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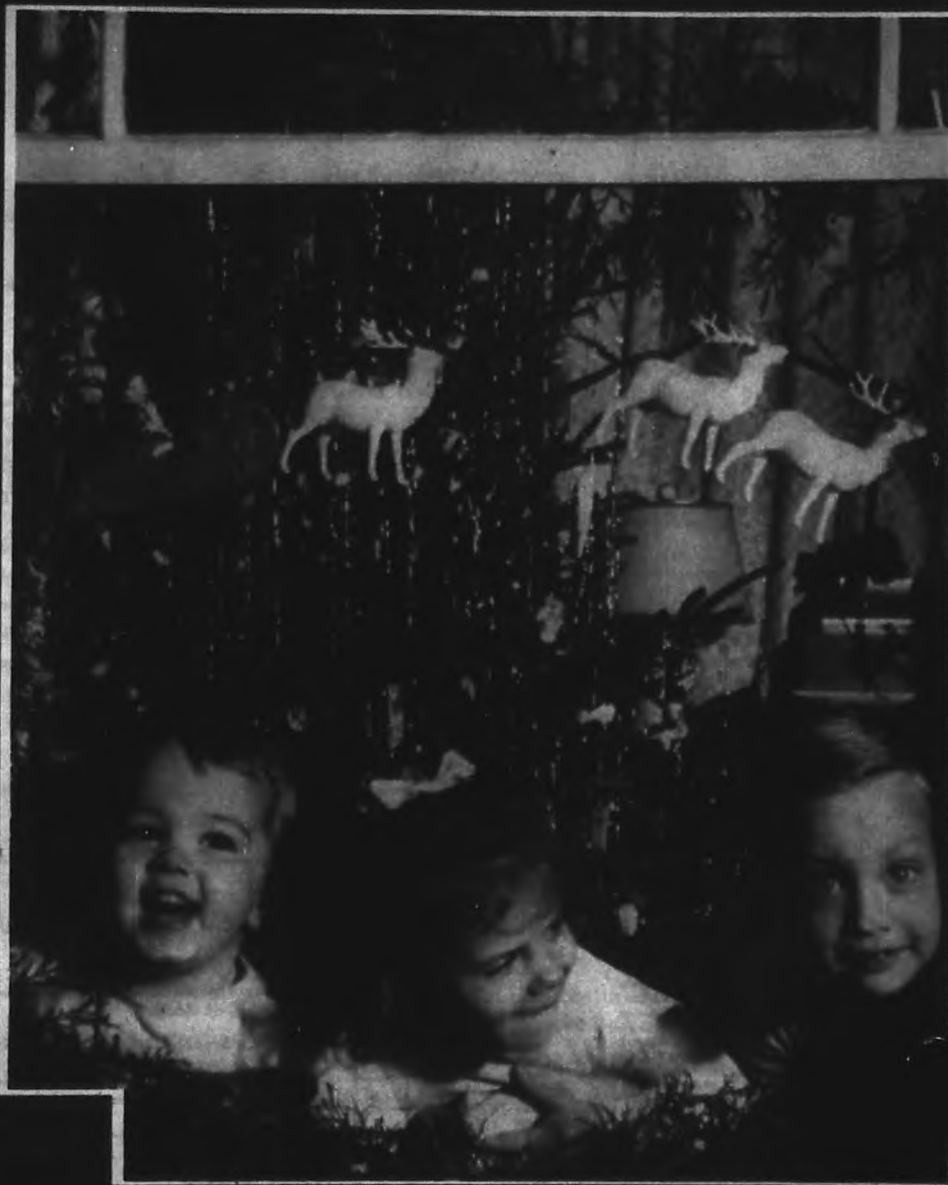
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1955



Vol. XXVI No. 12



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Wagging Tongues

By Courts Redford

I WAS IN a train wreck a few weeks ago. They told me that it was probably caused by a "floating" switch tongue.

It seems that the bolt holding the tongue to the switch bar had come loose so that the tongue might float freely from side to side, thus direct traffic first to one track and then to the other.

That switch tongue must have changed its mind after the front wheels of the car just behind the one in which I was riding had passed, for the front trucks of that car took the main track while the rear trucks took the siding. Thus, the car was coming through broadside and struck two loaded cars on the siding. The rear end of that coach was sheared off, several cars were derailed, five people were killed, a number injured, and much property destroyed—all because the switch tongue wagged when it was supposed to be still.

A lot of tragedies occur because tongues wag when they should be still.

I know those parts involved in the train wreck could not talk, but I think I know what they might have said had they been able to talk.

The tongue would have been the first to speak, accusing the bolt that was supposed to hold it in place of failing to do his job.

The bolt in rejoinder said that it was the nut's fault—that the nut became impatient and began to run around until she finally left him entirely.

The poor little nut was so excited about the wreck that she could hardly speak intelligently but she said that her husband, Mr. Bolt, had been so dissatisfied with his job that she simply could not live with him any longer. She said that he sometimes wished to be a railroad spike so he would not have to work so hard and at other times he seemed to be content to be a bolt but wanted to get up higher in the world where he could see what was going on.

Both Mr. Bolt and Mrs. Nut agreed that they anticipated no serious effects from their separation. They were amazed that they had contributed so largely to the devastating wreck.

Well, friends, that is the story of the train wreck. I wonder if homes and churches are not being wrecked in a similar manner. Many a tragedy has been caused by wagging tongues, and tongues have wagged because of the lack of co-operative effort on the part of those who should be closely bound together.

Broken homes cause wagging tongues and heart-breaking tragedies. Quarrels between pastor and deacons, or between individuals in the church, may cause wagging tongues and wrecked churches.

It's too bad, isn't it? that some track repairman had not noticed that loose nut and tightened it.

That suggests a task for each of us. As we find potential breaks we may save a great deal of human misery by taking a few moments to tighten the loose connections.

NEWS

Indiana Baptists Have Fellowship Conference

The first Indiana Regional Fellowship Conference was held in Indianapolis Thursday and Friday, September 29-30, under the joint sponsorship of Kentucky and Illinois Baptist state conventions. Representatives from most of the 63 Southern Baptist churches in the state were present.

Most of these churches are at present affiliated with Southern Baptist work through the Kentucky and Illinois state conventions. Some, however, are affiliated through the Tennessee and Ohio conventions. This fellowship meeting was expected to lead eventually to the forming of a Southern Baptist convention in Indiana.

Some of the outstanding speakers at the meeting were State Secretaries Noel M. Taylor of Illinois and W. C. Boone of Kentucky, Superintendents of Missions Elfred Taylor of Kentucky and Harmon Moore of Illinois, J. M. Crowe of the Sunday School Board, and S. F. Davis and A. B. Cash of the Home Mission Board.

The group elected the following as officers: Stephen Cobb, Evansville, president; W. E. Jones, Gary, vice-president; and C. E. Wiley, Richmond, clerk.

Plans were made for next year's meeting at which they hope to have representatives from every phase of Southern Baptist work. This meeting was scheduled for September 28-29, 1956.

New Evangelism Book Ready

Broadman Press announces January 3 as the release date for the revised edition of *The Southern Baptist Program of Evangelism* by C. E. Matthews.

This book has recently been revised after extended conferences with convention leaders and evangelists and preachers in the nation.

Budget Subscriptions to Home Missions

From two sources within the past month, the largest orders in the history of *Home Missions* have come to the circulation office. The budget plan has enlisted many new churches. The Schools of Missions orders have broken all records.

Conferences for Missionaries

Three regional conferences for direct and co-operative missionaries are being planned for the purpose of co-ordinating and improving mission work. The first was held in Albuquerque, New Mexico, November 7-9; the second will be January 23-25, 1956, at Phoenix, Arizona; and the third at Fresno, California, January 30-31 and February 1, 1956.

The American Indian And Southern Baptists

A new tract with the above title has just been released by the Home Mission Board. In this magazine there is a display presenting the 1956 Graded Series of Home Mission Studies on the "American Indian." These books are now available in Baptist Book Stores. Teachers should secure all the books in the series and all the source books. Mission study for January and February should be announced now. Teachers should be preparing and gathering materials.

Another Milepost

For the first time in the history of *Home Missions*, the magazine gave the manufacturer a printing order of more than 150,000 copies during November. For five years we have striven to move the circulation from 120,000 to 150,000. We hope that within the next five months we shall be able to move up another 25,000.

Texas Passes 20,000

Texas and North Carolina lead all other states in the number of subscriptions to *Home Missions*. During recent weeks, Texas Baptists have gone beyond the 20,000 mark in subscriptions to the magazine. There is still time for churches to order the magazine through church budgets.

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*Rates: 50 cents per year or \$1.00 for three years. Club rate (10 or more) 40 cents. Budget rates to churches, 32 cents.

*Change of address: Please give both the old and the new addresses.

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HOME MISSIONS

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MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



ALL FOR ONE

DURING THE first week of December, the minds and hearts of all Southern Baptists turn toward foreign missions. More specifically, the dates this year for the Lottie Moon Christmas Offering for foreign missions is November 28 to December 2. Following a period of study with "The Moslem World" as the major emphasis, Woman's Missionary Union is leading the way for all Southern Baptists to pray for 1,022 foreign missionaries (including recent commitments) serving in 35 countries of the world. During the Week of Prayer, the field will be surveyed and the opportunities of service carefully studied. The names of missionaries will be called and they will be borne up to the throne of grace through fervent prayer.

In many churches there will be an all-church program of study and the whole church will be organized for the Christmas offering. All the church will be devoting energy to one cause. As the church will be all for one, so all Southern Baptists will be centering their attention upon foreign missions for that brief moment. All our people are interested in all our work, but during the seasons of prayer all interests are centered upon one cause and all our people pool their study, their prayers, and their gifts. "Millions for missions" will be the answer when all our people study foreign missions, pray for foreign missionaries, and give through the Lottie Moon Christmas Offering for foreign missions.

"All for One" should mean that all our people are one in their support of foreign missions and in their special interest in foreign missions during the Lottie Moon Week of Prayer. "One for All" should mean that every Baptist is for all the work of Southern Baptists. We can be all for one and one for all at the same time.

WORLD MISSIONS

Guest Editorial

By S. H. JONES
The Baptist Courier

"WORLD MISSIONS" and certain related terms like "advance in world missions" have come to be commonly used. And, as used among Southern Baptists, world missions means everything we do as Baptists, throughout the world. World missions begins with the local church and includes the whole program of the church. It extends outward to include all that the whole program of the denomination includes, around the world. World missions does not mean merely foreign missions, but it includes foreign missions. It includes also home missions and state missions, and it includes Christian education and all the services that are rendered by Baptists. Colleges, seminaries, hospitals, children's homes, homes for the aged, all are parts of a well-rounded program of world missions, just as the work of the mission boards and their employees is missionary work in these areas.

We believe it is a sign of progress that more of our people, and leaders especially, are coming to see that all our work is properly to be called missionary work. It is apparent that the whole world missions program stands or falls, advances or retreats, together. Support of the whole program means support of all parts of it. That is the genius of the Cooperative Program and the basis of the appeal for its support. As a denomination, Baptists are not engaged in sporadic efforts to do a little of this and a little of that, here and there; instead, we are engaged in a program of world missions that includes all that our Lord commanded, on a world scale. All Baptist people need to understand that.

December, 1955



VBS for Cerebral Palsy Children

By Hoyt S. Gibson
Editor, Baptist Digest
Wichita, Kansas

"To Jesus... To Jesus... To Jesus!" was the repeated cry from the 14-year-old victim of cerebral palsy when the Vacation Bible school principal asked the destination of the morning's offering. Then as it was explained that it would go to "world missions through the Cooperative Program," you also heard the same voice in a response of "WELL SURE... Well Sure... well sure!"

Victims of cerebral palsy showed real disappointment when they were unable to attend any of the daily sessions of the Vacation Bible school conducted for them by the First Southern Baptist Church of Wichita, Kansas. The school required 16 workers to care for the needs of the 14 pupils enrolled.

Other than shrill cries of delight from the children, there was little response to measure the effectiveness of the program.

However, the parents of these spastic children left no doubt as to sincere appreciation for Christian workers who were willing to devote their undivided attention in a week of religious instruction.

Mrs. Gayle Trenton, a nurse, served as principal of the Bible school. Mrs. Trenton is superintendent of the Sunday school's Sunshine Department at the Wichita church. This work was started in the church early in 1954 when visitors from the church, in an effort to interest the family of a boy, learned that the parents felt a responsibility in caring for a younger brother, a spastic, and did not attend any of the Sunday services at the church.

Every morning as they formed a line in the recreation room, each Bible school worker found his pupil and gave assistance for the processional leading to the assembly for opening exercises. The children

in wheel chairs were unable to rise on the stand-up chord, but they participated in the repeating of the pledges as best their physical development and co-ordination would permit. They sang songs, prayed, and repeated Scripture passages in unison.

The school cared for pupils from seven to 28 years of age. Rather than grade the pupils, they were divided into four groups according to their individual handicaps and needs. One boy was blind—the flash from the camera, as well as the sun, hurt his eyes. A scream of fright would arise from a ten-year-old girl just to see a camera. All such things had to be taken into consideration that the primary concern of the workers might not be overlooked. Pastor Jack Hall expressed this concern when he said: "We try to develop both the child's muscles and his mind as

Each worker assisted some child in the processional to the assembly for opening exercises. Pastor Jack Hall is pictured near center.

best we can while exposing him to religious and spiritual influences."

Student summer workers Rosalyn Wilkey, Philpot, Kentucky, and Grundy Jones, Louisville, Kentucky, assisted Mr. Hall as he led the decision service. With heads bowed and eyes closed, those desiring to know the Saviour personally lifted their hands. These names were noted and later personal conferences were held with the pastor.

Only eternity will reveal the accomplishments of this Vacation Bible school!

*Progress Through
New Churches*
By James A. Howard
Supt. of Missions and
Sec'y of Evangelism, South Carolina

South Carolina Southern Baptists constituted 155 new churches in the ten-year period of 1945-1954 or an average of 15.5 new churches per year. These new churches averaged 15 baptisms per church for 1954 while the average for the state was 13.

The 155 churches, with 28,003 members, gave during 1954, through designated and Cooperative Program gifts \$188,888.85 and their total contributions amounted to \$1,739,287.04.

Of the 155 new churches, 34 received appropriations on church buildings from the State Missions Department in the amount of \$28,100.00 during 1954, and 18 received appropriations on pastors' salaries in the amount of \$7,470.00, making a total of \$35,570.00 for the two items.

While the denomination appropriated \$35,570.00 for buildings and pastors' salaries, the 155 churches gave back through the Cooperative Program \$113,630.89 and for designated causes \$75,257.96. The results show that the new churches are paying off in evangelism, enlistment, stewardship, and in the support of the total world mission program of Southern Baptists.

Of the 155 churches constituted during the last ten years, 111 resulted from an associational mission program. A good associational mission program means more new churches.



Standing behind the victims of cerebral palsy to give personal guidance are two student summer workers from Kentucky, Rosalyn Wilkey and Grundy Jones.



Individual assistance is necessary. The blind boy bows his head as picture is taken. Student summer worker Rosalyn Wilkey is pictured at right.



Mrs. Gayle Trenton, principal, is shown leading opening exercises.



Chaplain Holman L. Ferguson, 51st Signal Battalion chaplain, distributes shoes and other relief items from the States to orphans at Kwang Myong Orphanage in December 1954.

To All Members 51st Signal Battalion Corps U. S. Army:

We are glad to have this opportunity expressing our thankful mind in this paper.

We are orphans in Do-Bong Orphanage about six miles south of Uijongbu, Korea, town where located many U. S. troops. We have been receiving many stuff, food, stationaries, and other relief goods from everyone of you in States and the soldiers in here.

51st Signal Bn. Chapel send 100 dollars food every month for us.

All our clothes which are wearing every day were given from you. We are happy to have these stuff because we do not feel cold even in this cold weather. We have had more many gifts in Christmas time every year. In this Christmas we had lots of good gifts, too.

Christmas day morning we wore all new clothes. Assembled together at 51st Signal Bn. Chapel and have held Christmas ceremony service. There were many officers soldiers with us. We did sing Christmas songs and heard wonderful speech from chaplain about Christmas. After over this meeting we were sent each companies by groups. We spent pleasant time with many soldiers all day, fine dinner, lovely gifts, sincere entertainment that were made us most satisfaction.

The Christmas is most pleasant time for us through whole the year. We ought to

express again appreciation to Lt. Col. Giles, Chaplain Ferguson, and all of other officers who have led this program for us.

We are always thinking about American who are sincere, sympathetic, and kind. We do not mean only about giving many goods to us. The sincere mind, wonderful spirit which has been bestowed to us. We think this is the great love of Jesus Christ present itself through your American people who had cultured by Christianity.

We heard many times from our teachers that the higher governors, many of great leaders in America are a Christian. We have no way to render our gratitude

because we are obliged to you so much favor. We never forget your kindness. But there is only a way to render you some of what we might be wanted from you. It is not else, learn hard, keep good the admonition make ourselves in good character, and make us in future to serve for others as like as you do for us. We do very like to swear this promise in here.

Now Merry Christmas day gone over, the end of this year is coming in few days. We wish to have many happy things and God's many blessing be with all of you in New Year.

—From All the Children of
Do-Bong Orphanage.



Children of Do-Bong Orphanage in Korea look on as Chaplain Holman L. Ferguson opens packages of clothing. The orphanage is sponsored by the 51st Signal Battalion.

Do-Bong Orphans Say "Thanks"

Are You Ready for Your Statewide Evangelistic Conference?



By C. Y. Dossey, Associate Secretary
Department of Evangelism

ARE YOU READY for your statewide evangelistic conference? The program is ready, developed, and completed by your state secretary of evangelism. Your state convention has approved the program and given every incentive to your having a dynamic conference, but are YOU ready?

The most popular conferences held in Baptist history, Southern or any other group, are the statewide evangelistic conferences. Last January and February approximately 35,000 people attended their statewide evangelistic conferences. Every state has a conference. This year we are expecting a total attendance of 50,000.

These conferences are popular because:

1. They deal with our first love—soul-winning.
 2. They spend no time in business meeting.
 3. They offer hot-hearted inspiration.
 4. They present proved methods in evangelism.
 5. They set objectives for a year-round movement to win others to Christ.
 6. They revive our hard worked pastors and others who attend.
 7. They magnify your program, the Southern Baptist Program of Evangelism.
- Overseer of the flock of God (Acts 20:28), this conference is your annual refresher in all you have been taught concerning evangelism. It is an annual short course in inspiration and "how to do." Check the dates below and enter in your diary the date for the conference in your state. Plan, purpose, pray, and determine to go. Do not just "drop in." Stay in from the first song through the last mountaintop prayer of benediction.

Alabama	January 23-24
Arkansas	January 23-25
Arizona	January 9-11

California	February 8-9
Colorado	February 13-15
District of Columbia	January 2-3
Florida	January 10-12
Georgia	January 23-25
Illinois	January 16-18
Kansas	January 19-20
Kentucky	January 9-11
Louisiana	Jan. 30-Feb. 1
Maryland	January 2-4
Mississippi	February 13-15
Missouri	January 16-18
New Mexico	January 12-13
North Carolina	February 6-8
Ohio	January 30-31
Oklahoma	January 23-25
Oregon	February 6-7
Washington	February 20-22
South Carolina	January 16-18
Tennessee	January 9-11
Texas	January 19-20
Virginia	January 9-11

Besides pastors and missionaries, others for whom this is the most meaningful meeting of the year are deacons, Sunday school superintendents, WMS (and U) presidents, Training Union directors, Brotherhood presidents, educational directors, and church musicians. When all you do is calculated first, last, and all the time to win more people to Christ and church enlistment, how can you afford to miss this once-(early)-in-the-year conference? You can't! You must go.

Church members who read this, know that if you send your pastor to any meeting—or if you have never sent him—this statewide evangelistic conference is the one to which you ought to pay his expenses, and see that all your church leaders accompany him. This conference is the springboard for diving into your Convention-approved program of evangelism.

The chairman of evangelism and the associational missionary, who aid and abet the attendance of every pastor from their association, will witness the 'pastors' becoming evangelists and their associations setting a new record in baptisms. Are you ready for your statewide evangelistic conference?



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50-50 Preacher

By J. B. Hester, Pastor
Prescott Memorial Baptist Church
Memphis, Tenn.



WHEN I surrendered to God's call to preach I asked him to let me preach for 50 years." The speaker was 76-year-old A. F. Brasher of Bruce, Mississippi.

This veteran Calhoun County pastor has never been a member of any church except his home church, Mt. Moriah, and has always lived in the same community where he was born. In 1815 his great grandparents came to Bruce from Kentucky. This portion of Mississippi was a part of Choctaw County and at that time had not been obtained by the Indians. The Brashers lived after the customs of the Indians, in a one-room hut, cooking in pots, ovens, and skillets over an open fire. Each generation continued to live in the same community and handed down to each a better place to live.

Here, in these surroundings, Brother

Rev. A. F. Brasher who served for 40 years as pastor of the Mt. Moriah Baptist Church, Bruce, Mississippi. During the 50 years he has been preaching he has averaged baptizing 50 a year.



An overflow crowd attended the Brasher Day services honoring their pastor of 40 years at Mt. Moriah Church in Mississippi.



Members of the Brasher family who were privileged to attend ceremonies honoring their father in his long ministry as a preacher of the gospel.

Brasher became a Christian when he was 22 years old, and, in 1903, when he was 26, he began preaching. For 40 years he has been pastor at Mt. Moriah and for 36 years, at Rocky Mount Church a few miles away. Both churches were built by the same blueprint and are most attractive brick buildings. There were 140 members when his pastorate began at Mt. Moriah; now there are 390. Only 10 of the original members still have their names on the church roll.

Ninety-four is the largest number baptized by Brother Brasher in one year. He thinks the 1908 revival at Mt. Moriah, when 52 were baptized, is the best of his career. During his 50 years of service he has averaged baptizing 50 per year. Eight of this large number have become preachers and are lovingly called his "boys" irrespective of age. His greatest joy was in baptizing nine of his ten children.

Besides working with these two churches for so long as pastor, Brother Brasher has been very active in Baptist associational work. The present county missionary said of him, "I've known it for a long time but it has been forcibly impressed upon me that the churches of Calhoun County have had a missionary in the person of Brother Brasher for 50 years." He has organized or assisted in organizing many churches, four of them being New El Bethel, Easley Memorial, Tibbs, and Lantrip.

Representatives of 12 churches of Calhoun County and friends from as far away as Maryland gathered June 19, 1955, at Mt. Moriah Church to help this servant of God observe his Golden Anniversary in the ministry.

The Calhoun County newspaper said of the occasion: "Sunday 'funeral' services were held at Mt. Moriah for Brother A. F. Brasher, 75. . . . And the pretty part of it was that he was there, heard all the good things said about him, and preached the sermon himself."

Pretty wreaths of flowers with streamers saying "Pawpaw," "Uncle Floyd," and others just plain, surrounded the pulpit where this man of God preached. His message was prefaced with the story of a man who attended preaching service on one occasion and was asked what the preacher looked like. He replied, "I don't know. I couldn't see him for a fellow he held up and talked about called Christ." Tears rolled down his cheeks and his voice filled with emotion as he insisted all praise and glory be given to his Lord. This sentiment prevailed in the services of the day when more than 1,000 people gathered at Mt. Moriah to pay tribute to a home boy who had preached the gospel, visited the sick, buried the dead, married and rejoiced with the young people for 50 years. All in the group who were baptized by Brother Brasher were asked to stand and over half the congregation stood.

Does this mean retirement for Brother Brasher? No! As long as he has the strength he will preach. Friends say he looks good enough for another 50 years. In one talk made on this anniversary occasion it was wished that "Brother Brasher might live as long as Methuselah." This he will do—in the hearts and lives of those with whom he has served. And in the lives of their children and their children's children, he will never die.



Write, without obligation, for details

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Church Finance

December, 1955

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HOME MISSIONS

Gratefully Yours

By Sam Garcia
Norcross, Georgia

W.M.U. Circle
Theme Program

IN THE REGION west of the Mississippi, especially Texas, can be found a peculiar fusion of American civilization with Mexican life.

In the many quaint and artistic phases of life which the Southwest presents there are none more alluring than those in which the Spanish-speaking people play the principal part.

Wherever found, these American-Mexicans are picturesque, and their admixture with the population renders that section fertile in vivid contrast and rich local coloring. Even in large cities, where they are in small proportion, these people of the Latin race are distinctly noticeable by the comparisons they afford. Some characteristics of the Latin-American temperament include colorful talent, contrasting emotion, and gay humor.

In the United States there are several cities, as Saint Augustine, Florida, Santa Fe, New Mexico, and others with their plazas and narrow, winding streets reminiscent of Old Spain. Perhaps the best known and outstanding one in Texas is San Antonio, with its romantic history and indescribable charm. It was in this city that I, Sam Garcia, was born on February 2, 1933. My parents, Rev. and Mrs. Matthias C. Garcia, were full-time religious workers among the Spanish-speaking people. In the city of San Antonio they have served as Home Mission Board missionaries for over 30 years.

After 25 years of service as a pastor of Calvary Mexican Baptist Church, my father retired at the age of 80 from full-time mission work. He has been a minister for approximately 38 years. He was one of the first ordained ministers employed by the Home Mission Board to preach

the gospel in Texas. He has included most of Texas in his ministry to the Mexicans. Even now, as a retired minister, he has a mission near San Antonio where he serves as pastor to an organized group of baptized believers.

Mother is a full-time home missionary in WMU work. She translates the monthly WMU programs so that the Mexican Baptists in Southern Baptist Convention territory can have a copy of their programs in Spanish. This includes all territory west of the Mississippi to California. The Home Mission Board now has a broad program of evangelism among the Latin-Americans in our country.

After World War II the Mexican Baptists in Texas grew in number, and many churches did not longer need financial help from the Home Mission Board. A large percentage is educated population, receiving their schooling here in the United States. The opportunity to preach Christ to this group does exist, even now that the majority is educated.

I, myself, am educated. The reason? The Margaret Fund! Being the son of missionaries, I was eligible to receive a four-year scholarship to any college in this country. And the Margaret Fund paid for a large percentage of my formal higher education. While in college, I had the opportunity to develop my whole being in all major phases of life. My philosophy of life was certainly affected during my days in college. In fact, much of what I am now, I owe to the Margaret Fund. The Lord used this channel of blessing to give me a B. A. degree which included a Permanent Teachers' Certificate. And now I am settled in a fine community in Georgia where I have a steady teacher's job. I am happy, content,

and I know that I'm doing God's will for my life. I have found God's talent, and I'm using it to serve others!

I am using God-given abilities in the field of education. And I am a teacher due to a phrase in personal philosophy of life: An individual can accomplish God's will for his life without being a full-time paid religious worker. Now I serve God, and others, as a teacher, and have never felt such contentment in my whole person during my 22 years of life, and all because of generous, Christ-like stewards in our Southern Baptist churches who make possible the Margaret Fund through missionary offerings.

Thank you! To me, Sam Garcia, it proves that America is a democracy, Christian, where any and all freedom-loving people may live, regardless of culture, race, or creed.

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HOME MISSIONS

Pioneers of FAITH

By W. A. Burkey
Superintendent of Missions
Wichita, Kansas

FOUR YEARS AGO this October the Wilmont Baptist Church of Oklahoma City constituted the Carter Park Baptist mission, Oklahoma City, into a church, with 33 charter members and a budget of \$60.00 per week or \$3,120.00 per year. Rev. F. A. Norman was called as the first pastor of the newly constituted church.

During these four years the Carter Park Baptist Church has grown to a membership of 408 with a yearly budget of \$22,000.00 and an average of more than \$400.00 weekly. This year they have an

enrollment of 516 in Sunday school and have added 171 to the membership of the church, 71 of whom have come by baptism.

April 3, 1955, a mission was opened in the home of Rev. and Mrs. C. V. Jones, 4033 S. 20th Street in Lincoln, Nebraska, under the sponsorship of the Carter Park Baptist Church. Mr. Jones came to Lincoln as a sergeant in the Air Force and felt led of the Lord to open a mission. He asked the Carter Park Baptist Church, which had ordained him and authorized him to receive members

into the church, to sponsor the mission. Many wonderful happenings have occurred since the mission began.

The mission has enrolled more than 40 in Sunday school, received 28 by letter into its membership, and had four professions of faith. The offerings have averaged \$38.43 since the beginning, and \$88.00 has been sent through the Cooperative Program to world missions. The Sunday school attendance has averaged 28 since the first Sunday.

September 11, 1955, the First Southern Baptist church of Lincoln, Nebraska, was constituted with 34 charter members. There were 57 in Sunday school with an offering of \$66.00 and five additions to the newly constituted church by letter during the morning service.

Rev. F. A. Norman, pastor of the sponsoring church, brought the morning message entitled "Pioneers of Faith."

W. A. Burkey was asked to speak during the afternoon baptismal services and in the evening Rev. C. V. Jones, interim pastor, brought a message. These people truly are "Pioneers of Faith" in our day. May the Lord increase their number.

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December, 1955

13



Orphans of Stockholm, Norway, enjoy party aboard the USS Albany.



Chaplain Smith going from the USS Albany to the USS Brough (DE) by highline to conduct morning worship.

Do Servicemen Leave Their Religion at Home?

By Taylor C. Smith
Professor New Testament
Southern Baptist Theological Seminary
Louisville, Ky.

AS PARENTS we are alarmed at the thought of our sons being inducted into the Armed Forces of our country. This alarm is caused partly by the fear that our sons will not have the advantages of religious fellowship and religious training, and partly by the knowledge of the greater number of temptations which they will meet and may not be able to overcome.

With respect to the latter, it is quite true that a man encounters more temptations when he leaves home, but the number of these temptations in the military service does not necessarily exceed those faced in a college or university. With respect to the former alarm, I sincerely believe that a man who enters

a branch of the Armed Forces of our country has as great an opportunity for religious training as he has at home or in the majority of our educational institutions. To establish my case let me tell you about my experiences as chaplain this summer on Midshipman Cruise "Baker."

How many churches have a prayer meeting every morning? Aboard the USS Albany at 7:15 a.m. each day except Sunday we had a devotional period for 20 minutes. If there are those who attach little significance to religion in the military service, they should have been in the prayer meetings with us to hear the earnest and sincere petitions of midshipmen and sailors, they

would be convinced that servicemen are interested in the Christian faith. I have been in numerous churches, but never have I heard as many men in a congregation who were willing to pray as were the men aboard the Albany. In addition to the morning devotional period we also had an evening Bible class each evening. Several class periods continued for two hours.

In the average church a pastor is pleased to have 25 per cent of his membership in attendance at the morning worship service. Aboard the USS Albany, even while we were in port and the men were encouraged to attend the churches of their own denominations, we had 60 per cent of the Protestant men in the morning worship service.

Many times we have asked whether Christianity can be joined with our social life. There are those who contend that "never the twain shall meet." Let me tell you about an incident on the Albany.

The executive officer of the ship had asked me to work up a Happy Hour for the men. I called for volunteers to participate and interviewed them. In the midst of accordion, harmonica, and trumpet players, barber shop quartets, vocal solos, and hill billy bands, Folyd Caffney, a Negro sailor, came up with a reading "The Creation" by J. W. Johnson. His reading was to be introduced by a vocal solo "The Lord's Prayer" sung by D. K. Collett, Midshipman second class, from the University of Louisville. I was in a quandary. Should we include this in the Happy Hour? In a sense the men would be a captive audience. Should we take advantage of those who might not be religiously inclined by putting in the religious element?

After carefully considering the matter I decided to include the reading and solo because the men had the privilege of leaving if they did not care to listen. My judgment was vindicated, because this turned out to be the most popular part of the whole program. A large number of the men came to me later and said that this was the best thing that they had ever heard.

It has been the tradition of the Navy for a long time to have parties for orphans. In Oslo, Norway, we had two parties for orphans with a total of 77 present. The children ate lunch aboard the ship and the midshipmen and sailors served them. After a tour of the ship each child received a gift. While in Stockholm, Sweden, we had one party for children with a total number of 117 attending. The newspaper reporters of Oslo and Stockholm were greatly impressed by the gesture of friend-



The administration building of the Baptist summer camp at Grävingsberg, Sweden, where sailors from the USS Albany visited.

ship and all the newspapers in both places carried the Orphans Party as front page news. A reporter from one of the Communist newspapers in Stockholm was deeply moved by what we did for the children.

The midshipmen and sailors went all out to make the orphans feel at home and have a good time. Such events as these aboard ship cause the men to move in

Continued on Page 20

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AMONG the MISSIONARIES

Christmas at Wagon Mound

In the little village of Wagon Mound, New Mexico, our Christmas program began with quiet meditation while carols were played on the piano. Then we saw a filmstrip on the early life of Christ. This was accompanied by selected carols by our Young People. With the lights still low, six Sunbeams, representing countries where we have mission work, told how the work of Christ goes on in their country.

The narrator then told how gifts were brought by wise men in our day. Though they might be different from those brought by the wise men of old, yet they are costly. They are gifts of the heart, time and money.

With the picture of Christ knocking at the door shown on the screen, all were invited to bring their Christmas gifts to Christ and place them in a small empty manger on the platform. Those present brought their Lottie Moon Christmas Offerings to help spread the gospel around the world. Yes, our mission people realize

their responsibility for worldwide causes.

Following this service the group enjoyed a social in the Sunday school rooms where each child or visitor was given a treat. But never, even during the fellowship period, did we forget it was Christ's birthday we were celebrating.

At our church we also had a watch night service. Only two had ever attended such a service before.

While the world went on its sinful way the group of Baptists from Wagon Mound and Ocate gathered at 7:30 p.m. to stay until 1955. Singing, meditation, and praise opened the service. Everyone had an opportunity to select the hymn he wanted to sing and the group enjoyed stunts and refreshments (on the warm side to combat the 24-degree temperature which was edged by a sharp wind and blowing snow).

One hour before the old year was spent we turned aside for meditation, inspiring thoughts on prayer, and an inward look at what we had not done for the Lord in the previous year. Mo-

ments of meditation were followed by the pledging of ourselves to greater service for Christ during the coming year.

Eleven minutes before midnight a candle was lighted. Then followed eleven minutes of silent prayer and at 12:00 o'clock the candle burned out and the old year, too. The old year had burned out and so had our opportunities, but a new year was ours to conquer for Christ! Prayer closed this high hour.

—LAUNICE M. BURFORD
Missionary to Spanish-speaking
Wagon Mound, New Mexico

Christmas Activities At Santa Clara Pueblo

Christmas activities didn't start out and on Christmas day at Santa Clara Pueblo and the neighboring pueblos. On December 22 seven intermediates and five college students presented the Christmas program, "The Light of Christmas." Approximately 85 Indians from six Indian pueblos were present to hear the Christmas message preached in their native tongue and to receive small gifts.

On Christmas night six young people of the mission gathered together and sang Christmas carols before 20 homes in Santa Clara. This same night one could hear the chants and drums of two other religions—the drums of the Indians as they practiced their Indian dances for the next day and the chants of the Catholic people all mingled into the night air to create this Christmas atmosphere.

Sunday evening, the night after Christmas, five college students gave a special Christmas program including their experiences at their respective colleges.

The hearts of the Indians were touched



Missionary F. C. Rowland presents Indian girl with present at Spring River Indian Baptist Church where 53 attended Christmas services last year.



These children, representing Africa, China, Europe, Japan, South America, and Israel, told of Southern Baptist mission work in these areas at Christmas party at Wagon Mound, New Mexico.



Most of the 140 children in the Our Lady of Lourdes baby home in Yokohama, Japan, have G.I. fathers. Here sailors have a Christmas party and Santa (with a G.I. haircut) gives a child a present.

Sailors of the USS General William Mitchell probably enjoyed the Christmas party which they gave for children from the Our Lady of Lourdes baby home as much as the children. Each sailor was responsible for two children.

Mission Project Supports Missions

My heart leaped within me as I attended the First Chinese Baptist Church of Houston, Texas, on Christmas night. Many of the churches were dark as we passed them on our way to the Chinese church, but not this one. The house was overflowing as a group presented a Christmas pageant in two parts.

Between the parts the Lottie Moon Christmas Offering was taken and almost everyone dropped in the little red envelope. Pastor Hong Sit brought a short message after the pageant which would have touched the most hardened heart.

I had a visitor from Louisville, Kentucky, with me who had served in China during World War II. He was impressed that this, a former home mission project, was now going all out for worldwide missions. We need to strengthen our home bases so that they all can do more in worldwide missions. May we all look to the Annie Armstrong Offering with great zeal and expectation that God will raise up more churches like this Chinese church in Houston.

—WILLIAM B. MITCHELL
Missionary to Jews
Bellaire, Texas

They Heard the Christmas Story

A few days before our Christmas program we were at the mission getting the building in shape and putting up the decorations. There was a timid knock at the door and when we opened it there stood little Annie who said she could stay only

Continued on Page 18



Fourteen were Rejected

By Mildred Dunn

AN ALMOST visible chill settled down over the Home Mission Board personnel when Secretary Loyd Corder mentioned at the morning prayer service that the Board had just been compelled to turn down the applications of 14 people who were prepared and ready for mission work. There were no funds with which to support them.

Among those who were to be disappointed was Dr. Stephen M. Corradi, a former bishop in the Roman Catholic church, who, after much study and prayer has turned from Catholicism and aligned himself with the people called Baptists. In asking for appointment he said, "I do not ask for a high position, I would love to serve the Lord in the most humble way."

Because Dr. Corradi speaks six languages, among them Spanish, the Board wished to appoint him for work with one of our Spanish Baptist missions in New Mexico. In the field where he would have served are 20,000 Spanish people and a real challenge for his best efforts.

It was while Dr. Corradi, a native of Italy, was serving as bishop in the Catholic church in Brazil, that he became convinced that salvation is by faith in Christ. After he broke with the Catholic church and left South America, he was converted in 1951 in Panama and baptized by a Baptist chaplain. He was also influenced by Paul C. Bell, a long-time missionary of the Home Mission Board, who was serving at that time in Panama and Central America. Dr. Corradi realized he had to choose between tradition and the Bible, between Christ and the pope. He chose Christ and the Bible and at last found salvation as he rejected the

Roman human system of salvation.

One of the Anglo pastors in Albuquerque, New Mexico, where Dr. Corradi wished to be appointed, said of him, "Dr. Corradi is well educated, has a wonderful personality, is sound in his doctrine, and is a gifted speaker. He is indeed a rare find and we would be fortunate to have a man of his caliber."

Yet the Board must turn him down because of lack of funds. And the people on that field, as well as others, must remain without a missionary.

Among the other 13 the Board was forced to turn down were three women and five couples. Included were pastors and wives who had felt the call of God to the mission fields, one woman to serve as WMU worker among the Indians, and one to serve as kindergarten teacher. If appointed, those who were turned down would have served among the French, Indians, and Spanish-speaking. But the people must continue to wait in darkness.

Because the missionaries were qualified and eager to serve, and because the fields to which they were to be appointed were so needy, the Direct Missions Committee had searched diligently for the means to appoint them, but there were no funds.

It is an awful thing to realize that when God has called a missionary and he has prepared himself for service he cannot be appointed because Southern Baptists have not provided the money for his support.

The members of the Home Mission Board staff prayed earnestly that day for those who would receive their notices that they would not receive appointment, and also prayed that Southern Baptists would see and respond to the mission

needs around the world.

Won't you pray, too? And remember these and similar cases when you are asked to give to the Annie Armstrong Offering in March and as you give to your Cooperative Program.

AMONG the MISSIONARIES

Continued from Page 17

a few minutes. She lived three blocks away with her grandmother, who tried very hard to be a devout and strict Catholic. So the child said she must hurry home because she had to get ready for the mass which was to be held the next day. The next day came and mass was forgotten because snow had fallen during the night. When weather permits the people worship at the Catholic church about four times a year.

But we had our program, using the Christmas story, and 62 were present, which was twice as many as our small mission shack would hold. About half of the boys and girls did not come in until after the program and we were ready for the pinata, treats, and distribution of clothes. The next night we went caroling. Many of the people had never heard of this and had no idea what it was all about.

Our GA's also took gifts to two girls. One, a Primary who is deaf and dumb, and a Junior girl who is blind.

Here in this place we need so much to teach the people before they can ever know what it means to take Jesus into their hearts.

—REV. AND MRS. A. D. REED
Missionaries to Spanish-speaking
Tajique, New Mexico

HOME MISSIONS



IN NOVEMBER of 1950 Pope Pius XII decreed as a dogma of eternal truth that Mary was taken up bodily into heaven after her death. This is called the "Assumption" of the Virgin Mary, which previously had been taught to Roman Catholics only as a matter of pious belief. Since the pope proclaimed it a dogma, every Roman Catholic who doubts or denies it comes under the pope's curse of anathema.

Thus, another of the prerogatives belonging exclusively to Jesus Christ as God Incarnate has been accorded to the creature Mary. Baptists love Mary but do not ascribe to her that which belongs to Christ alone. They cannot accept teachings which are not found in the Bible since they believe without reservation that the Word of God alone is inspired, and is their sole rule; and they feel assured that if one humbly prays for the teaching of the Spirit, he will be guided unto saving truth.

"The dogma of the Assumption means the Blessed Virgin's entrance into heaven, body and soul by the power of God" (*The Question Box*, p. 361).

One of several theories of the Assumption is that Mary died at the age of 72, that all the apostles were in distant countries at the time, that they were all, with the exception of Thomas, miraculously conveyed in clouds to be present at her death, that they buried her at Bethany, and that three days after, when Thomas appeared, they opened the tomb that he might see her. But, though the grave had been carefully guarded, they found nothing but the grave clothes. Whereupon they concluded that she had been taken up to heaven. This legend has not always been believed by the church of Rome. At first it was treated as a fable, and in the fifth century Pope Gelasius condemned it as apocryphal. Gradually, however, it began to be ac-

cepted, and ultimately Pope Sixtus IV, appointed by a decree a festival in honor of the Assumption, to be observed annually on the fifteenth day of August. (*Romanism Analyzed*, p. 234).

There is no doubt that Mary lived, but where she was buried is still uncertain. Proof, ocular testimonial, of her ascension is completely lacking, even in Roman Catholic tradition. Another theory is that a place in Jerusalem became known as her tomb five centuries after her death. St. John Damascus, according to St. Jernal, asserted in 451 that the apostles were at her bedside when she died, and that later the tomb was empty. The present theory of her Assumption is that she was translated into heaven before the astounded apostles, and that she threw her sash to the doubting Thomas.

Conspicuously absent from the reports of the declaration of the new dogma of the Roman Catholic faith, the bodily Assumption of Mary, is the fact that this declaration has rekindled old fires of disagreement between the Jesuits and other Roman Catholic religious orders. According to high Vatican quarters reported by George Weller in the *St. Louis Post Dispatch* of September 15, 1950, "The Jesuits have done their utmost for the past five years to block this doctrine from becoming a dogma. They are said to have argued that to claim the corporeal ascension of the Virgin Mary as a dogma will only fly unnecessarily in the face of the modernists inside the church. Until now they have had their free choice, on the scant evidence obtainable, to decide whether it is a legend or fact that Mary ascended into heaven."

"In making the virgin birth dogma and the immaculate conception doctrine, we have gone far enough in affirming the special sanctity of Mary. To freeze her farther in dogma will only alienate Protestant churches, particularly the Church of

England, unnecessarily. It will make difficult the union of western Christianity."

The three orders—the Franciscans, Dominicans, and Benedictines—supporting the change, used their persuasions to win the pope over to proclaiming the dogma on the following basis, reports Mr. Weller: "We are passing through a period of atheism and materialism, like the middle of the nineteenth century. The thing to do at such times is to assert authority, not to temporize. Our best example is Pope Pius IX who in 1854

Continued on Page 28

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Missions Through an Associational Camp

By Charles D. Butler, Pastor
First Baptist Church
Senath, Missouri

AN IDEA that started in the minds of a few pastors and laymen and the missionary of Black River Baptist Association has become a reality. An old army barracks building was bought, dismantled, and moved to Beachwell, Missouri, to provide housing (along with tents) for an associational RA and GA camp. That year there were 330 boys, girls, and counselors registered, and before the camp was over, 66 of them had been saved. That was a glorious start for one of the greatest mission activities we in Black River have ever known.

For three years camp was held at Beachwell and then B. M. Brown of Friendship gave two and one-fourth acres of land along with a roadway to the association. There the individual churches began to build cabins and the camp continued to grow. In 1951 two additional acres were purchased from Mr. Brown and in 1955 two more were bought from Paul McElwath. Now Black River Baptist Association Camp has a tabernacle and a mess hall, each capable of seating 300 persons, an associational cabin with accommodations for four persons, three associational cabins for use by local churches, and 24 attractive cabins owned by individual churches. The property is valued at \$20,000.00.

Physical properties are a small part of the story. How many times have you seen 95 young people step out for Christ in one service? This year we saw just that during Junior GA camp. There were 299 Junior girls registered and in one service 95 of them (including a few Intermediate girls attending the service) either made professions of faith, rededicated their lives, or surrendered for special service.

It was a Thursday night service. In addition to the Junior girls and counselors there were 200 to 300 parents and friends present for the service. Barney Tengan, an Hawaiian-born Japanese, gave his testimony. The invitation was given and

without pressure or undue pleading one girl after another obeyed the leadership of God's Spirit and moved forward. Truly it was a high hour in the experience of pastors and counselors as we dealt with those who were coming. One of our deacons reported that as a result of that service a lost man working for him as a carpenter was saved while on the job the next day.

This year we had 939 registered campers from the 36 small churches of our rural association. In the evening there are evangelistic and mission messages with hundreds of people from over the association attending.

This year Mrs. Butler paid the nominal fee of \$1.52 each for two sisters who could not have gone otherwise. There were no Christians in their home. The following Sunday I baptized them and now when I preach their two glowing faces are smiling at me. Others from our mission were saved. One of our 11-year-old boys surrendered to preach and said, "I've been thinking about this ever since I was baptized last year."

In the 10 years since the camp was started, 5,349 persons have registered in Black River Baptist Camp. During that time 597 of those have accepted Christ as their Saviour while in camp. During that time there also have been 355 rededications and 80 who surrendered for special service. This year there were 185 decisions for Christ among the 885 registered during the RA and GA camp periods.

Do Servicemen

Continued from Page 15

the direction of keeping themselves "unsullied from the world."

At Oslo and Stockholm the Baptists exerted every effort to make the Navy personnel feel at home. Twenty-two enlisted men, midshipmen, and officers attended the First Baptist Church in Oslo for the Sunday morning worship service.

After the service the deacons of the church invited the men to a coffee party and to dinner. While in Stockholm Dr. Erik Ruden, secretary of the Baptist Union of Sweden, invited the men to attend a Baptist summer camp at Grävingsberg, a village about 30 minutes from Stockholm. Thirty accepted the invitation and visit was written up in *The Albany Sea Breeze* as one of the highlights of the entire cruise.

Of the 3,000 Navy personnel (this included those of the Albany and the destroyers in the fleet) who were on liberty in Oslo and Stockholm, not one was re-

ported to have behaved himself in an indecent manner. This is a record even at a Sunday school picnic.

I did something on the Albany that I had never tried before. I began what might be termed an "Inquirer's Class." Realizing that there might be those on the ship who would be opposed to the Christian faith, I let it be known that I was available for discussion on the matter and would seek to answer their questions. As a result 35 men approached me for private conferences concerning Christianity. Ten of these made a profession of faith in Christ and the others were interested enough to continue the quest for more knowledge.

It was my privilege on the Sundays we were at sea to go to the destroyers by highline to conduct worship services. On each destroyer there was a lay leader who was able to conduct the services in the event that a chaplain was not available. Two of the ships had Southern Baptist skippers. Lieutenant Commander Locke, a member of the First Baptist Church of Columbia, South Carolina, was captain of the USS Brough and Commander Hastings, a member of the Talbot Park Baptist Church of Norfolk, was captain of the USS Sumner.

My great regret upon being detached from the Albany after the two month cruise was that there was no one to take over the religious activities of the Protestants aboard. A cruiser is allowed only one chaplain and the present chaplain is Catholic. This Catholic chaplain does all that he can to see that the men have some sort of service. The lay leaders who had previously led in the devotional services and the Bible classes were detached. The Episcopalians and Methodists are doing a remarkable job of training their laymen to conduct worship services in the military service in the event there is no chaplain. Our Southern Baptist pastors have a great opportunity before them in training men to take over this all-important task.

If a pastor knows that one of the men in his church is to be called up for military service, he ought to begin to teach the man how to conduct a worship service and how to teach the Bible. There are unlimited opportunities for the laymen in religious activities in the service of our country. The Armed Forces will give all support to any religious activity and this service can be conducted in accordance with the procedure of any given denomination. Let us arise to the great challenge that faces us. These men need our help. These men desire our help. Let us do our part in seeing that our sons do not leave their religion at home.

Indian Women Give to Annie Armstrong Offering

By Sam Hider
Missionary to Indians
Jay, Oklahoma

In the hills of eastern Oklahoma at Piney Cherokee Indian Church, on the Cherokee Indian field near Jay, is a small group of women who observed the March



Indian women who for first time last year observed March Week of Prayer and Annie Armstrong Offering.

Week of Prayer and gave to the Annie Armstrong Offering last year for the first time. Until last year the Week of Prayer had not been observed because they never had been taught as to its meaning.

Since I became pastor I have explained the best I could about this and other church activities. I even showed pictures of home mission fields so they could realize more what it was all about.

The women met every day and carefully carried out the program according to its suggestions, substituting some songs from their own native tongue, and reading

Scripture passages. The names of the missionaries were read daily.

I wish all of you could have been there to get the full thrill of hearing the prayers from the lips of these dear Christians. As you heard their prayers you would have been conscious of nothing but a love and adoration for the Lord and what he has

done and is doing for all races. You could have distinguished the names and fields of missionaries even though the rest of their prayers only the Lord would have understood. But it was wonderful.

Truly the Lord is blessing us, but won't you Christians pray for us that we may do more for him on the Indian fields?

You ARE THERE!

through home mission motion pictures, you can visit an Indian reservation . . . see how missionaries work, see the spiritual need, and find out how you help fill that need through the Home Mission Board . . .



Indian Missionary Diary, an 18½ minute motion picture, is a personal report of one of our missionaries to the Indians. It shows the need, progress, and ways of reaching the Indians. The 16 mm, sound-color film is available January 1 in all Baptist Book Stores, rental \$7.00.



Indian Children, a 14½ minute motion picture, tells in a brief, yet dramatic, manner the true story of Indian child life. The color-sound, 16 mm film is for all ages and will be available January 1 in all Baptist Book Stores, rental \$6.00.

THREE FILMSTRIPS also tell the home mission story on the screen. *Indian Baskets* and *Trail of Triumph* both tell of Southern Baptist Indian mission work. *Pray Ye* follows the theme and sequence of the 1956 March Week of Prayer program on "Lord, Teach Us to Pray," and presents the total Home Mission Board program. The filmstrip stresses the importance of prayer in a mission program. (Available January 1.)

Trail of Triumph is especially recommended for the adult book in the home mission study series. *Indian Baskets* depicts mission beginnings with the Papago Indians in Arizona and may be used in all age groups after some adaptation.

The three filmstrips come with a manual and may be purchased from any Baptist Book Store for \$5.00 each.



Indian village in San Blas.

In early 1955 the Home Mission Board started mission work among the San Blas Indians of Panama described in this article

By Clyde Keeler
Professor of Biology
Georgia State College for Women
Milledgeville, Georgia

Golden People From the Sun Accept Christ

How LONG the primitive Caribe Cuna Indians had occupied Panama nobody knows. Where they came from is still a mystery, but our best guess is South America, because they have some linguistic and cultural similarities with South American tribes including the Incas of Peru. But they also have a few things in common with the Mayas of Yucatan. Possibly they are of mixed origin. Certainly they are of the old Mongolian stock and probably came from southeastern Asia. They are animists, finding souls or spirits in all things such as plants, animals, rocks, winds, storms, and stars. Above these is Tiolele, the creator of the universe. There are in addition, the sun-god, Ipelele, and his mother, the world-woman, Mu, to whom the most adoration is given.

Cuna earth-mother worship is similar in many respects to the Ishtar religion of Babylon (Ashteroth of the Bible), and, amazingly enough, a Cuna high priest (Kantule), in order to record his sacred chants about the earth-mother, uses medi-

cine symbols some of which are identical with Ishtar symbols employed during ancient times at biblical Sheba in southwestern Arabia. The Cuna call themselves "The Golden People" and believe that they are descended from religious heroes who came down from the sun.

The Spanish conquest started on Cuna territory early in the fifteen hundreds. Rodrigo de Bastides explored the eastern coast in 1502. Oljeda tried in vain to colonize it in 1509. Enciso brought supplies to the dying colony in 1510 and in addition the adventurer, Balboa, with his powerful war dog Leoncico, led the musketry-supported sword attack on the defenders of the helpless little town of Uraba, armed with crude spears and arrows tipped with fish bones. The victorious Spaniards went wild when they discovered golden images worth \$130,000.00. The many captured Indians became slaves, and thus the sad story of extermination and oppression began.

Balboa discovered the Pacific in 1513 and the colony of Santa Maria de la



Cuna idols.

HOME MISSIONS

Preserve this article for background material in the study of the 1956 Graded Series of Home Mission Studies on "The American Indian."

Antigua moved to the site of Old Panama on the Pacific side of the Isthmus in 1518.

As a result of the Spanish conquest the Cunas, who previously occupied practically all of Panama east of the line of the Panama Canal, were nearly wiped out. They were estimated to have been reduced from a culture of 750,000 people to 4,500 fearful escapees hiding in the jungled mountains to avoid death.

The Spaniards followed the plan of killing off all the leaders and enslaving the rest. The western, more highly cultured half of the Cuna tribe was annihilated completely, but a remnant of the more primitive, less cultured, agrarian segment of the population living on the banks of the Chukunake River survived. When these people were pressed by colonists from Old Panama on the Pacific Coast the surviving Cunas migrated west along the Cordillera of San Blas and came down to the abandoned Caribbean side of the mountains in sight of the shore and sea lane that was infested with pirates, mainly British.

The British readily obtained food, supplies, guides, and seamen from the Cunas because the British were fighting their Spanish exterminators. After the destruction of Spanish sea power, the Cunas gradually came down to occupy the many off-shore atolls which skirt the coast from near the canal on down to Columbia.

The inaccessible Cuna remnant was forgotten, some Spanish towns died, and the rest stagnated until the idea of an interoceanic canal began to take shape. With the French attempt at canal digging, some of the Cunas brushed elbows with friendly whites, and when the Americans took over, they found that they could get jobs as laborers, although it was not until the nineteen thirties that the Cunas began trekking to Panama in large numbers to work.

Today there are about 2,000 Cuna Indians residing in the cities of the Canal Zone, whereas 18,000 still live on the San Blas Islands and generally follow the traditions of their ancestors.

During the past 400 years an occasional priest ventured among the Cunas, and once a mission school was established in the mountains by priests, but these pioneers of Christianity were tortured to death.



Inside of a Cuna Indian home.



San Blas Indian girl attending Sunday school.

In 1909 Padre Gasso established a permanent Catholic mission at Nargana. Also in 1909 Anna Coope, of the Nazarene Church, tried to enter San Blas, but was violently ejected by the followers of Padre Gasso. Miss Coope persisted, and with the protection of Chief Charlie Robinson, took up residence at Nargana, defying Padre Gasso and his diocesan police. Eventually Padre Gasso left to solicit assistance from the religious and political authorities of Panama, as Miss Coope had become entirely too popular with the Indians for him to handle the situation.

Because the Bishop of Panama was a paid member of the government charged

with running the religious affairs of the country, Anna Coope's efforts were constantly hampered by official edicts and policemen.

On the next island of Nusatup, Mrs. Purdy took up Christian work and started another non-Catholic mission. A Miss Evans came to assist her, but soon died of heart failure.

The Panamanian government tried to civilize the Cuna Indians at once by executive order, demanding that they remove nose rings and stop eating pre-masticated maize food drinks. It demanded

Continued on Page 26

HEARING BAD?

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By Frank E. Royal, Pastor
South Side Baptist Church
Abilene, Texas

ALASKA is a land of beauty, offers the opportunities of the frontier, and greatly needs the gospel. These words summarize Alaska's challenge to me. Having spent five weeks in Alaska, traveling from Ketchikan to Kotzebue, working from three to seven days in each city, and personally visiting every Baptist church and mission, these observations and impressions seem apropos.

The most obvious challenge of Alaska to the visitor is its beauty. Beginning at Ketchikan and extending to Anchorage are rugged mountain ranges. From Anchorage to beyond the Arctic Circle the terrain is broken by mountains, valleys, and rivers. These ice-covered landscapes become a mirror of natural and rugged beauty. The coastal cities are built along mountain sides, each looking as if the mountain were trying to push it into the sea. The streets are often stair-stepped one above the other. In winter snow-covered peaks constantly peer down at anyone who cares to gaze back. Once in the air above these lovely monuments of snow, one may see sprawling glaciers creeping through the canyons in every direction. The valleys along the river are cold and wind-swept, but provides a lucrative harvest once the sun comes out of winter hibernation. The sun shines down upon them uninterrupted for the full 24 hours making an almost continuous growing season. The rolling plains dotted with the ever-recurring mountains extending beyond the Arctic Circle, sparkling with snow, in some places 25 feet deep, cradling the native village, are a constant challenge to the eye and one's aesthetic nature.

In the southern area the tall trees reaching heavenward become spires of inspiration to the nature lover. Not only the flora but the fauna is appealing. The brown bear, grizzly bear, and polar bear; the reindeer, caribou, and moose; the halibut, salmon, and shee fish make Alaska a sportsman's paradise. When one adds to

all this the challenge of arctic weather, arctic sports of skiing and skating, and the picturesque husky with his sled, Alaska becomes a land of enchantment.

Still another challenge of Alaska is its unique opportunity for fame, fortune, and home. A brief trip from the chief cities of Fairbanks and Anchorage brings one sight of the various mining operations where gold is still in abundance. Other minerals are available in recoverable amounts. Oil leases are being surveyed and developed. A boom is likely at any time. The military installations have brought untold millions of dollars to Alaska. Huge construction projects have encouraged many artisans to seek work in Alaska; for many it has become the only place to live. The prospector, the bush pilot, the adventurer, would live on no other spot in all of God's creation.

These are not all; many devoted homemakers have chosen Alaska for their future residence and are just as avid in defense of this selection as homemakers in any place of the world. They love its rugged climate, its romantic beauty, and undeniable opportunity. Of course, the Eskimo loves his native habitat. Hunting, fishing, and camping satisfy his grandest desire. Where else could such fine facilities for these be found? Many who have experienced the exhilaration of the climate and opportunity are not satisfied until they can call Alaska home. Once settled in Alaska he is alertly ready to dilate upon its advantages and rapidly brandish its virtues. The one looking for fame, fortune, or home is attracted to the open door of America's last frontier.

Yes, Alaska has beauty and wealth, but its greatest challenge to Southern Baptists rests in its poverty of things spiritual. The unsearchable riches of Christ need to be made known on a greater scale. Southern Baptists must attempt great things for God in Alaska. New church buildings are growing up in every city.

Baptists now have 27 churches and missions. But we are still far from having adequate, available places of worship and study. The chief cities have been only partially reached, and the Eskimo villages have been almost wholly neglected.

Southern Baptists have work in only three Eskimo villages. Hundreds more are awaiting the day a consecrated missionary will come. In addition to the work in these villages, one native church in each of the cities of Fairbanks and Anchorage is all we have to combat the rihald challenge of evil. Immorality and alcohol are the scourge of the Eskimo. The gospel is still the good news. Regardless of the backwardness of the native, "it is the power of God unto salvation to every one that believeth." The Eskimo needs the gospel.

The military personnel is another open door. Thousands of American youth and their families are in this land of the midnight sun. Separated from home and friends with time to spare brings forth one of two reactions—they either indulge more freely in sin, or they are moved to serve the Saviour.

In Alaska large numbers of floundering Christians have found themselves. As the churches are strengthened more will be saved for a life of kingdom service. The frequency of the liquor dispensaries testifies to the alternate truth. The restraints for clean living are completely removed and many of our fine youth take the downward road of the prodigal. Will he turn to his Heavenly Father and be saved? The answer depends to a large measure on Southern Baptists.

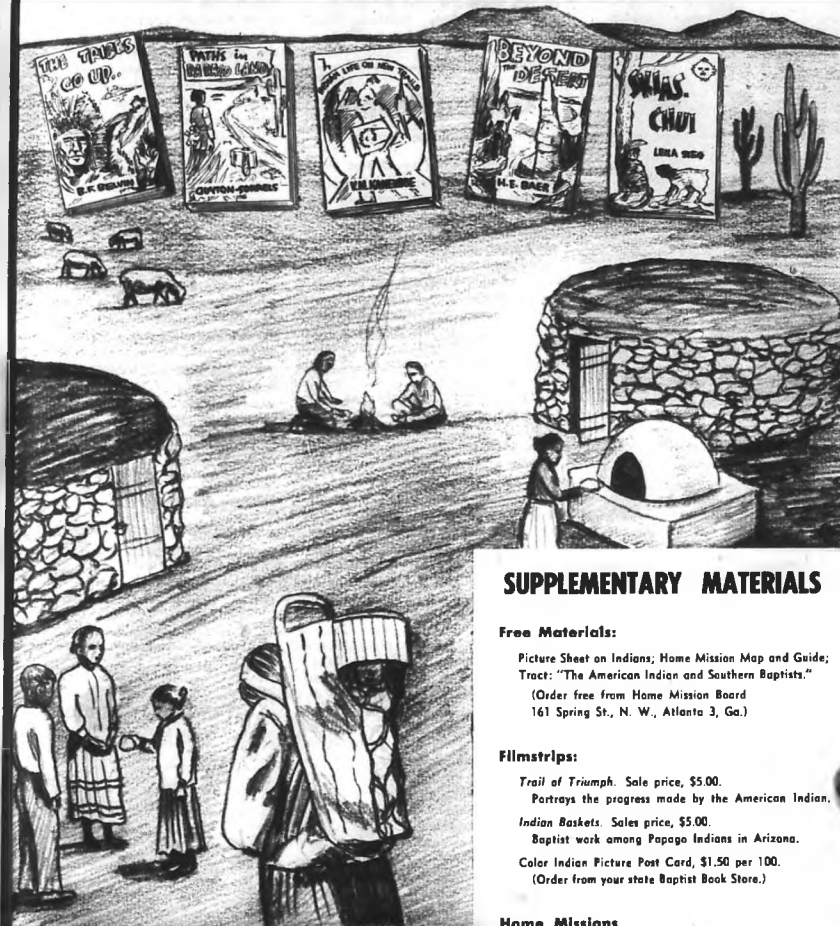
Another segment of people are those who call Alaska home. Among these are some who are devoted Christians. They are rapidly becoming the backbone of Baptist work. The others are either indifferent or active in opposition to Christianity. Not a few are fugitives from crime in the States. Others feel that Christianity is meddling with their lives and business.

Another group is there for money and wealth; they checked their religion in Seattle and resist any attempt to be reached. The Holy Spirit is not powerless even with this group. His work is being recognized and opposition is crumbling. As New Testament churches with the true message are established, the truth of the pronouncement of Jesus is most evident, "and the gates of hell shall not prevail against it."

This spiritual challenge reaches its warmest presentation in the call for help. Our first question was, "How can we help?" Every missionary answered that

Continued on Page 28

Know Indian Missions



SUPPLEMENTARY MATERIALS

Free Materials:

Picture Sheet on Indians; Home Mission Map and Guide; Tract: "The American Indian and Southern Baptists." (Order free from Home Mission Board, 161 Spring St., N. W., Atlanta 3, Ga.)

Filmstrips:

Trail of Triumph. Sale price, \$5.00. Portrays the progress made by the American Indian. Indian Baskets. Sales price, \$5.00. Baptist work among Papago Indians in Arizona. Color Indian Picture Post Card, \$1.50 per 100. (Order from your state Baptist Book Store.)

Home Missions

Special Indian edition of January, 1956 issue, 5c per copy. Sent only when money accompanies order. (Order from Home Mission Board, 161 Spring St., N. W., Atlanta 3, Ga.)

Plan Mission Study for Every
Member of Every Baptist Family

George Cummins with Chaplains Commission



George W. Cummins

Rev. George W. Cummins, who has been serving as superintendent of western missions for the Home Mission Board for the past year and a half, has been named associate director of the Chaplains Commission and will assume his new duties November 1.

According to Dr. Alfred Carpenter, director of the Chaplains Commission, Mr. Cummins' major responsibilities will be the contacting of Baptist chaplains both in the United States and abroad, and assisting them in their work.

As superintendent of western missions, Mr. Cummins had the task of co-ordinating the work in the fifteen western states and Alaska with the various departments of the Home Board and with the respective state mission boards.

Prior to serving as superintendent of western missions, Mr. Cummins was general missionary in California and before that was a Navy chaplain for nine years. While in service as a chaplain both in World War II and during the Korean conflict, Mr. Cummins served with distinction. He was awarded the bronze star medal for meritorious achievement in the performance of outstanding service as senior chaplain of the Marine Aircraft Group 12 in Korea. He holds 13 campaign ribbons and decorations.

A native of Kentucky, he spent all of his early life there. Prior to going into the ministry he had been an auditor and

public accountant in Louisville. After his surrender to the ministry he entered the University of Louisville and later Georgetown College where he received his A.B. degree. In 1940 he received the B.D. degree from Southern Baptist Theological Seminary.

Golden People

Continued from Page 23

that western clothing be adopted by the women. Since these forbidden things were all part of the Cuna sacred tradition, many Cunas refused. They were then thrown into prison and fined heavily for non-co-operation.

The missionary women protested the cruel and abusive treatment of the Indians by the dark-skinned Panamanian policemen sent to see that governmental orders were carried out. The policemen began producing hybrids with Cuna women, an action naturally abhorrent to the Cuna tribe.

After several outbreaks the non-Catholic missions were closed temporarily by the government in 1920, but the women obtained permission and returned to their work. Open revolution flared in 1925 and a number of policemen and Indians were killed. This time the non-Catholic missionaries were expelled permanently from the San Blas coast.

However, a number of Cuna Indian boys had been sent to the United States by Miss Coope and Mrs. Purdy to study, and this is the secret of the later success of the San Blas mission.

In 1932 Frank Wilbur took charge of a mission in Ustuppo. In 1933 Alcibiades Iglesias and his American wife, Marvel Illya, organized a mission on Ailigandi. Later Peter Miller came home to San Blas and joined the staff at Ailigandi. Throughout the years these men and their wives have fought bravely against the backwardness and reluctance of the Cuna tribe, and against the destructive design of the Padres. Under their teaching a whole new generation of children has become enlightened and a goodly number of them have been educated in Guatemala, Panama, and the United States.

As a faith enterprise the San Blas mission grew. Work was established on Achutuppu mainly by Alcibiades Iglesias and Atilio Rivera. At Mulatuppu, Claudio Iglesias and his American wife Margaret Geiger, have developed the farthest outpost on the Pirate Coast. However, all this belongs to a much longer story than we have space to relate here.

I have seen something of this steady growth of the San Blas mission during the past six summers that I have been doing research on the Cuna Indians and their culture. I have attended meetings in the Kantule's house at Achutuppu, and I have seen a little cement-block church rise there. I attended the first Sunday school meeting ever held in Okop Sukun, the conservative and antagonistic village behind Ustuppo. I visited the Malatuppu mission station only a few months after its founding when it was still said that the great Ishi Achu devil would destroy Claudio Iglesias' family.

Since Southern Baptists took over administration and support of the San Blas mission last winter, I have visited the Pirate Coast once more. This time it was my pleasure to greet my old friends, Rev. Peter Miller and Rev. Atilio Rivera, now ordained Baptist ministers. I heard Rivera preach again with his contagious Christian enthusiasm, and I witnessed the first native-conducted baptism in San Blas.

The San Blas Baptist Mission is an extensive effort that you will be hearing more about, because it is making Christian history today. The Golden People descended from the sun are accepting Christ!

CHANGES in Missionary Personnel

NEW MISSIONARIES

Edwards, Geneva Ines (G.W.C.), 2701 Annunciation, New Orleans, La.
Ramirez, Julian A. and Mrs. (Spanish-speaking), Rt. 2, Box 102, Aranda, Calif. (temp.)
Spence, Raymond and Mrs. (Japanese), 8711 Jefferson, Richmond, Calif.
Wedraff, Rose L. and Mrs. (Indian), 1204 West Cinnabar, Sunnyslope, Ariz. (Part-time)

CHANGES OF ADDRESS

Atkinson, Ernest E. and Mrs. (Spanish-speaking), 12230 Oblate, Mission, Tex.
Fields, Samuel and Mrs. (Indian), 2318 North Derby, Shawnee, Okla.
Garcia, Andrea, from Marti, Cuba to Cream, (Las Villas Province) Cuba
Henke, E. W. (Gen. Missionary, Western Missions), 785 East 1st Place, Mesa, Ariz.
Leach, Milton B., Jr., and Mrs. (Spanish-speaking), c/o Central Baptist Church, 301 N. E. First Ave., Miami, Fla.
LeClair, Charles E. (Indian), Box 668, University Station, Shawnee, Okla.
Reebuck, Lee M. and Mrs. (Indian), Box 1785, Searles, Ariz.
Walden, Henry E., Jr. (Rural Church Program), 205 Raleigh Bldg. & Loan Bldg., Raleigh, N. C.

RESIGNATIONS

Beggs, Jimmy (Indian), 3222 W. Camelback Road, Phoenix, Ariz.
Caceres, Hector and Mrs. (Spanish-speaking), 1641 Statenhart, Redondo Beach, Calif.
Doren, Marlene and Mrs. (Spanish-speaking), Box 384, Carrizosa, New Mexico

HOME MISSIONS

The Priest Says "No"

By Curran T. Gunn

Missionary to French
Marksville, Louisiana

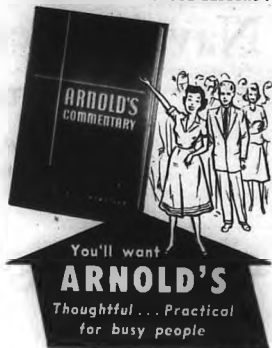
THREE years ago a Catholic woman lay dying in the hospital and her sister was very anxious that the priest give her the last rites. As the priest passed through the hall by her room, he was stopped and asked to administer extreme unction. He came into the room and began to question the dying woman regarding her sins and her family life. As the confession of the woman proceeded the priest learned that she was married to a divorced man. At this point the priest walked out of the room and refused to have anything to do with the dying woman.

After death the body was buried in a Protestant cemetery, and the surviving members of the family returned to their homes with bitter feelings toward the Catholic church. The one who saw her sister die returned to her home on our mission field. As she listened to the radio programs she became especially interested in the French Baptist radio program. She was convicted of her sins and the desire came to unite with a Baptist church. She wondered if there were a Baptist church close by, and waited for somebody to tell her where she could openly confess Jesus Christ as her Saviour.



Entire family won to saving faith and membership in a Baptist church because priest refused to give dying woman extreme unction.

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Navajos Learn To Read

(prepare for translation of Bible)

By Mrs. Melvina Roberts
Union Baptist Mission
Cuba, New Mexico

GOD BIZADISH YINI'DLA? (Do you believe God's Word?) During the week of June 27-July 1, we had a Navajo reading school. A man who worked with the Wyclif Bible translators in translating the New Testament into Navajo, gave us five days of his time to try and teach our people to read. There were 36 persons enrolled, with an average attendance of 32.

The Navajos would take their sheep out to graze at 5:00 a.m. and put them in the corral during the day in order that the shepherders and their families could attend classes. As soon as the sheep were corralled the Navajos would walk four miles to the mission. Noon meals were served at the mission.

When reading class was over at 4:00 p.m., the missionary would take the shepherders home while others stayed to sew until 6:00 o'clock. Several baby garments were made for the mission box.

After one four-hour period of reading class, the missionary asked a 40-year-old mother, who had faithfully attended every day, "Are you tired from sitting through such long class periods?"

"No, I am only too thankful to have the chance to learn to read in my native tongue, so I'll know how to read the New Testament when it comes off the press. I hope it will be ready soon," she replied. (The Bible is being translated into

the Navajo language for the first time and will be off the press soon.)

The class completed Readers I and II. Each person was given a tablet and pencil. It was amazing to see how well they could print their lessons.

But the experience that made the missionary the happiest was when she printed on the blackboard, "God Bizaadish yini'dla?"

After reading this question as a group and individually, one woman accepted Jesus as her personal friend and Saviour.

What Catholics Teach

Continued from Page 19

boldly asserted the dogma that Mary was born without the otherwise universal stain of original sin."

The doctrine of the Assumption became a dogma in November, 1950, with the solemn papal pronouncement: "WE PRONOUNCE, DECLARE AND DEFINE TO BE A DOGMA REVEALED BY GOD THAT THE IMMACULATE MOTHER OF GOD, MARY, EVER VIRGIN, WHEN THE COURSE OF HER LIFE ON EARTH WAS FINISHED WAS TAKEN UP BODY AND SOUL INTO HEAVEN."

The Roman Catholic church officially admits that this dogma cannot be proved

from the Bible, or from contemporary historical witnesses. The Roman Catholic scholar, Rev. Bertrand L. Conway, in his *Question Box*, p. 361, says: "It cannot be proved from the Bible, or from contemporary historical witnesses, but it rests on such solid theological principles, that many Bishops have written the Apostolic See, requesting its definition as a dogma of faith." Rome also admits that the fathers of the first five centuries do not mention it. However, since the pope has spoken, ex cathedra, as supreme pastor of the church and teacher of Roman Catholic doctrine, all members of the Roman Catholic church must now believe it explicitly and without mental reservation or incur excommunication as a heretic. With the papal pronouncement of this new dogma, Roman Catholics must believe, as necessary for salvation, that Mary was born without sin and that she was taken up body and soul into heaven.

The doctrine of the Assumption of Mary is an exaltation of the creature to a level with the creator. This cult of Mary is both unscriptural and anti-Christian. The Christian finds the need for a Saviour and mediator, supplied in Christ. Why go to Mary, when Christ says, "If ye shall ask any thing in my name, I will do it." (John 14:14).

Alaska's Challenge

Continued from Page 24

question by this request, "Have the people back home to remember us in prayer." Prayer is our first great benefaction. Then our mission money, as sent through the Cooperative Program and distributed through the Home Mission Board, is an absolute necessity. Without it our work would be greatly impoverished. The sending of our preachers to lead the churches in revival has meant more than is often realized. The sharing of Sunday school and Training Union leadership to encourage the workers and strengthen the educational program of the churches is a worthwhile contribution. Finally, our churches and schools must produce a constant stream of dedicated and trained young people answering the mission call of the Master Missionary who set the example of all missionary endeavor when he came from above and bled, died, and rose again for all. These concomitant forces will change the spiritual outlook of Alaska from the land of the midnight sun to the glow of the twenty-four-hour day of spiritual achievement.

Dear Southern Baptists:



In my heart there is a burning desire to express my gratitude, mine as well as that of our president, Dr. J. H. Jackson, and four and a half million National Baptists, for the marvelous spirit of evangelism manifested toward us in a very obvious expression.

I wish every one of you could see the headquarters of evangelism located at 108 E. Garfield Blvd., Suite 11, Chicago 15, Illinois. It is humble but clean and

centrally located. I have a very competent office secretary, Mrs. E. Hubbard Kemp, who keeps all office work in shape. Your generosity must be divine, for we never had a headquarters for evangelism.

Words are wisdom, but they are inadequate to express how grateful to God we are for the spirit of the Southern Baptist Convention. We shall ever pray, preach, sing and shout glory to God and keep on telling the world that "the Son

BOOK REVIEWS

Guidance For Christian Home Life by W. Perry Crouch. Convention Press. \$60.

Dr. Crouch offers a study course book developing the biblical and historical study of the family. Discovering, solving, and presenting home problems, early marital adjustments, the child in the home, and other important themes are ably discussed. The book closes with a chapter on suggestions for church-home guidance.

Enemies Are Human, by Reinhold Tabet. John C. Winston. \$3.50.

In this book Tabet tends to generalize by projecting to all men the better attributes of himself. He helps the reader to appreciate his relationship to men through common spiritual strivings and paints the dignity and worth of the human spirit. He could have done better if he had kept in mind to the same extent the evil aspects of human nature and had presented the present complex social structure rather than the simple concept in most people's minds.

Religion in the Appalachian Mountains, by W. D. Weatherford, Berea College Press, Berea, Kentucky. \$2.00.

President Weatherford of Berea College has assembled a symposium on the above subject. General historical material is used in the introduction, and the activities of denominations are presented in other chapters. A. B. Cash, field secretary

Appropriations for New Mission Properties

At a recent meeting of the Home Mission Board appropriations were made for the following: Indian Center site, Lawrence, Kansas, \$4,300.00; Spanish Mission site, Sacramento, California, \$20,000.00; missionary residence, Ustuppu, San Blas, Panama, \$1,600.00; and pastorial chapel, Spanish Mission, Cebolla, New Mexico, \$14,775.00.

Local Forces Assist in Reaching Mexican Migrants

Last October local church workers assisted 14 Spanish-speaking pastors and missionaries at Pecos, Texas, as they held a "cottonpatch" crusade for migrant Mexican workers in what is believed to be the first co-operative effort of its kind sponsored by Texas Baptists among the Spanish-speaking people of the state. Missionaries will do follow-up work as the converts return to Mexico. The leaders planned to distribute 3,000 New Testaments and 65,000 pamphlets and pieces of literature.

of man is come to seek and to save that which was lost" (Luke 19:10). The harvest is ripe and the laborers are few!

The thousands who are saved share with me, for they are appreciative also. Your prayers and dollars are going into the hedges, highways, streets, and lanes and finding lost sheep. Gratitude is what we have.

God bless you.

Yours most gratefully,
W. CONSTELLO TROTTER,
Secretary of Evangelism
National Baptist Convention, Inc.,
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By Ruth Mirkwood Berry

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NEW APPOINTEES



Spence, Raymond M.

B. Jan. 15, 1918, Lackney, Tex. Ed. Lackney High School, Lackney, Tex.; Wayland College, 1939-41; Baylor University, 1941-44, B. A. degree; S.W.B.T.S., 1945-48, B. D. degree. Pastor near Lott, Tex., 1944-45; pastor near Grant, Okla., 1947-48; Missionary Japan, 1948-53. Teacher, Belton, Tex., 1944-45. M. Inez Gilliland, Aug. 5, 1945. Children: 2 daughters. App'l. missionary to Japanese, Richmond, Calif., Sept. 15, 1955.

Spence, Inez Gilliland
(Mrs. Raymond Spence)

B. Jan. 1, 1920, Lackney, Tex. Ed. Lackney High School, Lackney, Tex.; Baylor University School of Nursing, 1938-41, R. N. degree; Blue Mountain College, 1941-43; University of Texas, 1943-44, B.S. degree; S.W.B.T.S., 1945-48. School nurse, Blue Mountain College, 1941-43; operating room, Baylor Hospital, 1942; doctor's office, Austin, Tex., part time, private duty, 1943-44; clinical instructor Texas Christian University, 1945-48. Missionary Japan, 1948-53. M. Raymond Spence, Aug. 5, 1945. Children: 2 daughters. App'l. missionary to Japanese, Richmond, Calif., Sept. 15, 1955.



Edwards, Geneva Inez

B. Aug. 9, 1932, Richmond, Va. Ed. Richmond High School, Richmond, Va.; Virginia Union University, 1951-55, B.A. degree. Served as Vacation Bible school worker in state of Virginia summers 1953-55. App'l. to Carver Center, New Orleans, La., Sept. 15, 1955.



Woody, Geraldine

B. Jan. 28, 1925, Benton, Tenn. Ed. Hartsell High School, Concord, N. C.; Carson-Newman College, 1950-53; A.B. degree; Carver School of Missions and Social Work, 1953-55, M.R.E. degree. Worked several years in office and at atomic plant in Oak Ridge, Mission, Jefferson City, Tenn., 1951-53; Student Summer Missionary, Houston, Tex., summer 1954; Good Will Center, Center, La., 1954-55. App'l. missionary and kindergarten worker, Calvary Mexican Baptist Church, San Antonio, Tex., Sept. 15, 1955.



Perez, Carlos, Jr.

B. June 18, 1933, Ailigandi, San Blas, Rep. of Panama. Ed. Colegio Bautista, Managua, Nicaragua. App'l. day school teacher, Ailigandi, San Blas, Rep. of Panama, Sept. 15, 1955.



Still Bearing Fruit

By Mrs. Maryona Pucciarelli Aprile

Tampa, Florida

My father, A. Pucciarelli, was converted a year I was born. For twenty-five years he had been a devout member of the Roman Catholic Church. Immediately following his conversion he felt the call to



John Bruno, Jr., who was recently converted, loves that mission work started years ago still bears fruit.

the ministry with a special call to do mission work among the Italian people in the home mission fields.

He and my mother were appointed by the Home Mission Board to do mission work among the Italians in Birmingham, Alabama, in the year of 1926. My parents completed 29 years of service with the Board in July, 1955, with 22 of those years in Birmingham.

The mission center was in Ensley but wherever my father knew of a settlement of Italians he testified and visited among

them. In the section of North Birmingham my parents made themselves known to a group of Italians and one particular family became very much attached to my family. This was the Johnny Bruno family. They were unable to attend our services in Ensley because of the distance involved, therefore my father encouraged them to attend the Baptist church in their community, the Acipco Baptist Church. The family did attend and joined the Sunday school.

In 1948 my parents left Birmingham for a new field of labor, leaving behind them fruits never to be forgotten, as is illustrated by a letter and picture they received a few days ago. The picture was of John Bruno, Jr., and the letter told of his conversion and baptism.

Words of encouragement have come from a little community of Cardiff, about 20 miles from Birmingham, where my parents labored among a group of Italians and where my father organized a Baptist church. Mrs. Bertha Tombrello Glover writes: "Our church is still as before, with a few faithful members. We knew you would be happy to know that we have an active WMU. We meet twice a month and we met five nights for the Lottie Moon Week of Prayer and received an offering for foreign missions. Brother Bennie Lee is our pastor. We are still trying to carry on as a result of your interest in us here at Cardiff."

Mrs. Glover is one of the many Italian members converted as a result of my father's ministry in Cardiff. The church was organized in 1928 with 16 charter members.

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