

HOME MISSIONS

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The Home Mission Board
of the Southern Baptist
Convention

JANUARY
1957



Vol. XXVIII No. 1



Home Board Photo

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for the **NEW YEAR**

look to the



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THIRTY THOUSAND

By Courts Redford

THIRTY THOUSAND has a new meaning for Southern Baptists since Dr. Casper C. Warren suggested in his president's message at the Convention that they should add 30,000 new churches and mission stations by the Jubilee Year of 1964. Every church in the Convention has been challenged to sponsor a new church or a mission. The effort has been accepted both as an expression of thanks to the Lord for his marvelous blessings in years gone by and as a token of faith in the prospects for the days ahead. And Southern Baptists will achieve this goal and go beyond it.

The Meaning of Victory

It is almost fantastic to visualize the meaning and significance of success in this movement. Certainly no less than one third of the total will be churches. Think what 10,000 new churches will mean in reaching and winning the lost and in enlisting the saved in Christian service! Think what 20,000 mission points and preaching stations can do to reach beyond and behind the barriers to serve isolated, neglected, and forgotten peoples! Think what the total effort will mean to those individuals and churches which sponsor and mother the new organizations! Last year 2,556 churches, which were constituted from 1950 to 1954, reported 38,000 baptisms. Thirty thousand churches and missions should add at least 200,000 baptisms annually. The 2,556 churches gave \$18,000,000.00 to the Lord's work. Thirty thousand churches and missions should give at least \$75,000,000.00 annually. This amount will increase from year to year.

How Can Success Be Attained

To be certain of victory we should consider prayerfully some steps that will help to guarantee success. 1. *Desire to participate.* There is only one type of church that will fail in this effort. That is the church which does not care. The church which wants to have a part will find an opportunity somewhere. 2. *Organize for participation.* Each state should organize its total force to support this movement. Each will surely have a mission committee that will give prayerful consideration to goals, surveys, means, and methods of achieving success. Likewise, each association will have a missions committee or new work committee to help give guidance to the churches in the implementa-

tion of the program. Every church should also have a missions committee.

3. *Survey the fields and opportunities.* The state forces will undoubtedly direct a survey to ascertain in general the needs and opportunities for new work. The association and church will make a more intensive study of sites, sponsorship, leadership, and necessary support. The findings of such surveys should be graphically presented to the people in such a way that every Baptist may be apprised of the needs and the challenge.

4. *Churches will be led to accept definite responsibility.* When the survey is complete the opportunities for churches, mission stations, and preaching points, will be presented to the churches and each church will be urged to accept some definite responsibility of sponsorship.

Should it appear that the mission opportunities within the association are too limited to provide an opportunity for each church, some of the larger churches may well sponsor new churches in pioneer fields in other areas which will otherwise have no sponsorship.

5. *The whole church must support the effort.* Once a mission project is adopted every department of the church can make some contribution to the effort. The Sunday school may contribute some of its best workers. The Training Union may sponsor a new Training Union. The WMU and Brotherhood will find ample opportunities to furnish leadership and moral support. In some cases financial assistance can and should be given.

6. *Church members can become missionaries.* This movement calls for the dedication of every Christian's life to the service of his Lord. Whether he uses his car to bring folk to the service, teaches a Sunday school class, gives a personal witness in some service, leads in prayer, or gives financial support to the program, he is called upon for some participation and thus becomes a member of the mission force. This movement can produce a half million new witnesses for our Lord.

7. *Finally, the whole program must be vitalized through prayer.* Individuals who plan the program will seek divine guidance through prayer. The church that accepts a project should make it a constant object of prayer. Those who minister in mission projects should seek guidance and spiritual power at the throne of grace.

Prayer must permeate and undergird the total effort. Thus will be brought to pass the day of victory—that day in 1964 when Southern Baptists will pause to thank God for the 30,000 new churches and mission stations which were started after January 1, 1957.

NEWS

Miguel Mojica Selected For Work In San Antonio

Rev. Miguel C. Mojica, pastor of the Calvary Mexican Baptist Church in San Antonio, Texas, started his work as associate superintendent of missions in San Antonio on November 1, 1956. Mojica is a graduate of Howard Payne College and attended Southwestern Seminary. He has been a missionary of the Home Mission Board for several years.

According to L. D. Wood, co-ordinator of Spanish Missions in Texas, his knowledge of the Spanish language, his leadership ability, his loyalty, and his devotion caused him to be unanimously chosen for this position. He will work with both the English and the Spanish-speaking churches in the association, especially giving his time to the development of the work among the Latin American congregations.

Negro Baptist Seminary Begins Thirtieth Year

The Washington Baptist Seminary for Negroes, which was organized in 1926 under the direction of the Baptist Convention of the District of Columbia, now has an enrollment of 94 young men. There are several young women also in training. The school has as its object the training of ministers and Christian workers.

Rev. J. L. S. Halloman is president of the school and the faculty is college trained. The Home Mission Board has for some time supported a teacher-missionary in this school.

The Doctrines to Be Featured

A new feature is to begin in *Home Missions* with the March issue. Dr. J. B. Lawrence, secretary emeritus of the Home Mission Board, is contributing a discussion of cardinal doctrines. Each discussion will be completed on a page and the doctrinal series will run for three issues, March through August. Doctrines to be featured in this series are: the Scriptures, God the Father, God the Son, the Holy Spirit, the church, and the kingdom. There has been quite a demand for doctrinal discussions. Dr. Lawrence has completed his manuscript on the history of the Home Mission Board and we count ourselves fortunate that he is available for the presentation of the doctrinal series.

Broadway Bonds Advance

J. S. Bracewell, founder and director of Broadway Bonds, announces that in the past three months 120 Baptist churches

raised \$5,392,000.00 for their building programs through Broadway Bonds. During the 20 years of the Broadway Plan, 1,600 churches in 38 states have raised \$80,000,000.00, according to the report of the plan's founder.

Circulation Department Breaks Record

Miss Ercelle Gibson, of the Circulation Office of *Home Missions*, reports that in December more than 13,000 stencils were cut by the secretaries in the office, indicating that in addition to present subscribers and budgets, which do not need to be re-entered, the circulation of the magazine is increasing rapidly. The printing order for December was 173,000.

Mission Support Increasing

The Home Mission Board had received \$402,723.81 in the advance section of the Cooperative Program by the middle of November this year, which was \$116,519.86 more than had been received at the same time last year.

Also, the Annie Armstrong Offering receipts up to the middle of November amounted to \$1,568,439.51, or \$313,908.44 more than had been received by the same time in 1955.

Important and needed missionary advance is being planned as a result of this increased revenue.

To Buy Mission Boat

The Home Mission Board has appropriated money to purchase a "J" boat with diesel engine to be used for transportation of mission workers in the San Blas Islands and to and from Colon, Panama. The appropriation was made at the request of Rev. R. G. Van Royen, superintendent of the work in Panama and the Canal Zone.

Students Helped Through Scholarships

A total of 130 students were helped in 1956 through the various scholarship funds of the Home Mission Board with their education. These funds, paid for by the Annie Armstrong Offering, are designed to help in the education of young people of the minority groups, who wish to prepare for the ministry.

The Ida Pearl Bell Fund for Spanish-speaking in Texas provided 85 scholarships during 1956; the J. W. Beagle Fund for Spanish-speaking outside Texas, 14; the Indian Scholarship Fund, 26; and Other Minorities Group Fund, 5.

HOME MISSIONS

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JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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IN THIS ISSUE

EDITORIALS

30,000	page
by Courts Radford	3
From the Pen of John Caylor	5

ARTICLES

A Look at the Cuban Mission Field	6
by Herbert Caudill	
New Year's with the Foreign Language Americans	8
by Mrs. Alva K. Bonham	
Ah Say! I'm a Missionary	9
by Andrew H. Foster	
He Might Be Your Son	10
by E. L. Ackles	
From Caribb to California	11
by Fred A. McCauley	
With the Migrants Along the Pacific	12
by D. A. Delby	
Baptist Progress in Panama	14
by R. G. Van Royen	
Negroes and Whites Co-operate in Mission Work	18
by Joe M. Conley	
Crusading for Christ Under the North Star	20
by C. Y. Dossy	
Alaska Blossoms	21
by L. A. Watson	
Stewardship and Missions	22
by Mrs. C. D. Creamer	
Operation Braceros	23
by John D. Gearing	
One Thousandth Church in Great Lakes Area	24
by A. B. Cash	
Indian Churches Show Progress	26
by Bailey Sewell	
Chaplain Assists Spanish Mission	28
by H. W. Halland, Jr.	
Baptist Beyonds	29

FEATURES

News	4
Among the Missionaries	16
Changes in Missionary Personnel	27
Book Reviews	28
New Appointees	30

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HOME MISSIONS

From the Pen of

John Caylor



This, Too, Is HOME MISSIONS

"I AM GLAD you spoke on the over-all program of home missions; in this area we are so concerned about our own needs that we do not take the time to think of home missions elsewhere," said one of the messengers to a state convention. In that convention the needs are so great that they are overwhelming. There is not a church which owns adequate property for efficient service. Missions are numerous, and every one of them needs workers and property. Just beyond are needy fields with nothing, no missions, no churches, no property. The need is so overwhelming that one can hardly see the over-all home mission picture.

The Frontier

Home missions is frontier work. In the crowded city there is the frontier of slums, housing projects, and changing conditions requiring people to move into crowded quarters or out of business zones. There are new areas building up. Population is increasing. Even the city has become a frontier.

Rural areas now are frontiers. Farming is different: machinery has replaced hands; the size of the farm is different; rotation of crops prevails; and, most of all, transportation is different. But the rural church, the need for a rural ministry, and the opportunity for Christian service in rural areas make this a new frontier.

Another pioneer section is the Great Lakes Area where two new churches each week are being constituted; the Motor Cities area, which has grown rapidly in numbers and influence; Ohio, which has become a strong Southern Baptist state and has extended Baptist influence into West Virginia, Pennsylvania, and New York; the Colorado convention, uniting five states in a vigorous program of soul-winning; the West Coast, with its youthful vigor and consecrated effort toward building a denomination in the West; Alaska, with its 32 churches and missions; and other areas where Southern Baptist work has "spilled over" from pioneer missions.

Direct Missions

Pioneer work has shown such needs and revealed such opportunities that many have been inclined to forget that a first-line activity is direct missions: work among the 700,000 French, the 3,500,000 Spanish-speaking, the 600,000 Italians, 150,000 Japanese and a like number of Chinese, 300,000 Indians, a quarter of a million

Russians, people of 27 other language groups, 70,000 deaf, the millions in Cuba, Panama, and the Canal Zone, and the underprivileged of our teeming cities.

Administration

Administration is home missions, too. It is just as important to be responsible for missionaries as to be missionaries. Those who work behind the lines supplying materials, promoting missionary education, printing and providing materials, keeping books, and providing the necessities for the work of missionaries are just as important as the missionaries themselves. There is hardly a place where one can draw the line and say, "This is overhead, and this is missions." It is all missions.

Evangelism, Jewish work, general field work, the chaplaincy, Church Building Loans, summer missions, mountain missions, western missions, and a service to the migrants all constitute home missions. A service to military personnel, correspondence Bible work, help in the field of juvenile delinquency and broken homes, these constitute home missions.

Negro Work

The Department of Negro Work, in its annual report, accounted for the activity of 60 home missionaries. Of these, 28 were teacher-missionaries (Negroes), who reported 50,923 students in their classes, 8,219 of whom were ministers. The teacher-missionaries conducted 114 institutes with an enrollment of 8,032 and held 688 extension classes enrolling 14,154. There were 22 directors of Negro centers and 10 general workers, including the director of BSU work in Negro schools and the secretary of evangelism.

Editorial Service

The Department of Editorial Service reported nine books published, 283,075 books distributed, an average of 167,400 *Home Missions* printed monthly, and hundreds of thousands of tracts, new and old, printed and circulated during the year. This issue of *Home Missions* seeks to give its readers a balanced picture of home missions.

What is the need? How shall we meet that spiritual need in the homeland? Who will go for us? How shall he preach except he be sent? This, too, is home missions.

January, 1957



New Baptist Student Center erected during 1956 near the University of Havana campus. Dr. Ondina Maristany is in charge of the Baptist Student Union work here.

a look at the Cuban MISSION FIELD

By Herbert Caudill, Superintendent
Havana, Cuba

AT THE end of another year in the work on our Cuban mission field, we have every reason for thanking God and taking courage.

The Baptist Seminary in Havana has a definite place in the hearts of our people. The school has a capacity enrollment of 16 men and nine women taking the regular courses.

We are making a special effort to increase our standards. The new group of six men all met the requirements of extra

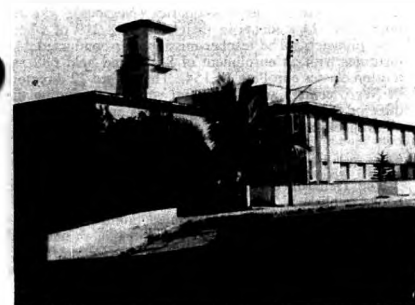
secular studies before being admitted. They will also be required to have one more year of work after seminary.

Three young men are enrolled as pre-seminary students. They should be able to enter our first year class next fall.

Six students are now enrolled in our twelfth short course. This is an eight-weeks course for special religious preparation. We have had two of these short courses each year since we decided to try the plan in 1951, and more than 100

young people have studied under this plan. Many of them have come to the seminary later as regular students, and others have gone back to their churches as more active and better prepared members.

At the beginning of this term the faculty of the seminary decided to do something for lay workers in the 21 churches of metropolitan Havana. There are four classes two nights each week. More than 80 laymen and women enrolled in these classes.



The Baptist Seminary in Havana, Cuba, where the youth of Cuba are trained for leadership in Baptist work on the island.



Educational building at Caibarien, which was built largely through the efforts of the members of the church.

The William Carey Church was organized with 45 members on October 15. It is located near the University of Havana. It has already entered wholeheartedly into the program of our convention.

The Student Center Building was ready for occupancy on December 10. Besides assembly room, classrooms, library, and other facilities for carrying on the work of our Baptist Student Union, dormitory space has been provided for 32 students. Dining room service is offered to these students and also other university students who desire it. Dr. Ondina Maristany is in charge of the work among the university students. For the past seven years this work has grown year by year, and naturally we expect that with the new building an even larger number of students will be reached.

Cuban Baptists are justly proud of their Sunday school program. We have a total of 85 churches with about 8,500 members. However, these churches have almost 300 mission Sunday schools, an average of about four Sunday schools per church, with a total enrollment of nearly 17,000, or about two in Sunday school for each member in our churches.

It is gratifying to note that while the number of mission Sunday schools has increased, the matter of building larger and better schools has also been emphasized. Our Sunday schools are growing. Recently Dr. J. M. Sanchez left the pastorate of the La Vibora Church to give his full time to promotional activities principally in the Sunday school field, and his work in the seminary.

Aside from the student center we have not been able to do much building during the year. However, very valuable properties have been secured for the following churches in metropolitan Havana: Miramar First, Guasimal, Arroyo Appolo, and Los Pinos. In addition we have new properties in Surgidero de Batabano and Caraballo. We hope to be able to build on these properties in the near future. We are still greatly in need of enlarged church buildings, educational facilities for our Sunday schools and other church activities, and homes for our pastors.

In February, Training Union activities were stimulated by the visit of Dr. and Mrs. J. E. Lambdin of Nashville, Tennessee. Rallies were held in each of the four provinces in which practically all of our unions participated. We are working toward the enlistment of more of our people in this important phase of the work.

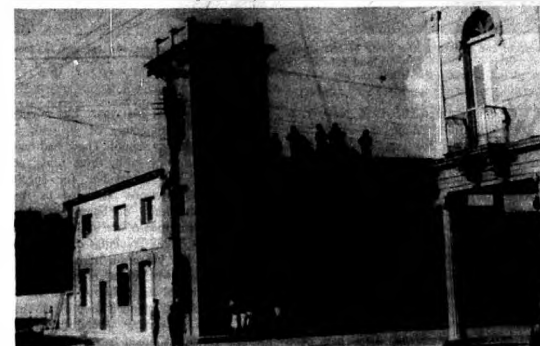
Officers of Woman's Missionary Union in Cuba have met several times during the year to study their program of work.

Continued on Page 13

January, 1957



Baptist school in Santa Domingo which has an enrollment of 170 students. This school gives classes from the first to tenth grade. Baptists have 10 such schools, this being the largest.



Baptist church at Guayos which was recently reconstructed with money from the Capital Needs Fund of the Home Mission Board.



Third year class in seminary. Young men kneeling in center is Miguel Olmedo of Panama. From this seminary comes much of the leadership for Baptist work in Cuba.



Some of the guests in the home of Missionary and Mrs. Alva K. Bonham who enjoyed Japanese food for the New Year's luncheon.

New Year's with the foreign language americans

By Mrs. Alva K. Bonham
Missionary to Japanese
Sacramento, California

WE celebrated the 1956 New Year in three languages. Any time Christian friends get together is a good time, but there is an extra feeling of Christian love when different races are brought together through this common bond.

Our New Year's fellowship began at the Mexican mission Saturday afternoon. The building is an old, two-story house. The auditorium occupies the main floor and Missionary and Mrs. Irvin Dawson, with three-year-old daughter Deborah and son David, live upstairs.

While eating sandwiches and other light refreshments we learned there had been most gratifying progress at the Spanish

mission during the past year. The mission had a total membership of 44 with 65 enrolled in Sunday school. There had been five professions of faith, three other additions, and two surrenders for special services. The Dawsons reminded us that the great multitude of Spanish-speaking people in Sacramento are still lost. Most are ignorant of the teachings of the Scriptures. Very few possess a Bible.

We rejoiced with them in the purchase by the Home Mission Board of a lot on which the Board planned to build a suitable house of worship where the people would not be ashamed to come and in a better location.

We could not stay to meet with the members in their watchnight service, for we had accepted an invitation to the Russian Baptist Church for the annual New Year's Eve dinner and program. This was certainly a different experience. Most of the members have been in America only a few years and speak a limited amount of English. Many of them speak several languages since they have had to flee Communism through various countries. Although some of the adults speak English and most of the young people could serve as interpreters for the others, earthly language was unnecessary that night. From the moment we entered the church we



Rev. and Mrs. Irvin Dawson and children Debbie and David. Mr. and Mrs. Dawson are missionaries to the Spanish-speaking in Sacramento.



Choir of Russian Baptist Church of Bryte, California. Rev. E. Zabudsky, co-pastor, is in the center back.

HOME MISSIONS

knew we were welcome. Eager hands took out wraps; the pastor, Rev. Peter Amegin, escorted us to the head table; and everywhere friendly handshakes left no doubt that we were Christian brothers—at one in God's house.

The tables were loaded with special Russian foods so that we were unable to sample them all. We listened as members gave testimonies, sang, and prayed in another language. We felt the presence of God.

As I looked at the faces and saw the sweetness and strength of character that was there, I was reminded that these people had learned to walk with God through trials, hardship, and persecution. Yet, some of them learned to walk in their flight for freedom in the Lord. Now they were trying to live for him and rear their children in such a way that others may know that their God is able.

Rev. E. Zabudsky had just come to the church from Canada to serve as co-pastor. He was delivering an address when the New Year chimes began. He stopped and the entire church group knelt and prayed aloud. After the prayers, and a period of Christian handshaking with best wishes for the New Year, we sat down and finished the program. The final period of informal fellowship progressed as the tables were cleared and the church made ready for the Sunday services.

After a few hours' sleep, it was time for Sunday school and preaching in our own Japanese mission and for the last phase of our celebration—Japanese New Year's Day.

Traditionally the house and family are all in readiness for callers throughout the day as relatives and friends drop in to pay their respects. Always there is an abundance of food served buffet style—there is no time for regular meals. Meats, vegetables, and sweets are all in bite size so that each guest can easily serve himself with the amount he wants and with a minimum of work for the hostess. Sushi, the rice-vegetable sandwich, was served in two forms. Agesushi has an outer cover, tatsu, made of fried bean cake pressed flat to wrap the rice which is sprinkled with vinegar. In the middle are shavings of carrot, gobo, mushroom, and bamboo shoots. It is tied like a tiny package with a ribbon of cooked, dried gourd.

At the noon hour in our home, the party consisted of Irving L. Bush, layman from Missouri; Rev. and Mrs. H. H. Staggs from the Baptist headquarters of our state; Rev. E. J. Combs, director of Foreign Language Missions in California, with Mrs. Combs and their children; and Mrs. Combs' father from Shawnee, Okla-



By Andrew H. Foster
Missionary to Migrants
Pallock, Louisiana

We were in a School of Missions last year in February. The pastor brought me to the church early in order to go for some others. I went into the auditorium through a side door and was sitting on a front seat enjoying the warmth and quietness when all of a sudden, as if a mighty gust of wind had hit, the door was thrown open.

With a jerk of the head I looked to see what was causing all the noise. There he was, a blond, towheaded, neatly dressed Junior boy, small for his age, standing just inside the door which was now closing behind him. Whatever the mission was that brought him to the auditorium never did come to light.

By the time we had finished the usual greetings he had moved over and was standing in front of me, his weight well balanced on both feet, his right thumb hanging in his right pants pocket holding all the weight of his arm, but his left arm could not find its place. His first words to me was a question. "Is it much fun being a missionary?"

My answer to him was, "Yes, it is." But I saw right off that I had not answered the question of his heart and soul. For I must have seen something of the

home. Amelio Giannetta, Italian missionary in San Francisco; Lydia Amegin, Russian scholarship student in Oklahoma Baptist University; and George Shelovostoff, now student in Wayland Baptist College in Plainview, Texas, called later in the day.

Japanese open house lasts all day long and often extends into the second day. Of course, our observance of it was on the Christian level, and needless to say, we had a joyous time in the Lord.

same look on his face that was on the face of Nicodemus when Jesus said to him, "Ye must be born again," or on the face of the jailer when he said, "Sir, what must I do to be saved?" and was told to believe on the Lord Jesus Christ. So I tried to answer the question that was yet in the soul of this Junior boy.

I asked him if he were a Christian. He answered with a very quick, firm, and positive "Yes, sir," and went on to tell me of his experience with our Lord in free pardon and forgiveness of his sin. By the time he had finished it was settled in my heart that he was a child of the King. Then I asked him what the word missionary meant, and he told me.

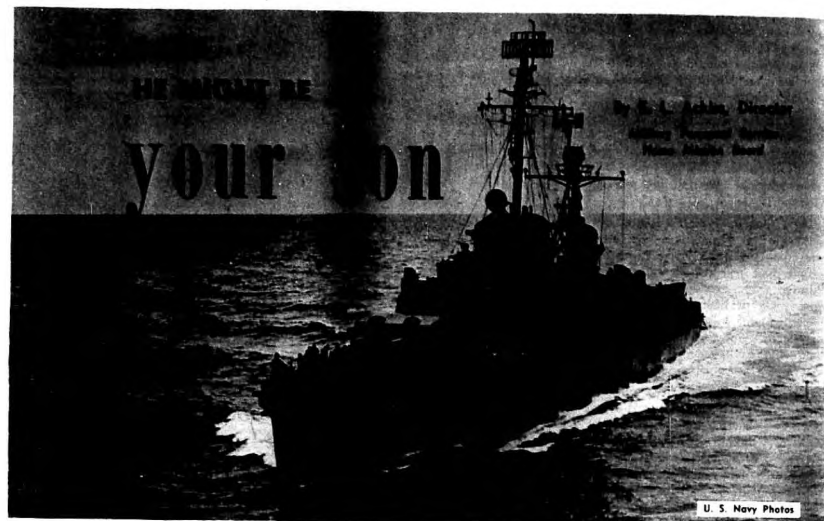
We talked of many things and were talking about Jesus telling his disciples that as the Father had made a missionary of him, even so had he made a missionary of his followers, when the bell in the classrooms rang and my Junior boy had to go. The bell brought us back to earth, so to speak. On returning from our journey of mind I saw that my Junior boy had changed, or should I say grown in those few minutes. The squint of his eyes and the set of his chin were different now to what they were just a few minutes ago. He seemed to sense now that he was saved and left here for a purpose.

With all that burst of energy and enthusiasm of a Junior boy, he sprang to his feet and with an "ah thanks," he was off to meet his class in another building. But as he bounded through the door I heard him say with all the sincerity and courage of his soul, "I'm a missionary."

After the services were over and the pastor was taking me to the bus station for my departure, we saw a boy walking along the street on his way home. The pastor pulled his car toward the curb to pick him up. There was my bundle of energy, my Junior boy again, bounding into the back seat of the car, saying "Thanks a lot." As the car moved along the street he soon found his place right behind me. I do not know whether he was standing just behind me or sitting on the edge of the seat, but his arms were resting on the back of the front seat barely touching my shoulders. We talked along the way. I do not remember too much about the conversation. The car was soon pulling up in front of his home and he was out of the car and bounding up the walkway to the porch of his home when I heard him say, "Ah Boy! I'm a missionary." Something had been said that made this boy realize he was a missionary NOW.

Wouldn't it be great if all Southern Baptists could realize that they are missionaries, too?

January, 1957



A U. S. Naval destroyer similar to the one on which Ernest Tucker served as a religious lay leader.

WHAT happens to a young man morally and spiritually when he enters the armed forces of his country? Much depends upon what has happened to him during his early years in his home, his church, and school before entry into the armed forces.

Ernest Martin Tucker, son of Rev. and Mrs. Fred G. Tucker, Louisville, Kentucky, was born in 1933 and reared in a deeply Christian home. Ernest professed faith when about seven years old. He was baptized in the Temple Baptist Church of Louisville. Later he transferred his membership to the Crescent Hill Baptist Church.

Ernest attended the Dupont Manual High School, the University of Louisville, and completed his college work at Georgetown College, Kentucky.

The Crescent Hill Baptist Church takes an active interest in its young people, including those facing, serving in, and returning from military service. This church mails the weekly church bulletin to each absent serviceman, names several in the Sunday bulletin, and special prayer is offered for them at the morning worship period. Each week a serviceman's name and address appears in the *Crescent Beam* and members are urged to write to that young man during the week. Prayer cards, giving the names and dates of various

church members who have prayed for these absent members, are periodically mailed to them.

Ernest entered the U. S. Navy December 4, 1955, received his recruit training at the U. S. Naval Training Center, Great Lakes, Illinois, after which he was transferred to the USS BRADFORD (DD 545) operating in the Pacific.

When aboard only sufficiently long for the command to observe his conduct and

work among his shipmates, he was made a lay religious leader for his ship. That is, when his ship is at sea, (since a destroyer is too small to carry a chaplain), Ernest organizes and assists his shipmates in a worship service on Sunday at a designated place that is rigged for church with command approval and support.

Ernest writes that for some time he had faced the problem of music for these services, having an organist aboard but no



Young sailors get first leave after boot training.

HOME MISSIONS

from Corinth to CALIFORNIA



By Fred A. McCaulley
Director Tentmakers Program

PROBABLY racial, religious, and economic pressures caused Aquila and Priscilla to move their tentmaking business from Rome to Corinth. Here Paul, the tentmaking missionary, joined the firm to defray expenses while he served as missionary. After 18 months spent in establishing the Corinth church, the firm moved to Ephesus to repeat the operation.

Shortly Paul continued his missionary journeyings, and young Apollos of the Alexandrian university center, joined Aquila and Priscilla who "took him unto them and expounded unto him the way of God more perfectly" thereby improving his ministry.

In 1951 this New Testament missionary program was revived when 33 young Southern Baptists (mostly preachers) offered your Tentmaker, director free mission service if secular jobs helping to de-

fray schooling, living, and transportation costs could be provided. All were referred to Missionary E. J. Combs, who arranged employment contacts and directed the missionary activities of the 15 who responded.

In 1952 this number quadrupled. By 1953 other states participated, and women were included in the Tentmaker Program, which became perennial as well as seasonal. Then 1956 found approximately 200 Tentmakers, Regulars (perennial) and Reserves (seasonal), serving in 40 or more different occupations in Arizona, California, Colorado, Idaho, Illinois, Kansas, Michigan, Montana, Nevada, New Mexico, North Dakota, Ohio, Oregon, Washington, and Alaska.

If sufficient Tentmakers are available in 1957, their services will be offered also to newly organized Southern Baptist missions and churches in Indiana, Iowa, Maryland, Minnesota, Nebraska, New York, Pennsylvania, South Dakota, Utah, West Virginia, Wisconsin, Wyoming, Canada, Canal Zone, Cuba, and Panama.

Any Southern Baptist church may assist this program by recruiting consecrated members (either individuals or married couples), trained and dependable in our Southern Baptist church life, who have honorable trades or professions by which they can support themselves and their dependents while doing mission work. They will be sent to any of the above areas desired if we have calls from those areas.

Would your church want to receive added blessings from our Lord by providing one or more Tentmakers for this great missionary program, begun in Corinth and revived in California?

CONSIDER HIM

Olive Wyon

In prayer it is far more important to turn our minds to Christ than it is to think of self. These three meditations are intended as "pointers" to help our prayers become Christ-centered—to make him live in our hearts. The subjects are Jesus in the Upper Room, in Gethsemane, on the Cross—supreme events of the Crucifixion. An introduction on meditation is included. \$1

A SIMPLE GUIDE TO PRAYER

John Underwood Stephens

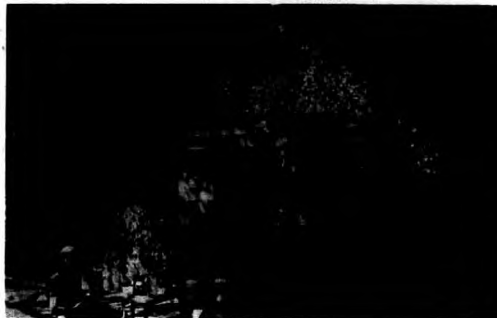
Anyone who can breathe can pray. Yet there are many of us who want to pray, who need to pray—who do not know *how* to pray. It is for these people that this book is intended—for the individual who seeks closer communion with God through a richer life of prayer. The content of true prayer is here explored in depth. The beginner is shown when and how to pray, and prayer is revealed as vital and enriching for all who understand and practice it. \$2

Abingdon Press



D. A. Dalby beside the trailer which serves him and Mrs. Dalby as home most of the time as they work with the migrants on the West Coast.

Home for Missionary and Mrs. Dalby is wherever they finish a day's work. Mrs. Dalby is shown preparing the evening meal which is usually eaten outside if the weather permits. Sleeping and eating accommodations are provided inside the trailer.



with the **MIGRANTS** along the pacific

By D. A. Dalby
Missionary to Migrants
Long Beach, California

IN the Far West, from the vegetable fields and citrus groves that in some areas hug the southern border of the United States, to the apple orchards of Washington, can be found more than a half million migrant agricultural workers. Most of them are Mexican nationals, but some are Indians, Anglos, Negroes, and others.

In California alone are more than 400,000 workers from Mexico, almost all of whom are non-English-speaking and lost.

The agricultural migrant worker is seldom in one place for more than a few weeks or at the most a few months. They live in labor camps, some of which are provided by the government and some are privately owned, in roadside and trailer camps, cabins and houses of their own choosing. They find employment where

they can, but for the most part through the area farm labor office. They are used in ground preparation, planting, and care of the crops. They are used to gather the vegetables, pick the fruit and cotton, and harvest the other crops. In the rush season they work in the cotton gins, at the grading, packing, and shipping sheds, and in the canning plants. The migrant workers are not only a mission challenge and opportunity but a mission responsibility of Southern Baptists.

Although the migrant missionaries have a mailing address, they are never found in one place for long, moving where the migrant workers can be found in the greatest numbers and where the greatest service can be rendered. The migrant missionaries most of the time must make their homes wherever they are at the close of a day's work. All Southern Baptist missionaries to

the migrants use house trailers.

The migrant missionary hopes first of all to be able to work through the local church, helping the churches see their missionary opportunities with these people.

The migrant that is saved needs to be taught that the local church is God's most important unit in his kingdom work on earth and that in the local church, even though his stay in one place may be short, can be found the fellowship his soul is hungry for.

The missionary desires to offer a personal ministry to the migrant of soul-winning, counseling, etc., in fact, he must become a pastor to the many who have never known a pastor.

Bibles, New Testaments, Scripture portions, and tracts are given to many migrants.

The missionary does the best he can

with what he has wherever he is to meet the physical needs of the migrant. A need for clothing, health kits, etc., is found in many places. Toys and books are always welcome and useful in the work with children.

Visual aids are useful in teaching the Bible and a better way of life and in making the necessary contact between the missionary and laborers. They also provide wholesome entertainment for these people who have so little pleasure in life.

The Home Mission Board will never be able to appoint enough migrant missionaries to do the job, therefore the local churches must help. Some of the migrants are Christians; others can be won to Christ; and some can be enlisted and trained to serve among their own people.

Cuban Mission Field

Continued from Page 7

Provincial rallies were held under the direction of Mrs. Umbelina Garcia Landera with the participation of the officers of the union and the co-operation of representatives from most of the societies.

Promotion week at camp has become a prominent phase of our work at Camp Yumuri. This year, in addition to the general leader of the various phases of the work, our Sunday school, Training Union, Woman's Missionary Union, and Brotherhood officers met with the Cuban Mission Board for the consideration of the varied phases of our work.

In October Dr. Loyd Corder and Dr. S. J. Dowis of the Home Mission Board visited in Cuba at which time conferences were held in each province. Special emphasis was given to the study of the work in metropolitan Havana with its population of 1,250,000. Baptists have 21 churches in this area, most of which are very poorly equipped. However, much progress has been made and we hope to continue to grow. Ten years ago we had 13 churches in this area with a membership of about 2,300. We now have 21 churches with over 3,600 members. The prospects are very bright for even greater advance during the coming decade.

Winning the migrant is twofold in its effect. Each time an Indian migrant worker finds Jesus there is a chance he will return to his reservation and tell his people of what is in his heart. Each time a Mexican national is won, not only is a soul saved but there is the possibility he may return to his home and people in Mexico and thus home missions will spread into foreign missions as he tells his family and friends of his newfound Christ.

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Baptist Progress in PANAMA

DURING 1956

By R. G. Van Royen, Superintendent
Missions in Panama and Canal Zone

WHEN I left the hospital January 20, after a week there for a physical checkup, the doctor said, "Better take it easy for awhile."

An evangelistic crusade was scheduled in one week and 16 pastors from the United States and Cuba were coming to conduct two weeks of revivals. During the next two weeks I traveled about 2,000 miles by car, boat, cayuco, and airplane, so I took it easy.

The joy came at the close of the crusade when all 50 of our missionaries were present, along with several of the visiting ministers, at our annual banquet. They reported 795 professions of faith during the meetings. That was a tonic for our souls. Our conference with the missionaries continued through the next day while we made plans for the year ahead.

It was a little after this meeting that a new building was started at La Chorrera, Panama, which was dedicated July 15, and the church is growing in its new home. The people of the city point with pride to the building and say they appreciate the progressive spirit of Baptists. Rev. Bert Archbold, pastor, is preaching three times each week on the radio with good results.

A new building has been constructed for the First Baptist Church of Almirante,

which is headquarters for the United Fruit Company in the province of Bocas del Toro. Rev. W. D. Morgan, pastor of the church, has been in that province for more than 12 years. For several years he was pastor of five churches and three missions. Now Rev. Samuel Vernon and his wife are working with two of the churches. When the building at Almirante is completed it will be the nicest church building in the city, and the people are justly proud of it. Members of all the churches were present at the dedication service November 28. It was a notable event in that city.

The Bethany Church in Rainbow City had to enlarge its building this year. Membership has shown steady growth under the leadership of Pastor D. A. Morgan. Present attendance is taxing the capacity of the building. This church, along with others in the Canal Zone, is facing some problems because of changes due to the new treaty between the Republic of Panama and the United States of America, but we believe all will eventually work out right.

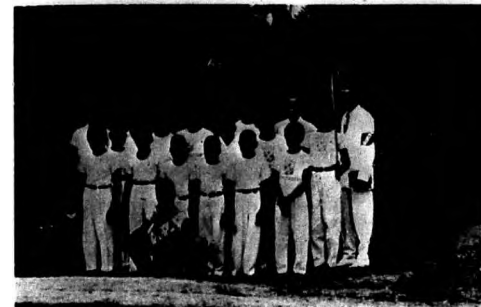
About two years ago a mission was begun in Pueblo Nuevo section of Panama City by the First Baptist Church, Balboa, Canal Zone. Because of the growth of the

work, Rev. David Jemcott was employed as missionary, and in April of this year the members of the mission were organized into the Emanuel Baptist Church. The Home Mission Board purchased property and constructed a building for the church, but the Sunday school has already outgrown its quarters. We have a letter pleading with us to make some arrangement for more room. This need is really urgent.

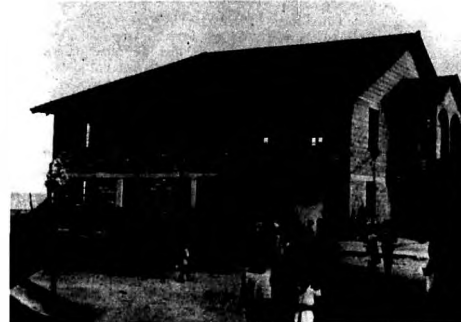
About a year and half ago the old frame building from the abandoned town of Red Tank, Canal Zone, was moved to Chilibre, Panama, and reconstructed on property purchased by the Home Board. The First Baptist Church, Balboa, Canal Zone, operated a mission there until the last Sunday in October, when it was organized into the First Chilibre Baptist Church, which has an average of more than 50 in Sunday school. Classes are conducted in both English and Spanish. Rev. Errol Palmer is pastor of the church and is leading in a progressive program. This church is situated in the midst of more than 7,500 people, and we predict a bright future for it. A pastor's home will be needed after January 1, 1957, when Mrs. Palmer comes from school to work with her husband on this field.

Continued on Page 31

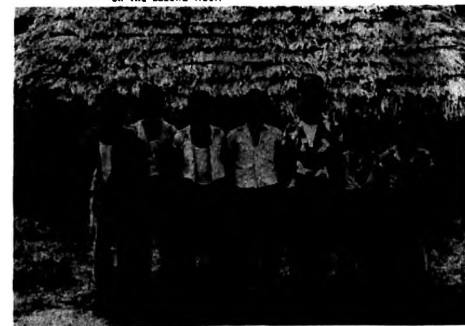
HOME MISSIONS



Royal Ambassadors of the First Baptist Church, Almirante, Republic of Panama. The churches in Panama are trying to promote all of the organizations as suggested by the Southern Baptist Convention.



The Coleman Mission School at Alligandi, San Blas. Mission services are conducted on the second floor.



Indian boys from the school and mission at Ustappa Island, San Blas. Rev. Francisco Diaz is director.

January, 1957

THE WHOLE GOSPEL FOR THE WHOLE WORLD

Alan Walker

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15

AMONG the MISSIONARIES

All Meet at the Feet of Jesus

Chaplain Ralph Ames, who is serving at Ft. Gulich, Canal Zone, is a member of the First Baptist Church, Margarita. Sunday, August 12, Chaplain Ames baptized four men from the Ft. Gulick Chapel into membership of the Margarita Church upon their profession of faith. This baptism was followed by another baptismal service in which I, as pastor, baptized two.

Following the joint baptismal service there was another profession of faith, but we did not yield to the temptation of a "triple-feature."

The morning of August 12 we had two additions by letter and one profession of faith so that in one glorious day there were 10 additions to the Lord's church.

The next Sunday, August 19, there were three additional professions of faith and we baptized five that night.

On a previous Sunday a Japanese convert from Buddhism and a German convert from Mormonism, were baptized. The Sunday before that a Catholic soldier from Chicago and a Puerto Rican girl made professions of faith.

East and West, North and South meet at the feet of Jesus.

—Fred S. Roth
Mission Pastor
Gatun, Canal Zone

My First Witness

"What you do, Senor?" asked a little voice as I swept the front steps of our church building which had been unused for more than a year.

I looked into a pair of big, sparkling brown eyes as I laid my broom down and sat down to visit with my first prospect, a Mexican lad about eight years of age.

"Why, we are going to have church

for boys and girls like you," I told him.

As we visited I told him how we would learn about Jesus, but while we talked the boy's mother came up and showed alarm in her actions and manner as she grabbed her son and hurried him down the street. Speaking partially in Spanish and partially in English she mumbled something about Protestants.

As she rushed the boy away, the lad looked back and smiled. I smiled back as I picked up my broom and went back to my sweeping.

It was my first day on the field, my first witness for the Lord.

—William Russell

Missionary to Spanish-speaking
Redlands, California

New Indian Center in Mississippi

Leaders from the Indian churches, Home Mission Board, Woman's Missionary Union, and the local white churches, met Sunday, October 21, to dedicate the new Baptist Indian Center located in Philadelphia, Mississippi.



Mr. and Mrs. Enzo Rocaccio, an Italian couple, being baptized at the First Southern Baptist Church, San Francisco, California, where Rev. Fred Stumpp is pastor.

The Indian center was built by the Home Mission Board with some help from the Mississippi Baptist Convention. Most of the furnishings were provided by the Mississippi Baptist Woman's Missionary Union.

The program of the Indian center will be under the direction of the Home Board missionaries, Rev. and Mrs. Horace E. Fisher.

A prayer service was held on Wednesday night before the day of the dedication. Approximately 150 attended with 11 of the Indian Baptist churches represented.

The center is a great step forward in the work with the Choctaw Indians in Mississippi.

—Horace E. Fisher
Missionary to Indians
Philadelphia, Mississippi

Mending a Broken Home

Last month the Lord gave us the opportunity to help in a home having "juvenile" problems.

As we were visiting one afternoon it "happened" that we came into a home where the mother had just been notified that her 17-year-old son was in a neighboring jail. The father was in still another town at work. We took the mother and a sister in our car to get the father and then on to the jail.

Leo and a friend had been caught taking hubcaps off automobiles and were kept without bail. No sentence was given as this was a first offense.

The next week the two older sisters in the family, 14 and 16, ran away and we were called upon to help find them. They are home now, but there is still much discord and unrest within the family.

But out of this situation the Lord opened the heart of a Junior girl in the home. We had realized for some time that she was under conviction. One night when we took our Bible club on a wienner roast she raised her hand for prayer as we sat around the campfire. Also one of the runaway sisters asked for prayer.

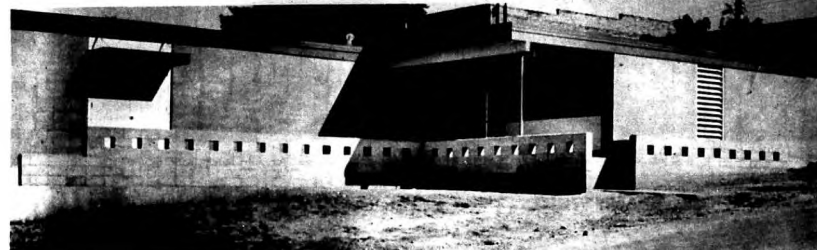
The following Sunday Victoria and her smaller brother Mike came forward accepting Christ as their Saviour at the morning service at the mission.

Pray with us that all this family may find the peace their hearts need in the Lord Jesus.

—Rev. and Mrs. L. E. Saunders
Missionaries to Spanish-speaking
Miami, Arizona

Navajo Boy Leads Revival

There is a longing in the heart of any missionary to speak the language of the people with whom he works. It would be



a wonderful thing to be able to preach to the people here at Alamo in the Navajo language. The next best is to use an interpreter and sometimes we are not able to find anyone to do that.

When we had our revival we invited David McKenzie, a 19-year-old Navajo boy from Shiprock, New Mexico, to do the preaching. David is a member of the Navajo Baptist Mission there and since his conversion has been an active soul-winner. Rev. Ted Trent is pastor of the Shiprock Mission.

It was during All-Indian Baptist Camp in June that Mrs. Hamrick and I met David and after hearing him quietly tell his experience with Christ we knew that we wanted our people at Alamo to hear this boy's testimony. David is a student at the School for the Visually Handicapped at Alamogordo, New Mexico.

During the revival 12 accepted Christ as Saviour. It was a victorious meeting although there were many obstacles.

—Rev. and Mrs. Audley G. Hamrick
Missionaries to Indians
Magdalena, New Mexico

Why They Die

Perhaps you heard the same news broadcast we heard which stated that the

infant mortality is highest in the state of New Mexico and McKinley County, in which we live, is one of the top three counties in New Mexico.

The two main causes of death were listed as pneumonia and diarrhea.

The first is caused often by over-exposure of the Indian babies on the reservations in their overheated homes and improper clothing in the severe winters. Diarrhea is caused by germs and infections and improper feeding habits.

Some few days ago we were notified of the death of a three-month-old baby girl, the niece of one of our members. We had visited in the home often and were sickened by the filthiness and unsanitary conditions. When we last saw the baby it lay in a dirty bed with flies swarming madly about. The vermin-covered children, with dirty faces and hands, hovered over in loving appreciation. Sickness and disease were potential in each person present.

Any advice from us would have been totally misunderstood and soon forgotten. Our hearts went out to the little one lying so helpless and dependent.

We offered our services for the funeral, but since the mother is a Catholic no arrangements were made.

When we called at the home again three days later we found the family had gone to the funeral home. The mortician told us the body had not been embalmed and there had been no funeral services. The family had taken the body to the cemetery, so we followed them. The child had been removed from the coffin and was placed in a fresh grave, just three feet under ground. A slab of wood had been placed over her for protection.

With aching hearts we asked the family at least to allow us to pray and say a few words. We were granted this wish and the small ceremony followed.

The cause of death—diarrhea. This is one of the very many such incidents that have given us a further look into the hearts of a very needy people. They need to be freed from their chains of superstition and age-old uses of herbs and home-made remedies. They need medical attention and training in hygiene and cleanliness. They need instruction in the care and feeding of their children. But far greater is their need of the Saviour. This is our task.

—Rev. and Mrs. Ernest F. Day
Missionaries to Indians
Gallup, New Mexico



Staff at Christian Fellowship Center, Selma, Alabama, study plans for All-Church Institute.

NEGROES AND WHITES

Co-operate

IN MISSION WORK

By Joe M. Conley, Director
Christian Fellowship Center
Selma, Alabama

SOUTHERN BAPTISTS of Selma Association, Selma, Alabama, have been richly blessed in their program of missions, Christian education, and evangelism among Negro Baptists. In October and Novem-

ber, 1955, three of the Negro Baptist district associations agreed to co-operate in the joint sponsorship of the activities. Some of the activities from September, 1955, to August, 1956, included: four

kindergartens in three churches and the Jemison Center, with 166 enrolled; four Family Night Services each month at which an average of 137 in three different age groups studied the Christian home;



Young People's Christian Association has Bible study at the Jemison Center in Selma.

Schools of Christ were held in three rural churches, two hours per night for five nights each, at which time *My Family and I*, *Tomorrow You Marry*, and *Our Bible* were taught.

Four programs of moral and spiritual guidance, called Young People's Christian Associations, are devoted to leadership of Negro youth along two lines, "Youth Looks at the Bible" and "Youth Looks at Life." These programs are held throughout the year, two at the Jemison Center

The Christian Fellowship Center, Selma, Alabama, is a co-operative work of National and Southern Baptists which is being commended throughout Alabama and the Southern Baptist Convention for its progress in a Bible-centered and Spirit-led program.

on Monday nights and Wednesday afternoons, and two in a Selma church Tuesday nights and Wednesday afternoons. A Christian recreational program is held each afternoon at Jemison Center.

At the All-Church Institute in December, 1955, 35 different National Baptist churches were represented in the training groups in Sunday school work, Baptist Training Union work, and other phases of the Baptist program. Outstanding local, state, and Home and Foreign Mission Board leadership guided those present through teaching, preaching, and discussion.

Beginning in January and going into February and March, six Vacation Bible school clinics were held in every rural area where Baptists are working. The first week of June a statewide Vacation Bible school clinic was held in Selma at Selma University. All of these seven clinics were well attended and caused new Bible schools to be held. Since 1954 the Vacation Bible schools have increased from 61 to 90 in 1955 and to 111 in 1956. The total enrollment in 1956 was 5,369, with an average of 49 per Vacation Bible School. Ninety-eight of these were held in rural churches and 13 in Selma. Thirty of these churches had never had a Vacation Bible school in their history. The most wonderful thing was that 137 boys and girls accepted Jesus Christ as Lord and Savior.

The Woman's Missionary Institute, held in April, had the largest attendance since it was begun several years ago. The prayerful missionary emphasis gave new insight

to those present and has caused some of the churches to have efficiently run societies and auxiliaries.

The 1956 Alabama-Mississippi Bible Conference had 121 enrolled for the work. Two Southern Baptist pastors and the director of the Christian Fellowship Center served as teachers. A new and very meaningful feature which influenced the Young People's Christian lives were missionary addresses. These messages stimulated those present to a dedication for new missionary activity in their churches, communities, and throughout the world.

Rev. Joe M. Conley, the director of Christian Fellowship Center, at the invitation of the state WMU secretary, served as camp pastor for the three weeks of Camp Fletcher, the National Baptist state camp near Bessemer. Eleven attended from the Selma area. During the three weeks every young person who was not a Christian accepted Christ, eight girls and two boys, and 70 dedicated their lives for full-time religious service. Several expressed definite calls in specific fields of Christian service.

For the second summer four-day camps have been held. These were conducted for Juniors, Intermediates, Young People,

and Adults. Five of Selma Association's pastors and two other church leaders led in the services.

Definite progress has resulted from the local prayers and interest in the accreditation of Selma University. The Selma Association's missionary, Brother Conley, teaches courses in Christian Ethics and Bible.

This definite Christian action of the Baptist program has brought the rural and city churches of Selma Baptist Association much recognition as an association but it has also caused them to pray more earnestly and work more diligently to meet the critical need in this work.

God surely put us here as Baptists for we know that 80 per cent of all the Negro church members in this area are Baptist and 68.3 per cent of the total population is Negro. Nowhere has he given a greater opportunity to a group of disciples than is ours.

Early this year, 1956, the Selma Baptist Association Executive Board approved the construction of a new building to house this program. Plans are already underway for the purchase of property and construction of the new building.

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CRUSADING FOR CHRIST

under the north star

By C. Y. Dossey
Associate Secretary of Evangelism

FROM October 14 to 28, 24 Southern Baptist churches and missions in Alaska were engaged in the seventh simultaneous evangelistic crusade sponsored by the Department of Evangelism of the Home Mission Board.

The crusade was organized and directed by C. Y. Dossey, associate secretary of the Department of Evangelism of the Home Mission Board. The churches in the states paid the traveling expenses of their pastors or ministers. In addition to the director, the following preachers participated in the crusade: From Arizona, Luther W. Allen and Roland A. Smith; from Georgia, B. L. Peacock; from Illinois, Charles R. Walker; from North Carolina, James Potter and Wendell Davis; from Tennessee, Wade L. Carver; from Texas, Robert L. Rowe, Harold O. Home, Glenn L. Farr, W. B. Billingsley, Oliver Beall, Darold H. Morgan, P. D. O'Brien, Bob McPherson, and L. L. Morris; from Missouri, L. W. Cleland, W. J. Oldham, executive secretary of the Alaska Baptist Convention, served as one of the evangelists and preached in the Native Baptist Church in Anchorage.

Nine ministers of music went along: Darold A. Mock, Lynn Odom, Bob Lawrence, and Weldon Lewis from Texas; Verl Capps from North Carolina; Bob Kilgore and Norville Marshall from Louisiana; Owen Kersh from Oklahoma; and James Ferguson from South Carolina. A Baptist deacon and prominent medical doctor, Dr. P. W. Malone from Big Spring, Texas, went along and paid his own expenses and the expenses of his pastor, Dr. P. D. O'Brien, to serve as one of the evangelists during the crusade. Dr. Malone made a wonderful contribution through



Evangelists from Texas and Louisiana leaving from Love Field, Dallas, for Alaska Crusade. They were joined in Seattle by others.

his personal work and the showing of the pictures that he had made on a tour of the Holy Land. He was an inspiration to all who went on the crusade.

Daily fellowship meetings were conducted each week-day morning in Anchorage and three mornings each week in Fairbanks.

The ministers of music as well as the visiting evangelists rendered valuable assistance to the pastors and churches with their music and religious education programs while they were leading the churches in the evangelistic crusade.

The crusade made a tremendous impact upon the territory of Alaska. Many of our evangelists and singers appeared on radio and television. The newspapers gave wide publicity. The crusade resulted in 283 additions with 131 coming on profession of faith as candidates for baptism. There were many rededications and several young men and women surrendered for full-time Christian service.

It is impossible to measure the good that these crusades do in Alaska. Below are the testimonies of two of the workers in Alaska and some of the men who went on the crusade.

"These crusades have meant more to the kingdom of God in Alaska than any other one thing. The simultaneous evangelistic crusade has introduced mass evangelism to Alaska. Mass evangelism was unknown in Alaska until Southern Baptists introduced it through the simultaneous crusade." Felton H. Griffin, pastor, First Baptist Church, Anchorage, Alaska.

"The togetherness gives momentum and courage to all of our pastors, churches, and workers. New incentives and courage are brought by these men who come this

way." L. A. Watson, executive secretary, treasurer, Alaska Baptist Convention.

"On the middle Sunday morning of the crusade I announced that we would have a special service in the afternoon and that I was going to make the plan of salvation as plain as human words could make it. We had more people than we could seat and they came on time. The Spirit was there in power and when I got through with the short message and gave a clear cut invitation, 28 people came forward accepting Christ." P. D. O'Brien, First Baptist Church, Big Spring, Texas, who served as evangelist in the mission at Kenai, Alaska, a work started in the summer of 1956.

"The preaching mission in Alaska under the direction of C. Y. Dossey, has given me a deeper appreciation of Jesus' word that 'The field is the world.' The land under the north star is no longer primarily a geographic spot on the map. It is a fertile frontier of human need crying out for the gospel of light and hope. The hour is come for Southern Baptists! It is 'The fullness of the time' for mission opportunity in a strategic area of today's free world." James S. Potter, pastor, Tabernacle Baptist Church, Raleigh, North Carolina.

"The Alaska Baptist crusade contributes immeasurably to the total ministry of the local churches. Furthermore, it gives the stateside evangelists and singers added insight and inspiration relative to the missionary opportunities of Southern Baptists." Weldon Marcum, pastor, First Baptist Church, West Plains, Missouri.

"The opportunities in Alaska for carrying out Jesus' great commission are all over the land. The simultaneous crusade, un-

Continued on Page 25

Alaska Blossoms

By L. A. Watson

Superintendent Alaska Baptist Missions
Anchorage, Alaska

BAPTIST work was begun in Alaska 13 years ago when a few servicemen and a Southern Baptist chaplain stationed at Anchorage, Alaska, saw the need of spiritual cultivation for this vast, void, and evil territory which had been overlooked by all Baptist bodies. The First Baptist Church, Anchorage, then constituted, has had its ups and downs, but has lived to see the day when the seed which was sown and is being sown is coming forth into full blossom.

At present Southern Baptists have 29 churches and missions in the Territory of Alaska with a membership of over 3,000. One full-time employee serves as superintendent of missions, executive secretary of the Alaska Baptist Convention, and editor of *The Alaska Baptist Messenger*. He has one assistant who is the office secretary and bookkeeper.

The only thing which holds Baptists back from multiplying their churches manifold is consecrated leadership and money to support the work. It is very difficult to support an Anglo economy with an Eskimo income, because the Eskimo does not measure his wealth in dollars and cents as the American Anglo does, but the one with the most caribou meat or the most skins is considered the wealthiest.

The Natives Like the Baptist Message

The first work done exclusively among the natives in Alaska was in Fairbanks where a mission was begun. As many as 65 natives have attended this mission. Even though they do not have radios, televisions, highways, or telephones with which to scatter the news, they have ways of spreading the news among the people.

In Kobuk Village, which by plane is some 200 miles from Fairbanks, a native man served a New Testament. While reading it he discovered that he was lost and accepted the Christ set forth in the book. After he was saved he felt the need of being baptized and began to look for

someone to baptize him. He had been reared in a community which was under the influence of the Friends' church. They do not believe in a water baptism, but believe that when a person is saved he is baptized with the Spirit. However, this man felt that he should be baptized in water. Someone told him that in Fairbanks there was a Baptist church which would baptize him like the Scriptures teach. He made the trip by plane to Fairbanks where he received baptism at the hands of the Baptist church there.

He returned to his village, began to read the Bible to the people, and many believed his message. Now Baptists have a mission at Kobuk and this man is the pastor. When the Kobuk River thawed this spring, Rev. Dick Miller, missionary in Kotzebue, baptized 10 people into the fellowship of the Native Baptist Church, Fairbanks.

It was the privilege of the superintendent of missions to visit Kobuk in the winter while the snow was about four feet deep and the temperature 57 degrees below zero. He was stranded in Kobuk Village for a week and slept in the store building. Evidently the natives do not steal from each other because there was no lock on the store building.

During a trip beyond the Arctic Circle I visited another mission at Selawik, Alaska, where Miss Valeria Sherrard is the missionary. She told the natives that if the plane came in we would have services. Late in the day the bush pilot landed the small plane on the frozen river. A group had gathered to greet us. A very friendly Eskimo man offered to carry my luggage to the mission from the plane. Wearing his parka and mukluks, he made it easily through the deep snow.

When we reached the building and I had warmed a little, Miss Sherrard suggested that we get out and advertise the meeting that night. We wrote out two announcements, took them to the two stores in the village, and put them up for the people to read. We then returned to the mission

building to get it ready for the service that night. I thought perhaps we should get out and visit to inform the people of the meeting, but Valeria said that we would not need to, for the Eskimos have ways of getting the word around.

After awhile we began to arrange the flamo cans which were used for pews. I thought perhaps we would have a dozen people there, but Miss Sherrard said that we would need all the flamo cans we had and all the chairs in her apartment. By 6:00 o'clock the people began to gather and soon every seat was taken. The men and children were asked to sit on the floor as more crowded in. Sixty-five people were there for the service. When we finished, she quietly told them that if the plane did not come in the next day I would preach the next night, also. The weather was such that the plane did not come and the people gathered for the service the next night.

I was greatly impressed with the devotion of those native people to their mission and to the work. I thought that if only the white people with all their conveniences and mild weather were as loyal, much could be done for Christ.

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STEWARDSHIP and HOME MISSIONS

W.M.U. Circle
Theme Program

By Mrs. C. D. Creasman
Donelson, Tennessee

Missions Waits on Stewardship." This truism has been stated so often there is danger that we will forget how true and significant it is.

As we read the pages of *Home Missions*, as we listen to home mission speakers, as we look around on conditions in our homeland, we are appalled at the great needs and challenged by the great opportunities of the home mission field. Then we find ourselves asking, "How can we

meet these needs? How can we measure up to these opportunities?"

The answer is found in the one word: STEWARDSHIP. Yes, HOME MISSIONS WAITS ON STEWARDSHIP. Through the stewardship of life, necessary missionary personnel is provided. Through the stewardship of tithes and offerings, necessary financial support is provided.

It has been said, "The forces that make for the establishment of the kingdom of God on earth are spiritual; but money is the lubricant that takes the squeak out of the wheels of Zion." We feel that money not only removes the squeak but gives the wheels of the gospel the power to move.

God has decreed that the money of his people shall be the financial means of giving his gospel to a lost world. His plan is stated very clearly in the Bible.

First, his people are to tithe. They are to give back to him one tenth of the material blessings he gives to them. Very definite and very positive are his words: "The tithe is the Lord's." "Bring ye all the tithes." This is a MUST for all who believe that God's Word should be the rule for Christian conduct. To be a good Christian is to be a good steward. To be a good steward is to be a tither. It is as simple as that!

To our tithes we are to add our offerings. Long ago God said to his people, "You have robbed me—in tithes and offerings." Jesus said, "Freely ye have received, freely give." We cannot give freely until we have tithed honestly. Both tithes and offerings are necessary to faithful Christian stewardship.

God's people following God's plan would provide all the money needed for the support of his work. He has given us not only the plan but the money. It staggers us to think of what could be done with all the tithes of all Southern Baptists. These

for one year would probably total around a billion dollars. This large sum, divided and distributed according to the highest ideals of our denominational financial program, would mean a greatly increased amount for home missions. And this would make possible advance in every phase of home mission work. New fields could be entered, new mission stations could be established, more missionaries could be sent, more and better buildings and equipment could be provided. We could move forward rapidly toward the goal of winning the homeland to Christ.

How great is the joy of the Christian steward as he realizes that through his tithes and offerings he shares in all the work of his denomination! No one of us can in person go "into all the world." No one can go to all of our home mission fields. But through our tithes and offerings we can go with every missionary to every mission field and share in every missionary activity. While we are busy with our daily routine in home, office, store, or factory, we are also busy giving the gospel to Indians, Jews, French, Negroes, Mexicans, migrants, in the cities, in the rural districts, in Cuba, Panama and Alaska—sharing in all the work of all home missionaries. Such is the magic of money given to missions.

Wonderful stories come to us of the faithful stewardship of home mission converts. We hear of an Indian family who sat in darkness because they were unwilling to buy oil with their tithes; of another family who took their tithes to the church when they had no food for the coming week. We are told of home mission churches where all the members are tithers. So does this tithing business grow bigger and bigger. Our tithes go to win people to Christ. Then their tithes go on to win others. And so the gospel moves on and on.

MISSIONS WAITS ON STEWARDSHIP. Yes, it is true! But we must not forget the other half of the slogan: STEWARDSHIP WAITS ON YOU. Every individual Christian is important in this program of stewardship and missions. Our tithes and offerings faithfully brought into the storehouse will put wheels on the gospel, wings on the Word, and form a golden channel through which the water of life can flow out in the homeland and to the ends of the world.

If all of this is waiting on me, I don't want to fail! Do you?

OPERATION BRACEROS

By John D. Gearing, Missionary
Mississippi County Baptist Association
Blytheville, Arkansas

Every year thousands of Mexican laborers, called "braceros," are brought to this county to pick cotton. Last year our people decided to do something to minister to them spiritually. Tracts in Spanish were secured and distributed by the pastors and the missionary in the bunk houses and on the streets in the towns on Saturday. The braceros seemed to appreciate that someone was interested in them, even if it was expressed in so small a way.

This year our people, even though they were slow in their thinking, decided to do even more to bring Christ a little nearer to these people whose religion is dominated by fear and idol worship. In August the executive board of our association appointed a committee to work out some type of program for the Mexican laborers while they were in our county, authorizing an expenditure of at least \$250.00 for the work.

The committee decided to find a Spanish-speaking preacher to come to Arkansas and work with our pastors and people in ministering spiritually to these lost people. Ninety-nine out of every 100 have never heard the Bible read.

The missionary wrote to everyone he knew who might help. A letter to the Home Mission Board brought results.

Dr. Courts Redford, executive secretary-treasurer, sent a reply right back that Rex and Mrs. Andrew Foster, our missionaries to the migrants, would be coming through our part of the country in the very near future and would help me secure some workers.

The Fosters arrived on September 5 with their bus and equipment, which was provided by our offerings to the Annie Armstrong Offering, and some good news. A letter from the New Liberty Baptist Church paid a month's rent at the trailer park for the Fosters to park their bus. The Fosters said they were living in luxury with all the conveniences available at the trailer court.

The Lord had been working at three different places on the same project: in

Mississippi County, at the Home Mission Board in Atlanta, and in the hearts of a Christian couple by the name of Mr. and Mrs. Lee Dabney of Memphis, Tennessee. The Dabneys had written to the Home Mission Board stating their intention of sending \$600.00 for work among the braceros. Dr. Loyd Corder, secretary of the Direct Missions Department, directed the Fosters to come to our association and help direct the work among the 5,000 to 6,000 braceros, and to secure Spanish-speaking workers, using the \$400.00 that the Dabneys had promised, to pay the salaries. That was the good news.

Letters, telegrams, and phone calls followed. Missionary Markham, of Harlingen, Texas, was a great help in getting three Spanish preachers on their way to Mississippi County. All of this planning was done in less than two weeks and the three preachers were to arrive on Monday, September 17. We had nowhere for them to stay, no set plan to direct the work; in fact, all we knew was that they were on their way from the valley in Texas. By the grace of God an empty house, modern, with the electricity connected, gas tanks filled, was given to us rent free for the use of our preachers. It was just two miles from where the Fosters were parked.

God had to be in "Operation Braceros" or we never could have worked out the details as we did. We needed furniture for the house. Every furniture store in Blytheville, Arkansas, was contacted for some article of furniture that would be needed. Beds, living room furniture, stoves, refrigerator, table and chairs, cooking utensils, dishes, towels, sheets, and covers all were furnished free by the stores and the WMU's of the various churches. On Tuesday morning the preachers set up house-keeping and started making plans for the work among the braceros. Several of the WMU's sent offerings of food and money for the preachers through their community missions committees. The rest was furnished by the association.

The Board of Education in Mississippi County loaned us some films. We found

them to be one of the best means of gaining the workers' confidence and attention. They needed someone who was interested in their welfare, and the films opened the door for our services later. Our pastors and church people became more interested, and "Operation Braceros" was in full swing.

Hundreds of Mexican laborers who had never heard the Bible read, the Bible preached, or sung religious songs, now were coming to the churches for religious

Continued on Page 25

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one thousandth church

IN GREAT LAKES AREA

By A. B. Cash
Director Pioneer Missions

NEW churches are being constituted
at the rate of two each week in the
Great Lakes area of Minnesota, Wisconsin,
Illinois, Indiana, Michigan, and Ohio. At
this rate of increase the one thousandth
Southern Baptist church will be established
by May 1, 1957. This reflects an increase
of more than 300 churches since 1950,
with an increase of membership in the
Southern Baptist churches in the area of
approximately 65,000 during this six-
year period.

The Home Mission Board is co-operating
with five state conventions in a program
of pioneer missions in these six states.
This program is sponsored by the Texas
convention, in Minnesota and Wisconsin;
by the Illinois convention, in northern
Illinois and central and northern Indiana;
by the Kentucky convention, in southern
Indiana; by the Arkansas convention, in
Michigan; and by the Ohio convention,
throughout that state.

In 1946 there were approximately 630
Southern Baptist churches in this area and
they were located for the most part in
southern Illinois. In that year those
churches reported a membership of 98,980
with 3,916 baptisms. The total member-
ship as of now is approximately 170,000,
with 20,000 baptisms in the last two years.
Property values in this 10-year period
have increased from \$3,895,000.00 to al-
most \$25,000,000.00. In 1946 these
churches contributed \$164,000.00 to the
Cooperative Program, but in 1956 they
contributed over \$700,000.00 to the Co-
operative Program and over \$1,000,000.00
to all missions.

During 1956 six new associations have
been formed in the Great Lakes area. The
Capital Association, composed of churches

in and adjacent to Springfield, Illinois
was established in May. This is the first
association to be formed in the metropol-
itan area of a capital city in the Great
Lakes area. However, the rapid growth of
Southern Baptist work in Columbus, Ohio,
and Indianapolis, Indiana, indicates the
possibility of new associations being formed
in these two capital cities within the next
year.

On October 15, 1956, messengers from
Southern Baptist churches in Wisconsin
and Minnesota met in Kenosha, Wisconsin,
and organized the Wisconsin Minnesota
Association of Southern Baptists. Some
of the messengers traveled more than 450
miles each way to attend this meeting. It
is interesting to note that while many of
the messengers had held membership in
Southern Baptist churches in the southern
area of the Convention, more than one
third of the number were born in Wis-
consin or had been won to Christ since
moving into the state.

It seems particularly fitting that the
newly elected moderator, Rev. Gail Zim-
merman, is a native of Wisconsin. It is also
interesting to note that the moderator was
won to Christ by Rev. Richard Besancon,
now pastor at Madison, Wisconsin, while
they were both in military service. Brother
Besancon is chairman of evangelism for
the new association.

Four new associations have been formed
in Michigan but will not complete their
organization until later in the year.

The second fellowship meeting of South-
ern Baptist churches in Indiana was held
in September, 1956. There are now more
than 80 Southern Baptist churches in the
state with a membership of more than

Continued on Page 26

Crusading for Christ

Continued from Page 20

der the leadership of C. Y. Dossey, seemed
to greatly strengthen both the preaching
and the teaching ministries of the churches
in Alaska. The eager responsiveness of the
people in the Northland to the ministry
of music and education is a wonderful
challenge." Owen Kersh, minister of music
and education, First Baptist Church, Ada,
Oklahoma.

As this crusade comes to a close, plans
are under way for a similar crusade to be
conducted in October, 1957, under the
direction of Eual Lawson, associate sec-
retary, Department of Evangelism, Home
Mission Board.

There is no place in the Southern Bap-
tist Convention where our Baptist work
is making better progress than in the
territory of Alaska. Some of our finest
men are to be found there serving as
pastors, and some of the greatest Chris-
tians to be found anywhere are in our
churches in Alaska.

Operation Braceros

Continued from Page 23

services. Our preachers, along with Mr.
Foster and myself, went with the Spanish
preachers into the bunkhouses that were
filthy, crowded, and unhealthy; and into
the crowded, filthy rooms where they
cooked their meals. We nibbled at their
food, talked with them, laughed with them,
anything to gain their confidence and trust.

Our churches in the areas where the
braceros were stationed opened their
church doors to our workers and the labor-
ers. The braceros came to the churches
at first, ragged, barefooted, dirty, smelly,
and not caring what anyone might think of
their condition, to hear the Bible preached.
The Bible was read, preached, religious
songs were sung, and people were saved.
There were 575 professions of faith during
the religious services in the churches and
in the bunkhouse services. The program
did not stop there.

When professions of faith were made,
the men were invited back for periods of
instruction concerning Bible doctrine and
what it means to give one's life to Jesus.

Some were given an opportunity to
be baptized into fellowship of the local
churches after they had received thorough
instructions concerning the meaning of
baptism and church membership. There

were 17 baptized, and there were many
more ready for baptism, but they were
shipped back home before they had the
opportunity. One young man ran more than
a mile to his bunkhouse after clothes to
be baptized in.

All who made professions of faith were
given copies of the Gospel of Luke or
John and those who were baptized were
given copies of the New Testament. We
would have given Bibles or New Testa-
ments to all, but they were not available in
our small budget. All who were baptized
were granted letters which were sent to
the Foreign Mission Board, and the
braceros were given the names and ad-
dresses of Baptist churches in Mexico. The
names and addresses of those making pro-
fessions of faith were secured and sent
to the Foreign Mission Board for follow-
up work by missionaries of the Foreign
Board and the local pastors in the various
districts in Mexico.

The high light of "Operation Braceros"
was during the session of our annual as-
sociational meeting emphasizing missions.
Pictures were shown of the living condi-
tions in the bunkhouses and then 11 of
the braceros who had been baptized stood
in front of the filled church and sang
"When the Roll is Called up Yonder" and
"There's Power in the Blood" in their
native tongue. The Anglos joined in on
the choruses in English. Then the men
gave personal testimonies in Spanish of
what Christ had meant to their lives and
how appreciative they were to those who
brought them the truth concerning God's
precious Word.

As missionary, I gave my thanks to Mr.
and Mrs. Foster for their unfailing and
untiring efforts and to Rev. D. M.
Regalado, LaFeria, Texas, who preached,
did personal work, and was very co-opera-
tive in carrying out the program. Rev.
Frank Alonzo and Rev. M. M. Sol were
also helpful in the first part of the program
until illness forced them to go to their
homes in Texas. The state mission board
got into the act the last week and a half
of the mission endeavor, sending Rev. S. R.
Rivera to work with us.

Plans are now being made for a greater
mission program for next year. We thank
our churches for the wonderful support
they gave the program. One church even
provided two supper meetings for the
braceros and others provided refreshments
at various meetings.

"Operation Braceros" is over. Lost
souls have been won to Christ. The Word
is being taken back to a pagan country
through the lives of the newborn
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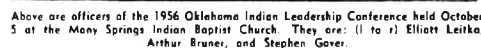
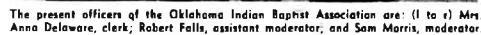
By Bailey Sewell, Superintendent
Oklahoma Baptist Indian Missions

There were seven churches reporting to the Oklahoma Indian Baptist Association this year. They reported 27 received for baptism and a total membership of 791.

There are a number of places in the territory of North-Central Oklahoma where Mr. Morris, and those working with him, are hoping to get Indian missions started in the near future.

Mr. Morris is also currently serving as general director for the Falls Creek Indian Baptist Assembly, a movement with which he has been closely associated during the 10 years of its existence.

The Indian churches of North-Central association have an assembly ground located six miles west of Pawnee, Oklahoma, at Lela. There is a 30-acre campus with shade trees and a tabernacle plus a



The annual meetings of the Oklahoma Indian Baptist Association are held there each July. Also, the Indian churches of the area maintain an annual Indian Baptist assembly in addition to the GA and RA camps held each summer.

Continued from Page 24

Southern Baptists in Ohio have made marvelous progress during the past year. New records have been set in the number of churches and missions established, gifts to missions, baptisms, and church membership. There are churches in West Virginia, Pennsylvania, and New York, affiliated with the Ohio convention.

Plans are being formulated for the organization of the one thousandth church in this six-state area in the spring of this year. It is expected that the five state conventions sponsoring work in the area will join with the Home Mission Board or other Convention agencies in a special program at that time in recognition of this achievement.

Dr. John Caylor, Editor
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 (h) Mrs. Evelyn (GWC), 2538 Mazani St.,
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Smith, Howard (Jewish Evangelist), from
 4060 Lipsey Ave., Apt. 9, New Orleans, La.,
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Holcomb, Charles and Mrs. (Spanish), Bakerville, Calif.
 Kelley, Norman and Mrs. (Indian), Tonsile, Ariz.
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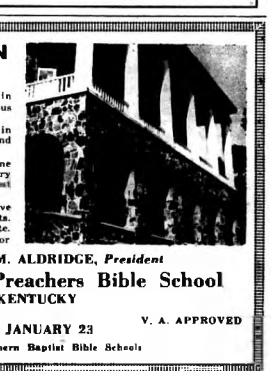
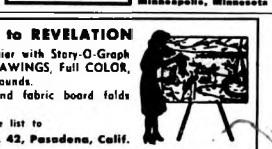
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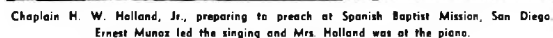
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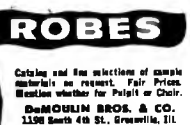
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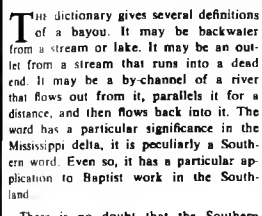
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HOME MISSIONS



The sixty-third annual edition of Arnold's follows the pattern already established by authors and publishers: the Scripture passage, the text explained, a discussion of the lesson, questions, illustrations and sidelights, and then departmental treatment with a final interpretation titled "From My Point of View." The Sunday school teacher may expect the familiar format and treatment.

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I WAS AN ALCOHOLIC by Aubrey Willis. Vantage Press, \$2.75.

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Januar. 1957

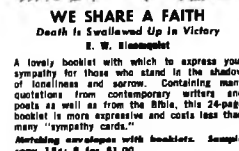
Baptist Convention with its affiliated churches represents the main stream of Baptist life in the Southern states. Throughout their history they have remained true to the Word of God and to the principles defended by their forefathers in the old world. They have sent their missionaries all over the world. Even the benighted nations know of them. In numbers and accomplishments they exceed all other Baptist groups. In the thinking of most persons the name "Baptist" means Southern Baptists. They are not the only Baptists, but they do represent the main chapel.

Out of this stream many bayous have flowed. Various groups of Baptists are now in existence. It has always been true, and it will probably continue to be so. Some of them lay claim to being the original river, but according to history each of them is a bayou. Some of them flowed out from the river and came to a dead end. Their waters are supplied from overflows; and while it is true that the waters are there, yet it is true that they are not moving.

Other bayous have flowed out from the stream and flow almost parallel to it. Somewhere down the way they will flow back into it. Others are filled with backwater that did not want to go on with the stream and leaped over into the first landing place it could find.

What is wrong with a bayou? Webster says that it is the same kind of water that is found in the river only its movement is almost imperceptible. It is usually very shallow, and because it flows so slowly it is very hard to keep out the impurities. People who want to ride the waters down to the great seas always put their boats in the main stream. The source of its beginning, the size of its body, and the rapidity of its movement helps to keep it pure and sweet and beautiful as it bears cargoes toward the immeasurable beyond.

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Guillott, Leonard C.

B. July 25, 1922, DeQuincy, La. Ed. DeQuincy High School, DeQuincy, La.; Louisiana College, 1949-'53, B. A. degree; N.O.B.T.S., 1953-'55. Pastor Antioch Baptist Church, Edgerly, La., 1950-'55. M. Waldine Robertson, Nov. 25, 1954. Served with U. S. Army during World War II. App't. missionary to French Redell, La., Sept. 6, 1956.

Guillott, Waldine Robertson
(Mrs. Leonard C. Guillott)

B. Feb. 26, 1936, Edgerly, La. Ed. Vinton High School, Vinton, La. McNeese State College, La., 1954-'55. Is teacher of piano. M. Leonard C. Guillott, Nov. 25, 1954. App't. missionary to French Redell, La., Sept. 6, 1956.



Sealey, Louis Augustus

B. Feb. 21, 1923, Panama City, Panama. Ed. Panama City High School, Panama City, Panama; Lincoln University, Pa., 1946-'50. A. B. degree; New York University, N. Y., 1951-'53. M. A. degree; G.B.T.S., 1954. Minister to migrants, summer 1948; chaplain Prot. Coun., City of New York, 1952-'54. Missionary, Lincoln Christian Center, Sacramento, Calif., 1954-'56. M. Rhoda Ursula Yearwood, Aug. 17, 1951. App't. to Calvary West Indian Baptist Church, Panama City, Panama, June 7, 1956, effective Dec. 1, 1956.

Sealey, Rhoda Ursula Yearwood
(Mrs. Louis A. Sealey)

B. Feb. 21, 1923, Panama City, Panama. Ed. private school; Bishop College, 1945-'48. B. A. degree; Columbia Univ., 1948-'49. M. A. degree; Union Theological Seminary, 1948-'49. M. R. E. degree. Part-time teacher, Bishop College, 1946-'48; director children's work, Brooks House, Hammond, Ind., 1950-'52 and at Baptist Educational Center, 1952-'54. M. Louis A. Sealey, Aug. 17, 1951. App't. to Calvary West Indian Baptist Church, Panama City, Panama, June 7, 1956, effective Dec. 1, 1956.



Milan, Dorothy Ruth

B. May 4, 1913, Kansas City, Kans. Ed. Kansas City High School, Kansas City, Kans.; Bible Institute of L. A., 1942-'44; Central Baptist Theological Seminary, 1944-'45; Southwest Baptist College, 1945-'47. A. A. degree; S.B.T.S., 1947-'48; Central Baptist Theological Seminary, 1948-'50. B. Th. degree; William Jewell College, 1951-'52. Summer student missionary, summers 1947 and 1952; employee Missouri Baptist General Association, 1948-'49. App't. director Toledano Mission, New Orleans, La., Sept. 19, 1956.

Progress in Panama

Continued from Page 14

An heroic piece of work is being done by Rev. Edmund Stallworth of Huile Willet, a mission of the Cocoli Baptist Church. This work has been in progress for about two years. There are nearly 100 believers to organize a church. They have had some problems. Their services are conducted under a tent, and Satan has inspired some people not in favor of the mission to cut holes in the tent. It is a very bad condition now. When it rains, and it does almost every Sunday, it is difficult for Brother Stallworth to find a place to read his Bible.

In the face of these difficulties, the missionaries have prayed and maintained a Christian spirit. Jesus said, "Love those who despitefully use you." This is easy when far from the places of persecution; but it is another thing when a group threatens bodily harm to the people you believe in and love. We are happy to report that there seems to be some help on the way.

We appreciate very much the liberty of worship afforded by the Government of Panama, which desires religious liberty in all the country. We believe government leaders understand that Baptists are not here to cause trouble for the government, but to pray for officials and help the people in every way possible to have a better way of life.

The First Baptist Church of Panama City has made good progress during the last year. Calvary Church in Panama City has had baptismal services several times during the year. Las Tablas, Aguadulce, Colon, and Bique all have programs which will bring victories for our Saviour. Members of the First Isthmian Church are working very hard to be ready to start a new building soon.

Alligandi Baptist Church at Alligandi, San Blas, is one year and 10 months old and has 95 members, which is remarkable growth. There are many people in classes preparing for baptism. The work on the

islands is developing faster than we are able to care for it.

The Indian people believe in us and we cannot fail them now. The first of June I received a letter from the people on an island which has always been antagonistic to education and Christianity. They said, "We have learned of the work of your Baptist Mission on San Blas, and have more than 100 people who are waiting with wide open arms for you to come and help us."

We went to see those people and were graciously received. Dr. A. Iglesias, director of work on San Blas, is going there once each month and has an average of 60 in attendance at Bible classes. Two other islands nearby have asked for help. There was an average attendance of 1,702 in the Sunday schools of San Blas for October, 1956. Plans are being made for the organization of two more churches, and then we will organize the San Blas Baptist Association, which will be the first organized inter-island religious effort in San Blas.

The North American churches of the Canal Zone, First Baptist Church, Balboa, Cocoli Baptist, and First Baptist Church, Margarita, have given great assistance to our work this year. The First Church, Margarita, is making good progress under the leadership of Rev. Fred S. Roth, who came recently from Mississippi to be the pastor.

The Instituto Biblico Bautista has 12 students this year. These young people are making preparation to serve in the field of Panama. It is through the assistance of our local churches and a number of friends in the States that we are able to carry on. This has been a project of faith. It is not possible to win a country to Christ without training leaders from their own people.

Realizing the growth of the work in the Republic of Panama and Canal Zone, the Home Mission Board has appointed Rev. and Mrs. Isaac V. Perez to assist with the work. Brother Perez has charge of the Department of Education and Promotion.



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The following figures taken from the reports of the four associations in Panama and representing the 20 churches and 26 missions where the 54 missionaries work, will give a clearer conception of the work in Panama:

Church membership, 2,369; Sunday school enrollment, 4,889; Training Union enrollment, 1,278; Woman's Missionary Union membership, 1,357; Brotherhood, 322; total baptisms, 422; additions by letter, 224; total receipts in churches, \$89,526.81; total given to missions, \$18,663.93.

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