

HOME MISSIONS

HISTORICAL COMMISSION
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DECEMBER

1954



Vol. XXV No. 12

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I WAS a country boy without much experience. That is why I approached Aunt Molly as I did. I had been asked to help solicit funds for our mission offering and Aunt Molly was on my list.

The children were playing in the yard. Aunt Molly was ironing. She saw me even before I knocked, and with her ever-present smile she invited me in. Before I could get a word in edgeways she asked, "What can I do for you, Courts?"

One look into her eyes made me realize I had said the wrong thing. "Courts, you wouldn't even think of leaving me out, would you? Just because I can't give very much is no reason to rob me of the joy and blessings of having a part."

"You shouldn't give so much," I remonstrated, "you won't have anything left."

"That's all I do have left," she answered. It seemed almost as if she were sharing some deep secret with me. "You see," she continued, "what I have laid up in heaven is about all that I have. I like to make a deposit there every time I can. Maybe this money will help win someone to the Lord and some day I will meet him up in

I took her "deposit" and thanked her. I have no doubt the Lord put Aunt Molly's money to work where it will bear the largest possible rate of spiritual interest. She will be mighty happy some day.

There are at least four great benefits that accrue to us through such gifts:

Second, we are thus participating in the soul-winning efforts of our missionaries of the Foreign Mission Board. Through our gifts to missionaries supported by the Lottie Moon Offering we speak several different languages on several different continents.

Third, we shall help keep America safe for all of the spiritual blessings that we enjoy today. In today's world no nation liveth unto itself. The freedoms we enjoy in America can be safeguarded only by sharing them with others. No nation has more to gain from an aggressive foreign mission program than our own.

Finally, we may thus lay up eternal treasures "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

It seems I can hear the words of Aunt Molly: "You wouldn't think of leaving me out, would you?"

Let us all make this a good Christmas by making a worthy gift to the Lottie Moon Offering.

NEWS

People Flock to New Baptist Church in Michigan

Rev. W. E. Walker, superintendent of missions for the Motor Cities Association of Southern Baptists in Michigan, reports success in opening work in Adrian, Michigan, as follows:

"I came to this new field one week ago today. Through newspaper advertisement, five hundred mimeographed sheets, and a good news article, we got results for the first service. Forty were enrolled in Sunday school, forty-one attended the morning worship service, and fifty-five, the evening service. Twelve united by transfer of letters from Alabama, Tennessee, and Virginia, and one fine Intermediate girl came on profession of faith as a candidate for baptism that first Sunday.

"I have definite commitments from fifteen others already this week and several have made professions of faith during soul-winning talks in their homes."

According to Mr. Walker the group was to meet that week for their first officers and teachers meeting for the purpose of organizing. Free Sunday school literature, which is furnished by the Sunday School Board to new Sunday schools, had been ordered and was expected that week.

This mission is operating as an arm of the Harmony Baptist Church, Ann Arbor, Michigan, and is enthusiastic about constituting the first Southern Baptist church in Adrian, Michigan. Mr. Walker expects to stay with the group for six or eight weeks until the church can be organized and a pastor called and the church foundations secured.

Forced to Give Up Mission Work

Rev. Dan Tyson, pastor of the First Baptist Church of Ketchikan, Alaska, and president of the Alaska Baptist Convention, has had to give up his work there because of his health and the family is returning to Oklahoma, their native state. Mr. Tyson is at present in a hospital in Seattle, Washington, but will be transferred to Oklahoma as soon as arrangements can be made.

Dr. Redford Makes Mission Tour of West

Dr. Courts Redford left the latter part of October for a tour of most of the western states including a trip into Canada to study the request of certain Baptist churches there for aid from Home Board missionaries.

Other officials of the Southern Baptist Convention, including Dr. Porter Routh, executive secretary of the Executive Committee, and Dr. James L. Sullivan, executive secretary of the Sunday School Board, will also be on the trip into Canada.

From Editor to Missionary

Among the missionary appointees reported this month is Miss Margaret White who has spent four and a half years in the editorial office of the Home Mission Board. Miss White has made a valuable contribution to the editorial service of the Board. Miss White is going to the International Center in Berkeley, California.

Meeting Honors Dr. Lord

Dr. F. Townley Lord, president of the Baptist World Alliance, was honor guest at the fiftieth anniversary of Berkeley Baptist Divinity School. The Golden Gate Seminary with its president, Dr. Harold K. Graves, joined Dr. Sanford Fleming, president of Berkeley Divinity School in doing honors to the world Baptist leader.

Spotlight on Foreign Missions

Among Southern Baptists the news headline for December is centered around the first week when the Lottie Moon Christmas Offering for foreign missions is the order of the day. Prayer and sacrificial giving make the foreign mission offering a momentous occasion.

New Home Mission Study Series

"Home Mission Outposts" is the theme for the 1955 Graded Series of Home Mission Studies, made available through Baptist Book Stores on December 10. There are six books in the study of outposts.

Back from Important Tour

Dr. Alfred Carpenter recently returned from a six weeks' tour of military installations in Alaska, Japan, Korea, Okinawa, Guam, the Philippines, and Hawaii during which time he made contact with 185 chaplains, missing only four Southern Baptist chaplains who were in transit. Dr. Carpenter had conferences with 126 commanding officers, preached 22 times, visited 33 churches, 24 pastors, 70 missionaries, and 106 military installations. He reported that in major centers the missionaries and the chaplains and their families hold monthly informal meetings which have dynamic Christian impact.

Move to Atlanta

In October Rev. and Mrs. Fred A. McCaulley traveled from their Berkeley, California, home to their new home in Atlanta, Georgia, in twenty days, through fourteen states, participating in services of six churches, eight missions, one Bible institute, two seminaries, five hospitals and medical centers, and fifteen colleges and universities. Mr. McCaulley addressed fourteen student groups, either in chapel or other students meetings, and held personal interviews with more than 300 students concerning the work of Baptist missions or the program of Southern Baptist Tentmakers, for which work he is field secretary.

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HOME MISSIONS

Editorial

Guest Editor

B. H. DUNCAN
Arkansas Baptist

SOUTHERN BAPTISTS are planning in 1955 the most ambitious evangelistic crusade they have ever undertaken. The success of this crusade will depend upon several things.

The crusade will depend upon the degree of co-operation of Southern Baptist pastors and churches. It could hardly be expected that the more than 29,000 Southern Baptist churches will participate in the crusade, and yet we have a right to expect that only a small per cent of these churches will fail to co-operate. It staggers the imagination to think that 20-odd-thousand churches will be engaged in a serious effort to win the lost to Christ during the last days of March and up to April 24, 1955. What this can mean to the denomination and to the cause of our Lord only eternity will tell.

Advance Preparation

The success of the crusade will depend on the advance preparation. This preparation will include organization set up well in advance for visitation and publicity. Those churches which do not prepare for visitation and publicity in advance are likely to be disappointed in the results of their individual revival meeting. The churches should know who the possibilities are and where they are. Until they have this information, they are not prepared to reach the possibilities for evangelism and church membership. It requires work, first of all, to get the information necessary and more work to use the information effectively in advance of and during the revival.

However, our churches should not become so absorbed in the details of organization and publicity and other mechanical devices that they forget the most essential preparation of all—prayer. It requires time to pray. We mean by that a long period of time. That is the reason the promotion of the crusade is beginning months in advance of the dates actually set for the crusade. If this evangelistic effort could become an obsession of the soul of our Southern Baptist people for months in advance of the actual dates, and if that obsession would lead them to pray, would possess their souls that they could not help praying, there is no telling what would happen during the 1955 crusade. We must not wait until March 27 to begin praying for this crusade. If we do, we shall be disappointed and wonder why our prayers have not

been answered. We must first pray ourselves into unison with God and see this crusade from his point of view. It will require considerable time to clear our lives, our souls, our minds of the debris of the world by which our lives are cluttered, and so make a larger place in our lives, in our thoughts, in our activities for God and his cause.

Another phase of preparation should look toward the integration of the new additions to the churches in the life and program of the churches. We shall realize the full benefits of the evangelistic crusade only to the extent that we prepare for the enlistment of the new members in active participation in the life of the churches. Every organization of the church should be alerted both to participate in the preparation for the crusade and in the enlistment of the new members that are won during the crusade.

Help Wanted

Securing evangelistic help and song leaders for the crusade is going to be quite a problem. It will be necessary for many pastors to preach in their own revival meetings and use local help exclusively. However, this may not prove to be a handicap but a blessing. Why should not the pastor and his people conduct their own meeting? It might be a refreshing experience both for pastor and church. Too often we expect the visiting evangelist to bring the revival with him. Ordinarily it doesn't happen that way. The church itself must be ready and waiting. In fact, the church should already possess the revival spirit and be experiencing the revival fires.

The sermon has its proper place in an evangelistic crusade, but the sermon is not the whole thing; it is only the climax. When there is no buildup before we reach the climax, the climax becomes an anti-climax.

One Conversion for Every Sermon

Would it be too much to expect one conversion and one baptism for each sermon delivered throughout the campaign if the proper prior buildup has preceded the sermon? We have done a little figuring and discover that if the 29,496 churches each conducts a two-weeks' revival and that twenty-eight sermons are delivered dur-

Continued on Page 13

December, 1954



About 600 blankets, a thousand sacks of oranges, and almost that many bags of candy were given to the Indians plus toys and clothes.

2,700 Indians Came To Our Christmas Party

By D. A. Dalby
Missionary to Navajo Indians
Copper Mine, Arizona

WE HAD INVITED the Indians of the Navajo Indian Reservation in Arizona to the Copper Mine Baptist Mission for a Christmas party and by Christmas Eve they had already started to arrive. By Christmas Day 2,700 were camped around the mission ready for what was probably one of the biggest Christmas parties in the nation.

Mrs. Dalby and I had arrived at the Copper Mine Baptist Mission to serve as Home Board missionaries in September and had been asked if we would like to have a Shine Smith Christmas Party. We discovered that Shine Smith was an independent missionary who has been working with the Navajos almost forty years and for the last fifteen years has had a Christmas party for them somewhere on the reservation. We decided to join him in giving the party and thus spent most

of the first four months of our mission work getting ready. It proved to be time well spent.

By Christmas Eve the Indians who came from a long distance and the many who came in wagons started arriving. Already the cooking was started and the cook

fires were kept going all night. To feed the Indians one meal it took six whole beefs plus several hundred pounds of potatoes, carrots, and onions cooked into a stew over open fires. Seven hundred loaves of bread were used.

Christmas Eve was a cold winter night



Indians who came early warm themselves by the cook fires. Cooking was started on Christmas Eve and the fires were kept going all night.

and it was a beautiful sight to look all around the little mission and see the camp fires and hear the singing of the Indians carried down to us on the cold winter air during most of the night.

We started serving lunch at noon the next day and it was four o'clock before we finished.

Mr. Smith asked that I bring the message and it was a great privilege because the Navajos listened with great attention and many were hearing the "Glad tidings of great joy" for the first time in their lives.

For our Christmas music Mr. Smith had invited as his personal guests the Hopi Indian Band from the Hopi Village near Tuba City. They did a very good job. Mr. and Mrs. Adolf Maloney were guests at the party. Mr. Maloney is the vice-chairman of the Navajo Council, the next to the top man in the Navajo Nation. He served as my interpreter and Mrs. Maloney read in Navajo the Christmas story as found in Luke. The services were sent out over a public address system which made it possible for everyone present to hear. Others who helped us in preparing for the party were Mr. and Mrs. Claud Thompson who owned the Copper Mine Trading Post and are your missionaries' nearest white neighbors. They live a little more than a mile from the mission and the next nearest white neighbors are twenty-seven miles away at the "Gap," another trading post.

The Copper Mine Baptist Mission is 112 miles north of Flagstaff and Flagstaff is the nearest town. We are twenty-seven miles off U. S. Highway 89 and are Southern Baptists' only missionaries on this vast Navajo Reservation which covers ten million acres. Southern Baptists do have missionaries to the Navajos who live on the six million-acre Navajo reservation in New Mexico, but we are the only Baptist voice to these Indians in Arizona. We live an isolated life. We get our mail at Cameron, sixty-three miles away, and the nearest telephone is also at Cameron.

Mr. Smith has many friends all over the country who support him in his work among the Navajos. Among them is a Mr. Shuler who is in the blanket business in Ohio. He sends him several hundred blankets each year to give to the Navajos at the Christmas party. This year he gave them about 600, about 200 of these went to the Navajos in our own part of the reservation.

We had a thousand sacks of oranges given by a produce dealer in Mesa, Arizona and there were almost that many bags of candy. There were gifts of clothing for all and toys for the children.



Clothes are being distributed to the Navajos. Claud F. Thompson is shown in the foreground. He and Mrs. Thompson own and operate the Copper Mine Trading Post a little more than a mile from our Baptist mission.

Crowd watches with interest as toys (most of them received through the WMU "Christmas in August" program) are given out. Man seated is Rev. "Shine" Smith, independent missionary to Navajos for forty years.



Loud speaker is made ready for the preaching service on Christmas Day when 2,700 Navajos heard the gospel message, many for the first time.



Many of these gifts were made possible by the WMU "Christmas in August" program. I think every little girl present received a doll of some kind. For many of them it was the first doll they ever owned.

It was a lot of work, so much so that for the first time in our lives we were too

busy to send out a single personal Christmas card or even wrap or mail a package to our children or grandchildren, but we did have the "biggest and best" Christmas party ever held on the Navajo Reservation and many heard the story of Christ for the first time.

A Christmas To Remember

By Mrs. E. C. Branch
Missionary to Indians
Lakeside, Arizona

CHILDREN LAUGHED and sang as the bus rolled along from Showlow to McNary, Arizona. Mr. Branch had waited until five o'clock so several of the men might hurry from their jobs in the saw-mill and come with their families to the Christmas service at the Apache Baptist Mission. It was not yet six o'clock when the bus stopped at the newly-constructed Baptist church in McNary which had so graciously extended us the use of its building on Sunday afternoons and special occasions such as this. Those who came from Showlow hurried to help unload the boxes of Christmas gifts from the bus so that Mr. Branch might go on to Whiteriver to gather the crowd from there.

While waiting for the bus to return, we dressed in costume those who were to appear in the Christmas play as angels, shepherds, and wisemen.

It is twenty-two miles to Whiteriver and uphill all the way back. Time dragged as eager children eyed the piles of gifts which had come so abundantly to the mission from Sunbeam Bands and other organizations in churches all over the Convention. Angels with tinsel wings glistening and jewel-bedecked wisemen wandered about the church. Little ones admired the glittering Christmas tree and reached out exploring fingers for the shining icicles.

Finally the bus arrived, stuffed with eighty-one people, and Mrs. Burnette, Mr. Kane, Terry, and Mrs. Branch hurriedly dressed the rest of the cast while the congregation of 129 people sang carols. Shily Leona Kane and Elvira Gloshey,



Primaries, and Corinne Burnette and Elaine Armstrong said verses telling of the true meaning of Christmas. After the Christmas story was portrayed by the Juniors, the Intermediates reverently sang "O Holy Night." In the hush that followed, Mr. Branch spoke on God's love for all men and the gift of his Son. Two fathers and a mother came forward to say that the Christ Child was born in their hearts that night. One, the father in a family which had been attending for many months, asked for church membership, also. How our hearts rejoiced in answered prayer!

Then came the happy time when the gifts and sacks of candy and nuts were distributed.

Again the Showlow group had to wait at the church until the Whiteriver people were taken home. This time the waiting was more patiently done. Small girls held dolls with loving care. Boys played with little cars and trucks up and down the aisles and older boys and girls helped to sweep and clean the church. Of the 129 who came, only five had never been to our services before.

Almost two hours passed, then it was all aboard for Showlow. At 1:10 in the morning, these men, who had left at 5:00 o'clock from their jobs at the mill, carried their sleepy children back into their homes. The missionary hurried the bus along home. It was empty now, except for Christmas wrappings, orange peels, and the memories of happy laughter, of starry-eyed little faces, gifts clutched close in the press, and of new-found hope and peace in the hearts of three people.

HOME MISSIONS



IT WOULD BE difficult to find a more remote spot than Kobuk, Alaska, where the second Baptist mission in Alaska beyond the Arctic Circle is being built. Kobuk is one of the most inland of all Alaska's Eskimo villages, being 300 miles northwest of Fairbanks and 200 miles east of Kotzebue.

Eskimos up and down the mighty Kobuk River, which drains a vast section of northwestern Alaska, years ago congregated at Long Beach. Here they built their log-and-sod igloos, caught their fish, hunted their caribou, and found jade, from which they fashioned their Stone Age tools. With great care they smoothed the surface of jade stones to make axes and knives. Long Beach, as it was then called, was a thriving Eskimo community. Because of their close contact with Alaska's inland Indians, Kobukers were called Eskimo-Indians and before the white man came they were at peace with the Indians, unlike most Eskimos.

A false report that there was gold like gravel along the Kobuk brought white men up the Kobuk in 1898. Many "stampeded" drowned in the inland waters of Kobuk Lake; others died of scurvy, and many more froze in the chilly air of their first arctic winter.

With the coming of the whites came the first missionaries. Episcopalians and Quakers brought the first messages from God. Word and churches were soon established. But as years passed, Eskimos left Long Beach for a government-established village near the Kobuk mouth and for a site twenty miles down the river where a Bureau of Indian Affairs school was built. Along with the exodus of people

was an exodus of churches. For thirty years it was so.

In February 1952, while serving with the Native Baptist Church, Fairbanks, I received a letter from Charlie Sheldon, an Eskimo resident of Long Beach, from a post office called Kobuk. The letter said in part: "This is the first year for us to have a school. The Territory has given us a teacher. Can you tell us how we can get a missionary for our village? Our children need to know the right way."

At that time I planned a survey trip to Kotzebue where mission work was later opened, so I included on this trip a visit to Kobuk. As the ski-equipped bush plane came to a stop on the frozen waters of a lake, the fur-circled faces of most of the villagers greeted me. There was not much to Kobuk—a store, a school, eight or ten log cabins, and fifty people. But everywhere I went there seemed to be joy and happiness.

An elderly Eskimo woman with tattooed chin said: "Ta-goo, thank you for coming to our village. You are the first missionary (white) to visit us in years."

At a church service in a small cabin we sang together old gospel songs and for the first time I used an interpreter while preaching as Eskimo is the common language outside store and schoolroom. The people wanted a church, but it was impossible to erect it that year.

The call for a church came again last winter. And through the efforts of the Native Church, Fairbanks, John Dickerson, pastor, and the Baptist Mission of Kotzebue, definite plans were made to erect a church building in Kobuk during the summer. Three Eskimo men cut 100

logs; materials were ordered from Seattle and placed on the one steamer per year to make the 3,000 mile trip to Kotzebue and then transferred to river boats for the last 350 miles up the winding Kobuk River. Late in July the building was begun. There to help every day were Charlie Sheldon and two teen-age boys, Elmer "I-yoo-kuk" Ward and John "OOnun-a-craw" Custer. Through all our efforts a little log church eighteen-by-twenty-nine feet with living quarters attached began to take shape. Although not completed throughout, the roughed-in auditorium will probably be used for services this winter.

Some might question the wisdom of spending the time and money on a little village of only fifty Eskimos. Figures could be drawn to show how much more wisely it could be invested on other fields. But God's arithmetic works in no such manner. The few as well as the many need the gospel.

A corner stone is planned for the Kobuk church—a cornerstone of jade. On it will be only the date 1954. Perhaps no other Baptist church will have a jade cornerstone.

And like the 1,000-pound jade boulders from Charlie Sheldon's jade claim are the lives of so many Alaskans. On the outside the jade is dark, rough, and almost black. But if cut and polished it makes gems of rare beauty. So are the hearts of the Eskimo people—rough, dark, and stony. But with the cutting of the Sword of the Spirit and the polishing with the oil of God's abundant grace, these lives can become gems of rare and exquisite beauty in the diadem of our Lord.

December, 1954

9

BOB Found CHRIST In Alaska

By Helen Carpenter
Seward, Alaska



Louise Yarbrough and Helen Ruth Carpenter assist Pastor B. I. Carpenter with the building of the church at Seward, Alaska

"DADDY, DO WE have to leave Ketchikan?" This was the question Helen Ruth anxiously asked her father, B. I. Carpenter.

He explained that after much prayer and meditation he felt that the Lord wanted him to go to Seward, Alaska, to begin Baptist work in that port city.

"But, Daddy, we've just got things going good here and why do we have to leave it? We have a good Sunday school, a nice church building, a choir, and everything—but most of all we have some kids my own age in the church. If we go to Seward we'll just have to start all over again."

"But, Honey, there is a church here and someone to carry on this work and there is no Baptist church in Seward. You and Mother can be such a help in getting work started there," her father pointed out.

"I know, Daddy, but I like it here so much and I wanted to finish high school right here in Ketchikan. But you know I'll do all I can to help you wherever the Lord wants us to go."

This conversation took place near the close of the year 1952, just before B. I. Carpenter and his wife and fifteen-year-old daughter left Ketchikan, Alaska, where they had served for five years. Helen Ruth was right. We did have to start all over.

In Seward there was no church house or any organized Baptist work among 3,500 people where the bars and saloons outnumber all other businesses put together. After awhile we found a few Baptists and rented the labor union hall in which to hold our services. It was discouraging, not so much to us as to our people, because we knew that in time the work would grow. Those who came found so few that it seemed not worthwhile to bother with such a small work. But there were those who were loyal and faithful in attendance and slowly we grew.



Bob Biggs, young convert, taking part (for second time) on Training Union program.

There were those joining by letter but winning the lost was to come later.

One night after months of our meeting together, a young couple slipped into the services. With so few present we could not help but notice anyone present. We found out that the girl was a fine Christian and a member of a Baptist church. But Bob Biggs' only interest was to please his girl friend and if she wanted to attend the church service, he would take her. They attended regularly.

One day the girl's job was finished in Alaska and she returned to her home in the States and we said, "Well, we'll not see Bob any more."

But much to our surprise he continued to come. We prayed earnestly for this fine-looking twenty-five-year-old man, waiting for just the right time to talk with him about his salvation.

We had now moved into our unfinished church house, made possible by a gift from the Home Mission Board. Oh, what a glorious day that was! Now, we could have separate rooms for our Sunday school classes and we could meet as often as we liked, sing as loudly as we wished, and stay as late as we wanted to. Yes, we knew that this church, if ever completed, would cost all of us lots of time and money, but we were not to be counted. It was at one of these times in the church that Bob said, "B. I., I would like to talk



Adult Training Union in Seward, Alaska, Mrs. B. I. Carpenter on front row.

with you."

The very next Sunday Bob walked the aisle making public his profession of faith in Christ as his Saviour.

When I spoke with him later Bob said, "You know, Mrs. Carpenter, I didn't do this willingly because I was determined not to be talked into anything. But this is the happiest experience of my life and I am at a loss to know just what happened." Of course I knew that the Holy Spirit had taken hold of that young man's soul and made a new creature of him.

I said, "Bob, did you go to Sunday school and church when you were a boy?" "I'm curious to know just what influences led you to become a Christian."

"No," he replied, "I never went to church, mainly, I suppose, because my parents did not. I never had a desire to go and no one I ever ran around with went to church. That is, not until I met this girl."

"Not even when you were in the army?" I asked.

He grinned, "Yes, I went to chapel in the army, mainly because I could skip work, but none of that made any real impression on me. It was not until I came in contact with this little group that I was impressed. I wanted the same kind of happiness and peace that seemed to possess the lives of these Christians."

"Why did you come to Alaska?"

"It is time he laughed. "This is a belief—it's not. I baby-sat all the way from Memphis, Tennessee, to Seward, Alaska."

At my puzzled expression, he continued,

"When I was seventeen and just out of high school a young couple from my home town came to Seward, leaving their fourteen-months-old baby with her grandparents. They paid my traveling expense and I was elected to take Donna to them. I was young and brave then because frankly I don't believe I'd have the courage to do it now."

As senior warehouseman for Standard Oil Company, Bob has made his home in Seward and he plans to stay. He owns property, belongs to the Lions Club, and takes part in the political and civic activities of the community.

"Some day and not too far off," he concluded confidently, "I'm going to win that girl and we'll make a Christian home in this community."

The coming of this outstanding young man has brought a blessing to our little church as a refreshing shower on an arid desert. Since his coming there have been other conversions, the latest, Phyllis and Jim, a bride and groom, and now Sandra, an eleven-year-old, wants to talk with the pastor about her relationship to Christ.

Young men like Bob, consecrated and dedicated to the Lord, are the greatest need of our churches in Alaska. We are all praying that his testimony will win many others to Christ. And now, Helen Ruth joins her mother and father in grateful thanks to God for sending us to Seward to witness for him.

The
inspiring
testament
of a
great man
of God

THE PRAYERS OF Peter Marshall

Edited and with
Prefaces by

CATHERINE MARSHALL

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(Top) Howard Haisell, Sunday school secretary of Arizona, stops en route to the Alaska Baptist Convention in Juneau, to discuss Sunday school plans with Superintendent Fred Chambers and his officers and teachers in the Faith Baptist Church, Spenard, Alaska.

(Center) Rev James B. Dotson, new pastor of the Faith Baptist Church, Spenard, Alaska. He began his work May 20, 1954.

(Right) This class, taught by Mrs. John Pierce, ministers to a host of young servicemen and their wives from Elmendorf Air Force Base and Fort Richardson.

Faith Church Grows by FAITH

By Mrs. James Dotson
Spenard, Alaska

THE FAITH BAPTIST CHURCH, Spenard, Alaska, was organized at Easter time, 1951, after having been a mission of the First Baptist Church of this city. B. Clarence Evans began the mission in a rented hall and served as the first pastor.

The church is in a rapidly growing section of Spenard on the main paved road to the new International Airport for Anchorage. It owns two lots and has wonderful opportunities for growth. The present membership is 91.



Pastor and Mrs. James B. Dotson and children stand by side of partially completed church building. This is the basement of a three-story educational building.



Pastor's home which was completely remodeled by the Brotherhood of the Faith Baptist Church, Spenard, Alaska.

THE NATION-WIDE CRUSADE

(Continued from Page 5)

ing these two weeks, that would make a grand total of 825,888 sermons delivered. You can see the possibilities if there should be one convert for each sermon. Our Saviour is not limited either in his interest or in his power to save the souls of men, whatever the number may be. He is limited only by his representatives upon earth. Will we fail him in the strategic hour or will we throw ourselves at his feet and yield ourselves to the challenge presented in the 1955 crusade?

We come back to the most essential and all-important feature in the preparation for a revival meeting—and that feature is prayer. Our Southern Baptist pastors, our Southern Baptist churches, our Southern Baptist members will realize the full value of the 1955 crusade only as they lay themselves out before the Lord in prayer.

File this Magazine for Mission Study Material on Alaska

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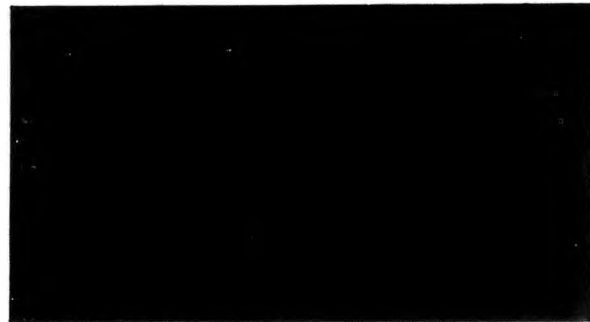
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THE FIVE-YEAR CRUSADE of the Home Mission Board started in 1950 and will terminate this month. This program leaves a record of achievement for which every Baptist should thank God.

The first two years of the crusade were given to an emphasis on evangelism. Southern Baptists have always grown through evangelism and church extension. They have never made a more glorious record in soul-winning than was recorded during 1950-51. The states west of the Mississippi promoted a Simultaneous Evangelistic Crusade in 1950 and those east of the Mississippi promoted a simultaneous soul-winning effort in 1951. During the two years 751,610 members were added to our churches by baptism. During the corresponding period of the previous decade only 455,073 were baptized. This is a gain of sixty-five per cent.

Through these simultaneous efforts more churches have been enlisted, more individuals have become soul-winners, and more pastors have become evangelists.

During the five-year period approximately 1,850,000 people have joined our churches by baptism. More than 2,200,000 have joined by letter. Never have so many people joined Baptist churches in so short a period. Our churches have shown a net gain of approximately 1,400,000 in the five years.

The second emphasis of the Five-Year Crusade was church extension. The time was right for such an effort. Added between 1940 and 1950 were state conventions in California, Kansas, Washington, Oregon, and Alaska. This constituted an increase of seventy-eight per cent in territory to be served and 24,452,474 people, or forty-four per cent in the number to whom we should minister.

Prior to 1940 in the territory served by our convention, one of every five people

was a Baptist, but in the great expanse of territory added during the decade only one of forty-six people is a Baptist.

During the period of the Five-Year Crusade Southern Baptist work has been extended into Utah, Colorado, Wyoming, Nevada, Idaho, Montana, North Dakota, South Dakota, Nebraska, Iowa, Wisconsin, Michigan, Indiana, Ohio, and West Virginia. The field is "white unto harvest" in all of these states.

When this emphasis on church extension was started, many new churches were

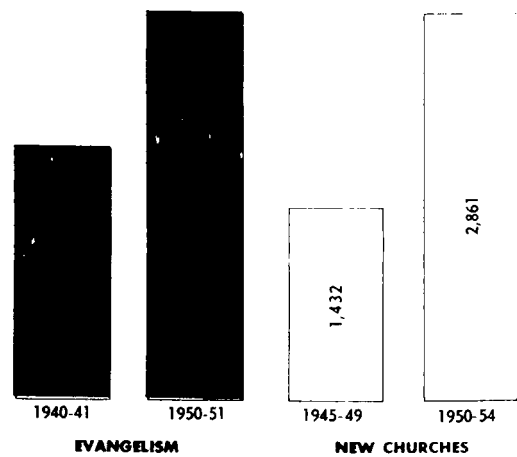
needed. Our people have responded in a wonderful way. During the crusade 2,861 Baptist churches were added, or an average of 11 new churches each week for the five-year period. This is almost exactly twice the number of new churches that were constituted during the previous five-year period.

Property values have increased more than \$600,000,000 during these five years. The value of our churches has reached a peak of more than \$1,100,000,000. About 2,500 houses of worship have been constructed for new churches who never owned a place of worship before. Never has there been such growth in church property.

It is not surprising that the loan funds of the Home Mission Board have proved inadequate to meet the demands for this unusual growth. As of December 31, 1949, the Home Mission Board had 194 outstanding church loans, amounting to \$1,720,586.00. As of August 1, 1954 the Board had 366 loans amounting to \$3,315,287.76; and an additional 107 loans totaling \$1,368,100.00 had been approved by October and were awaiting closing. Many of these could not be closed immediately because of the lack of adequate funds.

Permission granted by the Executive

Some Southern Baptist Gains



Committee of the Southern Baptist Convention to borrow an amount not to exceed \$3,000,000 for loan purposes will help greatly in meeting these demands.

Counting our church loans that are now outstanding, and the money which we are authorized to borrow, there is a total of \$6,894,289.62 in church loan funds. At the beginning of the crusade only \$1,971,965.95 was available.

This growth in the number of churches and in the membership of these churches has helped to produce a splendid increase in kingdom giving. The average increase of Southern Baptists over the five-year period has been more than \$30,000,000 per year, which is forty-five per cent above the annual increase of the preceding half century.

The emphasis during the last two years of the Five-Year Crusade has been on Christian witnessing. Every resource of the Board has been used in a concerted effort to make Christ known to the people in our homeland.

This was undertaken first, by helping our missionaries to witness more effectively on their own fields; second, by adding a Christian witness in areas and fields where such witness has been neglected; and third, by inspiring and encouraging others to participate in the task of witnessing in mission areas. The success of this effort has been gratifying.

Many churches and individuals have been led to provide a ministry for the neglected and underprivileged. More effective co-operation has been worked out with the states and associational mission boards. Co-operative work has been arranged in fields of rural church ministry, western and pioneer missions, city missions, Negro work, evangelism, and Jewish work. Much of the work among the language groups, Good Will Centers, Indians, and underprivileged has been correlated and coordinated with similar efforts by the churches, associations, and state conventions. As a result, the missionary has realized his responsibility to the whole denomination and has had the co-operation of the others in making the work on his field more effective.

The work among the migrants has been increased to include some of the industrial workers.

Co-operative evangelistic and Baptist Student Union Work have been made available to the Negro Baptists and the zeal with which they have entered these fields presages rapid growth and progress.

The Board is co-operating with the Brotherhood in a ministry to juvenile delinquents and broken homes.

Through the Chaplain's Commission a

closer contact is maintained with our Baptist churches and with the military forces. During the five years about 64,000 men and women in the military forces have come to the Lord through the ministry of these chaplains.

A plan has recently been perfected through which the Home Mission Board, in co-operation with the Sunday School Board, the Brotherhood and WMU, can render a spiritual ministry to men and women before, during, and after military service.

The Board has led in outlining a 25-year program for our rural churches and is now in the process of setting up goals and perfecting this program. This effort should result in many of the weaker churches being revitalized and reactivated, and many of the others increasing their ministry and making it more effective.

Not only have the missionary personnel of the Board supported wholeheartedly the program in which the Board itself has led, but they have had the joy of participating with zeal in movements led by other agencies such as "A Million More in '54"—the movement to increase the enrollment of our Sunday schools; the stewardship program of the Promotion Committee of the Southern Baptist Convention, The Man and Boy Move-

ment of the Brotherhood; and the community missions activities of the WMU.

The missionaries have worked in close co-operation with the Foreign Mission Board and state mission boards in Schools of Missions.

The Lord has wonderfully blessed this Board during these past five years. The exact accomplishments of the Board in 1954 are not yet known, but a conservative estimate of the achievements for this last year, plus the record of the other four years shows that the results have been very gratifying.

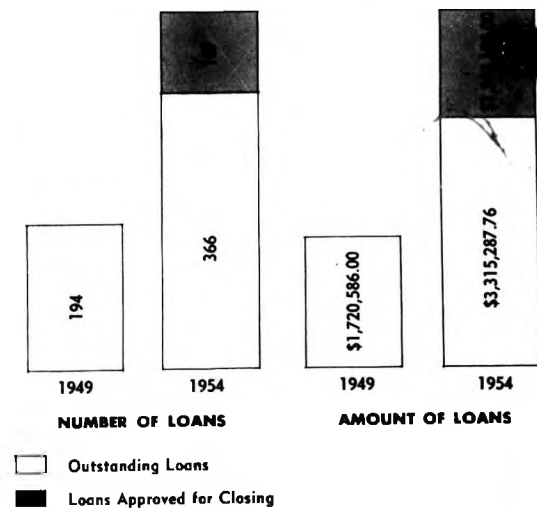
The missionaries of the Board will have reported about 163,404 professions of faith during the five-year period. This is more than the entire Convention reported during the last two years of the nineteenth century.

These missionaries will have made 1,375,000 religious visits during this period. They have helped to constitute 1,381 churches. During this period the Home Mission Board will have received from the Co-operative Program about \$6,800,000 and from the Annie Armstrong offerings \$4,800,000. These have indeed been glorious years of achievement.

The labors of our missionaries during the Five-Year Crusade constitute a mar-

Continued on Page 29

Home Board Loans Skyrocket



□ Outstanding Loans
■ Loans Approved for Closing

AMONG the MISSIONARIES

Christmas Wedding at Santa Clara

Christmas day was cold, but the spirits of the Indian Christians of Santa Clara were bright for today was the day of the wedding.

Today was the day that Native Missionary Michael Naranjo was to repeat the sacred vows of marriage to a Christian Indian couple in the newly-built mission building at Santa Clara. This was the first Christian wedding of this nature in the Pueblo.

The bride, a beautiful Indian girl who had been converted three years before, wore a white ankle-length wedding dress while the bride's parents were attired in full Indian-style dress.

We pray that you will remember the couple in your prayers.

—Mike Naranjo
Missionary to Indians
Santa Clara, New Mexico

A Cosmopolitan Christmas

On the night of December 25, 1953, at the Baptist International Center in Berkeley, California, we were privileged to participate in a most nearly ideal Christmas occasion. There were thirty-nine people from fifteen different countries present and, as several remarked, it was a real demonstration of the fellowship that is brought about by faith in our Lord, the Prince of Peace. About half the group were Baptists, but included also were Moslems, Buddhists, Hindus, Catholics, and those of no religious faith, thereby affording an opportunity to make worthwhile contacts for our Lord and Saviour on his birthday.

—Fred A. McCaulley
Field Worker
Home Mission Board

"Happy Birthday, Dear Jesus"

"Happy birthday, dear Jesus!" The children sang reverently, prayerfully, the song with which they had greeted other friends. It was Christmas time at the mission, but no one missed Santa Claus, for Christ was there. It was his birthday, and his "birthday party."

The children entered the room lit only by the lights on the tree and laid beneath it gifts which they who had so little had brought to share with those who had still less—refugees of Communist oppression living in free Germany. We were reminded of the story of the widow's mite as those who had least for themselves gave more to others.

With beautiful pictures and familiar carols, the old, old story of that first Christmas was told again. Young faces remained intent as they listened then to the imaginary story of the child who had nothing but himself to give to the Christ Child. When the story was ended it was only natural that several from the group should quietly lay their hearts and lives at the feet of the Saviour, their best gift on his birthday.

The hush of that moment was broken by awe-struck exclamations as the birthday cake with its lighted candle was brought in and "Happy birthday, dear Jesus" was sung.

The gifts the children took home were much simpler than those Santa Claus had brought in years past, but they were gifts that would help them know their Friend better, and were, therefore, far more precious.

It is our prayer that long after the candles have gone out, Christmas will glow in the hearts of our children as the "birthday of the King."

—Jean Stamper
Rachel Sims Mission
New Orleans, Louisiana



Each man, woman, and child attending the Christmas service at the Good Will Center in Macon, Georgia, last year received a Bible. Here Missionaries Lanell Guyton and Bill Smalley are assisted in presenting gifts to some of the guests.

Deaf Observe Christmas

The Silent Class of the First Baptist Church, New Orleans, Louisiana, had a White Christmas program December 20. About forty deaf people, about half of whom were Catholics, attended the special service. A filmstrip was shown and later the group wrapped clothing in white wrappings and placed them on the platform to be distributed by the church to the needy. The Lottie Moon Christmas Offering was taken and it amounted to \$9.66.

—Carter Bearden
Missionary to Deaf
New Orleans, Louisiana



Christmas is a happy time for the kindergarten children. Here the children at the Spanish Baptist Church, Artesia, New Mexico, are excitedly awaiting the Christmas festivities. Mrs. M. E. O'Neill, Jr., is the teacher.

HOME MISSIONS

It Was a Happy Christmas For the Kindergarten Children

Twenty-four five-year-olds with sixty-three mothers, daddies, brothers, sisters, cousins, aunts, and other friends squeezed into our twenty-four-by-thirty-foot adobe church house for a Christmas program. This was the kindergarten of the Spanish Baptist Church in Artesia, New Mexico, showing its stuff.

The kindergarten has its Christmas program separately from the other ages for several reasons, but one is space. We used every seating space in the room and several laps besides. Yet the pastor and his wife and their two boys were the only persons present who are connected with our Baptist work.

Naturally, during the program some of the children got mixed up and remained seated when the others stood. There was, as usual, a stander-upper while others were seated. Some stood or sat with the group without taking part. Some were the opposite. Regardless of talent or lack thereof, they sang. May each of these some day be a Baptist, for such aggressiveness we need.

After the youngsters had sung songs and played as a rhythm band until most of them were tired and all our ears were

Continued on Page 29

December, 1954



Children at the Spanish Mission in Socorro, New Mexico, enjoy giving Christmas program to the 117 packed into their small building. Mrs. W. B. Minor is kindergarten teacher.



Children of the Pilgrim Center Kindergarten in the bayou town of Morgan City, Louisiana, present the playlet "That Holy Night." Parents and friends were loud in their praise of the well-trained youngsters, according to their teacher, Miss Edna Phillips.



Missionary M. V. Gonsen explains to the Indians at Taos, New Mexico, that gifts came from Southern Baptist churches and friends, not Santa Claus.

17

AFRICA

CONTINENT IN PERIL

Mounting Problems — Mounting Tensions

- RACISM
- NATIONALISM
- SELF-GOVERNMENT
- POVERTY
- HUNGER
- DISEASE



The crushing problems of a continent awakened out of centuries of darkness are creating tensions which may explode at any moment.

To these problems may soon be added Communism — the monstrous conspiracy that feeds on confusion and unrest — exploiting and enslaving people.

Only a miracle of God can save Africa and make it safe for both the black man and the white man. If the crisis in Africa is not resolved quickly the doors of unlimited missionary opportunity may soon be closed.

The only answer for Africa is Christ. But we must hurry. A mighty campaign to evangelize Africa is of paramount importance. Missionary leaders have urged The Pocket Testament League to undertake such a campaign now.

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PTL has the experience and the technique to do this job. Depending upon God's help we will begin in January 1955 a massive program of evangelism and Scripture distribution in Africa. This tremendous undertaking will require the prayer support and financial backing of Christians and churches of all denominations.

Help save Africa while there is yet time!

ALFRED A. KUNZ, Executive Director

The Pocket Testament League

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I was an M. K.

(Missionary Kid)

By Margaret Caudill
First Baptist Church
Fitzgerald, Georgia

W.M.U. Circle Theme Program

(Margaret Caudill is a daughter of Dr. and Mrs. Herbert Caudill who have been Southern Baptist missionaries in Cuba for twenty-five years. She was able to attend Mercer University, Macon, Georgia, because of the Margaret Fund, a fund set aside by the WMU for the education of the children of Southern Baptist missionaries.)

MY LIFE as a daughter of missionaries was perfectly normal until I came to the States to college.

Speaking two languages was a natural thing. If my friends in school and elsewhere spoke Spanish, why shouldn't I? Yet my parents wanted me to know their native tongue, so we spoke English at home.

I also took for granted that my bedroom would be used for a Sunday school class every Sunday because it had always been that way. The church met in the front room of our house and the rest of the house, including the kitchen, was converted on Sundays.

What could be more practical than to wear uniforms to school? A glance at the uniform indicated the school each of us attended. We never had the problem of deciding what to wear each morning.

But, upon reaching college, at Mercer University in Macon, Georgia, I immediately became an oddity. My fellow freshmen treated me as one of the crowd until the inevitable question was asked, "Where are you from?" I can still hear the tone of incredulity as they repeated, "Cuba!" Mouths dropped open, eyes opened wider, and the questions began. How did I like the United States? Why didn't I have an accent? And the comments followed.

Many insisted, "Your life must have been fascinating." Well, it has been. But I didn't realize how fascinating until I had opportunity to see my life more in perspective.

As you can well imagine, the Margaret

Fund made possible four of the most enlightening years of my life. During those four years I learned not only History, English, Christianity, and Physics, but I came to understand the American people.

My first missionary talk was probably the most surprising experience I had. Never in my life had I made a speech other than to give a part in Training Union. But I just told them what I knew about our mission work in Cuba. I averaged making two speeches a week the rest of my college days.

Making these speeches gave me the opportunity of visiting with many WMU societies all over Georgia and in other states as well. I have come to have a profound admiration for the work our WMU is doing. The women were always so well informed on our mission work all over the world that I was never a stranger in their midst.

In traveling around I also saw many things that made my heart ache. How can churches wrangle over new church buildings, air conditioning, and other luxuries when half of the churches on our mission fields don't even have buildings?

If you could only realize what a heart-breaking disappointment it was to discover that American Christians, even our very own Baptists, were prejudiced against people because of the color of their skin, you would begin to understand some of the adjustments I had to make. The three deacons in one of our churches are a white university professor, a congressman who is partly Chinese, and a Jamaican who is black. When we spoke of Christian brotherhood we meant what we said. It is these deeper spiritual problems that I have been unable to adjust to even now.

When my college days were over I entered, perhaps, the most normal situation of my life. I am minister of music at the First Baptist Church of Fitzgerald, Georgia, working my head off and enjoying every minute (nearly every minute that is) of it. No longer am I Margaret Caudill, daughter of our missionaries to Cuba, but I'm Margaret, our music director.

One of the most normal universal human experiences is "falling in love." It happens to Cubans, Americans, English, and men to missionaries' kids. And I am certainly no exception. "He" is studying for his ministry at our newest Southern Baptist seminary, Southeastern. Together we hope to devote our lives to spreading the love of Christ in the corner of the world which God has chosen for us. Certainly loving oneself in the wonderful task of bringing his kingdom to earth is the most fascinating life there is.



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Alaska Baptists Work at Mission Task

Compiled by Mildred Dunn

From materials prepared by Alaska Baptist WMU

Harry Wilde, young Alaska boy who has surrendered for the ministry.

ALASKA BAPTISTS TOOK a look at their territorial mission task during last September when the Alaska Baptist Woman's Missionary Union led in a Territorial Missions Week of Prayer. The study centered largely around work among

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AROUND-THE-WORLD SHOPPERS CLUB
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the Eskimos and Indians. In keeping with this study Alaska Baptists voted at their annual convention, held in Juneau, that the Territorial Mission Offering for 1954 would be given entirely for work with the Eskimos and Indians in Alaska.

Southern Baptist work among the natives in Alaska centers largely around the vicinities of Anchorage, Kotzebue, and Fairbanks.

The Native Baptist Mission of Anchorage, Alaska, was begun in April, 1953, in property purchased by the Home Mission Board of the Southern Baptist Convention, and is jointly supported by the Chugach Baptist Association and the Alaska Baptist Convention.

Thomas H. Miller was the first missionary-pastor and first services were held on Sunday, April 19, 1953, with eight persons present.

The Millers served the mission for eight months and then left so he could enter college. They were followed by Rev. and Mrs. Michael McKay who arrived on the field December 27, 1953. They had the job of finishing up work on the mission building.

The mission is now operating on a monthly budget of \$85.00. This was adopted by the members and all income above that figure is used for case work among needy native families.

Since the first of January, 1954, there have been twelve re-dedications and eight have come trusting Christ as Saviour.

There are still many problems facing this little mission, one of the greatest, according to Alaska Baptist leaders, is the need of an adequate building.

This native mission is located across the street from a very large government

hospital for the natives. It, therefore, affords excellent opportunities for reaching many of the more advanced and trained natives.

In the summer of 1953 the Rev. Dick Miller, who formerly served with the Native Mission in Fairbanks, was appointed by the Home Mission Board to open Baptist work in Kotzebue. This was the first attempt for Baptists to serve in any native village, either Indian or Eskimo. Kotzebue is one of the larger Eskimo villages located on the north of the Seward Peninsula and forty miles within the Arctic Circle. The establishing of the mission in Kotzebue was due in part to the prayers and desires of members of the Native Baptist Church in Fairbanks. Several members of that church spend part of their time in Kotzebue or have relatives and friends living in Kotzebue whom they want to have the opportunity to hear the gospel.

Soon after Dick arrived in Kotzebue he was able to rent a small cabin. Being able to secure this building was a real victory. On Sunday, August 9, 1953, the first service was held.

During September, 1953, the Home Mission Board purchased a two-story business building located on a corner lot near the beach. Now, after almost a year, Dick writes, "A House by the Side of the Road might well describe the ministry of the Baptist Mission in Kotzebue. Here on the beach at the intersection of the beach promenade and one of our few streets is situated the Baptist Mission."

On the third Sunday following the opening of the mission they had nine in Sunday school and fifteen in the evening preaching service. All of the fifteen were adults with the exception of one little boy.



Group attending prayer meeting at Kotzebue Native Mission, Kotzebue, Alaska.

Soon after that they were averaging thirty-five. The Christmas service on December 30, 1953, was the first service held in the new auditorium.

Concerning the Christmas service Dick wrote "With the help of an Eskimo boy we finally got the place ready and in shape for use. In the corner stood a nice tree which we got after dog-teaming it up the Neatak River in nineteen-below-zero weather. The children had learned their parts well and I had a film strip to use with the verses. To top it off we had a crowd so large that many had to stand. There must have been close to a hundred. The crowd pleased me very much and it was an encouragement to those few who are so faithful."

In March of 1954 a revival was held with Rev. Felton Griffin, pastor of the First Baptist Church, Anchorage, doing the preaching. There was a total of twelve decisions, nine requesting baptism and membership in the mission.

During the past year the Home Mission Board placed the Kotzebue Native Mission under the care of the Native Baptist Church in Fairbanks, Alaska, for the purpose of extending an arm to the people of Kotzebue. The Native Baptist Church of Fairbanks reported that "Working with the mission and its pastor has been one of the highlights of our year."

Pastor Dick Miller writes, "Even though progress in the work of the mission has been slow, perhaps no place in Alaska affords so great a place of real service as Kotzebue. The passing visitor

cannot understand or appreciate the feeling of the Eskimos who walk these streets. One must have spent a great deal of time in the environment to see the conflict in their lives. The old way of life is being displaced. The desire to work for wages instead of hunting and fishing is now held by most of the villagers. And into this conflict Christ must be carried."

This mission now has seven members, five resident and two non-resident, and ten awaiting baptism. Two of the members are fathers. There are thirty-five enrolled in Sunday school, the Vacation Bible school this summer had ninety-nine enrolled, and the average attendance was sixty-five. The RA organization has eight enrolled.

The mission has no library; in fact there is no library of any kind in Kotzebue. The pastor is anxious especially to have good Christian books for Juniors, Intermediates, and Young People.

The Native Baptist Church at Fairbanks was formally constituted Sunday afternoon, August 2, with fifty-seven charter members. The organization of this church is the culmination of eight years of work with the native people of Fairbanks.

C. O. Dunkin began the work in 1946 using the Odd Fellows Hall for a place of meeting. At that time the mission was sponsored by the Central Baptist Church, Luling, Texas. Services were continued in

Continued on Page 25

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BY THIS DATE hundreds of associations are expected to have full participation of churches pledged for the 1955 Simultaneous Revival Crusade, but to the St. Louis Association of Missouri goes the honor of being the first of the more than a thousand associations in the Southern Baptist Convention to be one hundred per cent signed up in writing for full participation in what, undoubtedly, will be the greatest revival effort ever attempted by Southern Baptists or any other Christian denomination in history.

The Black River Association of Missouri, thoroughly rural, was the first rural association in the Convention, as far as we know, to sign up its churches for one hundred per cent participation in the crusade.

There is a reason for the above records. First, Dr. Paul Weber, city missions superintendent for St. Louis, is thoroughly convinced that the Southern Baptist Program of Evangelism, of which simultaneous crusades are a part, is the best answer for winning the lost to Christ and growing strong evangelistic churches that Baptists know anything about.

Second, the Baptist pastors of St. Louis share this conviction with Dr. Weber. They are unitedly preparing for the greatest in gathering of souls ever witnessed in their respective churches.

Third, Missouri has a cooperative leadership. Dr. Earl Harding, newly elected state executive secretary of Missouri, is wholeheartedly behind every movement fostered by Southern Baptists and is evangelistic to the core. Rev. Fual Lawson,



Above are shown pastors of the churches in Black River Association of Missouri. This is in the Missouri Bootheel, a rural association, the first rural association to sign up one hundred per cent for the Simultaneous Crusade.

newly elected secretary of evangelism for Missouri is one of the most dynamic evangelists and promoters of evangelism in our convention. Brother Lawson works in harmony with all other state agencies as well as with pastors. The Sunday school,

the Training Union, the WMU, and the Brotherhood, along with the Cooperative Missions Department, are all working with one accord, not only in evangelism but in everything else that Southern Baptists are doing in advancing the cause

of Christ in this world. What is true in Missouri is true in most all of our states in the convention. Such teamwork as prevails among Missouri Baptists today is an inspiration to our entire Baptist constituency.



Shown here are pastors of the Baptist churches in St. Louis County Association, the first association in the Southern Baptist Convention to sign up one hundred per cent of its churches in full co-operation for the 1955 Crusade.



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Satan is Losing The BATTLE

By Valeria Sherard

Associational Missionary, Chugach Association
Anchorage, Alaska

WITH TEARS STREAMING down her cheeks she looked at the missionary and said, "I cannot trust Jesus! There is a block in the way." This was the first time that the missionary had seen her. Later it was discovered that this girl had run away from home and that in Alaska her life became so deeply stained with sin until there seemed no way to live a decent life again! However, she soon started to church and was deeply convicted of sin.

For several months we witnessed to her, prayed for her, and loved her. Finally she gave her heart to Christ and now her testimony is: "Now I can see. My feet are on solid rock. Here I shall stand for my Lord. I wouldn't let go of Jesus for the whole world." From the depths of sin to the Solid Rock she has found peace, happiness, and a place of service for her Lord.

A missionary handed a box which contained a Bible to an Eskimo girl who was in a hospital. The girl took the Bible from the box and as soon as she saw it, she carefully placed it on the bed. Then with excitement she started beating the bed and saying, "Now I have Bible! I have Bible! I read it every day! It my Bible! God bless you! He bless me, too! I pray for you. I have Bible now!"

Then more calmly she said, "Thank you and God bless you!" She then forgot those around her and started reading from her Bible.

A Junior girl timidly said to the missionary who was working in the Vacation Bible school, "Would you tell me how to be a Christian?"

The Junior girl knew very little about the Bible and God's love. After talking for some time, the missionary asked her to think seriously about the plan of salva-

tion until the next day when they would talk again.

The next morning the girl came immediately to the missionary and said, "I told my mother what you said."

The missionary waited for her to say that the mother disapproved, but was happily surprised to hear the following: "Mother was not a Christian either and when I told her last night what you said, Mother said, 'We both need to try that.' When I got up this morning, I heard Mother singing in the kitchen. She had never done that before. When I got to the kitchen door, I saw that Mother had a happy look on her face. When she saw me, she smiled and said, 'Tell your teacher that I tried what she told you to do yesterday. And it works! Something happened inside me and I have never been so happy in my life!'"

Later that week the Junior girl trusted Christ as her Saviour, also.

Two of the missionaries went to an Eskimo home to tell them that a native mission would be started in Anchorage the next week. After explaining in several times in as simple language as possible, the woman finally understood. She grabbed one of the missionaries with both arms and, laughing, said, "Native mission in Anchorage! ... Native mission in Anchorage! ... Native mission in Anchorage! ... native mission ... native mission!"

As the missionaries pulled on their boots outside the building they could still hear the laughter punctuated with the phrase, "Native mission."

Sometime later the meaning of the woman's actions was discovered in her words as she said: "I had prayed and prayed that God would send someone who would love my people enough to tell them about God—tell them that God loves them!"

When the missionaries came, God had answered my prayers."

A little native girl was being prepared to enter the operating room in the hospital. She was crying and no one could calm her. Finally she turned to her mother and said, "Are the missionaries praying for me?"

The mother said, "Yes."

Immediately the child hushed crying and calmly let them prepare her for the operation.

ALASKA BAPTISTS WORK AT TASK

Continued from Page 21

The Odd Fellows Hall until the fall of 1950 when the present church basement was entered. In June, 1951 the property was deeded to the Home Mission Board with the provision that the building be completed. The mission became an arm of the First Baptist Church, Fairbanks. Orland Cary and Dick Miller served the mission for brief periods until the arrival of its present pastor, John T. Dickerson, in February, 1953. During the past summer, Mr. Dickerson led in the completion of the mission auditorium which was first used in its completed state on the organizational Sunday.

The Native Baptist Church building is valued at \$60,000.00. Above the auditorium and to the back of the building is a two-room apartment used by the pastor. The Home Board hopes to provide a parsonage for the pastor soon.

The Native Baptist Church in Fairbanks now has 185 enrolled in Sunday school with an average attendance of 120. There are four five enrolled in Training Union. The summer Vacation Bible school had an enrollment of 116. There were twelve baptisms during the past year. The present membership is 109.

Members of this Native church are showing their missionary interest not only by extending an arm to the Native Baptist Mission in Kotzebue, but in November, 1953, the pastor and one member of the Native Baptist Church went to the Indian village of Nenana in answer to a stated need there for a gospel witness. Services were started and after a few months the attendance grew to forty-five or fifty, even during the very coldest months of the winter.

The first mission pastor at Nenana was Mike Pitner, an airman from Eidsen Air Force Base. He drove over the trail from Fairbanks to Nenana in a jeep as long as the trail was passable. He then

used air transportation until the railroad resumed its summer schedule.

In the early spring the mission pastor decided to begin a Sunday school for the teaching of the Bible. The beginnings were meager, but now there are approximately forty who come regularly and some are considering Christ as their Saviour. Vacation Bible school was held in June with an average attendance of sixty-three.

The Native Baptist Church in Fairbanks and the Baptist Mission in Kotzebue have worked together in establishing a mission at Kobuk. Over a year and a half ago people from Kobuk wrote to the Native Baptist Church, Fairbanks, asking how they might secure a church for their village.

About seventy years ago a missionary of another denomination came to Kobuk and several persons accepted Christ. One of those baptized was a sister of Tom Willock, an active member of the Native Baptist Church in Fairbanks.

Mrs. Dickerson, in telling about the work, says, "Our response was similar to that of Paul when he heard the Macedonian call when Charlie Sheldon, a Christian Eskimo from that village, asked us to come over and help them. We have three members who have relatives at Kobuk. It was a joy to see the radiance of love in their faces when we decided to answer Charlie's call in the affirmative."

Another phase of mission work among the Indians and Eskimos of Alaska now being carried on by Baptists is the Turnagain Children's Home in Anchorage.

The home is the only Southern Baptist Children's Home in Alaska and is known as the Turnagain Children's Home because of its location near Turnagain Arm.

There are now eleven children at the home ranging in age from two and one half years to thirteen. The main objective is to give Eskimo and Indian children a Christian home and keep them until they are able to make a life for themselves. The home has been operated by a board appointed by the First Baptist Church, Anchorage, but at the last annual meeting of the Chugach Baptist Association the association voted to assume responsibility for the operation of the home.

In addition to mission work among the Indians and Eskimos, Alaska Baptists have been busy organizing Anglo missions and churches also.

Among the missions organized into churches is the North Pole Baptist Church, organized September 6, 1953. The church is now self-supporting in every way. It

Continued on Page 31

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Questions and Answers on CATHOLICISM

By William E. Burke
Field Worker, Home Mission Board

Q. What is the Rosary?
A. The Rosary is an arithmetical guide to Roman Catholic devotion. It is a string of beads, larger and smaller, designed to aid the worshipper in repeating a definite number of Our Fathers and Hail Marys. There are as many as twenty forms of Rosary devotions enumerated by standard authorities. The most ordinary form has five decades (or tens) of smaller beads, making in all fifty, each decade separated by a single larger bead, making in all five. The arrangement is that for every one of the fifty smaller beads the Roman Catholic offers up a prayer to Mary (the Hail Marys), and for every one of the larger beads he offers up a prayer to God (the Lord's Prayer). In other words, the Roman Catholic is taught to pray ten times to Mary for every once that he prays to God. Thus the prayers to Mary are ten times more numerous than those addressed to God.

Q. Is the Rosary the most popular form of devotion among Roman Catholics?
A. Yes. It has been repeatedly recommended by many popes, and great indulgences have been promised to those who practice it. Devout Roman Catholics go to church every day during May to say the Rosary, as this is the month consecrated to Mary.

Q. What is the Ave Maria or Hail Mary?
A. The Ave Maria or Hail Mary, the favorite prayer of Mary, consists of three parts: (a) the salutation of the angel; (b) the words of Elizabeth; (c) and a prayer added to these by "the authority of the church."

It is as follows: "Hail Mary, full of grace; the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

Q. What is the origin of "telling the beads" or "saying the Rosary?"

A. The practice of "saying the Rosary" was borrowed from Buddhism, and antedates Roman Catholicism many centuries. Mohammedans also used rosaries. They

were introduced into the Roman Catholic Church about the year 1090.

Q. Is saying the Rosary scriptural?
A. No. This practice not only has no sanction in Scripture, but is opposed to the whole spirit of the gospel which forbids mechanical forms in the worship of God. Using beads destroys the true spirit of prayer; it is like the praying by rote of the Tibetans, using prayer wheels and hand rattles. Saying the rosary exalts a human being more than God. Our Lord uttered a solemn warning against such methods when he spoke of "vain repetitions" and "much speaking" like the heathen. (Matt. 6:5-7). Praying to Mary is forbidden in Scripture. Christ himself says, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

In John 14:13, 14, we are told to petition Christ directly, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." The Bible teaches that true believers should avoid repetitions and praying by rote; they should pray humbly, reverently with a thankful and believing heart. They should think of what they are doing and not pray mechanically by vain repetitions.

"I will pray with the spirit, and I will pray with the understanding" (1 Cor. 14:15).

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MRS. ROSE GOODWIN POOL spent ten years in Cuba as a missionary. She writes interestingly in *Light in Yumuri* for Young People, giving a picture of Baptist work in Cuba. Yumuri, the Ridge-out of Cuba, comes to life in her book.



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Personalities Around Paul, by Holmes Rolston. John Knox Press. \$2.50.

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The Gospel of John, Volume II, by William Hendriksen. Baker Book House. \$6.50.

Here is a new commentary by a conservative scholar who gives an introduction to the book, his own translation, verse by verse comments, book outline, and critical notes. It is a book for the library.

Missionary Album, by Genevieve Greer and Clara Selby Smith. Broadman Press. \$3.00.

The Foreign Mission Board submits for general delivery through Baptist book stores an up-to-date missionary album giving outlined briefs and photographs of over a thousand missionaries. The appendix shows the branches of service, and also the geographical distribution of missionaries.

Broadman Comments, by F. F. Haigh. Broadman Press. \$2.50.

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Stewardship Studies, by Roy L. Smith. Abingdon Press. \$2.75.

Dr. Smith finds stewardship implication

and application in 237 Scripture texts which he interprets as they appear from Genesis to First Timothy. The approach is different and a study of these text will prove interesting to any student of stewardship.

CHANGES in Missionary Personnel

NEW MISSIONARIES

Allison, W. H. (State Supt. of Stewardship at Missions), Missouri Baptist Bldg., Jefferson City, Mo.
Bass, Lillian (Good Will Center), 1130 2nd St., New Orleans, La.
Horne, Marian (Good Will Center), 729 2nd St., New Orleans, La.
Ivy, Anne (Good Will Center), Box 4432, Atlanta, Ga.
Jeffers, Claribel (Spanish-speaking), Beau Hotel, Pharr, Tex.
Martinez, Mrs. Esperanza (Spanish-speaking), 517 Burnett St., Apt. 1, San Antonio, Tex.
Reed, J. D. (Spanish-speaking), Box 16, Tallahassee, Fla.
N. M.
White, Margaret (International Center), 190 Grove St., Berkeley, Calif.
Zimmerman, B. A. (Alaska), North Pole Baptist Church, North Pole, Alaska.

TRANSFERS

Etheridge, Mary (from Chinese work, El Paso, Tex., to Good Will Center work), 432 Louisiana Ave., New Orleans, La.
Gillespie, Nina (from Chinese work, El Paso, Tex., to Good Will Center work), 833 Louisiana Ave., New Orleans, La.
Gloria, Luis P., Jr. (Spanish-speaking—from Brownsville, Tex., to Phoenix, Ariz.), 222 Camelback Rd., Phoenix, Ariz.
Guerra, Camara and Mrs. (Spanish-speaking—from Pharr, Tex., to San Benito, Tex.), Box 60, San Benito, Tex.
Regalado, D. M. and Mrs. (Spanish-speaking—from Rio Grande City, Tex., to La Feria, Tex.).
Smalley, Elizabeth (Good Will Center—from Macon, Ga., to Tampa, Fla.), Box 5592, Tampa, Fla.
Wai, Matthew and Mrs. (Chinese—from San Antonio, Tex., to El Paso, Tex.), 2030 Grant Ave., El Paso, Tex.
Womack, Mildred (Good Will Center—from New Orleans, La., to Miami, Fla.), 51 N. W. 25 St., Miami, Fla.

CHANGES OF ADDRESS

Altman, J. (Jewish), Seminary Village, Apt. 1, Louisville, Ky.
Combs, E. J. (Western Mission Program), 80 J St., Eureka, Calif.
Mitchell, Wm. B. (Jewish), 4312 Valerie, Bellair, Tex.
Oceola, Billy (Indian), Box 775, Okemuchee, Okla.
Ramirez, E. E. (Spanish-speaking), 315 W. Court House St., Cuero, Tex.
Smith, Howard (Jewish), 4060 Lipins Ave., Apt. 9, New Orleans, La.
Van Royen, R. G. and Mrs. (Carn. Zone), Box 3647, Hobbs, Okla.
Wright, E. G. (Western Mission Program), 1205 Allison, Newton, Kans.

RESIGNATIONS

Steneypher, B. C. (Western Mission Program), Box 866, La Crosse, Kans.

HOME MISSIONS

Five Fruitful Years

Continued from Page 15

preparation for the "Four-Year conquest for Christ" which begins on January 1, 1955.

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AMONG the MISSIONARIES

Continued from Page 17

ing the pastor was given opportunity to "say a few words." He preached, of course, to the eighty-three people of Roman Catholic leanings who made up the congregation.

—Mrs. M. E. O'Neill
Teacher, Spanish Kindergarten
Artesia, New Mexico

Christmas at Taos

The question had been pondered and

decided. There would be no Santa Claus. And now the time had come to give out the Christmas presents. The pastor started toward the Christmas tree, but anxious young eyes did not follow him—they turned toward the door through which Santa had come in years past.

Instead of alert ears hearing the jingling bells of Santa, they heard the pastor explaining that again this year many friends in several churches had sent presents that they might share in our Christmas joy.

At the first pause, the clear, unexpected, direct question rang out: "Where is Santa Claus?"

"Why, uh—last year and the year before we borrowed the—uh, well, Santa Claus couldn't find his clothes this year, so he didn't come. Now, if you will listen real carefully, I want to tell you about the Christmas presents, where they came from, and why. . . ."

This time the children, as well as the adults, listened to the explanation and to excerpts from some letters. They then seemed to appreciate more the gifts they received, not from Santa Claus, but from churches and individuals who, through love and sacrifice, had made possible the gifts distributed this Christmas at Taos.

The mission definitely tried to exalt the great birthday this year and minimize the myth of Santa Claus.

—M. V. Gonsen
Missionary to Indians
Taos, New Mexico

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NEW APPOINTEES



White, Margaret Louise

b. March 10, 1923, College Park, Ga. ed. College Park High School, College Park, Ga.; Bessie Tift College, Forsyth, Ga., A.B. 1945; Carver School of Missions and Social Work, Louisville, Ky., M.R.E., 1950. High school teacher, Fleming, Ky., 1945-1946; church secretary, Gordon Street Baptist Church, Atlanta, Ga., 1946-1947; receptionist-secretary, Home Mission Board headquarters, 1947-1948; secretary, Department of Editorial Service, Home Mission Board, 1950-1954. Appointed International Center, Berkeley, Calif., October 7, 1954, appointment effective December 1, 1954.

Gullien, Rafael Moreno

b. March 11, 1899, Tegucigalpa, Honduras, ed. San Miguel, Tegucigalpa, Honduras, 2 yrs.; Seminario Catolico, 10 yrs., received Canonigo Cathedral, Way Catholic priest 22 yrs. Secretary Chamber and government of the archbishop, editor Prensa Catolica. In 1945 abandoned priesthood and went to Mexico City, Mexico, m. Nila Flores, 1950 to Panama where he was converted under ministry of Missionary Paul C. Bell. Children: 1 boy, 1 daughter. Appointed Agua Dulce, Panama, Sept. 9, 1954.



Gullien, Nila Flores

(Mrs. Rafael Moreno Gullien) b. May 30, 1919, Tegucigalpa, Honduras, ed. primary schools, Tegucigalpa. Has helped operate parents' business and served as public school teacher m. Rafael Moreno Gullien, 1945. Converted 1946 in Panama under ministry of Missionary Paul C. Bell. Children: 1 son, 1 daughter. Appointed Agua Dulce, Panama, Sept. 9, 1954.

Bass, Lillian

b. March 23, 1916, Ware Shoals, S. C., ed. Pelzer High School, Pelzer, S. C., S.W.B.T.S. at Ft. Worth, Tex., 1952-54, A.R.E. degree. Summer worker, First Baptist Church, Piedmont, S.C., 1953. Appointed Good Will Center, Macon, Ga., Sept. 9, 1954.



HOME MISSIONS

Martinez, Mrs. Esperanza M. de

b. Dec. 19, 1923, Waelter, Tex. ed. Mexican Baptist Institute, Bastrop, Tex., 2 yrs.; Mexican Baptist Seminary, El Paso, Tex., 1940-44. Missionary National Baptist Convention of Mexico, 1945. Kindergarten teacher at Pharr and Harlingen, Tex. under Home Mission Board, 1945-51. m. Regino R. Martinez, May 19, 1951. Children: one son. Appointed kindergarten teacher, Mexican Baptist Church, San Antonio, Tex., Sept. 9, 1954.



Ivey, Annie L.

b. Nov. 18, 1907, Burlington, N. C., ed. Burlington High School, Burlington, N.C.; Burlington Business College, 1927; Carver School of Missions and Social Work, Louisville, Ky., 1941-42, certificate. Educational director and church secretary, Tampa, Fla., 1 yr.; director Good Will Center, Miami, Fla., 2 yrs.; director Good Will Center, Raleigh, N.C., 8 yrs. Appointed director children's activities, Pryor Street Mission, Atlanta, Ga., Sept. 21, 1954.



ALASKA BAPTISTS WORK AT TASK

Continued from Page 25

served as a mission of the First Baptist Church in Fairbanks for a little more than a year. Rev. H. A. Zimmerman is now pastor.

The First Baptist Church of Seward was organized October 24, 1953, after operating for nine months as a mission. Rev. B. J. Carpenter is pastor.

The Hamilton Acres Baptist Church was organized on May 30, 1954, and Rev. Carl Smith was called as pastor. This church is located in the Hamilton Acres Subdivision of Fairbanks, a new community of over 250 families. Already plans are being made to build early next spring.

On July 18, 1954, the Potter Road

Mission was organized into the Immanuel Baptist Church and Rev. C. H. Thurmond was called as pastor. This church is located in Anchorage.

The Immanuel Baptist Church of Fairbanks was organized during the first week of May, 1954. It has thirty-one resident members and two awaiting baptism. The Sunday school enrollment is fifty-five.

In 1950 several people from Douglas started attending the First Baptist Church in Juneau. As a result the Douglas Mission was started, the first service being held October 4, 1953. The people meet in the former Episcopal church purchased by the Home Mission Board. Rev. Howard Smith is serving as pastor.

Thus Alaska Baptists are alert to the mission opportunities around them and are busy spreading the gospel in the northland.

File this Magazine for Mission Study Material on Alaska

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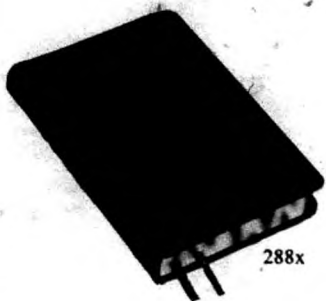
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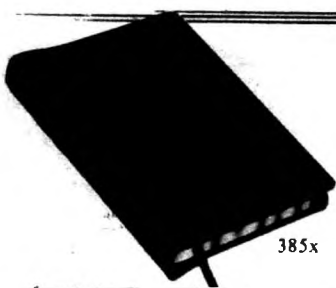
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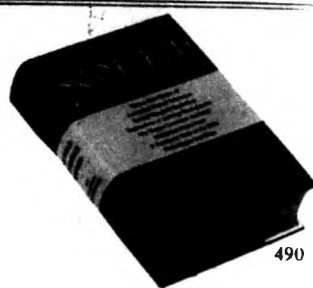
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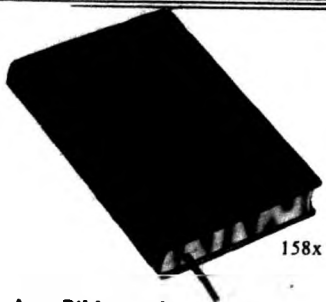
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