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## "The Eyes of Texas Are Upon Us"

by Mrs. George R. Martin

**D**URING the coming months the eyes of Texas will be upon us as we make plans to attend our 1953 annual meeting. The motto of the Lone Star State is "friendship." Already we know that a cordial, warm welcome awaits us. A veritable flood of glorious history rises in our thoughts as we anticipate meeting in Houston, the nation's most talked about city. They tell us that the best time of the year in Texas is the month of May. So, come let us go and see that

*"Deep in the heart of Texas  
Is a bit of heaven—'tis true  
Where blue bonnets on a hillside  
Reflect the skies of blue."*

The opening session of our annual W.M.U. meeting will be held on Sunday afternoon, May 3, at 3 o'clock, and the closing session on Tuesday evening, May 5, at 7:30 o'clock. Come for the opening session and stay for the closing one! Each session will be filled with good things. The program committee is planning a challenging program. Outstanding speakers, many missionaries, and attractive features will be presented. The Fortieth Anniversary of the Girls' Auxiliary will be highlighted.

This will be our third visit to Houston. First in 1915, then in 1926, and now in 1953. At the first meeting four states had full delegations—Georgia, Louisiana, Mississippi, and Texas. In 1926, five states had full delegations—Mississippi, Tennessee, Oklahoma, Louisiana, and Texas. Last year, in Miami, the following eight states had full delegations—Alabama, Florida, Georgia, North Carolina, Oklahoma, Tennessee, Texas, and Virginia. Would it be too much to hope that in 1953 we shall have at least half of our states—twelve—with full delegations? Plan now to attend and help your state to win this honor.

The earnest prayers of all our women will be needed if this meeting is a success. Those who go and those of you who remain at home must pray for our meeting. Pray for the plans. Pray for those who participate on the program, for all who bring reports. Pray that each delegate and visitor will receive the spiritual blessing she needs.

Houston calls! Let us go! Not for vacation, but for dedication! Not to glory in our achievements, but to seek the Lord's will! Surely our faith will be quickened and our hope will be renewed!



**M**ANY aspects of missionary life deserve attention, but I want to talk about the beautiful "halo" that many kind people insist on giving to the foreign missionary. Countless times I have heard myself introduced as "the sacrificing missionary who has left the homeland to devote her entire life to another country."

My first impulse is to say: "I'm sorry, but I don't wear that type halo well. Give it to Mrs. Jones, Small Village, Southern Baptist Convention. You know . . . the little widow who lives at the edge of town.

She's saving her egg money for the Lottie Moon Christmas Offering. She prays as she works for the foreign mission cause. The 'halo' you have in mind would fit her better."

Speaking as one who is often "earthbound" by the same cares and anxieties that beset women here in the U.S.A., we should either pass the "halos" around or take them away altogether. I am inclined to favor the latter plan.

The Great Commission was given to all Christians everywhere, and no true follower of Jesus can escape his world responsibility. As a Christian I must carry the gospel to the ends of the earth either personally or through a representative. God has called me to go personally, but I am no more faithful to God's missionary purpose for the world than those who have found his will in some other place. To tell the truth, I think God has favored me in a special way by allowing me to be one of those to go.

These are the kind of thoughts I think when my hands are in the dishwater or when I mend socks. The tremendous task of world evangelization belongs to all of us. Some plant and some water; some go and some stay; but each must be faithful in a great task that is only just begun.

Let's get at the root of the matter:

## A Missionary Looks at Her "Halo"

by Nella Dean Whitten

Sometimes, I fear that I represent delegated responsibility! The actions of some seem to say, "Bless you, my dear, our missionaries, home and foreign, are looking after our mission enterprise; and we in the local churches are free to do other things."

It should humble us to realize that in the United States we have the most and best of everything. At this very moment there lies at the door of our Christian America a mission opportunity unparalleled in past history. Shall that opportunity call forth the best from the heart and life of every child of God?

Look again at Calvary's cross. The Son of God died to provide individual salvation. He calls us to respond individually to the heartbreaking needs of a lost world. The very nature of our transformed lives prompts us to exercise the prerogative of love as we give, and give and give.

I have the joy of giving my life to the cause of missions, but I just can't see myself wearing that "halo."

# How-Do-You-Do!

by Floy Barnard

**H**AVE you ever met her? She is a person worth knowing. Look closely at her picture while I tell you about her. She is five feet five inches tall and weighs about one hundred twenty-five pounds when she isn't working too hard. Her hair is moonlight blond and there's a merry twinkle in her deep blue eyes most of the time though she becomes quite professional and businesslike when the occasion demands it.

She wears her clothes well and is particular that they are clean, neat, brushed and pressed. Like most women she likes pretty clothes and her favorite color is blue, although she wears red, black and sometimes even brown.

She loves her friends with a deep devotion and is always doing thoughtful things for them. People are attracted to her because she is friendly and loving. Best of all she is a devoted follower of our Lord, seeking and following God's will as she sees it. She wants nothing to turn her from God's purposes so she spends much time in reading God's Word and talking to him.

She has kept a daily diary since a girl in high school. With care she has written each day's happenings, never neglecting it for one day. This diary will be good missionary history one of these days.

Some of you have recognized her—Dorine Hawkins, the director of the W.M.U. Training School in Rio de Janeiro, Brazil. When this W.M.U. Training School was organized she was chosen director. The women of Brazil requested that she serve in this place and they are high in their praise of the work she is doing.

The Training School in Rio is a beautiful modern, well-equipped building. Grounds look like a well-kept park with



Dorine Hawkins

green lawns, banana trees, lemon trees, poinsettias and other shrubs. Roses grow in abundance with lilies and other brightly hued blooms. A mountain which rises abruptly at the back of the school makes an inspiring background for the building. Inside the Training School everything is neat and homelike. But the most important part of the Training School over which Miss Hawkins presides is the fifty young women with black shining hair and dark eyes and ready smiles that win your heart at once. From all parts of Brazil they come for special training. Last year they came from six states of Brazil and Bolivia. One of the girls had graduated from a Catholic high school and had planned to enter a nun's school until her conversion six months ago. She has won about thirty people to Christ since she found him herself.

Forty-two girls have graduated from this school in the past three years and all except two are in definite religious work. One of these girls has gone as a foreign missionary to Bolivia and one has been appointed by the Brazilian Home Mission Board in the Tocantins Valley. The majority of graduates serve as W.M.U. field workers and church school teachers. The missionaries all over Brazil are eager to have these girls come and help in their communities.

Ten missionaries and five Brazilians make up the faculty of the Rio Training School. Miss Sophia Nichols is assistant director. The school offers nine courses in

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# ROYAL SERVICE

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# We Dreamed of a Church

by Miriam McCullough



The lot had to be cleared to build



Our future upstairs classrooms

We have the corner lot . . . pastor's home is last on the right



I'VE been out taking pictures of a dream—a dream come true! I imagine all missionaries have seen many dreams come true, because of you. I want to tell you about my dream and you'll see where you come in.

When I first came to Guadalajara five years ago to be director of our Girls' Student Home, there was just one Baptist church, and three missions. It was evident that for the present we needed at least one more church for this city of nearly 350,000 people. Talk was about as far as the church got in its planning until Juan M. Perez, a minister, came to Guadalajara to look after our boys in their Student Home. Then things began to happen for we opened a mission manned by the students from both homes.

We dreamed of a church, a big peony church building, such as there is not in all Southern Mexico. We thought maybe Southern Baptists would give us the money through the Lottie Moon Christmas Offering if we got busy and did our part by enlisting the people. We hoped for a few members to organize the church, other than the boys and the girls from the Student Homes. All of us together on that March day of organization in 1950 numbered thirty-seven to form Emmanuel Baptist Church. Daydreams grew into plans, and plans into practical work, and the church grew. By our first birthday we had doubled the membership, and had a "Pro-temple-for-the-Church Fund" of 2000 pesos (\$4000 dollars). Dreams were coming true though we still had all our meetings in the Good Will Center building.

The so-called auditorium was a long space under a shed with a front wall and a back wall. We were thrilled to have any place at all, so that we did not mind too much when the rain leaked in, nor the dust when the wind whipped the sand

high. Our dreams for a building did not get onto paper until our first birthday bulletin, when a picture of the proposed church appeared, sketched by the Congregationalist architect.

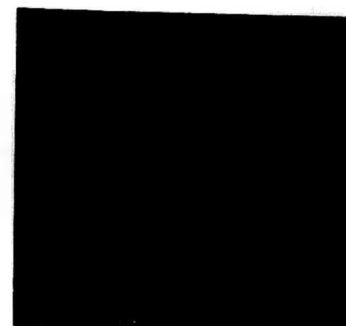
Then those hours spent with our eyes seeing our dream church began to be more and more frequent. Ground was bought, the half-finished building on one side was converted into an attractive spacious pastor's home with Sunday school rooms on further back. Dedication service came in May of 1952, and we wandered through the home, just wanting to run our fingers along the wall, to touch it—our pastor's home.

We had never stopped praying in every service for our church building, but we prayed harder and more often when the officials in the government, influenced by Catholic circles, tried to prevent us from beginning construction on the part which will house our auditorium on the second floor, and the Sunday school rooms on the first. Several trips to Mexico City, to ask the intervention of the higher authorities, long hours of waiting, and much prayer was necessary before we got the "go-ahead."

Our dream has come true. Foundation laid, beams and iron fitted into place, walls formed before our eyes, and now the lower floor is completed! We have a church like none other for miles around!

In March, just three years after the organization of the church, we started holding services in the Social Hall downstairs. In the Sunday school, we have been thrilled to have spacious rooms, well lighted, and ventilated—with what is more important, room to grow! We have plans for immediate division of three classes, to form new ones! Now we even have an adequate place where mothers can leave their restless babies and they all can enjoy the services.

It will not be easy to secure the permission from the government to open our building to public worship, but God will go before us, and sweep aside that obstacle as he has done all the others. It was he, the architect of dreams, churches, and lives, who used you, through the Lottie Moon Christmas Offering to help realize our dream.



A part of the Good Will Center patio



Pastor Juan Perez and his wife



Inside our "teen-to" auditorium

# Curtains for La Lomita

by Arah Swindle

PAUL SHELTON mopped his brow and stared at the small stack of brightly printed cottons. There was not one that he could see as curtains for La Lomita Mexican Mission!

"You have nothing more?" he asked.

"Nothing," and with this single word the salesgirl was through and Paul turned wearily to his car.

Could he possibly have classrooms ready for the next session of Sunday school? The opening hour was less than twenty-four hours away. . . .

In the week of study which he had just finished at this mission down in the Rio Grande Valley, he had tried to lift the teachers away from the outmoded methods to which many small Sunday schools cling.

"There is no excuse for inadequate facilities and cheerless surroundings," he had declared. "We can always improve them. No obstacle is so great that it cannot be overcome."

The response had exceeded his fondest dreams. Enthusiastically his class had cleaned and painted until the small building merged from drab ugliness into a thing of beauty. Carried away by their zeal he had promised to have that one room divided into classrooms in time for the Sunday morning session.

Paul's thin face wore a tender half-smile as he thought of his work among the Spanish-speaking population along the south border of Texas. He thought of the cool clean interior of the little church building, then was dismayed when he thought of the gay prints. Curtains like that? Why, it would be a desecration! He knew exactly what he wanted, a soft blue; and the color was important. It must add a quiet touch of beauty while it blended with the dignified gray of the newly-painted walls.

He sighed as he brought his car to a stop before the last shop. The friendly Latin American proprietor was all interest. "You find just what you need in Mexico, sir," he offered. "Here we do not have

. . . but Reynosa is only ten miles away. There you buy eeny color, eeny color at all, sir."

Paul looked at his watch. It was almost twelve. Perhaps it would be better to postpone the whole thing until his next visit.

BEFORE his vision floated a picture of the whole Sunday school in that one room. He saw patient Jose Soliz acting as both Sunday school superintendent and teacher for the Bible Class. He remembered how on last Sunday, Jose's Lucia had worked to hold the attention of the children amid the confusion. How could teachers be expected to impart spiritual uplift under such conditions? After tomorrow he must move on to his next appointment. . . .

THANK YOU, sir," he said over his shoulder as he hurried to his car. Whirling into the street, he headed for Jose's home. Jose would know about Mexican values and prices.

Ten minutes later Paul backed his car carefully out of the narrow driveway of the Soliz home with Jose beside him. From the door Lucia joyously waved them on their way. "My sewing machine and me, we wait," she called. "When you come, we sew the curtains queeck."

Along the wide ribbon of palm-fringed highway and across the border into exotic Old Mexico sped the car.

Jose entered the market place. "In more cheep," he explained. "The best shops sell to the tourists. Een the market ees different. . . . We shall go to Isidrio's shop. Isidrio, he ees brother een Cristo. He love the Lord Jesus, like you, like me."

While he talked, Jose led the way through clusters of people to a small booth

in one corner of the market, where he introduced Paul to Isidrio Morin. Paul could scarcely believe his eyes. From floor to ceiling the small place was stacked with bolts of fabric, all kinds and colors.

"Eeny color you weesh, sir, eeny color at all," Isidrio bowed low.

Paul chose a moderate priced cotton in a shade of blue so delicate that it seemed as if it might melt away; then Jose and he hurried back to the car.

BY four o'clock Lucia's sewing machine hummed down the first long seams while Paul measured and cut the remainder into the right lengths and Jose prepared long wires and small hooks with which to hang the new curtains.

Lucia's slender hands caressed the soft folds as she worked. "Ees pretty," she sighed. "So glad I am that we make God's house beautiful. The Lord Jesus glad too, ees eet not so, Brother Paul?"

There was a lump in Paul's throat as he nodded solemnly. "Surely it is even so, Lucia."

The night was golden with moonlight when the three tired workers took leave of each other.

By eight-thirty Sunday morning Paul was in the church building again but Jose and Lucia were before him. He stood amazed at the beauty that met his eyes.

The soft blue of the curtains was perfect. Large flower pots of snowy lilies bloomed on either side of the pulpit and atop the battered piano. Small wall vases filled with dewy pink rosebuds graced the pale walls at well-spaced intervals. The whole house had been polished until it gleamed. Lucia added a few final touches and stood back. "Ees beautiful," she whispered again. Then she and Jose hurried home to change into church clothes.

Paul greeted each arrival at the door and thrilled anew at the pleasure written on each face. Sunday school opened in an atmosphere of excitement which lasted while the junior choir sang the special

hymns with youthful fervor and Jose related in vivid colorful words the resurrection story.

Breathlessly the congregation watched while the curtains turned the building into six small rooms. A few delightfully confusing moments followed but presently every child was seated with his proper age group. The Sunday school classrooms were in operation.

The closing gong sounded and the lesson period was finished. Quietly and quickly two intermediate boys drew back the curtains and the six classrooms became one again. Jose's patient brown face wore a smile that was a benediction as he closed the service. Quiet shy Lucia sat beaming with her class, now alert well-behaved youngsters.

Paul's heart glowed with a comforting satisfaction; La Lomita had its curtains.

## How-Do-You-Do!

(Continued from page 2)

which the Bible is the textbook. The Religious Education courses cover all the methods of Sunday school, Training Union and missionary organizations. The girls do practical work in eighty-five churches in the city of Rio and evangelistic social work with the poor children and their mothers.

The building and operating expenses are the result of the Lottie Moon Christmas Offering. Each girl pays ten dollars a month room and board but this past year only five of the girls enrolled were able to pay this so scholarships are provided for the rest of them. What a glorious investment for the Lord such scholarships are!

The motto of the W.M.U. Training School at Rio is found in Galatians 2:20, "Yet not I, but Christ" and if you could fellowship with Dorine Hawkins and Sophia Nichols and the other young women in the school you would know that this is the pattern for their lives; this is the reason for the joyous effective service they give to Christ Jesus!



## We have bought ourselves a BARGAIN

by Hal D. Bennett

**W**HEN Berkman DeVille was appointed as Home Board missionary to the French-speaking people at Point au Chien, Louisiana, in 1938, he went with his eyes wide open.

"It will take at least five years before an estimate of the progress of a mission like this can be made," he said. Actually three times five years have passed.

DeVille was not the first worker there. Rev. Lucien Smith went to Houma, La., in 1933 as a French-speaking missionary of the Home Board. A. D. Martin, himself a Frenchman and a Methodist, joined the Baptists. He began preaching in the Point au Chien and Jean Charles Island areas, guided there by a Point au Chien resident, Mr. George Ellender.

The gospel leaven was working, but had a lot to do. Only a few people spoke English; almost nobody could read or write it. Transportation was mostly by boat to Point au Chien—entirely by boat to the Island. A summer road ran down to the point, where a bayou and canal connect and go out into the Gulf of Mexico not too far away. The people were in a fishing and shrimping paradise, but had no ready market for their catch.

Houma was their big city, and few ever

saw it. Traders came down the bayous in small boats and sold or traded cheap cloth. The women took this and made their shapeless dresses. The men fished and trapped. The homes often were one-room cabins, where the mother, father and any number of children slept.

The people were nominal Catholics, a part of their gift from their mixed Indian and French ancestry. The church counted but did not educate them, and worried little if some of them lived as man and wife without any sort of formal ceremony.

Missionaries who worked with them felt their longing for the gospel. This, DeVille and the workers who planned with him set out to satisfy. The people needed to learn English, so they could read newspapers and books. If they knew English they could use the Baptist literature, and read the Bible for themselves.

Mission schools were set up with an eye on future generations. One was at Point au Chien, on land donated by Mr. Victor Naquin. Another was started on Jean Charles Island, when about one hundred and fifty people lived on a strip of land surrounded by water and marsh, then accessible only by boat. Another was started in the Terrebonne Bayou area.

Mr. Eldon Naquin gave the land for the Island mission, even though he was Catholic. He wanted a school, and nobody had provided one. One of the first at

tempts to teach the children how to use their new language was to have them fill out orders to mail-order houses. The missionaries knew that the people needed pride in themselves, and sensed a way to begin it. Soon the long, sack-like dresses gave way to neat styles like the women "outside" were wearing.

Obviously the people needed a road. They needed regular mail service. So DeVille began working to hasten the natural process, and today is given much of the credit for a good shell road that comes down from Houma and Montegut, and out to the Point.

Now the road brings the mailman daily, and supplies to the up-to-date general store. A branch road was run out to the Island in 1952, following the canal recently dug and using the piled-up dirt as a fill. In time the road will be covered with shell and can be used all year.

The men were catching more fish and shrimp than they could sell. The problem became a subject of prayer among the women of the church. Again DeVille went to work. He convinced a trader that regular deliveries could be made, if a truck or other means was sent to take the sea foods on to town. Now fish, shrimp and oysters in season are shipped out at least five days a week.

There were no doctors closer than Houma, an impossible distance by boat. There was no electricity, and of course, no running water. There may have been an occasional cistern, but most of the people used seep water from open wells, and did their washing and bathing in the bayous.

Now electric and telephone lines have followed the roads. More and more of the people are building better houses. Some have cars, and nearly all have motor boats.

*The Live Oak Baptist Church, pastor's home, and missionaries' home. The people leave their boats in back of the church at the landing*

Many, perhaps most, of the homes have radios, either A.C. or battery sets.

Not all, but most of the credit goes to the missionaries. They have lived in the communities, visited the people, doctored and nursed them, served as examples and counselors, and patiently taught them.

And now the results are piling up. The Live Oak Baptist Church was organized in 1938 with nine charter members. The first service gained enough new converts and additions by letter and statement to bring the membership up to thirty-one. Now the membership, coming from the three mission points, totals 104.

There have been problems. The local priests have not enjoyed seeing their flocks diminish, despite not having done much to prevent it through the years. The present opposition is mostly talk.

The chief problem has been the lack of a trained, local leadership. A few outstanding Christians have developed, who have lived on in the area. The mission schools produce young people who help, but some of these have gone outside to live and work. The missionaries view this with both pride and regret: pride that the young men and women are able to profit so much by what they have learned, and regret that they could not have stayed at home where their influence and example are so much needed.

I talked to three students who were home for the holidays from Acadia Academy. Numerous others have finished the mission grade schools and gone to high school at the Academy. Arlene Verdin is the sixth from the Verdin family to go, and expects to graduate next year. With

(Continued on page 15)



*The boat landing at the bayou. You travel only by boat and by foot—no road there*



Contrast these churches at Antigua, Guatemala!—  
a Baptist rural work and a Catholic procession

## God's Work Must Go On

by George A. Bowdler, Jr.

**E**VEN we who have grown up with the Indians on the *fincas* (plantations) find it difficult to understand them." So spoke a merchant who has lived here in Guatemala most of his life in daily contact with these descendants of the great civilized Maya nations.

Indeed these children of the soil, living on *frijol* (black beans), *guineos* (various types of bananas), rice, and corn, have baffled most attempts of the outside world to understand them and open their minds to changes in their way of life.

Whether they speak Man, Quiche, Kakchiquel, Tzutujil, or one of the thirty-odd dialects of Guatemala, they still consider the Spanish language and the *ladinos* (culturally non-Indians, whether they are racially white, Indian, or of mixed blood) to some extent at least, as aliens. These Indians constitute thirty-five to sixty-five per cent of the population and have not been uprooted in modern times as Indians in other parts of this hemisphere.

Even if civilization has bewildered him, the Indian has not stopped working. Ac-

customed from colonial conquest days to semi-feudal if not slave labor, he shows tremendous endurance in physical toil, burden bearing, and travel on the mountain trails. The three Guatemalan marathon runners in Boston in 1952 placed first, third, and twenty-seventh in a field of over a hundred athletes from all over the world. The man who placed twenty-seventh stumbled across the finish line with a case of acute appendicitis!

**I**N general the Indian son of the *quetzal* (national emblem; counterpart of the American eagle) falls into two psychological groups: the dependent type and the independent landowner type.

The first seems quite content to find shelter so to speak with the *patron* (landowner), usually a foreigner or *ladino* for his living, and in childish simplicity relies upon the *principal* (chieftain) and the

of Indian dialects still in use, the scattered population in some sections of the country, etc.

All of this explains in some degree the other glaring evils such as deficient public health, high infant mortality rate, unhealthy and poverty-stricken living conditions in most sections of the interior, the more than seven and one half million liters of whisky drunk annually (not to mention the other alcoholic beverages that flow more freely than milk), economic problems, various forms of delinquency, thievery, vagrancy, mendicancy, etc.

Some of these conditions can be seen right in the capital at the markets to which come people from all the country districts.

There are points of marked contrast to our ideals of child care: Men playing cards while supposedly watching and selling produce and a two-year-old playing on the

— George A. Bowdler, Jr., a former Margaret Fund student, is a newly-appointed missionary to Guatemala. He looks at his new field and gives us his impression of its needs.

brujo (sorcerer) in his communal and emotional life.

The second as a small landowner is self-reliant and practically self-supporting as to his food and clothing. He resents outside interference whether by foreigner, government, or *ladino*. Sometimes when instigated or aroused (usually by outside force), there are rare instances of violence against *ladinos* and in very exceptional cases an entire family has been literally hacked to pieces with machetes. But most of the Indian villages are more peaceful and less criminal than most American cities.

**O**NE of the biggest problems is illiteracy which is still about seventy-five to eighty per cent in the whole country, and probably higher among the Indians. A recent editorial quoted at least ten reasons for this grave condition, among which were the colonial inheritance of the nation, malnutrition, tropical climate characteristics, the vast chasm between the Indians and the rest of the population, the variety

dirty market floor. . . . Women nursing infants publicly. . . . Babies carried habitually in shawls slung over mother's back. . . . Toddlers clad only in shirts navel-high. . . . Flies on face, bottle, and body of child lying in produce wicker basket. . . . Infants in small wooden boxes, toddlers in bigger boxes most of the day while mothers sell produce. . . .

**T**HESE external conditions are gradually receiving the corrective attention of progressive Guatemalans and the present government with some help from the United Nations Health Organization. They are but the surface of the sin-infected spiritual blood stream of this land of eternal spring which Southern Baptists are just beginning to witness. Other evangelical groups beginning with the Presbyterians have been at work for almost seventy years.

Baptist missionaries were invited to come and organize believers who had been active as independent evangelicals. This was the climax of indoctrination resulting

## God's Work Must Go On . . .

from the New Testament interpretations in literature of our Spanish Baptist Publishing House in El Paso, Texas. The missionary pioneers in this organizing and training were the late Rev. Paul Bell, Sr. and Rev. W. J. Webb, of our Home and Foreign Mission Boards, respectively.

With perhaps a total of 50,000 evangelicals including 1,000 Baptists out of a population of about 5,000,000 in Guatemala and 1,500,000 in Honduras, evangelization has just begun. Problems such as self-support of the churches in a dollar-inflated economy, advance of Baptist work into five heavily-populated Indian *departamentos* (counties) where we have no churches or missions, and closer relations between national leaders and missionaries, all await solutions. Progress is dependent upon Baptists at home for support and new missionaries. Of the two couples now assigned to this field there will be only one couple here until early 1954 because of furloughs now overdue. Growth is also dependent upon economic, social, and spiritual factors that go deep into the nation's life.

As is often true in Latin American countries, the women, though almost the only ones really following the regular worship of the Roman church, have a comparatively inferior role in society. And again the gospel of Christ has freed them to a place of dignity and worth as companions and partners in the home and in the churches. The W.M.U. of Guatemala and Honduras has its own national officers whose work reflects the training and guidance of Mrs. Webb, faithful missionary and counselor of Baptist women in these republics.

Through enlightened homemakers a shining testimony to the power of Christ is being planted in city, town, village, and hamlet throughout this northern part of Middle America. Our twenty Baptist churches are giving out the gospel in torrid coastal area, dry desert or pastureland, hot lowland and piedmont, pleasant highland and lakeland, or in the rocky coldness of the *tierras frias*, amid dust, wind, rain, volcanoes, floods, mosquitoes, or mud. God's work must go on.



The author and Mary Catherine Cowherd watch an Indonesian boy on a carabao

IT WAS somewhat startling to find that I, a Southern Baptist missionary to Indonesia, am regarded as unclean by the vast majority of people here. The explanation is simple—I am a woman! The confession was reluctantly drawn from our Indonesian language teacher in a recent class period. He is chairman of the Islam branch in the Ministry of Religion for West Java. In our conversation about an ordinary day's schedule we learned of his faithful observance of the five Mohammedan periods of prayer prescribed for each day.

One of these is named the period of Jesus, for Jesus is one of the prophets of their faith. He is only one of fifteen and Mohammedan is the last and greatest. Many of these fifteen are well known to both Jews and Christians—Adam, Noah, Job, Moses, Abraham, Lot, Ismael, Jacob, Joseph, and so on. They, too, look to Abraham as the forefather of their race. Their line is that of Ismael and we were interested to know that their teaching shows that it was Ismael and not Isaac whom Abraham was willing to offer as a sacrifice on Mt. Moriah when God intervened to supply a ram for the offering. The Moslem name for God is Allah and they are very strictly monotheistic. This makes it difficult for them to understand our teachings regarding the Trinity.

## Because I Am a Woman

by Darlyne Sears

They are very conscientious also in their observance of certain rituals of purification before their prayer periods. It was in this way that I learned of my unclean state. Our teacher confessed that because he shook hands with me in gracious American style, it was necessary on his return home that he be cleansed. This is accomplished by rinsing the mouth out with water three times, washing behind the ears three times, the forehead and back of the neck three times, then the whole face. Following this the hands and arms to the elbow must be washed three times and then the feet and legs.

Shaking hands with my husband and Mr. W. B. Johnson, the other members of our class, involves no such ritual; but it is required if he touches his wife or any other woman over the age of fourteen. In this I find myself in the same category with the nose of a dog! A dog may be petted elsewhere but to be touched by his nose makes the cleansing ritual necessary. At least I am better than a pig for it requires a seven-fold cleansing! Pork is not eaten by Mohammedans—even by those not very strict in the observance of other religious ceremonies—and is not sold in the big public markets of the city as is beef and mutton. Hogs may only be kept in certain prescribed areas.

Women do not go to the mosques to

pray. Their worship is conducted in the home and their instruction in the Koran, the Moslem scriptures, must be received there by private teachers or as groups of women meet together. Children in the *kampungs* (neighborhood areas) are taught in the same way after their regular school hours. There is not an ordained priesthood or ministry in the Moslem faith and our teacher is very proud of their democratic spirit. A leader is chosen at each prayer service at the mosques and quotes the Koran from memory. Their prayers are quotations from the Koran. Friday is their holy day. There are many special days and a whole month of fasting when nothing may be eaten or drunk during daylight hours. The nights bring forth real revelry and feasting, and the month is closed with a time of celebration—the *Lebaran*.

Ideas of heaven, hell, and a personal devil are part of their faith. Mohammed is supposed to have visited heaven and returned. He spent a week on the journey, going from Mecca to Jerusalem and from there to heaven and back. Jerusalem is for them a holy city as it is for the Jews. This has contributed to the feud that has existed between the two groups for many years and often breaks forth in warfare.

One of the most interesting tenets of their faith is the expectation of the "return" of the son of Allah. He has already visited the earth in the form of one of their prophets. It will then be revealed which one. Him whom they await in ignorance we would proclaim unto them as Jesus Christ, the Son of God and very God himself.

The Moslems of Indonesia are not as strict as in many lands and are more approachable. They are near to the kingdom and yet so far. Pray that they may find the right way through us, the missionaries who work with them.





## Word from missionaries round the world

... from Helen Masters  
Ogbomoso, Nigeria, West Africa

Last Easter morning the women began singing the Easter praises at three a.m. I got my clock to see. They may have begun earlier for I found that a large number of them live on the other side of town. The moon was full and so beautiful. As the large group of women moved along they sang. One led out line by line with the Easter story. At the end of each line the entire group would sing out together. "He is risen, he is risen." It was like a chant but had a tune and beautiful harmony. Along the way people joined in. Sometimes men's voices boomed out. I could tell they were very happy. They wove in and out among the compounds singing the victory of Christ, until the day came.

Then they went to feed their families and get them ready for Sunday school and special Easter services at church. In the afternoon there were also services and Thanksgiving offerings were given. All along the way people greeted each other with, "E ku oken Ajinde" (I greet you on this special day of the resurrection).

Pray that as we try to work we will let him live in our lives so that people may see him and know that Christ lives. There are many Christians but also many pagans who want proof of the value of this thing before they can accept it.

... from Martha Knox  
Tokyo, Japan

Have you ever looked into the faces of seventy-five delinquent girls? If you could go with Vera Campbell and me on our bi-monthly trips to Aiko perhaps you would see with us, not only their shy smiles, but also the deep need in their hearts. The

Aiko School (Aiko means light and love) tries to meet this need in many ways, and we are allowed to tell the girls how we have through Christ solved problems in our own lives.

You would like to listen with them to the story of God's love—which reaches even these whom few others love—and you would long as we do to help them understand that his Word is not just another

### Mops and Music

BY RUTH O DELL

*There's floor mopping aplenty to be done in Cuba. We agree with the exclamations of visitors regarding the beautiful designs and colors of our tile floors. But we who live with them know they require daily cleaning and that they must be wet mopped at least twice a week. This year Suarez, who does extra cleaning in our Baptist Temple building, is mopping my floors on Tuesday and Saturday mornings. And when I pay him—he gives me a "Thought for the Day" pencil-printed in his own hand on a scrap of paper which he takes from his New Testament.*

*One morning when he came I told him I had put some Chlorax in the bucket of water because the floor seemed especially dirty.*

*"That may be true," he replied, "but just remember the work of the devil is dirtier still."*

*On such occasions I am made to wonder which of us is the missionary—the one from the U.S.A. who teaches music or the one with the mopstick in his hand?*

book to study but that it presents one who can take upon himself all the guilt they now bear. Though their minds are eager to grasp the meaning of the words they hear, it is their hearts we hope to arouse to a saving faith in Christ.

Not only are the girls interested in our story of the Saviour, but the superintendent and the teachers of the school want to learn of him. You would have thrilled as we did when on our third visit, they requested a class for themselves. Miss Odaira, the superintendent, is not a Christian because she "cannot understand it all," but she feels that Christianity will help the girls to live good lives when they leave the school. She seems delighted with our efforts and with the Japanese hymn-books and Testaments which we have given to the girls. However she has not turned away from the superstitious practices.

For example, there was one day, a Buddhist altar in the assembly room. It had been prepared in honor of the family dead whose spirits are believed to return to their homes at that time of the year. This festival of "Obon" is celebrated for three days and food must be provided for the ancestors' use while they are again with the living members of the family. So fresh fruits and vegetables are set before this altar each day during Obon.

As I looked at the altar and realized the futility of such a practice I knew the Lord had selected the Scripture reference I planned to use. Jesus said, "I am the Way, the Truth, and the Life" and I knew the reality of his promise in my own heart. How wonderful it was to share that knowledge with young girls who had already learned the darkness of Satan's way of life. Had you been at Aiko where earnest leaders strive by human might to lead young girls toward the light and love for which the school is named, you would have prayed for them to understand and receive the true light and love which only Christ can give. Won't you remember them now?

### ... A Bargain

(Continued from page 9)

her were Elsie Hotard and Alice Ellender. These girls are alert, pretty, intelligent.

Miss Troy Cunningham, the mission teacher, told of their testimonies at a Thanksgiving party; how thankful they were for the Baptists who had given them a chance to learn.

Miss Agnes Southerland, now Mrs. Antoine Naquin, is the teacher on Jean Charles Island. When she went there she had to go by boat. All supplies came the same way. Miss Evelyn Stanford is the teacher at Bayou Terrebonne. All three have a story of sacrifice as well as of heart-warming rewards.

Just this year the first English-speaking pupils have enrolled in the Point au Chien school. They were children of parents who were in the first classes. The difference is easily noticed, since these children know what they are reading. This will take at least a year off their schooling.

Dean Wright Usery, New Orleans seminary student, is the present pastor, supported jointly by the Home Mission Board and the church. He preaches six times each week end, four times in French and twice in English. His pianist is twelve-year-old Mildred Hotard, who plays with both feeling and skill.

Neither of her teachers, Miss Cunningham and Mrs. Vidrine, wife of a former pastor, could play. They showed Mildred what they could and she has learned the rest, practicing entirely on the church piano.

Credit for the work goes to all those mentioned and more. The French radio has been directly responsible for many converts, and has opened doors for the missionaries.

Added up, even DeVille, cautious as he was, would have to be pleased. There has been a steady, solid growth. Mentally, physically, and spiritually, the people are better off. In this time of chalking up what we have bought with our Annie Armstrong offerings, we have to admit, certainly in this case, that we have bought ourselves a bargain.

### To Community Missions Chairmen

"Christ the Lord is risen today" are the joyful words being sung by Christians across our land as their hearts turn to the resurrection of our Saviour. But in our joy, do we stop to think of those who live among us who do not know the risen Lord?

Think first of a people who have lived among us always—our Jewish friends. The Home Mission Board of the Southern Baptist Convention under the direction of Mr. Frank Halbeck is promoting a Jewish Fellowship Week, April 20-26. The plan is for churches in communities where Jews live to observe this week. You can co-operate with your church in this effort through community missions. Your pastor can get the detailed plans from the Home Mission Board.

One society in Florida did it this way. The names of Jewish families were presented to each circle, and each woman selected a family for her own family to visit. The pastor wrote a personal letter inviting each family to church during Jewish Fellowship Week. This letter opened the way for the visits to the homes, and the women followed up the letter invitation. In most of the homes they found a warm welcome. Some of the families responded by coming to the services. This community missions activity did not end with one week, but laid the foundation for work to be continued in the weeks ahead.

Think too of a group of newcomers in our land. Thousands of our servicemen have brought home Japanese wives. Most of the brides come from a Buddhist or Shintoist background. One may be living in your community. Have you and other Christian women been to see her? Have you had her in your homes? Have you taken her to church? Have you made her feel she "belongs" in the community, and shown her real friendship? Have you

shared with her your faith in Christ?

Lead your women this month in community missions activities that will portray the real meaning any Sunday as we emphasize it especially at Easter.

*Edith Stokely*

### To Mission Study Chairmen

This is a good month to look both ways as six months of the W.M.U. year have passed. Let's do a little checking on the Achievement Chart.

Suppose we begin with the first category. Check "yes" if your church has a Church Council. Category II—It is quite likely that your society studied *Scattered Abroad* and *The West is Big*. Maybe you used the Relay method with one of them and along with the study you had an exhibit. Category III—It is possible to have reached the second half of point 7: 2/3 of the enrollment of the society reading a missionary book.

Sometimes it is difficult to get 2/3 of the women to attend a class. If you find that you have members who may be interested in reading a book other than the text, select from your church library a few titles that are in *The World in Books* catalogue. The committee member in each circle can distribute these books among the women in her own circle.

Category V—Perhaps the young people's organizations have met the mission study point on their Standards. If they have not, it is probable that each organization has studied one book. This is half way to victory. Category VI—Usually a number of mission study institutes have been held in every state by April. Did you and another teacher attend one of these?

Now then let's do a little figuring. Church Council 10 points, Lecture 15 (1

presuming this is the way you taught one of these books). Relay 20, Exhibit 15, W.M.S. 2/3 reading a mission book 35, all young people's organizations meeting points 8 or 7 on their Standards 120 points, an Institute 25. This will give you at the end of March 240 points with only 110 to go! Of course you may have earned fewer points. Maybe your young people have studied only one book. That being true you will have to eliminate half of the points but you are well on the way to the completion of Category V.

Have you tried having an Extensive study? Has there been a School of Missions in your church? Did you organize a Round Table or a YWA Book Club in October? Are the boys and girls reading as they work on their Forward Steps and Ranks? What about that Missionary Bulletin Board? If you haven't worked out a display, start now collecting materials to use with the new W.M.S. and Y.W.A. stewardship book when it comes off the press. Look at each activity closely to be sure that you haven't missed checking anything you have done or could start doing.

As one local society chairman said, "After hearing the Chart explained and reading the leaflet, *Explaining the Achievement Chart*, I realized that most of the activities are already being attempted in one way or another in many societies and W.M.U.'s."

*Mrs. William M. Murray*

### To Stewardship Chairmen

You will be interested in knowing that in April the Stewardship Council will be meeting in the W.M.U. Building in Birmingham for two days of conferences. Do you know what the Stewardship Council is and how it connects with your work as stewardship chairman of a local Woman's Missionary Union?

At the head of the Stewardship Department of Woman's Missionary Union of the Southern Baptist Convention is the Stewardship Director. Working with her

in convention-wide leadership is the Stewardship Committee. In each state is a Stewardship Chairman. These state chairmen with the Stewardship Committee and the Stewardship Director constitute the Stewardship Council.

Some states have a stewardship chairman for each district or division, but in most of the states the next step in the organization is the associational stewardship chairman. Then, each church W.M.U. has a stewardship chairman. And, where there are circles, each circle has a stewardship chairman, and these, with a general chairman make the stewardship committee of the local W.M.U.

You can see that we are well organized for the promotion of stewardship, but if the organization is effective, each person must be faithful and diligent in doing her part. And the most important person in the organization is the local stewardship chairman.

The Stewardship Council will meet April 14-16, to discuss best methods and plans for promoting stewardship in W.M.U. organizations. But, it is the local chairman and her committee who must carry out these plans. And that is where you come in. If you fail, all fails!

So, you must be alert to know what you should do and be diligent in doing it. You must attend the meetings and conferences where stewardship information is given. You must study carefully all stewardship literature available. You must do your best to use plans and pass on information which will lead members of your W.M.U. organizations to the practice of faithful Christian stewardship.

Often state and associational chairmen say, "Our work fails because the local chairmen are not doing their part. They will not attend conferences. They never report. They are not working at the job." Don't let this ever be said of you. Remember that you are the important person in the stewardship organization. Be a good steward of your responsibility.

*Mrs. C. W. Green*

## Tennessee

In the quarterly report of the Nashville BWC Federation twelve circles showed an enrollment of 229. Among their unusual projects were a pantry shower for a needy family, carrying gifts to the Negro patients at the T.B. Hospital, a shower of toys for a boys' kindergarten, serving a fried chicken supper at the House of Hope, an installment on tuition of a student and a gift of a bed for the dormitory of Baptist Girls' School, Nigeria.

## Florida

A banquet was held as the opening session of the state camp at the Tampa Bay Baptist Assembly Grounds at Tampa. The tables were decorated to represent the countries where Baptists have mission work, and a business woman dressed in the costume of the country was hostess at each table. On the center of each table was the flag of that country. The women in costume stood at the banquet room door with flags and gave these to the women as they entered. Then they found the table with that flag on it. Miss Fay Taylor, missionary exiled from China, gave the message "Behold—China!"

## Oklahoma

The annual State BWC Federation Conference was held March 7-8 at Norman. The conference began with a banquet Saturday evening and closed Sunday afternoon. A full program presented plans, methods, missionary information, and inspiration. There were missionary speakers from both home and foreign fields. Miss Margaret Hutchison is executive secretary for Oklahoma and Mrs. R. R. Bullis is state BWC president.

Four circles of the City Federation of Business Woman's Circles of Sapulpa met at the Little Cussetah Indian Baptist Church. Miss Irene Land, vice president, presided over the business session.

The revised "Guide for Business Women's Circles" is out! Order, price 25c, from Woman's Missionary Union, Birmingham 3, Ala.

A delightful program was presented by Mrs. Mildred Pickett, the program chairman. Mrs. R. R. Bullis brought the inspirational message.

Refreshments were served, using special Indian dishes. The favors and nut cups were handmade replicas of the Indian drum and teepee.

## Illinois

A novel quarterly meeting of the Madison County Baptist Association Business Woman's Federation took the form of a trip to five community Baptist churches.

Forty-two women assembled at the "Port of Embarkation" at the Madison Baptist Church where they received "steamship tickets" for the "good fellowship trip" and were served light refreshments in the appropriately-decorated waiting room. Mrs. Gertrude McManaway, federation president, issued tickets on five "steamships."

The first stop was at Calvary Baptist Church, Granite City, suitably representing the Hawaiian Islands and Japan in its decorative scheme, and featuring an interesting display of numerous Japanese articles. Chop suey and tea were served.

At Third Baptist Church, Cuba and Latin America were the countries whose missionary work was stressed, with articles on display being in keeping. Spiced coffee and rolls were served the ladies.

Stopping at the "Near East and Africa." First Baptist Church, the group was greeted by a young lady in African attire, representing the national Baptist W.M.U. president, Mrs. Ayorinde. That display included a missionary nurse in an African rowboat. Suitable to Africa, sweet potato dessert was served.

The final "steamship" stop was in Europe, Second Baptist Church. Flags of all nations were on display and the business women joined in singing "Bless Be the Tie That Binds."

At each stop there were remarks by the B.W.C. advisor, Mrs. Vernice Wortman.

## Have You Heard?

For several months we have been announcing that *World Comrades* would stop publication with its April number. May will bring the first number of the new G.A. magazine and the first quarterly appearance of *Sunbeam Activities* for Sunbeam leaders. We are beginning the G.A. magazine now in honor of the Fortieth Anniversary. Some time later we hope to have a missionary magazine for the Sunbeams themselves. At present the *Sunbeam Activities* will contain materials, plans, and directions for the Sunbeam Band leader.

Some of you are wondering what becomes of your subscription to *World Comrades*. Have you noticed the blank on the inside back cover of recent numbers of *World Comrades*? It will clarify matters if you will use that blank as indicated.

Subscriptions to *World Comrades* will

be transferred to the new G.A. magazine unless request to follow another plan is mailed to the Birmingham office. Sunbeam Band leaders are asked to fill out the blank one time only and mail it to the Birmingham headquarters so that their subscriptions to *World Comrades* can be transferred to *Sunbeam Activities*. If a small child subscriber to *World Comrades* does not wish to receive the new G.A. magazine, the unused part of the subscription will be refunded in cash, if the blank is filled out and sent accordingly to the Birmingham headquarters.

There is no need to be puzzled about this. Just follow the suggestions and fill out the blank as necessary and you will receive your full share in excellent missionary material. We believe this new magazine will mean a great deal to members of Girls' Auxiliary and we believe that Sunbeam Band leaders will find *Sunbeam Activities* most helpful.

## Your Circle Program

(BWC's use program on page 22)

Hymns: "More Love to Thee," "I Love to Tell the Story," "The Kingdom is Coming"

Review story of hymn of the year, page sixteen in W.M.U. Year Book

Review message on *Watchword*, page fourteen in W.M.U. Year Book

Quotation of *Watchword* in unison

### FACTS About Overseas Training Schools

As women in other lands know the gospel, impulses to tell others stir in their hearts and there is need for schools for training women for places of Christian leadership. Southern Baptists have such schools in Italy, Japan, Brazil, and there is opportunity for women to study in seminaries in Argentina, Chile, Mexico, Cuba, etc. See November 1952 ROYAL SERVICE for word on the Training School in Recife, Brazil, and August 1952 *The Window of YWA* about Armstrong Memorial Training School in Rome, Italy. Recall that this

## Women Missionaries in Training Schools Overseas

school, as those in Brazil and Japan, is supported through the Lottie Moon Christmas Offering.

Presenting Miss Dorine Hawkins (see page 2). If possible show the film "Advance in South Brazil" (twenty-seven minutes, sound, rental from Baptist Book Store \$5.00). This film includes pictures of our Rio Training School and shows Miss Hawkins and others there.

Presenting Miss Viola Campbell's work in Torreón (see page 27 here and 17 in April *World Comrades*).

See *The Commission and Southern Baptist Home Missions* for items about others who teach in overseas training schools.

Prayer for these missionaries and for national women leaders

Business of Circle

Look ahead to W.M.U. annual meeting in Houston, inside cover page.

Plan for W.M.U. Week at Ridgcrest August 6-12, and at Gorieta, July 6-12.

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

by Emily K. Lansdell

### The Training School Goes Forward

Last year Woman's Missionary Union voted to begin to enlarge the curriculum of its Training School along the lines of missions and Christian social work.

The trustees were authorized to bring immediately to the Training School, professors of highest qualifications and to take the necessary steps to gain accreditation.

According to the recommendation of the trustees, the Training School will continue to offer the Master's degree after two years of study beyond undergraduate college.

All of the candidates for the Master's degree will, in a sense, major in Christianity and Human Relations but within this emphasis there will be opportunity for specialization according to the vocational need of the student.

The major in religious education will stress understanding people and the social situation, but will include group work techniques and program content. This course of study is designed for social group workers who look forward to service in institutional churches, settlement houses, Good Will Centers, camps and similar situations, for those who will direct a program of religious education in a children's home, among the migrants, in a foreign area, and for others.

The major in social work is designed for those who will be engaged in community missions, for social workers and visitors in the local church, for counselors, for case workers and others who will be serving in Baptist children's homes and other institutions, for those who will deal with juvenile delinquents and dependents, with the underprivileged financially, morally or spiritually. It is for associational missionaries and field workers who will serve with minority groups, in city slums, in foreign areas—trained people who can reach those outside the churches for Christ.

who can be liaison workers between the courts and the churches, between the churches and those of other cultures, races, and environments.

Mission volunteers for service at home or overseas may take a missions major which will afford opportunity to choose some courses from both of these fields as well as additional courses in Bible, theology and particularly in missions.

All students who pursue the program toward the Master's degree will, of course, be required to study Bible and related subjects. It is expected that the Christian emphasis will continue to permeate the spirit of the faculty and the total program of the school and that workers trained here will go out to reach people with the saving power of the gospel of the Lord Jesus Christ.

The school does not plan to duplicate unnecessarily courses already offered at the neighboring Seminary but anticipates that Training School students will continue to take some classes at the Seminary. At the same time Training School classes are open to Seminary students, men and women.

The Training School is also developing a program of advanced missionary training. This year Dr. Maxfield Garrott, missionary on furlough from Japan and visiting lecturer, has made a beginning in this field by conducting a missions seminar where problems of the missionary's task are studied and discussed by furloughed missionaries, nationals, and student volunteers. Courses are being planned in social anthropology, modern revolutionary movements, geo-political problems, evangelism to non-Christian cultures, literacy education, teaching of English as a foreign language, phonetics and linguistics, and others.

(Continued on next page)

## Our Young People

by Margaret Bruce



### "MY NEXT"

AN artist was asked, "What is your best picture?" The reply was, "My next." The second quarter of the 1952-53 W.M.U. year has just passed. Can you say, "My next will be my best?"

April, May, and June should be a wonderful quarter for young people and their leaders. Reports of the work done during the past quarter must be made early in April and plans for the third quarter completed.

Make Girls' Auxiliary Focus Week, May 10-16, outstanding because of the fortieth anniversary of the organization. Get ready for Focus Week during the month of April. See the first issue of the new G.A.

(Continued from page 20)

Some of these will be available next year for mission majors and others who study in Louisville. As soon as possible a considerably enlarged program will be set up with the hope that it will attract furloughed missionaries and overseas missionary candidates who have already completed their basic equipment.

All this is not really a new program for the Training School but an extension of its past program and policy. The school was established in 1907 to train missionaries and in 1912 the Good Will Center, the first of its kind in Southern Baptist circles, was started by the Training School to provide a clinic for social work as well as a service to the community.

We believe the Spirit of God moved in the founding of the Training School and has led on down through the years. We pray that we will continue to follow him in an earnest effort to discover and faithfully render the distinctive contribution of the school to the denomination and to the kingdom of God.

magazine for suggestions.

The Girls' Auxiliary magazine will make its appearance in April with the May issue. If you have not already sent in your transfer of subscriptions for *World Comrades to Sunbeam Activities*, do so immediately. Transfer of subscriptions for G.A.'s from *World Comrades* to the new G.A. magazine is automatic, but Sunbeam Band leaders need to ask for the transfer to *Sunbeam Activities*. April will be a good month to secure subscriptions to the new G.A. magazine, (rate \$1.50 a year) and of course, every Sunbeam Band leader must have *Sunbeam Activities*, which contains plans for Sunbeam Band leaders, (\$1 a year).

Ridgecrest Y.W.A. Conference comes earlier this year than usual; June 3-9 are the dates. Another conference will be held for Y.W.A.'s at our new Glorieta, New Mexico, summer assembly grounds. At Glorieta dates are June 29-July 5. Make reservations with your state young people's secretary, so that the young women in your church may attend one of these conferences. Be sure that the attractive poster sent to your Y.W.A. counselor is put up in a prominent place in your church. Also see that every member of Y.W.A. has her personal invitation to the conferences; Y.W.A. counselors received these from state W.M.U. offices along with the posters.

Too long we have tried to give the young people something; we need to show them how to give themselves to something. Ridgecrest and Glorieta Y.W.A. Conferences will attempt to show young women how they can give themselves more completely to the cause of worldwide missions. Plan now for the Y.W.A.'s in your church to attend.

"Yesterday ended last night." Make every tomorrow your best.

# Program Our Neighbor...Mexico

by Marie Saddler Eudaly

Mrs. Eudaly and her husband went to Mexico in 1948 to teach in the Seminary and serve as field missionaries. In 1952 they were transferred to the Publishing House in El Paso, Texas. Mrs. Eudaly is author of "Dickie in Mexico"; Dickie is her ten-year-old son.

## Program Outline

Song: "The Woman's Hymn"

Devotional Period and Scripture Reading  
Prayer

Song: "Christ for the Whole Wide World"

—Hymn for the Year

Watchword: John 4:35b

Our Neighbor—Mexico  
The Country of Mexico  
The People of Mexico  
My Little Friend Victor  
The Place of Women in Mexico  
Baptist Women

Mrs. Olivia de Lerin

Mrs. Adalia Ramos de Lee

Miss Lucinda Mijares and Mrs. Lucila Chavez

Auxiliaries of Woman Mission Union

Spanish Baptist Seminary

Medical Missions

Student Homes

Field Work

Conclusion

Song: "Have Faith in God"

Prayer

## Program Plans

Mexico is such a colorful country you can easily make the setting for your program colorful and typical. Use all the souvenirs available. If you have a luncheon, use Mexican menus, decorate with

cactus plants; and cut paper burros double, fill tiny nut cups with candy corn and suspend over them with adhesive tape.

The Wright Studio is making a special offer on its Latin American napkins, which are Mexican in character, four dozen napkins for 60c. No smaller quantities sold. Address: Napkin Division, The Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana. Please use that exact address; send cash or stamps with your order; and ask specifically for the Mexican napkin. No C.O.D. orders will be accepted.

Mexican food may be found on your grocer's shelves and almost any cook book will have a recipe for a Mexican dish that you can prepare.

Mexico is shaped like a "horn of plenty." Place a beautiful cloth over a table and arrange a "horn of plenty" on it. Put an open Bible at one side of the table. Have different colored ribbons extending from the Bible with pictures of homes, churches, women, etc., typical of your talk, or miniature homes, churches, small dolls, etc., wrapped in various colored paper attached to the ribbons. Each speaker will place either miniature or picture in the "horn of plenty" showing that only through the ministry of the open Bible can Mexico be satisfied.

Mexican women wear *rebozos*—shawls or stoles. Ask each woman on program to wear a stole, arrange as on cover, or bring over shoulders and cross to back, or in other ways, but urge each to use a *rebozo*: bright colored yarn or cotton cloth, as you wish. Someone may have a Mexican cow



This sign was painted by two young preachers for all to see. It reads "The gospel is the medicine for the peace of the world."

time to wear; or improvise from peasant blouse and full skirt plus *rebozo*.

Use maps (buy them or make your own). See the *World in Books* for maps of Mexico to order from your Baptist Book Store.

Make posters. Write Mexican Government Tourist Bureau, 207-8 International Bldg., 518 W. Houston Street, San Antonio, Texas, or visit travel companies for pamphlets, booklets, and other free material for posters. Consult current and back numbers of all W.M.U. magazines for pictures and supplementary helps. See article "My Teacher" in *The Commission*, December, 1951, p. 5. This gives a detailed account of the life of Mrs. Chavez.

Mimeograph your program on a map of Mexico or on a "horn of plenty." Or order place mats of the "Outdoor Scene" with children and Christian flag, done in burnt orange and green with *World Comrades* printed in corner, 15c a dozen and \$1 per hundred from Woman's Missionary Union, Birmingham 3, Alabama. Decorate program favors or posters with Mexican decals.

Advertise with posters. Use originality in wording invitation poster: "As One Neighbor to Another" or "We Shall Visit Our Neighbor—Mexico." Give time, place, and date, etc.

Borrow Spanish books from students or invite someone to sing a solo in Spanish. If you can, invite Spanish friends to sing some typical songs or favorite hymns in Spanish.

Use the View-Master or stereoscope with these reels: #508, *The Indians of Oaxaca*,

Mexico; #515, *Typical Scenes in Mexico*; #524, *Charros, Costumes and Dances of Mexico*. Price \$1 for the 3 from Baptist Book Store.

The one and only book describing Baptist Mexican missions in full written by missionary Orvil Reid is printed by the boys in our Student Home in Guadalajara. Our Baptist Book Stores are handling *The Challenge of Mexico to Missions* and part of the price of \$1.00 per copy goes back to the Student Home.

Order "Mexico: Land of Great Experiments" of the Headline Series from Foreign Policy Association, 35c a copy from Baptist Book Store.

Use initiative. Make your members want to visit Mexico. Surely many of them will do this following the Southern Baptist Convention in Houston, Texas! Give them a background for their visit!

## Devotional Period

(Thoughts from a letter by James D. Crane, president of our seminary in Mexico.)

A Door, A Danger and A Determination  
Read I Corinthians 16:1-9.

Near the end of his three-year stay in Ephesus, during his third missionary journey, the apostle Paul wrote the letter in our Bibles called First Corinthians. In closing he showed three facts: a door of opportunity, a dangerous opposition, and a determination to see the thing through (reread verses 8-9). The situation Paul faced in Ephesus is like that which confronts evangelical missions in Mexico today.



"A great door and effectual" is open to us. It is the door of heart-hunger. Mr. Crane preached the funeral sermon of the mother of the superintendent of public education of the state of Coahuila. This was his text (read 2 Timothy 1:12). An elderly Catholic lawyer asked, "Is that certainty the preacher talked about just for ministers or for everybody?"

There is a great heart-hunger in Mexico: hunger for certainty; hunger for cleansing; hunger for comfort; and hunger for counsel. This is the open door in Mexico.

Paul added: "And there are many adversaries." That is true for us in Mexico. Since the liberal Constitution of 1857 and the Reform Laws of 1859, in spite of internal strife, foreign invasions and occasional dictatorships, Mexico has followed largely a liberal political tradition. That is threatened today. Practically the last public act of the outgoing president was to inaugurate the elaborate construction program for the Plaza of the Church of Guadalupe, shrine of Mexican Catholicism's most venerated saint, and to publicly embrace the archbishop. *Time* magazine and others in the United States wrote extensively about this. It signified that the breach between the Church and State was healed. Practically the first official act of the new president was to submit to the congress a constitutional reform granting suffrage to the women of Mexico.

Accustomed as we are to woman suffrage in the States, this movement might seem good. But any enlightened on-the-ground analysis of the situation will lead to other conclusions. A history professor in Mexico's National University said, "If the women are allowed to vote in Mexico, the presidential race will be a hotly fought contest between two candidates: Jorge Negrete (the Mexican equivalent of Clark Gable) and the archbishop."

Coupled with the woman suffrage movement (which at this writing seems headed for sure success) is a national campaign launched by the Catholic clergy to further reform the constitution to make legal the teaching of the Catholic religion in the public schools. This effort is not new. It has been going on in a subtle way for twenty years. Its significance lies in the fact that the clergy now believe that the

time has come to bring it out into the open. And in the midst of all this resurgence of Catholic political activity comes the news that in Tepic (Tepe-wa-can), Hidalgo (Hee-doll-go), on October 19, a fanatical Catholic mob, incited by their priest, assassinated Ricardo Garcia, an evangelist of the Interdenominational Mexican Indigenous Mission.

Paul said that he was determined "to tarry at Ephesus." This is the spirit of your twenty-seven missionaries to Mexico. With the help of God they will "tarry" in Mexico. They need your prayers.

Season of Prayer

### Our Neighbor . . . Mexico

God made the lovely land to the south of us. He gave us this neighbor, Mexico. What she does and thinks and plans and becomes affects and influences us.

Mexico depends upon us. She looks to us. She is disappointed when visitors from the United States come and forget that they are her neighbors.

Some of Mexico's 200,000 "braceros" or laboring men who came to U.S.A. to pick cotton and pull beets in the summer and fall of 1952 returned to Mexico as "ambassadors of good will in blue jeans and overalls." Others returned with hatred in their hearts. Still others returned with a knowledge of the saving power of Jesus Christ and will do as much or more than missionaries can do to win their loved ones to this same Jesus.

Years ago a Mexican speaker said, "Border nations are natural enemies." Our relationship with Mexico will increasingly determine our position in the western hemisphere since the other nations of Central and South America look to Mexico as the leader.

The life of the Mexican has been a frenzied quest of *frijoles* and *tortillas* but now it is in our power to make him either a bad or good neighbor.

Mexico is changing, growing, developing, becoming modern overnight. She is trying to adjust to the needs and demands of this great change. There are Communist and other evil influences trying to gain power; we must help Mexico know the true way of Christ.

### The Country of Mexico

(Use map to point out sections)

Mexico is about equal in land area to the United States east of the Mississippi River. It is shaped like a great cornucopia or "horn of plenty" and lies in both the North Temperate and Torrid Zones. Mexico offers a variety in climate ranging from the Tierra Caliente (tee-air-a col-ee-n-te) (hot country), the hot, moist, tropical region that lies along the east and west coasts; Tierra Fria (tee-air-a free-a), the cold land of the high Sierras, where ice and snow seldom melt; Tierra Templada (tee-air-a tem-la-do), the temperate central plateau where the climate is mild throughout the year.

### The People of Mexico

As there are three distinct types of climate in Mexico there are also three distinct classes of people. 1. The wealthy or upper class who live in the large cities or on great land estates make up 15 to 20 per cent of the population. They dress about

as we do. They live in houses like ours or even more elaborate. In the ultra-modern city of Torreon a home in one of the restricted areas has seven bathrooms, a swimming pool for adults and one for children and garages for several cars. This wealthy class travel a great deal and they are well educated.

They often speak Spanish, English, French and German.

2. The second group of people is called *mestizos*, which means mixture. They are a mixture of Spanish and English. From the day that Cortes and his Spaniards landed in Mexico in 1519, there have been intermarriages and intermingling of the Spanish and Indians. They are the majority of the people totaling about fifteen million. They live in the smaller villages and in the main compose the laboring class. 3. The third group is made up of

the four million Indians in Mexico. There are over thirty different tribes and they speak over a hundred different dialects.

Both the *mestizos* and the Indians are called *peones* which means laborers. They work hard and receive barely enough money to buy scanty clothing and enough food to exist. During the drought of 1950-52, many in North Mexico had only one meal a day and that was not well balanced.

### My Little Friend Victor

Little Victor and his family belong to the poorer group of people. Victor wears the same "crook" haircut that other poor boys wear, cropped to about one and a half inches in length the hair just misses covering eyes and ears. It is never parted, does not need brush or comb, yet is always in place. He lives just across the street from me. He plays in my yard, runs errands for me, sweeps my very wide front sidewalk and the pavement on my side of the street. (The rule in Mexican cities is that this must be done by an early hour each morning or a heavy fine is assessed.) Victor is happy to earn 30 centavos (3 American cents) each morning and carefully carries them to his mother to help buy their beans and tortillas.

I rejoiced as I saw him take Jesus as his personal Saviour. But it is very difficult for him to live on a high spiritual plane because of his environment.

Victor and his family live in one of the many two-room, dirty, floorless buildings that open on a sidewalk in front and into an open courtyard in the back. There are no windows, only the back door and the front. There is no sewage. A few water faucets in the courtyard and two outdoor toilets provide for the more than one hundred people who live huddled in this small area.

One morning Victor told me that George Dias was dead. George was thirty years old, lived with his elderly widowed mother, and worked long enough to earn money to become drunk. His aged mother had attended our mission and when his companions heard that George was dead, they kept "vigil" all night. They filled the small house and overflowed into the street, passing bottles and drinking. When morning



J. H. Leal, pastor in Monterrey, is a full-blooded Totonac Indian

came the half-drunk men filled our station wagon as we traveled the several miles to the cemetery.

Just as the men were ready to place "the box", as they called it, in the shallow grave, one of the companions gave his eulogy to his dead friend. His closing words were, "Good-by George, we shall see you in the sky."

A hush had fallen upon the crowd. Mr. Eudaly had prayed that he might do something to help someone find Jesus. He walked to the side of the one who had just spoken, opened his Bible and read what Jesus said about being saved. He then explained the plan of salvation.

That afternoon Victor came. We talked about heaven and hell. Victor promised he would never drink.

### The Place of Women in Mexico

The majority of women of the wealthy class in Mexico spend their time in beauty parlors, playing golf or swimming at the country club, dining and dancing until the wee hours of the morning. They supervise their homes and direct their servants. For the most part the religious life of the rich consists of attending mass and participating in the religious fiestas. The women go to religious services much more often than the men. Many men say, "I go to church to please my wife but I have lost all confidence in our religion and our leaders."

Women of the poorer class, which make up 80 to 90 per cent of the total female population are, to quote a lovely Mexican woman, virtually slaves. They seldom leave home. They spend much time preparing the food. When we need bread we buy a loaf. These poor have a dark coarse bread which they eat as they sup a small portion of milk. Often large families can buy only one pint to be divided among some eight or ten people. Their main diet is the tortilla or corn pancake which requires hours of labor to produce. The corn must be shelled, steeped in lye water, ground into a soft dough and then patted into almost paper-thin cakes. These are cooked on both sides and stored in a cloth until mealtime. They must be served hot. Therefore the housewife must be at home to beat the soup, the beans and the tortillas.

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Often women promise to attend church services and then must say, "I am unable to leave. My husband has not come home for supper." Truly she could not leave.

How will we win the average Mexican woman? We must win them in their homes, and thousands will go out into eternity lost because it is impossible to visit the millions in their homes.

### Baptist Women

Our active Baptist women realize the situation of their lost sisters. Through Woman's Missionary Union they are trying to lift them and help them. Let us present some of the lovely Baptist Women of Mexico.

#### Mrs. Olivia de Lerin

Mrs. Lerin is president of Woman's Missionary Union of Mexico, Union Nacional Femenil Bautista Misionera de Mexico.

Gracious, charming, refined and intelligent are only a few of the adjectives that describe Mrs. Lerin. During the seven years that she has led in this work she has seen the Lottie Moon Christmas Offering rise from 750 pesos in 1945 to 7,000 pesos in 1951. Many of the fine Christian workers in Mexico said, "Why give to world missions when we have not won Mexico for Christ? Why not keep all of our money at home?" Her answer was to work harder, pray more, write articles and letters, and attend conferences to promote a sacrificial missionary spirit.

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Mrs. Lerin and her husband were born and educated in Mexico and in Southwestern Seminary.

Both of the Lerins are also active in the First Baptist Church in Ciudad Juarez.



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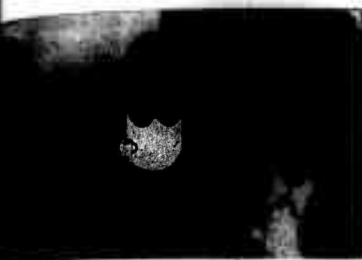
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director of the Student Home for Girls in Guadalajara, guides the Y.W.A. work and writes their programs.

The Girls' Auxiliary is directed by Miss Esperanza Ramirez. She is a Texas-born Mexican girl who graduated from college and from Southwestern Baptist Theological Seminary at Fort Worth. Her work along with that of the counselors is bearing much fruit. A number of girls in Mexico have completed all of the work for all of the Forward Steps and are assisting with the new younger G.A.'s.

#### Spanish Baptist Seminary

Many of our finest young people have answered God's call and are preparing to be preachers and missionaries in their own country. Buildings are now being erected for the Mexican Baptist Seminary in Torreon from the Cooperative Program and Kottie Moon Christmas Offering which provide missionary teachers, operating expenses and scholarships for the students. In April, 1952, seven young men were graduated from the seminary. One of them is teaching in the G. H. Lacy Bible School at Morelia and the other six are pastors. Forty were enrolled in the first semester of 1952.

Each student has an interesting background. Many have unsympathetic loved ones who are not in accord with their Baptist beliefs. The majority of them have financial difficulties.

One of the young women heard God's call when her salary of less than ten dollars a month, was supporting her invalid mother and younger brother. God opened the way for her with a scholarship. She is now studying for the second year. Like the students, she is very active in personal soul-winning and in house-to-house visitation, telling people of the living Saviour.

Amonio Gomez was just "another Mexican" harvesting beets in Michigan, when he heard the gospel and was saved. His wife and parents were terrified about his new religion. But when he returned home, his life was so changed that others accepted Christ in spite of persecution. God called him to preach and he entered the seminary.

Maria Luisa (Mary Louise) gave her public testimony about what G.A. meant

to her and about her hopes and dreams for the future. She said that God wanted her to be a missionary to her own people. One of her dreams, that of entering the Training School, has already come true.

Lorenzo Guerra was gloriously saved from the life of a drunken shoe cobbler when he was in his late forties. God called him to preach and Missionary Orvil Reid took him and his wife and eight children on the long journey to the seminary. They carried a mattress and a bicycle on top of the car. The mattress was for the wife to sleep on. The bicycle was for Mr. Guerra to use in visitation.

Their poverty was acute but one evening Mr. Eudaly called just as they were ready for their family devotional. The children sat on the floor on "tow" sacks but their earnestness was most impressive.

Consuelo, the lovely sixteen-year-old daughter, wants to be a doctor. She is now studying in what is equivalent to junior college and is making excellent grades. She is talented in music too. She works very hard at home in order to help her mother with the other children.

Other students in the seminary are struggling and studying and serving their Master in some form of missionary work as they gain more education that they may become more effective servants. Over and over they speak of how very thankful they are for the privilege of being in the seminary that Southern Baptists provide for them.

#### Medical Missions

Southern Baptists have only one doctor to help care for the physical needs of the 25,000,000 people of Mexico. Mr. Orvil Reid who has served in Mexico longer than any other of the present day missionaries says, "We are very thankful that the Lord has sent us Dr. E. Lamar Cole. The Mexican law requires that a foreigner be in the country five years before granting a permanent residency.

"In the beginning, the clinic was set up in Dr. Cole's home. The next step was an association with a Mexican doctor who had a small clinic. In June, 1951, a national evangelical doctor was completing his building for a clinic, and Dr. Cole was

1. Reid, "The Challenge of Mexico to Missions," pp. 10-11



W.M.S. and Y.W.A. of First Baptist Church, Juarez, Mexico

ed his invitation to be an associate. The equipment accumulated through gifts from Louie Moon Christmas Offering has helped furnish the new clinic.

"Dr. Cole is very busy in the clinic. His fame as a surgeon has spread throughout Christian circles all over Mexico. Many people are coming from distant states for difficult operations and medical attention. We know of many people among the sick and their relatives who have been saved through the contact with the clinic. I once had the joy of visiting a young man who had been operated upon. While I was there several people from his village came in to visit him. The fine Christian nurse brought up some other people who were in the waiting room. We had a service, and thirteen people made professions of faith."

Will you pray that young Mexicans like the girl Consuelo may get their education and help in the great cause of medical missions? Pray that we may have more missionary doctors to aid the one who is so overworked and pray that we may build an adequate hospital for his growing work.

#### Student Homes

Many people ask what we mean when we speak of our three Student Homes. We simply mean Christian dormitories.

Besides our seminary, we have only one grade school. Mr. and Mrs. Majed Arevalo direct this school located in the "hot country" of the state of Guerrero. In one of the most backward and undeveloped areas of all Mexico, it is the only source of

learning for a great section of the state which has 80 per cent illiteracy.

Many of our young people live where the only school is a small rural one. There are cases where the persecution is so bad that the students cannot attend the little village school. They apply for entrance to our student home; each case is carefully studied, and when they are admitted they are extremely happy. There are always many more applications than there is room.

In Guadalajara (gua-da-la-ha-ra), the city of "eternal spring," Southern Baptists have two student homes. There are sixteen boys in the home for young men and two blocks away, twelve girls and young women. Among the girls are an artist, a future dentist, a pharmacist-to-be, two graduate nurses, and a future doctor. Several younger girls attend the Congregational School.

In northern Mexico, just four hours from El Paso, Texas, we have another student home located in the modern city of Chihuahua. For a number of years Mr. and Mrs. Abel Pierson have, with the assistance of Miss Kitty Skinner, directed this home. They have an inadequate rented house in poor repair, where the boys live in one side and the girls in the other and share a common dining room.

These missionaries know that most of these young people would have remained ignorant and continued in the superstitious practices of their ancestors if they had not been given the opportunity to attend school.

## Field Work

Due to the critical shortage of missionaries, each missionary couple has had to be responsible for the Baptist work in a certain area of Mexico. In nearly all cases they have had additional work such as serving as seminary professor or supervising a student home.

The joys of a field missionary are many. He aids in the planning and erection of new buildings. He helps the pastors with their problems. He visits all of the churches and their mission points and preaches for revivals, teaches study courses of all kinds and is always eager to assist in every way. His work is comparable to that of the district or associational missionary in the U.S.

His burdens are also many. The average salary of the Mexican pastor is about thirty-five dollars per month. The missionary is heartbroken again and again as he sees these God-called pastors and their families actually suffer for material things. He sees buildings that are called houses of worship that do not have floors or windows. In some instances the local congregation has to meet in a home that some humble member offers.

## They Want to Read Too

Overseas there are many Baptist national women leaders who would like to take ROYAL SERVICE and our young people's magazines. There is no convenient way for them to send their subscription money if they could spare it from their limited resources.

Would you like to send an extra \$1.50 to put our mission magazines in their hands? When you send your money, state it is to pay a subscription for a woman overseas. If you wish, designate your preference, as someone in Japan, South America, Mexico, Cuba, or Africa.

This crowded condition also exists in our city churches. Missionary Viola Campbell of Torreón where there is one of our largest churches writes: "Last Sunday we had eighty-six children in the Beginner and Primary departments. You can imagine how difficult it was to control forty Beginners in a room about fifteen feet square. The teachers in these two departments have done some good work and I have enjoyed helping them plan from month to month. If it can be the means of preparing leaders in our church for work with the children I am willing to do it."

Last year in an evangelistic crusade directed by the National Baptist Convention of Mexico, there were 4,297 professions of faith and 922 baptisms. The low proportion of baptisms is due to the weakness in religious education in the churches, and because there are many churches without pastors to follow up the work done.

## Conclusion

Mexico is my neighbor and my little sister. I love her! She haunts me. She will not let me sleep. She taunts me. She says, "You cannot win my people." Traditionally they are Catholic. Actually the great majority are indifferent. Again she says, "We are a fun-loving race of people. Let us eat and drink and be merry. Watch us attend mass early in the morning and then spend the rest of God's holy day in our pursuits of happiness in the plazas, theaters, bathing resort, and so on."

"Let us build the most modern luxurious hotels in the famous resorts and beckon to the tourists of the world. Let us build (many times with American money) night clubs and houses of immorality all along the border and call the men and youth of the United States to forget the cares of the day and relax across the border in the arms of sin. Let us alone! We think we are content!"

Yes, awakening Mexico presents seemingly insurmountable problems but as we see the outstretched empty arms with open hands ready to be filled, we realize that her taunts are superficial and that she is hungry for something to satisfy her soul. Southern Baptists can and will meet this need!

# "PRAY YE"

by Mrs. W. B. Pluett, Jr., Virginia

The missionaries are listed by birthdays. For detailed addresses, see directory in Southern Baptist Home Missions and The Commission

1 Wednesday "We have found him, of whom Moses in the law, and the prophets, did write"—John 1:45 Miss Susan Anderson, ed. ev., Abeokuta, Nigeria, Rev. Loyce Nelson, Okayama, Japan, Mrs. B. I. Carpenter, Ketchikan, Alaska, Rev. Luis Gonzalez, Artemisa, Cuba, ev.

1 Thursday "The Lord is nigh unto all them that call upon him"—Ps. 145:18 Rev. S. L. Isaacs, Indian ev., Pawnee, Okla., Mrs. E. Becerra, ev., Sancti Spiritus, Cuba; annual meeting Illinois W.M.U., East St. Louis, April 2-3

1 Friday "God is . . . a very present help in trouble"—Ps. 46:1 Dr. Roy Starmer, ed. ev., Rome, Italy, Mrs. E. Carter Morgan, ev., Waimea, Hawaii

4 Saturday "Take heed, and beware of cozenage"—Luke 12:15 Mrs. Clyde Clark, RN, appointee for Venezuela in language school, San Jose, Costa Rica, Mrs. Zach Deal, Cartagena, Colombia, Miss Florence Lide, Abeokuta, Nigeria, ed. ev., Mrs. Paul Rowden, ev., Nazareth, Israel, Rev. Gerald Seright, language school, Sao Paulo, Brazil, Rev. D. Edwin Johnson, Negro ev., Dallas, Tex., Rev. Isidro Garcia, ev. among Spanish-speaking, Cameron, Tex.

5 Sunday "But they that wait upon the Lord shall . . . walk, and not faint"—Isa. 40:31 Rev. H. C. McConnell, ed. ev., Santiago, Chile, Rev. Raymond Kolb, ev., Recife, Brazil

4 Monday "And whatsoever ye do, do it heartily, as to the Lord"—Col. 3:23 Mrs. Matthew Sandertord, appointee for Uruguay, in language school, San Jose, Costa Rica, Rev. Edward Oliver, ev., Kagoshima City, Japan, Rev. Curran Gunn, French ev., Hessmer, La., Mrs. George Hook, Indian ev., Farmington, N.M.

1 Tuesday "Behold, how great a matter a little fire kindleth"—James 3:5 Mrs. H. B. Ramsour, Hilo, Hawaii, Rev. Alejandro Pereira, ev., Cumanayagua, Cuba, Rev. Daniel Gomez, ev. among Spanish-speaking, Anthony, N.M., Mrs. H. D. Stain, GWC, New Orleans, La., Mrs. W. B. Glass, em., China, Dr. D. G. Whittinghill, em., Italy; state W.M.U. annual meetings Little Rock, Ark., Lexington, Ky., April 7-8

4 Wednesday "Know ye not that . . . ye are not your own?"—1 Cor. 6:19 Mrs. Virgil McMillan, language school, Tokyo, Japan, Miss Evelyn Stanford, Montegut, La., Mrs. Curran Gunn, Hessmer, La., French ev., Mrs. Fred Banda, ev. among Spanish-speaking, Brownsville, Tex., Rev. J. C. Quarles, em., Argentina, Rev. Donato Ruiz, em., HMB; annual meeting Missouri W.M.U., St. Louis, April 8-10

9 Thursday "While we were yet sinners, Christ died for us"—Rom. 5:8 Mrs. Roy Lyon, language school, Torreón, Mexico, Miss Elizabeth Smalley, GWC, Macon, Ga., Mrs. C. L. Neal, em., Mexico

10 Friday "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"—Matt. 18:3 Rev. Morris Wright, Urawa, Japan, Mrs. J. Daniel Luper, Pernambuco, Brazil, ev., Rev. C. Eugene Kratz, Southern Rhodesia, Rev. Daniel Cantu, Raymondville, Mrs. David Espurva, Edinburg, Tex., ev. among Spanish-speaking, Bertha Cantu, MF

11 Saturday "With God all things are possible"—Matt. 19:26 "Dr. H. D. McCarney, med. ev., Oghomoshio, Nigeria, Mrs. Chester Cadwallader, appointee for Guatemala in language school, San Jose, Costa Rica, Rev. O. P. Maddox, em., Brazil, Mrs. Abraham Wright, Italian ev., Heald, Ill.

12 Sunday "Render . . . unto God the things that are God's"—Matt. 22:21 Mrs. J. A. Abernathy, Pusan, Korea, Mrs. J. F. Mitchell, Temuco, Chile, ev., Rev. Carlos Parades, Austin, Tex., Mrs. Johnnie Young, Carrizozo, N.M., ev. and ed. ev. among Spanish-speaking, Rev. W. W. Simpson, Indian ev., Philadelphia, Miss

13 Monday "Whosoever shall exalt himself shall be abased"—Matt. 23:12 Miss Ruby Howse, ed. ev., Valparaiso, Chile, Rev. Jose Saenz, Uvalde, Rev. Camara Guerra, Pharr, Tex., ev. among Spanish-speaking, Mrs. R. F. Elder, em., Argentina, George Saenz, MF

14 Tuesday "Thus saith the Lord . . . I am the first, and I am the last"—Isa. 44:6 Mrs. George Bowdler, Sr., Cipolletti, Argentina, Rev. Sherrod Stover, Belo Horizonte, Brazil, ev., Miss Katherine Skinner, ed. ev., Chihuahua, Mexico; W.M.U. state stewardship chairmen and W.M.U. stewardship com-



mittes in conference, Birmingham, Ala., April 14-16

**15 Wednesday** "I will even make a way in the wilderness, and rivers in the desert"—Isa. 43:19 Rev. Seferino Jojola, Indian ev., Isleta, N.M., Miss Edna Teal, em., China

**16 Thursday** "Call unto me, and I will answer thee, and show thee great and mighty things"—Jer. 33:3 Rev. Edwin Dozier, Tokyo, Japan, Miss Darline Elliott, Bogota, Colombia, Miss Crea Ridenour, Barranquilla, Colombia, Mrs. J. L. Riffay, Rio de Janeiro, "Rev. Elmer Treadwell, Aracaju, Brazil, Mrs. Norberto Rodriguez, Camajuani, Mrs. Juan Ferrer, San Antonio de los Baños, Cuba, ev., Rev. Andrew Foster, ev. among migrants

**17 Friday** "Come, and let us return unto the Lord . . . and he will heal us"—Hos. 6:1 Rev. Robert Bratcher, ed. ev., Rio de Janeiro, Brazil, Miss Miriam McCullough, Guadalupe, Mexico, Rev. H. L. Shoemaker, Guayaquil, Ecuador, ev.

**18 Saturday** "And he said to the woman, Thy faith hath saved thee; go in peace"—Luke 7:50 Rev. David Cuevas, ev. among Spanish-speaking, Salinas, Calif.

**19 Sunday** "But he that doeth truth cometh to the light, that his deeds may be made manifest"—John 3:21 Miss Lois Roberts, ev., Rio de Janeiro, Brazil, Miss Virginia Wingo, ed. ev., Rome, Italy, Mrs. Carlos Ramirez, ev. among Spanish-speaking, San Angelo, Tex., Mrs. Sam Mayd, ev. among migrants

**20 Monday** "Let us therefore cast off the works of darkness, and let us put on the armour of light"—Rom. 13:12 Rev. Ruben Franks, ev., Santiago, Chile, Mrs. S. P. Miralles, ed. ev. among Spanish-speaking, Kingsville, Tex.

**21 Tuesday** "For of him, and through him, and to him, are all things"—Rom. 11:36 Miss Rose Marlowe, Kokura, Japan, Miss Letha Saunders, Rio de Janeiro, Brazil, ed. ev., Miss Mary Neal Morgan, Osaka, Miss Elizabeth Watkins, Matsuyama, Japan, Mrs. John Oliver, Teresina, Brazil, Mrs. Victor Koon, Honolulu, Hawaii, ev., Mrs. Stephen Gover, Wewoka, Okla., Mrs. L. E. Johns, Coolidge, Ariz., Indian ev., Gwendolyn Koon, MF; annual meeting Mexico W.M.U. April 21-22

**22 Wednesday** "The trying of your faith worketh patience"—Jas. 1:3 Mrs. William Logan, ev., Ogbomoso, Nigeria, Rev. Ismael Negrin, Key West, Fla., Mrs. Marcus Duron, Carrizozo, N.M., ev. among Spanish-speaking, Rev. A. Pucciarelli, Italian ev., Tampa, Fla.

**23 Thursday** "Let brotherly love continue"—Heb. 13:1 Rev. Marion Moorhead,

ed. ev., Sapporo, Rev. William Jackson, language school, Tokyo, Japan, Mrs. Ben Welmaker, ev., Cali, Colombia, "Dr. S. G. Rankin, med. ev., China, Miss Blanche Walker, em., China

**24 Friday** "Follow peace with all men, and holiness, without which no man shall see the Lord"—Heb. 12:14 Rev. N. Hoyt Eudaly, pub. ev., El Paso, Tex., Dr. W. C. Hunker, Taichung, Formosa, Miss Lena Lake, Iwo, Nigeria, Miss Blanche Simpson, Rio de Janeiro, Brazil, ed. ev., Dr. William Williams, med. ev., Ogbomoso, Nigeria, Rev. Arturo Corugedo, ev., Jacomino, Cuba

**25 Saturday** "Lift up the hands which hang down, and the feeble knees"—Heb. 12:12 Mrs. Cecil Johnson, Torreon, Mexico, Mrs. Harold Reeves, Bangkok, Thailand, ev., Rev. G. L. Stanley, Chinese ev., Phoenix, Ariz.

**26 Sunday** "Remember them that are in bonds, as bound with them; and them which suffer adversity"—Heb. 13:3 Rev. John Ratliff, appointee for Honduras, language school, San Jose, Costa Rica, Mrs. A. Scott Patterson, em., Nigeria

**27 Monday** "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing"—James 1:4 Mrs. William Jackson, language school, Tokyo, Japan; pray for editors, writers, and others publishing our denominational literature.

**28 Tuesday** "Son of man, all my words that I shall speak unto thee receive in thine heart"—Ezek. 3:10 Mrs. E. Gordon Crocher, ev., Quito, Ecuador, Miss Sara Frances Diaz, GWC, Granite City, Ill., Mrs. H. E. Baer, Indian ed. ev., Flagstaff, Ariz.

**29 Wednesday** "The Lord, God is my strength . . . and he will make me to walk upon mine high places"—Hab. 3:19 Miss Annie Rines, RN, Ogbomoso, Nigeria, Miss Margaret Collins, RN, Dagupan City, P.I., Mrs. Z. Paul Freeman, Tucuman, Argentina, Miss Cathryn Smith, Miss Onis Vineyard, Recife, Brazil, ed. ev., Miss Rosemary Limbert, ev., Tobata, Japan, Rev. Russell Bowen, Gallup, N.M., Rev. V. Kaneubbe, Lawrence, Kans., Indian ev.

**30 Thursday** "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment"—Ps. 37:30 Rev. John Oliver, Teresina, Brazil, Mrs. P. H. Hill, Ogbomoso, Nigeria, ev.

\* On furlough  
MF Margaret Ford student  
GWC Good Will Center  
HMB Home Mission Board  
med. medical, RN nurse

ed. educational  
ev. evangelism  
pub. publication  
em. emeritus

## Our World in Books

by Georgie Fancher

**Crusaders for God by Dana Thomas, A. A. Wyn, Inc., \$3.95**

Here are found personal adventure stories of men and women who braved incredible hardships and dangers to carry the gospel to people in faraway places. Though some of the biographies are familiar, they are none the less delightful. Among the familiar are the stories of Albert Schweitzer and his medical mission work in Africa; Winfred Grenfell, the miracle doctor of Labrador; David Livingstone, the great missionary statesman; and the courageous Ann Judson of Burma.

In addition to the above, there is included among the group the story of Frank Laubach and his crusade to bring light to the illiterate people of the world; the story of Kagawa and his Christian witness in the Orient; Charlotte Bompas, missionary in the great Northwest during the days of the gold rush and Narcissa Whitman, the wife of Dr. Marcus Whitman, and her work among the Indians in Oregon.

This is a fascinating panorama of extraordinary people and events that will lend inspiration to the reader and provide a wealth of illustrative material for the missionary speaker.

**The Iranian by Elizabeth Patton Moss, Muhlenberg Press, \$3**

A former missionary, with years of service in the land, writes of the Iranian whom she knows well. In the form of fiction, with the story built around young Chief Akbar, she pictures life as she saw it there.

Iran is largely a land of poverty for in spite of the riches in oil, the great majority of the people live on a low economic plane. It is a Moslem land with only a Christian oasis scattered here and there. But into the life of young Chief Akbar, the once devout Moslem, the Bible came to have a place. As he rode through the land with this strange book safely tucked in his sash, he pondered its teachings. The events leading up to his decision to accept its truths and the courage portrayed in taking this stand makes thoughtful reading.

The incidents, the characters, and the background are based on reality. This is a delightful way to learn more of a land and people of whom we know so little.

Two splendid books picturing contemporary China have recently come from the press. One

is an autobiography, the other fiction. Since reading interests vary, both are reviewed here that you may have a choice in your selection.

**Daughter of Confucius by Wong-Su-Ling and Earl H. Cressy, Farrar, Straus and Young, \$3.75**

In this delightfully written autobiography of a Chinese girl we have a story of the strange way of life and customs in a wealthy Chinese home with a record of events seldom seen by people of the West. The author was a member of a household of fifty-one persons ruled over by her grandmother. Within this group is recorded the story of unbelievable changes that have taken place in recent years in their once tradition-bound life. In these changes Christian ideas and ideals have played their part.

This is a personal history of Wong-Su-Ling, the pen name of the Chinese author who wishes to remain anonymous. Dr. Cressy's part in the book is that of providing an outside point-of-view and interpreting for the Western reader some of the things taken for granted by the Chinese writer. In this personal history we have not only a picture of the elite class which has always been the real carrier of Chinese culture but also a record of events in China since 1918 with their effect on the country and people.

**Until the Phoenix by F. S. Chang, John Day Company, \$3.50**

The setting for this story is contemporary China under Communist rule. Vividly the author, a native of China, tells how skillfully, with promises too tempting to resist, the Communist Land Reform Team won over the peasants, organized groups for spying, trained others to hold Gossip Meetings to undermine loyalty and set labor against landlord, and turned their dragon temples into propaganda centers.

The story is built around two main characters. There is Lee Ho, a well-to-do and loyal landowner, and Sen Mei, the strong girl in Communist soldier's uniform—uncouth and daring—whom Lee Ho feared more than the war itself. Through them the changes that have been wrought by the Communists are related.

This is the tragic picture of the hard life in China today. Yet courageously, too, they await the day when China shall rise again, a phoenix from the ashes of destruction.

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*Chilodactylus*

