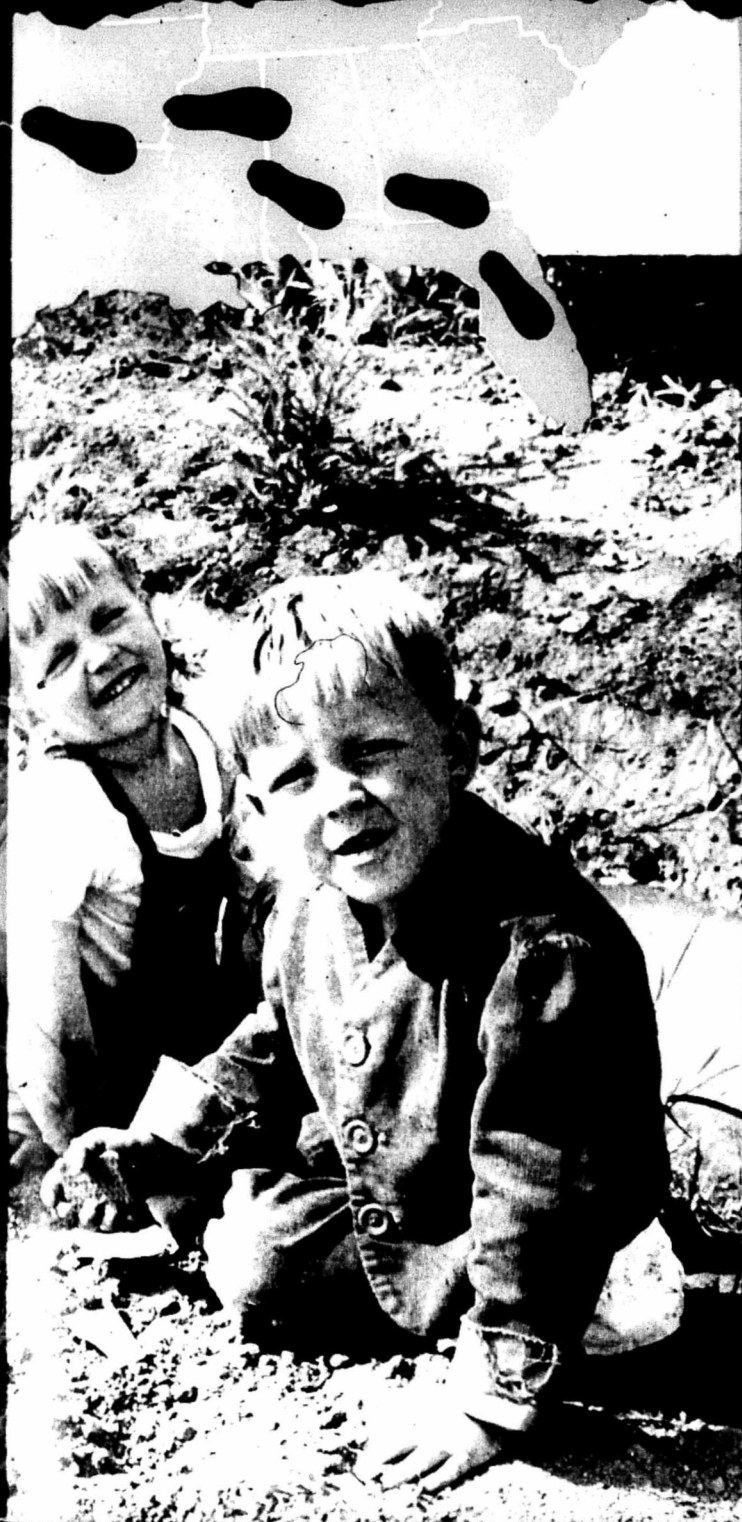


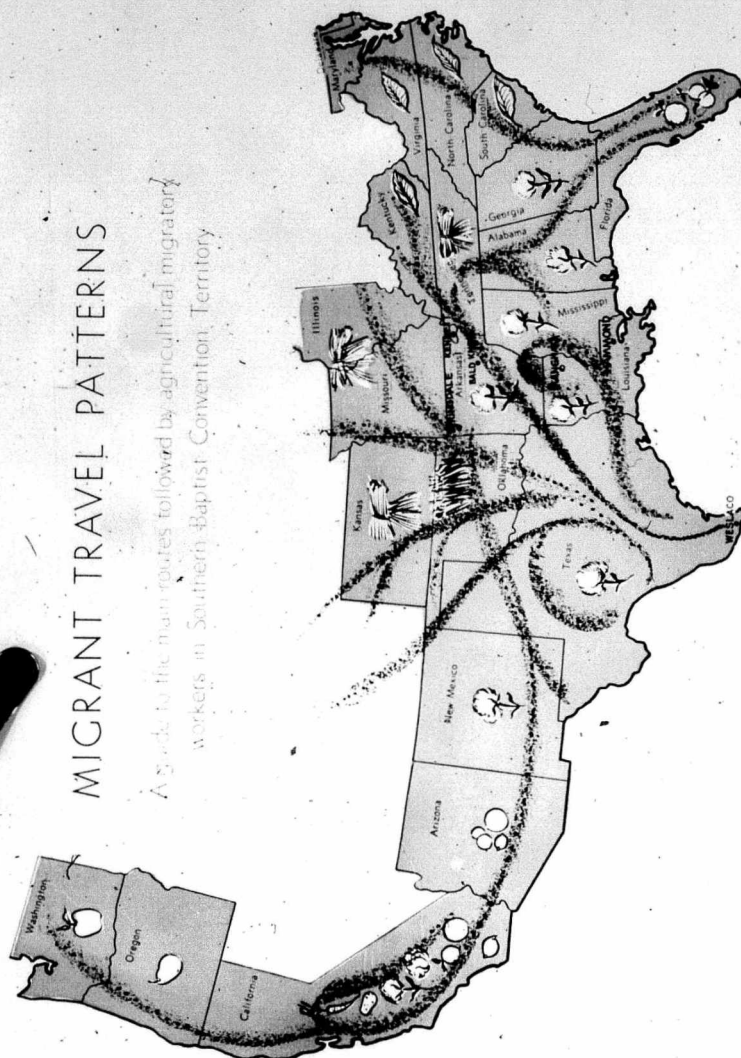
# ROYAL SERVICE

February  
1954



## MIGRANT TRAVEL PATTERNS

As indicated by the main routes followed by agricultural migratory workers in Southern Baptist Convention Territory



## A Child Shall Lead Them

by Minnell Graves

ONE of the greatest joys that can come to any missionary's life is to see an entire family give itself to Jesus at just about the same time. This happened at the Good Will Center in Miami, Florida, when a father, mother and six children were converted within a few weeks.

In telling of his conversion experience the father said: if it had not been for his two Junior boys he might not have come to the Center. They kept begging him Sunday after Sunday to go to Sunday school with them. So he came and enjoyed the service so much that he has been coming

These two Junior boys and an Intermediate age sister made their profession of faith during a revival at the Center. The father and mother were happy about this and wanted them to be baptized and join one of our local Baptist churches. The next

Sunday morning after the three children were baptized, the father came to tell me he and his wife had been talking it over and had decided they, too, wanted to give their hearts to Jesus.

That very night, my heart was made happy to see that father and mother make their decision public in the same church their children had joined. They were not baptized immediately for they had a deep concern for the other three children in that family who were lost. Through prayer and personal work by the parents and missionaries, these three remaining children were brought to the Lord. One Sunday night I witnessed a beautiful picture when the father, mother and three children were baptized together.

Since their conversion this entire family has been bright and shining in its witness for the Lord. All have been faithful in their attendance to services both at the Good Will Center and at their church.

They have a Christian home now and are trying to train their children "in the nurture and admonition of the Lord." Many habits and pleasures they had indulged in before have been put out of their lives. They are truly trying to live as Jesus would have them live. Their lives are bright lights in a neighborhood where sinfulness and evil abound on every hand. Pray that the gospel of Jesus Christ may change and transform many more entire families as this one has been changed.



## Beyond Troublesome Creek



by Kay D. Aldridge

Wife of the president of Magoffin Institute,  
Mountain Valley, Kentucky

"Mama is gonna die. That's fer surr," said Haydon Albright. "Wish you'd go to see her again, Preacher Davis."

"I knew she was bad off the last time I visited her, Haydon. I'll be sure to visit your mother."

That very day Missionary Davis and his wife went to visit Mrs. Albright. They drove up Troublesome Creek as far as their car could go, then walked the narrow path through beautiful green fields, crossed the creek several times, and at length saw the house in the distance.

The house was the home of Mrs. Albright's daughter, Dorothy and her husband, Daily Morgan. The home was well built and stood on a small knoll, overlooking the creek and their farmland. The missionary and his wife found the yard well-kept and colorful flowers bloomed in the garden. Inside, the house was sparsely furnished, but very clean.

"I'm glad you've come," Dorothy greeted. "Mother has been frettin' to see you. Now, if you'll jest take dinner with us I'll run out and kill some chickens and have 'em dressed and fried in no time. Nancy, stir the beans on the stove so they don't burn," she called to her oldest daughter.

Mrs. Davis told their hostess they couldn't stay for dinner, but wanted to visit with her mother. Mrs. Albright was pleased, "I'm right glad to see you. I been wantin' to talk with you. Did Dorothy tell you I was baptized last Sunday?"

"Baptized!" exclaimed Mr. and Mrs. Davis. She had told them several weeks before that she had been a Christian for many years. In her physical condition, with body swollen more than twice its normal

size, it seemed incredible that she had been baptized in the creek.

"You know I told you I was saved a long time ago. But I had never been baptized, and I somehow felt like I wanted to be baptized before my time came to die."

After visiting the sick woman, Mr. Davis asked Dorothy and the children to come in while he read the Bible and led in prayer. He prayed for Dorothy and Daily and their children. None of them were Christians.

The teachers and other workers in the mountain mission school had found the Albrights and the Morgans cordial but had not been able to break through their reserve. After repeated visits, though, the Morgans became more friendly and interested in the Lord's work. Mrs. Albright's son, Haydon and his wife also became more receptive. Haydon was not a Christian, but his wife, Alton, was. For several months she had been attending Baptist services whenever her health would permit.

Mrs. Albright died a few weeks later. Mrs. Davis helped to prepare her body for burial. A simple funeral service was conducted and the body was taken to the family burial ground up Red Creek.

Through this experience of sorrow shared with the family of Mrs. Albright, the missionaries were able to learn more about these people with whom they work. The Davises love the members of this family, and they appreciate the many fine qualities found in these mountain folk. Often as they travel over the lonely country roads, they say to themselves, "To really know these mountain people is to love them. Why, oh, why have we Baptists neglected them so long?"

FEBRUARY 1954

## ROYAL SERVICE

Volume 17 Number 6

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention

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Editorial Assistant: Ruth Hutman

Art Editor: Rachel Joy Colvin

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Regular Contributors:

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ROYAL SERVICE is published

monthly by Woman's Missionary Union,

Auxiliary to the Southern Baptist Convention.

Address: Woman's Missionary Union, Birmingham 6, Alabama.

Subscription price \$1.50 a year; single copy 15c; no club rates. No subscription can be accepted for less than one year at \$1.50 a year. Please remit by money-order made payable to Woman's Missionary Union. Do not send checks.

To insure prompt delivery, write name and address plainly, stating whether subscription is new or renewal. Allow four weeks for time copy to reach you. For change of address, allow one month and send old address with new.

Entered at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 20, 1919.

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Strangers Everywhere

COVER

As the migrants travel throughout these United States

they should leave an impression on our hearts as definite

as the footprints they leave on the highways of our

nation. Let us consider their problems, understand their

hardships, then in Christian love, give our time and

money to help them. Their physical requirements are

surpassed only by their spiritual needs.

# They Learned To Lead

by Mrs. Fred Watts

*"And the priest passed by and likewise the Levite passed by, but one stopped to minister unto him who was in need."  
Where is need in your community? Have you stopped there?*

THE Federation of Business Woman's Circles in Shawnee, Oklahoma, saw a need. With the prayers and planning of the Negro minister's wife and the Federation president, a survey was made to find out the possibility of holding a Negro day nursery.

Interest was high and thirty-five children were registered to meet in the basement of the Union Baptist Church. The Federation group accepted this challenge as their community missions project.

A committee was appointed to look over the physical plant and report its possibilities as a school. The basement of the church was in such ill repair that it had been abandoned. The thin cement floor was honeycombed with cracks which meant ridges of dirt. The foundation had pulled away from the floor. Some of the windows

were broken, all were dirty. The only entrance to the basement was a winding stairway from the auditorium. There was a large cement tank in the center of the room, which had been used as a baptistry for many years.

The kitchen was equipped with one cupboard, some broken dishes, a dilapidated sink, rickety table and a stove. The floor space was adequate but many changes had to be made.

The baptistry tank had to go, the windows needed to be repaired, an outside entrance must be provided and a new floor had to be built. A meeting of the committee and the women of South Town was held. The BWCs would furnish the materials, if the local residents would furnish the labor. And so the work began.

A larger committee was formed to care

for the work—community missions chairmen from each BWC, chairmen of the day circles and some women who had experience with preschool education. They met once a week to approve bills, accept plans and carry on all the business of the project.

The new floor did wonders for the basement. Much material was given to the school—tables, chairs, cots, baby beds, a refrigerator, cabinets for the kitchen, cooking utensils and dishes.

The town's manual arts teacher and his students worked throughout the summer helping us with the basement. Progress was easily seen. Our Lord was using his people to do his work.

When the basement was completed, a teacher had to be found. A new committee was appointed to select someone. Several applications were filed and the committee felt the Lord was surely guiding them, for a splendid young woman was chosen. She is a great Christian and is respected and admired by everybody.

Our school opened in November. We have enrolled thirty-eight children; although the average attendance is low. There is much to be done in the way of selling preschool education to the people. At present, it serves as a child care center for working mothers.

Our secretary took some things to the school one noon and reported: "They were not expecting company, they were having just an average day. There were fifteen little children seated around their bright blue spotless tables with their green plastic plates and red cups. They were having a good lunch—a sandwich, two vegetables and milk. As we walked in all those little faces looked up at us with wide smiles. There was something so endearing about them that our hearts were instantly warmed and we were glad for every penny we had spent."

All our BWCs have been drawn closer together because of a common purpose. A physical plant has been improved far beyond the dreams of our friends. A part of their building, once abandoned for Sunday school purposes, can be used again.

A new spirit has also come among our Negro friends. When the nursery teacher



*A nourishing lunch, including milk and vegetables, is served each day*

had to be absent from school for a week, the young mothers in South Town called a meeting, organized a mothers' club and took turns keeping the nursery open. Learning the amount of work in a nursery, they volunteered their services as assistants. One of them comes each day to help the teacher, giving a day at a time as helper. They have given food showers to the school and some equipment.

This spirit of initiative is a new thing in South Town. A people who have followed for centuries must learn again the spirit of leadership. If these young mothers can organize into a useful factor for the good of their own people, they will have made great strides in solving rare problems. We have been overwhelmed by their appreciation of our efforts. When our women went to visit the school, after our quarterly Federation dinner, the young mothers had prepared a lovely coffee for us, complete with lace cloth, centerpiece and silver service.

The school is still not self-supporting. We have invested over a thousand dollars in it. A monetary standard is never the measure for eternal souls. We feel we have gained measureless achievements in ministering to this group.

If community missions is anything, it is missions here among us. Every town has a need. Christ is sufficient for that need if we are willing to accept the challenge.



*It's quiet time for the boys and girls at the day nursery*



Missionaries greet passersby in front of a newly-rented chapel in the area close to Hong Kong

**N**OW we are in Hong Kong, proud crown colony of the mighty Pacific. Crowned unbelievably with growth in business and with refugees from China.

With water reservoirs enough for 900,000, the colony must provide water for two and one-half million people. So water runs only at certain hours of the day. People with bathtubs and water jars can save a supply, those who carry water up four flights of steps anyway have no storage place.

Water is not the only scarcity. Food! People are hungry and undernourished. In the Hong Kong area fifty to seventy-five people die of tuberculosis every week. TB has a tempting opportunity to take its toll because of the poor grade of rice, few vegetables, no sunlight or air. Often the whole family must live in one small room,

## "Wake Up!"

by Juliette Mather

since the housing shortage has caused such high rent. Even the fishermen have been cut in their earnings because Communist waters and islands are so close they cannot go out where the best fishing has always been. The land area that is fit for cultivation is not enough to feed the population and imported foods are always more expensive than home grown.

There are the beautiful modern homes of the upper class Britishers, Chinese and others with lovely gardens and charming appointments in contrast to the crowded sections and the "squat huts."

Up the mountainsides reach the huts of stray boards, corrugated boxes, flattened out oil or beer cans, canvas, whatever can protect from sun, wind and rain. Thousands sleep on sidewalks where the whole family establishes itself in a six or eight foot long space.

Then there are the families living on innumerable sampans, the small boats with a bit of covered space at one end. With the one long paddle a woman maneuvered her boat up to a landing spot to take us across to a stylish floating restaurant; a little girl helped us in and out with a charming air of achievement and grace. She will never go to school—there are not enough schools anywhere here. She will spend her life on boats pushing and wrangling to get to carry some of the few passengers a short distance across the bay.

Yet the outdoor people on boats, on the streets, on hillsides have a better chance than those in the dark crowded flats. The saddest factor is that we have a chapel in only one of these refugee settlements, and in one of the crowded tenement areas. The government would give us land for schools in any of the hut areas. We would need to build an eight room school according to government specifications.

Here is another report from your ROYAL SERVICE editor as she continues her travels around the world

We could use the school on week ends and at night for the preaching services, for Bible study groups, for Sunday schools, for anything we wished for the Lord. But we have no money now. A bit ago we turned down such an offer and two days later the missionaries read in the paper that a Catholic school would be established in that very area. They had the money at hand.

No wonder the missionary we were with at breakfast prayed, "Lord, awaken the people of the States."

From out here I would like to cry, "Wake up! Wake up, quick! Make America Christian by your personal witness and home mission efforts. Send the water of life and the bread of life. Send prayers and gifts and people to publish the transforming gospel everywhere. Wake up before it is too late. 'The night cometh!'"



ABOVE: Sunbeams learn about missions as they color pictures

BELOW: Missionary Jaxie Short helps a GA group get ready to deliver tracts



Thus "village on the water" is made up of hundreds of crowded sampans







The library is limited to one small corner of the Baptist Student Center

CLAUDIO, would you mind taking the garbage down?" Claudio doesn't mind at all, for he, as well as Moises, Cesar and other young BSUs are well experienced with the job of carrying the garbage down the six flights of stairs from the student secretary's apartment to the street floor garbage closet.

Perhaps you would like to visit this student secretary apartment-student center. The front room has been converted into a student assembly room and is composed of sixty chairs and one piano. The street side of the room is made up of large windows from which you can see a lovely view of the ocean. How beautiful is that wide stretch of blue, broken only by the white foam of the waves and an occasional sailboat or steamship. You would love to describe the view as "peaceful" but you wouldn't dare, for no one would hear your description. The noise and din from the busy streets below would swallow up your words.

Down the hallway and to the right, you find a most proficient room for it serves as the dining room to the student secretary, BSU office, library, workroom and council room. It buzzes with activity all hours of the day and most of the night hours, too.

## BSU— a la Cubana

But let me introduce you to some of the students. That handsome young man, Claudio, who just consented to carry the garbage down, is the BSU president, and any student secretary would covet his fine leadership. "Work" seems to be his middle name, for he never knows when to stop. The students cooperate beautifully with him for they all love and respect him. The boy near the window, with the big, brown inquisitive eyes, encircled with long curly eyelashes is about to ask a question. Cesar has been a Christian only a few months, but his Christian life is growing by leaps and bounds.

Don't be surprised at whatever question his alert mind conceives. Perhaps it will be, "What did Paul mean by 'All things work together for good'?" Or his question might deal with culture, "Can we label art as moral or immoral?" Most likely it will be a political question for Cuba is suffering under an impending revolution.

University students are deeply patriotic and take far more than a passive interest in political affairs. The governmental authorities fear the intelligence and power of the freedom-seeking students, who rebel against living under a dictatorship. So it would not be the least unusual for Cesar's question to deal with politics, but from whatever realm of life his question comes, every student in the circle of chairs will be ready to give an opinion.

Two pretty girls, Elsy and Yolanda, sitting next to Cesar, were baptized just two weeks ago, yet already they are bearing spiritual fruit. The tiny quiet girl in the corner is Nellie, but beneath those soft timid eyes there is a depth of sturdy Chris-

by Martha Mae Davis

tian love—a love strong enough to overcome bitterness and hatred toward an unjust professor who is too prejudiced toward her Christian life to give her the grades she craves.

Oh, there are many great spirits among the students, but you haven't time to meet them all. I would love for you to meet the lovely student secretary, Ondina Maristany, appointed by the Home Mission Board after her graduation from Southwestern Baptist Seminary last January, but she goes at such a pace that I fear you will not find her still long enough to know her. Students come in by seven each day for morning watch; they are back again at one o'clock for noon watch. Throughout the afternoon and until late at night they are busy working on student files, addressing cards, getting their student publication ready for the press—the mimeograph press, of course.

Ondina confers with students while she eats her lunch, advises a problem filled student while she eats supper, rides a bus all the way across town in the afternoon to help one student find a job and visits another convalescing in the hospital. Then she searches for a larger apartment, helps a group practice for a radio program, directs a summer worker to another church to hold a vacation Bible school, pleads with a talented young man not to bury his abilities while a new mission suffers for lack of musicians . . . up and down . . . up and down six flights of stairs throughout the day. Aren't you breathless just watching her?

Those students gathered in a circle for noon prayer meeting truly have faith in prayer. "Lord, help us find a place big enough to hold all our students," Boy is pleading earnestly, "and make us . . ." but only God could hear the rest of his prayer, for the traffic light changed on the street below and the rumble. (turn to page 13)

\*Baptist Student Union



The "X" in the upper right hand corner shows the BSU center. Noise from the night club below often disturbs meetings



ABOVE: All the students help to publish their mimeographed magazine, "Proa"

BELOW: Noon prayer meetings are an important part of the BSU program

Miss Davis is a missionary in Guadalajara, Mexico. But she spent last summer in Cuba as a summer student at the University of Havana. During this time she was able to catch the "spirit of BSU" among the Cuban students.



Eva Hertz, German Baptist dearest, Mrs. George Martin, and Mrs. Walter W. Grosser

## God's Hour at Hand

by Ethalee Hamric

**D**ESTINY is the word which might be used to characterize the First Assembly of the North American Women's Union of the Baptist World Alliance in historic First Baptist Church, Columbus, Ohio, November 2-4, 1953.

The eight hundred women there had a strong sense that God's hour was at hand. They were ready to do more than profess brotherly love. Dr. Nannie Helen Burroughs, president of the Woman's Convention, auxiliary to the National Baptist Convention, USA, said, "It is the hour of destiny for mankind around the world, and we have come here to face our responsibilities."

The hour had begun to strike for North American Baptist women in Washington, D. C. on April 27, 1951. It was on that day that Mrs. George R. Martin, chairman of the Women's Committee of the Baptist World Alliance, and Mrs. Edgar Bates, co-chairman for North America, had called for the meeting of Baptist women of the Canadian, American, National Baptists of America, National Baptists, Inc., and Southern Baptists.

That day at BWA headquarters was a time of high accomplishment. With Mrs. Bates presiding, a secretary-treasurer was elected, a budget approved, the constitution considered, and the Baptist Day of

Prayer for December planned. The North American Women's Union of the BWA was a reality. Now those women looked toward the first congress in 1953.

This was not the first such union formed. The pattern had been set up three years before in London. In 1948, at the meeting of the Executive Committee of the Baptist World Alliance, the European Baptist Women's Union came into being.

The Australian Baptist women had already organized even before 1948.

God continued to call women in far flung places to co-operation. The year 1953 saw the organization of Latin American women. Mrs. Martin, Mrs. Bates, Miss Margaret Bruce, WMU young people's secretary, and young people's secretaries from Arkansas, Louisiana, Oklahoma, Alabama, Virginia, and Texas joined with these women in their memorable sessions. Three unions were formed because of the widely scattered population and language differences.

On July 22 the Portuguese-speaking women of South America, convening in Rio, began their meeting. The second organization took place on August 5 in Santiago, Chile for the Spanish-speaking. And on August 20 in the Canal Zone and Panama, there came representatives from neighboring republics.

At the Columbus congress last Novem-

ber, which included those groups who had met in Washington, as well as representative women from Germany and Lott Carey Baptists, North American women of the Baptist World Alliance were conscious of the hosts of Baptist women around the world with whom they joined hands in fellowship. The theme of the Columbus meeting, "Labourers Together With God," was a challenge to work together on this continent, but it also called them to farsightedness in laboring with "every people, tongue, and nation." The constitution adopted clearly stated the purpose of the union:

1. To provide information concerning the Baptist World Alliance among the Baptist women of North America.
2. To promote closer relationships between the Baptist women of this continent and those in other parts of the world.
3. To suggest opportunities for the broadening of the avenues open to Baptist women for service in the Baptist World Alliance.

It was Mrs. Martin who said, "As members of the North American Union we are a vital part of this great fellowship of women around the world. May we be faithful to the trust that is ours!"

Dr. Theodore F. Adams, pastor of First Baptist Church, Richmond, Virginia, pointed out in his moving address that a feeling of fellowship or togetherness comes about through cultivation. "Our differences are very small compared to the great truths which unite us," he said.

But a cultivation of togetherness must be entered into by more women in North America than the eight hundred at the Columbus meeting. Every woman who is a member of a Baptist church on this con-



Many nationalities and races were represented at the Columbus meeting

tinent is a member of the North American Women's Union of the BWA. Laborers together with God are in small towns, in city churches, in rural areas. Miss Alma Hunt, executive secretary of Woman's Missionary Union, quoted the saying, "The best way to transport an idea is to wrap it up in a person." The persons to nurture togetherness must be every Baptist woman.

Togetherness is not a new idea. Jesus still yearns for his followers to take up this compelling idea, broad in its implications in the actions of Christians. It must be transported through you and others like you. The North American Women's Union of the Baptist World Alliance furnishes us with an additional opportunity to encourage, to help each other, but finally the idea bears fruit as each woman uses her mighty influence with her children and family, with members of her own church, with friends and strangers and underprivileged and those of other races in her community.

This is indeed the hour of destiny. Women around the world look to North American women for a demonstration of Christian fellowship in love. Under God's guidance we cannot fail them, nor do we dare fail Jesus, who "so loved the world."



Dr. W. B. Timberlake leads his congregation in morning worship at the First Southern Baptist Church of San Mateo, California

## Great Things for God

**S**OUTHERN Baptists in California are starting an average of a new church or mission every week somewhere in the state.

In the ten months before September, 1953, more than fifty-two new beginnings had been made. Still more amazing is that California Baptists have maintained this average for the past seven years.

The California Baptist State Association of Southern Baptist Churches was organized in 1940 with thirteen churches and a membership of one thousand. Fourteen years later there are over five hundred churches and missions and a membership exceeding sixty thousand!

The First Southern Baptist Church of San Mateo is an example of the kind of church that is reaching souls for the Lord.

The San Mateo church was organized as the Central Baptist Church in 1947 with ten charter members meeting in a lodge hall. The going was difficult for several years. Then in September 1952, the Home Mission Board agreed to pay \$100 per month on the salary of a full-time pastor. The church called Dr. W. B. Timberlake of Oklahoma to become their leader.

Dr. Timberlake brought a full Southern Baptist program to San Mateo—the kind of program that no other church offers in the state. The name was changed to the First Southern Baptist Church of San Mateo. The first GA and RA chapter in the

city were organized. The first vacation Bible school attracted more than one hundred and filled the old lodge hall to capacity on commencement night.

An added blessing was received when the First Baptist Church, Chattanooga, Tennessee, sent a gift of over \$2,500 for the building fund. The fifty adult members at San Mateo vowed to erect a church building within a year.

Through personal sacrifice and with the help of many friends the building fund was pushed to \$11,000 and property was bought. The Sunday School Board sent building plans and the first unit is under way. Every member is praying that the necessary financing can be worked out.

In August the San Mateo church helped a new mission in San Bruno. There were twenty-two present in Sunday school the first Sunday. If the money were available to buy lots, strong Southern Baptist churches would rise on many new locations within a year! It is said that there are more than 9,000,000 unreached people in California alone. There are over 300 families in San Mateo village not in Sunday school. Southern Baptists are the ones with the money and a heart big enough to finance the program. No one else is doing it in this state.

There are ways that Southern Baptists everywhere can have a part in the winning of the lost in California. The gifts you

by Arthur Rice



Some of the members inspect the newly-purchased property soon to be cleared for the church building



Sunday school is a happy time for these three-year-old children and their teachers

### BSU — a la Cubana

(from page 9) the roar, the loud honking of the heavy buses, drowned out his words. They are each praying for more space, for at the Tuesday night student meetings the young people are hanging out the windows—Cuban windows are screenless and with six flights of space between those windows and the ground, this is a dangerous practice. They never cease to have faith that the Lord will help them find a larger apartment, and that some day soon there will be enough "Bricks for Havana" to build a student center.

And thus the students work and pray together until the late hours of the night. Here it is after midnight and some of them are still lingering. Surely Ondina has become tired of them by this time . . . but no. She stands looking at them from the doorway with eyes filled with love, pride and optimistic hope for the Cuba of tomorrow. Your eyes should be filled, too, as you have come to know some of them. At last they are about to go, and the good nights are said, but oh, no! Not quite yet. "Clandio, would you mind taking the garbage down?"

give to the Annie Armstrong Offering for Home Missions and the gifts to the Co-operative Program help the Home Mission Board to give aid to these struggling churches. "Brick Certificates" in the California Baptist Foundation can be bought. This is a fund to finance new church buildings in California. If there were \$1,000,000 in this fund now, Southern Baptists could win a "Million More in '54" in California alone.

The San Mateo church has grown from ten members in its beginning to over one hundred members now. The Sunday school enrollment has doubled this year. The goal for 1954 is to double it again to 270 enrolled. It can be done through faith, prayer and hard work. It will be done.



## The Margaret Fund and Me

by Milton S. Leach, Jr.

**D**O you know who paid for the food you ate for breakfast this morning? Of course. Yet not long ago I heard a young man say that he didn't know who paid for his tuition during his college days. I am happy to say that such a thing would be impossible for a Margaret Fund student, for during the year it is not unusual to receive a friendly letter from the WMU treasurer, giving you good news about your scholarship for the coming year or asking about your studies and your work.

There was the time when Mrs. W. J. Cox, then WMU treasurer, wrote expressing her regret that I had not received Margaret Fund aid while in college. It was my fault—I had not applied for it. On another occasion I let the time slip by and didn't write to tell that I was enrolling in the seminary so they could send my scholarship money to me. Did they let me suffer? No, Mrs. Cox asked the school what had happened to me. Finally I wrote and wrote the letter that I should have written a month before.

Perhaps the letter that has meant the most to me was one I received from Mrs. Alexander, our Texas Margaret Fund chairman, saying, "The women of Texas have you on their prayer list." I didn't think much about it at that time, but as the months and years went by and I talked to people from all over Texas, I was grieved many times with, "We saw your name on the prayer list the other day, and our group prayed for you." I know there were times I would not have had the strength and courage to go on if it were not for the prayers of you, our Christian friends. We check off our birthdays as you pray for us, according to the Prayer Calendar in ROYAL SERVICE.

If there is anything I should need at any time, I know my "Margaret Fund Mothers" would get it for me if it were humanly possible. They write, "If we can serve you any way do not hesitate to write us."



Milton S. Leach, Jr.

That is what the Margaret Fund has meant to me. It is more than the scholarship and Burney Gift money that helps make it possible for me to go to school, buy books, and clothe myself and my wife and baby. It means much more than that to me. It means that besides my mother in Albuquerque, New Mexico, who is praying for me, I have mothers all over Texas who are praying for me too. It means that when I go out to do the Lord's work I am not doing it alone, but there is a mighty army of Christian friends behind me who are making it possible for me to fight the good fight.

When you give your Annie Armstrong Offering, part of it will go to help missionaries' sons and daughters through the Margaret Fund. More than 700 students have been given scholarships since 1916.

In the 1952-53 school year, 113 students received Margaret Fund scholarships. Of these, four students combined nurses' training with their college work to prepare for mission service. One expects to continue as a medical student. Five young men and three young women (turn to page 20)

## It's Happening Now!

by Marjorie Moore Armstrong

What becomes of a serviceman or service-woman who makes a profession of faith while on duty outside continental USA?

The chaplain baptizes him and formally receives him into a church? No, because the chaplain is not pastor of a church. He is responsible for the base chapel, which is only a worship center. If the convert has loved ones who are affiliated with a church, the chaplain will write that church and recommend that the convert be accepted as a member.

But what if the convert has no "home" church? Some servicemen and service-women have parents who belong to no church at all; some prefer a church different from their parents' church; some have no parents. Under the old system, the new convert was left "dangling." The chaplain kept an eye on him and tried to help him grow as long as he was on that base. Then came the inevitable orders for transfer. Often there was no "follow through" and the serviceman or woman was lost to the church.

At a chaplains' retreat last summer, the ministers in uniform talked a great deal about this dilemma. They admitted defeat in trying to cope with it. It seems so futile to work for weeks and months to win a man to Christ, only to leave him to struggle along without the help of a church family and a spiritual home.

Out of this discussion came action. The chaplains presented the problem to the chaplains' committee of their respective denominations. The secretary of the American Baptist Home Mission Society, in charge of chaplains' work, turned to Calvary Baptist Church in Washington with the inquiry he received. Calvary's pastor, Dr. Clarence W. Cranford, had spoken at the retreat. He had also toured the air bases in the Pacific recently. He had seen the problem close up.

Would Calvary, the secretary asked, accept into its membership any new convert

among service personnel who wanted to belong to a Baptist church, and accept him solely on recommendation of a chaplain?

The board of deacons thought it over. They talked and prayed about it. Several features of this plan caught attention. It would swell the "non-resident" membership roll which is already large. Integration in the armed forces means some applicants for membership might possibly be Negro-Americans. The church's proportionate share of support of denominational causes would be increased by the increase in membership, when an increase in income was not likely.

At last a decision was reached. The board of deacons recommended to the church in business session September 9 that arrangements be made to accept servicemen and women into the church when they had been converted and been immersed by service chaplains.

Calvary is not the only church in Washington which adopted the plan. Mount Vernon Place Methodist and National Presbyterian (the Eisenhowers' home church) both accept servicemen and women for Methodist and Presbyterian church membership when they are recommended by chaplains.

First Baptist Church, Richmond, Virginia, has accepted converts of chaplains who are members of that church. First Church, San Antonio, is said to have the same policy.

Being a member of a church in absentia is not ideal. But neither is lack of church membership ideal. Nor is it ideal for a young man or young woman to be in military service for a period of years during later adolescence and young adulthood! Who would argue that it is better to let them live with no church connection whatever?

"It's not easy to become a Christian when you're living in a barracks, but it's a lot harder to remain a (turn to page 20)

## Hints to Committee Chairmen

### To Mission Study Chairmen . . .

In a year when newspapers cost fifty cents a week, five pounds of potatoes sell for thirty cents and a bus ride in some cities is as much as twenty cents, you can still buy the home mission resource book for fifty cents. No advance in price here!

There are teachers of mission study books who do not know about the resource book. Each year it is published to help us with our teaching of the graded series. The title for 1954 is *Our Neighbors of Many Tongues* edited by John Caylor, secretary of education for the Home Mission Board. Order this book from your state Baptist Book Store.

When you receive your copy go through it and decide what materials both priced and free you will need for the book you are to teach. Study all the supplemental materials for all the books. You may find exactly what you want for the adult book suggested in the primary helps.

Perhaps you will want to construct a lay-out scene as a center of interest for your adult group. Instructions can be found on page 61. You will need additional information for posters. An excellent source for stories is *God's Dividends in Louisiana* by Jenkins and Reynolds. You will find the price and publisher on page 224. A free map and tourist booklet of Louisiana are available. Ten high gloss postcards of the "Evangeline County" may be bought for \$1. Specific issues of *National Geographic* and *Holiday* magazines will provide both articles and pictures. See page 18 in the resource book for the addresses of the above items.

A display of the Scriptures in French may be featured. A free packet is yours for a postage stamp. In your community if there are Chinese who do not speak English order tracts for them. The same postage stamp will bring help in both languages. The address can be found on page 25 of the resource book.

Why not make the social part of your class whether it is for adults or children, a learning experience? On pages 27, 30, 48,

55 and 68 you will find attractive and varied ideas for games, parties, suppers and banquets.

Would you like to know how many tongues are spoken by the language groups within our convention? The number and detailed information about some of them are on pages 12 through 15.

You may want to select for your class one of the three filmstrips made to use with this series. Titles, price and time for showing are to be found on pages 29 and 50 of *Our Neighbors of Many Tongues*.

Don't forget to search your file of *Southern Baptist Home Missions* magazine. Special issues with titles of articles and pictures are listed on page 69.

The resource book, *Our Neighbors of Many Tongues*, contains many ways of varying the teaching method. With this wealth of material at the fingertips of the teacher, it is difficult to understand the complaint of some of them who express their feelings in these words, "How can you find enough to say for three hours?"

*Two Williams McMurtry*  
MISSION STUDY DIRECTOR

### To Stewardship Chairmen . . .

Have you become acquainted with the "Stewardship Scrapbook"? This is a "must" for every stewardship chairman.

Are you planning to give a stewardship talk or devotional message? The Scrapbook has outlines for such with plenty of poems, stories, quotations, music, etc., to fill in for a good talk. There is enough material here to arrange a devotional service to be used in circles for every month of the year.

Are you wanting some attractive seasonal stewardship presentations for use on posters or favors or for devotional talks? In the Scrapbook are suggestions for every month.

Are you wanting a skit for an effective stewardship presentation when making your monthly report or on some other occasion? There are several of these in the Scrapbook.

Do you want to make a stewardship poster? There are some good poster designs in the Scrapbook. You may use these or they may inspire you to work out some designs of your own.

Do you want some stewardship music? In the Scrapbook you find a list of hymns with the stewardship message and some new stewardship words to be sung in old tunes.

Also in the Scrapbook are acrostics for blackboard or flashcard use and stewardship games for socials. In fact, the "Stewardship Scrapbook" contains a treasure of good useable material for stewardship chairmen. And all of this you may have for twenty-five cents. Order copies either from Woman's Missionary Union, Birmingham 3, Alabama or from your Baptist Book Store. Why not order a copy for each member of your stewardship committee? Copies of the devotional booklet, "We Have a Treasure," are still available for 10c each from the Birmingham headquarters.

It is not too early to start planning for the Annie Armstrong Offering for Home Missions. Set your goal at the February business meeting and plan for distribution of envelopes. Your stewardship committee should meet to plan and pray for this offering. Praying and giving always go together.

*Mrs. C. D. Crearman*

### To Community Missions Chairmen

Who are the needy in your community? Do the migrants populate your area for a portion of the year? Or do your underprivileged live there the year round? Take stock of your community. One woman said there were no migrants where she lived and honestly thought she was telling the truth, though in reality there were several hundred migrants nearby. Look around. If there are migrants, utilize some of the ideas gained from this month's program. Start planning now for vacation Bible school for their children next summer. If your church cannot do it alone, enlist the help of other Baptist churches in your association.

What about your ministry to underprivileged families? What does it consist of—a basket of groceries now and then, a few gifts at Christmas time? Are you following through in a continuous effort to

lift the families to a better way of life both economically and spiritually?

Why not take the names of the families you took baskets to at Christmas time? Ask circles or certain women to work with each family over a period of time. A large group will not go to visit, but one tactful understanding woman or at the most two will go into the home, seeking to find out the basic needs. Is the husband sick? Are both husband and wife unemployed? Are they able to work? Are there children? Are they in school? Are preschool children left alone during the day? Does any of the family need medical care? Are they Christians? Do they attend Sunday school and church anywhere? If not, why not? Is it because of lack of clothes or transportation? Is the family on welfare or should it be? A cross examination is not necessary to get information. Much can be easily obtained from observation and friendly conversation.

With information in hand the visitor can report to her circle or the society and call in the help needed—perhaps a car for transportation to church, clothes for the children, a job for the husband, a Bible for the family, a volunteer to contact the welfare agency about needed help, someone to tell Bible stories to the children, a bouquet of flowers to brighten a dark room. If the call is for food, rather than always taking a basketful, consider letting your visitor take the mother grocery shopping with the money the members have given. She may make better buys than you can. Too you want to develop the initiative that is there and encourage the family to get back on its feet. The best ministry is not to be a perennial Santa Claus but to help the families help themselves.

As you make preparations for an effective ministry to the needy in your community, use the free leaflet, "And Ye Visited Me." Order enough from your state WMU office for your community missions committee members. You will find in the leaflet helpful suggestions on the approach in the home, hints for the visitor, and what to do for the family. Your members are going to minister to the needy. It is your job to see that they do it effectively.

*Edith Stokely*

COMMUNITY MISSIONS DIRECTOR

## New Books to Read

by Anne Crittendon Martin

**Persian Adventure**  
by Anne Sinclair Mehdevi,  
Knopf, \$3.50.

Surely the most effective way to become thoroughly acquainted with another country would be to marry one of its citizens and then go home with him on an extended visit. That is exactly what Anne Sinclair did when she, an American, married Mehdevi, a young Persian member of a UN mission, and then went to meet his family seven years later.

It is our good fortune that she is an excellent writer with unusual perception, ability to spin a good yarn, delineate character and convey her own inner thoughts and feelings. Her picture of Iran today is a most personal close-up, lighted with humor and warm understanding.

While her viewpoint is not outspokenly Christian it is typically American and through her eyes and heart we experience sights and sounds and smells of modern Iran, beginning with her arrival by plane at Teheran. With her we span not only space but time as well—as she is welcomed into an old-style Mohammedan home of great wealth and prestige.

Her husband, Mohamed, is the son of one of the most powerful Iranians, a man of great personal magnetism, and many wives. As the visit runs into weeks and months we are introduced to more progressive members of the family and hear politics enter the conversations, with talk of change and better things for all of Iran.

In the course of the visit we observe the religious customs of the people, a visit to a mosque, a session of the Iranian congress with Mossadegh in control, the leisurely life in an upperclass home where talk over tea cups goes on endlessly, an excursion into the country to visit a doctor working among the poor, and finally a Moslem wedding.

The wedding is agreed to by Mohamed and his American wife at the request of his Moslem family, who felt their son's American one was not sufficient. So, after being legally married for seven years and having three children, Anne and Mohamed Mehdevi become "officially and properly" married in a Moslem ceremony, which ends the book.

This book is an excellent eye-witness ac-

count written with keen observation by a former newspaperwoman. To the Christian reader, many things about it and its picture of the Moslem people are heartbreaking, the plural wives, the low status of women, the hopelessness of the Moslem religion with its empty form and ceremony, its unquestioning acceptance of the Koran. This huge, and surely one of the hardest, mission fields lies like a vast challenge in the Near East.

**Day of the False Dragon**  
by Alice Margaret Huggins,  
Westminster, \$2.50.

If you are tired, as I am, of the flood of personal accounts now on the market on life under the Chinese Communists—then here is a novel which brings a welcome variation to the theme. Written by a missionary who has thirty-five years of service in China, this story gives one of the clearest pictures available of what happened in China in the fall of 1950. The author, Miss Huggins, stayed until March, 1952; serving the last three years under the People's Government. For four months of this time she was under house arrest and so decided to use the time to write a fictionalized version of what took place in the mission school. She sent the story out of China a little at a time, following it out herself and putting it into book form.

The people in this story are real and vital enough to make the reader identify himself with them, though the scene is laid in Red China. Ling Ning, a young college graduate from Peking, arrives to teach at a school for girls in Wangshan, a village under Communist influence. Here she meets Lu Min, a young man who is a devout Christian and a fellow faculty member. His unselfish help and interest wins her friendship and she is led to study the Bible with him as teacher. Their friendship grows into love, making life more pleasant—in spite of constant supervision, spying by students, animosity of the powerful politics teacher, and forced study periods of Communist doctrines. Lu Min's courage to stand openly for Christ brings about his trial—giving him a chance to testify before all. There is a happy ending though we are left wondering how long it can be entirely happy in Red China.

Order from Baptist Book Store

## LAST YEAR AT Carver School

by Emily K. Lansdell

As the old year closed and a new one was ushered in, we turned our thoughts backward to review the happenings of the past year. January a year ago the students returned from the Christmas holidays refreshed and ready to begin work. They had left Louisville weary and worn from examinations, term papers, and from the many activities and festivities which always accompany that season of the year. Some new students joined us at the beginning of the second semester and so did a new faculty member, Dr. Hugh Brimm, who came as professor of sociology and human relations.

**The School and Woman's Missionary Union**—The semi-annual meeting of Woman's Missionary Union was held in Birmingham near the end of January, and the 1952 annual report of the school was presented to that group of leaders. Since its official beginning in 1907, the school has been owned and operated by Woman's Missionary Union, and it belongs in a unique way to Southern Baptist women as they are organized to help promote the Christian missionary enterprise around the world.

**Far Horizons**—February was a month of special missions emphasis at the school. Dr. and Mrs. M. Theron Rankin were on the campus for a week of conferences and lectures. Other representatives of the Foreign Mission Board visited the school, too. They helped us stretch our minds and hearts to comprehend more adequately the Christian world mission and our part in it.

**Annual Meeting of the Trustees and a New Name**—The annual meeting of the Board of Trustees was held on February 25-27 when twenty-nine members, representing eighteen states, gathered to discuss and determine affairs of the school for the coming year. It was at this meeting that the trustees voted to honor the school by naming it for William Owen Carver, who was the school's first professor, and missionary statesman and author of worldwide renown.

**Advisory Committee**—Woman's Missionary Union elects the Board of Trustees who in turn direct the affairs of the school, electing

the personnel, approving the financial budget and procedure, and supervising the life of the institution. Advisory to the Board of Trustees is a committee composed of the executive secretaries of the Foreign Mission Board, the Home Mission Board, and the heads of some other agencies of the Southern Baptist Convention.

**Influenza Epidemic and Missionary Nurses**—Our students are not recluses living in cloistered halls, nor are they exempt from ailments common to mankind. Like hosts of other folks, many of our staff and student body had influenza last winter, particularly during February. The school infirmary was crowded to overflowing, but the two graduate nurses on duty there managed most efficiently. During the last school year Miss Violet Popp of Maryland and Miss Betty Moore of New York supervised the infirmary while they were studying in preparation for missionary service overseas. Last summer Violet sailed to Jordan and is now serving in the hospital at Ajloun. Betty married Mr. William Joyner and she and her husband are now missionaries in India. A volunteer in the infirmary during the epidemic was Miss Annie Hagstrom from Finland who came to the States for further study before going into medical missions. With mission volunteers and overseas students in our midst, the emphasis on missions continued all year.

**Curriculum and Catalogue**—For many weeks last winter and early spring the faculty worked almost every day on the development and revision of our curriculum according to the plans projected by Woman's Missionary Union in annual session at Miami in May, 1952. At last, on March 13 the final form of the 1953-54 curriculum was approved by the Faculty Council and the catalogue went to the printer.

**Faculty Council**—The Faculty Council is composed of all members of the Carver School faculty and seven representatives of the faculty of the Southern Baptist Theological Seminary. Carver School students take some of their work at the Seminary, and the classes at Carver are likewise open to Seminary students.

(To be continued next month)

# Our Young People

BY MARGARET BRUCE

## February "Business" Opportunities

ONE day an oil salesman was telling about the greatness of his company. Finally he turned to the man who had been listening and asked, "What is your business?"

"Light and power," came the reply. "I am working for the greatest company in the world. We have thousands of representatives in every country."

"What company is that?" inquired the oil man.

"The Kingdom of God," the man answered. "I am a Christian missionary."

This way of expressing the business of the kingdom of God makes us realize that we are to be light that all the world may be shown the way of life. We must be power transmitters to help lift the burdens of those about us.

February 11-20 is YWA Focus Week. Surely there are those in your church who should be enlisted in this missionary organization for young women sixteen to twenty-five years of age. Perhaps as they discover through Focus Week activities Young Woman's Auxiliary's spiritual height, breadth of human interest, and depth of prayer, study, service, and stewardship, they will become interested. The February *The Window of F.I.I.* suggests plans based on these three dimensions. Young people's directors, counselors, and fostering circles making arrangements with pastors will bring significant results.

You may need to organize additional Young Woman's Auxiliaries. Almost every church needs at least two YWAs: one for high school students and one for business girls.

February not only brings this important Focus Week, but it provides a preparation period for the Home Mission Week of Prayer and the Annie Armstrong Offering. See that all your young people's organizations receive their program material, free from your state WMU office, and then assist them with their planning. The theme

for the week, "Freedom's Holy Light," will surely rouse young people and women alike to become more eager to pray and give, that America may be Christian.

Yes, the kingdom of God is "the greatest company in the world." As your Heavenly Father's representative, take advantage of these February opportunities for relaying "light and power."

## It's Happening Now

(from page 15) Christian," one veteran nestled in Calvary's business session. "A migrant from Quantico who came to our Church Door Canteen last Saturday night sported an ugly cut on his lip. He got it in a scrap with the fellows who razed him about running around with a church gang! I think we ought to do anything we can in this church to help fellows like him make good as Christians in uniform."

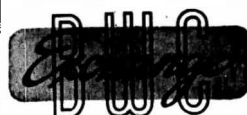
That opinion prevailed at Calvary. This is one phase of home missions American churches cannot afford to neglect.

## The Margaret Fund and Me

(from page 14) are receiving missionary training in seminaries.

I am not only an MK (Missionary's Kid), for my father is missionary to the Spanish-speaking people of New Mexico and Arizona, but I am also a missionary to the Spanish-speaking people of Fort Worth, Texas. I have been working with the Home Mission Board since 1915. My wife and I feel that the Lord is leading us on to other fields. If it is the Lord's will and if the Foreign Mission Board so votes, we will be in language school and on our way to Mexico soon.

The Margaret Fund from the Annie Armstrong Offering has a part in all of that. Won't you give that young people can be trained to spread the gospel?



## Louisiana

The sixth annual state BWC Federation meeting was held in Alexandria, Louisiana at Emmanuel Baptist Church. The Central Louisiana and North Rapides BWC Federation was hostess to the meeting.

The theme of the meeting, "His Marvelous Works," was emphasized by Dr. W. C. Gaventa, medical missionary in Nigeria. He told of the mission work Southern Baptists are doing on the continent of Africa.

Miss Marjorie Jones of Alexandria reported on the work in South America. Miss Jones, state young people's secretary, toured South America when she attended the Baptist Youth World Congress in Rio de Janeiro, Brazil.

Mrs. Irene Curtis, executive secretary of Illinois WMU, told of mission work in the United States.

A tea was given in the afternoon and a banquet was held in the evening. Miss Bettye Stephens, president of hostess Federation, reports that 168 members and guests were registered for the meeting.

## North Carolina

The State BWC Federation officers and representatives from fourteen of the fifteen local Federations met in the state WMU office in Raleigh for the annual executive committee meeting. Also included were the state WMU president, Mrs. C. G. Maddrey, Miss Ruth Provence, executive secretary; Mrs. R. B. Wilkins, state Federation representative; Mrs. R. K. Redwine, mission study chairman, and Mrs. W. K. McGee, stewardship chairman.

It was a most enthusiastic group and the inspiring reports of the local chairmen and representatives indicated increased interest among the business women throughout the state in the mission program. One new Federation was organized during the year—Johnston County.

From 3 to 5 p.m. was spent in discussing the matter of enlistment and problems of the local circle. The mission study pro-

gram for the new year was outlined. At 5:30 the group had a delightful dinner and time of fellowship at a local restaurant. Miss Mae Perry, missionary home on furlough from the Baptist Girls' School in Abeokuta, Nigeria, was a guest at dinner and spoke briefly of present conditions there.

After returning to the office at 7 p.m., Mrs. McGee gave an inspiring talk on stewardship. A nominating committee for state Federation officers to be elected in March was appointed, the annual banquet in Greensboro in March was discussed, and plans were considered for improving the summer conferences.

It was an afternoon and evening of inspiration, information and delightful fellowship for the leadership of the Federation of business women of North Carolina.

## Kentucky

Have you ever eaten Siamese food or visited Bangkok? Well, the Mary Gould Circle of the First Baptist Church, Covington, has. For several months they have been enjoying the pictures and talks, visiting Bangkok again and again with their missionary, Mary Gould. Then the climax, a real "home-to-goodness" Siamese dinner prepared by Mary and her friend, Khun Somchit. The table was decorated with Oriental curios, place cards in hand painting of Oriental designs with names in Siamese writing.

The meal consisted of chicken curry with rice and Chinese noodles with pork fruit. Yes, there was dessert—a cake made of soybean flour.

The guests also included the pastor, Mr. Parks, Khun Somchit's husband Khun Sucham, and a return missionary from Burma, Mrs. Conrad, the guest speaker.

Khun Sucham, Mary Gould, and Khun Somchit were guest speakers at Siamese banquet





Mr. and Mrs. Andrew H. Foster Mr. and Mrs. James Horton

### Our Missionaries to the Migrants

#### YOUR WMS CAN HELP

Ask each member to bring a love gift for the migrants. Listed below are some of the most needed items. Pack carefully in boxes and send to:

Rev. and Mrs. Sam T. Mayo  
c/o Mrs. Bill Stewart  
Route 1, Apopka, Florida

The James T. Hortons  
Cantua Creek, California  
(Also send Hortons  
Gospels and tracts)

#### YOU MAY INCLUDE:

**Toys:** dolls, storybooks, balls, checkers, games

**Health Kits:** 1 small towel, 1 wash cloth, 1 bar soap, 1 toothbrush, 1 comb, 1 tube toothpaste

**Children's Clothing**

**Bibles, New Testaments**



Mr. and Mrs. Sam Mayo

### Program Plans for February

Paste a picture of fruits or vegetables on post cards or plain white cards. You could cut these pictures from magazines or buy them in seal form at book stores. Or order from the Baptist Book Store in your state, fruit seals No. 127, 10¢ for a book of 18 seals. Write on the card, "The migrant helps give us physical food, let us send them spiritual food." Time, Date, Place.

At the front of the room have a large map of the United States indicating in some way the sections of the country mentioned in the program. Or you may order the pictorial migrant map shown on page 24.

Order your Visual Aids from the listing on the inside back cover of this magazine.

#### PORTRAIT OF ANNIE ARMSTRONG

During your Week of Prayer for Home Missions you will want to display this lovely picture of Annie Armstrong, lithographed on quality heavy paper and suitable for framing, size 8 1/2"x11," price 25¢. Order from Woman's Missionary Union, Birmingham 3, Alabama

## THEME: A Sinful World—A Sufficient Saviour MEETING THE NEED OF THE MIGRANT

# Program Strangers Everywhere

by Mildred Dunn

Editorial Assistant, "Southern Baptist Home Missions"

### Program Outline

Hymn—"Work for the Night is Coming"

Scripture Reading—Luke 10:30-37

Devotional Period—Even As Ye Did It  
Unto The Least

Prayer—That Southern Baptists will see the desperate needs of their neighbors, the migrants, and come to their aid

Our Neighbors and Helpers

Who Are the Migrants?

Missionaries to the Migrants

Agricultural Migrants

Housing Conditions

Low Wages and Insecurity

The Plight of Little Children

Industrial Migrants

What Has Been Done—The Task Ahead

Hymn—"Make Me a Channel of Blessing"

Benediction

### DEVOTIONAL PERIOD:

Even As Ye Did It Unto the Least

1. Beat Up

2. Passed Up

3. Picked Up

Like the man who fell among thieves, the migrants have fallen into great trouble. They have received foul treatment and been left on life's highway wounded and bleeding. Also like the man in the story told by Jesus, the migrants have been passed by and now they wait for Southern Baptists or some kind friend to pick them up, bind up their wounds, and help provide for them a better future.

#### Beat Up

A certain group of people, known as migrants, went down to the harvest fields of America. There they worked hard all day in the sun for small wages. Grasping managers robbed them of their profits and they were stripped of the social, educational, and spiritual privileges of most Americans. Sick and undernourished, they have been left half dead and forsaken.

#### Passed Up

And by chance there came by certain people. Noticing their rags and unclean bodies, they called them "bums," "scalawags," or "trailer trash" and passed them by on the other side.

And likewise some social workers, when they came into the camps, looked the situation over, made a few suggestions, and passed by on the other side.

#### Picked Up

But a certain group of Southern Baptist missionaries, as they journeyed in their trailer chapels, came where they were, and when they saw them, had compassion on them and went to them and bound up their wounds. They told them of God's love and Christ's power to save, and sent word back to all Southern Baptists to send in more missionaries. They asked Baptists to take the migrants in their own communities into their churches and care for them until the missionaries could come again.

#### Prayer

(For this devotional period, one woman may read the Scripture passage, Luke 10:30-35, and another may read the above story.)



This map helped FMO president, Mrs. E. O. Foster, get ready for the program on migrants. You may order a similar map for 25 cents from Publication Department, NOC, 120 East 25th Street, New York 10, N. Y. Be sure to state you want the map, "Home is Where the Crops are Ripe." Or if you wish, you may use the map on inside front cover of this magazine.

### Our Neighbors and Helpers

"Of all the forgotten men," a tomato picker is quoted as saying, "I guess we're the forgottenest."

Three mighty streams of humanity, of which most Americans are barely conscious, move constantly across our land. In addition, smaller groups crisscross the country.

These people, known as migrants, can be divided into four groups—hobos, agricultural migrants and more than four million skilled or semi-skilled laborers. It is extremely difficult to arrive at an exact figure because the number changes with the seasons and demand for workers.

These people pick and harvest our crops, work in the oil fields, help build H bomb plants or other government projects, work in canning factories, or wherever seasonal or occasional workers are needed. They are an important part of our way of life but in most cases they are an unwanted people. If they should suddenly be taken out of our economic pattern many industries would completely collapse. All of us would immediately feel the effects. For one thing, our daily supply of fresh vegetables would suddenly disappear from our tables. Crops would rot in the fields if the migrants failed to arrive at just the right time to pick and harvest them.

### Who Are the Migrants?

Migrants are often called "gypsies of the fields," "bums," "scalawags," "trailer trash" or "fruit tramps" but they are precious souls for whom Jesus died and as the Mayos said, "They should not be made to live like animals in places of filth whose stench is an abomination before God and men. Their little children should not be robbed of security, the right of education, and the opportunity to know the Saviour."

Migrants, both farm migrants and industrial laborers, are not lazy scalawags who do not want to work. Who would deny that bending over a strawberry or bean patch all day in the scorching sun is hard work? Migrants do, perhaps, some of the hardest work in our country and most are willing and dependable workers. They do not migrate because they are lazy or just want to travel. Several things have encouraged them to take to the "road" besides a desire to be on the move.

Hard times and hard luck put many families "on wheels." Most of them intended to follow this work only a little while and then get something better. Pitifully few realize this dream.

A family with thirteen children lost all they had by fire. They decided to "hit the road" in order to build back, but they

never made the fortune they planned to make, so they are still on the road.

Families living in small towns where the local population is too large for the industry or where there is no industry found it necessary to follow the harvests or perhaps look for work in some defense plant as laborers, going from place to place as the jobs open up.

Mostly migrants come from disadvantaged groups who because of their race, nationality, lack of education, and lack of occupational skill, find it more difficult than others to obtain regular employment.

Besides Anglo-Americans, migrants are largely Negro or Mexican. According to a report by the Public Affairs Committee several thousand are Puerto Ricans, Jamaicans, and Bahamian nationals who are contracted and imported for seasonal employment. By far the largest group of non-family alien migrants, however, are the Mexican nationals, of whom currently some 20,000 are imported each year under temporary contracts, and from half a million to a million of whom are "wetbacks," those who illegally cross the border.

Because "wetbacks" will work for almost nothing and live under the worst kind of conditions, many regular migrants are being forced out of work or have to take greatly reduced wages in order to compete for jobs. The problem has become so acute that our government is finally becoming concerned. Recently Attorney General Herbert Brownell made a survey of the situation and said, "The influx of illegal migrants from Mexico presents a serious and thoroughly unsatisfactory situation. . . . When we get all the facts we will make recommendations and perhaps ask for legislation."

### Missionaries to the Migrants

The Home Mission Board has three teams of missionaries serving the migrants. One team is in California serving the West Coast area and another is on the Atlantic Seaboard. There is a third team in the central area.

Mr. and Mrs. Andrew H. Foster are missionaries to the migrants in southern central United States. (Find Weslaco, Texas on the map.) Normally Weslaco has a population of 7,500 but in the vegetable and

citrus season, migrant workers make it a rather large city. It has a labor center which serves as housing, recreation, and health centers for Mexican workers in the crops.

Mr. and Mrs. Foster are there in the midwinter harvest seasons when other crops farther north are not ready to be harvested. Their work is among the laborers who make Weslaco their home only temporarily. They serve through the Baptist churches, both Anglo and Spanish-speaking. They conduct services in the camp and promote church activities through regular organizations.

(With the map of central USA find certain places as Albany, Hammond, and Mangham, Louisiana; Bald Knob and Springdale, Arkansas; and Kennett, Missouri.)

The Fosters spend the spring every year in Hammond and Albany when the strawberry harvest is in full swing. Hammond is called the strawberry capital of the South. Their trailer is parked near the First Baptist Church in Albany, and from that as a center the missionaries move among the



migrants and the various trailer camps and conduct services for the workers. Local churches help them by furnishing not only spiritual inspiration but ministering to the

physical needs of the strawberry worker.

At Springdale, Arkansas the city government has built a labor center for workers. There are one-room huts and also the Springdale Clinic, with the service of a nurse. The clinic has been established because people were interested in the health of workers.

On the Atlantic Seaboard a missionary team starts with the citrus and vegetable crops in Florida and moves northward as the crops ripen. Mr. and Mrs. Sam Mayo, the first missionaries to the migrants appointed in 1948, with their trailer-chapel hold services along the way and park in the camps where they can do the most good.

Mr. and Mrs. James J. Horton are migrant missionaries serving on the West Coast. Their work is largely among Mexicans who follow the crops in California and northward.



## Agricultural Migrants

Agricultural or farm migrants move in three main streams—30,000 to 50,000 along the East Coast, between 40,000 and 80,000 in the middle stream, and 75,000 to 125,000 on the West Coast. They start in the South in the winter and follow the crops to the North, returning south again in the late fall. Many of them travel as labor crews and live in labor camps, others individually or in small groups.

With their earthly possessions tied on an old jalopy or piled into a dilapidated truck, or herded together thirty or forty in one company truck, they go anxiously from one harvest to another depending largely on hearsay and rumors as to where they can most likely find work. It is tragic for them if they guess wrong.

Because they are transient and poor they are usually unwelcome, sometimes even despised by the very people who must depend upon their services.

Frequently when they arrive at a place where they think the strawberries will be just ready to pick, or the beans ready to harvest, they find drought, flood or freeze has ruined the harvest schedule and they are without work and frequently without money. If they move on somewhere else they may be disappointed again. Other workers may have beat them to the jobs or the harvest may not be ready. At such times they are often forced to cut down on food, sometimes to one meal a day or less. Local people are usually not inclined to be helpful. One county official, when approached about giving aid to a group of migrants caught in such circumstances, said, "Let them tighten their belts, go a little hungry."

Missionary and Mrs. Andrew H. Foster heard children talking one morning outside their trailer. "We looked out and saw three children raiding the garbage can," they said. "They had found a half grapefruit hull and were passing it between them, each taking a bite down to the rind and then passing it on to the next to do likewise."

The same missionaries told of a man and his wife who came into camp with a three-month-old baby. They had only two dollars, no bed clothing, and no clothes except what they had on. They had walked

from Tulsa, Oklahoma, to Springdale, Arkansas. The baby was dirty and sunburned as were the parents. They wanted a cabin and the man was seeking work. The cabin rented for \$3 a week. The owner of the camp agreed to give the couple a night's lodging so they could get some rest. The missionary continues the story:

"The church people paid for a week's rent and we gave them food and clothes from the supply sent us by Southern Baptists. My wife and another woman gave the baby a bath and clean clothes while the dad and mother took baths in the camp. The man spent a week at the camp but could not find a thing to do. He thought it best to move on, and did."

## Housing Conditions

Life is hard for most migrants, not only because of the uncertainty of work and long periods between pay checks, but because of the conditions under which they live. Most migrants have large families (the average is ten), and living conditions are unbelievably bad. Because they come into the communities in great numbers and stay only a brief time (seldom longer than a month or six weeks) often no provision whatsoever is made for housing them. They live in trailers, old tents, cardboard shacks, barns, chicken coops, under bridges, or in their cars.

## THIS...OR THIS—

Housekeeping for this migrant woman is quite different than for the migrants fortunate enough to live in modern trailer camps provided some areas



Missionary and Mrs. Foster tell about a man whose possessions had been blown away by a tornado. He tried to get the glasses replaced in his car but was told the car was not worth the repair bill. The man agreed, but was disturbed because the car was his home. Said the Fosters, "The back seat was the bed of his six-year-old girl and her three-year-old brother. The floorboard between the front seat and back seat was the bed for the nine-year-old brother. The front seat was the mother's bed and the man slept on the ground on a sack filled with straw. They cooked and ate out under a tree."

In some places camps are built for the migrants consisting of a series of small huts furnished with community lights, water, showers, toilets and wash rooms. These are great improvements over average accommodations provided rents are sufficiently low.

Housing conditions are being gradually improved as from time to time various groups become aroused about the misfortunes of the migrants. Too often the aroused feelings die before anything permanent is done. A few years ago the President's Commission on Migratory Labor was appointed and they have repeatedly brought the plight of the migrants before Congress. Results have been rather disappointing. Some states, New York especially, have made progress in providing adequately for migrants who work in their

states. Some city and county health departments are demanding that migrant camps be clean. But in most cases much is still left to be desired.

Our veteran missionaries, Mr. and Mrs. Sam T. Mayo, after describing the living conditions of the migrants, said, "Is it any wonder that among them we find as much poverty, filth, disease, superstition and idolatry as could be found among people in a heathen land?"

## Low Wages and Insecurity

Why are migrants almost always broke? One reason is their low annual income.

According to a survey made by the U. S. Department of Agriculture for 1949 (the most recent national survey of migratory labor earnings) the average earnings of adult male workers were approximately \$600 for the year; only one out of four earned \$1,000 or more. Even with such additional earnings as wives and children can make, the typical family earned no more than \$1,000. These are gross earnings and do not allow for the transportation expense incurred in moving about in search of work. The male adult migratory worker who gets more than 100 days of farm employment during the year is lucky. Many of these are "short" days. Skilled and semi-skilled migrants usually fare somewhat better financially.



In addition to the very low income of the migrant he is also deprived of rights and privileges enjoyed by other citizens of the United States. Social Security, child labor laws, medical care for the needy, collective bargaining, minimum wage laws, housing standards, sanitation codes—none of these apply to him, although housing and sanitation regulations do apply in some states.

He does not stay in one place long enough to establish residence, so he cannot vote. Perhaps this is one reason his plight remains so bad; he is not a powerful political force to reward or hamper the politician.

In *Western Harvest*, a magazine published by the National Council of Churches, we find these remarks: "Congress, when asked to appropriate \$181,000 for migrant educational needs, said 'No.' But, they did appropriate \$6,500,000 for migrant birds. Maybe the migrant children should grow tail feathers!"

### The Plight of Little Children

Farm migrant children know little but hard work and privations. Most of them are improperly nourished, often dirty and dressed in rags, unable to get an education, deprived of the privilege of learning about God, and deeply conscious of their inferior social standing many start working at the age of six or seven. Little fingers, parents have found, can pick berries or cotton and thus add to the meager income of the family. Infants and toddlers, too young to work in the fields, are either left at home with an older child who often cares for twelve or fifteen or they trudge up and down the rows with their parents, or are left on a sack or box or tied to a tree near where parents work. Sometimes they are locked in automobiles or cabins all day.

In rare cases missionaries or communities establish child care centers. Although Southern Baptists are still in an experimental stage in migrant work, our own missionaries have held vacation Bible schools and nursery classes as well as Sunday schools and recreation programs.

Most migrant parents are eager for their children to learn. Usually they will send their children to the public schools if the schools are not too crowded and will accept

them, but rarely does a migrant child have the privilege of finishing a school year. Even if they are allowed to attend the local schools they are usually not accepted socially. One missionary tells of seeing a small migrant boy standing outside the fence during recess watching the school children at play. The teacher came over and pulled his hands off the fence and made the boy leave.

In some sections real progress has been made in keeping children of school age in school, but much remains to be done.

The National Child Labor Committee, celebrating its fiftieth anniversary, is especially interested in migrant children and has done much to draw America's attention to the matter of child labor.

One twelve-year-old girl who had been trying to cook the family meal, care for smaller children including a sick baby brother, and do the family washing while the parents worked, met them at the door as they came from work and burst out crying. "It ain't fair some children can go to



There's a long road ahead for this migrant boy who has already begun hard work in the fields at the age of ten. How wonderful it would be if there were more nursery schools for children of our agricultural migrants

—THIS...OR THIS?

school and I can't, it ain't fair!" The mother as she stroked the child's tired hot face looked at the father and said, "It ain't fair."

Disease is common among the migrants, especially the children, although it is amazing how they do survive. Ignorance is not the only trouble, lack of money and the inability to get doctors or nurses contribute to their problems. Many have long wished Southern Baptists could help supply this need also.

Mr. and Mrs. Foster tell of visiting a family with eight children. Seven of the eight had whooping cough plus a skin rash. The rash was all over their heads, face, neck and arms and on its way down their bodies. The mother didn't know what the rash was and was afraid to give them a bath, fearing it would make the cough worse. The pus was oozing all over them and one little girl had blood boils along with the whooping cough and rash. The missionaries secured the aid of a doctor through the local WMS who also paid for the medicine.

### Industrial Migrants

So far we have thought mostly in terms of the agricultural migrant but the industrial migrant has much the same problems although generally not so severe. Usually they receive better wages and living conditions are consequently better. The average skilled or semi-skilled migrant lives in his own trailer home or some camp provided by the company where he works. If not, he gets sufficient money to afford living quarters at least above the chicken coop variety.

Although industrial migrants have been traveling across our country for years, recent wars and threats of wars have brought into being a new group of people-on-the-move, workers who travel from one area to another building today's mammoth industrial and defense plants.

Near Aiken, South Carolina, some 40,000 men, many with families, are building the \$1,417,000,000 H-bomb plant. On the Ohio River near Paducah, Kentucky, another 22,000 workers are building a \$950,000,000 atomic energy installation and near Portsmouth, Ohio, there is to be constructed by 33,000 workers another atomic plant at the cost of \$1,200,000,000. Workers for these plants come from almost every state in the Union. Seventy-five per cent of the South Carolina workers are family men.

The Home Mission Board through its City Mission Program hopes to minister to at least some of the skilled and semi-skilled workers. Mr. and Mrs. C. R. Murphy have been sent to the H-bomb area in South Carolina, and it is expected that others will go to the remaining plants soon.

Industrial migrants who work in large groups such as the above mentioned defense plants can be served by missionaries, but what of smaller groups who travel from job to job? Some we hardly think of as migrants, yet they do not have a permanent home and their spiritual needs are as crying as the agricultural migrant's whose physical needs are more spectacular. Examples are those who work for REA or gas companies putting in new lines, certain oil field workers who go from job to job, bridge builders, entertainers and waitresses who work in the swank hotels of Florida in the winter and in the mountains of the North in the summer. Much of America is on the move and they are leaving God behind.

The social needs of the industrial migrant are about as bad as the agricultural migrant. When they come to a place they are there only to work, or so think the permanent residents. They are not expected to enter into the community life. They are an isolated people wherever they go. The portable roller rinks, portable picture shows, portable "jukes," carnivals, and places of vice and prostitution are set up and waiting for them. Otherwise, no preparation is made.

### What Has Been Done — The Task Ahead

Southern Baptists have only scratched the surface in their ministry to the migrants. Although the missionaries try to meet the physical and social needs of the people the best they can, they major on spiritual needs. The task is much too large for the present missionary force and they plead for your prayers as well as additional helpers.

Southern Baptist churches, and church organizations such as the WMU, can be of great help in the task of evangelizing the migrants if they will feel a responsibility toward those in their communities. All can

help by furnishing our missionaries with good used clothing, Bibles, New Testaments, tracts, health kits, layettes, and Bible school supplies, and by giving to the Annie Armstrong Offering and Cooperative Program.

Surprisingly enough, not all Baptists are interested in the migrants. One missionary tells of a young boy whose parents had died and he was trying to make a living in the "crops." He said he had gone regularly to church when he was home. The missionary was trying to get him to go to church now, but he would not. After much persuasion the boy told this story.

"When I first went into the fields I worked hard all week. I didn't have many clothes but I went on Sunday to the local Baptist church and to the Sunday school class to be with folks my own age. The teacher looked at me a few times before she finally asked me if those were the best clothes I had. I said they were all I had. She told me if I didn't have any better clothes than that, I had no business coming to church. So I've never been again."

Hymn—Make Me a Channel of Blessing  
Benediction

## Circle Program

More Arithmetic and Geography

BWGs use program material on page 23

(Preparation for Week of Prayer for Home Missions)

Devotional Scripture Reading: Psalm 33: 12-21  
Sing hymns like "America the Beautiful" and "I Love to Tell the Story."

During the business session, complete the plans for Week of Prayer for Home Missions and the Annie Armstrong Offering. Your mission study chairman should have a report on the 1954 mission study book, *In Evangeline's Country*. Community missions should be stressed, along with the emphasis on home missions.

In this issue of ROYAL SERVICE, assign these stories to be told by members: "The Margaret Fund and Me" and "Great

Things for God." Ask someone to give the story "Muchas Gracias" in February Tell, and "Home Missionaries to the Russians" in February The Window of YHWA.

Secure a list of the allocations of the 1954 Annie Armstrong Offering and discuss the value of giving to the various types of mission work in the USA. (The allocations are listed in the Week of Prayer program folder distributed free from your state WMU office.)

Have special prayer that the goal of \$1,250,000 may be reached and surpassed, as all the societies and young people's organizations pray and give.

## Pray Ye

by Mrs. Elmer W. Brillhart, Oklahoma

Addresses in "Directory of Missionary Personnel" free from Foreign Mission Board, Box 5148, Richmond, and in Southern Baptist Home Missions

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day."—ABRAHAM LINCOLN

1 Monday "The thoughts of the diligent tend only to plenteousness"—Prov. 21:5 Rev. I. E. Gonzalez, Corpus Christi, Tex., ed. ev. among Spanish-speaking, Rev. W. T. Watts, Oklahoma City, Okla., ed. ev. among Negroes, Miss Grace Tyler, Rome, Italy, Mrs. B. T. Griffin, Abeokuta, Nigeria, ed. ev., Miss Gladys Keith, New Orleans, La., GWC, Horace Gonzalez, MF

2 Tuesday "Pray one for another"—Jas. 5:16 Mrs. J. G. Diaz, Cristobal Canal Zone, ev., Rev. J. P. Kirk, Vitoria, Brazil, ed. ev.

3 Wednesday "See that ye love one another with a pure heart fervently"—1 Peter 1:22 Miss Violet Stephens, San Antonio, Tex., ev. among Spanish-speaking, Miss Dotie Lane, Kokura, Japan, Mrs. J. T. McRae, Ajloun, Jordan, Rev. S. A. Qualla, Campinas, Brazil, Miss Mary L. Saunders, Manila, P.I., ed. ev., \*Mrs. H. D. McCamey, Ogbomoso, Nigeria, RN, Dr. G. H. Kollmar, Barranquilla, Colombia, MD

4 Thursday "Jesus went about doing good"—Acts 10:38 Mrs. J. G. Sanchez, Roswell, N.M., Mrs. Frank DiMaggio, Birmingham, Ala., em., Rev. E. F. Holmes, Concepcion, Chile, \*Mrs. J. E. Jackson, Davao City, P.I., Mrs. B. A. O'Neal, Maceio, Brazil, ev., Dr. H. F. Peacock, Jr., Zurich, Switzerland, ed. ev.

5 Friday "Cease from anger, and forsake wrath"—Psalm 37:8 Mrs. S. P. Jackson, Manhuassu, Brazil, Mrs. L. N. Nelson, Okayama, Japan, ev., Mrs. H. H. Culpepper, Buenos Aires, Argentina, \*Rev. Cecil Roberson, Oyo, Nigeria, \*Miss Lila Watson, Hong Kong, China, ed. ev.

6 Saturday "The just shall live by his faith"—Hab. 2:4 Rev. Francisco Rodriguez, Corral Nuevo, Cuba, Mrs. V. T. Yearwood, Ancon, Canal Zone, ev., Miss Hattie Gardner, Shaki, Nigeria, ed. ev., Mrs. E. E. Tatum, China, em.

7 Sunday "Jesus Christ brought life and immortality to light through the gospel"—2 Tim. 1:10 Rev. Isidoro Garza, San Francisco, ev. among Spanish-speaking, Mrs. Paul Rogosin, Los Angeles, Calif., ev. among Russians, Rev. T. H. York, Tampa, Fla., ev. among Italians, Mrs. E. M. Treadwell, Aracaju, ev., Miss Mattie Baker, Sao Paulo, Brazil, Miss Martha Knox, Tabato, Japan, ed. ev., Elizabeth York, MF; Baptist World Alliance Sunday

8 Monday "God is no respecter of persons"—Acts 10:34 Rev. M. R. Hicks, Santiago, Chile, \*Miss Katie Murray, Kweilin, China, ev., Rev. M. E. O'Neill, Jr., Artesia, N.M., ev. among Spanish-speaking

9 Tuesday "Put on mercies, kindness, humbleness of mind, meekness, longsuffering"—Col. 3:12 Mrs. L. E. Blackman, Honolulu, T.H., ev., Mrs. Daniel Delgado, Weslaco, Tex., ev. among Spanish-speaking

10 Wednesday "Have mercy upon me, and hear my prayer"—Psalm 4:1 Rev. A. Valdez, Brownsville, Tex., ev. among Spanish-speaking, Rev. Abraham Wright, Benid, Ill., ev. among Italians, \*Mrs. D. N. Mayhall, Iwo, Nigeria, ed. ev., Richard Wright, MF

11 Thursday "There are many kinds of voices in the world, and none of them is without signification"—1 Cor. 14:10 Miss Clifford Barratt, Keohsiung, Formosa, Mrs. S. P. Howard, Shimomoseki, Japan, ev., Miss Ruby Wheat, Pusan, Korea, RN, Rev. Solomon Aragon, Clayton, N.M., ev. among Spanish speaking, Mrs. C. A. Baker, Brazil, em., Clifton A. Baker, MF

One cold, rainy, early spring Wednesday, Ruth Swann was working alone at our mission in Beirut, Lebanon. Answering the door bell, she found a tiny tot of about five years, clean but thinly clad. Her limited knowledge of Arabic required the child to repeat her question several times before she understood.

"Please, Madame, is it Sunday and time for Sunday school?"

## Pray Ye...

12 Friday "The steps of a good man are ordered by the Lord: and he delighteth in his way"—Psalm 37:23 Mrs. H. O. Headrick, Mandaguari, Brazil, cv. Miss Ada Young, New Orleans, La. GWC, Miss Ruth Randall, Rio de Janeiro, Brazil, Dr J. B Hipps, China, em.

13 Saturday "Love suffereth long, and is kind"—1 Cor 13:4 Mrs. M. S. Blair, Buenos Aires, Argentina. Mrs. G. M. Faile, Jr., Ogbomoshio, Nigeria, ed ev. \*Mrs. T. L. Neely, Caracas, Venezuela, ev.

**14 Sunday** "Hatred stirreth up strife: but love covereth all sins"—Prov. 10:12 Rev. J. I. Miller, Valparaiso, Chile, ed. ev. \*Rev. D. N. Sharpley, Santa Maria, \*Rev. Alvin Hatton, Rio de Janeiro, Brazil. Mr. Juana Marquez, Union de Reyes, Cuba, ev. YWA Focus Week, February 14-20

**15 Monday** "I rejoice at thy word"—Psalm  
19:162 Mrs. Edna Phillips, Morgan City,  
La., ev. among Negroes; Miss Dale Moore,  
Ibadan, Nigeria. ev., Miss Martha Franks,  
Taipeh, Miss Olive Lawton, Chiayi, Formosa,  
Miss Jovita Galan, Rev. Mike C. Mojica, San  
Antonio, Tex., ed. ev., Mrs. Hoke Smith, Jr.,  
San Jose, Costa Rica, Jan. 30.

16 Tuesday "He hath attended to the voice of my prayer"—Psalm 66:19 Mrs. L. L. Johnson, Recife, Brazil. Miss Ola Lea, Taipei, Formosa, ed. ev., Rev. John Mein, Nassau, Bahama Islands, Rev. E. M. Bostick, China, em.

17 Wednesday "If any man suffer as a Christian, let him not be ashamed"—1 Peter 4:16 Rev T D Dowell, Pusan, Korea, Mrs R C Hill, Bangkok, Thailand, ev., Dr. A S. Patterson, Nigeria, Mrs R E. Chambers, China, em

16 Thursday "Be ye therefore perfect, even as your Father which is in heaven is perfect"—Matt. 5:48 Miss Mabel Summers, Beirut, Lebanon, ev. Mrs. C. B. Melancon, Stowell, Tex., ev. among French-speaking, John David Melancon, MF

**19 Friday** "Prove all things: hold fast that which is good"—1 Thess 5:21 Miss Jenell Greer, Bangkok, Thailand, ed. cv., Rev A. B. Bedford, Rosario, Santo Fe, Argentina, cv. Mrs. J. L. Isaacs, Citronelle, Ala. Rev. Robert Sieg, Cubero, N.M. cv. among Indians, Miss Elizabeth Newman, Birmingham, Ala. GWC

20 Saturday "Thy word is a lamp unto my feet, and a light unto my path"—Psalm 119:105 \*Rev. I. V. Larson, Manila, P.I., ev., Mrs J. L. Moye, San Antonio, Tex., ev. among Spanish-speaking, Mrs Pascual Arpaio, Krebs, Okla., em.

21 Sunday "Oh, let the nations be glad and sing for joy"—Psalm 67:4 \*Rev. J. E. Musgrave, Goiania, ev., Mrs. Horace Fitt-Barra, Brazil, ed. ev., Miss Doris Christensen, Santa Fe, N.M., ev. among Indians, Miss Margaret Marchman, Shaki, Nigeria, RN

22 Monday "Righteousness exalteth a nation: but sin is a reproach to any people"—Prov. 14.34 Mrs. E. L. Oliver, Kagoshima City, Japan, ev. Mrs. Sam Hider, Jay, Okla. ev. among Indians

23 Tuesday "The holy Scriptures are able to make thee wise unto salvation"—2 Tim. 3:15 Mrs. Richard Uejo, Richmond, Calif., ev among Japanese. \*Miss Flora Dodson, Hong Kong. \*Miss Alma Graves, Fukuoka, Japan, ed ev., Mrs. R. E. L. Mewshaw, China, em.

24 Wednesday "He forgetteth not the cry of the humble": Psalm 9:12 Rev. M. C. Garcia. San Antonio, Rev. Ernesto Leon, Laredo. Tex. ev among Spanish-speaking. Mrs. Ruth Myrtle Rumphol. Ogemoshos, Nigeria. RN. Mrs R. L. Bausum, Keokuk, Formosa. Miss Viola Campbell, Torreón, Mexico. Rev. Lonnie A. Doyle, Sanlúcar, Brazil. ed ev. Rev. R. B. Robertson, Mendoza, Argentina. Miss Lora Clement, Singapore, Malaya. ev. Rev. T. D. Callender, Langston, Okla. ed. ev. among Negroes. Howard Bausum. MF

25 Thursday "Jesus said, I am the bread of life"—John 6:35 Mrs. C. O. Gillis, El Paso, Tex., pub. ev., Mrs. T. D. Gullatt, Milo, Japan, Mrs. E. L. Hill, Singapore, Malaya, ev., Miss Jane W. Lido, Miss Alice Huey, Mrs. J. McF. Gaston, China, em.

26 Friday "Let all things be done with love"—1 Cor. 16:14 Mrs. W. B. McNealy, Volta Redonda, Brazil, Rev J. W. Ross, Torreon, Mexico, ev., Rev N T Tyll, Monroe, La., field worker, Mrs. D. P. Appleby, Belo Horizonte, Brazil, pub ev., Mrs R. F. Goldae, Ogbomoso, Nigeria. RN

27 **Saturday** "I will take heed to my ways. That I sin not with my tongue"—Psalm 39:1.  
Rev. S. P. Jackson, Manhuassu, Brazil, ev.  
Mrs. Lee Auliff, Magdalena, N.M., Rev. A. W.  
Hancock, McAlester, Okla., Rev. L. W. Crews,  
Chandler, Ariz., ev. among Indians, \*Mrs.  
E. L. Cole, Guadalajara, Mexico, med. ev.  
\*Mrs. A. S. Gillespie, Shanghai, China, ed. ev.

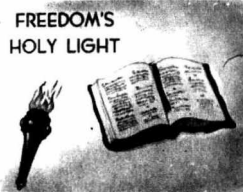
28 Sunday and 29 "Cast thy burden upon the Lord and he shall sustain thee"—Psalm 55:22 Dr. R. F. Goldie, Ogbomoshoh, MD. \*Miss Margie Estelle Davis, Ire, Nigeria, RN. Mrs. F. H. Linton, Ancon, Canal Zone. Mrs. W. E. Sallee, Dr. J. V. Dawes, China, em. Miss Ruby Hines, Joao Pessoa, Brazil, ed. ev.

\* on furlough  
MF Margaret Sund maiden  
CWC Good Will Lennie  
ent emergence  
MP decays

RN nurse  
 rd. educational  
 et. evangelism  
 pub. publications  
 lan. language school

## COLOR FILMSTRIPS

for March Week of Prayer  
and Home Mission Books



The video film strip can be used in connection with the film "M...". The video program for the film "M... and the... WMS and auxiliaries' programs... can also be used in the Training... and Brotherhood. Since they... during the year, it is a... purchase them for the film... with two manuals... They are about 20 minutes...

**FREEDOM'S HOLY LIGHT**—An Anne Armstrong production giving the history of the offering, what it has accomplished, the need, and the goal.

**"HOUSES FOR GOD"**—Shows the need for new churches and buildings and how we can meet that need.

"BAPTISTS IN NEW ORLEANS"—The dramatic story of our mission work in New Orleans.

"FAITH OF FRENCH AMERICANS"—Presents our work with the French in Louisiana and Texas.

"EAST MEETS THE WEST"—Gives our opportunities with Chinese and Japanese in America

"TRAIL OF TRIUMPH"—Portrays the progress made by the Indians as they have been led into the gospel trail.

### If You Send Boxes for the INDIANS

...in the August ROYAL SERVICE ... from Albuquerque to Magda- ... two years ago. The ... SERVICE but seemgngly, many ... Parcel Post on packages

Mr. & Mrs. Lee Auhll, Field Star Rt., Magdalena, New Mexico



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