELIZABETH ESCOBEDO
Missionary to the Spanish in Texas

Hints to Committee Chairmen

To Stewardship Chairmen . . .

The special stewardship emphasis for March is the Annie Armstrong Offering for Home Missions. As stewardship chairman you will help give to this offering the importance it should have. Suggest worthy goals both for the missionary society and the young people's organizations. See that the envelopes are distributed to all members of all organizations. Use your influence in getting the missionary society to observe a week of prayer, meeting every day, and carrying out the program as it has been prepared. This is certain to reach more women than crowding all of the program, praying and giving into one or two days. More praying and more understanding about the needs of home missions will mean more money in the offering.

When making your stewardship report at the business meeting why not give a seasonal touch and put in an extra "plug"

To Community Missions Chairmen . . . To Mission Study Chairmen . . .

You cannot seriously study *Tangled Threads* or *Crusade in Home Missions* without feeling concern for the minority and underprivileged groups who live in your town or community. "But I'm only one person," you say. One person is potentially a powerful unit in a world where the action of each individual counts. That is why the community missions and mission study chairmen are together saying to each of you in your society, "You have seen the needs, felt the injustices, deplored the slums, regretted the increased drinking among the people, perhaps even squirmed under the lash of conscience. Now what will you do about what you have seen and felt?"

Mission study that does not provoke action is a failure! Therefore, why not plan a trip over the community, whether rural or urban, with the view of finding out firsthand what the conditions are. Go to see

for stewardship this way? Give each woman a small kite cut from construction paper. On each kite, type or write the words: "No matter how March winds blow, march with the tithers." If this seems too juvenile for your W.M.S., suggest the idea to the stewardship chairman of the young people's organizations. You might invite these chairmen to meet with you to make the kites. Use kites in the colors of the organizations.

Here are quotations useful as posters or quickies for members of your committees to quote at your report time:

"You cannot serve God and money, but you can serve God with money."

"Money rightly used can be the root of all kinds of good."

"Money cannot go to heaven but it can do something heavenly here on earth."

Mrs. C. D. Chairman

the housing in neighborhoods largely populated by a minority group. Look at the streets to see whether they are paved like those in other parts of town. Ask whether garbage is collected regularly. Find out how good the police protection is. Are the minority members on the police force? Visit public housing projects to see how people actually live and care for them. Try to learn where people work. Are there places where minorities are not accepted for jobs?

Visit Negro, Mexican or Chinese schools. Be sure to make an advance appointment through the principal so that someone in authority can show you over the buildings. Have a notebook and jot down every example you see of "separate facilities that are equal." Likewise note those that are separate but unequal. Notice especially the trade or vocational schools. Then go visit your own by way of comparison. Visit a Jewish synagogue and the Negro churches

in your community at the time of a service or between hours of worship. When you go, contact someone in authority before your visit. Do not overlook the slum districts. Driving along the streets and alleys will not do. Slums must be walked through to be seen. You may want to include in your survey institutions such as the jail, city mission projects, the county farm and the like.

If you look carefully into the slum areas, you will more than likely see the place of alcoholic beverages in causing trouble and misery. But the problem does not limit itself to the slums. List the places in the downtown and residential areas where liquor and other alcoholic beverages are sold. Talk with the traffic officer and find out how many arrests he makes for drunken driving in a week. Ask the jailer about the number of drunks picked up over the week end. Talk with a lawyer and get an estimate of the number of divorce cases in which liquor is involved. See how many of the magazines in your home and the homes of your friends carry liquor and beer advertisements.

If yours is a rural community, look for many of these same things. Are there taverns and beer joints that dot the countryside? Do you know what is sold in the country stores? If there are those of other nationalities or races within five miles of your church, find out how they live, where they go to school and to church, the condition of such buildings, and so forth. In other words, investigate all the areas mentioned above that apply in anyway to your own community.

After your trip, plan with the community missions committee what you can do. Make some long-range plans. If you found conditions that should be different, talk about what should be done. Set up some goals as to what you would like to see take place, even if it should take months or years. As you plan month by month activities, see that they contribute

toward your goals.

Select one or two things your members can do immediately. If beer is sold in a local grocery store, have members who trade there protest individually and by personal letters. For other suggestions, see the leaflet, "What You Can Do About the Alcohol Problem," and order free copies from your state W.M.U. office.

You can organize a missionary society in a Negro church, exchange programs with a Negro society already functioning, invite representative minorities to come to your society to talk or take some part in the program. Your W.M.S. might give a tea for the Jewish women in your neighborhood or town. Follow this social contact with specific invitations to a regular meeting of your society and to the Sunday services in your churches.

Individually there is a broad field for activity. Make friends with persons of different racial and religious groups. It is always work to create a friendship, but it is even harder when you go outside your own groups. Act every day as if your deeds could be seen and felt around the world, for they are. In restaurants, in public buildings, on streetcars, trains and buses, take advantage of each opportunity to act on the basis of your belief.

Make an occasion to say a kind word to a member of a minority group. Speak up in behalf of fair play and Christian principles when the discussion in your presence is turned unfavorably toward Negroes, Jews, Mexicans, Indians or Orientals, who also are American and call the United States home! Train your children to have the Christian attitude toward other races and nations.

All of these seemingly small acts will not only help to build a Christian community but will also be steps in the direction of world peace.

Edith Stokely

Miss William M. Murray



New home mission text



For W.M.S. mission study use one of these brand-new books, price, each \$1.00



... from Mrs. Florence Antonelli
"Little Europe"

Perhaps you would like to know something about my life now that I have come to the United States. Where I live is called "Little Europe" because Armenian people, Polish people, Greeks, Russians, a few Americans from the southern states and a lot of Italians live on my street and the streets around here. Most are Roman Catholics and I feel that, "spiritually speaking," life is harder here than in Italy where I came from.

The evangelical religion is hated here far more than in Italy. I have spoken to a few about my faith, but they would have nothing to do with me. People want to be friendly to me but they tell me I am not allowed to speak about my faith to them. But they swear God's name in my presence and I tell them I will not stand to hear them take the name of God in vain. Before long they don't visit me anymore. I pray to the Lord that he will guide me and give me wisdom that I might speak the right words so that some soul might be saved. Of course, I have my family whom I must care for.

The word *convert* to these Catholic people sounds like a disease. If you speak to them of the Bible, they get frightened and try to chase you away. I am really very much surprised to find such here in America. Even the Protestant people I know never talk about God and the Bible.

Please pray for me. I want to tell you also that the priests have built a Catholic school here and almost all the Catholic children left the public school to go to this school. We must pray so hard for our nation, America, that

our Lord will have victory over the devil in this nation. If ever the devil was at work here, he is at work now. Oh, that we Christians would awake in time!

I go to a little Baptist mission nearby here and am superintendent of the Sunday school in my church. I am doing my best to teach the children and adults about God.

... from Rev. and Mrs. L. G. Markwood
Chinese in San Antonio, Texas

It has thrilled our hearts in our work here among the Chinese people, to see their enthusiasm for missions, both home and foreign. This past year they gave a total of \$1,171 to missions, which in figures may not sound like so much, but considering our membership of around 150, we feel the Lord has greatly blessed our efforts.

We have only five Chinese men in our church, several older women, and the remainder of our membership are young married couples, young people and children. We have a few white people who are laboring with us.

It is difficult for us to have many activities at night through the week as our older folks and older young people own their own stores and keep them open until 7 or 7:30, sometimes 8 o'clock. In order to have any kind of meeting or even fellowship suppers, we must meet after 8:30 at the earliest.

We have thought several times of organizing a W.M.U. among our Chinese mothers, but the majority of them do not read English, and some do not understand it too well. None of them ever attended a W.M.U., so we can't organize and carry

Some Chinese children and the three Markwood children having a picnic near their San Antonio church



out the program in Chinese, and we, who would like to organize one, don't speak Chinese, and we are afraid they wouldn't get enough out of it in English to come. We are praying for an older Chinese lady who has been familiar with the work, or at least can lead out in organizing the mothers into some type of work like this. The ladies want the fellowship and need it as well.

We have quite a responsive vacation Bible school each summer. This past summer we had around 60 enrolled and an average attendance of 54. These of course are from Junior age on down, as the youth in the older departments work in their father's stores for the main part of the summer and are not free to attend.

Pray for us and with us for our work here, that many more of our Chinese people may see their need for accepting Christ now and not wait until they feel they are ready.

... from the W. L. Crewses

Since August we have been your missionaries to the Indians under appointment of the Home Mission Board here at Flagstaff, Arizona. We took the place of the Harold Baers who founded the work here two years ago and are now pioneering as Southern Baptists' first missionaries on the 16,000,000 acres of Navajo Reservation.

The first evening on the field, we had a potluck supper with the Indians and there were five different tribes present. We notice a remarkable difference between Christian Indians who are members here at the Center and the non-Christian Indians whom we had met out on the reservation last year where we taught school.

There are many Indians in Flagstaff: most of them are Navajos but there are Hopi, Lagunas, Apaches and others. Our center is the only thing here designed to reach all the different Indians for Christ. We have our regular services on Sunday and through the week we have prayer meeting, G.A., R.A. and W.M.S. meetings. The Indians may come anytime during the week to take showers or spend the night in the Indian room at the Center. The Center has a chapel with baptistry, Indian room, kitchen and showers. The living quarters are next to the Center and we are



Methodist Woman

This Indian family needs our prayers

so thankful for a comfortable place to live. Also, there is a garage with a storeroom in the back. We hope this has given you a picture of the physical surroundings of your Indian Center here.

Forty-nine Indians have been baptized into the Center in the past two years and we rejoice in these. But what of the countless thousands of Indians who have not been won.

Do pray for our work here. Pray that we may have the means to transport these people to the church. Pray that we may be able to have an effective visual aids program, for we have found that to be the best way of reaching their understanding. Pray that we may reach our goal of winning twenty-five Indians this year. It is a slow, hard work but God is sufficient.

... from Virginia Wingo
Rome, Italy

Last summer, for the first time, the Sunday school in Catania, Sicily, kept open during the warmest months. Students from the Armstrong Memorial School at Rome

not only maintained it, but had a big group of interested children each week. Wanda Pile witnessed so effectively for Christ in the town where she visited that the local priest sent for her; failing to intimidate her in a public discussion, he threatened police action if she persisted in reading the Bible to his people and "leading them astray"—but she did not quit!

There is a promise of economic pressure on the neighboring people who attend the public Bible class and the chapel services or send their children to Sunday school here. Three of our most faithful sympathizers have been plainly told that they will never get rooms in the big, low-rent housing projects as long as they come to an evangelical church; and they desperately need better living quarters. One of them, a neat, hard-working woman, lives in a long, dirt-floored cellar room with her husband and their four fine children.

Our best youth must be trained today, or we will lack leadership tomorrow. The fourteen-year-old brother of one of our students led his class the last year in elementary school. He wants to prepare to enter our Seminary at Rivoli. But his family lacked the \$25 for the absolutely necessary books (second hand) required if he continues his public school studies. Interested friends have found the money for him; but there are others like him in practically every Baptist church in Italy.

We were humbled by a gift from persecuted, persevering Baptists in a neighbor

country. The Spanish Woman's Missionary Union has sent to this school a beautiful white tablecloth, exquisite with hand-made lace and delicately embroidered Spanish words—very similar to their Italian counterparts—of Romans 12:12: "Rejoicing in hope; patient in tribulation; continuing instant in prayer."

We ask your prayers for many things, but, above all, that we of Italy may be faithful to the wonderful opportunity God gives us.



PRAYER CHART USED ON FRONT COVER—Every member of your W.M.S. will want to sign her name by the hour of the day she will pray especially for Home Missions.

Your Circle Program

So Send I You

Devotional Scripture Reading: John 20: 19-22. Jesus Christ was saying that as God sent him to reveal himself and his plan, so Christ commissions us to show others the one true God and his plan for world redemption. Are we dedicated to this task and privilege completely?

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From *The Window of Y.W.A.*, March 1952, tell "Cuba, the Beautiful Isle."

In *World Comrades*, March, 1952, see "Cuban Baptist Women of Tomorrow," and tell it.

Be sure to glean for the Annie Armstrong Offering and pray that we may reach and go beyond the goal of \$900,000



South Carolina

Jordan Street church in Greenwood has a ten o'clock-in-the-morning BWC. The women work from two in the afternoon to ten o'clock in the evening. There are ten women and no one had ever been able to go to W.M.S. meetings before.

Have you a situation similar? This might solve your problem too.

ective secretary, Miss Ruth Provence.

After a delightful time of fellowship and dinner they joined hands in a friendship circle and had prayer, closing the meeting.

Kentucky

"The Buzzer," the paper of the BWC of the Highland Baptist Church, Louisville, reported that their Annie Armstrong Offering for 1951 was \$322. The girls are very glad for this amount.

Their circle also gave \$23.50 for the purchase of Bibles so badly needed at the mission in their city

Illinois

Around 1000 persons registered at the forty-third annual meeting of the WMU of Illinois at First Baptist Church, DuQuoin. Members of the BWC were their special guests at a banquet.

Principals at the session included Miss Margaret Bruce, Birmingham, Alabama, WMU young people's secretary, Miss Letha Saunders, Coleman, Texas, missionary to Brazil, Mrs. R. W. Wallis, Harrisburg, state president of WMU, Miss Emily K. Lansdell, president, W. M. U. Training School,



(left to right) Miss Bruce, Miss Saunders, Mrs. Wallis, Miss Lansdell and Mrs. Curtis at the Illinois BWC meeting

Louisville, Kentucky, and Mrs. Irene Curtis, Carbondale, executive secretary.

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At their annual meeting in Raleigh, the members of the Executive Committee of the State BWC Federation decided to request that the Federation Chairman be made a member of the State W.M.U. Executive Committee.

One proposed change in the Federation constitution, to be presented at the annual banquet in Durham in March, is to continue the fall Executive Committee meeting in order to plan for the state meeting and for the summer conferences.

BWCers intend to do a great deal more to publicize their Federations and to report the meetings fully to the state W.M.U. ex-

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It's Happening Now

BY MARJORIE MOORE ARMSTRONG

AS SPEAKER for three W.M.U. groups on the "Eastern shore" of Maryland, I had my first glimpse of a mission to migrants.

Cedar Hall Farms is part of a colonial estate on the Pocomoke River. Its 490 acres are flat and fertile. Willis C. Hall, my host for those three days, farms them and some tracts of land for a sister and other relatives. He produces food, which he sells to the nearby canneries and frozen food factories.

Those fruits and vegetables all ripen in the summer. They have to be harvested immediately or they rot. About May 10, the strawberries are ready to pick. When they are all in, the tomatoes are ripe. Then the beans begin to come. Since they are planted every two weeks for the entire season, a new crop is ready to pick all the time until the moonlight nights of October when frost comes.

Mr. Hall once hired local workers for his harvest, but today most of the available help have permanent year-round jobs in industry and commerce. That situation all over the South and West produced "migrant labor."

From the Florida fruit and vegetable farms, whose crops are all in by May, come truckloads of Negro men, women, and children to reap the abundant harvests of the Maryland peninsula. Mr. Hall uses an average of 500 a day for five months.

At first he hired each one individually. Under a shade tree on his lawn, Mrs. Hall paid them off on Saturday, one by one, disbursing \$5,000 or so each week. Now "contractors" serve as middlemen: they buy trucks for hauling workers and products to and from the field; they hire a gang of workers and guarantee them transportation across country, and they pay them off. This plan is better for all concerned, and Mr. Hall keeps his eyes open for any abuse of it.

For each hamper of beans picked, Mr. Hall pays sixty-five cents. Fifty cents goes to the picker, and fifteen cents to the contractor. The pay is not bad, because a good

picker can average a hamper an hour, but this is strictly a fair weather job. When it rains, they can't work.

I saw the truckloads of workers leaving the field at sundown—men, women, and children as young as five years of age, who go to the fields before eight in the morning. At noon they buy food from a "sandwich wagon" operated for their convenience by a small country store. At night and on Sundays they occupy one and two-room houses built in small groups or scattered about the farm, or in a migrant labor camp owned by a farmers' association of fifty-two members. Mr. Hall is president of that association.

"Do the children work?" I asked.

"They work a little, play a little and go to the sandwich wagon when they get to the end of a row for a drink or a snack," they told me.

"What about school?"

"The children go to school in Florida each winter. It's only about a six-months school."

Then I was curious about their religious life. "We have had some bad experience on that score," Mr. Hall told me. "Sometimes the contractors call themselves 'preachers', and during the war I found a rascal on my hands. It's easy for migrants to become victims of such fellows. But here we try to help through our church."

One year they held a vacation Bible school. Another summer they had a Sunday school. An appeal went to the Home Mission Board, but what are two missionary couples for migrants among so many people all over the territory?

"The transients are welcome in the local Negro churches," Mr. Hall said, "but naturally they are not able to care for so many for five months."

The women of the Pocomoke church, where Mr. Hall is a long-time leader, and the people of the Eastern District Association became concerned about the migrants. After several efforts, they hit upon the idea of importing a Negro pastor and Mr. Hall, as the farmers' association president, was given the choice of a man. An educated Negro Baptist preacher from Bal-

Praying Youth

BY MARGARET BRUCE

Have you ever been asked, "Do the young people's organizations participate in the seasons of prayer for state, home and foreign missions?" I hope you already know the answer.

The chief aims for each of the W.M.U. young people's organizations include prayer: in Y.W.A., "for missions and missionaries"; in G.A., "abiding in him through prayer"; in R.A., "endeavoring by prayer to make Christ known to the world"; and in Sunbeam Band, "talking with the Heavenly Father." Two of the most important helps in reaching this prayer aim are the

* * *

(Continued from page 20)

timore Baptist Center answered their call. The farmers' association gave him quarters to live in, the Baptist women of Pocomoke gave him a pantry shower and furnished his little "summer home" and the town provided supplies and paid the salary.

"Any time you go to that migrant camp in town," I was told, "you'll find Reverend Watson visiting among the people, doing pastoral work. He called last week to say he knew his time was up, but he wanted permission to stay two more weeks to finish some of the work he had started. He would like to be appointed a missionary to the migrants."

Nowadays, when I open a package of frozen beans or a can of tomatoes to feed my family, I think of the black hands—baby hands, boney hands, calloused hands—that picked them.

Migrant labor is in the strictest sense "community missions." Only the community which employs migrants can give them an adequate spiritual ministry. Home missionaries can help and do as far as we supply them, but we probably will never have enough home missionaries to go everywhere migrants are. Christians will find a way to relieve the loneliness, the insecurity and the lack of home life which the migrant family suffers.

Our Young People

calendars of prayer printed each month in *The Window of Y.W.A.*, *Ambassador Life*, and *World Comrades*, and the observance of the three seasons of prayer.

Following the calendars of prayer day after day and praying for missionaries by name at the regular missionary program meetings strengthens the missionaries and their work as well as those who pray.

The seasons of prayer observed each year keep the whole world in the thinking and praying of our young people: the state in which they live, the home mission territory, and the mission fields overseas.

The Week of Prayer for Home Missions is approaching. During the week of March 3-7 young people will be praying for the mission work we are doing in our homeland. They will be meeting to pray together for our home missionaries and their work in Alaska, Cuba, Panama and the Canal Zone, for those who work among the Indians, Spanish, Mexicans, French, Negroes, migrants and language groups in North America.

Make every effort to get every member of every young people's organization to attend this prayer meeting. Make plans carefully so that information and inspiration will bring young people to enter into this important phase of our missionary work.

It will be necessary to plan early for the Annie Armstrong Offering. Help the young people know about the things which will be done with their offering and cannot be done without it. All of the plans for this week can mean much to counselors and members of their organizations.

One young woman who is on a home mission field today gives this testimony: "As I planned for the G.A.s. in the Week of Prayer for Home Missions my eyes were opened to my responsibility for the spiritual needs of the homeland. I could not get away from the question, 'Why don't you go help with the work?'"

She gave up her job, went back to school and is now gloriously happy on one of our home mission fields.

W.M.U. Training School IN LOUISVILLE, KENTUCKY

Not long ago I had the delightful assignment of speaking to about one hundred students from overseas who are attending the University of Kentucky. They were told, of course, that I came from the Woman's Missionary Union Training School. As I chatted informally with some of them I was asked about the nature of this institution which I represented. Most of these students who came from all parts of the world were not Christians and so had little background to understand the purpose of our school. I found myself groping for an adequate explanation to make clear to them the type of school owned by Woman's Missionary Union.

As I returned from Lexington after that engagement I told the courteous bus driver that I would not go all the way to the station but get off at the street where I lived. As we approached our campus I asked him to stop at the next drive. With a glance toward the beautiful imposing Georgian structure which houses our school he said, "You live at this estate?" I did not try to explain but nodded assent. He didn't see the sign which read "Baptist Woman's Missionary Union Training School." Even if he had seen it I wonder if he would have been much wiser.

"Training School" means to some folks an institution for delinquents or the feeble-minded and for some outsiders it carries a connotation far from the meaning it has for us.

A few days ago a Southern Baptist woman wrote to one of our students informing her that the local society had adopted her as a "ward." The thought was generous but the terminology unfortunate.

Twice in my brief service I have been introduced in Baptist circles as president of the Baptist Training Union. This was a slip of the tongue, but I silently uttered an apology to Dr. J. E. Lambdin and the folks in his department.

A letter came a month or so ago from a professor in a graduate university, who is not a Baptist and not at all acquainted with our organization and terminology. He

Can You Explain?

BY EMILY K. LANSDALE

said that it was clear to him from the name that this was a school to train women missionaries but the "Union" in our title confused him. He wanted to know what our women missionaries were doing while in training and what expectations they had for the future. "What do your students do?" he queried.

Earlier in the year a seminary student who serves as pastor in a local church called us for help. He wanted six or seven girls to teach study courses in his church every night during a certain week. I replied that although I would be glad to give his request to our students I doubted that he would get much response, that our students were very busy and had already committed themselves to about as much service in the local churches as they could manage. I suggested that he try to secure the help of seminary wives who were not studying. He exclaimed with evident distress and consternation that the wives had to cook, look after the children, and wash clothes. They had no time. Why, his wife was always busy! The young unmarried women at the Training School had so much free time. What did they do anyhow? I chuckled inside at this viewpoint but I thought our students as they looked at their daily schedule would have reacted to his attitude in another way.

Sometime we will have a student write a column on "My Day." It should be enlightening to us all.

Miami Meeting

May is a charming time to go to Florida and Miami. W.M.U. Annual Meeting dates are May 11-13. Southern Baptist Convention follows at once, May 14-18.

State papers will carry a list of hotels with their rates. Write direct to hotel with your reservations. Tell your state executive secretary you are going to be there for all the W.M.U. meetings.

Reach Miami in time for the impressive Sunday afternoon worship hour beginning at three o'clock.

MARCH PROGRAM MATERIAL

"Cuba For Christ"

Planned by Una Roberts Lawrence

For the Program Committee

This program has come from the leaders of our present day Baptist work in Cuba. Let your setting stimulate appreciative interest in the land they love. Here are some ideas to use or adapt.

1. A map of Cuba, centered in front of your audience. A colored map is free on request from The Esso Touring Service, 30 Rockefeller Plaza, New York 20, New York.

Get the small outline map, showing all our Baptist work, free in any quantity in the leaflet, *Our Cuban Mission Fields*, from the Baptist Home Mission Board, 161 Spring St., N.W., Atlanta 3, Ga. (Two postal cards will do the trick.)

2. Cuban flag. Order 4" by 6" or 12" by 18". Six from Baptist Book Store. Borrow from a G. U. who has done Section 3, project 7. Or look in encyclopedias for pattern and make your own.

3. Make posters for pictures; see recent issues of *Southern Baptist Home Missions*: ROYAL SERVICE, June and August, 1951, *Ambassador Life*, August, 1951, *The Window of YWA*, June, 1951, and *World Comrades*, June and July, 1951.

Attractive folders, free from travel agencies, provide pictures of Cuba. Write: Cuban Tourist Commission, 336 E. Flagler St., Miami, Florida. Write your nearest airplane ticket office or George B. Montee & Co., 1405 Pacific Bldg., Miami 32, Florida. Use small pictures for mimeographed programs and place cards.

4. Leaflets on Catholicism, the prevailing religion in Cuba, free in quantity needed from the Home Mission Board, six different subjects; *The Resource Book Cuba* (price 50¢) contains picture map, brief outline of Baptist work in Cuba to 1941; helpful information about Cuban history and Catholic teachings; and some favorite Cuban hymns, easy to sing, even if you know little or no Spanish. (Order from your Baptist Book Store.)

Don't Be Afraid of Spanish!

Don't let Spanish names of persons and places bother you. Pronounce them as they look. Follow these easy rules: (1) Every vowel in every Spanish word is pronounced;

(2) Each vowel has one sound, *a* as in "ah," *e* as in "mate," *i* as in "she," *o* as in "no," and *u* as in "oo." For the consonants, *b* is always silent, *j* is always *h*, *ll* is *y* and *qu* is *k*. (3) The accent is always on the next to the last syllable, except where there is an accent mark, as in "Colón."

Go to Cuba

Any society can give this program a Cuban air. Friends who have been to Cuba might loan their souvenirs, such as maracas (musical gourds), Spanish lace, French perfume bottles, dolls, fans, and palm fiber baskets.

Or make a Cuban background. Fold dark green crepe paper lengthwise in strips of two to three feet and slash to make the fronds of a palm tree. Mount down the center on light poles or heavy cardboard strips. Drape at intervals on your walls, or stand in tall covered cans. Between this greenery, "plant" rows of pineapple, cut from stiff green paper. (See any advertisement of Hawaiian pineapple industry for patterns.)

On your table build a centerpiece of typical fruits of Cuba, pineapples, avocados, oranges, bananas (green and yellow), coconuts (one with husk if possible), coffee beans, and sugar cane. If you want genuine Cuban food, write for price list to Victori, 164 Pearl St., New York 5, N. Y. Dessert of guava jelly and cream cheese would be quite typical.

Fans are used everywhere in Cuba, common palm-leaf fans, paper, silk, lace, and gauze folding ones. So use this motif for your decorations, making them of bright colored paper decorated with brilliant flowers and lovely ladies cut from magazines. Mimeograph your program on a fan, or on a traced map.

March in Cuba is warm and balmy, so Cuban women will be wearing light summer dresses; white is worn much by both men

and women. Ask your program speakers to dress as if in Cuba. Or, take the whole society to Cuba on an airplane, with programs in ticket form given out at the door by a trim "stewardess" who assigns each a "seat to Cuba."

For your devotional period, one woman may read the words of the song to soft music, use a speaker and singer, or three women may tell the story, read the Scripture passages and sing. The music is the Geibel arrangement of "Stand Up For Jesus" found in older hymnals, or in *Resource Book: Cuba*, page 93.

Either on your programs, or on a blackboard have the Spanish words of the chorus, "Into My Heart." See March, 1952 *World Comrades*, page 25. All sing together as the "Amen" of your closing prayer.

Program Outline

Hymn: "Wonderful Words of Life"
(A favorite gospel song in Cuba)

Devotional Period: "Cuba for Christ"

Prayer

Three Movements in Today's Cuba

Evangelism
Church building
Stewardship

Three Women of Today's Cuba

Mrs. Rafael Fragueta, pioneer Baptist mother
Caridad Sanchez de Wong, leader of today
Martha Cabarrocas, builder of tomorrow

The Multiplied Ministry of Gospel Song
Benediction in Song

Program

"Cuba For Christ"

We do not know when the words, "Cuba for Christ," became the expression of the heart's desire of Cuban Baptists. But in 1888 Dr. I. T. Tichenor, secretary of our Home Mission Board, was using it in his reports to Southern Baptists after his first visit to Cuba. He frequently read two

Scripture passages, Isaiah 51:1-5 and Revelation 11:15. (Read these)

After hearing Dr. Tichenor's plea, a missionary-minded layman in Virginia wrote, "We must have a house eligibly situated . . . if we expect to accomplish great things for God. We are there to stay, and our motto should be 'Cuba for Jesus Christ.'" So the prayer and hope of Cuban Baptists became a challenge to Southern Baptists. Sometimes in those early days the song was written. (Singer)

"Go forward, Cuban Christians, brave soldiers of the cross.

Oh, struggle for our country with ne'er a fear of loss:

That a redeemed Cuba may come the truth to know.

That hate and evil perish forever from our shore
Oh, brave companions, let struggle know no end,
Since Cuba for our Master, we must, we must e'er defend.

In the providence of God a large, well situated theater building was secured in the heart of downtown Havana. There was no money for any remodeling. But the little band of Baptists, worshipping in a rented hall, moved in. Never was there a stranger setting for serious Christian work. Mrs. Sally Rochester Ford described the scene on her visit in 1889:

"We entered by the rear door and came in just in front of the stage. We gazed at its gorgeous trappings, its fresco and filigree, its galleries and stage with its curtains painted in the showiest colors, its 'wings' and its 'flies,' and felt how widely different its present occupation from its original purpose.

"A melodeon stood on the first gallery to the right of the stage. The chairs from the hall on the Prado were arranged for the worshippers. A small table for the Bible was on the front of the stage. These were the only changes that had been made, all that told Cuban Christians were occupying the building. But we had the satisfaction of knowing that evil had given place to good.

"A hymnbook was on the melodeon, a compilation of our most valuable Sunday school songs, translated in Spain. Miss Herndon seated herself at the instrument and with a Cuban friend who had come we sang as best we could two lovely hymns. I involuntarily repeated the motto of Cuban

Baptists, 'Cuba para Cristo.'" (Singer)

"It matters not if Satan doth arrogant appear,
Go forward ever firmly with ne'er a thought of fear:

The victory is certain, in ours without a loss;
A crown eternal waits us when we have passed the cross.

Oh, brave companions, let struggle know no end,
Since Cuba for our Master, we must, we must e'er defend.

As that building in Havana became the strategic nerve center of Cuban work, so did the song become both the prayer and ringing battle cry of Cuban Baptists.

There is no gathering of Cuban Baptists, large or small, without this song being sung. Sometimes the circumstances are dramatic as in the night park service of the 1950 Convention when the very heavens rang with 'Cuba para Cristo.'" (Singer)

For Christ as for his churches we fearlessly will fight.

Our Captain gives us courage and arms us with his might

Awake their valiant soldiers, our struggle must not cease.

For Christ must have our Cuba, He must her hands release!

(Inset) The Workers' Institute at Cuban Baptist Seminary at the time of its dedication
(Below) The Cuban Baptist Convention in annual meeting visited Yunwui Encampment



Oh, brave companions, let struggle know no end,
Since Cuba for our Master we must, we must e'er defend."

Prayer for the established work in Cuba, for those missionaries who have spent long years in the work, for the younger missionaries and the new work opening, for Cuban Baptist women and young people and their witness.

Three Movements in Today's Cuba

1. Evangelism

Dr. Herbert Caudill, superintendent of missions in Cuba for our Home Mission Board, writes of three significant movements in Cuban Baptist life today.

"Evangelism is a word that moves Baptists everywhere, and Cuban Baptists are no exception. Dr. A. Lopez Muñoz has prepared programs of evangelistic effort which have been carried out successfully by our churches on the entire field. . . . We had a simultaneous campaign in the province of Havana in which all the churches took part, and the pastors of other provinces helped as evangelists.

"Open air services were not possible for



(left) An ugly street corner in Placetas, Cuba was purchased in 1936 for a Baptist church (right) Today, the beautiful Placetas Baptist Church stands there, witness of Cuban faith

a good many years following the Revolutions of 1930-36, but now Cuban Baptists can preach freely. Dr. Luis Manual Gonzalez Peña, managing editor of the Cuban Baptist paper, *La Voz Bautista*, writes of this open air evangelism:

"Twenty years ago Baptists would never have dreamed that one day they would preach in Central Park in Havana as they did in a great service which the church in Havana celebrated in November, 1950, with the aid of the municipal band and of hundreds of Baptists from the different provinces. Two or three thousand people listened to the Baptist message with reverence. There was a mass choir from several churches which was led by Miss O'Dell. The Baptists had waited fifty years to celebrate such a service.

"A short time after that during the 1951 convention at Matanzas, a Baptist procession took place. They paraded up and down the principal part of the city behind one of the oldest bands in Cuba.

"Two other mass meetings have been held there. In one, the municipal band played as the Baptist choirs and congregation sang 'Cuba para Cristo,' as only Cuban Baptists can sing!"

2. Church Buildings

Dr. Caudill writes of the past and present in church building in Cuba.

"We will ever be grateful to those who back in 1888 had foresight enough to purchase the Jané (Hah-nay) Theater (for about \$60,000) which is today the Baptist Temple in Havana. We are grateful also to those who from about 1908 to 1915 were instrumental in building churches in ten

*Translated by Miss Mildred Matthews

cities. (If you wish, locate and mention Sagua la Grande, Santa Clara, Trinidad, Matanzas, Cardenas, Pinar del Rio, Lajas, Arriete, Colon and Cruces.) These buildings have been a blessing to the work in those places and the growth of our work on the entire field."

Dr. Gonzalez Peña says, "In 1955, after more than twenty years without any new Baptist church buildings in Cuba, Dr. M. N. McCall began with the reconstruction of the theater building on the strategic corner of Zulueta and Dragones.

"Today, after the remodeling and because it is in the very heart of Havana, it has a value of approximately half a million dollars. In that building there is Calvary Baptist Church where Doctor McCall was pastor for more than forty years; the Colegio Bautista (a Baptist elementary and high school); the Baptist Printery; the home of the present pastor, Aurelio Travieso, and of several of the women missionaries, including Miss Matthews and Miss Ruth O'Dell. The English-speaking First Baptist Church worships here. From this corner the early Sunday morning radio services are transmitted by R.H.C. Blue Chain to all of the Island and many other American countries.

"Dr. McCall constructed eight large church buildings in as many cities; and bought many lots and pastors' homes until the year of his death in 1947. His successor, Dr. Herbert Caudill, has erected other church buildings and pastors' homes.

"The greatest work has been the building of our Baptist Seminary at a cost of more than \$100,000. There also is the McCall Baptist Church, the living quarters of the superintendent, and an apartment for the pastor of the church. It is large enough

for sixteen men students and eight women. This building is on a high hill known to Baptists as the 'Hill of Light.'

"At the last meeting of the Cuban Mission Board it was decided to build two chapels. But the needs are too great for our Cuban brethren to do it all alone. We need to build or improve the homes of at least twenty of our pastors. We need at least thirty church buildings in order to get out of rented halls or inadequate buildings. By the time we get these, we shall probably need more! For that is the ever-present cost of healthy, growing work on the mission field."

3. Stewardship

by Dr. Herbert Caudill

Three phases of the financial program have been continually set forth—the Cuban Baptist Cooperativo Program, known as "Fondo Misionero," which includes all our mission work; pastoral support; and local support; and local expenses, which include literature, utilities, janitor service and maintenance of property. Gifts to the Fondo Misionero in 1940 reached a total of \$5,596.91. In 1950 this has increased to \$11,040.64. The goal for 1951 is \$12,000 which we shall probably pass.

Our pastors have hesitated to present the matter of pastoral support but there is progress. The Buena Vista Baptist Church, Marianao, was organized on September 25, 1951 with eighteen members. They have been giving to our mission program since they started as a mission. In November they surprised their pastor, Mr. A. C. Queen, by putting into their budget ten dollars a month for pastoral support. This will perhaps soon be increased. It is in addition to paying fifty dollars a month rent for the house in which they worship, all other expenses, and giving to missions. This is our second English-speaking church, its members being British West Indians.

The story of this church and of the McCall Baptist Church illustrates how evangelism, stewardship and adequate church housing go hand in hand with growth in numbers and spiritual strength.

Rev. Nemesio Garcia moved to the Baptist Seminary in August of 1950 to become pastor of a church which did not exist. All he had to begin with was a good chapel, rooms for the work of organizations of a

church, but no members. The Seminary was dedicated September 18, 1950.

The week following the dedication was given to our annual Workers' Institute in which our pastors, missionaries and students take part. Next, evangelistic services were held in an effort to reach the people of one of the better sections of Havana. Then the Seminary work got under way and Brother Garcia announced the various activities of the new mission.

On December 10, 1950, the McCall Baptist Church was organized at the Seminary with thirty-six charter members. Since then more than twenty have been received for baptism.

A financial committee was named and asked to prepare a budget. Offerings indicated about seventy-five dollars a month, which they decided to divide equally for Fondo Misionero, pastor's salary, and the church expenses. Three months later their offerings had doubled. Out of the third for local expenses they care for expense of any missions they start as a part of their church program.

This is an exceptional situation, for in the thirty-six charter members were men and women who had known the gospel, some for many years. In any new work outside Havana at best one would find only one or two Baptist families and the missionary would have to begin his work by evangelizing those who had had very little previous contact with the gospel. This shows the new spirit in Cuban Baptists, giving new meaning to their desire to win "Cuba for Christ."

Three Women of Today's Cuba

Mrs. Rafael Fragueta, Pioneer Baptist Mother (Picture at right)

by Juan Luz Garcia

Translated by Mildred Matthews

Mrs. Rafael Fragueta is an humble woman who has not made history but lives her own history in the arduous, difficult but sublime tasks of her daily work. She is not outstanding in the social world, or a great



speaker; she is just a good Christian.

I have known her since I was a little child. She was never well physically, but I did not know then just how patient she is, how self-sacrificing, and how she loves lost souls.

In the dining room in her home there was a large blackboard which her children used in their studies. Mrs. Fragueta, with her trembling hand sometimes would write a verse of Scripture, other times a lovely thought she had read.

She took advantage of the visits of the messenger boys, the milkman, the charcoal man, and others who came to her home. They would pause to read what was on the blackboard and there she was ready to teach the way of love to those who had only known the hard way of difficulties and suffering.

Years passed and this good woman suffered the loss of her faithful companion. He was a consecrated servant of the Lord who had been in the ministry for more than forty years.

During these moments of sorrow she was as serene and resigned as any Christian could be. What were her words at that moment? "It is a journey which we all have to take, the difficult part is to take it."

They were preparing for revival services in her city. All was ready when her husband, who was pastor of the church, was called home. The church, sorrowful and confused, did not know just what to do. She said, "Even if his own child had died he would not have suspended the services."

So the meeting was held. The young assistant pastor, Rafael Fragueta, Jr., took the lead and her nephew, Dr. Luis Manuel Gonzalez, preached. It was said to be the best meeting ever held there and God gave abundant fruits.

Joyfully doing her part she glorifies the simple, routine work in her home with her lovely life of service.

**Caridad Sanchez de Wong,
Leader of Today**

by Mildred Matthews, Havana

When Caridad Sanchez finished the seventh grade in Caibarien, Cuba, her parents were not very well off. To help them she began a school in her home charging a dollar a week. Caridad was not really pre-

pared, but she taught what she had learned at school to her pupils who had not yet reached the seventh grade.

Soon after, a deacon, Senor Luis Rasco, began to build a home next door. He saw the little school and thought how fine it would be to have these children in Sunday school. So he asked Caridad to let him have Sunday school there the next Sunday. Caridad did not know just what he was talking about but thought it might help her little school, so gave permission.

The next Sunday Senor Rasco started his Sunday school and Caridad, her parents, and her pupils were there.

It was a Catholic home and as in many homes in Cuba there was an altar to the virgin, pictures of the sacred heart of Jesus and saints on the walls. Little by little the Sanchez family began to understand the truth of the Scriptures.

At Christmas they decided to have the house painted and all of the saints and images were taken away. They were never put up again. The family agreed that there was no longer a need for them so they were burned. Soon Caridad and her parents were attending the Baptist church. They accepted Christ as their Saviour and were baptized.

Then in 1929 they moved to Havana. A young lady of Caridad's age was expected to have a sweetheart because girls in Cuba become engaged very early and are engaged a long time. Caridad once had a boy friend in Caibarien. When he refused to attend the Baptist church with her she refused to be his sweetheart and be influenced by his unbelief.

As soon as the family arrived in Havana, they joined El Calvario by letter. The mother became a member of the Sociedad de Senoras (W.M.S.) and Caridad joined the Auxiliario de Senoritas (Y.W.A.). Caridad was asked to teach a class in the Primary Department. A young man became interested in Caridad, but again she refused to give up her church and convictions.

Caridad and her mother were very close. Yes, always saw them together and they told each other their innermost secrets.



Caridad Sanchez de Wong

When the mother became ill and passed away, Caridad was grief-stricken, but her faith never wavered. She and her father continued to live in the little home in Havana while she worked in a factory.

One day a friend who worked with her introduced her to a young Chinese restaurant owner. Caridad invited him to her church and told him what Baptists believed. His heart was prepared to receive the gospel message and he was baptized. Friendship ripened into love and so Caridad Sanchez and Avelino Wong were married.

Today Caridad is superintendent of the Primary Department in the Sunday school and an officer in the Woman's Missionary Society. She has initiative, and enthusiasm, is a most efficient mission study teacher, making classes interesting with original ideas and a joyful spirit.

She is a natural leader. At our first W.M.U. encampment in the summer of 1951 she was the recreational leader and helped everybody to have a good time. She is a spiritual leader as well. She knows how to lead beautiful devotional services inspiring our hearts and lifting our thoughts to higher levels.

Caridad is dependable. She always does her duty and is willing to go the second mile. We tremble when we think how poor our missionary society would be without her. We classify her as an "A-1 member" of W.M.U.

Martha Cabarrocas, Builder of Tomorrow
*by *Dr. Luis Gonzalez Pena*

The life of Martha Cabarrocas is a missionary romance. Her father was owner of three sugar mills, but he was not a Christian. After many vicissitudes her mother was converted. When her father died the fortune was gradually being lost. When Martha became the owner of a part of the inheritance, she decided to move to the plantation and do mission work there.

She began to preach to the country people and established in her home a school for young people as a kind of practical rural seminary. She has been able to train about fifteen young men and women who are now teachers and preachers.

In 1948 Martha dedicated about ninety acres of her land for a Baptist encampment. There is a place for recreation and study for forty people. That large plan-

tation where formerly the country man was exploited is now being converted into a Baptist missionary center.

The Multiplied Ministry of Gospel Song

From the beginning of Baptists in Cuba the gospel in song has been a vital part of evangelism and worship. Overworked missionaries gave as much attention to the worship music of the churches and train-

Visual Aids for March

by Mildred Williams

for Monthly Missionary Meeting

OUT OF THE DUST, a 40-minute, sound, black and white motion picture, is the story of a businessman who meets



Courtesy of Christian Herald

a Cuban missionary. The missionary and visitor make a tour of the field and the businessman sees the results of Christian missions in Cuba. Rental fee \$10.

for Circle Meeting

Theme: So Send I You

Individual Slides

N 95 "Here Am I; Send Me" (Isa. 6:8)

Cm 987 Sallman*—Christ at Heart's Door (Rev. 3:20)

Cc 38 Burnand—Go Forth and Preach

Motion Picture

IN THE CIRCLE OF HIS WILL is the story of a couple who heard the voice of Jesus say, "So Send I You." The Bradshaws were students at the Louisville Seminary preparing for the ministry when they heard the call for foreign service. 22 minutes; sound; color; rental, \$3.00.

Order films and slides through your Baptist Book Store.

The individual slides are 50c each in cardboard readymounts.

*\$1.00 each with study guide.

*Translated by Miss Mildred Matthews

ing of accompanists and leaders as their other duties would permit.

When Mrs. H. R. Moseley went to Havana some thirty years ago, she began a new emphasis upon the missionary use of good music. She taught piano and organ (folding variety) to the Seminary students and made a genuine musical organization of the adult choir of the Calvary Baptist Church. Burdened with ever-increasing evangelistic opportunities, she and Dr. McCall longed for a missionary who could major in music.

Their prayer was answered. Mrs. Rose Goodwin Pool of South Carolina, widow of the head of the religious education department of Furman University, graduate of W.M.U. Training School, brilliant musician and teacher, went to Cuba in 1945 to visit friends. She stayed three years, as special missionary of the Home Mission Board. Each year since, she has gone back for limited periods of work with Cuban Baptist choirs. She wrote in October, 1951:

"The Youth Choir was organized in El Calvario (Havana) in September, 1945, with thirty voices from several nationalities and three racial groups. During that school year, 1945-46, the first Training School vocal ensemble was organized.

"The first inter-departmental singing in vacation Bible school in El Calvario was undertaken in June, 1946. On the closing night of Bible school two hundred children sang 'Jerusalem, Jerusalem, lift up your voice and sing.'

"In November, 1946, music was made a definite part of the Sunday school study course at El Calvario and immediately was introduced into all study courses throughout the four provinces. The following summer, music was given a definite period in the Institute for pastors and workers. Mrs. Caudill and Mrs. Pool prepared the first of a series of mimeographed booklets of children's songs.

"In 1947-48 music courses were first offered to the entire student body of the Seminary and Training School. The girls had been given piano lessons since the beginning of the Training School. Since the pastor is also the song leader in most of our Cuban churches, these Seminary music courses attempt to teach methods and materials for improving church music in all its aspects."

"The music of the radio choir is a vital part of the regular eight o'clock broadcast every Sunday morning.

"Something should be said for the way in which the hymn playing of the Training School girls is promoting a worshipful spirit in Cuban churches, in sharp contrast to the thump of the 'rumba' touch!

"How wonderfully the work is going on! Ruth O'Dell is the answer to prayer, you know!"

Miss Ruth O'Dell, a "music missionary" appointed in 1948, has a busy schedule. She gives a challenging list of her activities. "She plans, prepares and directs music for the Baptist Hour radio broadcast each Sunday morning from 8:00 to 8:45 A.M. (This is her favorite task!)

"She teaches music classes in the Seminary, directs Seminary Choir, and gives private music lessons to a select group of future church musicians.

"She prepares a music page each month for *The Reflector*, published for Sunday school and Training Union workers, helps prepare booklets of children's songs, camp songs, etc., to be used in summer program of camps and workers' institutes. She conducts the music class of the Annual Institutes, the music hour for two weeks at Yumuri Valley Encampment and is dreaming of a whole Music Week there!

"She plays for many weddings (joyful duty!), helps dedicate music instruments (small electric organ at Colon, for example), plans and directs music for general park meetings, and helps with Convention music each year.

"She spends hours preparing materials for the mimeograph machine and writing Spanish translations over English text for special choir music, assists with music for national holiday celebrations, for commencement exercises of Colegio Bautista, and for the graduation of Seminary and Training School.

"To our great joy we now have a Baptist hymnal in Spanish, *Himnos Favoritos*, published in El Paso. For the first time, members of the congregation have hymnals with words and music in their hands."

"Truly Cuban Baptists 'come with a song.' Never to be forgotten is the sight and sound of a Cuban congregation singing 'Cuba para Cristo.' They sing with their hearts."

Our Daily Bread

1 Saturday "... they took knowledge of them, that they had been with Jesus.—Acts 4:13 Rev. and Mrs. James L. Garnett, evangelism, Miss Minnie Lou Lanier, educational evangelism, Rio de Janeiro, Brazil

2 Sunday "... let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.—Heb. 12:1-2 Rev. and Mrs. Ewell Payne, Cherokee, North Carolina, Rev. Early Reed, McIntosh, Alabama, Indian evangelism, William E. Payne, Margaret Fund student

3 Monday "... I see the heavens opened, and the Son of man standing on the right hand of God.—Acts 7:56 Pray for observance of Week of Prayer for Home Missions March 3-7, and that the Annie Armstrong Offering goal of \$900,000 will be reached and surpassed

4 Tuesday "Then there came again and touched me one like the appearance of a man, and he strengthened me"—Dan. 10:18 Rev. and Mrs. Eduardo Gomez, Guayos, Miss Genoveva Gonzalez, Cienfuegos, Cuba, evangelism, Israel and Loida Gomez, Margaret Fund students

5 Wednesday "... Did not we cast three men bound into the midst of the fire? ... Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.—Dan. 3:24-25 Rev. and Mrs. David Treviza, evangelism, Brownwood, Rev. and Mrs. S. P. Mireles, educational evangelism, Spanish-speaking, Kingsville, Texas

6 Thursday "Look unto me, and be ye saved, all the ends of the earth..."—Isa. 45:22 Rev. and Mrs. Maurice Aguillard, Jennings, Louisiana, Rev. and Mrs. C. B. Melancon, Stowell, Texas, French evangelism, Charles Melancon, Margaret Fund student

7 Friday "... if therefore thine eye be single, thy whole body shall be full of

by Mrs. W. B. Pittard, Jr., North Carolina

light."—Matt. 6:22 Mrs. Melvina Roberts, Farmington, Rev. and Mrs. Lee Roebuck, Bernalillo, New Mexico, Indian evangelism

8 Saturday "... Behold, the Lamb of God, which taketh away the sin of the world!"—John 1:29 Rev. Donald Corley, chaplain, Woman's Emergency Home, Mrs. Mallie Swernam, matron, Rescue Home, New Orleans, Louisiana

9 Sunday "They looked unto him, and were radiant..."—Ps. 34:5 Rev. and Mrs. Winfred Harper, evangelism, *Miss Bonnie Mae Moore, educational evangelism, Abeokuta, Nigeria

10 Monday "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32 Rev. and Mrs. Nemesio Garcia, evangelism, Havana, Miss Christine Garnett, educational evangelism, Cienfuegos, Cuba, Idida Garcia, Margaret Fund student

11 Tuesday "Come ye after me, and I will make you..."—Matt. 4:19 Pray for the annual meeting of North Carolina W.M.U. at Durham and Florida W.M.U. at Orlando, March 11-13

12 Wednesday "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3 Rev. and Mrs. Milton Leach, Sr., Albuquerque, New Mexico, Rev. Isidoro Garza, San Francisco, California, evangelism, Spanish-speaking, Rev. Milton Leach, Margaret Fund student

13 Thursday "The refining pot is for silver, and the furnace for gold; but the Lord trieth the hearts."—Prov. 17:3 Dr. J. B. Lawrence, executive secretary and treasurer of the Home Mission Board, and all secretaries, superintendents, field workers and state board members working with him

14 Friday "... there is none that can deliver out of my hand: I will work, and who can hinder it?"—Isa. 43:13 *Dr. and Mrs. C. H. Westbrook, Jr., educational evangelism, Shanghai, Miss Annie M. Sandlin, emerita, China, Carol and Mary West-

brook, Margaret Fund students

15 Saturday "Every tree that bringeth not forth good fruit is hewn down. . ."—Matt. 7:19 Rev. and Mrs. D. D. Cooper, Shawnee, Oklahoma, Rev. and Mrs. E. C. Branch, White River, Arizona, Indian evangelism

16 Sunday " . . . we are labourers together with God . . ."—1 Cor. 3:9 Mrs. N. Y. Beall, Miss Vena Aguilard, field workers, Home Mission Board

17 Monday " . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40 Rev. and Mrs. Casto Lima, Remedios, Rev. and Mrs. Luciano Marquez, Regla, Cuba, evangelism

18 Tuesday " . . . We ought to obey God rather than men."—Acts 5:29 Pray for annual meetings of state W.M.U. at Decatur, Alabama, Atlanta, Georgia, and Danville, Virginia, March 18-20

19 Wednesday "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . ."—Col. 3:17 Rev. and Mrs. Stockwell B. Sears, evangelism, China, Mr. Sears on special assignment, Java, Indonesia, Miss Lillian Thomason, Miss Blanche Rose Walker, emeritus, China

20 Thursday "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts."—1 Thess. 2:4 Miss Louise Waddell, Miss Pearl Gifford, Kathleen Mallory Good Will Center, Baltimore, Maryland

21 Friday "As we have therefore opportunity, let us do good unto all men . . ."—Gal. 6:10 Rev. and Mrs. I. B. Williams, Tucson, Arizona, Rev. and Mrs. A. Valdez, Brownsville, Texas, educational evangelism, Spanish-speaking

22 Saturday "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus . . . he is risen . . . Come, see . . . And go quickly, and tell . . ."—Matt. 28:5-7 Rev. and Mrs. Avery Richey, evangelism, Palmer, Alaska, Miss Irene Chambers, field worker, Home Mission Board

23 Sunday "And suddenly . . . they saw no man any more, save Jesus only with themselves."—Mark 9:8 Miss Mary C. De-

arest, educational evangelism, China, special assignment, Hsin Chu, Formosa, Miss Edna E. Teal, Mrs. S. E. Stephens, emeritus, China

24 Monday "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."—Prov. 18:10 Rev. and Mrs. Lonnie Doyle, Santarem, Rev. and Mrs. Vance Vernon, Belem, Para, Brazil, educational evangelism

25 Tuesday "The Lord also will be a refuge for the oppressed, a refuge in times of trouble."—Ps. 9:9 Pray for annual meetings of state W.M.U. at New Orleans, Louisiana, Memphis, Tennessee, Jackson, Mississippi, March 25-27

26 Wednesday " . . . Go home to thy friends and tell them how great things the Lord hath done for thee . . ."—Mark 5:19 Dr. C. H. Bolton, executive secretary of Southern Baptist Foundation, and his associates

27 Thursday "Take heed that ye do not your alms before men, to be seen of them . . ."—Matt. 6:1 Rev. Mario Grimaldo, Fort Worth, Rev. and Mrs. L. L. Lowry, Beaumont, Texas, evangelism, Spanish-speaking

28 Friday "For if ye love them which love you, what reward have ye? do not even the publicans the same? but I say unto you, Love your enemies . . . do good to them that hate you . . ."—Matt. 5:46,44 Rev. and Mrs. J. Manual Millan, San Cristobal, Rev. Juana Marquez, Matanzas, Cuba, evangelism

29 Saturday "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:10 Rev. and Mrs. W. A. Solesbee, China, special assignment, Dagupan, P.I., Miss Carrie Victoria Parsons, Baguio, Philippine Islands, evangelism

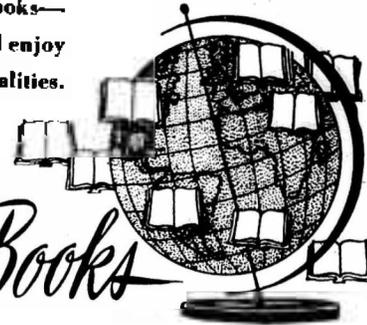
30 Sunday " . . . for he endured, as seeing him who is invisible."—Heb. 11:27 Pray for Home and Foreign Missions Day in the Sunday school, and for the offering Monday. "Ask of me, and I shall give thee the heathen for thine inheritance . . ."—Ps. 2:8 Rev. and Mrs. Ralph Lee West, Ogbomoshu, Rev. and Mrs. Cecil Roberson, Oyo, Nigeria, educational evangelism

* On furlough

Here are three entirely different books—
especially different in theme. You will enjoy
their entertaining and their helpful qualities.

by Thelma Brown Burland

Our World in Books



TARA'S HEALING by Janice Holt Giles
Westminster, \$3.00

Have you read THE ENDURING HILLS, the story of Hod Pierce, young Kentucky mountaineer? Remember how after suffering, war, and wrong turns he returned to his hills with a new appreciation of values?

Did you meet MISS WILLIE, the lovable woman who traveled to Piney Ridge to teach "foreign ways" to the children of the hills, but remained, herself changed, with a quiet peace in her soul?

This latest book completes Mrs. Giles' Piney Ridge trilogy. It is about Tara Cochrans, M.D., who had been Hod Pierce's captain during the war. Overborne with anxieties, insecurities, he was without a practice and without purpose in life. While on a visit to Hod, Tara became acquainted with Jody, the country preacher. As his friendship with Jody grew, he discovered the law of love in life and found he had something to give to the Ridge folk.

Although many of the same characters appear in these stories, and the setting against the enduring hills is the same throughout, each novel is a separate story and is delightful reading for all.

THE TRAVAIL OF RELIGIOUS
LIBERTY

by Roland H. Bainton, Westminster, \$4.00

In what parts of the world today does religious liberty completely prevail? Russia has never been a land of liberty, nor have Protestants especially Baptists, had freedom in many parts of Europe or South America.

Fascism caused a severe setback. Communism has been, and is, a militant threat, more serious than any force outside the Christian fold since Mohammed. Yet as we study Dr. Bainton's book, we must admit that religious

persecution is not limited to the foes of Christianity.

This thoughtful volume is devoted to the struggle in Christian lands, chiefly with Protestantism. The time is from the late fifteenth century to beyond the seventeenth. In popular biographical style, the chapters are set up around nine powerful characters who pitted their strength against brave people who were willing to die for what they believed to be right.

Baptists need to read this book thoughtfully and to comprehend more fully all that is involved in this historical treatise.

A LAMP IS HEAVY

by Sheila Mackay Russell, Lippincott, \$3.00

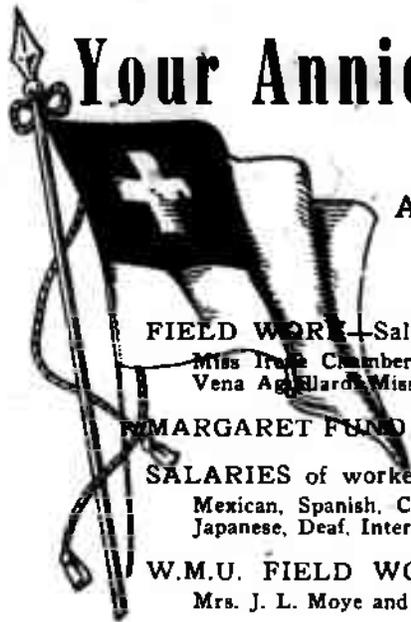
From the day Susan Bates had her first conference with the director of the School of Nursing, until she repeated after her, "I solemnly pledge myself . . ." she found herself caught in a web of excitement such as goes on behind the public eye in a hospital.

Here in black and white, illustrated by innumerable pen sketches, one who has only outsider connections, or bed-patient perspectives may comprehend much of the thoughts, emotions and experiences common to the courageous followers of Florence Nightingale. Although written in a light vein and studded with amusing incidents, one soon realizes that in student nursing young women meet and deal with life under stress. Susan found that though her lighted lamp brought a steady glow, it could be very heavy at times.

A LAMP IS HEAVY has become required reading by student nurses in many hospitals. All women will appreciate and be refreshed by reading it. Why not make sure that a copy is accessible to girls in the Grace McBride Y.W.A. near you?

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Your Annie Armstrong Offering



Allocations for 1952 Current Work

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MARGARET FUND	\$ 10,000
SALARIES of workers among language groups	\$216,000
Mexican, Spanish, Cuban in States, Indian, French, Italian, Chinese, Japanese, Deaf, International Center	
W.M.U. FIELD WORKERS	\$ 4,680
Mrs. J. L. Moye and Mrs. H. C. Grimmett	
CUBA—Salaries and Camp Work	\$ 92,000
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MISSION BUILDING FUND	\$ 35,000
YOUTH CENTERS	\$ 30,000
Total Allocated	\$750,000
Yet to be Allocated	\$150,000

TOTAL GOAL \$90 0