

ROYAL SERVICE

FEBRUARY 1955



and in our outposts. You have helped to improve and equip many of our mission buildings and have provided \$251,698.85 to increase the Church Extension Loan Fund which will help new churches to secure buildings year after year as Southern Baptists expand their work.

We are truly thankful for your interest, your prayers and your gifts which have made these achievements possible. We now turn our attention to the future with confidence and anticipation as you pray for our enlarged mission program and give to make greater achievements possible.

I wish every one of you might participate in the committee meetings of our Board as they consider the calls from the various fields. Month after month they have been forced to decline the calls for help because our funds were exhausted. For nearly four months they have been unable to fill vacancies because of the lack of funds. We are resolved that we will not go in debt for operating expenses. Therefore, they have been forced to decline additional help for work among the Russians on the west coast, Good Will Center workers in several fields, Spanish missionaries for the thousands of Mexicans and Spanish which have never been reached, and for work among the French, the Italians, and the Orientals.

Urgent requests for help have come, both from white and colored, in various new areas that are being rapidly populated by the Negroes. In most cases we have been forced to decline such aid. So it is in practically every phase of home mission endeavor. The fields are white unto harvest but the laborers are few.

The unusual need for larger support is occasioned by a number of factors which are evident to everyone.

First, many doors have been opened wide that were formerly closed. Literally millions of those belonging to the language groups—Spanish, Mexican, French, Chinese, Japanese, Russian, Italian, and some forty other groups—are asking for the gospel. They have come to America seeking our way of life. They want the best that the United States has to offer. We believe that Christianity is the very heart of our American way of life, and yet we have been slow to give our friends from other lands the gospel message. If we delay long they will introduce in our land their Christless religions and we will have lost our best opportunity to win them.

Second, the rapid movements of population have presented opportunities and dangers. An average of one of five persons moves his place of residence each year. This means that Southern Baptists are being scattered everywhere. With our help they may become the most dynamic missionary force this country has known for years. Without our help and encouragement they may become discouraged and become assimilated into other groups. It is now or never in many of the new and pioneer fields.

Third, the rapid movement of Negroes and of other racial groups creates two great problems. Some ministry must be provided for them in those areas into which they are moving and some adjustments must be made in areas from which they moved. Here are brand new mission opportunities.

In all of these movements of population many fall by the wayside and must have such ministry as is given by Good Will Centers, Mission Centers, Rescue Homes, and by our migrant. (Continued on page 19)

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

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The Harvest Is Right at Hand

by Sam Olive McGinnis

Mrs. McGinnis is wife of the pastor
at Tifton Baptist Church, Georgia

I DON'T have anything good enough to give you, but I could come and sit with your children at nights when I get off work if you'd want me to. 'Course, I wouldn't take money for it—I just want to thank you some way for what you and those other ladies are doing for my little girl." That is what one of the Negro mothers said to a worker in the Tifton, Georgia, Bible school for Negro children.

The Bible school is provided by the WMU of the First Baptist Church, and meets in three sessions weekly, divided according to ages.

We started meeting only one afternoon each week, but the response of the chil-

dren overwhelmed us, for they literally flooded the available space from the first. We have been conducting the school for over a year and a half now, and many times there have been close to 150 children a session.

Are you thinking that with such numbers there must be a large staff of workers, much equipment and a complex organization? I feel led to share our experience because it has been quite a simple undertaking. All that you will find absolutely necessary are several good, faithful teachers who have love in their hearts for God and for his darker-skinned children. If you have that, "all these other things will be

Bible schools such as this one for Negro children, sponsored by the WMU of the First Baptist Church, Tifton, Georgia, prove that races can work together in harmony



This story of what women in Georgia are doing to bring Christ into the lives of Negro children is a challenge to us to show the Negro we have love in our hearts for all God's children

added unto you."

It would be wonderful to have adequate space and equipment, but we have found it not impossible to conduct the school without either. Our WMU gives us \$20 monthly for refreshments, fuel, handwork materials and whatever else may be needed. Several of the Negro Baptist churches in town have gladly opened their buildings for our use, and during the school term we use a large one immediately across from the school most of the Negro children attend. This church has only one large auditorium with two small rooms in the front of the church, which at times have accommodated Beginners or Intermediates.

Because of lack of space it is necessary to keep the children all together in the one large room most of the time. This has not been a hardship because the children have always been most mannerly and good. We have not had any discipline problems even at the end of the long school days, partly because the children appreciate our efforts and partly because we strive to hold their interest. We do not meet longer than about an hour after school, though the summer sessions run longer.

The teachers come from our church and from the Negro churches, some of whom say they benefit from observing our methods. The Negro helpers have taken over the refreshment buying and preparation for both groups and the handwork for the older group. Their county agent, Mr. McBride, has taught woodworking to the older boys at handicraft period.

So you see that all it would take for your church to do the same thing is: a few faithful workers, a meeting place and a small stipend to finance necessities. With that much I truly believe that any church could know the indescribably joyous experiences we have had these past months.

Further, who can measure what our school, multiplied several times, would mean to the kingdom of God, to happier relations between Christians in the South, and ultimately to the spiritual revival we know our country must experience?

Early in 1953, one of the Negro women church leaders came to Mrs. Paul Lucas, the president of our missionary society, and told her that she did not know exactly what she was asking for, but that she felt her church needed help with its young people. Mostly only adults were going to church, with too few children, and especially too few young people. We didn't know exactly how to help, either, beyond giving literature which might help their Sunday school teachers and other leaders, but we knew that was not enough.

Through our state WMU office we asked Mrs. C. M. Pearson, the Negro WMU field worker to visit Tifton and survey the field. She is a very capable, cultured person, who asks only her board on the field. During the week she was here representatives from both Negro and white churches met for planning and many of us felt during the closing prayer sessions that we had never known Christ's presence more keenly.

Her report was that there were many, many families in real spiritual need, and in many cases physical need. She and volunteer workers visited 921 homes, only half of which had church connections. Her ideal suggestion for us was a Good Will Center where Bible classes, arts and crafts, and recreation of the right sort could be presented, where Mothers' clubs could meet and teen-age clubs, and where a nursery for the children of working mothers could be provided. There could be a library and also a room where clothing could be kept for emergencies. This sounded wonderful to all of us, and it is a dream not aban-

done. Two lots near our present meeting place have been promised for such a Center.

But we decided to do what we could now. The children and young people needed to be reached. How could we do that? The weekly Bible school was born. These classes are happy places, where the children not only worship and learn, but where they have a good time, judging by the bright faces and steadily high attendance.

You who have worked in vacation Bible school will know exactly how to conduct such a school as ours, for we have patterned after the VBS and lean heavily on its materials. Instead of having the concentrated two weeks at the Negro church, we continue to meet weekly throughout the summer.

During the winter we meet after school, and during the summer in the mornings. In the opening worship period the children like to pray, repeating a sentence at a time after the prayer leader. And do we have good singing! It takes only once for them to digest a new song; by the next week it is added to our repertoire.

Usually we have our Bible story first, and the children like to find the passage being told in their own Bibles. During the school months we usually have to keep the whole group together throughout the entire session, but during the summer when many little brothers and sisters come too, we divide at this point and let the little folks go out to their own tables in the shade. There they color and play and have simpler songs and stories. With the older group we continue with a character story, sword drills and some handwork.

We are especially pleased at the increased ease with which the children handle their Bibles now. At first we noticed few children had Bibles to bring. Some came lug-ging large family Bibles, too heavy for them. One of the young matrons' Sunday school classes of our church took up the project of either buying new Bibles or securing used ones in good condition, to supply at least one Bible to each home represented in the school.

We realize our imperfections as well

as rejoice in our successes. We have failed to reach the teen-agers adequately, though one girls' missionary organization has been formed, and our WMS has assisted in sending about thirty boys and girls to state camps the past two summers. These teen-agers are one of our aims for the coming years.

Our own church teen-agers have been stirred through this project. Numbers of them have gone out to the classes from time to time to help in various ways, and the workers encourage their coming. It gives them a first-hand taste of "mission-arying," and we trust it will sow seeds for their future usefulness in such work for the Lord. These boys and girls have been impressed with the cleanliness and good manners of the children they teach, and have found Christian love in their hearts for them that was new to some. Too often we white and colored people see each other only on an employer-servant level, and neither really gets to know the other. In this effort we have all come to respect each other more, and genuinely to love one another.

There have been many moments of inspiration for us in this project, but the high point came this past spring while Mrs. Pearson was down for a return visit. Since we are a teaching agency and not a church, we had never asked for open professions of faith, though that was our end and purpose in all the teaching. Mrs. Pearson and a fine Negro minister planned a special worship service, and at the end gave an invitation. Immediately thirty came forward. The minister did not use any pressure, but as said, he opened a door they were ready to walk through. Their names were taken to be sent to the pastors of their parents' churches.

Can you wonder that tears stood in the eyes of all the workers present at this service? Can you not imagine the deep joy that flooded our hearts to know that we had had a share in winning these little ones? Wouldn't you like to have that experience too? Indeed, could you do more for Christ if you were in the heart of Africa, or Brazil, or Taiwan? Why not try it?

"COULD YOU BE ANNIE?"

by Marjorie Moore Armstrong

A GENTLE old man lingered until all the women who had invited me to that church for Wednesday of the Week of Prayer for Home Missions, had thanked me for coming.

Then shyly he asked, "Did they say your name is Armstrong?"

"Yes, Mrs. O. K. Armstrong," I replied. He cocked his head slightly, took a good look into my face, and inquired, "Could you be Annie?"

It took me completely by surprise. I had not once realized that the name I married was the same as that of the famous Southern Baptist leader, but maybe, at least by marriage, we are slightly related. Missions is missions, and I was as happy as a lark last summer when *Reader's Digest* asked my husband and me for an article about American Indians. I knew next to nothing about the "Red Man" except what I'd learned from American history courses and Hollywood movies. What a lot I had to unlearn!

You can spot an Indian, I thought, by feathers or beads. From the Potomac to the Golden Gate via Chicago, Sioux City, Rapid City, Billings, Boise, Klamath—and back through the Grand Canyon National Park, Window Rock, Albuquerque, Glorieta, and the Texas and Oklahoma panhandles, we saw thousands of Indians. We interviewed dozens. Only twice on the whole 7,600-mile trek did we see a feather headdress.

The first was on the Eastern tip of Nebraska. We arrived to find the big annual powwow of Winnebagos and Omahas just getting under way. Men and boys, from eighty down to three, wearing feathers on heads and bodies, stomped the ground in moccasined feet to the beat of tom-toms manned by a dozen men in their best business clothes, seated in a huddle in the middle of the "stomping ground." The women dancers wore the tribal doeskin

dress or simply robed themselves in fringed silk shawls over their street dresses.

But the "Indian maidens" joined in, wearing blue jeans, boys' shirts, and saddle oxfords, and several of them danced with lighted cigarettes in hand!

Weeks later and a thousand miles farther, arriving at a pueblo at noon, we found the unpaved streets deserted. We followed a car with a government license, whose driver was in nurse's uniform, and soon heard the sound of drums. Then we came upon the pueblo's plaza completely filled with people.



By means of an interpreter of the Navajo language, and an opaque projector operated by one of the teachers, shepherd lads learn of the world beyond their reservation

Twenty or thirty men in traditional feather-and-fur costume and about ten women in graceful beaded doeskin dresses took part in the harvest festival, with the image of the pueblo's patron saint looking on from its portable altar. Seated on the porches and roofs and in the windows of the adobe houses surrounding the plaza, the spectators at the moment we arrived were convulsed in laughter. "What's so funny?" we wondered. Then we observed that a half dozen of the dancers were in

COULD YOU BE ANNIE?

striped costumes—the clowns at the festival—whose antics made the children squeal and shout with delight and the adults cackle and chortle.

Once or twice a year the Indians don feathers and beads, but on the streets and highways they look like other Americans. And on the West coast I could not always distinguish Indian from Chinese or Japanese American. Scientists claim they belong to the same racial stock, and I believed it.

Thanks to Hollywood, I was secretly scared of Indians. "Sneaky," "treacherous," "deceitful" are the words I would have used. I had a notion that, as a people, Indians have a tendency to be dishonest. This is not so. Some Indians, like some non-Indians, are thieves and crooks, but not because they are Indians.



The "Shepherd School" at Ganado, held for one month in midsummer, attracts Navajo boys and girls who tend sheep all year long and never go to school. At the mission they learn about the state and nation in which they live and about Christ

Miss Peggy Koester who hires the workers for Swimwear, Inc., in Los Angeles said she will take every girl the Indian Relocation office will send her. Among nearly 200 employees, the Indians are the most trustworthy. "They are absolutely dependable," she said.

The Indian Bureau itself has found this to be true. In every agency office we found full-blooded Indians in positions of responsibility, all the way from elevator operator

to agent of an entire reservation.

To Hollywood I attribute the notion that Indians are lazy, and more often than not, drunk. This has some basis in fact. Indians have been pauperized by the reservation system. Their tribal lands bring in a check once or twice a year—from oil, timber, or the use of the land—with no effort on their part. Boredom has driven many a good man to drink, both on and off reservations.

But Indians are not shiftless by nature, or given to strong drink, any more than any other people. The head of personnel at North American Aviation's Los Angeles plant, who hires 36,000 men under strictest security measures, says he hires Indians whenever possible. Asked about drinking he admitted that an occasional Indian worker is a problem, but this is usually a man who left his family on the reservation until he could get established in his job and find a home for them. After they join him, he gives no more trouble. At any rate, drunkenness is no more common among Indians than among other people.

The relocation program of the Bureau of Indian Affairs is being stepped up, to give all able-bodied men and women on a reservation the chance to live elsewhere if they wish.

I had always heard that Indians are "mean," that they hate the white man. I half expected to be received coldly on the reservations. We did meet timidity. We were greeted with puzzled expressions at some places, the very same that we found in countries overseas when we spoke in English and the people knew no English. Once or twice we recognized that studied indifference reserved for tourists with cameras, hunting relics and fossils, human as well as animal.

But we experienced no embarrassment, in spite of the fact that our complexions identify us with the people who browbeat and cornered theirs, then permanently segregated their tribes; who swindled them and broke treaties; who introduced "fire-water," because it was profitable, and venereal disease; and who now draft their

sons for foreign military duty. With every reason to be bitter, the Indians of our day seem to be ready to co-operate with this country to make democracy real.

If this confession of my false idea of Indians marks me as excessively naive, I challenge you to check yourself for stereotypes. Find any fixed notions about "the German," "the Jew," "the African"?

What is "the Indian" anyway? . . . a person whose parents were Indians? What if only one was an Indian? What if only one grandparent was an Indian? The tribal rolls, listing Indians eligible for the proceeds from tribal lands, have thousands who possess only one-eighth "Indian blood." When census workers started out in California in 1950, they tried to designate the Indians, but soon gave up. The Indian population of the U. S. A. is unknown. The population of the reservations is about 225,000, but multitudes of Indians have left the reservations.

And multitudes of Indians have lost all distinguishing marks. So unflattering is the picture which Hollywood has implanted in our minds, the Indians are embarrassed to claim their race.

In a conference of high school students at the Presbyterian Mission, Ganado, Arizona, Dr. Joseph A. Poncel once asked: "What do you want to be called? You object to being called Indians. What do you want us to call you?"

A young fellow took the floor quickly. "We're proud of being Indians. We are not ashamed of our heritage. It's just that we don't like what you think of when you speak of Indians. Just call us Americans. That's what we are."

More and more Indians in America prefer to be known as plain Americans. They expressed this in many ways, but most passionately when asked about the movement being promoted from New York, largely in the name of anthropology, through religious and scientific journals. In its most subtle form the doctrine is advanced as "Let the Indian be the Indian."

The implication is, "Let the Indian be a museum piece. This neat little package of antiquity ought to be put in a social deep freeze. Let's preserve it for posterity. Hands off, you missionaries, you social

workers—visionaries. Let them be."

Dillon S. Myer, former Commissioner of Indian Affairs, and Glenn S. Emmons, present Commissioner, are only two of hosts of Americans who feel that human beings should be given every opportunity to develop and grow. At the conference of the SBC Christian Life Commission at Glorieta last summer, one speaker voiced it this way: "Ancient customs and ancient cultures do not fit one for a modern world. If they are worth retaining they should be accepted by our whole society. Any that cannot be accepted by the whole society should be left behind. The Indian must change as has the non-Indian if he lives independently in a modern society."

Ask any young educated Indian on a reservation today what we think of this effort to "preserve Indian culture," and he will say as several did to us, "No museum for me. It's all right for the old chiefs and squaws who can't speak English and never have been anywhere, but I want to get out into the world and give my boy a chance. I'll come back for the annual powwow but I want to make my own way in life."

That is the trend. It means that we Christians must accept the Indian who moves into our neighborhood as a fellow human being, in need of God and the church. It means inviting him into Christian fellowship, and helping him reach his full stature as an American citizen.

A Japanese student, in the United States, says—"Here I have seen literally millions of Christians in good standing in the church take pleasure in speaking unkindly of their richer neighbors. I have seen more millions entirely happy in revising the Sermon on the Mount to read, 'Lots of men can serve two masters. Ye can serve God and Mammon.' I have seen still more excellent Christians take the name of God in vain—and in the jolliest manner possible. I am wondering if Christianity in Christendom is not dry rotting."



Mrs. Tommie Goodwin and her real Eskimo!

Cross the Arctic Circle
by boat or airplane
and you can visit

Kotzebue, ALASKA

Coming toward Kotzebue by plane,
you pass over a number of radio stations,
and see many herds of reindeer.

Landings at the airport, if it
is winter time, was accomplished by
the village of Kotzebue by dog sled.

If Dick Miller knows you are coming, he will meet you
at the ticket office. Dick is from Myrtle, Mississippi—
our first and only missionary beyond the Arctic Circle.

He went to this Eskimo village in June, 1953, to begin
this work of Southern Baptists through the Home Mission Board.



Our mission in Kotzebue

Main street in Kotzebue—200 miles to the left is Siberia, Russia



Church attendants are enthusiastic and eager for the Word of Life

by L. O. Griffith, Home Mission Board



Dick Miller

Down the street of
this village, you see that
the Eskimos do not live
in igloos but in houses.
To the left is the Arctic
Ocean with an abun-
dance of fish. Farther left some 200 miles is Siberia

Kotzebue is a village like other Eskimo villages where there
are more dogs than children. For example, one family in Kotzebue
has twelve children and twenty-two dogs. The Home Mission Board
bought the two-story building on the ocean front which was for-
merly known as the "Arctic Adventurer's Club." It has been reno-
vated and made into an auditorium that would seat about a
hundred. Dick has had it full and running over, particularly when
he had pictures to show.

Mrs. Freda Goodwin was the first to come for baptism after
the mission was opened at Kotzebue. She said that she wanted to
be baptized as Jesus was baptized. Mrs. Tommie Goodwin is the
daughter-in-law of Mrs. Freda Goodwin.

Kotzebue will be used as a center from which work is to be started in other
areas. Already a mission has been opened at Kuluik, Alaska, from the Kotzebue
mission. The Home Mission Board has voted an appropriation to buy a dog
team and sled to help carry on this work during the winter months. There are
many small Eskimo villages around Kotzebue where no gospel message has
been preached.



Mrs. Freda Goodwin was the first to come for baptism when mission opened

Born Again!

by Sarah Frances Diaz and Vivian Wilson
missionaries in Granite City, Illinois

MAMA Popa, where were you born?"
"I was born in Budapest, Hungary, 79 years ago. But I was born again right here in Lincoln Place Mission twenty-nine years ago!"

Anyone, friend or stranger, asking Mama Popa this question always receives this double answer. She never stops with telling where she was born. More important to her is the fact that she was born again.

How interesting it is to hear her tell of her life before she came to this country! Her parents, Mr. and Mrs. Paul Kugler, were both Hungarian. Her father was a butcher; he also operated a tavern and restaurant in Budapest. Mary was the oldest child and the only daughter of five children. She was born February 2, 1875.

As a little girl, she lived like any child playing with her brothers and with the children in the neighborhood. Like all little girls, she loved dolls. She particularly remembers a great big doll which father brought home to her when she was five years old. She also remembers that her grandmother read stories to her from a Hungarian Bible. This was Mary's only contact with religion. No one in her family went to church anywhere. She loved hearing the stories from the Bible, but she didn't understand them.

She went to school until she was twelve years old. Her father had no interest in seeing that she received higher education so she began helping her parents in the restaurant. Much of the food they served was grown in the garden in the back and it was also one of Mary's jobs to work in the garden.



Mama Popa

Mr. Kugler died when Mary was four teen. This left Mrs. Kugler, Mary and three brothers at home. The oldest brother was already in the army for it was compulsory that all boys serve three or four years in the army.

One day, Simon Popa, a young officer in the Hungarian army, passed by and saw Mary working in the garden. He went into the tavern.

"Who is the little girl out in the garden?" he asked.

"She's no little girl. That's my daughter, and she is fifteen years old," replied Mrs. Kugler.

"I like her. I would like to marry her."
"How do you know you would like to marry her?" Mary's mother asked.

"Oh, I know. I watched her work."

"But she is too young to get married now."

"I don't mean to get married now. I would like to give her, an engagement

ring, and I want you to save her for me until I get out of the army. That's four years from now."

When Mrs. Kugler agreed, young Simon went out, bought a ring and brought it back to Mary's mother. After he had gone, she called Mary in from the garden and laughingly put the ring on her finger, with little or no explanation. Mrs. Kugler thought that in four years the officer would forget the incident. Mary was puzzled. Since her mother was sometimes harsh and rough with her and the boys, she didn't feel that she could ask her the meaning of the ring. She went to her Aunt Mary, to whom she felt closer. Aunt Mary explained that she was engaged, and that she would not be able to talk with or look at any other boys. Engaged at 15! She was excited, even though she had never seen the young man, and she proudly displayed her ring to everyone.

When Simon Popa had served his four years in the army, he went back to Budapest to claim his bride. Mrs. Kugler was astounded at his returning. She asked if he were really serious about marrying Mary. She questioned the fact that he was Rumanian and that he did not speak Hungarian very well. He assured her that he knew a little Hungarian, and that he would learn more, and that he did want to marry her daughter. After all, she had received his ring four years before, and she should be willing to let her daughter marry him now. He was so persistent that in the end she yielded. Her words were, "Well, I don't care. You go ahead and take her!"

He looked about the restaurant and found Mary. Taking her hand, he said, "I'm Simon Popa, the man who gave you the ring. Your mother has said that we may be married. I shall visit my parents in Rumania, and when I return, I hope that you will be ready to be my wife."

Simon and Mary were married in Budapest on April 9, 1896. Since neither of them had any religious ties, they saw no need for a church wedding and were married at the city hall. Simon worked in a

steel factory in Budapest. In 1897, a son was born to them, who lived only six months. Both Simon and Mary were grief-stricken. The next few years were restless ones. The work in Budapest was not very good, and the city itself held sadness for them.

In 1904, Simon met a man who told him about the United States and the many opportunities for work in this country. That night he enthusiastically told Mary what he had heard. He wanted to come to this country right away. Mary did not want to stay over there alone. Her brothers had their own homes, and her mother had made it clear that she would not be welcome back in her home. She had not visited her mother since her marriage.

Simon Popa did come to this country later in 1904, and worked in Philadelphia. After two months, he sent Mary the money for passage on the next ship. When she went to tell her family good-bye, her mother shut the door in her face, telling her to go on. She joined her husband in Philadelphia and they lived there until 1906, when they moved to St. Louis. He was able to find jobs off and on in the industries around St. Louis. The times were so bad that Mary worked as a dishwasher for ten cents an hour. In 1915, they moved across the river to Granite City, Illinois, where Mr. Popa worked in the rolling mill.

Then the first World War came to Europe. Mary had been faithful about writing back to her family. Her mother had died before the war and when the first bombs fell on Budapest, her brothers and their families were all killed. Except for Simon, she was all alone.

While working at the rolling mill, Simon met a Hungarian preacher who talked with him and invited him and Mary to a prayer meeting to be held in a home. Simon and Mary had been in this country for twenty-one years, and this was the first time that anyone had invited them to church. At this prayer meeting, Simon Popa accepted Jesus as his Saviour. He

(Please Turn to Page 15)

Action Now!

by Jewell Smith, missionary to Cuba

THREE years ago there was no Baptist family in this suburb. Now the New Havana Mission has celebrated its third anniversary. The Lord had the house of worship ready to be rented and the field prepared for the sowing of the seed. Your missionary moved into the house, alone, and as soon as chairs were available for services and tables for a small kindergarten, the first meeting was announced.

Of the many invited, only a woman and her grandchild came. But the following day the kindergarten began with fifteen darling children enrolled. Visits in the homes of these children made friendships which have lasted.

The first Sunday school started through singing. People in the streets and houses nearby heard the singing in the first service which was held by visiting members of the Baptist churches in Regla and Guanabacoa. Because Cubans are full of rhythm and love so much to sing, the children started coming by the house returning from school at noon. Timidly they asked to come in and sing. What an opportunity!

By Sunday there were some fifteen or twenty children who knew several hymns and they came that afternoon to study the Bible even though they knew nothing about what it was. They wanted to sing! Sunday school soon had sixty-five in attendance but most of the time there were no workers but the one single missionary. The number at Sunday school decreased and then increased with the coming of more help.

Preaching was announced for Wednesday nights and people started responding well enough. But best of all, one Sunday night, the missionary had a visit from the mother of two of the kindergarten pupils. She had not gone to preaching service in Guanabacoa because of a severe sore throat; but as best she could she enter-

tained the mother and the children who came with her. About nine o'clock the mother said, "We have come to church." Surprised, the missionary apologized and led her visitors into the little chapel and after singing hymns, some Scriptures were read and prayer was made. The mother happily left for home and the missionary prayed a prayer of forgiveness and went to bed with the determination to have preaching on Sunday nights.

Now there are Training Union, Girls' Auxiliary and a library. There are three baptized and three or four more to be



Dr. Herbert Caudill, secretary of Cuban work, and secretary examine the mail

baptized in the near future.

This baby mission more than reached her budget of \$240 last year. It is contributing to all causes of the Cooperative Program and paying \$5 a month to the ones who come to preach. Sometimes a different young student preacher arrives though usually the same one comes for nine or ten months at a time.

We have a lot chosen for our building, but if we don't buy soon, all the choice lots will be taken. City water has been installed and land is getting more expen-

sive. We need a station wagon to gather up those who live too far to walk and can't afford to pay bus fare.

Some forty or fifty pastors and missionaries in Cuba could write a similar story. The Home Mission Board knows our needs and wants to supply them but it has large responsibilities. Only prayer, much, much prayer, increased gifts to the Annie Armstrong Offering and the Co-operative Program can solve these problems. May we count on you at least to pray?

Cuba has more churches than she has pastors and the seminary is filled to capacity. It must be enlarged and a greater

Born Again! (Continued from page 13)

prayed that he might be a better man, and that he might find some place of service. On the Sunday following this prayer-meeting, Simon and Mary attended services at what is now Lincoln Place Mission, our Baptist Good Will Center in Granite City. At this time, Mary came forward with Simon, accepting Jesus in her heart also. They were baptized later in the First Baptist Church of Granite City.

One of the first evidences of their love for Jesus was the establishment of worship in their home. Every morning before breakfast, they would read together their Hungarian Bible, and then sing hymns both in Hungarian and in English.

They were truly witnesses for their Lord. They lived about two miles from the mission, but they would never accept rides to church. They said that if they walked, they would have more opportunity to talk with people, witness to them, and invite them to walk along with them to church. Never did bad weather of any sort keep them away from the house of the Lord.

Simon was licensed to preach in 1935. He conducted services in Hungarian, and through his efforts, many Hungarian people were won to Christ. After his death in 1938, Mary was all alone, except for her Lord Jesus. She sold her house and lived for a few months in a Hungarian Baptist old people's home in Detroit, Michigan. But she longed for her friends

amount for operating expenses is necessary in order to supply the needs of more pastors. The sixteen students are working in eleven churches besides some missions. Our young people who attend camp feel called to full-time service but sometimes they have to wait so long before securing the opportunity to study that they are forced to take up other work meanwhile. Our students cannot pay their own way.

If we grasp the opportunities that are ours, we shall reap bountifully but who knows how many souls will go to eternal death because we are lacking in equipment and workers? God wants us to act now. "Today is the day of salvation!"

in Lincoln Place, and even though she had no means of support, she left the home and returned to Granite City.

In the years since 1938, she has lived with different friends in Lincoln Place. She is known to all as "Mama Popa." Her only support now is her old age pension. Being able to tithe this small amount which comes to her monthly gives her much happiness.

Even at seventy-nine years of age, Mama Popa continues to be faithful in attending all the services. When friends tell her that she should not be out in the dangerous icy weather, she replies, "My Lord Jesus, he holds my hand." She puts a thick pair of stockings on over her shoes and comes to church even in ice and snow.

One of her greatest interests is the Woman's Missionary Society meeting every week. She loves missions, and she gives over and above her tithe to the mission offerings. She says that this is one way that she can thank others for providing a place for her to worship.

Visitors to Lincoln Place Mission will forget much that they have seen and heard there, but they will long remember Mama Popa, her radiant Christianity, and her "Hungarian kiss." They will remember a verse of Scripture which she taught them in Hungarian, sharing it with them because it means so much to her: "Mindente van eron a Krisztusban," Philippians 4:13.



Photo story by L. O. Griffin

Since the beginning of the clinic, this building has been rented, but it is now far too small to take care of the needs.

Many Baptists and others receive medical and spiritual care in the Baptist Clinic.

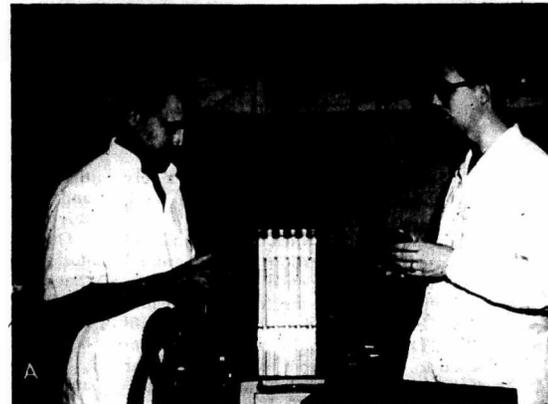
During the first eleven months of the clinic's operation, over 3,000 patients were treated.

Three of the doctors are sons of Baptist ministers.

The nurses are fine, consecrated Christians, and even from the cooks there is a personal witness that goes out to all who come for help and treatment.

Home Mission Board

A—Dr. Pastual Herrera (left) is founder of the Baptist Clinic. He, with other Baptist doctors, formed a White Cross plan and started the Cuban Baptist Clinic in 1952. Dr. Herrera was for many years president of the Cuban Baptist Brotherhood; he stayed at the seminary while studying at the University of Havana. As a layman he did evangelistic work during his school days, and is now unable to accept all the invitations he receives to speak. With him is Marcos Iglesia, administrator for the clinic, and a very active layman in the Vibora Church (see picture on cover 3). These two look at some new hospital equipment for the operating room.



B—This Cuban missionary family are waiting their turn to see a doctor in the clinic.

C—This Chinese became a Christian before he was dismissed from the clinic, where he received treatment for several weeks.



D—Senora Marina Castanet (center) worked many months to help get the Baptist Clinic established. She is joined by highly trained pharmacists and nurses who have won a number of the patients to Christ.

Clinica Bautista in Havana CUBA



Ten Per Cent for a Daughter-in-law

by Adelina V. Garcia

THIS is a story about a widow, a very faithful humble servant of the Lord, named Manuela Mireles.

Several years ago when my husband and I started mission stations in and around San Antonio, we opened one at the San José mission. There are four Spanish missions here established by the Spanish Catholic Franciscan monks which are from seven to ten miles from town. This one at San José, is seven miles away.

We began the work there with a revival out in a vacant lot, in front of the mission. Every night, my husband preached and we had about thirty or forty who came. Several were converted. One night, some boys tried to make a disturbance; they passed by whistling, yelling and trying to annoy all who were in the service. After this, they went in the yard of the San José mission, and began to throw rocks at the preacher. One rock barely missed hitting him on the head. But all went by, and nothing really happened. The service ended with many confessing Christ and there was a fine joyful spirit all during the week.

In this revival Mrs. Manuela Mireles was converted. She never misses a single service of our church, unless on account of sickness. She has to walk a little over a mile to catch the bus every Sunday. Also, she has been a faithful tither. I remember when we had our Week of Prayer services, she was not able to come to all of them. But on Sunday afternoon when we used to go to the services of the mission which were held in her home, she always had a small bag in her closet, where she kept her tithes and offerings for her church and mission offerings.

When she was not able to go for a month on account of sickness, she always had eight or up to eleven or twelve dollars to give me to take to the church. I wondered in my mind, how courageous was this woman's soul, being a widow, working daily washing and ironing and cleaning houses, and being able to give

that much! My spirit was really inspired and taken to higher ground because of this testimony that lifted my soul.

One time, when I saw how she had doctor's bills to pay, and other incidentals that came her way, I told her, "Sister Mireles, if you are not able to send your tithe this Sunday, why not attend first to your home necessities?"

She answered readily, "I am sorry to answer you this way, but, in the first place, I am not giving the money to you, and secondly, this money does not belong to me, it belongs to my God, and is his." I really received a lesson in stewardship that has proved very beneficial all through the years.

DURING the war in 1944, her only son was stationed in London. He married an English girl, and when the war ended, her son came home, but the government did not pay expenses for the brides. Mrs. Mireles sold part of the land where she has her home, and raised enough to send to her daughter-in-law, so she could come to be with her husband. She came that Sunday and told us, "I am not giving my tithes this Sunday, because in order to complete the amount that I had to send to London, I had to include the money of my tithes, but I am going to return this money to my Lord, with ten per cent interest."

I was amazed to hear this. Really, that was the first time and only time I have heard of any Christian paying his tithes with ten per cent interest. I asked her, "Why should you pay that much interest? You are not paying it to any loan company."

"Oh," she answered, "that is exactly why I am returning it with interest. Because when I borrow money from any loan company I have to pay interest on it, and I believe that the Lord deserves that we give him much more importance than we give

(see page 29)

New Books to Read

by Rachel Colvin

AMERICA'S SPIRITUAL RECOVERY
by Edward L. R. Elson,
Fleming Revell, 1954, \$2.50

"Americans are building churches and attending them, buying religious books and reading them, praying and preaching, giving to and serving their God, winning others and working for him, and our youth is being alerted and dedicated to him."

This is the encouraging comment from the pastor of the President of the USA . . . and this is not an over-optimist's word—for surely no one can see more plainly the light and the dark blotches on our nation than an evangelical minister in its capital city. Dr. Elson senses that Americans are hungry for spiritual security—as shown in the response of the masses to Billy Graham, Charles Templeton and Fulton J. Sheen. They have won larger audiences and more free publicity than the theatrical world, for their messages give assurance and comfort to the craving of men's hearts.

Religious books have taken an upturn toward the nation's best-sellers: *The Robe* was first on the list last year, *The Silver*

Chalice was third in fiction. First three on non-fiction list were religious: *Revised Standard Version of the Bible*, *The Power of Positive Thinking*, and *Angel Unaware*. Places five and six were also taken by religion! The unprecedented building campaigns of every church attest to the increasing number of church goers.

America's Spiritual Recovery sums up in a few pages the trends today in our nation which give us hope that America truly will present "Trophies unto the King." As church members and Christians, our fellow citizens want to know if God lives in us. We will do an ill thing if we try to have the fruits of democracy and neglect the roots . . . "Neither natural resources, nor wealth, nor scientific advancement, nor rugged individualism is the essence of American life; rather it is that this people covenanted with God to be the servant of his purpose. Therefore the highest role this nation can play is to reflect God's righteousness in national policies and to promote his glory in all its relationships."

Order from Your Baptist Book Store

A Letter to You and Your WMS

(Continued from page 2) workers. At no time has there been such a demand for such ministries.

It is evident that I cannot review all of the needs and opportunities for home missions in this short message. A careful study of the proposed distribution of the Annie Armstrong Offering reveals the widespread service which it will render. (See your WMS Program for Week of Prayer for Home Missions)

But this appeal is for more than your money. We want your prayers. We need your young men and young women, first in our Summer Mission Program, and later in our permanent mission work. We seek from you the assistance which will help your Home Mission Board to do a good job in the ever growing task that has been assigned to it.

Years ago in a time of crisis, Mordecai sent a message to Esther which I should like to direct to every reader of this message: "Who knoweth whether thou art come to the kingdom for such a time as this?"

This is a personal call for your help. We want your prayers, your talents, your children, your gifts, and your encouragement. We believe that you have come to America for such a time as this. We are counting on you.

Hints to Committee Chairmen

To Community Missions Chairmen

The courtroom was packed with friends and interested citizens. They listened attentively as 150 men and women from lands of differing cultures, backgrounds, and languages, pledged their allegiance to the United States of America. It was a thrilling moment. At the close of the ceremony, the new citizens were given several booklets and pamphlets to help them understand the customs of their adopted land.

An alert community missions chairman was present, and with the help of other WMS members handed every man, woman, and child a copy of the New Testament or the Gospel of John. What better gift could be given to these new Americans as they begin life in a new country? Are these new citizens in your community? You may not have been present to witness the pledge of allegiance, but you could follow it up now with a visit in the home.

Are you working at distributing tracts and religious literature? Do you have specific plans for it, or do you just make a general hazy assignment to some circle? Pin the assignment down with definite suggestions if you want the work to be done effectively. For example, take Sunday school lesson leaflets to the local hospitals and nursing homes; deliver each month's *Home Life* to doctors' waiting rooms and beauty parlors; place carefully selected tracts and Bible story books with food and clothing for the underprivileged; prepare packets of good tracts to be used by those visiting the unchurched.

In one community in Arkansas, the women place tracts in Spanish in the filling station that is the "stopping place" of Mexican migrants as they pass through the town. In another community Gospels and New Testaments in Spanish are taken to migrant camps and special services are arranged with a Spanish-speaking preacher.

Mississippi women are co-operating with the Negro Work Department of their Baptist Convention in an effort of Negro and white Baptists to place a Bible in every Negro home that does not have one. This

plan is carefully worked out by the state leadership with the associations divided into zones so that no home is overlooked. The women and young people have the responsibility of distribution.

Thrilling experiences await those who distribute God's Word. For other ideas study the leaflet, "Distribution of Bibles and Religious Literature," free from your state WMU office.

Continue your plans for co-operating in the Evangelistic Crusade, according to the suggestions on pages 60-61 of your WMU Year Book. The emphasis on distribution of religious literature fits in with many activities related to the Crusade.

Edith Stokely

COMMUNITY MISSIONS DIRECTOR

To Stewardship Chairmen

"Stewardship is not a scheme for raising money, but a school for raising men."

"Stewardship is the attainment of inner happiness by contribution instead of outward success by wrong methods of acquisition."

"Stewardship is the economic result of the religious experience."

"Stewardship is to reveal God in property, to let money show men God."

"Stewardship is not the law of God for us, it is the life of God in us."

"Christian stewardship is grace applied to life."

"Christian stewardship is the response of our hearts to the love of God in Christ."

"Stewardship is a basic pattern of life's relationship in a world of material things."

"Christian stewardship is remembering whose I am and whom I serve."

"Stewardship is a principle to be instilled rather than a method to be installed."

"Stewardship is the pivot on which life turns."

These are some of the quotations which were used in the stewardship study at Ridgerrest last summer. We promised mem-

bers of the class that we would print them on this page some month, and here they are!

There are many uses for good quotations. You may display one on a flash card or poster when making your monthly report. You could write them on seasonal favors to distribute from time to time. Or offer them as material for your church bulletin. Printed attractively on a placard, they could be a part of your bulletin board display. Always quotations are helpful when you want to make talks or write articles. Other good quotations will be found in the Stewardship Scrapbook (price 25¢ from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama.)

Be alert in noticing good stewardship statements in your reading. You will find them in all of our denominational literature and sometimes in secular magazines and newspapers.

February is the month for YWA Focus Week. Try to include some stewardship emphasis in the week's activities. This would be a good time to use a quotation on a favor or poster. The girls might present a stewardship play like "Aunt Tillie Learns to Tith" (price 5¢ from Woman's Missionary Union).

And February is the month when you begin your preparation for the Annie Armstrong Offering. A worthy goal and careful distribution of envelopes will help to increase the amount of the offering of your WMU to the \$1,375,000 Annie Armstrong Offering goal for 1955.

Mrs. C. V. Cheaman

To Mission Study Chairmen

Did you order the study kit on Cuba from the Pan-American Union, and the filmstrip you prefer from your Baptist Book Store? You recall that these helps on the Cuban books in the Home Mission series were suggested in last month's column.

Do not overlook the programs and articles in the February numbers of the WMU magazines. A careful check will be rewarding. For example, *The Window of YWA* carries two delightful feature stories: one

by Miss Christine Garnett, retired missionary, who describes Cuban customs and the evils of a sacramental religion, and the other by Jane Caudill, Margaret Fund student at Mercer University. Jane, the daughter of Dr. and Mrs. Herbert Caudill, grew up on the island.

You will find excellent background material in *Cuba: Leader's Resource Book* by Una Roberts Lawrence, price 50¢. Although this book was prepared for another Cuban series many of the teaching plans can be adapted to *Light in Yumuri* and *Through a Cuban Window*.

The Home Mission Board has prepared supplementary helps including maps, tracts, and two superb picture sheets which are free on request. The address is 161 Spring Street, N. W., Atlanta 3, Georgia.

The airlines and travel bureaus are generous with their advertising matter. Visit the offices in your town or write to your nearest Pan-American or Braniff Airline office for Cuban posters and folders. Watch the weekly magazines and daily papers for items about Cuba. The November 15 issue of *Newsweek* carried an article on Batista and the outcome of the recent free election.

Decide on definite uses to make of these accessories. Here are a few possibilities for both books. A flight pack can be made by turning up three inches of a sheet of colored construction paper, folding it in the center and stapling. In one compartment insert a travel folder, one or two news items and a short mission article. In the other, slip a miniature flag you made out of paper and a map of Cuba which you will find in the magazines *Tell* and *The Window of YWA*, or on inside covers of this *ROYAL SERVICE*. Distribute these packs to the members as they come in and ask them to search for interesting bits of information which they will be expected to give later in the class. They may wear the flag and use the map to follow events in the stories.

Try making a flip chart, a most effective visual aid for any class. Ask your newspaper office to staple about 20 to 30 sheets of blank newsprint to a heavy cardboard back. The cost will be nominal. Or buy a giant drawing book from any art supply company. The *Practical Drawing* (Please turn to page 28)

It's Happening Now!

by Marjorie Moore Armstrong

In the Washington Cathedral in the capital city, 2,500 Christians gathered on Thanksgiving Sunday afternoon to dedicate themselves to a "Share Our Surplus" program. Church World Service, now the relief agency of the National Council of the Churches of Christ in America, is on the job. It is asking the member denominations for \$7½ million over the next thirty-six months. For every dollar received, CWS can put \$20 worth of food into the hands of hungry people overseas. Its experienced relief workers in thirty-seven countries are ready to distribute food delivered to the nearest port in U. S. ships.

Jewish and Catholic welfare agencies have launched similar programs.

All of this is in response to the demands of the American people. They object to paying storage fees on food that nobody in this country needs. They object to hoarding butter and cheese and powdered milk as long as there is a single hungry person in the world.

And there are millions of them! Although there is no mass starvation this side of the Iron Curtain, malnutrition and hunger are common in 1955. Drought and flood, earthquake, hurricane, and political upheaval all add up to the same thing: "Too much to die on, not enough to live on."

Disease is prevalent because food is inadequate to build up strong bodies to resist it. In India and Italy, the Near East and Latin America, Indo-China and Korea, people go hungry all the time.

In addition to the food deficiencies, forty million people in the world are homeless a full decade after World War II. When the Four Freedoms were proclaimed, it was not America's intention that any human being would be compelled to renounce or sacrifice any one of the four in order to have the other three.

But today thousands have had to give up freedom from want, for freedom from

fear and freedom of worship and of speech.

History is only repeating itself. A band of Pilgrims made this same sacrifice in 1620. A band of Jewish refugees left Brazil and landed at New Amsterdam exactly 300 years ago last Thanksgiving, also in search of freedom of worship and speech.

Prompted by these memories, Americans demanded action, and in June the House of Representatives voted to release \$1 billion worth of surplus commodities over the next three years to be disposed of at the discretion of the President. The Senate quickly approved. On September 9, by executive order, the President authorized this \$1 billion worth of food packaged and shipped to foreign ports, for the use of religious and other benevolent agencies which could distribute it to hungry people.

Church World Service immediately pledged to distribute five hundred million pounds. Cotton and cottonseed oil are now on their way to Korea and Palestine. Butter, cheese, and milk are being shipped to Europe for flood victims and refugees.

Through this "S. O. S." program and the other relief programs sponsored by Americans through their churches, it is expected that \$225 million worth of food will be delivered abroad during the current fiscal year—whereas in the year ending last June 30 only \$44 million worth was used—and of this larger sum eighty per cent will be handled by church groups.

Only one thing more might be desired: interpretation of the deed. With an American the simple response to human hunger is to share food. All an American asks of a hungry person is the chance to give him something to eat. God in us makes us miserable until we can share our abundance with those who do not have enough.

Through the Voice of America, the United States Information Service, every news release about these surpluses, let us

(Continued on page 29)

Our Young People

by Margaret Bruce

QUIZ FOR FEBRUARY

1. **Why YWA Focus Week?** To inform others about Young Woman's Auxiliary. During the week of February 13-19 members of Young Woman's Auxiliaries throughout the convention will be using every possible means to inform the churches and communities about this missionary organization. See January *The Window of YWA* for suggestions of how this can be done. Information about YWA will be given at the different church services, through the church bulletin, newspaper, radio, and through many delightful activities. Baptist churches in the associations which have no organization will be informed through the leaflet, "How to Organize Your Young Woman's Auxiliary." Many YWAs will go into these churches to present a missionary program and to tell what YWA means to them.

2. **Does it promote missions?** Yes: One of the main reasons for having this special emphasis on YWAs is to increase the number of members and organizations. YWAs learn about missions, they pray for missionaries, they serve as missionaries in their communities and they give to mission causes. The more organizations there are working, the more young women there will be promoting missions. As the number of YWAs increases the number of missionaries will increase. And there is an urgent need for more missionaries now.

3. **Is it important?** It is most important not only for these two reasons but it inspires young women to renewed dedication. As YWAs re-evaluate their organization they realize that "no life ever grows great until it is focused, dedicated and disciplined." YWA Focus Week in your church should inspire young women to declare again their allegiance to the YWA Dedication:

In loyal devotion to Christ I dedicate myself:

To pray and to study God's Word

To study about God's work in his world and the advance of his kingdom

To give thought, time and means to hasten the day when all men shall know Christ

To total abstinence personally and to interest others in the promotion of the great cause of total abstinence

To Christian observance of Sunday

To consideration, gentleness and Christian responsibility for the other young women with whom I come in contact in my home, my community, and to the ends of the earth.

I will seek to maintain for myself and be an example to others of the highest standard of private and public integrity, and

To make my personal appearance, speech and manner such as becomes the purity and beauty of the Christlike character, living a radiant and convincing life in all social relationships.

(The dedication, printed for framing, may be secured for 25¢ each, or \$2.50 a dozen, from Women's Missionary Union, Birmingham 3, Alabama)

MORE ABOUT THE STANDARD OF EXCELLENCE

The following standard of excellence requirements for youth organizations were omitted from the article "Have You?" in January *ROYAL SERVICE*:

6. Did each of your auxiliaries observe the season of prayer for foreign missions in December and give to the Lottie Moon Christmas Offering? It is time now to begin planning for the home mission season of prayer and Annie Armstrong Offering.

7. Have you had at least one mission study book taught in class periods totaling at least three hours? You know that you must have two books taught during the year and at least two-thirds of the October enrollment must read the book taught or some other missionary book.

8. Have each of your young people's organizations participated in some directed community missions each month?

Continue your good work and carefully check your standard of excellence wall charts each month so that you will be A-1 throughout the year.

Carver School of Missions and Social Work

BY EMILY K. LANSDELL

Thirty-four members of the Carver Board of Trustees gathered for their annual meeting in November in the newly acquired residence at 2739 Lexington Road. It was the first time most of the members had seen this hundred-year-old residence at the corner of Upland and Lexington Roads.

The meetings were held in the living room and adjoining dining room. Over the marble mantle hung a portrait of Henrietta Hall Shuck, and in the corner was Lottie Moon's desk carved by a Chinese workman. The house has seven bedrooms and five baths. The ceilings are high and the woodwork handcarved. The dining room has Italian wallpaper.

Woman's Missionary Union purchased this property about a year ago, then took possession of it in the fall. During the current session the building is used for conferences and faculty meetings and as a residence for some members of the faculty and staff and for married students.

The property adjoins the campus and enlarges it by approximately one acre. The frontage on Lexington Road is increased from 445 to 703 feet.

"The men of the world build houses,
ships and domes;
But the women of the world, God knows
the women build the homes.

—SELECTED

The residence was originally built by Hampden Zane on a fifty-acre farm. It was known as "The Beeches." In 1921 the property was sold to the Southern Baptist Theological Seminary. The Seminary did not want the house and sold it to John Edward Slaughter, Sr., who had the house moved from 2825 Lexington Road to its present location at 2739 Lexington Road. By a strange coincidence, John Edward Slaughter, Jr., who lived in the house for



CARVER SCHOOL TRUSTEE MEETING—Left to right: Dr. Emily K. Lansdell, President of Carver School; Mrs. George R. Martin, President of WMU; Miss Alina Hunt, Executive Secretary of WMU; and Miss La Venia Neal, Treasurer, WMAU

some time, now has a business office at 334 East Broadway, where the Woman's Missionary Union Training School was housed until 1941.

The Seminary's Norton Hall now stands on the site where this home was built in 1851. At the door of Norton Hall is an old cedar tree which was in the front yard of the old home, and underneath the Seminary library is still the old well. A few years ago the spring house, a small building in the valley between the two campuses, was torn down.

During the November session of the Board, the trustees charged the Executive Committee with the task of determining the permanent use of this building and providing the furnishings. Other actions of the Board were to make provision for increasing the endowment of the school to \$300,000, the appointment of a committee to plan for expansion of the Good Will Center, and another committee to draw up plans and goals for the celebration of the fiftieth anniversary of the school. The building committee was authorized to proceed with plans for the erection of the new academic hall.



Kentucky

Here is a poem written by Kentucky's former BWC Federation president, Miss Edith L. Dority, that may help us to busy ourselves with the work of the Lord.

Challenge to BWCers

The program is full for our WMU,
And the Lord's work depends upon career women,
too.

The fact that you're working and home chores
must be done.

Doesn't alter the fact that souls must be won.
When I was quite small and encouraged to play,

A yard was provided and toys—why say,

We had enough in that yard of our's

To keep us contented and happy for hours.

But the yard was abandoned—the toys cast aside,

As I found other things to keep me occupied.

Then one day my mother's voice I could hear
Saying, "What in the world are you doing, my
dear?"

And I thought—"Now, why did she ask that?
Couldn't she see

I was just as busy as I could possibly be.

I was not being bad—in fact, I was good;

But I just wasn't playing the way that I should—

Up with the toys, the grass, and the plants—

No—I was busying myself—stepping on ants!!!"

That's silly, you say—and applies not to me.
But, stop for a minute, and just let us see.

You've been given an office, a shop, or a store
in which you may work—but you've been given
more.

The Great Commission was given to all,

and whether your job is a large one or small,

You should use it and your time to honor your

Lord;

To do less than your best, you cannot afford

And, I think that the Lord looks down from

above

Saying, "What in the world are you doing, my
love?"

And you, just as I, probably think—"Can't you
see

I'm just as busy as I can possibly be?

My list of tasks just daily grows.

Even now I don't know where all my time goes.

My clothes are a mess—and I look a sight.
I'm busy each day from morning 'til night.
I'm too busy to accept a service chance—
Busy with my work"—literally stepping on ants.
I challenge you now to join with me here
To make this a wonderful wonderful year
For our BWC, serving the Lord—
Working together with one accord.
And he'll wear a smile—and not have a frown
When on our place in the world he looks down;
And the cause of missions will greatly advance
When we're busy with his work—not just stepping
on ants!

North Carolina

It is not every day that a BWC member is named a judge. When that happened North Carolina BWCs were proud and rightly so.

Miss Fannie Memory Farmer of Raleigh, now of Concord, was appointed judge of the new domestic relations court of Cabarrus County. She has the distinction of being the only woman judge of a domestic relations court in the Old North State.



Judge Farmer has under her jurisdiction cases involving abandonment, non-support, or desertion, cases involving custody of juveniles, except as part of a divorce proceeding, and all juvenile offenses.

Miss Farmer was an active member of Pullen Memorial Baptist Church in Raleigh before going to Concord. She has served as chairman of her Business Woman's Circle and was a member of the board of deacons.

A graduate of Meredith College, she obtained her legal training at Cornell University and at the University of North Carolina. Judge Farmer is a member of the North Carolina bar. She has had experience in a Raleigh law office and for one year taught history at Meredith College. For the past four years she has been administrative assistant with the North Carolina State Board of Public Welfare.

Judge Farmer comes from a background
(Continued on page 29)



**From Ondina Maristany
Havana, Cuba**

Our students are so enthusiastic, so eager to go and do things, so willing, that I thank the Lord for them. There has been a constant and wonderful growth in our group, and the best thing is that it is not only a growth in number but in the lives of the individual students.

The need and the work are old, and we have neglected our students so long that it is a crime to hold them down now.

In our latest meetings we have had several standing because there has been no place for them to sit, though I have brought fifteen extra chairs and we are all crowded. There is a great interest in our meetings, not only on the part of our own students, but Catholics and other no religion students who have come and want to come back. The Lord has been so good to us, and has blessed us so richly, that that's why my heart aches when I see so much to be done.

The other groups here that work with students don't have activities during exam times, but we continued having our meetings and the attendance did not go down, just the opposite. It shows how when you present a challenge to the students they answer to it. There are several Catholic boys coming to our meetings regularly. They are very much interested and we pray the Lord will help us to win them to Christ.

From A Margaret Fund Student in Cuba

I would like to tell you some of the missionary experiences I have had in the school where I study. This is not a Christian school; those who attend are young people from many religions, most of them idolatrous. As you may well imagine their ideas and mine are not the same and their concepts are very different from mine.

They treat me with a certain repulsion because I am a Baptist.

A few days ago I had a discussion with a group of Catholic schoolmates who were defending idolatry, the infallibility of the pope, and the prohibition of the reading of the Bible. I wanted to prove to them Biblically how anti-Biblical idolatry is, as well as other things they were defending. They declared that the Baptist and Catholic Bibles were not the same in content. I showed them a Catholic Bible but they said I was not telling the truth in saying that was a Catholic Bible. I suggested that we go to a priest and clarify the matter. We did. I asked some of the students of our seminary to go with us, because my father was sick.

The leader of the Catholic group told me not to say I was a Baptist because they



These Cuban girls have just graduated from the Training School in Havana

would not let me in. So the priest thought he was dealing with a group of Catholic young people desiring to clear up some questions about their religion. The points were: whether the Bible I had was genuine, whether the Bible forbids the worship of the saints, whether the pope is infallible, and whether a Catholic can read the Bible.

The priest confirmed everything I said: that that was a genuine Bible, and that the saints ought not to be worshipped. When the leader heard that, she was astonished, for she said her own priest had taught her differently. He said that she must not have understood correctly. The questioning continued, and the Catholic

group was upset because everything I had declared, he was saying was true. As we were leaving, I presented myself to the priest as the daughter of a Baptist pastor. He was very much surprised, and since it was too late to take anything back, he said that the Baptists, after the Catholics, were the best group.

You can understand why my schoolmates haven't wanted to talk any more about religion, although they treat me with more respect and courtesy than before. I am trying to get them to think deeply about the matter of the salvation of their souls and the truths that we hold. Last Sunday, for example, there were three young people who accepted my invitation to attend our Sunday school.

Not only are we trying to prepare ourselves intellectually, but we are trying to give a knowledge of Christ's teachings to the largest group of students possible.

**From Miss Rosa Franks
Good Will Center, Miami, Florida**

Three and a half years ago, a family of four moved to Miami. They were a displaced Russian family who came from a concentration camp in Russia.

They had a small girl of kindergarten age who was enrolled in the Good Will Center their first year here. She became very interested in hearing the gospel message proclaimed and hearing the Christian songs. Though only five years of age, you could detect her deep spiritual grasp as she would listen intently to the Bible stories.

Our Saviour's dying on the cross for our sins made a great impression on her little life. As we would give the children time for prayer requests, Marie would raise her hand and say, "I thank God for sending Jesus to die on the cross for our sins." She began to pray audibly with sincerity in her words.

Since she was receiving a great blessing by attending the Good Will Center kindergarten and Sunday school, she wanted her parents and teen-aged sister to come also. She was constantly nagging them until they came to satisfy her wishes. They would not come regularly but only to our special programs.

After Marie's graduation from kinder-

garten, she began coming to the Girls' Bible Club which met every Monday afternoon after school hours. She regularly attended and continued enjoying the spiritual help that she was getting by hearing God's Word.

Last Valentine's Day when we had a special service, we portrayed the love of Jesus with a fine filmstrip. Then the Lord led the missionaries to have a consecration service and give an opportunity for the girls to make their decisions for Christ.

Twelve girls were marvelously saved and Marie was one of them. They all had an opportunity after much personal counseling to give their testimony. Marie's was so sweet and outstanding in my heart as she spoke with her sincerity. "I thank God today for saving my soul. The old devil is not coming in my heart again because I am going to throw the key away so he cannot come back to stay. On Sunday morning, I'm going to pinch my parents out of bed and make them go to Sunday school. All they do is just read the paper and listen to the radio."

She has been instrumental in getting her teen-aged sister to attend the "Teen-Agers' Club" at the Center. This sister is deeply under conviction, but has not publicly made her decision for Christ. Her life has been changed in the past year.

The parents love for the girls to attend the Good Will Center, but they do not attend regularly. Several times as I have visited in the home, I could hear Marie and her sister say to their mother, "Why don't you attend Good Will Center? You are always making us go."

Marie's prayer request has been that her parents would believe in Christ.

From Phoenix, Arizona

We have had busy times in our Chinese mission. First came the two "open house" affairs to let the people see the new home for the Stanley family. One night the BWC sponsored the party for members of Central Church with an impressive home dedication and presentation of a nice occasional chair.

Next night, while everything was all party-ready, we had a repeat number for Chinese friends. And that was a real

(Continued on page 29)

Circle Program

BWCs use program material on page 30

"Under the North Star"

Isn't it interesting to be traveling in Alaska with Harold E. Dye as guide in *Under the North Star*? Have you made use of all the helps suggested in January ROYAL SERVICE?

Doing mission study in circle meetings gives opportunity for more adequate time for your study. The three-hour minimum limit fades away as you dig into the subject and make the field come alive with maps, pictures, supplementary material.

The *Alaska Source Book* gives teaching helps for the Adult book which you are studying. *Under the North Star* and for the Junior Royal Ambassador and Girls' Auxiliary book by John DeFoore Gold in *Alaska*. Be sure your Juniors have a good teacher who makes adequate preparation with access to the *Source Book* and suggested materials which will make missions real to them.

HINTS TO COMMITTEE CHAIRMEN

(Continued from page 21)

Company, Dallas, Texas has two sizes: Artists' Sketch Pad No. 1021—19x24 inches, \$1.50; Sketch Tablet No. 18—18x24 inches, 60c. Write your script on scratch paper first, then with a wick type pen or black crayon make your chart. Illustrate with pictures cut out of the materials you have accumulated from these sources and other magazines.

In March 1950 Cuba celebrated the fiftieth anniversary of her public school system. The government brought one U. S. teacher from every state in the Union to the festivities by way of returning the hospitality Harvard University had extended to 1,200 Cuban teachers in 1900. Work up an informal skit using this incident as a plot. The group of student-teachers are returning to the states by boat or plane. Let them share their imaginary experiences and discuss Cuba's history, government, education, religion, customs and famous places including Baptist institu-

Many times the Junior Royal Ambassadors or Girls' Auxiliary can use the same maps and pictures the WMS uses. Often they can make panel posters and cutouts for the WMS to use.

The filmstrip "Nuggets of the North" is available for use in mission study classes or in mission programs so talk with your program committee and see that this filmstrip is used somewhere for the women and the young people. Order it from your Baptist Book Store, price \$5.

If you had other plans for studying the home mission book, in your circle meeting, you can use one of the basic books on prayer or the missionary message of the Bible or on stewardship. See *The World in Books*, free from your Baptist Book Store, for the names and brief description of valuable books from which to make your selection.

tions such as the Temple, Seminary, and Yumuri Camp

In addition to the booklets and short articles in the Study Kit which you may have ordered, buy or borrow one or more of these books to make sure that you will have ample mental elbow room for your teaching experience: *A Sergeant Named Batista*, Chester, *Your Holiday in Cuba*, Ellen & Lyman Judson, *Cuba*, Fergusson, *Havana, the Portrait of a City*, Roberts. For Baptist beginnings on the island read *Amazing Grace*, Newton, *50c and Moses and the Alligator*, Pittard, 20c, biographies of Dr. M. N. McCall. Order all books from your Baptist Book Store.

It will be good for the class if the teacher remembers that the magic in mission study is *Preparation*.

Wm. William McMurtry

Letter-ettes (from page 27)

"house warming" time! We had specified no gifts, to which the ever-generous Chinese paid no heed. It became a veritable shower of beautiful and useful things for the home. I happened to pass Mr. Stanley, standing alone for a moment watching with interest about half a dozen men inspecting the workmanship of the new house.

At one time there were seventy-six Chinese in the house, in visiting groups, in all three bedrooms, kitchen, living room, dining room and Mr. Stanley's study. What a good time they had!

And you may be sure the truly nice equipment the Home Mission Board has in the Chinese mission home and church-house and bus has given prestige to Southern Baptists among the Chinese and an increased esteem for our missionaries.

From Alice Joyce Crawford,
Edinburg, Texas

One day we were visiting for our Mexican Baptist kindergarten in Edinburg, Texas. We stopped at one home, and found there a group of children playing together. Standing a little apart from the group was a child who seemed lonely and left out.

"Wouldn't this little girl like to come to our school?" I asked.

"Why, that's no girl, that's a little boy," the other children laughed.

You see, Jose Luis wore his hair in long ringlets.

When I inquired why this was so, I was told the child's father was very ill in an institution in San Antonio. His mother and grandmother had taken Jose to a shrine several miles away, where many Mexican people worshiped at a statue, "The Virgin of San Juan." They prayed to the virgin and promised not to cut Jose's hair until he was seven years old, if only she would make the father well.

Jose Luis came to kindergarten. There he heard that Jesus loved him. He loved to sing "Jesus Loves Me"—sometimes he sang it louder than anyone else, sometimes he sang when no one else was singing.

Won't you pray that Jose will be able to help his mother and grandmother find Jesus as their Saviour? Won't you ask God to make his father well?

Ten Per Cent for a Daughter-in-Law

(from page 18)

to our material needs. We should always handle his matters on a much higher level." So she did this until she paid in all her tithes including interest.

She has been an inspiration to many on account of her faithfulness in her Christian life.

Mrs. Mireles still is a joyful Christian soul. Last summer she cared for four beautiful granddaughters, while her daughter-in-law was visiting her parents in London. The daughter and her son are active in the church work. Recently a new Baptist mission was organized about a mile away from her home, and she is teacher of the Adult class and her son directs the choir and Sunday school class for young people. The faithful witness of Sister Mireles is bearing good fruit.

BWC (from page 25)

of WMU leadership. Her mother, Mrs. Foy J. Farmer, is a past president of the North Carolina WMU and was interim executive secretary for a time. She is now a member of the Committee of Publications of Woman's Missionary Union and is president of her own missionary society.

North Carolina BWCs are honored that one of their number has been selected for a position of such importance and trust.

It's Happening Now

(from page 22)

make it clear that we are not out to conquer a people weakened by hunger. Contrary to rumor from the Kremlin, we have no desire to expand our territory at the expense of starving men, women, and children. We do not even expect to make a convert of every human being who accepts bread or meat from our hands.

We would like to tell the people of the world that God has been good to us and we want to share his goodness. Let them thank God, not Uncle Sam, for this food they receive from American people.



Program

El Camino (The Road) in Cuba

by Mrs. William McMurry

Mrs. McMurry is Secretary of the Department of Missionary Fundamentals, Woman's Missionary Union

Program Plans

Read the program through. Turn to the road map of Cuba on the inside covers of ROYAL SERVICE. Look at it carefully. Now you are ready to reproduce the *Carretera Central* on the flat surface of a large table. As a background use an outline map of Cuba drawn on white cardboard or paper. For the highway stretch a narrow strip of black crepe paper from west to east. Pin the strip to make it follow the contour of the road on the map. Set palm trees along the way. At various points clumps of other trees (ceiba and laurel) may be placed with boughs interlocking to form a canopy over the road. These trees may be made out of green crepe paper cut in narrow strips and slashed to make the fronds of a palm tree. Paste on trunks made out of bottle corks stuck through wire. The other trees may be similarly made with different shaped leaves and small rose, cream and yellow flowers. For accuracy look up these trees in an encyclopedia or unabridged dictionary.

An arrangement of typical Cuban fruits such as pineapples, oranges, bananas and avocados interspersed with attractive folders will complete the setting. Request folders from your nearest airlines office or Cuban Tourist Commission, 336 E. Flagler Street, Miami, Florida.

Ask each member to bring her own map from ROYAL SERVICE.

Build the devotional service around the

royal palm tree. Construct a tree two or three feet in height in the same way the road palms were made. Refer to the tree as the characteristics of the Christian are discussed. A few Scripture references are given in the program. Others may be added by consulting a Bible concordance.

Program Outline

Hymn: "Wonderful Words of Life"—a favorite with Cuban Baptists

Prayer: That we may realize the need for Christ in Cuba, and that we may help provide the means for opening the road to the Cuban people.

Devotional Period: Palm Tree Christians

Solo: "God Who Touchest Earth With Beauty" (Substitute palm for pine in the third verse.)

Talks: Cuba, a Subtropical Island
The Radio Church in the Field
The Encampment of Yumuri
Havana
The Seminary
Miramar, A Suburb
The University of Havana
Where Do the Roads Lead?
Cuba, Important Center in the Americas

Hymn: "Jesus Shall Reign"

Prayer: That our missionaries and the Christian nationals may be successful in leading the Cuban people to Christ.

Palm Tree Christians

Read: Ezekiel 40:16; Jeremiah 17:7-8; Exodus 15:27; Psalm 92:12, 14; John 12:12-13; Revelation 7:9

The palm tree was highly esteemed by the Hebrews as is shown by the many allusions to it. In Cuba it is as familiar as it was to the ancients in Palestine. It grows near or by the water. It is tall; it is straight; it is strong; it is fruit-bearing. The palm tree will not be bound downward or grow crooked though weights be laid on it. The more effort to stunt its growth the higher it grows, the stronger and broader it is in the top. This tree is the emblem of constancy, patience and victory.

So it is with the Christian. (Follow this analogy with the development of your own ideas. If you cannot use all the stories in the program material draw out one to use here for an illustration of these qualities.)

Cuba, A Subtropical Island

Cuba, a sultry subtropical island shaped like an alligator lies in the Caribbean Sea about an hour by plane from the USA. Her terrain is as varied and fascinating as the temperament of her people. Her 760 mile length is punctuated by rugged mountain peaks, deep canyons and luxuriant jungle vegetation. Her climate is air-conditioned by the trade winds; the palm-fringed beaches are like silver silk and the

waters are as blue as the skies they mirror; her cities are rich in history and tradition.

Most North Americans who visit Cuba spend a few days in Havana, and think they have seen the island. But Havana is not Cuba. There are five other provinces easily reached by plane, train, car or bus and well worth seeing. The people of the province and city, both named Havana, refer to these provinces rather patronizingly as the "interior" and rarely go to them.

The interior is the heart and wealth of Cuba. In rich red soil—so fertile that fence posts sprout and bloom—grow millions of acres of pale green sugar cane, darker green tobacco, thorn-sharp sisal, coffee, pineapples, bananas and other tropical fruits, many of them exported to the United States. Tiny thatch-roofed *bohios* (homes) hung with scarlet and purple bougainvillea dot the broad meadows, and stately royal palms of enormous heights tower over the countryside. Here life is regulated by the crops. The people are friendly, easy going, independent and intensely patriotic.

Of particular interest to the Cuban traveler is the *Carretera Central*, Central Highway, which rolls out a well paved carpet for 700 miles from Pinar del Rio in the west to Santiago in the east, touching almost all major sight-seeing points. For members of Woman's Missionary Union, major sight-seeing points include the location of mission work under the Home

Mission Board of the Southern Baptist Convention.

Sixty-eight years ago Southern Baptists began work in Cuba, long before the building of the Central Highway (1931) or the construction of side roads, many of which are shaded by overlapping laurel and ceiba trees. To reach the more isolated regions of rural Cuba where we have small churches and mission points the Baptist tourist must ride by bus or car. The Cuban road system, though greatly improved since 1943, is far from what one is accustomed to in this lush country of USA.

The Radio Church in the Field

One Sunday morning while a little girl was sweeping the living room floor she turned on the radio. She heard strange music and stranger words, for both were coming from the Baptist Temple in downtown Havana. She had never heard gospel songs or a Baptist preacher. As she listened she called her mother to come hear what the man was saying, but the mother was too busy to listen to the radio. Later the child was able to persuade her mother to listen. Mrs. Diaz was impressed with the preacher's message and as she worked she thought about what he had said.

The Diaz family lived on a farm away from any church. She and the little daughter having had no opportunity to increase their knowledge of the things of God longed for a Bible. The preacher had said that anyone who wanted a Bible could write him and he would send a copy. The child listened carefully and took down his name and address.

The radio preacher, happy to get the letter, sent not only a Bible but tracts and Sunday school quarterlies too. Both mother and daughter eagerly studied the Bible and were converted. Again the child and her mother wrote to their radio preacher. This time they wanted someone to come to baptize them.

Now the Diaz family lived ten miles from the highway, but in the letter they assured the preacher that friends would meet him and bring along an extra horse. The radio preacher came. He was amazed to see how much the child and her mother knew from reading God's Word unaided by any human instruction. He baptized

them, and two years later the father was baptized.

The Diaz house became the center of worship for all the friends and neighbors who did not have a radio, for the new Christians had told the good news far and wide. It was not long before the people wanted a church. Mr. and Mrs. Diaz suggested that they build on their farm. The radio preacher heard about their struggles and told the story over the radio. Many listeners sent in money for materials. Today in the center of a field stands a little house with wooden walls, a concrete floor and a thatched roof. To the people in that rural community it is a beautiful building because love built it, and there Christ is made real to worshippers.

A young preacher from the seminary goes out to the Diaz farm every Saturday and preaches. Sometimes he goes on horseback. Sometimes he borrows a jeep, but most of the time he has to walk the ten miles over the fields and pastures.

The Encampment of Yumuri

Sixty-five miles east of Havana through an open country of emerald-green vegetation and brick-red earth is the city of Matanzas. From a vantage point high on a hill just north of the city you can get a breath-taking view of the palm-studded Yumuri Valley, the site of the Cuban Baptist encampment. How the Baptists of the island acquired this site is one of the thrilling missionary stories of our time.

It all began fifty-four years ago on the third of this month with the birth of a baby girl by the name of Marta Cabarrocas. Her story is high adventure. The baby, rejected by her father who fervently believed that God would send him a son, was not accepted by him until she was a month old. From the day Marta was taken to church in her mother's arms she has never missed a service unless sick or caring for the sick. When she was nine years old she accepted Christ and was baptized into the fellowship of the First Baptist Church of Matanzas.

Her father was a wealthy man, the owner of three sugar mills, twelve houses and over 2500 acres out in the province of Matanzas. After a stormy period of personal conflicts, and the mental and physical illness of her

father which ended in his death, Marta became owner of 580 acres, a part of the inheritance. She had acted as administrator of the plantation in Yumuri Valley after her father became incompetent. In order to supervise the farm she moved from Havana to Matanzas.

Though she held the degree of Doctor of Pharmacy from the University of Havana and a position with a large drug company in the city she did not hesitate in doing what she believed to be her duty. Riding out over the countryside on horseback, Marta saw the physical and spiritual poverty of the people. Her heart cried out for them. She longed to move to the farm to carry the gospel to this rural section.

After struggling for ten years to know what to do with her life God opened the farm to her. Without waiting for the remodeling of her house to be completed she moved in. Her place became the center of Baptist work in the Valley.

In 1950 during the Cuban Baptist Convention Marta Cabarrocas learned that Cuban Baptists were trying to secure land on which to build a summer camp. This gave her the opportunity she was looking for. She transferred legally about ninety

acres to the Home Mission Board. Yumuri, the Cuban Ridgecrest, is only a mile up the road from Marta's home.

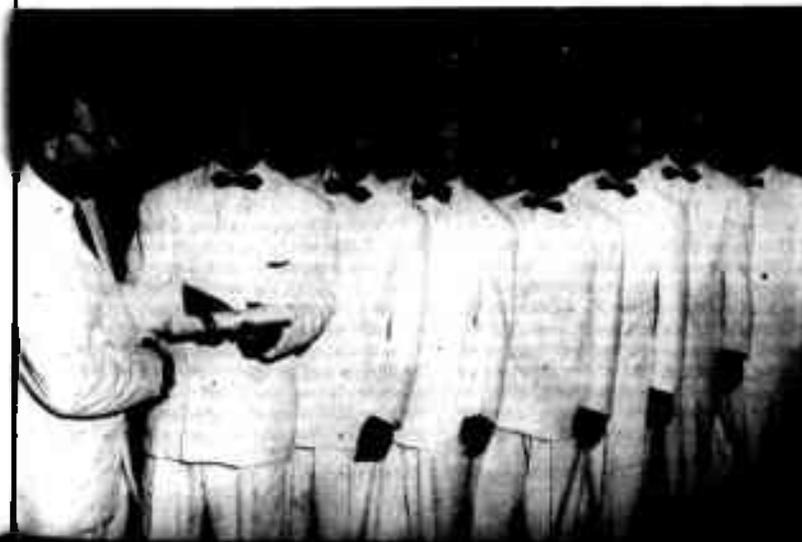
The fifth summer camp activities at Yumuri closed in 1954 with a record attendance. A new conference, "Stewardship Week" was added. Church treasurers, pastors and any others who were interested were given courses on the Bible basis for stewardship, tithing, the unified budget, and a missionary biography. Other conferences held were Girls' Auxiliary, Royal Ambassador, WMS, Brotherhood, YWA, Music, Training Union and Sunday school.

A dormitory and two pavilions were built last year so the camp can care for more people with more classes. Each year the Annie Armstrong Offering provides some money for the camp. Every year souls are saved and young people called to definite Christian service. Young people weep when the time comes to leave. "We wish we could stay on," they say. "This is like a little bit of heaven."

Havana

Whether you arrive in Cuba by boat or plane, in the east or west, eventually all roads lead to Havana, the colorful capital

Dr. Herbert Caudill gives diplomas to the June graduates of Baptist Seminary, Havana, Cuba. Rafael Melian is third from left. These young ministers will need a great deal of help from us in order to fill the hungry hearts of the Cuban people



of the Republic. After the first impression of exciting "difference" you are fascinated by the erratic traffic: automobiles, buses, and streetcars honking and screeching in what appears to be a mad state of confusion; by the charm and graciousness of the people, the strains of tantalizing music, the chatter of the lottery vendors, the rapid-fire Cuban Spanish.

There are two Havanas: the picturesque old quarter and the modern part. The Baptist tourist never forgets his first sight of the Baptist Temple in downtown Havana. No matter how often its story is told or written the sight of this magnificent building on a busy corner near the capitol makes the pulse beat faster. It is old yet new, a blend of both. Once the Jané (*hahmay*) Theater, today it is the hub of our Baptist work. Here both the English and Spanish speaking congregations worship. The Baptist elementary school of 200 pupils uses the property. The printery is housed in a very tiny spare on the ground floor and the Baptist Book Store squeezes in, too. There are apartments for the women missionaries and the pastor of the Spanish-speaking church. Dr. Herbert Caudill, superintendent of the Cuban mission, and Mr. Tom Law, Jr., pastor of two English-speaking churches, have their offices in this large building. Templo Bautista is headquarters for all the departments: Sunday school, Training Union, Woman's Missionary Union, Publications, Evangelism. From this same famous corner, Zulueta and Dragones Streets, the gospel is sent out over the air early every Sunday morning to all the island and other nearby Latin-American countries. Dr. Domingo Fernandez, the radio preacher of the Diaz story, for several years has been in charge of these radio services.

The Seminary

Overlooking the city of Havana on Jesus del Monte stands the handsome new Baptist Seminary given by the women of the South in honor of Mrs. F. W. Armstrong. The McCall Baptist Church meets in the chapel. There are attractive apartments for the superintendent of the mission and the pastor of the church. Twenty-four students occupy the dormitory space, sixteen men and eight young women. Four of these

girls are enrolled in the Training School, the others in the eight weeks course for volunteer workers. More than fifty young women have taken the short course since the plan was started several years ago, reports Mrs. Herbert Caudill. They have gone back to their churches to organize new mission Sunday schools, Royal Ambassador chapters, Girls' Auxiliaries, YWAs, Sunbeam Bands, Training Unions and even choirs.

The school has a long waiting list. The new students for 1954-55 who have been accepted beam with gratitude and happiness. The old students eagerly tell of their experiences on the field during the summer months. One of them said to Mrs. Caudill, "I believe we are beginning to feel a revival throughout all the island. The people are hungry for the gospel and we can't get it to them fast enough."

Miramar, A Suburb

New Havana is glittering and elegant with broad boulevards, fashionable suburbs and swank country clubs. Malecon Drive winds along the blue Gulf from Prado Boulevard to Vedado, a suburb. Separated from Vedado by the Almendares River are the wealthy, ultra-modern homes of Miramar. The usual city and suburb sight-seeing tour includes this section, but no guide has ever stopped in front of the lovely, spacious Sanchez home and said, "Here is where the Miramar Baptist church was organized in 1952."

The story of its founding takes us back many years ago to the little city of Consolación del Sur and into the home of Raquel Montoto. Born in a Baptist home, Raquel accepted Christ at an early age. At twelve she was president of her Girls' Auxiliary.

While still quite young she married Ramón Sánchez, who, though not a Christian, was sympathetic and attended church with her. During the first years of Raquel's married life Miss Christine Garnett, now a retired missionary, came to Consolación. It was she who taught Raquel to tithe. At first it had seemed impossible for her, a housewife, to lay aside a tenth of her money. Miss Garnett explained how she could buy two or three cents worth less



The congregation of the Miramar church eagerly awaits the beginning of the service. Raquel Sanchez, a faithful steward, is seated at the extreme right, fourth row

of each thing at the grocery store until she had saved out the tithe of her grocery money. How happy she was the first time she took three dollars to the church!

As time went on Raquel had more and more money to tithe. When she and her family moved to Havana in 1946 her tithe was fifty dollars a month. She moved her membership to the Vibora church in Havana and became active there as she had been in Consolación. When the Vibora church was remodeled she contributed a thousand dollars and later on another thousand, besides her regular tithe, which now had reached the sum of \$100 a month. God was blessing her and her family, both materially and spiritually.

A lovely home was built in Miramar, more lovely than she had ever dreamed of having. Her daughter Miriam was baptized and the other children were growing up in Sunday school and church. But Vibora was across town from Miramar and it was increasingly difficult to go so far to the various services. Raquel began to think seriously of the fact that there was no Baptist church in all Miramar. Perhaps God had given her the spacious home in that area for some special purpose. She asked her pastor to come to her home once a week to preach in her living room.

Other Baptist families were found in the neighborhood, and soon a mission was organized and a flourishing Sunday school.

Many thought it would be years before there could be a church in Miramar, but in less than two years the mission was organized into a church, with its own resident pastor, Mr. Abdiel Silva. Although the church started with only twenty members, they rented an apartment for their pastor at \$160 a month and services are now being held in the pastor's home. This brave church is very eager to have its own building but the price of property in Miramar is exorbitant, as the rent indicates. However, they are optimistic, and have a building fund of about \$7,000 of which Raquel has given \$3,000. She is active in the missionary society and teaches a class of fifteen young women in the Sunday school. Her second son was converted and baptized soon after the organization of the church, and the third son, an active Royal Ambassador, was recently baptized. Miriam, who studied one year in Oklahoma Baptist University, married a young seminary graduate. They are now living at Palmira where he is pastor. Her mother gave them her automobile when they married, so they could do more effective mission work. She has also given a jeep to another worker

and helped to buy her pastor a new car.

The example of Raquel Montoto Sánchez has been a blessing to many and her testimony of what tithing has meant in her life has inspired many weaker Christians to try the Bible plan of stewardship. She is happy in her local church activities as well as in her contribution to the cause throughout the island. She has taken the initiative in starting a movement for opening an old people's home. She radiates cheer and optimism. She is a beautiful woman, graceful, slender, poised. One would never guess that she is the mother of seven children.

Raquel says there is only one shadow in her life. Neither her oldest son nor her husband has accepted Christ publicly. She longs to see them saved and requests that we pray for them.

The University of Havana

February first, 1955 marked Miss Ondina Maristany's second anniversary as student secretary at the University of Havana. When she returned to her country after graduating from Southwestern Seminary at Fort Worth, Texas, she found Cuba under a political dictatorship. The University students were in revolt against the high-handed tactics of Batista and the small group of Baptist students was scattered, not knowing what to do.

In two years that small group of discouraged Baptist students has been expanded under Miss Maristany's leadership into an alive, active membership of 120. If you were to go up to the student center which is a fourth-floor apartment in a building near the University campus (and doubles for Ondina's living quarters) you would find students doing something. Maybe the choir is rehearsing or the council is meeting. One of the three daily prayer meetings may be in progress. The social or enlistment committee may be conferring. Or a group of busy people may be working hard on "Proa" (*prou*), a mimeographed paper which the students publish to tell others of their activities and to keep themselves informed about denominational programs and goals. Sometimes the students may be just talking about personal problems or the affairs of the day as thousands of students do on

campuses throughout the Americas.

There are many activities undertaken by this group. The council retreat before school opens and two retreats for all the students are held during the year at Yumuri Camp. Here students are drawn closer together in Christian fellowship while decisions to go into definite Christian service are frequently made. It was at Yumuri that Miss Maristany chose to renounce a lucrative government position to enter full-time Christian work.

"Missionary crusades" are a notable example of the evangelistic fervor of these students. They go early on Sunday afternoon to a small church, usually in the interior. The young people of the church meet with them to sing and pray. Next they divide the town by streets and go out by couples to invite the people to attend the evening service. One of the students presides, another gives a short testimony, the choir sings and another student preaches. The Holy Spirit always works in the meetings. In a recent crusade four elderly ladies who had to be brought to the church came forward professing Christ as their Saviour. At another place where the Baptist church is very small, fifty-two people came on profession of faith the day the crusade was there.

The students contribute generously to denominational causes. They observe the weeks of prayer for home and foreign missions. Last year through the Annie Arm-

Visual Aids For February

by Mildred Williams

Here is a filmstrip that will enrich the program "El Camino in Cuba."

LIGHT FOR CUBA takes us to the island where we see evidence of spiritual darkness. We see messengers representing the Home Mission Board, and results of their witness. The power of God's Word is helping to dispel the spiritual darkness that has existed because of false teachings.

The filmstrip has 46 frames; is in color; and may be purchased from your Baptist Book Store for \$5 if it is not available through your visual aids library.



Raquel Sanchez teaches her Sunday school class in the Miramar church, Havana, Cuba. Mrs. Sanchez, through the tireless and unselfish giving of herself, started this church in her own home. Now the rapidly growing membership is planning a new building.

strong Offering they gave to home missions the largest amount of any single group on the island.

The Baptist Student Union in Havana is a comparatively new organization. For many years the few Baptist students in the University were active in an interdenominational group whose advisor was the secretary of the American Bible Society in Cuba, a well-educated ex-priest, who had a real love for students.

In 1949, Mr. A. C. Queen, former student secretary in Missouri, went to Havana to be pastor of the English-speaking church at the Temple and to work with the students in the University. The students responded eagerly to Mr. Queen's leadership and soon organized into a BSU. One of the highlights of the first year was the student retreat at Yumuri. The students came back to the campus with a new vision and a new desire to work. The Queen home, their only meeting place, soon became too small for the growing organization.

Then came the revolution in March 1952 and all meetings of the students were forbidden. Political changes in Cuba always affect the life of the University and student activities. Later in the year because of Mrs. Queen's health the missionaries had to leave Cuba. After returning to the states Mr. Queen offered his resignation.

In 1953 Miss Maristany was appointed in his place.

Many of the activities of the Baptist Student Union are limited because of the lack of space. Conditions in the University of Havana are quite different from those of colleges and universities in the States. The University council does not allow any kind of religious activity on the University grounds. All religious groups have to secure a place near the University for their meetings. Besides, the University does not provide dormitories. Students outside of Havana have to live in boarding houses scattered over the city. For these reasons a student center building is essential to any kind of work that will be permanent and constructive.

In the cold and indifferent atmosphere of a great national university the future professional and commercial leaders of the island are being trained. The influence of Communists, Catholics and materialists is felt on the campus. May Southern Baptists seize their opportunity and provide adequate resources to enable this "Master's minority" to meet the challenge which 19,000 students offer.

Where Do The Roads Lead?

The Baptist tourist has discovered that seeing Cuba by bus or automobile on the

Carretera Central is the best way to enjoy the scenic panorama of royal palm groves, bamboo and almond trees, tropical flowers and ripening sugar cane fields. Frequently he has had to turn off the national highway into much worn side roads that lead to the small towns to see where his denomination has built a church, started a mission or opened a day school. No matter what roads he has traveled they all lead to growth and expansion.

The Cuban Mission Board calls urgently for more buildings and more workers. The national leaders are trying valiantly to supply these needs. Last year the goal for the Cuban Cooperative Program was \$16,000. The amount raised was \$17,500. The goal for 1954 is \$20,000. This meets only a small percentage of the needs. The Stewardship Committee of this board is launching a movement to open an old people's home, and to enlarge the little fund for the building of chapels on needy fields. Cuban Baptists send \$500 a year to the Foreign Mission Board for work in Spain, and have helped build a chapel in Yucatan, Mexico, where a church was started through hearing the Cuban Baptist radio program. The foreign mission vision of Cuban Baptists has been further enlarged by the presence of three young people in the seminary from Colombia, South America. They are now working in their own country.

The recent growth in numbers of junior societies in Woman's Missionary Union is due largely to the plan of having a national counselor for each organization. The Cuban Mission Board, realizing the importance of having these counselors, has set aside a sum of money for the continuation of this work. Here is another evidence of the progressive outlook of the board.

Cuba, Important Center in the Americas

Cuba has played an important part in inter-American friendship. Since 1928 Havana has been host to a number of significant gatherings, foremost among them the second congress of Ministers of Foreign Affairs of the American Republics in July 1950. At this meeting resolutions were passed concerning subversive foreign activi-



This beautiful Baptist church in Cienfuegos is one of our best buildings

ties, inter-American cooperation in economic matters and measures for the defense of the American nations.

Southern Baptists in their mission program cannot afford to overlook the role this island plays in our hemisphere. For the sake of Cuba and the world we must not let the highway of growth and expansion become mechanized into concrete and steel. There is still the dusty road of selfless service to travel; the hidden road of prayer to follow; the rocky road of sacrifice to climb. Following these roads into the highway will make of the journey a thrilling spiritual adventure which we shall express in worthy gifts through the Annie Armstrong Offering.

In the magnificent capitol building embedded in the floor of the rotunda under the dome is a twenty-four karat diamond. From this point distances along the Central Highway are officially measured. This dramatic Latin way of marking distances may be symbolic of Southern Baptists' missionary work. Christ, the flawless, perfect stone is the point from which we should measure the quality and character of all work as we build and traverse roads for him in Cuba.

Pray Ye

by Mrs. Elmer W. Brillhart

"Set your faces like a flint toward the mighty work of intercessory prayer for your brothers in other lands."—E. F. HALLOCK

1 Tuesday "O Lord, I know that the way of man is not in himself; it is not in man to direct his steps"—Jer. 10:23 Mrs. Melvin K. Wasson, Ogbomoso, ev., Mrs. B. T. Griffin, Lagos, Nigeria, Miss Grace Tyler, Rome, Italy, ed. ev., Rev. I. E. Gonzalez, Corpus Christi, Tex., ed. ev. among Spanish, Miss Gladys Keith, New Orleans, La., GWC, Rev. W. T. Watts, Oklahoma City, Okla., ed. ev. among Negroes, Bennie Griffin, Jr., MF

2 Wednesday "If you lack wisdom ask of God"—Jas. 1:5 Rev. James P. Kirk, Victoria, Brazil, ed. ev., Rev. Amelia Giannetta, Richmond, Calif., ev. among Italians, Rev. Charles Ginn, Cherokee, N. C., ev. among Indians, Rev. Truman Granger, Washington, La., ev. among French, Mrs. A. Worthington, HMB, em.

3 Thursday "Every man should eat and drink, and enjoy the good of all his labour, it is the gift of God"—Eccles. 3:13 Dr. Frank B. Owen, Indonesia, lan. st., Dr. George H. Kollmar, Barranquilla, Colombia, MD, Miss Dottie Lane, Kokura, Japan, Mrs. J. T. McRae, Gaza, Rev. S. A. Qualls, Campinas, Brazil, Miss Mary Lucile Saunders, Manila, P. I., ed. ev., Miss Violet Stephens, San Antonio, Tex., sec. ev. among Spanish, Mrs. H. D. McCamey, Ogbomoso, Nigeria, RN

4 Friday "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live"—Deut. 8:3 Rev. E. F. Holmes, Concepcion, Chile, Mrs. J. E. Jackson, Davao City, P. I., Mrs. Boyd A. O'Neal, Maceio, Brazil, ev., Dr. H. F. Peacock, Zurich, Switzerland, ed. ev., Mrs. Frank DiMaggio, Mrs. J. G. Sanchez, HMB, em.

5 Saturday "A friend loveth at all times"—Prov. 17:17 Miss Lila Watson, Kowloon, Hong Kong, pub., Rev. Cecil Roberson, Kabbu, Nigeria, Mrs. H. H. Culppepper, Buenos Aires, Argentina, ed. ev., Mrs. Stephen P. Jackson, Manhuassu, Brazil, Mrs. Loyce N. Nelson, Okayama, Japan, ev., Mrs. Collins Wickham, Raymondville, Tex., ev. among Spanish

6 Sunday "Unto whomsoever much is given, of him shall be much required"—Luke 12:48 Miss Hattie Gardner, Shaki, Nigeria, ed. ev., Mrs. E. F. Tatum, China, em., Rev. Francisco Rodriguez, Corral Nuevo, Cuba, Mrs. V. T. Yearwood, Ancon, Canal Zone, ev. Baptist World Alliance Sunday

7 Monday "Let us not love in word, neither in tongue; but in deed and in truth"—1 John 3:18 Rev. T. H. York, Tampa, Fla., ev. among Italians, Mrs. Paul Rogosin, Los Angeles, Calif., ev. among Russians, Mrs. Elmer M. Treadwell, Aracaju, ev., Miss Mattie A. Baker, Sao Paulo, Brazil, Miss Martha Knox, Tobato, Japan, ed. ev., Elizabeth York, MF

8 Tuesday "God was in Christ reconciling the world unto himself"—2 Cor. 5:18 Rev. M. R. Hicks, Santiago, Chile, Miss Katie Murray, Taipei, Taiwan, ev., Rev. M. E. O'Neill, Jr., Artesia, N. M., ev. among Spanish

9 Wednesday "Be ye steadfast, unmovable, always abounding in the work of the Lord"—1 Cor. 15:58 Rev. Samuel Vernon, Bocas del Toro, Panama, Mrs. L. E. Blackman, Honolulu, T. H., ev., Mrs. Pedro Carranza, Weslaco, Tex., ev. among Spanish

10 Thursday "Greater is he that is in you, than he that is in the world"—1 John 4:4 Mrs. D. N. Mayhall, Iwo, ed. ev., Rev. Stanley E. Ray, Ibadan, Nigeria, pub. ev., Rev. A. Valdez, Brownsville, Tex., ev. among Spanish, Rev. Abraham Wright, Benld, Ill., ev. among Italians

11 Friday "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"—Matt. 5:16 Mrs. C. A. Baker, Brazil, em., Miss Clifford Barratt, Kaohsiung, Taiwan, ed. ev., Mrs. S. P. Howard, Jr., Shimonoseki, Japan, ev., Miss Ruby Wheat, Pusan, Korea, RN, Rev. Solumon Aragon, Clayton, N. M., ev. among Spanish

12 Saturday "Let us hold fast the profession of our faith without wavering"—Hebrews 10:23 Miss Ada Young, New Orleans, La., GWC, Mrs. Harvey O. Headrick, Maringa, ev., Miss Ruth Randall, Brazil, Dr. J. B. Hipps, China, em.

13 Sunday "Thou shalt love thy neighbour as thyself"—Lev. 19:18 Mrs. George M. Faile, Ogbomoso, Nigeria, Mrs. T. L. Neely, Caracas, Venezuela, ev., Mrs. M. S. Blair, Argentina, em., YWA Focus Week, February 13-19

14 Monday "Whoso trusteth in the Lord, happy is he"—Prov. 16:20 Miss Juana Marquez, Union de Reyes, Cuba, Rev. E. E. Evans, Anchorage, Alaska, Rev. John R.

The missionaries are listed on their birthdays. Addresses in *Directory of Missionary Personnel*, free from Foreign Mission Board, Box 5148, Richmond, Virginia, and in *Home Missions* magazine

Cheyne, Bulawayo, Southern Rhodesia, Rev. Alvin Hatton, Rio de Janeiro, Rev. Dan N. Sharpley, Santa Maria, Brazil, ev. *Rev. J. I. Miller, Santiago, Chile, ed. ev., Mrs. Ernest E. Atkinson, Mission, Mrs. Eulogio Garza, San Antonio, Tex., ev. among Spanish

15 **Tuesday** "The inspiration of the Almighty giveth understanding"—Job 32:8 Mrs. Hoke Smith, Jr., Cali, Colombia, ev., Mrs. Daniel R. Cobb, Bangkok, Thailand, Jan. st., Miss Martha Franks, Taipei, Miss Olive Lawton, Chiayi, Taiwan, Miss Dale Moore, Lagos, Nigeria, ed. ev., Rev. Mike C. Mojica, Miss Jovita Galan, San Antonio, Tex., ed. ev. among Spanish

16 **Wednesday** "Ye are all children of God by faith in Christ Jesus"—Gal. 3:26 Miss Ola Lea, Taipei, Taiwan, Rev. John Mein, Nassau, Bahama Islands, ed. ev., Mrs. L. L. Johnson, Brazil, Rev. E. M. Bostick, China, em.

17 **Thursday** "A merry heart doeth good like a medicine"—Prov. 17:22 Rev. T. H. Dowell, Pusan, Korea, Mrs. Ronald Hill, Choburi, Thailand, ev., Rev. A. S. Patterson, Nigeria, Mrs. R. E. Chambers, China, em.

18 **Friday** "Honour shall uphold the humble in spirit"—Prov. 29:23 Miss Mabel Summers, Gazo, ev., Mrs. C. B. Melancon, Stowell, Tex., ev. among French

19 **Saturday** "Understanding is a well-spring of life unto him that hath it"—Prov. 16:22 Rev. Allen B. Bedford, Rosario, Argentina, ev., Rev. Thomas J. Kennedy, Oyo, Nigeria, Jan. st., Miss Jenell Greer, Bangkok, Thailand, ed. ev., Miss Elizabeth Newman, Chattanooga, Tenn., GWC, Rev. Robert Sieg, Oklahoma City, Okla., Mrs. John L. Isaacs, Citronelle, Ala., ev. among Indians

20 **Sunday** "O God, my heart is fixed: I will sing and give praises"—Psalm 108:1 Rev. I. V. Larson, Taipei, Taiwan, ev., Mrs. J. L. Moye, San Antonio, Tex., ev. among Spanish, Mrs. Pascual Arpaio, HMB, em.

21 **Monday** "The Lord is a God of judgment: blessed are all they that wait for him"—Isa. 30:18 Miss Margaret Marchman, Shaki, Nigeria, Mrs. H. W. Fite, Jr., Cidade da Barra, ed. ev., Rev. J. E. Musgrave, Goiania, Brazil, Rev. R. G. Van Royen, Balboa, Canal Zone, ev., Miss Doris Christensen, Fairview, N. M., ev. among Indians

22 **Tuesday** "He that doeth the will of God abideth forever"—1 John 2:17 *Mrs. E. L. Oliver, Kagoshima City, Japan, ev., Mrs. Sam Hider, Jay, Okla., ev. among Indians

23 **Wednesday** "I can do all things through Christ which strengtheneth me"—Phil. 4:13 *Miss Flora Dodson, Hong Kong, *Miss Alma Graves, Fukuoka, Japan, ed. ev., Rev. Anselmo O. Rios, Oakland, ev. among Spanish, Mrs. Richard Uejo, Richmond, Calif., ev. among Japanese, Mrs. R. E. L. Mewshaw, China, em.

24 **Thursday** "God will not suffer you to be tempted above that ye are able"—1 Cor. 10:13 *Miss Lora Clement, Singapore, Malaya, Mrs. James Ragland, Beirut, Lebanon, Rev. Boyd Robertson, Mendoza, Argentina, ev., Rev. Lonnie A. Doyle, Manaus, Brazil, Miss Viola Campbell, Torreon, Mexico, Mrs. R. L. Bausum, Keelung, Taiwan, ed. ev., Mrs. R. T. Bryan, China, Rev. M. C. Garcia, HMB, em., Mrs. Ruth Myrtle Rumphol, Ogbomoso, Nigeria, RN, Rev. Thomas D. Callender, Langston, Okla., ed. ev. among Negroes, Howard and Dorothy Bausum, MF

25 **Friday** "The Lord thy God is with thee whithersoever thou goest"—Josh. 1:9 Mrs. C. O. Gillis, El Paso, Tex., pub. ev., Mrs. T. D. Gullatt, Mito, Japan, Mrs. Eugene L. Hill, Singapore, Malaya, ev., Miss Alice Huey, Miss Jane W. Lide, China, em.

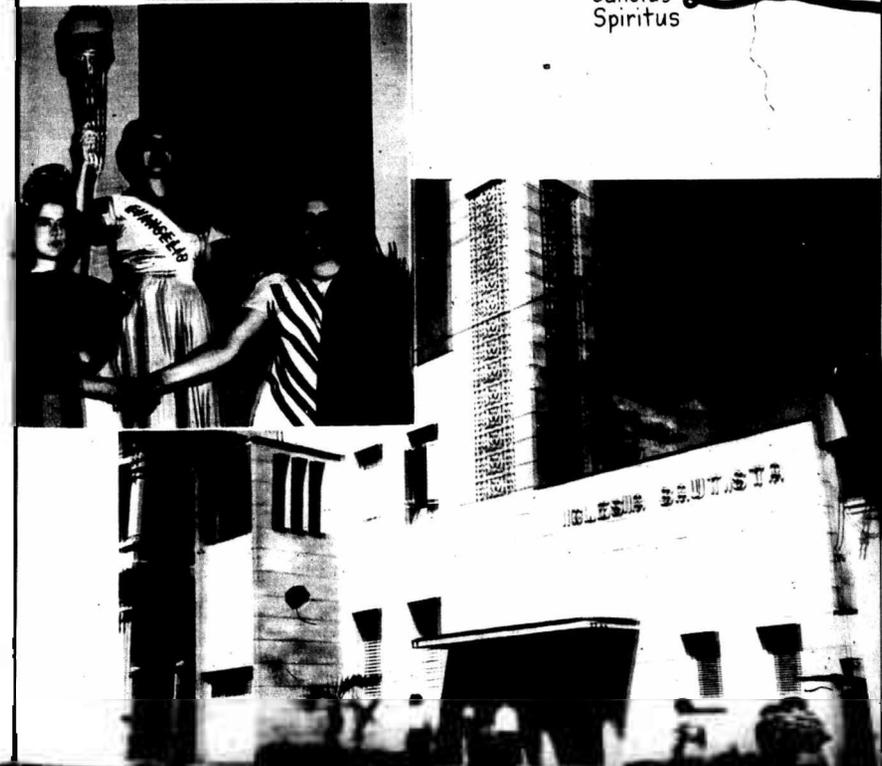
26 **Saturday** "If iniquity be in thine hand, put it far away"—Job 11:14 Rev. J. Wilson Ross, Torreon, Mexico, Mrs. W. B. McNeely, Volta Redonda, ev., Mrs. Rosalee Mills Appleby, Belo Horizonte, Brazil, pub. ev., Mrs. R. F. Goldie, Ogbomoso, Nigeria, RN, Rev. N. T. Tull, HMB, em.

27 **Sunday** "Great is our Lord, and of great power: his understanding is infinite"—Psalm 147:5 *Rev. Stephen P. Jackson, Manhuassu, Brazil, Mrs. E. Lamar Cole, Guadalupe, Mexico, ev., *Mrs. A. S. Gillespie, China, ed. ev., Mrs. Lee Aull, Farmington, N. M., Rev. A. W. Hancock, McAlester, Okla., ev. among Indians

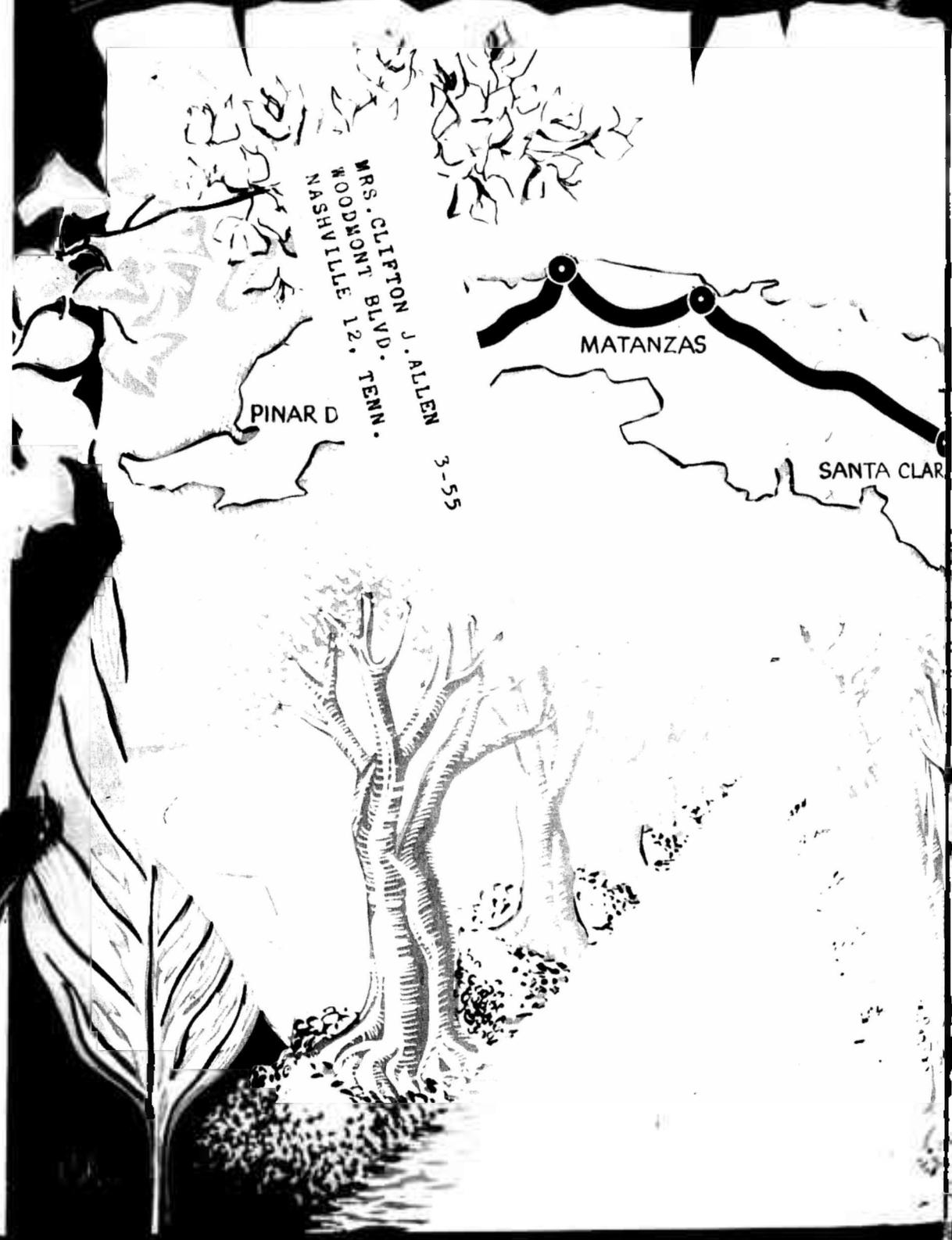
28 **Monday** "I will lift up mine eyes unto the hills, from whence cometh my help"—Psalm 121:1 Rev. L. W. Crews, Sacaton, Ariz., ev. among Indians, Rev. Francisco Morales, Alice, Tex., ev. among Spanish, Dr. R. F. Goldie, Ogbomoso, Nigeria, MD, Dr. J. V. Dawes, Mrs. W. E. Sallee, China, Mrs. F. H. Linton, Canal Zone, em., Miss Ruby Hines, Joao Pessoa, Brazil, ed. ev.

* on furlough
ev. evangelism
ed. educational
MD doctor
RN nurse
em. emeticus
pub. publications
GWC Good Will Center
acc. secretarial
lan. st. language study
MF Margaret Fund; student
HMB Home Mission Board

El Camino en CUBA



El Camino de Cuba



MRS. CLIFTON J. ALLEN
WOODMONT BLVD. TENN.
NASHVILLE 12.

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