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Southern Baptist

MISSIONS

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September 1952 Vol. XXIII No. 9

tized in the name of the Father, and in the power
of the Holy Ghost, we do now, in the presence of God,
angels and this assembly, most solemnly and joyfully
enter into covenant with one another, as one body in



Home Board Photo

for reconciliation, and
Saviour to secure it with

"We moreover engage that when we remove from
this place we will, as soon as possible, unite with
some other church, where we can carry out the spirit
of this covenant and the principles of God's Word."

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Looking For Non-Resident Church Members

By J. B. Lawrence

Y ONE of his parables Jesus said, "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

Statisticians tell us that we Baptists have not one out of a hundred of the Lord's sheep which have gone astray, but some two million out of about eight million that have wandered away. These sheep are lost in the wilderness of neglect and the deserts of despair. They are no longer an asset to the churches and to the kingdom. They must be found and brought back into the fold.

This is our immediate task. We have as a denomination and as churches been so busy winning people to Christ—getting the sheep into the pasture of the Lord—that we have failed to keep the fences up, with the result that the marauding forces of the world have torn down panels through which the sheep we have corralled have slipped through and wandered away. We must fix up the fence around the Lord's pasture—tighten up the loopholes in church life—so that we can hold what we have in the fold while we go afield for the sheep that have wandered away.

All denominational forces will help in this great task. They are planning. An organization has been set up looking to and preparing for a Convention-wide field hunt for the sheep that are out of the fold. But we must get back to the keepers of the sheep—the ones whom the Lord and owner of the sheep is looking to and upon whom he has placed the responsibility of watching after and caring for the sheep. The denomination can help and it will help in this search for the lost sheep, but after all the shepherds of the various folds of the Lord—the pastors of our churches—are the ones to whom the Lord is looking in this tremendously important task of finding the sheep that have strayed away and getting them back into the fold.

The sheep which have strayed away are some pastor's sheep—the members of some particular church. They were at one time baptized into the fold and their names were placed upon the church record and are probably now listed as members by some church. Each church, therefore, is involved in this great search and must assist.

It must locate its members, listing those who are safe in the fold—the resident members—and listing those who have moved away—the non-resident members. As far as possible every non-resident member should be located—his mailing address should be secured. The entire membership of the church should be enlisted in the search for these lost members. Those who can be located should be lifted and the names sent to the pastors in the towns in which they now live. Each one should be written to and urged to join the church where he lives. If he has friends in the mother church, and assuredly he will have, then these friends should be alerted and enlisted to do their best to contact the absent member, to find his local mailing address, and to insist that he join the church where he lives.

In order to facilitate this work of finding and enlisting those now non-resident members, a list should be distributed to the members of each local church so that the members of the church would know about the non-resident members and, knowing about them, would become concerned about their spiritual condition. In the prayer meetings they could be prayed for and in the various group meetings of the church they could be

mentioned and the resident members urged to assist in every way possible in finding them. Nothing should be left undone by the church to locate these non-resident members.

In this work every organization of the church should be enlisted. The Sunday schools are in a position to do a most magnificent work in finding the lost members. The Brotherhood, the Woman's Missionary Societies, and the Training Unions can render valuable assistance. This is a task for the whole church and the whole church must work at it until it is accomplished. We must find these non-resident members, the sheep which have wandered away, and get them back into the fold of the Lord.

The most important person in this undertaking is the pastor. He is the under-shepherd of the flock, the divine injunction to him is to have a care of the flock over which the Holy Spirit has made him overseer. His is a unique task. He is a shepherd of (Continued on page 31)

SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

THINGS TO DO FOR TRANSFER
Sept. 1 Day of Search, locate non-resident members
Sept. 13 Special Visitation, visit non-resident members
Sept. 14, 17, 21 Ingathering, drive non-resident members



Missions AND THE MARCH OF EVENTS

Catholic Parochial Schools

We are informed by a news dispatch, New York Times News Service, that the enrollment in Catholic schools and colleges in the United States is growing at a very rapid rate. In the past ten years this enrollment has increased more than thirty-five per cent. The result is that they have launched a tremendous expansion program in the school construction and facilities. For the next year construction facilities will cost about \$130,000,000.00, while \$110,000,000.00 is to be used in the construction of buildings. The enrollment now is about 4,000,000 students in the colleges and schools.

The Catholics are to be congratulated upon their efforts to put their religion into the education of their children. In this respect Protestants are derelict in their duty to their children. Christianity has been practically eliminated from public education. God is a frozen asset in the educational system of America. The result is that we are developing a godless generation. There is no hope for the morals of a people when Christianity is left out of education. The evil tendencies inherent in the life of every child, unless that child comes under the shaping influence of Christianity, will develop a pagan character. There is one hope and one hope only, and that is to put Christian teaching back into the classrooms of our schools and colleges. The Bible ought to find a place in our educational system.

The Church Affiliation of The Senators

In the Senate of the United States there are now 19 Methodists, 11 Presbyterians, 11 Episcopalians, 9 Baptists, 9 Roman Catholics, 8 Congregationalists, 5 Disciples, 5 Lutherans, 3 Latter Day Saints, 3 "Protestants," 2 Church of Christ Scientists, 2 Friends, 1 Unitarian, 1 Jewish.

The Baptist Senators are: Frank Carlson, Kansas; W. F. George, Georgia; Theo. Francis Green, Rhode Island;

Olin D. Johnson, South Carolina; Estes Kefauver, Tennessee; Robert S. Kerr, Oklahoma; Russell B. Long, Louisiana; John L. McClellan, Arkansas; A. Willis Robertson, Virginia; Chas. W. Tobey, New Hampshire.

We suppose that there is no legislative body in the world where religious affiliations have less influence on the action of the members than in the Senate of the United States. We are one people, and whether Baptists, Methodists, Presbyterians, or Roman Catholics, we believe that the men in the Senate conscientiously try to do their duty by the nation and for their constituency. We have a great body of men in the Senate of the United States. Let us pray for them.

Number One Road Killers

In an article appearing recently in the *Atlanta Constitution*, we find this statement: "One out of every five drivers in Georgia is a potential killer." This minority group, so we are told, rules the highway with a ruthless hand. Irresponsible drivers leave a daily trail across the state of three persons dead, twenty injured, and 100 vehicles wrecked. When not actually involved themselves, the potential killers create situations on the roads which draw innocent persons into bloody crashes. They drink and drive, they pass on hills and curves, they boast of speed, and they hug the center line when meeting or passing traffic.

Who is responsible for this? The open saloons and the blind tigers. If the good citizens of Georgia, those who believe in right and righteousness, who want the highways safe, will do their duty, they can close every saloon inside of a year and put every single blind tiger out of existence. It is the good people who keep them in business by not putting them out of business. Under God, the people who believe in right and righteousness ought to make the highways safe by cleaning out the cause which produces the drunken driver.

The Nation Lacks Morals

Dr. W. G. Henry, Jr., of LaGrange College (Ga.), said in a prepared speech recently that as a nation, "we do not believe in justice." This speech was delivered at the annual banquet of the association of bankers at Augusta, Georgia. The speaker, in support of the statement that we do not believe in justice, said, "We are willing to rob generations of children unborn. We have a case of bad morals which we are not willing to correct. George Washington would condemn us, our children will curse us." He was referring to the administration of public affairs in the national life of our land.

What we need is to make our religion operative in our social, political, and economic life. We are informed by statisticians that practically fifty per cent of the people of the United States are members of churches. If their membership means anything then it should produce right thinking and right living. Religion is not simply a creed, it is a life. It is not those who say, "Lord, Lord, who shall enter in," but it is those who do the will of Christ. Let us translate our faith into the actuality of conduct and character.

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

A Record for Additions

Bellevue Baptist Church of Memphis, Tennessee, has a record for new members. In twenty-four and a half years Dr. Robert G. Lee, pastor, has welcomed into the membership of the church more than 17,000 new members. This is approximately two for every day, fourteen per week, or nearly 700 every year.

This achievement reminds us of the two million Southern Baptists who should move their church membership during Transfer Church Membership Week, September 14-21. Join a church where you can serve.

Open New Work Among Indians

Rev. and Mrs. Victor Kaneubbe, who formerly served with the Board but have been in church work in Tulsa, Oklahoma, more recently, were appointed to open work among the Indians at Lawrence, Kansas, at the last meeting of the Home Mission Board.

Mr. and Mrs. Kaneubbe will serve principally with the students at Haskell Institute, but will work as well with other Indians living in the vicinity of Lawrence.

Missionaries Move

Among Home Board missionaries who are being transferred from one field of service to another are Rev. and Mrs. Norman Kelley of the San Tan Indian Church in Arizona to the Indian Center at Flagstaff, Arizona. Mr. and Mrs. Kelley are swapping fields with Rev. and Mrs. L. W. Crews. Mr. and Mrs. Crews are having to leave Flagstaff for a lower altitude because of the health of Mrs. Crews.

Other transfers include Rev. and Mrs. David Treviso, Spanish missionaries at Brownwood, Texas, who will go to the Val Verde Mexican Baptist Church in El Paso, Texas, to fill the vacancy left by the transfer of Isaias Galarza.

Rev. and Mrs. Carter Bearden, student missionaries to the deaf at Ft. Worth, Texas, will go to New Orleans, Louisiana, where they will serve the deaf in Louisiana, Mississippi, and Alabama while attending New Orleans Baptist Theological Seminary.

Rev. and Mrs. M. C. Mojica, Jr., of

Ft. Worth, Texas, have been transferred to the Calvary Mexican Church, San Antonio, Texas.

Falls Creek Indian Assembly Proves Successful

A total of 524 were registered at the Falls Creek Indian Assembly in Oklahoma for the annual camp. There were 110 decisions made at the camp, 66 re-dedications, 30 professions of faith and 14 surrenders to special service. Rev. Victor Kaneubbe served as director of the camp which was attended principally by Indians in the state of Oklahoma.

Bible Schools Good Mission Opportunities

The first fifty-eight Vacation Bible schools reported by missionaries of the Home Mission Board resulted in 230 professions of faith. These schools had an enrollment of 3,593 and an average attendance of 2,694. The mission offerings totaled \$457.13 and were designated for various mission projects including the Cooperative Program, local mission projects, and special interest activities. The largest mission offering was made by the mission at Key West, Florida, where Rev. and Mrs. Ismael Negrin work as missionaries. The offering there amounted to \$50.00 and was designated for mission work in Gallup, New Mexico, and in Cuba. The second largest offering was made by the First Baptist Church at Thibodaux, Louisiana, where Rev. Lawrence Thobodeaux is missionary. The offering amounted to \$31.27, and was given to the Belle River Baptist Mission.

Dr. Courts Redford to Alaska

Dr. Courts Redford, assistant executive secretary of the Home Mission Board, spent the latter part of July in Alaska where he represented the Home Board at the Alaskan Baptist Convention.

The Convention, whose theme was "Lifting Up Christ," met in Ketchikan July 29-31. Rev. Felton H. Griffin of Anchorage, president of the convention, presided over the meetings.

To Build at Glorieta

Dr. T. B. Lackey, executive secretary of the Baptist General Convention

CRISIS CONTINUES

By ALFRED CARPENTER

Chairman, Chaplains Commission

On a recent itinerary of the East Coast, visiting forty-nine military units, contacting 130 chaplains, sixty-seven of whom were Baptists and forty-two commanding officers, I found the crisis in shortage of chaplains continues.

Southern Baptists are requested to supply 116 additional chaplains between July 1 and December 31—Army, 42; Navy, 38; Air Force, 36.

During the first part of the year, January 1 to June 30, our goal was 114. The Chaplains Commission of the Southern Baptist Convention endorsed ninety-three during that period.

There were 410 Southern Baptist chaplains on duty as of August 1.

The need is immediate—the challenge imperative.

During 1953 an estimate of 1,190,000 young men will enter military service with 1,080,000 returning to civilian life. The religious and moral issues or problems involved in the lives of this many men of this young age group is staggering and alarming.

The young men need a sufficient number of the right kind of preachers in uniform. Southern Baptist preachers have the answer to a large portion of this responsibility.

If God is calling you to serve in the chaplaincy, write Dr. Alfred Carpenter, 161 Spring St., N. W., Atlanta, Ga.

of Oklahoma, has notified the Sunday School Board that the Oklahoma convention's Board of Directors has agreed to underwrite \$50,000.00 for the construction of the first unit of *Oklahoma Hall* to be erected at the Glorieta Baptist Assembly.

Dr. Lawrence Recovers

Dr. J. B. Lawrence is recovering satisfactorily from a major operation which he underwent at Georgia Baptist Hospital July 23.

September, 1952

5

NOT GOOD

IF DETACHED

By JOHN CAYLOR

A RAILROAD ticket is not all that is nullified when the "going" part is separated from the "voucher" part. A church member who is separated from his church is ineffective and useless.

When a church member is detached the "going" part is separated from the "record" part of his church membership. It is one thing to belong to a church; it is another thing to be a worker. The church of which one is a member has a record book. This is a voucher recording membership. What the member does with his membership is another matter. Every Christian ought to be busy in the Lord's work, busy where he lives now. Absentee membership is a dead record; active membership is a living record.

It is estimated that among Baptists

there are two million members who are not active where they now live. If these members were busy where they now live the work of the Lord would advance with such enthusiasm that there would be revivals in nearly all our churches.

It is not only the responsibility of the detached member to find a place of service, but a challenge to all Baptists to enlist the unaffiliated. We should find them; visit them; invite them to special services on September 14, 17, and 21; and put them to work in the churches.

"And ye are not your own . . . For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 19, 20).

Transfer Church Membership Week

The most important movement among Southern Baptists at this time is Transfer Church Membership Week, September 14 to 21. The movement is designed to enlist as many as possible of the two million Southern Baptists who live away from the churches to which they belong. Its purpose is to enlist unaffiliated Baptists in the full church program. Its goal is to make soul-winners of the full complement of Southern Baptist membership, seven and a third million.

Sponsors of the movement represent all the agencies and avenues of service among Southern Baptists. On the Southwide level the Home Mission Board, the Sunday School Board, the Executive Committee, Woman's Missionary Union, the Radio Commission, the Brotherhood, state secretaries and editors, and the Southwide promotional organizations of Sunday school and Training Union are co-operating.

On the state level all denominational agencies and organizations are working and on the local level all the church organizations are engaged. It is an all-out effort to enlist all unaffiliated Baptists.

What if seven and a third million Baptists were all active in local churches? The splendid record now being made by Southern Baptists would be much improved.

The Days Move Their Membership

Rev. L. O. Griffith was preaching at Calvary Baptist Church, Tucson, Arizona, just before the Home Mission Board's Western Conference. Mr. and Mrs. Grant W. Day came forward to apply for church membership. They had spent a year in Ashland, Oregon, because of their young son's health. Upon their arrival in Ashland they united with the Memorial Baptist Church.

In the accompanying picture Rev. Glynn Ford is seen welcoming the young couple upon the return of the family to Tucson. This was their first Sunday in Tucson and their first service in Calvary Church.

Home Board Photo



Before going to Oregon the Days had been members of Calvary. They wasted no time in Oregon, but immediately made contact with a church there. Upon their return they joined Calvary at the first service they could attend.

Transferring church membership is easier than a lot of people think. It is more important than many realize. Two million church members ought to transfer their membership now.

Symbolic of what churches will be doing all over the Southern Baptist Convention, September 14-21, is the picture on the cover of this magazine of Dr. O. M. Seigler welcoming new members into the Cascade Baptist Church in Atlanta.

SOUTHERN BAPTIST HOME MISSIONS

Baptist Chaplains



are MISSIONARIES in KOREA

By JOHN ABERNATHY

Southern Baptist Missionary in Korea

MOST of our Baptist chaplains are too modest to talk about the extra work they do in Korea. Knowing about their missionary work, and having the privilege of working with many of them, I feel Southern Baptists ought to know and give these noble men credit for their most important work.

Only those who live in this theatre as civilians, or those who are a part of our armed forces, know just how busy chaplains are in their daily routine of ministering to their men. I have been impressed over and over with the high quality of our chaplains; their call and devotion to their work.

In this article I can mention only a few names of the many chaplains I know and have learned to love and with whom I have been privileged to work.

Chaplain Clarence Hopkins said recently to me, "My unit, the AAA, is widely scattered along the line. I have to do a lot of traveling to minister to them. I preach from two to four times daily. When I drive my jeep into their place of operations, no matter what day of the week it happens to be, I tell the men 'This is your Sunday.' Yesterday I preached to a group all of whom were standing up to their ankles in mud."

The chaplain is always welcome wherever or whenever he meets with his men. When Chaplain Hopkins came to Pusan a few weeks ago for rest and medical treatment he preached in our

Korean Baptist church. Twelve people were saved. He is always ready to help in any way possible with our mission activities.

Chaplain Lewis W. Prewitt was with his unit last year during the bitterest cold weather of the winter when it reached the Yalu River on the victorious march to the north. Then, when Chinese Communist soldiers came like a flood, his unit was among our forces that were surrounded and had to fight their way back to the sea where they were rescued and brought to Pusan. Only those who went through that experience of fighting in the bitter cold an enemy who outnumbered them almost 100 to one can in any adequate way know just how much they suffered.

Stationed in Pusan for a rest and change, Chaplain Prewitt refused to take it easy. He continued to carry a heavy schedule of work with his men. Aside from this he was deeply interested in our Baptist work which we were just beginning in the city of Pusan. We at first had to meet in a room of a Korean brother. When this was outgrown we secured a vacant lot, but had no building in which to meet. Chaplain Prewitt was able to get from the army two army tents from salvage. Also he got for us several truck loads of lumber which was used to make floors and walls in the tents.

Later, after we had got a larger building that needed to be completely reno-

vated, he was able to get paint, lumber, and many other kinds of materials that were next to impossible for us to buy on the local market. He has always been glad to preach in our Korean churches when he could spare the time. It has been my happy privilege to conduct two preaching missions for him in the army chapels.

Chaplain David E. Weaver too was up on the line during the bitter cold weather. He was kept busy with his regular work, but somehow managed to find time to open a Sunday school for the large numbers of children refugees and others in that city and surrounding community. He and his men did a fine job of administering relief to many of the unfortunates who were suffering because of lack of warm clothing and nourishing food.

There being no primary school in that vicinity, Chaplain Weaver opened a day school in which there were more than ninety students. He and his men, from their Sunday offerings, employed four or five teachers. One Korean gentleman donated a piece of land on which to build a chapel that could also serve as schoolrooms. The local people were so interested they gave freely of their time in labor to help put up the new building. When he knew he was soon to leave for the United States, he asked us to take over this work. He said, "This is distinctly Baptist work

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Home Board Appoints Missionary To Russians

By MILDRED DUNN

IN APRIL of this year the Home Mission Board opened Southern Baptists' first work among the Russian-speaking people in the United States by appointing Rev. Paul Rogosin, native of Russia, as missionary. By May 18, Missionary Rogosin had led in the organization of the Slavic Baptist Church of Hollywood, California, the first Southern Baptist church among the large group of Russian-speaking people now living in our territory. (According to Mr. Rogosin there are now more than 150,000 Russian-speaking people living along the West Coast of our country.)

Among those present at the organization of the church were ten Russian baptized believers, two candidates for baptism, and two representatives of the Southern Baptist Convention, Rev. Wade R. Campbell, pastor of the First Baptist Church of Compton, California, and Rev. Arthur E. Brown, pastor of the Lincoln Heights Baptist Church, Los Angeles, California. Rev. C. A. Butler, general missionary for that area, was hindered from attending because of serious illness in his family.

The group voted to affiliate itself with the Los Angeles Southern Baptist Association, the California Southern Baptist State Convention, and the Southern Baptist Convention. The newly-organized church agreed to give two per cent of its income to the state convention and ten per cent to the Cooperative Program of the Southern Baptist Convention. Nick Kovalsky was elected treasurer of the new church and Serge Abramovitch was named clerk.

Thus, although the iron curtain pro-

hibits the sending of the gospel to the Russian people in their native land, Southern Baptists have taken a step toward giving the message of Christ to those who have come to live in their midst.

Missionary Rogosin who has undertaken this task for Southern Baptists, was reared in central Russia, the son of a wealthy Greek-Orthodox family. He was preparing himself to become a college professor at the time of World War I when he enlisted in the army.

During the period of revolution and civil war in Russia, Rogosin participated. When communistic forces were victorious he was forced to flee from his native land. He was then twenty-two years old. He crossed the frontier and entered Poland, but his parents were unable to leave the country and were arrested. Their estate, money, and everything was confiscated by the Soviets and they were sent to Siberia, according to Mr. Rogosin.

Despair possessed the young man and he decided that suicide was the only way out. But he says now he knows that God had other plans for his life, for there in Warsaw he became acquainted with a group of Russian Baptists. Their peace, joy, belief in the resurrected Christ and his second coming, their perfect certainty of their salvation—all these attracted young Rogosin. After securing a copy of the Bible, 2 Corinthians 13:5 arrested his attention, and after many struggles he accepted the Lord.

In telling of these experiences he explains how immediately the Lord filled his heart with such freedom and joy

that he began to bear his testimony among the refugees in Warsaw. He desired to go back to Russia to preach the gospel but was denied a visa. He was considered a political enemy of his country.

Rogosin feels that at this point God led him to the Bible Institute in Berlin, Germany, where he studied for two years followed by two years' study in the All Nations Bible College in London, England.

When these years of preparation were over, Rogosin says, God gave him a vision of the need for evangelism among the millions of Russian refugees who had fled from Russia. He dreamed how he would lead them to Christ and they would in turn be the means of evangelizing Russia upon their return to their own country.

He went to Paris, France, where he worked four years and then to Nice, Brussels, Marseilles, Rome, and other cities and towns where he could find Russian colonies. In each place work was started and Russian Baptist evangelical churches or groups were organized.

He finally became impressed with the impossibility of his task of reaching these refugees of moving, scattered masses by his own personal contact and assisted his efforts by preparing much attractive, arresting gospel literature including books, booklets, tracts, and a Russian magazine, *The Christian*.

Immediately after World War II Mr. Rogosin was again overwhelmed with the opportunities of witnessing to the hordes of Russian prisoners and displaced persons. According to his own testimony, hundreds of thousands of Bibles were distributed and many souls were awakened, saved, and baptized.

More than three years ago he came to the United States to work among the many Russian-speaking people here. He came under the auspices of the British Board of the Russian Scripture Movement, Inc.

Realizing the necessity of doing a more permanent work among these people here in the United States, he was eager to become affiliated with the Southern Baptist group so that he could lead his people in the establishing of New Testament churches.

Lights and Shadows of our Russian Work

By PAUL ROGOSIN
Missionary to Russians on West Coast

THE missionary manifesto of the risen Lord embraces the world and therefore includes Russians. At this time of world confusion the behavior of communistic Russia raises up in my heart a strong feeling of antagonism toward the red communistic rulers, and compassion toward poor, enslaved Russian masses who are living in midnight darkness, held in cruel bondage, and kept behind the iron curtain from which there is no way of escape, no deliverance.

And surely, great is the mercy of God, great is his wisdom and power, by which he brought out of communistic hell the millions of Russian people during the last World War. These Russians fled from their own land at the time of German occupation and are known as

displaced persons (DP's). There are still more than 800 DP camps in Western Europe which are slowly decreasing by the transfer of the people to different parts of the globe: Great Britain, North Africa, South America, Australia, Canada, and the United States. So far more than 200,000 DP's have come to the USA. The gracious God has sent them here to the door of Christian homes in order that they may hear the gospel and be saved.

On the West Coast of our land are more than 150,000 Russian-speaking people who are scattered as follows: Los Angeles area (plus San Diego), 50,000; San Francisco area (plus Oakland-Berkeley) 60,000; Sacramento (plus Bryte, etc.), 10,000; Fresno (plus Kernman, etc.), 5,000; and Seattle and vi-



Missionaries Paul Rogosin (holding the Bible) and Rev. Arthur Brown, pastor of the Lincoln Heights Baptist Church, Los Angeles, California, mother church of the newly-organized Slavic Baptist Church of Hollywood, California, with the first two converts to be baptized by the new church.



Rev. Paul Rogosin in Hollywood, California, passing out invitations to services at the Baptist mission.

city, 25,000.

In addition, there are Slavic, Russian-speaking people scattered everywhere, having small and large colonies in main industrial centers of America. New England, New York, Middle West, and West Coast are chief territories of their spreading. North Dakota contains some entire villages populated by Russians and certain little towns bear Russian names. Denver, Kansas City, St. Louis, St. Paul, Chicago, Milwaukee, Baltimore, Philadelphia, Atlantic City, Boston, Bridgeport, and Miami are among the cities with Russian colonies.

There are dozens of Russian Greek-Orthodox churches in the land, two or three monasteries, several bishops, quite a number of priests and other clergy.

There are various political organizations, national unions, clubs, societies, restaurants, and shops in every big Russian colony of America.

Three Russian newspapers are published in New York City, and three others in San Francisco; in addition there are several Russian magazines of po-

(Continued on page 20)



Rev. and Mrs. Jose Gomez Diaz.



Home of Missionary and Mrs. Diaz. Note small arbor at side of house where evangelistic services are held.



Church at Montero, Panama.



Building in center originally used for church at Las Tablas, where Home Board is trying to buy property.

Papaya-Eating Missionaries Become Leaders In Panama

By LOYD CORDER, Secretary
Direct Missions Department

REV. M. C. MOJICA, pastor of the Good Will Mexican Baptist Church of Ft. Worth, Texas, and I were invited to go to Panama for two weeks of revival work among the Spanish-speaking churches of the republic. He was to do the singing and I was to do the preaching.

A number of our missionaries were at the Tocumen Airport of Panama City to meet us upon our arrival in the wee hours of the morning. We got to bed a little before day and shortly were up again and on our way through the jungles to Las Tablas back in the interior of Panama. For about two hours, driving out from the Canal Zone, we were on a good two-lane pavement. We drove for about three more hours on a one-lane pavement. The remainder of the road was gravel. We passed towns and villages in most of which there was no gospel witness. In two or three cases we saw the kingdom halls of Jehovah's Witnesses.

We arrived tired and dirty at the home of our missionaries, Rev. and Mrs. Jose Gomez Diaz, in Las Tablas about 3:00 P. M. I had already seen enough of Panama for me.

Brother Gomez was not at home. He had gone to invite people to the services that night. Mrs. Gomez very cordially invited us in and showed us to our room. After a long nap and a cool shower, Panama looked a little better. By that time Brother Gomez had returned and Mrs. Gomez had supper ready. After supper I decided that I was going to like Panama.

We held services the first two nights in the shed that Brother Gomez had

built to protect the jeep the Balboa Heights Baptist Church had given him for his work. That is, the singer, the preacher, Joe the Baptist, and a few of the people were under the shed. About two hundred more people stood around outside. I was surprised at the courteous, worshipful behavior of the crowd even under those adverse circumstances.

Immediately after breakfast, on the first morning we were there, Brother Gomez invited me to go for a ride with him in his jeep. We got on the jeep (you don't get in a jeep) and bumped over to what Brother Diaz said was the provincial prison. I got down with some misgivings and went with him to the entrance. He asked the sentry for the captain, who, I later learned, was the commander of the provincial army. The captain apparently had just waked up, but he seemed happy to see Brother Gomez.

Brother Gomez told him that Brother Mojica and I were two "very cultured gentlemen" from the United States who were giving lectures and music each night at his church and he thought it

would be a good thing if the prisoners could have the privilege of our singing and speaking. The captain was pleased and a time was set for the gathering that afternoon.

From there we went downtown to see a lawyer about a property the Home Mission Board was buying for the mission work in Las Tablas. As we parked the jeep, a car passed and the driver waved cordially to Brother Gomez. He waved back and then said: "That is the mayor of Las Tablas."

With our business done we returned home and then Brother Gomez took me to see the governor of the province of Los Santos. I was not used to meeting governors and felt a little ill at ease, but not Brother Gomez. To my surprise the governor broke off a conference with someone else to see us. We had a very enjoyable conversation in which Brother Gomez again bragged on Brother Mojica and me. As we left, Brother Gomez explained to me that the governor was the brother of the president of the republic.

Continued on Page 24



Southern Baptist Missionaries in Republic of Panama



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W.M.U. Circle
Theme Program

By MRS. ELMER W. BRILLHART

REV. W. F. STODDARD, full-blooded Creek Indian, served as pastor of the same little church—Montezuma Baptist Church—about fifteen miles west of Okmulgee, Oklahoma, all of the forty-nine years he preached the gospel. Okmulgee is the capital of the Creek Nation.

"I felt the call to preach," Mr. Stoddard related with a winsome smile, "one year before I was baptized. It came in a dream. An angel handed me a lot of Bibles stacked high—little pocket-sized ones. My name was written on the one at the top."

The angel said, "Pass them out, Stoddard."

The year was 1901. From that time on he knew God had special plans for him. Soon he enrolled in Nuyaka Boarding School operated by Presbyterians. However, he was quick to say, "I became a Baptist preacher because I was directed that way through the study of God's Word. No preacher or other outside influence caused me to accept the Baptist belief." His parents died when he was a little boy. They were not even Christians.

When Stoddard entered the school, he could not speak one word of English. He had quit school in 1895 to get married. Now, he again became friendly with textbooks in his preparation for the ministry. Stoddard continued his education until 1906 when he began to preach.

For years all went as well as he could expect. There were the usual weddings and funerals. And, of course, the regular church services kept him busy. He has had a large family with all its attendant joys and sorrows. He has four living daughters. Four daughters and

Hobart, Oklahoma

three sons have died. Two boys died in infancy. The other, Joseph, developed tuberculosis when he was twenty-one.

"We tried hard to get him well, sent him to the sanatorium at Ardmore. He was almost a graduate of Bacone Indian College," Stoddard lamented. That was 1926.

About twenty years later Mr. Stoddard himself became very, very ill. His beloved congregation realized the seriousness of his illness. In the depths of his despair, God revealed himself. "A cloud came down and in that cloud was written the word 'TITHE' in capital letters," Stoddard related. Humbly he confessed that he had not preached all he knew to preach. On what he thought was his deathbed, he promised God if he could get well he would preach tithing. His people had spent much time in prayer, too.

When the minister, short and stocky, regained his health so as to be at his pulpit again he preached tithing in his first sermon. The pastor's deep love

Rev. W. F. Stoddard, for forty-nine years pastor of the Montezuma Baptist Indian Church near Okmulgee, Oklahoma, died April 4 and was buried in the family burying ground at his home north from Okemah, Oklahoma, about six miles south from the church he pastored.

for the flock through the years was the strong cement binding them close to him. This love made him a magnet drawing them to obedience in scriptural giving.

"If their pastor believed in tithing, they must believe in it also," they agreed. Actually, they felt they had to do it. That was several years ago.

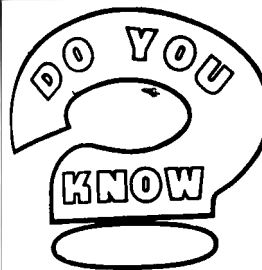
When Brother Stoddard was asked what had brought him greatest happiness during his ministry, a warm smile covered his round face as he exclaimed, "The tithing—all the people doing it!" Then he added, "If I had my life to live over again, I would want to be a Baptist preacher."

Did you ever hear of a WMS with a membership of thirty-seven and every woman paying God her tithe? Believe it or not, it's true in Montezuma Baptist Church! Perhaps it's the largest missionary society in the Southern Baptist Convention with all its members tithing. Through their devoted pastor, the women learned the tithe is not a choice. Now they know it's a debt. They prefer to pay it rather than to evade it, for they know real happiness in Christian living and power in prayer come through obedience to God's teachings.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal" (1 Cor. 13:1 RSV).

Along with many other successful men, this Indian preacher knew that love is the greatest thing in the world. No doubt his depth of love and compassion for his people—the first Americans—is why many acclaimed him the outstanding Indian minister of his association.

SOUTHERN BAPTIST HOME MISSIONS



By COURTS REDFORD

THAT the ministry of the Home Mission Board has been greatly increased since 1940?

THAT the Home Mission Board now has 865 missionaries, more than twice as many as in 1942?

THAT these missionaries reported 36,390 professions of faith last year, a gain of 129 per cent in the past decade?

THAT four new states and Alaska have been added to the Convention territory since 1941?

THAT the City Mission Program was started in 1941 and has served fifty-nine cities?

THAT the Rural Church Program inaugurated in 1943 has been instrumental in reclaiming 519 dead churches?

THAT there are now 7,000 more full-time churches in the Southern Baptist Convention than there were a decade ago?

THAT the Schools of Missions Department, started in 1941, has reported a total attendance of 6,000,000 in schools of missions in the last decade?

THAT more than 1,600 students have participated in the Student Summer Mission Program started in 1944, and have reported 22,517 professions of faith?

THAT eighteen Negro centers have been located in our larger cities since 1940 and that these centers are rendering a very significant service in training Negro leaders?

THAT a Baptist Student Union program for Negroes is now being launched to help the youth in Negro colleges?

September, 1952

THAT work was started among the migrants in 1948 and that three mobile units are now serving the migrant people in ten states?

THAT the Western Mission Program, launched in 1944, has helped to constitute 450 new churches in that area?

THAT Southern Baptist churches in the West have reported \$2,772 professions of faith and \$21,575,785.00 in gifts in the past seven years?

THAT there are now 426 Baptist chaplains serving in many areas throughout the world?

THAT these chaplains are in reality missionaries stimulating Christian interests among the nationals in whose lands they serve, as well as among the military?

THAT the chaplains reported 10,646 professions of faith in 1951?

THAT the Home Mission Board now has a missionary among the ranchers and the isolated workers with a program designed to reach with the gospel the last man?

THAT the Home Mission Board granted seventy-seven loans for church buildings in 1951, and is now arranging for additional funds with which to meet great needs for more church buildings?

THAT the Home Mission Board is seeking to help wherever there is a spiritual need in our homeland which cannot be adequately met by local forces?

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New Life After 100 Years

THE BEDON Baptist Church near Wal-terboro, South Carolina, was 100 years old before it went from a quarter-time to a half-time program. Since then its growth has been remarkable.

The church was organized in 1847. Rev. P. H. Hughes, now associational missionary in the Barnwell and Edisto Associations in South Carolina, was pastor at the time the momentous move to half time was made in March, 1947. Pastor Hughes at the same time led a neighboring church, thirteen miles away, the Pine Grove Church, to move from a quarter-time to a half-time program. Later Rev. L. G. Cribb was called as pastor of these two churches and is still leading the Bedon Church.

Although there has been no great influx of population, the growth in the work of the Bedon Church has grown to a present membership, including more than 100 non-resident members, of 435. Since 1947, when Mr. Cribb became pastor, there have been 244 additions, 150 coming for baptism and 94 joining the church by transfer of membership.

For four years Pastor Cribb also pastored one half-time church, already mentioned, and another quarter-time church. There were 139 additions to these churches and a noticeable increase in attendance and offerings. Both are now half time and have a pastor living on the field in a parsonage built by the two churches.

The 1946-47 associational minutes show for the Bedon Church a Sunday school enrollment of 113 and an average attendance of 40. Now the enrollment is 364 and the average attendance for the 1950-51 associational year was 143. The average attendance for October 1, 1951 to April 30, 1952, was 169 and during March and April, 1952, grew to 199.

In 1946 there were seven Sunday school classes but now there are twenty with four departments including an Extension Department and Cradle Roll Department.

Housing all these new classes and departments has been something of a problem. Ten Sunday school rooms have been added to the original four and recently a 20 x 100 foot building, which had been abandoned at the Wal-terboro Army Airbase, was given to the church. Plans are now to departmentalize the entire school. The church hopes to build a new auditorium within the next year or two and arrange an educational plant to take care of its needs for many years.

Training Union, with an enrollment of 240 and an average attendance last year of 103, was organized in the fall of 1946. This year, for the first time, the church had entries in the associational sword drill contest, better speaker's tournament, and hymn festival.

Circles in the WMS have increased from one to five and the enrollment has grown from 70 in 1946 to 188. The Brotherhood, with an enrollment of 33, and the WMU organizations have their monthly meetings at the church on Wednesday night following the third Sunday in each month. This meeting, known as Family Night, has an average attendance of approximately 100.

Church finances have advanced at the same pace as growth and development in the rest of the church life. During the 1945-46 associational year, offerings totaled \$1,808.18, or \$10.51 per capita. During the last associational year the offerings were \$10,040.65, or \$25.16 per capita. The budget for 1952 is \$11,972.50, or \$234.24 per week. From January through April of this year the weekly offerings averaged \$311.82, or \$77.58 above the budget. This includes \$900.00 given in addition to the regular budget for the building fund.

The total of offerings for the five-year period of 1942-46 was \$4,686.22. During the last five years, 1947-51, it amounted to \$43,553.22, or a little more than nine times as much as the preceding five-year period.

Pastor Cribb, telling of this increase, remarks, "There have been no cake

Compiled from a report by
Rev. L. G. Cribb to Eastern Ru-
ral Life Conference at a recent
meeting at the Southern Baptist
Theological Seminary, Louis-
ville Kentucky.

walks, bingo games, chicken suppers, flavoring sales, or other such methods to raise this money. All offerings have been free will."

The pastor now receives six and two thirds times that paid in 1946. Gifts to missions have increased in about the same proportion. A budget has been drawn up each year by a previously appointed finance committee, presented to and adopted by the church, and an Every Member Canvass is conducted each year.

Vacation Bible schools have played an important part in the life of this church. Last year the church had the largest school in the association, with an average attendance of 225 per day for ten days. This was 6,750 hours of religious training, or as much as a Sunday school of 100 average attendance would give in 67 Sundays meeting one hour each Sunday.

The pastor tells how leaders have had their vision enlarged through the Vacation Bible school. They were made to realize how many boys and girls there were in the community who should be in Sunday school. On at least one occasion new classes were organized in the Sunday school at the close of Bible school.

Not all the advancements have been easy, the pastor admits. For example he tells how that for a time the church had only five deacons. Eventually it came to see the need for more, but even then Pastor Cribb recognized it was not the proper time to introduce the rotating system. In the course of time the advantages of such a system were pointed out and is now in use. Recently when new deacons were ordained they were led by the pastor in a study of the book *Honoring the Deaconship* by Burroughs.

When the present Sunday school rooms were being constructed in 1949 the pastor greatly desired to build on a departmental basis, but didn't get very far with the idea because the folk had

(Continued on page 15)

SOUTHERN BAPTIST HOME MISSIONS

Superintendents' Retreat Proves Successful

By S. F. DOWIS, Secretary
Co-operative Missions Department



Oklahoma Associational missionaries and wives at retreat.

BAPTIST associational superintendents of Oklahoma and their wives held a profitable retreat at Talihina Assembly, June 16-19, under the direction of Rev. Sam Scantlan, state superintendent of missions for Oklahoma.

The retreat was an open forum conference, participated in by all the superintendents. The discussions centered around their associational mission programs and methods for building a stronger denominational program in ev-

ery association in the state.

The group voted to hold another such conference in 1953 at the Grove Assembly Grounds in that state.

Dr. T. B. Lackey, state secretary of Oklahoma, visited the conference on the last day and brought a helpful message of instruction and information to the superintendents.

This type of missionary retreat is proving valuable in the promotion of mission work within the states.

New Life

(Continued from page 14)

always been accustomed to a class Sunday school. They knew little of the departmental organization. So they built to accommodate a class Sunday school.

However, in the process of time two Young People's classes were challenged to pioneer in the departmental organization and the parsonage was offered for their meeting place. There are now four classes in this department and the Beginner and Primary Departments have been organized. When the church builds again there will likely be no objection to the departmental setup.

The importance of taking church membership seriously is stressed in various ways by this small country church. No one is accepted by the church as a candidate for baptism on profession of faith in Christ or under watchcare at the same service at which he comes. Rather he is given a welcome in the name of the Lord and later interviewed and then accepted by the vote of the church. Pre-baptismal classes are held for all candidates at which time the church covenant is explained and the extreme

importance of one's relationship to Christ pointed out. At the time of baptism a baptismal certificate, offering envelopes, and a church member's handbook are presented to the candidate.

Signs of improvement and progress are everywhere evident, such as the automatic gas furnace which took the place of the coal and wood heaters, the telephone, and the electric lights. The church also now has a janitor and a nursery equipped with a speaker system to enable those in the nursery to hear the messages.

Children's work is promoted and they are encouraged to attend all services. The Junior choir sings at both Sunday services. The pastor is interested in all of the church life and tries to have a part in all phases.

"There has been a lot of prayer, hard work, and straight preaching," says Pastor Cribb, "but results are worth it."

Four of the young women of this country church have given themselves for full-time Christian service and one will begin her third year in college in June. A young man plans to enter college this fall to prepare for the ministry. Such dedicated lives as these are a full reward for a work well done by the Bedon Baptist Church.



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AMONG the MISSIONARIES



For Sale?

The telephone rang. The woman at the other end said she was chairman of the building committee of a certain church and had heard that the Baptist Indian mission was for sale. She wanted to know if she and her committee could see the building and what price was being asked for the property.

Two weeks later, just a few minutes before Sunday school, a man well known to the people of Taos came through the church doors. Knowing him to be of another denomination, I was quite surprised to see him. He asked to look at the building. One of the members showed him through. After his tour, he approached the missionary and asked the selling price.

I smiled and frowned at the same time. He proceeded to say that the missionary had phoned him, leaving his name and telephone number and saying that the work in Taos was being terminated; the buildings and grounds were up for sale.

A week later Wiley Henton, field worker for the Home Mission Board, was with us and preached Sunday evening. I told him of the incidents. He said, "Tell them we are in business 'till Jesus comes."

The attendance at morning and evening services is better than last year or the year before. We have just finished a two weeks' Vacation Bible school and had an enrollment better than last year or the year before—or both years together. Yesterday we returned from All-Indian Camp where more of our Taos Indians attended than last year or the year before.

Quitting? Nope! "We're in business 'till Jesus comes."

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

Winning Juniors

One Sunday morning a fine-looking Junior boy came running to the Good Will Center at 8:30 A. M. although Sunday school did not begin until 9:30. He kept asking about woodwork. We told him we did that kind of thing at Vacation Bible school, not in Sunday school.

"Oh!" he said, "I did not know it was Sunday."

He looked down at his clean, patched overalls and said, "I'm not dressed for Sunday."

We opened the Word of God and read John 3:16 and Romans 10:9-10 and explained to him about Jesus. Kneeling, he offered himself to God, asking for a clean heart. He confessed Christ as his Saviour.

Another Junior boy gave his heart to God one day at Vacation Bible school. Neither of these boys' homes has any one else in them who is Christian, neither of the boys has Christian parents. Pray for them.

—Mary Headen
Good Will Center Worker
Frankfort, Illinois

Indian Church Sponsors Mission Bible School

The Pima Indian church at Blackwater had the great joy of promoting one of its first mission Bible schools for the children across the Gila River.



Group of Mercer University students who worked untiringly getting ready for opening of Good Will Center in Macon, Georgia. About 450 attended open house. Miss Elizabeth Smalley is missionary in charge.



Junior Class, Mexican Kindergarten, Pearland, Texas

This is a place where about 200 people live, some of whom have never been to a worship service. The people are so widely scattered that we had to bring them by car to our meeting place which was under a cottonwood tree. We thank the Lord for his leadership in directing us to the home of Mr. and Mrs. Herbert Jackson who opened their home to us that we might have our Vacation Bible school there.

We began our school on June 16, 1952, with twenty-three enrolled and closed June 20, 1952, with an average attendance of twenty-two.

On Friday the pupils were given a chance to trust Jesus. That was the happiest moment of our lives when we saw ten of these fine children trust the Lord as personal Saviour.

Friday night was our closing night.



Rhythm band at Mexican kindergarten Alamo, Texas. Miss Evangeline Lopez is the missionary.



Rhythm band

Mr. Jackson began early that evening and fixed up lights that made it nice for our evening program. All the students said their parts nicely, about forty attended the closing exercises of the North Blackwater Mission Bible School.

Mr. and Mrs. Lechain E. Johns
Missionaries to Indians
Coolidge, Arizona

Grandma Charpentier Dies

During June Grandma Charpentier, about whom we have written many times, went to be with the Lord.

We have had a mission in her home at Montegut, Louisiana, for more than two years. She had followed Christ by faith and baptism and had helped many others to the same experience. The little mission in her home had grown fast.

Early this year two of her sons who opposed her being a Baptist kidnapped her while she was sick and placed her in a Catholic old folk's home in New Orleans, where the daughters (two of whom are Baptists) were denied the privilege of returning home with their mother. Although they took the case to court, they failed to get their mother home. One of the Catholic nuns said she was going to see to it that the old lady died in the Catholic Church.

Every time we visited there she cried and begged us to take her home. Recently two of the daughters, with help, slipped her out and took her back home where she rejoiced in her faith in Christ until God called her home.

After her death the two Catholic sons took her body away and refused to allow her Baptist friends to see her. They kept a guard around the body. The priest called me long distance and dared me to come get her body.

Nevertheless, Grandma Charpentier was faithful unto death!

—Lawrence Thobodeaux
Missionary to French
Thibodaux, Louisiana

Paul C. Bell Dies in Texas

Rev. Paul C. Bell, for thirty-two years a missionary of the Home Mission Board, died July 24 after a lingering illness. Missionary Bell was retired from the services of the Home Board in January of this year and soon thereafter underwent a series of operations for a brain tumor. He never regained his health.

Born in 1887 near San Antonio, Texas, he served in that state until 1941 when he was sent by the Home Mission Board to Panama to be superintendent of the work there. Almost his entire life was given in service to the Spanish-speaking people whom he loved.

He first became interested in the Mexicans soon after the death of his father when he moved to San Antonio with his mother and helped her run a rooming house. He made friends with the Mexican children and learned to speak their language, an accomplishment which proved important to him in his future life.

It was while he was in Baylor University studying to be an engineer that he surrendered to God's call for him to preach. He finished his work at Baylor



Paul C. Bell

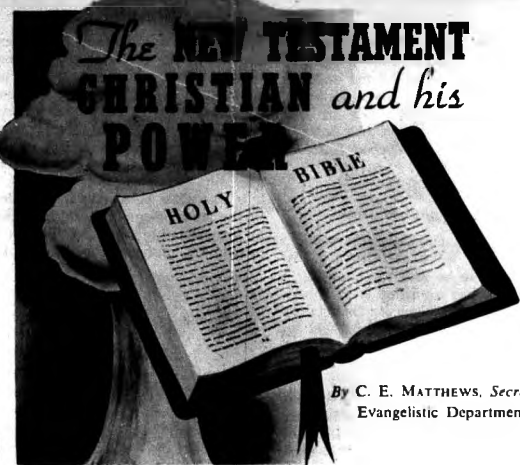
and later studied at Southwestern Theological Seminary, the University of Texas, and Panama Inter-American University.

He first came to work with the Home Board in 1919, but had served with the Baptist General Convention of Texas among the Spanish-speaking in that state. Much of the work among the Mexicans of Texas today had its beginning in the mind and heart of Paul Bell and his wife Ida Pearle Bell who before her death in 1940 served faithfully with him.

To them were born seven children, six daughters and one son. The son, Paul Bell, Jr., is following in the footsteps of his father and is now a student-missionary to the Mexicans while studying at Southwestern Baptist Theological Seminary. He hopes to go to Honduras where he will continue the work started by his father.

One month before Mr. Bell left for his assignment in Panama he was married to Gladys Harmon of South Carolina who has helped him in his work in Panama and several Central American countries.

While serving in Panama Mr. Bell felt impressed to answer the calls for help that came to him from the Central American countries of Nicaragua, Honduras, Guatemala, and Costa Rica. It was he who thus opened much of the work in those countries which is now being carried on by the Foreign Mission Board.



By C. E. MATTHEWS, Secretary
Evangelistic Department

BUT ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

The most thrilling story of all time is the story of the conflict and triumph of Christianity. Beginning with a few followers, Jesus started a movement which soon came to be the most powerful influence for good in all the world. When he left his cause in the hands of others, he had gathered about 120 into a company or congregation which was known as the church at Jerusalem. His followers, greatly discouraged at his death, could, with difficulty, interpret the meaning of his going away from them.

Power Was Needed

When Jesus was crucified and buried, the public mind was not favorable toward the gospel message. The rulers and the people had put him to death, and it looked as if the case were closed. The question confronting the apostles was how to re-open the case, how to get a favorable verdict. There was nothing which they could do that would bring a reversal of the case. Witnessing was of no avail. Who would believe their testimony? How could they prevail on people to see who and what Jesus was and is?

Christianity could not propagate itself by force. Peter tried it and Jesus rebuked him and told him, "They that live by the sword shall perish by the

sword." They had nothing in the way of economic gain to offer those who would join them, as communism and the totalitarianism of today claim to have. In fact, these early Christians were boycotted in business and discharged from their places of employment so that they were forced to pool their possessions and divide as each had need in order to live. They could not offer liberty as democracies do. The truth was, they were most certain to be persecuted and to lose what liberty they had, even to the point of going to prison, if they became Christians.

These followers of Jesus were not eloquent men. There was not an orator in the group, as far as we know, that could sway the few that might listen to him. They were convinced beyond the shadow of a doubt that Jesus was the Christ, the Son of the living God. They knew this for three distinctive reasons. First, their own experience when he saved them. Second, his miracles and wonders. Third, he was risen from the dead, for they saw him and talked with him. Their supreme need now was for power over the minds of men, and that is our supreme need today.

Power Had Been Promised

No one knew better than Jesus the great need for a divine power, a mystical power, that was beyond anything the natural man possessed, if Christianity was to triumph. So, in his last interview with them before his ascension, he said plainly to them, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be wit-

nesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). That was a definite promise from their Lord. Would he make that promise good? They believed he would. Had he ever broken a promise? That old song, "He has never broken any promise spoken; he will keep his promise to me," was as true then as it is now and always will be.

How the Power Was Given

We must not overlook the thing required of these disciples in order to receive power, because it was of divine order. Jesus told them what to do. He said, "Tarry ye in Jerusalem and pray." They went to an upper room in a quiet place, shut themselves off from the world, and there they waited on the Lord until the promise was fulfilled. Two things stand out in the way they obtained this power. The first was obedience and the second was prayer. They did what Jesus told them to do.

Obedience has always been the most pleasing thing a Christian can do for his God. The heavenly Father loves obedience better than sacrifice. The employer loves the obedient employee. The master loves the obedient servant. A parent loves and cherishes an obedient child. The heavenly Father loves an obedient son or daughter. How many times have I talked with parents before the funeral for a child! They would tell me of the good qualities of their precious one, but the one that touched them most was obedience. The disciples pleased their Lord by doing what he commanded.

Then they prayed. They did not stop praying; they continued for ten days. Why not? What was ten days compared to the value of power from on high? We work ten days for this and for that. How much money would the average person receive for ten days' work?

Think what they obtained for ten days of effort at prayer! When they had followed instructions and had prayed sufficiently, the promise was fulfilled and God unloosed his power upon them. The dynamic of their religion had come. The thing that was needed to turn the Roman Empire upside down in a generation was there. It was the presence of the Holy Spirit, the power of God filling these men, that brought victory out of defeat, that turned the tide of battle of right against wrong, that brought the light of heaven to the darkened souls of men and women. Thank God for his power.

The Sole Purpose for Which Power Is Given

Now we come to the most serious truth in our sermon and, without doubt, the most vital truth known to any Christian—the one and only purpose for which power is given to man from God. Remember the giving of this power is optional with God. He does or he does not according to his own will and wisdom. The most dangerous thing in this world would be the misuse of power from God on the part of man. We all know how dangerous money is to some people. Few rich parents ever left their wealth to their children that it did not ruin them. Money is so destructive if possessed in great quantities that Jesus said, "It is next to impossible for a rich man to get to heaven." Here are his exact words, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:24).

But money cannot be half so dangerous as spiritual power misused. Once a person has experienced the blessing of great power in his life, that moment he cherishes it above every other thing he can possess, because it makes him a super person.

When the power of God is upon any individual he can do things and say things that sway the natural man. At Pentecost, Simon Peter had the power of God upon him. He stood face to face with the mob of people who had crucified Jesus only a few days before. They still thirsted after the blood of Christ's followers and were not there to hear them but to destroy them. They were so angered, determined, and hard-hearted that the quaking of the earth, the three hours of darkness at midday, the cries of Jesus on the cross, the opening of the graves at Jerusalem, and the empty tomb with all of its evidences of the resurrection of Jesus had not softened them but made them more bitter.

Simon Peter, the one who had been so cowardly before the power came upon him that he denied his Saviour and cursed and swore, was so transformed and so dynamic when this power came that the mob wilted and men trembled with fear under his preaching so that they cried out, "Men and brethren, what must we do?" Peter's sermon is given us in Acts 2. It is not anything but a simple and bold narrative of the fulfillment of Joel's prophecy about the pouring out of the spirit upon all men and about the crucifixion and resurrection of Christ. It was not what he said that staggered the men that heard him. It was the power which ac-

companied what he said that aroused their guilty consciences and convicted them so deeply of their guilty sins that they humbled themselves like little children, and 3,000 followed Jesus in baptism in one day.

O, what God's power can do! When man is possessed of it, demons and devils bow before him, and there is no task too great for him to undertake or to perform. What, then, is the purpose of power? Just one: To witness with. "When you receive power, ye shall be my witnesses everywhere."

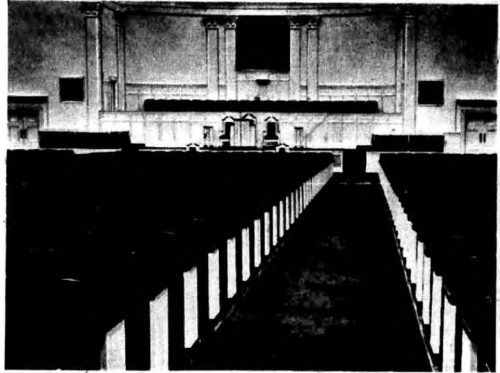
How Are We to Witness?

We are confident that the command to witness needs explanation. What is witnessing? It is bearing testimony of Jesus Christ by word and by deed. But

there are two kinds of witnessing for Christ. One is selfish; the other, unselfish. One is for self-glory; the other, for the glory of God. One can pray to be heard of man or he can pray that God might hear him. One can sing the gospel to display his voice and receive the plaudits of man, or one can sing for the glory of Christ. One can be on a Training Union program, teach a Sunday school lesson, or preach a sermon for self-glory, or he can do it for the glory of Jesus. Don't you see our witnessing can be for self or for the Lord?

Then true witnessing is constant and everywhere. When someone asked Rubenstein how he kept so constantly perfect, he answered, "If I omit one day's practice, I know it; the next day the

Continued on Page 31



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Lights and Shadows

Continued from Page 9

litical and religious nature, several in Ukrainian and Polish. Two or three radio programs are operating in the East, one or two in the Middle West, but so far none on the West Coast.

Russian refugees are deadly anti-communistic. They suffered long enough to know Stalin. For them to know Stalin means to hate him and to hate everything he stands for. There is no one among them who did not suffer, who was not the victim of revolutionary terror, who did not lose his parent or relative. That is why every DP is a big volume of most pathetic stories, most sad and inhuman experiences.

One of these Russian DP's is an example of many. He was a gentleman of high education and culture, an engineer-designer, whose father was exiled to Siberia. His older brother was shot just because of his aristocratic background, appearance, and uncompromised character.

While in Russia, this engineer was hunted and persecuted until he saw that sooner or later he must share the fate of his older brother and then, in despair, he tried to commit suicide. Fortunately, doctors did their best and saved him although he was left with terrible scars on his face and lost the hearing in one ear. This happened shortly before the war.

German occupation did help him to

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get out of Russia and while in a DP camp, this man heard the gospel and became saved. Later, together with his wife, he was permitted to enter the USA. Now for two years he has been working as a designer or draftsman, enjoying the freedom of the land and the manifold fruits of full and free salvation. He is a fervent Christian. His testimony about his life in darkness is touching to everyone, and the bottomless sincerity of his voice and the burning light of his eyes prove that "old things are passed away; behold all things are become new."

He has already got his first papers and in a few years will become an American citizen, but he does not wait until then to express his gratitude to God and to men for the new life and new country, he does it now, everywhere he goes. Be sure he is not a pro-Communist. He is the fearless defender of American liberties and rights, as he enjoys them every day and values them so much.

Don't you think that these long-suffering people deserve our Christian sympathy, understanding, and help? It seems to me that the Lord, himself, has been preparing the ground through their sufferings of the years past and that we must co-operate with him in sowing the good seed and in reaping the harvest.

During the month of June we had a glorious meeting here at our mission in California when we baptized two Russian souls. Both of them passed, in Europe, through a deep sorrow. One of them lost every earthly possession, but found here in America the pearl of greatest price; another lost two little

children and found the perfect peace only when she came to Christ. Both of these persons are bearing witness to the fact of their salvation every day and everywhere.

Over sixty Russians were present at our first baptismal service and the great majority of them were those who saw such a service for the first time in their lives. And, as we were told after, they were deeply touched by the simplicity, sincerity, and solemnity of the service.

Many blessings have been mine during the last month in visiting homes and distributing Bibles and New Testaments. The Lord laid upon my heart a special need of reaching people whose addresses were in my possession but to whom I had not spoken before. I prayed that the Lord would give me needed wisdom in introducing the truth to those Russians. From the past years' experience, we found that the best way to begin a conversation is to offer a Russian tract and inquire whether the person has a Russian Bible. Thus I have had many opportunities to witness about the new life in Christ. Hearts often have been opened just by hearing the story of how I, myself, came to the Lord. Some Bibles were sold and a lot of gospel literature was left behind. In some places, however, I felt that the poor folk were not willing to spend money on anything but food, as they are still paying off their trip from Europe to California, which means a lot of money, a heavy burden of debts. We pray that the Lord may send us free supplies of Russian, Ukrainian, and Polish Bibles that we may give them free in cases where it seems wise.

These refugees could not have the Bible while in Russia. They are hungering for the Bread of Life. Christ's order to us missionaries is more than plain: "Give ye them to eat," so as we are only representatives of God's stewards, we pass on to you this loud cry of hungry souls and also the command of our Lord: "Give ye them to eat."

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Baptist Chaplains

Continued from Page 7

and my men and I want it to remain so."

I looked over the proposition and after consultation with Korean leaders decided to take the project. Now we have a growing Baptist church there. One of our strongest Korean pastors has been located there.

Air Force Chaplain David K. Shelton, while stationed at the Suwon Air Base, became interested in the spiritual welfare of the many Koreans employed at the base. He began Sunday services for the Koreans with an interpreter. The services were well attended from the beginning. One of his Korean assistants in the office, a college graduate and a preacher, became interested in the Baptist doctrine and along with two doctors and a nurse were baptized by Chaplain Shelton. Two of our Baptist pastors were invited to conduct a revival meeting for the Koreans on the base and those in the nearby city. Many people were saved and baptized. A Baptist church was organized and a young college graduate called as pastor. He was ordained. The work is growing rapidly in that strategic city. Besides the church, Baptists now have in the city a hospital that is doing a fine work of mercy, as well as giving out the message of salvation to all who come.

Chaplain William T. Pelphrey was stationed up on the line just across from the Thirty-eighth Parallel. Connected with his outfit and helping in the fighting were more than 2,000 Korean laborers. Little or nothing was being done spiritually for these men. Chaplain Pelphrey found time to lead religious services for them. Among the laborers he found one man who had been trained for a preacher and who until the war had been active. With this preacher other services were undertaken.

The need was great and urgent calls came for more services. Chaplain Pelphrey flew to Pusan to ask if we could supply a Baptist preacher to help him. We took a fine young man on the plane with him back to the front line. God blessed this work in a wonderful way and large numbers were saved. Later

the head chaplain in that theatre was rotated and a Catholic was sent to take his place.

The former Protestant chaplain had co-operated in every way. From the beginning the Catholics seemed jealous of Chaplain Pelphrey and tried to get him to stop this extra work among Koreans. Chaplain Pelphrey was not the kind to stop without knowing the reason why. Later he was informed that he would be transferred to another section of the theatre. It almost broke his heart to see such a fine work stop so abruptly. Of course the Korean preachers continued the work. It paid off in the long run.

Air Force Chaplain Estes L. Lewis is stationed at a base where all kinds of warcraft are going and coming at all hours of the day. He is in the briefing room to pray for airmen when they take off on their dangerous missions. Then when word comes that a plane has been hit or damaged, members of the crew wounded, or that they prepare for crash landings, Chaplain Lewis is called and is on duty waiting to speak a word of encouragement to the wounded or comfort to the dying. It is his duty to write the first letter to the loved ones of those

killed in action, or who do not return from their missions.

In spite of this strenuous, full-time schedule, Chaplain Lewis finds time to preach to the Koreans on the base and in the nearby city. Also his men give liberally to support orphans in the vicinity. They've just completed adequate buildings for a large group of orphans. Not only that, at different times from their Sunday offerings they have sent money to help in Baptist work and relief.

Chaplain Edward L. Spence in the Engineer Corps is doing a wonderful job. I first met him way up on the front line and was impressed with his zeal for his work and the spiritual welfare of his men. Wherever they go he goes; into the foxholes—whenever and wherever he is needed he is there regardless of how tired he is or how dangerous it is. When his outfit was moved back for change and rest he not only continued his program for his own men, but began a program of preaching to Korean wounded convalescent soldiers in his locality. Once a week several hundred of these crippled men who have given their best for Korea are gathered in his army quonset chapel and he or some one of our Baptist pastors preaches to them. At every service some are saved.

Time and space would fail me if I went on relating what these Baptist chaplains are doing to help our Baptist mission work. I have often told them I consider them as unofficial members of our missionary staff in Korea. I thank God for every one of them and the splendid work they are doing.

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A New Association In Colorado

By S. F. Dowis, Secretary
Co-operative Missions Department

ON JULY 7, 1952, messengers from four Southern Baptist churches in Colorado and two in Wyoming met with the Temple Baptist Church of Denver, Colorado, to organize a Southern Baptist association of churches.

These individual churches had been affiliated with the Baptist General Convention of Arizona, and had a general missionary, L. A. Watson, from the Arizona convention leading them.

Dr. Willis J. Ray, executive secretary of Arizona, met with the group and brought the introductory message in the morning. Dr. S. F. Dowis, secretary of the Co-operative Missions Department of the Home Missions Board, was invited to meet with them and brought the closing message.

The six churches forming the new association included: Temple Baptist Church of Denver, Colorado, D. A. Bryant, pastor; First Southern Baptist Church of Colorado Springs, Colorado, W. C. Bryant, pastor; Southern Baptist Church of Manitou, Colorado, T. D.



New officers and speakers at the organization of the Southern Baptist Association of Colorado. (L to R) W. J. Weeks, E. J. Speegle, L. A. Watson, D. A. Bryant, Mrs. Vivian Glenn, Willis J. Ray, and S. F. Dowis.

Taylor, pastor; University Baptist Church of Boulder City, Colorado, E. J. Speegle, pastor; Wheatley Baptist Church of Wheatley, Wyoming, J. B. Milstead, pastor; and First Southern Baptist Church of Casper, Wyoming, O. R. Delmar, pastor.

Three missions were also represented, one each from Pueblo, Colorado; Denver, Colorado; and Cheyenne, Wyoming. About one hundred people attended the organizational meeting.

The messengers voted to form what will be known as the Southern Baptist Association of Colorado, and elected the following officers: D. A. Bryant, moderator; E. J. Speegle, vice-moderator; W. J. Weeks, clerk; and Mrs. Viv-

ian Glenn, treasurer. Constitution and bylaws were adopted.

Committees were appointed by the moderator, and before adjournment the nominating committee suggested other officers and leaders of work for the association and they were elected. Time and place were set for the first annual meeting of the association.

Rev. L. A. Watson, the general missionary, led the churches in the organization and presided over the meeting until the moderator was elected and installed.

The association voted unanimously to co-operate with Southern Baptists through the Baptist General Convention of Arizona.

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BOOK REVIEWS

Who Is This? by Herschel H. Hobbs.
\$2.00. Broadman Press.

An attractive and well-written book, consisting of eleven chapters on the person of Christ.

"Who Is This?" is the title of the first chapter and presents in an interesting and up-to-date manner the questions of our age about the person of Christ.

The other chapters deal with Christ in his various manifestations and services to the world. It is more than a theological discussion of Christ and his ministry to the earth in that it is an attractive presentation of Christ for the things of our age. It is sound, true, and genuine, readable and attractive for all.

Human Crisis, by Richard C. Smith. Friendship Press. \$2.00.

The full title of the book is *Human Crisis in the Kingdom of Coal*. The challenging discussions are on "Roof Falls," "After Payday," "A Miner's Protection," "Mine Town Meeting Place," and "Mine Town Man of God."

Mining conditions in North America and Europe are discussed with special emphasis on economic and social conditions. The study is necessary, although not entirely pleasant.

Accent on Liberty, by Mabel M. Bentley. Friendship Press. \$2.00.

Miss Bentley has compiled discussions by eminent writers such as Margaret Applegarth, Charles A. Anderson, Margaret Steward, Robert N. McLean, and Louisa R. Shotwell. The discussions cross social, racial, economic, and national boundaries to show how liberty is denied many in our midst.

Spires of the Spirit, by Frederick Brown Harris. Abingdon-Cokesbury Press. \$2.00.

The author has collected from his weekly newspaper column of the same title meditations on such challenging themes as "Your Private Chapel,"

"God's Golden Goblets," "The Fallacy of the Elsewhere," and "Handling Handicaps." It is interesting, helpful reading.

Biblical Demonology, by Merrill F. Unger. Van Kampen Press. \$4.00.

This is a scholarly discussion of a subject which is given, perhaps, too little consideration by people of our day. In

the book the author discusses such subjects as: the origin and reality of demons, demon possession, demonology and magic, and demonology and world governments. He contrasts the false ideas held by many through the years concerning demons with the Biblical teachings about Satan and his host of demons and their part in human history.

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Papaya-Eating Missionaries

Continued from Page 11

I was still recovering from the sensation of meeting so many important people, when an itching arm reminded me that I should have my smallpox vaccination inspected. Brother Gomez immediately took me to the head doctor of the provincial hospital.

The next day we went to drink coconut milk in a grove on a ranch nearby. I saw that Brother Gomez was just as much at home with the peasants as with the leaders, and they in turn appreciated him just as much. I decided to find out, if I could, what goes into the making of such a missionary as this. What I learned is as fascinating as are Jose Gomez Diaz and his wife.

Jose Gomez Diaz was born in Chontales, Nicaragua, in 1912. He grew up as one of the more reckless of a reckless group.

He met his wife Vicente Sanchez at

a faked baptismal party put on by a social club. They were married a year later by a civil ceremony because of his doubts of the Catholic Church. They continued to live in Nicaragua for four years—years of misery and heartache for his wife because of his wayward life.

One day, on the border of Nicaragua and Costa Rica, he met up with a former baseball playing companion and the two went on a three-day binge. When that was over, sick and despondent, he casually walked past a Methodist church in Alajuela, Costa Rica. Suddenly it dawned on him that these people had something that could help him. He went in and subsequently was converted.

He promised his wife that he would never be wayward again. She said, "Make your promises to God. You have made too many to me and have

broken them." That he did and kept them.

Before long the pastor of the Methodist church entered into a public discussion with the local priest. Brother Gomez was one of those who helped to collect funds for the advertisement of these conferences. The more he worked the more enthusiasm he had for the work. He decided that God wanted him to preach. He asked for recommendations to the inter-denominational seminary in Costa Rica, but the pastor declined because Gomez was given to asking embarrassing questions about baptism and other things. The pastor felt that he would never make a good Methodist preacher.

Gomez was finally able to be admitted to the seminary. He had no money, but his wife had seen such a change in his life that she was happy to take work as a store clerk in a Nicaraguan town in order to support him in school, even though it meant that they would see each other not more than once or twice a year.

In the seminary Gomez had the same trouble of asking too many questions. The only person there who could answer him satisfactorily was Jose Prado Cideres, a Spanish Baptist who had come to the faculty there by way of Cuba. Gomez decided to join the Baptist church of San Jose, Costa Rica, but waited until after graduation to avoid the consequences of ill will of some of the teachers.

An interesting thing happened to Brother Gomez about the time he left the seminary. He was invited to preach in a Nicaraguan town. When he was ready to return to Costa Rica they had not given him enough money for his transportation back home. He had to go to the coast by train, then part of the way by boat, and the rest of the way by train. He was able to buy his ticket on the train to the coast and started out. As he entered to buy his boat ticket for that portion of the journey, he met a governmental representative who had heard him preach. The man said, "Mr. Gomez, do you have your boat ticket?" When Gomez replied that he did not, the man handed him a ticket and said, "Here, I do not know why I bought two tickets."

On their way across the water, the same gentleman asked if Mr. Gomez had had dinner. Gomez replied that he had not, so the man bought him a fine dinner. When they arrived at the other shore the man said, "Brother Gomez, do you have enough money to buy your railroad ticket home?"

Gomez said, "Why do you ask that?

My appearance and dress no one would suspect that I do not have enough money to go where I choose."

The man said, "Pardon me, but I just felt impressed to ask you."

Then Gomez confessed that he did not have the money and the man bought the ticket home for him.

Another interesting incident happened in La Mansion, Nicaragua, where Gomez and his wife were soon stationed as missionaries. They were practically destitute in spite of the fact that the mission did provide them a very satisfactory place to live. In the courtyard of the house where they lived came up a volunteer papaya plant. About the time the papaya was ready to eat, they ran out of money. So they had papaya for breakfast, papaya for dinner, and

and all kinds of conveniences. I never had any such dreams. I was just hoping that the Lord would give me a place where I could serve the people. I was very happy on my mission field in spite of all the economic problems we faced."

In the meantime his former professor, Rev. Jose Prado Cideres, had been employed by the Home Mission Board in Panama City, Panama. Upon his recommendation, the Board employed Brother Jose Gomez for the work at Chorrera, Republic of Panama, where Rev. and Mrs. Eugene Wolfe now serve. The work at Las Tablas and Monterro grew out of the Gomez' acquaintance with a Congregational woman who moved away from Chorrera to Monterro. She witnessed for the Lord there and after awhile there was a group of



WRITE THAT LETTER
To Your Unenlisted Baptist Friend
TODAY

papaya for supper as long as the papaya lasted.

When the papaya was gone a man came by inquiring where he could have some shoes repaired. Since Gomez previously had been a shoemaker by profession, he volunteered to repair the man's shoes. With the four colons the man paid him for the work, Gomez bought some flour. His wife made some bread for them and set aside a portion of the flour to make bread to sell. When she started to make her bread to sell, a dog had dragged away and destroyed the little bag of flour.

There was a river not far away, so Gomez decided to see if he could catch a fish for them to eat. He hooked a fish but it was so large that it straightened out his hook and got away.

That night he went to bed with the thought that they had nothing to eat for the next day. During the night he dreamed that he was fishing and that he had caught a tremendously large fish that he was having difficulty landing. When he waked up, he was rolled up in the sheet and pulling at the corner of it with all his might.

Those were difficult days but happy ones. The Lord blessed their ministry. Gomez said, "When I was in school some of my schoolmates had dreams of churches with church secretaries

believers who desired to be baptized. She had not been so enthusiastic about the Baptist position on a number of things. Nevertheless, there was no one else on whom she could call, so she invited Brother Gomez to come hold services in her home. Out of that has grown the Baptist church at Monterro and the mission at Las Tablas. The Board has now purchased a lovely dwelling and the site on which we are now in the process of building a church building in the town of Las Tablas.

Not only do Brother and Mrs. Gomez have the respect and appreciation of the people among whom they serve, but I was happy to see that they have in their home a young man, Miguel Olmeda, seventeen years old, and his sister, Edilma Olmeda, sixteen years old, whom they originally met in Chorrera. This young man has surrendered to the ministry and is expecting to go away soon to study.

The same thing that has happened in Las Tablas could be repeated over and over in many of the towns and cities of Panama if we only had missionaries such as Brother and Mrs. Gomez who would give themselves to the work.

Brother Gomez said, "The greatest need of our work is for more preachers, and the second greatest need is for adequate church buildings."

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ham 8, Ala.
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Total 870

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Mrs. Ruby Zera, Secretary

Chinese

Total 11

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S. C.
Rotheridge, Mary, 2030 Grant Ave., El Paso, Tex.
Gillespie, Nina, 2030 Grant Ave., El Paso, Tex.
Hall, Darlene, 1905 Grove St., Berkeley, Calif.
Lowe, Thomas, 1905 Grove St., Berkeley, Calif.
Rankin, M. W. and Mrs., 1046 W. Kensington
Rd., Los Angeles 26, Calif.
Sheng, David and Mrs., 1114 N. 11th St., Phoe-
nix, Ariz.
Stanley, G. L. and Mrs., 1109 N. 11th St., Phoe-
nix, Ariz.

Deaf

Total 8

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New Orleans, La.
Gardner, J. W. and Mrs., 1821 W. 21st St., Little
Rock, Ark.
Gunn, Leslie H. and Mrs., Rte. 9, Box 191, Okla-
homa City, Okla.
Landon, C. F. and Mrs., 2606 Exeter, Dallas, Texas

French

Total 14

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Gunn, Mrs. Curran T. H., 1 Hemlock, La.
Melancon, C. R. and Mrs., Box 132, Stowell, Texas
Nauvin, Mrs. A. J., c/o Adam Nauvin Store, 14th
de Jean Charles, Montegut, La.
Sanders, Curle and Mrs., 217 Leona St., Morgan
City, La.
Smith, S. T. and Mrs., Box 336, Golden Meadow,
La.
Stanford, Evelyn, Rte. 1, Box 214, Montegut, La.
Thibodeaux, Lawrence and Mrs., 234 Code St.,
Thibodeaux, La.
Vannoy, Dean, 1336 4th St., New Orleans, La.
Webb, Cecil R., Cloutierville, La.

Good Will Center

Total 34

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Ga.
Bryant, Elizabeth, 813 Elysian Fields Ave., New
Orleans, La.
Carver, Joan, 540 N. 6th St., E. St. Louis, Ill.
Carr, Frances, Box 6184, Tampa, Fla.
Diaz, Kara Frances, 620 Niedringhaus, Grants
City, Ill.
Dynes, Julian and Mrs., 2019 Gough St., Baltimore,
Md.
Egge, Evelyn, Box 5134, Tampa, Fla.
Frank, Nona Lee, 517 N. W. 8th St., Miami, Fla.
Giffard, Pearl, 1127 Riverside Ave., Baltimore, Md.
Groves, Minnie, 117 N. W. 8th St., Miami, Fla.
Harris, Mary Beth, 729 2nd St., New Orleans, La.
Keith, Gladys, 729 2nd St., New Orleans, La.
Keller, Elie, 729 2nd St., New Orleans, La.
Kramer, Mrs. Fay, 813 Elysian Fields Ave., New
Orleans, La.
Landy, Elizabeth, 153 Stovall St., S. E. Atlanta,
Ga.
McFiee, Ruby, 610 N. Emma, Christopher, Ill.
Morrisette, Jewell (Negro), 3701 Annunciation
St., New Orleans, La.
Newman, Elizabeth, 604 16th St., Ensley, Birming-
ham, Ala.
Page, Mary C., 808 18th St., Ensley, Birmingham,
Ala.
Rappold, Amelia, 729 2nd St., New Orleans, La.
Robinson, Tola, 517 N. W. 8th St., Miami, Fla.
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Stela, H. D. and Mrs., 813 Elysian Fields Ave.,
New Orleans, La.
Tipton, Bernice, 712 Toledano, New Orleans, La.
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Md.
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Womack, Mildred, 712 Toledano, New Orleans, La.

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querque, N. M.
Jett Lee and Mrs., Box 481, Flagstaff, Ariz.
Jett Lee and Mrs., 209 East Side Blvd., Mus-
kegon, Okla.
Homer, Fred A. and Mrs., Rte. 3, Ft. Cobb, Okla.
Jett Lee, W. W. and Mrs., Box 100, Sulphur, Okla.
Jett Lee, Russell and Mrs., 400 W. Warren, Gallup,
N. M.
Jett Lee, E. C. and Mrs., P. O. Box 253, Lakeside,
Ariz.
Lundack, Pauline, 1428 Cerrillos Rd., Santa Fe,
N. M.
Orndorff, Doris, 1428 Cerrillos Rd., Santa Fe,
N. M.
Orndorff, Doris, 302 W. 32nd St., Shawnee,
Okla.
Orndorff, Gene and Mrs., Rte. 1, Box 334, Ft.
Gardner, Fla.
Jett Lee, W. W. and Mrs., 2424 W. Merton St., Phoe-
nix, Ariz.
Jett Lee, Robert, Rte. 3, Avery, Okla.
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Okla.
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ster, Okla.
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Farmington, N. M.
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Oklahoma City, Okla.
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Jett Lee, S. L. and Mrs., Pawnee, Okla.
Jett Lee, L. E. and Mrs., Rte. 1, Box 102, Coolidge,
Ariz.

Jett Lee, Lake and Mrs., Box 974, Hapshule, Ariz.
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rence, Kans.
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Jett Lee, Gabe, Jr. and Mrs., 418 W. 11th St.,
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N. M.
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N. M.
Jett Lee, F. C. and Mrs., Box 177, Quapaw, Okla.
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Jett Lee, W. W. and Mrs., 539 Holland Ave., Phila-
delphia, Miss.
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Jett Lee, Geo. and Mrs., 816 Indian School Rd.,
S. W. Albuquerque, N. M.
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Okla.

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Jett Lee, Johnson and Mrs., Jay, Okla.
Jett Lee, Richard, Stillwell, Okla.
Jett Lee, Geo. and Mrs., Rte. 1, Box 237, Stillwell,
Okla.
Jett Lee, Michael and Mrs., Santa Clara Pueblo,
New Mexico, N. M.
Jett Lee, Bill, Lakeland Institute, Lakeland, Fla.
Jett Lee, Joe and Mrs., Rte. 1, Box 183, Salina,
Kans.
Jett Lee, Early, Wetumka, Okla.
Jett Lee, Barbara and Mrs., Anadarko, Okla.
Jett Lee, S. D. and Mrs., Rte. 7, Philadelphia, Miss.
Jett Lee, Elam and Mrs., Rte. 1, Red Oak, Okla.

Italian

Total 8

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Birmingham, Ala.
DiMaggio, Frank and Mrs., 2924 12th St., Tampa,
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DiMaggio, Abraham and Mrs., Box 671, Herid, Ill.
DiMaggio, T. H. and Mrs., Box 824, Tampa 7, Fla.

Japanese

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Jett Lee, Toshie and Mrs., 1925 Sawtelle Blvd.,
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Ujia, Richard and Mrs., 5210 Gordon Ave., Apt.
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Jett Lee, Raymond and Mrs., 740 Esplanade, New Or-
leans, La.

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niston St., New Orleans, La.
Coley, Donald, (Chaplain), 1920 Washington, New
Orleans, La.
Kraus, Mrs. E. A., 2010 Peniston St., New Orleans,
La.
Ladd, Lucile, 1318 Moss St., Apt. B, New Orleans,
La.
Mollesha, Catherine, 2010 Peniston St., New Or-
leans, La.
Robertson, Lillian, 2010 Peniston St., New Or-
leans, La.
Swanson, Mrs. Nellie, Box 5285, Sta. B, New Or-
leans, La. (Temporary)
Williams, Gladys, 2010 Peniston St., New Orleans,
La.

Russian

Total 2

Rogovin, Paul and Mrs., Box 2121, Los Angeles,
Calif.

Spanish-Speaking

Total 179

L. D. Wood, Supt. Mexican Missions, Texas, 618
Bedell Bldg., San Antonio, Tex.
Virginia T. Ames, Office Secretary
Milton Leach and Mrs., Supt. Spanish Missions,
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Agullera, Christine, P. O. Box 261, San Benito,
Tex.
Adipe, Gil and Mrs., 537 Ferry St., Eagle Pass,
Texas.
Anderson, Irene, 328 Lafitte St., San Antonio, Tex.
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geles 23, Calif.
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Box 427, Las Cruces, N. M.
Cantu, Daniel and Mrs., 285 E. Main Ave., Ray-
mondville, Tex.
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cion, Tex.
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querque, N. M.
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Diaz, Amelia, 305 Thompson St., Beeville, Tex.

Diaz, Jose Z. and Mrs., 1305 23rd St., San Pablo,
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Diaz, Julia S. and Mrs., 1326 N. Jones St., Ft.
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Jupp, N. M.
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Pat Lerner (White), Office Secretary.

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 Baez, Mrs. Aurelia, 1909 15th St., Tampa, Fla.
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