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SOUTHERN BAPTIST
HISTORICAL SOCIETY
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When the church subscribes in the name of the church for the magazine for its members and pays for the subscriptions with a church check the rate is 32c per subscriber. *Southern Baptist Home Missions* ought to be in every church budget.

INDIVIDUAL RATES

There are only two plans, the church budget plan and the individual plan of subscribing to the magazine. For individuals (there are no club rates) the rate is 50c each or three years for \$1.00.



Missions AND THE MARCH OF EVENTS

Preachers Arrested In Quebec

An AP dispatch tells us that five Baptist evangelists were arrested in La Sarre, Quebec, a predominantly Roman Catholic town, because they were preaching on the streets. They had been charged with disturbing the peace; they were slapped, kicked, and pelted with eggs and garbage before police took them to jail.

This attack was by the populace which seemed to be enraged because these Baptist preachers were preaching the gospel. The town council, however, agreed to drop all charges against them and assured them that in the future they would have police protection.

Catholics are constantly harping on toleration, but it is peculiar and strange, nevertheless a fact, that wherever they predominate no other faith has the freedom to propagate its beliefs. A tree is indeed by its fruit.

A Bootlegger's Paradise

A news article in one of our local papers has this heading, "Bootlegger's Paradise Here Even with Record Seizures," and then in the article we are told that Atlanta is a bootlegger's paradise. "Atlantans drink more illegal liquor in a year's time than people of any other city of comparable size," says T. L. Mosley, city vice squad detective.

And yet some of the editorial writers of our papers still claim that Prohibition days were the days of corruption, of blind tigers, bootleggers, and the illicit sale of liquor. As a matter of fact, according to the statistics, there are just as many blind tigers and as much illicit liquor drunk now as there were during the days of Prohibition. This is in addition to all the liquor that is being sold in the open saloons.

It is very strange, indeed, that men of good sound judgment in other matters should be so biased when it comes to the liquor question. They can see the two million alcoholics that we have now, but

somehow or other do not see the cause of these alcoholics. They can see the tragedies on the highways by drunken drivers, but they cannot see the cause of these tragedies. They think about the hoodlums and the gangs that developed during the Prohibition period and forget the hoodlums and the gangs that are now in existence.

According to the Kefauver Report, there is more organized crime right now in the United States than ever in its history and if we take everything in consideration, there is more lawlessness.

The politicians promised that when the Eighteenth Amendment was repealed we would get rid of all this business, there would be no open saloons, no blind tigers and no crime. This has boomeranged on those who were responsible for the repeal of the Eighteenth Amendment, with the result that we have ten times as much crime, drunkenness, and everything else that is wrong as we had during Prohibition days.

If the Eighteenth Amendment had remained in force and our officers had enforced the law as they should and could, we would today have a group of young people who had never seen an open saloon; who had never drunk a drop of liquor, and many that are now alcoholics, under the influence of Prohibition, would be sober citizens.

There are church members enough in our land to cure this evil if they would only do their duty as American citizens. May the Lord help them to do their duty.

New Sources of Denominational Revenue

There are only three ways to develop new sources of revenue for our worldwide mission work. One is to organize more churches; another is to baptize more people; and the other is to enlist those who are giving to give more money. The Home Mission Board is working at this task. Its missionaries are

organizing churches and baptizing disciples, with the result that there is being added to our denominational life these two new sources of revenue.

According to statistics given since 1940, a total of 3,940 new churches have been organized—1,634 in the open country, 567 in villages, 405 in the towns, and 1,336 in the cities. These new churches last year reported a total membership of 513,501, a total Sunday school enrollment of 549,482, a Training Union enrollment of 195,473. These churches reported 60,297 baptisms in 1950, or one for each 8.5 members, and gave a total of \$1,627,089 for missions and benevolence.

It is my conviction that Christ intended for the world to be evangelized by sowing it down in churches, and that is what the Home Mission Board is endeavoring to do in the homeland. We are organizing more churches and baptizing more people in order that we might have new sources of revenue for our world-mission program.

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Authority In Religion

By J. B. Lawrence

Final Authority in all matters religious center in Christ.
The Bible is the authoritative message of Christ.
The Bible is our guide; we must take it as the literal, actual, factual Word of God.

THE early Christians were confronted by the question of authority. "By what authority doest thou these things?" were the words flung in the face of Christ.

There must be a final source of authority: someone to speak the last word, to settle points of difference and to establish what we must believe and do. Without such an authority Christianity is in endless confusion.

As I see it there are only three possible sources of authority in matters religious: (1) the individual conscience; (2) the church which expresses itself either through an assembly, a conference, a college of bishops, or a pope; and (3) Jesus Christ speaking through the inspired and infallible Scriptures.

If the source of authority in religion is the individual, then every man is his own standard. What each man thinks to be true and right becomes true and right for him. There can be no fixed universal authority in religion; no fixed content of doctrine, or faith; no universal creed.

This is the standard which some would establish. They tell us that the criterion of all truth is the response of the soul of the individual to the truth. This nullifies the Bible as the standard and makes human reason the final authority in all matters of faith and practice.

If the church is the final authority, expressing itself through an assembly or a conference or a college of bishops or a pope, then religious faith and practice will, or may, change with the passage of time. Christianity may take to itself new forms and doctrines as the men controlling the church change their opinions under the stress of circumstances. The judgments and deliverances of conventions and assemblies, and the ex cathedra statement of popes would become the standards which govern the religious life of men.

This is what has happened. Many of the church organizations are today practicing things which the New Testament does not teach, and have written in their creeds doctrines which are not found in the Bible, because the

church, through a conference or an assembly or a college of bishops or a pope, has decreed that these things should be believed and practiced. If the church is the final authority, then the content of faith and the nature and form of ordinances may be changed at the will of leaders in the church. There can be no stability in doctrine and practice.

If the authority in all matters religious centers in Christ who speaks through an inspired and infallible book, then there is stability in matters of faith and practice, and there can be no change unless Christ and the Bible change.

Men may not agree with the teachings of the Bible, but such disagreement cannot change the infallible Word. Church organizations may not bow to the will of Christ, but they cannot change the doctrines and practices which He has authorized in the New Testament.

If Christ is the supreme authority and the Bible is the authoritative message of Christ to the world, then we will always have the correct standard by which to measure Christian faith and Christian practices. This gives to us stability in Christianity. It is the only way for us to have security and stability in Christian faith.

Personally, I belong to that school of thought which believes that the final and only authority in all matters of faith and practice in Christianity is Christ, and that He has made His will known to men through an inspired, infallible revelation. Believing this, I take the Bible to be the Word of God. I hold that there is no other position which will give purity and permanency to Christianity. There is no other safeguard against heresy.

So long as Christ is not here in person to settle all matters of faith and practice, we must go back to the Scriptures—back to the Bible—and so long as this Bible is our guide we must take it as the literal, actual, factual Word of God. To spiritualize, to symbolize, to allegorize the Scriptures is to destroy the only authority we have and set Christianity adrift without chart or compass.

NEWS

The Sequel Told Here

The Wells, Nevada, service, about which Rev. George D. Stevens, pastor of the Vinton Baptist Church, Vinton, Virginia, wrote in the September issue of SBHM, has a sequel. The minister who preached the sermon on John 3:16 in that service, attended by Convention messengers on their return from San Francisco, was Rev. David F. Emery, pastor of First Baptist Church, Monett, Missouri. The German youth who gave a testimony in the meeting was Arthur J. Rost, of Kempten, Germany. Rost was riding to the East Coast with Rev. L. H. Hollingsworth, of Mebane, North Carolina. Dr. Hollingsworth reports that Rost was converted and stated that he was going back to Germany where he is a public school teacher and "tell others what happened" to him.

Ready To Work

Dr. C. E. Matthews wants those in quest of evangelists to know that Rev. Ray Wisehart, of 908 South Twenty-first Place, Phoenix, Arizona, who has been inactive due to ill health, is back in circulation and ready for revival engagements.

Into New Territory

Three new Southern Baptist churches, one at Casper, Wyoming, one at Idaho Falls, Idaho, and the third at Denver, Colorado, have been organized since the Southern Baptist Convention last June.

The Wyoming church was organized with a charter membership of thirty-five and Rev. O. R. Delmar as pastor. The Idaho Falls church is to be known as the Calvary Baptist Church and Rev. C. Lee Bullard, Home Board member from Louisiana, has accepted the pastorate. This church was organized with a membership of seventy-five.

The Temple Baptist Church, organized with sixty-five members, was sponsored by the Temple Baptist Church of Kansas City. They have called Rev. D. A. Bryant as pastor. The Kansas City church is also supporting a layman who will help with the work of the church and work particularly among the Mor-

Indian Church Progresses

The Little Cussetah Indian Church near Tulsa, Oklahoma, is in the process

of erecting an educational plant, and upon its completion will become the first among the Creek and Seminole Indians to have such accommodations.

The building will cost approximately \$4,000 with \$1,000 being furnished by the Home Mission Board and the remainder by the members of the church.

Annual Board Meeting

The annual meeting of the Home Mission Board will be held in the Atlanta offices November 27, 28. Among the special guests who have been invited are the teachers of missions from the Baptist seminaries.

Spanish Conference Planned

All workers among the Spanish-speaking in New Mexico are invited to attend the conference in Belen, New Mexico, November 12-16, according to Rev. Milton Leach, who will direct the program.

Included on the program will be Frank Patterson of the Spanish Baptist Publishing House, El Paso, Texas; Rev. James Crane, president of the Mexican Baptist Seminary, Torreon, Mexico; and Mr. Leach, who will lead in plans for the Spanish-speaking people joining in the statewide simultaneous evangelistic campaign in 1952.

New Indian Workers

Rev. and Mrs. G. E. Crenshaw have recently gone to the Seminole Indian Reservation near Dania, Florida, as the new missionaries. They are replacing Mr. and Mrs. W. D. DeHass who had been serving on a temporary appointment.

Mr. and Mrs. Crenshaw have just finished their training at the Southern Baptist Theological Seminary in Louisville, Kentucky. Both have served under the Home Board's summer student mission program. Mr. Crenshaw made an outstanding record in his work among the Cherokee Indians at Cherokee, North Carolina and in New Mexico.

Missionary Becomes Chaplain

Rev. Ralph R. Arms, Home Board missionary in Houston, Texas, has been called into service as a chaplain in the U. S. Army. He was serving as missionary to the Mexicans before entering

the chaplains school at Fort Slocum, New York.

Spanish Have Successful Revival

Seven Spanish-speaking Baptist churches in Houston, Texas, engaged in a city-wide evangelistic crusade, August 12-26, resulting in 126 public professions of faith, 144 reconsecrations, and 17 surrenders for special service. Rev. James L. Navarro was director and song leader, and Rev. Carlos Paredes of Austin was the evangelist.

Mrs. Ward Coachman Dies

Mrs. Ward Coachman, wife of one of our missionaries to the Indians at Shawnee, Oklahoma, died the middle of August according to reports reaching this office.

Mrs. Coachman, a full-blood Indian, was born at Gore, Oklahoma, and with her husband had been a missionary under the Home Board since 1947. He was pastor of the Salateeska Indian Baptist Church.

Foreign Missionaries To Work in Homeland

An agreement between the Foreign and Home Mission Boards has made it possible to utilize the services of three of the missionaries who are now back in the States from China.

Rev. and Mrs. M. W. Rankin have been assigned to work with the Chinese in Los Angeles, California, and Miss Lillie Hundley will serve as missionary to the Indians in and around Santa Fe, New Mexico. The Foreign Board will continue to pay the salary of these missionaries and the Home Board will pay the operational expenses of the mission.

New Executive Secretary

Dr. Porter Routh, graduate of Oklahoma Baptist University, former editor of *Oklahoma Baptist Messenger*, and more recently statistical secretary of the Sunday School Board and senior recording secretary of the Southern Baptist Convention, has been named Executive Secretary of the Executive Committee of the Southern Baptist Convention. He is well qualified for this most important position of leadership among Southern Baptists.



Shall They

MARCH SAIL FLY ALONE?

Some are serving—others will serve in the military without sufficient spiritual leadership unless larger numbers of qualified Southern Baptist preachers volunteer for the chaplaincy.

105 Additional Southern Baptists Needed By January 1, 1952

REQUESTS

Army—38 now for reserve pool. This group may reasonably be expected to be called to duty within one year after receiving reserve commission.
Navy—26 for active duty now.
Air Force—41 for active duty now.

REQUIREMENTS

Army—must not have reached 38th birthday.
Navy—must not have reached 35th birthday.
Air Force—must not have reached 36th birthday.
All branches of the services require A.B. and B.D. degrees or their equivalent in standard credits.



A group of Japanese Christians entertained at a picnic by Chaplain Herschel H. Allen at the Air Force Base in Japan.



A Southern Baptist preacher in his work clothes is Chaplain David K. Shelton at Air Force Base in Korea. A tent serves as a chapel and empty munition boxes for pews. He conducts services regardless of weather or circumstances.

SOUTHERN BAPTIST CHAPLAINS In Service as of September 1, 1951

	On Duty	In Reserve	Total
Army	157	373	530
Navy	54	76	130
Air Force	111	40	151
Vet. Adm.	31		31
Total	353	489	842



Chaplain John H. Craven decorated with Legion of Merit, Combat "V" by Rear Admiral Walter S. DeLany.

A Southern Baptist chaplain, Lt. Comdr. John H. Craven, has recently been presented the Legion of Merit with Combat "V" for taking care of his men under fire in the heroic breakout from frozen Chosin Reservoir in Korea last December.

Chaplain Craven received the Bronze Star for combat on Saipan in World War II and another for his ministry during combat in the capture of Seoul.

The latest decoration for Chaplain Craven was presented to him for "Exceptionally meritorious conduct in the performance of outstanding services to the Government of the United States as Chaplain of the Seventh Marine Regiment, First Marine Division, Reinforced, during operations against enemy aggressor forces in Korea from 28 November to 10 December 1950."

The citation said that Chaplain Craven, exposing himself to accurate enemy small arms and machine gun fire, comforted the troops, administered first aid, and helped evacuate 600 wounded Marines.

A native of Missouri, he is a graduate of William Jewell College and Central Baptist Seminary. He joined the Marines in 1933. After he was called to preach he returned to complete his theological training and entered the service as a chaplain in 1942.

Chaplain Craven now holds an important position in the Chief of Navy Chaplains Office in Washington, D. C.

Chaplains and Evangelism

"A RATHER large-scale program of evangelism is conducted here at U. S. Naval Great Lakes Recruit Center. Chaplain John W. Kelly, who preceded me here, baptized more than 1,000 in the year he was here. I have baptized thirty-four in June, eighty-three in July, and sixty-one thus far in August," writes Chaplain J. O. Cansler.

"It is a challenging aspect of our work here to try to reach these men for Christ and tie them into the local church of their choice. Those making professions of faith are given instruction on the meaning of church membership, Baptist beliefs, and the Christian life. After this instruction they are baptized."



Marine Corporal Curtiss Caldwell, center, baptized by Chaplain John F. Hollingsworth in Korean water.

Chaplains Commission of Southern Baptist Convention

To meet the quota of 105 additional chaplains by January 1 the Commission desires to endorse only those who feel God is calling them to this highly specialized type of spiritual ministry.

Thus far this year the Commission has endorsed to the Army, 48; to the Navy, 36; to the Air Force, 29; and to the Veterans Administration, 7; a total of 120.



On Maneuvers in Labrador

Dog sleds such as those used in rescue operations and for carrying supplies to outposts during maneuvers. Canadian and WAF girls, employees at Goose Bay, Labrador, pose for this picture.

Chaplain (Capt.) Fred A. DeLashaw, while stationed with the 97th Air Base Group, Medium, at Briggs Air Force Base, Texas, sent these pictures taken during the time he was on maneuvers with a group of about 500 U. S. soldiers at Goose Bay, Labrador, the first part of the year.

During the time the men were stationed in Labrador, Chaplain DeLashaw conducted services for them while on maneuvers and co-operated with the Base Chaplain Paul G. Rigdahl in furnishing recreation and religious activities. "It was an interesting and challenging experience," writes Chaplain DeLashaw.



Getting ready for bed. Soldiers use their snow shoes to dig in before retiring for the night in their sleeping bags.



Morning worship, SAC area, Goose Bay, Labrador.

SOUTHERN BAPTIST HOME MISSIONS

Chaplains Are Missionaries

(See picture on cover of magazine)

Chaplain (Col.) Ivan L. Bennett (left in cover picture) is Pacific Theater Chaplain and Chief Chaplain for United Nations Forces in Korea. He is shown with Dr. Toyohiko Kagawa, spiritual leader of Japan.

Dr. Kagawa and Chaplain Bennett are closely related in heart and life as they work together spreading the gospel to the souls of men. Dr. Kagawa's dynamic, positive spiritual leadership in Japan has aided our chaplains not only in their ministry to military personnel, but also has made possible their missionary activities to civilians in Japan and Korea.

A native of Asheville, North Carolina, Chaplain Bennett is a graduate of Wake Forest College and Southern Baptist Theological Seminary. He was a pastor and educator in North Carolina prior to entering the chaplaincy in 1918. Before World War II his distinguished spiritual leadership placed him in responsible positions in the Army chaplaincy.

At the outbreak of World War II he was chosen as Gen. Douglas MacArthur's staff chaplain, which position he has held continuously except for a period of approximately two years when he was on assignment in the States.

Chaplain Bennett has many decorations and citations. Wake Forest College has honored him with a doctor's degree and the military has presented him with the Legion of Merit, Bronze Star medal, and the Presidential Distinguished Service medal.

This Baptist preacher, called of God to minister to the spiritual needs within the military, may not be recorded as a great missionary in Baptist history, yet his missionary contributions have been outstanding.

When called upon to return to the Pacific Theater after his tour of duty in the States he stated: "I had hoped to retire as I have done the required thirty years of service. . . I feel that nine years' experience in the Pacific, however, places me under obligation to retire to give my best to that task."



Above: Japanese children sing at broadcast of Christmas program under direction of Chaplain C. W. Cowles (seated second from right). Chaplain Cowles supervised the collection and delivery by air plane of three tons of Christmas boxes prepared by the women of the area and sent to Korea. The boxes were valued at more than \$5,000.

Below: Chaplain Roy F. Reynolds and Chaplain Philip Pincus assist the Wiesbaden Officer's Wives Welfare Committee in Germany distribute the clothing that was received from various Air Force bases in the States. During the Christmas season of 1950, approximately fifty boxes of clothing and relief supplies were received.



November, 1951



In the center of the veterans hospital is the chapel. Photo of Veterans Hospital, Memphis, Tennessee.

By CHAPLAIN DOW H. HEARD
Veterans Administration
Washington, D. C.

Spiritual Ministry To Veterans

Prayerful and practical concern by our Southern Baptist pastors and people for their chaplains is invaluable if we are to have a strong spiritual program for veteran patients. Such concern is the best guarantee that a vital religious ministry to Veteran patients will continue.

Our Southern Baptist Chaplains' Commission and its director, Dr. Alfred Carpenter, give solid support to this emphasis. Strengthen the hands of our Commission! Don't wrap it up in mothballs between wars. Let's not think of the Commission's work as an "emergency activity."

The armed forces and veterans' hospitals are very definitely a part of America in our time. Baptists have a continuing responsibility to all their chaplains in the various services. There should be organizational solidarity in plans for the chaplaincy.

The best way to underwrite and undergird that possibility is a strong Chaplains Commission with adequate moral and financial support. A closer liaison than ever before exists between the denomination and its chaplains, thanks to the Home Mission Board.



Bedside ministrations by Chaplain Wiley R. Deal, Veterans Administration Hospital, Columbia, South Carolina

Reflections of a Chaplain

In Korea one lives from day to day and the evil thereof is surely sufficient. Up at the front the men in fox-holes lose count of the days. They live from dawn to dawn, from attack to attack, and the chaplain calls them back to a normal reckoning of time when he comes to announce Sunday services.

In the presence of the chaplain the men regain their hope, which in turn becomes their anchor of security to a more normal life. They are reminded of things sacred to a soldier—home, heaven, and ideals to cherish while they fight and wait for a chance to return to their loved ones.

Only God can know fully the healing influence the chaplain transmits in his visits to the men and in his services for them.

Life over here is truly a life of prayer. Whether one cries unto God in the hours of darkness when the chill of loneliness closes in like an overcast dawn, or whispers for protection as he clings to the earth to shield him from the bursting mortars overhead, a Presence is felt which sends a ray of hope to warm one's heart.

When one rides the storm in a buffeted airplane and calls to God for a rift of light to open the way safely through the clouds, he knows a spiritual tower of guidance is there to control and bring him safely in.

The most impressive of all prayers to me is not the confident intonations made in the chapel service, but rather the petitions I make when imploring and suffering eyes look to me from a hospital cot as a wounded lad clings to my hand and asks for prayer. It is then that I, too, cry unto Him as a child to a Father. In the simple, yet sublime strength of that moment, I realize that the presence of the chaplain only reflects the help of God.

—Chaplain (Lt. Col.)
CLARENCE Q. JONES

Kentucky Sets The Example

Evangelism --- Where will we go now?

By ELDRED M. TAYLOR
Superintendent of Missions and Evangelism,
Kentucky

BAPTISTS in Kentucky have always been evangelistic. But most of our evangelism through the years has been haphazard, spasmodic, and hit-or-miss evangelism. Even though all the departments of the Kentucky State Mission Board are primarily interested in winning the lost, yet until 1949 our state did not really have a program of evangelism. There was no department of evangelism and no person directly responsible for directing an evangelism program.

With a department of evangelism since 1949, Kentucky Baptists now have a program of evangelism which is our program. In 1950 we joined hearts and hands with the churches west of the Mississippi River as we prayed for the simultaneous crusade in the West and as many of our preachers went across the River to assist churches. In 1951 Kentucky Baptists, along with all other Southern Baptists east of the River, entered the greatest simultaneous evangelistic crusade the world has ever known. More than 1,400 Baptist churches in Kentucky held local, church-centered revivals at the same time. As a result, our churches experienced great ingatherings of souls: 144 by statement; 3,191 by letter; and 9,137 by baptism upon the profession of faith. Surely, as children of God, our hearts are made to rejoice at the salvation of more than 9,000 souls in a period of two weeks! This great victory was won because Kentucky Baptists had a mind to work and they did it together.

Where do we go now?

Baptists have had two great simultaneous crusades, with Kentucky Baptists operating in the 1951 crusade east of the River. Now that the '51 crusade is over, what will Kentucky Baptists do? We fold our hands and rejoice in

the victory of 1951? Will we say, "Now we have had the crusade," and fall back into a slumber so far as evangelism is concerned? No doubt, the devil wants us to be satisfied with what has been accomplished! Surely Satan would deplore another simultaneous crusade in our state that would result in the salvation of thousands of lost sinners! But thanks be to God, Kentucky Baptists are not willing to give in to the desire of Satan, because we have a program of evangelism for 1952 and on into the future. Under God, we ought to do more in evangelism in 1952 than in 1951.

The General Association voted last November to enter a state-wide evangelistic crusade in 1952. The motion carried unanimously. Therefore, according to the wishes of Kentucky Baptists the department of evangelism is geared to promote a state-wide evangelistic crusade in 1952. The date set for the campaign is March 30 - April 13, 1952.

What must we do now?

1. Lead our various district associations or executive boards to approve the 1952 campaign which has been recommended by the state convention. After the association has voted to have a simultaneous campaign, then the associational organization can be effected and in turn enlist the individual churches.

2. Organization — The associational organization is set up with a chairman and organizer elected by the association or executive board. These are to be permanent offices. The organizer is to seek to enlist every church to co-operate voluntarily in the simultaneous effort. The chairman is to see that all plans are properly laid. He becomes the chairman of a steering committee. This committee has the responsibility of planning the entire campaign, including finances, publicity, fellowship, rallies, prayer, etc.

3. As soon as an association decides to participate in the 1952 state-wide campaign, these two officers, chairman and organizer, ought to be elected at once. Then they can begin to make plans for the approaching campaign.

Long-range program

Kentucky Baptists are not only planning for the immediate future, but we have a long-range program of evangelism.

The Ingredients of Our Long-Range Program Are:

1. An annual statewide evangelistic conference. It is our desire to reach

Continued on page 31

Memorials
that live....
...and last



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By JOHN CAYLOR

ONE is reminded of the two disciples on their way to Emmaus. They were talking about Jesus when the Lord Himself joined their company.

Lucretia Mongelli was on the Missouri Pacific en route from Alexandria, Louisiana, to New York City. In the

Pullman section next to her was a French missionary, Lucien C. Smith, of Alexandria. Dr. Smith was reading his Bible. In the adjoining section was a young lady, reading literature which she picked up in Alexandria station. Since she was reading Christian literature, Dr.

Smith thought perhaps she might enjoy discussing the Bible. Introducing himself to Miss Mongelli, the French missionary asked if she would like for them to read the Bible together.

Since they were going as far as St. Louis on the same car there was plenty of time for conversation and Bible reading. Miss Mongelli explained that she was Italian and that her people were Catholics. She had been visiting her sister in Vernon Parish and was on her way home. Dr. Smith was on his way to Owensboro, Kentucky, for a speaking engagement. In telling about the experience, Dr. Smith said, "She was under deep conviction and we had prayer together on the train. She accepted Christ as her Saviour. When we talked about baptism she told me it would be very difficult for her to be baptized and become a member of a Baptist church because of the opposition of her Italian family."

The missionary encouraged her to pay whatever price might be necessary for an open confession of faith in Christ and obedience to the Lord in baptism. He even offered to make a trip to New York City in order to baptize her.

Upon Miss Mongelli's arrival home in New York City she told her family about her experience on the train. When she spoke of the willingness of Dr. Smith to make a trip to New York City to baptize her, it made a deep impression upon her family.

Miss Mongelli corresponded with Dr. Smith. The missionary and his wife would sit on their porch in Alexandria, Louisiana, and read the interesting letters which came from the young convert. In one of the letters she related that her family "told her that if it was her desire to be baptized and to become a member of a Baptist church they would not oppose her at all."

After a few weeks Lucretia Mongelli returned to Louisiana. She visited in the home of Dr. and Mrs. Lucien C. Smith to her great profit and their genuine delight.

On the last day of last year Miss Mongelli made her public profession of faith in Christ and applied for membership in the Laurel Hill Baptist Church in Vernon Parish, Louisiana. On the same day she was married to J. M. Ingalls. Dr. Smith performed the ceremony, and on May 27 of this year, baptized her. The French missionary says, "I am sure that I never saw a more happy Christian than this young Italian woman was the day I baptized her. Yes," he continues, "it is possible to do mission work on train or wherever a Christian may be."

SOUTHERN BAPTIST HOME MISSIONS

The Cooperative Program Is Like Dad

By W. LLOYD HELLAMS, Pastor
Southside Baptist Church
Columbia, South Carolina

WILL BAPTISTS EVER DEFEAT THEIR OWN COOPERATIVE PROGRAM?

The other day I saw a parable of the Cooperative Program. A father and his family had ridden into town. After parking the car, Dad placed money in the meter and the three children gathered around him saying: "Give us some money." From his hip pocket he drew out a long pocketbook and started passing out the coins. After he had finished he had them count the change.

"Nothing like being fair to each child," he said as they walked down the street.

The Cooperative Program is a big Dad at work for us, sharing our Baptist coins to all causes. On all sides come a barrage of pleas for financial help. A new building is needed, or funds for some radio program, etc. Many are worthy causes to be sure. We cannot give to all; therefore, whom shall we leave out?

It is difficult for one to find a major cause needing support that the Cooperative Program does not already include. The Cooperative Program is a well-rounded program fostering the teaching, healing, and preaching ministry of Jesus.

The Cooperative Program is like Dad in the parable. It shares with all causes and institutions on an equal basis. Frequently when a special offering is taken for several institutions of like nature, a member will designate his entire offering to one institution. Seemingly he does not realize that he is localizing his

offering and paralyzing the program of the other institutions. Like the hand, each finger must have proper circulation or else one finger will perish.

I have found that it is much easier to raise money for some phases of our program than it is for others. People generally will respond better to an appeal for homeless children than they do for Christian Education (Baptist schools and colleges). The Cooperative Program gives balance to a situation like this and provides for all.

I like to think I am having a part in all that Baptists are doing. If I designate all of my tithes on Sunday morning to one institution, or one cause, I deprive myself of this privilege.

An old colored minister in Kentucky once sized up the program at this point by saying: "The Cooperative Program is like the sun. You are first up on some people and down on others. But you are shining all the time."

As Baptists, the Cooperative Program is ours. We fathered the program and gave birth to the plan. We must never let other "charming and alluring plans" sweep us from our own. When pastors encourage their people to give from their tithe to other causes than that of Baptists, they are weakening their own program. This plan is to our Baptist causes each month what the pay check is to the family budget. Let us not think that we can remove the eggs from under

the hen and still expect chickens to be hatched. If our causes, and we claim them, are to continue, we must be loyal to our plan of financing them.

I tried to imagine how many thousands of people are depending upon Baptists each month. In my mind I saw countless little hands of all colors, mouths of all shapes, people of all ages, and causes of all types, waiting for our Cooperative Program offering each month.

The Cooperative Program is a complete program. We need not shop elsewhere. We can do no better than place the tithe in the local church where it can be divided on a percentage basis for our Baptist work.

NO! Let's not defeat our own Cooperative Program.

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November, 1951



Attendance at dedication service of Chinese mission was about equally divided between Chinese and Anglo people.

Chinese Mission Has New Building

By LAWRENCE STANLEY
Missionary to Chinese
Phoenix, Arizona

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A Chinese choir under the direction of David Sheng furnished music for the dedication service of Chinese mission.

founder of the mission; Commander John Ong of the American Legion Chinese Post; Mrs. John Casey, president of WMU of Arizona; Dr. Willis J. Ray, executive secretary of the Baptist General Convention of Arizona; and Rev. Wiley Henton, superintendent of buildings for the Home Mission Board. Mr. Henton brought the dedicatory message.

Also on the program were Ernest Dong of Phoenix and Walter Ong, Sunday school superintendent of the Chinese Baptist Mission.

The building was purchased at a cost of \$42,000 by the Home Mission Board and refurbished and repaired by the local Chinese and friends of the mission at a cost of \$6,000.

With the dedication of the building a new and enlarged ministry by the mission is made possible. Sunday school has been changed from the afternoon to the morning hour and a more unified and better arranged program of week-day activities is possible. A Sunday evening worship program can now be planned.

Those who are connected with the work among the Chinese in Phoenix praise God for His adequate provision of these physical necessities to the work and sincerely believe that the hand of God is on the work for blessing and for the salvation of souls among the Chinese people.

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AMONG the MISSIONARIES

New Church in Alaska

Work is going forward in the First Baptist Church of Palmer, Alaska, which was organized into a church May 20, 1951.

The new church was organized with eighteen members. The charter was left open for thirty days.

Palmer is a town fifty miles north of Anchorage, located in the Matanuska Valley. It is a town of approximately 1,500 people and located in the center of a farming community of 4,500 people. The mission was started a little more than a year before it became a church. It was started by Mike McKay, a converted Catholic from the First Baptist Church of Anchorage.

The mission made slow progress at first, but last November Rev. Jimmy Morgan of North Fort Worth Church, Fort Worth, Texas, led in revival meetings during the Simultaneous Evangelistic Campaign in Alaska. Several joined the church on profession of faith at that time.

In the meantime, Mr. McKay had come to the States to study for the ministry. Sgt. Charles LeClair from the Elmendorf Air Force Base took over the leadership during that time and saw six people come into the membership of the church.

The new church has already pur-



Rev. and Mrs. Ewell Payne, missionaries to the Indians at Cherokee, North Carolina, visit their son, Midshipman Fourth Class Tommy Payne, at the U. S. Naval Academy, Annapolis, Maryland, during open house.

chased a lot as a location for a new church and work is expected to start soon on a new building.

—Arthur Hinson
Former Missionary to Alaska

Win Drunken Father

Alice said it was hard to lock the door and refuse to admit her own father, but she had told him he could not come into her home drunk and be around her two children. He spent that night somewhere else.

We had his name on our prayer list and all were praying that he might come to know the Lord.

Two weeks ago we were singing an invitation hymn. Mr. Olgin turned and said something to a lady sitting behind him. She answered and he stood to his feet. I then asked for those to come accepting Jesus as Lord and Saviour. He came immediately.

I put my arm around his shoulders

Now She Listens

She was the most influential person at Donna Anna, New Mexico, among the Catholic people, and she had tried to dissuade the new believers of that community. When she found out about our work in some home, she would immediately visit them and advise them not to renounce their Catholic beliefs.

At first we were doubtful about visiting her. However, we prayed to God and then went to her home.

Contrary to what we expected, she gave us all of her attention, and her in-

Below: Graduates, 1951, of the Kindergarten at mission for Cubans in the States located at Key West, Florida.

Right: Beginner department, VBS, Baptist Good Will Center, East St. Louis, Illinois.



and felt his whole body trembling. I thought then that the Holy Spirit was surely transforming that life.

To date he has not touched a drop of liquor and is very happy.

I asked later just what he said to the lady before he came forward. He said he was going to accept the Lord. She told him if he "believed" he could. He responded that he did believe.

—J. B. Williams
Missionary to Spanish-speaking
Tucson, Arizona

—D. Calzone
Missionary to Spanish-speaking
Las Cruces, New Mexico

SOUTHERN BAPTIST HOME MISSION

A Busy Month

Figures seem not to reveal the busy, exhausting month I've just experienced. I have participated in one week of revival meeting and a Vacation Bible school, spent one week at the Spanish camp where I took fifteen from Raton and Clayton churches, taught a study course, spoke on the radio four times, and made

ley, California, came to help us in a special effort of revival meetings.

Due to their business, the Chinese can hardly come to church, even on Sunday, for their stores stay open until late in the night. Since they cannot come to church, we decided to move the church to them.

Every night for two weeks we loaded our bus with folding chairs, portable



a 500-mile round trip to Loveland, Colorado, with a big trailer to move some of our members back home.

The things added to the regular task of visiting two churches separated by eighty-three miles of highway have kept us on the go.

—J. E. Godson
Missionary to Spanish-speaking
Raton and Clayton, New Mexico

Reaching The Chinese

We had a glorious month in August when Brother Thomas Lowe of Berke-

organ, portable lights, pulpit stand, and hymn books and went to different homes for previously arranged meetings. The work was really hard and tiresome, but the results were gratifying. We had an average attendance of about thirty, and eighteen professions of faith resulted in these two weeks.

For another week we went to Casa Grande, Tucson, and Glendale for meetings. Since we do not have any Chinese preacher in this state who can preach in the dialect of the local people, and since Brother Lowe speaks Cantonese, we wanted to use him to preach the gospel

to as many as possible who do not otherwise have the opportunity to hear the gospel. There are quite a few who can neither speak nor understand English.

—David Sheng
Missionary to Chinese
Phoenix, Arizona

Training in Soul-Winning

Sixteen souls found Christ here this month in our regular services. The more we hold special prayer meetings, the more we see souls find Christ.

We also held our Vacation Bible school this week with a total enrollment of sixty-two. Two Junior girls gave their hearts to Christ.

The Lord, through our soul-winners class which meets on Thursday nights, is causing many of our young people to see the need of personal contact with souls, and that it is not only their obligation but their privilege to win souls.

We held a two-week revival for the Woodlawn Baptist Church here. Many of our young people attended and helped a great deal by personal work. There were twenty-two professions of faith, eight for baptism and two by letter, as well as many rededications.

—Loring G. Markwood
Missionary to Chinese
San Antonio, Texas

Indian Korean Veteran's Wife Won To Christ

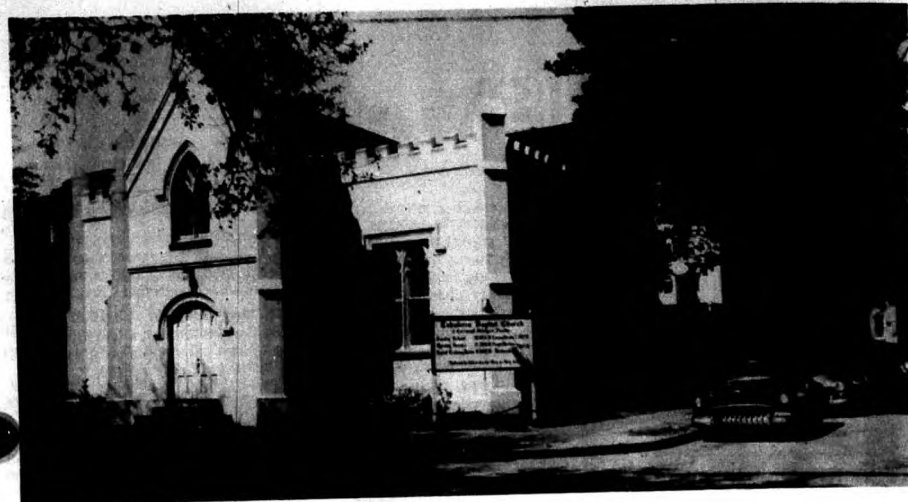
"When my husband returns from Korea I'm going to be baptized."

This was the testimony of Mrs. Rose Fragua, when she came confessing Christ as her Saviour last November. It was soon after her husband, "Gerry" Fragua, had landed in Korea. Just a year before she had witnessed the baptism of her soldier husband, a veteran of two wars. He had served on the front lines of Germany and now in Korea with his tank unit.

Last Christmas Gerry wrote us from Korea, while surrounded by dangerous enemy mines and field artillery: "It is very rugged, but Jesus is with me." We were confident then that he would return to be a witness for the Lord to his people who need the gospel so much.

Truly it was a joyous and victorious occasion recently when this faithful soldier returned from battle to see his wife follow her Lord in baptism.

—Lee M. Roehuck
Missionary to Indians
Bernalillo, New Mexico



Mission church sponsored by Bull Street Baptist Church, Savannah, Georgia.

The Gospel in Underprivileged Areas

By C. K. RAND, Field Worker

WHILE in Savannah, Georgia, a few weeks ago I was impressed with the vigor of our Baptist work in the downtown areas. The Taliaferro Baptist Church was working in a full-time program within the shadow of a Roman Catholic cathedral. These areas have

been looked upon as Roman Catholic territory and so considered unfruitful. The Roman Church has no territory outside of Vatican City and wherever the gospel goes Rome is pushed back. Taliaferro Baptist Church is the result of the vision of the members of Bull Street

Baptist Church led by their evangelistic pastor, Dr. Searcy S. Garrison. They decided that the underprivileged needed the gospel so they went to work and planted a mission in that needy section.

God Had A Man

When the mission was started, God



Dr. J. Carswell Milligan, pastor of Taliaferro Baptist Church from its beginning.

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Daytona Beach	Hillbore	New Orleans	St. Petersburg	Waco
Denton		Oak Ridge	San Antonio	West Palm Beach
Fort Smith			Sarasota	Wichita Falls



Children were present in abundance for VBS. A total of 288 were enrolled in 1950, the year the mission became a church.

called Dr. J. Carswell Milligan, a former chief probation officer, winner of the 1948 National Foster Peabody Award, to head this vital work. The mission opened on June 12, 1948, and assumed full financial responsibility on October 1, 1949. It was constituted a full-time church on July 13, 1950, with 220 charter members. On January 1, 1951, the church called Dr. Milligan as pastor on a full-time basis at a salary of \$4,800.

God Had A Plan

The results of the efforts put forth in this section are amazing. The first associational year the budget was more than \$10,000 with a total of \$13,000 raised. The Sunday school enrollment is 462, and the average attendance about 300. The Training Union enrollment is 162 with an average attendance of 115.

Dr. Milligan conducts a daily broadcast from the church and has a regular Sunday broadcast, "The Taliaferro Hour." All this has been possible because Baptists refused to step aside and discount the possibilities of a downtown area.

Dr. Searcy S. Garrison and the Bull Street Church are to be commended for their vision and faith and for their willingness to spend money for the establishment of this mission. The members of Taliaferro Church, led by their fine pastor and his wife, are doing a great service for God's kingdom and we hope and pray that other churches will lift up their eyes and see that the downtown Catholic-controlled areas are white unto this day.

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Mexican Mission which often has more than 100 in Sunday school.

Would you like to work in a church which has six mission stations, has an enrollment of 1,250 in Sunday school and more than 400 in regular attendance at Training Union? This is true of the South San Antonio Baptist Church in Texas. How do they do it? Interest in missions is the answer.

More than 400 members have been received during the first half of this year—125 of these have already been baptized. The goal for the year is 700 additions with 250 baptisms.

Dr. John Daniel Brown, pastor, says: "We tried to bring the people from the fringes of San Antonio by bus and cars to our church, but they felt out of place in a large church. Five years ago we began organizing mission stations. With the exception of the Mexican mission, none of them can ever be a church, and occasionally a station finishes its task and another is organized. As soon as the people accept the Lord, their inferiority complex vanishes and they come to church. Revivals are held in most of

the stations several times each year.

"The Keck Mission is the oldest, and more than seventy-five have been baptized from there in the last five years. The Latin station will some day become a church. From it this year more than twenty-five have been received by our church for baptism. We have a full-time missionary working with the Mexicans. The Negro station is in a spot isolated by white people with no Negro Baptist church within a mile and a half. There are 400 of them. We rent a three-room

Keck Mission where more than seventy-five have been baptized during last five years.

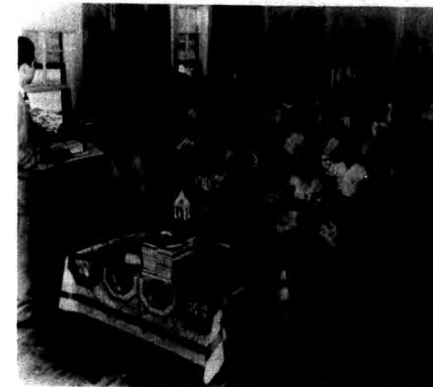


We Do It With Missions

By JOHN DANIEL BROWN
South San Antonio Baptist Church
South San Antonio, Texas



Somerset Road Mission in section where houses are made of tents, apple crates, orange crates, or pasteboard boxes.



Missionary Santiago Garcia speaks to some members of Mexican Mission. Converts from this mission are baptized into Anglo church.

cottage from the local school board. The children go all out for Vacation Bible school.

In all of our great cities there are churches poorly located and many of them are smaller than they were ten years ago. But at the same time there is room near most churches for three

to five mission stations.

If the Baptists of Texas baptize 250,000 people this year, and I think we should, we cannot do business as usual. There must be street-corner, trailer-park, brush-arbor, and mission-station revivals.

Our church is jammed morning and night and our morning services are

broadcast over KMAC and KISS. People ask "How can you do it?" Missions is the answer. Baptismal services are held each Sunday. Our people mean business and are not ashamed to take a Bible and go out and speak at a mission station. Churches which operate mission stations are soul-winning churches.

Negro Mission where a few Mexicans sometimes attend. Group from this mission frequently sings at South San Antonio church.



Dr. Daniel Poling: "With typical and forthright vigor, a great churchman writes to the heart of the matter."



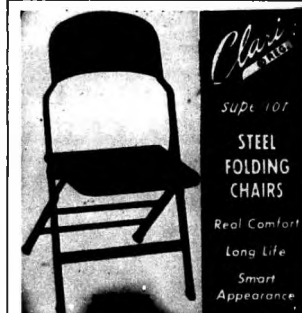
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And God Led Me - - -

By GABE PAXTON, JR.
Missionary to Indians
Shawnee, Oklahoma

"And a . . . (boy) Shall Lead Them"
Episode I

They were just two little fellows, but their words were powerful enough to knock the props from underneath the feet of a painfully inadequate and immature Sunday school teacher.

We had just barely begun the lesson when the matter of becoming a Christian was mentioned. Suddenly the nine-year-old boy to the right looked straight into my eyes and without any warning said: "I want to be a Christian!"

The positive loudness of the statement startled the nine-boy occupants of the tiny classroom into sudden silence. But that was not all! Into the thickness of

this silence, another boy echoed, "I want to be a Christian, too!"

Then this inadequate teacher breathed a prayer to God, but I am sorely afraid that it was almost an accusing prayer.

"Lord, how did I get into this mess!" But somehow, stumbling, I explained to the whole class how to become a Christian. Before the hour was up, the two exclaimed: "That's easy; I can do that! I do believe on the Lord Jesus Christ, I do trust in Him."

After class I gratefully thanked God for His leadership. But He works in strange ways and was not through with this teacher. The two boys came up to me and said: "You told us we ought to

A newly-organized RA group at Indian Center, Shawnee, Oklahoma. At extreme left is Bob Delaware, highest ranking RA (Indian) in the South. At extreme right is Missionary Gabe Paxton, Jr.



SOUTHERN BAPTIST HOME MISSIONS

join the church and be baptized. We want to go up this morning, but we want you to go with us!"

I am afraid that my heart again fell as I, too, dreaded being the center of attention for several hundred pairs of eyes. But I nodded that I would go up with them, and we all three sat near the front.

I didn't hear a word of Pastor T. Grady Nanne's sermon that morning because of the conflicting feelings within me. There was the joy of having won two souls to the Lord. There was the dread of having to get up and walk with the two boys to the front of the auditorium. And then there was another feeling which I carefully kept hid and would not admit to consciousness.

Finally the hymn of invitation was sung. The boys looked at me hesitantly. I nodded, and we all three headed toward the front. They continued on to the preacher, while I stopped at the front row. Minutes passed and no one else responded to the invitation while I struggled! Then I took the few remaining steps to Brother Nanne's outstretched hand saying, "I wish that I were as courageous as those two boys. I want to do now what God has called me to do, to preach!"

These words are much more easily read than they were said, I can assure you.

It was November, 1948, and my heart was humbled at the mystery of God's leadership.

Episode II

He was just a little fellow, just over ten years old. As he walked confidently down the aisle, I wondered why he was coming. It was about midway during the year of my first pastorate. It had been a boring sermon, I felt, and surely the congregation was not listening to the thoughts that I had slowly and carefully gathered into what I hoped would be a sermon.

I wondered with surprise why Jimmy Red Corn, full-blooded Osage Indian boy, was marching down the aisle. I knew that he was a Christian boy, more consistent than many others, ever faithful in all services. Why was he coming?

I stopped before me, looked straight into my eyes, and then whispered into my ear, "I want to be a minister. I believe God is calling me."

It was 1949, and my heart was humbled and strengthened at the mystery of God's leadership.

Episode III

He was not such a little fellow. In fact, he was a big, young man of sixteen.



Part of group attending cornerstone laying service at Sallateeska Indian Church near Shawnee. The church was built by Home Mission Board and local churches. Missionary Aaron Hancock, left, Pastor Ward Coachman, center. Blanketed Indian is oldest member.

I wondered that Sunday morning somewhat discouragingly if there was a reason for even having an invitation. The little handful of people there were all Christians except one and he seemed not interested. But as we sang the hymn of invitation a boy came down the aisle; and his name was Leon. Sac and Fox Indian.

It had been a slow four months during the first year of my missionary service at the Shawnee Indian Center. Weeks had slipped by with seemingly very little interest and no response.

The boy had a troubled but earnest face as he stepped before me. As the invitation continued he spoke softly into my ear, "I come for rededication. I want to be a better Christian. Please pray for me, for my problems, for my friend." And he mentioned others for whom he was concerned.

That was the first response to many invitations given at the Shawnee Indian Center. Before the associational year had closed there were fifty-three additions to the Center, twenty-seven of them by baptism. Among those baptized were the above boy's two sisters and best friend.

It was 1950, and I was humbled, strengthened, and encouraged at the mystery of God's great leadership.

Episode IV

I very happily accepted the invitation to be camp missionary for the associational RA and GA camp at Lake Fort Smith, Arkansas. Later, somewhat hesitantly, I agreed to let some of our Indian youth accompany me. We had a wonderful week. On the last night of

Continued on page 29

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Ordination of George Jalife, West Lawn Baptist Mission, San Antonio. Rev. C. G. Carter conducts examination. Missionary V. L. Davis of Argentina interprets for the English-speaking part of congregation.

Former Priest Becomes Baptist Preacher

By C. G. CARTER
President, Mexican Baptist Bible
Institute
San Antonio, Texas

However, she began earnestly to pray for his salvation.

On Wednesday afternoon of "Holy Week" the priest entered the church to check on the decorations. He found everything in order except that in an obscure corner an image of the dead Christ being taken from the cross had been neglected. Horrified that what he verily believed to be the Son of God had been neglected while all the other images had their candles and flowers, he turned to reprimand the caretaker for his neglect. Not seeing him, he turned back to meditate before the neglected image, when he heard a voice. "Why look on this dead image? I am Jesus, who lives forever more."

Thinking someone was mocking him, he turned to see who it was, but seeing no one he turned back to the image. The same thing happened twice more, and he fled in terror from the church.

When he reached home his wife met him at the door and asked why he had come home so soon. He hesitated to tell her at first, but as she pressed him for an answer, he finally told her what had happened.

"George," she replied, "it is the voice of the Lord. Don't rebel against it."

He reprimanded her severely, saying, "I am a priest, and you are just a woman. What do you know about such things?"

DURING the latter part of June, 1950, Rev. Victor R. Gonzalez, pastor of West Lawn Baptist Mexican Mission in San Antonio, called me and said, "I had a priest in my service last Sunday, and he was so impressed that he came to

the front when an invitation was given. He is really in earnest and wants to know just what we believe. I want you to have a conference with him and explain some things to him."

The conference was arranged for the following Sunday afternoon. The ex-priest told a thrilling story of conversion. When we had gone carefully over the articles of faith, he said, "Brother, that is exactly what I believe from reading the Bible."

George Jalife (pronounced Ha-lée-fy) is a native of Lebanon, but in his youth emigrated to Mexico where he learned to speak Spanish almost like a native. He had already begun preparation for the priesthood, and finished his seminary training after arriving in Mexico. For almost eight years he was pastor of the Eastern Greek Orthodox church of Mexico City. The Greek churches allow their priests to marry, for which we may be thankful, for it was a godly wife who led this man to the light.

A friend invited Mrs. Jalife to attend an evangelical church with her. She discovered that she could attend early mass with her husband, then attend the evangelical church and still be at home when her husband arrived at noon, as his duties kept him at the church all Sunday morning. After a few visits to the evangelical church, Mrs. Jalife was converted, but feared to tell her husband.

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Christine Garnett Moves From Consolacion del Sur

By LUCIANO MARQUEZ
(Digest translated from *La Voz Bautista*)

THE year 1931 was in the last throes of death and with it the Baptist church of Consolacion del Sur seemed to be dying also. Then there appeared a woman to take charge of the mission field. News spread around that "a rich American" had arrived. We wondered what sort of festival would be forthcoming. In the first service we discovered that her only wealth was the grace

of God and that instead of the banquet we had expected, there was a spiritual feast of fervent prayers, confession of sins, and manifestation of a purpose to co-operate.

Eight or ten persons attended the first Sunday school. A study of the *Sunday School Normal Manual* supplied the church with a good number of workers to go out and do missionary work. With the new missionary leading there was not one corner of the town where the Word was not preached.

Miss Christine Garnett, the new Southern Baptist missionary, called for consecration and many became active workers. Prayer meetings solidified the missionary spirit of the church. Christian stewardship was studied and practiced. The missionary program reached beyond into the nearby towns of Pilotas, San Diego de the Baths, and Los Palacios. She longed to go on missionary excursions the length of the mountain range of Los Organos. A group of volunteers went with the missionary by bus to Santa Cruz and from there on

Then she told him of her experience. He was very angry and scolded her severely. But she continued pleading with him, and finally persuaded him to go with her into another room and pray. He knew all the prayers for every occasion, and repeated all of them without relief. Then his wife began quietly to pray, "Lord, have mercy on him."

It seemed to him that she was talking to someone who was real and present in the room with them. And as she prayed a desire seized him to know the God who seemed so real to her. He forgot his formal prayers and began praying as she did, and soon peace came into his soul. The change in him was so complete that when his children came in a little later he greeted them kindly instead of in his usual harsh manner. They quietly asked their mother, "Is Daddy sick or what has happened to him?"

When men from the church came looking for him a little later they, too, were equally surprised and asked similar questions. When he told them of his experience, they said he was crazy.

Persecution became so bitter that it was soon necessary for him to leave Mexico City, and later to leave Mexico entirely. Several attempts were made on his life, leaving scars which he will carry to his grave.

Not knowing the beliefs of any of the evangelical groups, Brother Jalife began studying his Bible earnestly and going from one group to another until finally he found in a Baptist mission a group of Christians who believed what he believed and found in the teachings of the

The next Sunday following our first conference, he preached in one of the Mexican churches of San Antonio. His message was clear on the doctrine of salvation by grace. With the earnestness of one who has once been deceived, but found the light, he seeks to show the emptiness of everything else. He makes no attacks on other denominations, but with burning zeal seeks to show men what the Bible says. He has told his experience through an interpreter to a number of English-speaking churches; and all who have heard him have been blessed.

In December, 1950, Brother Jalife was called as pastor of the Mexican missions at Plesanton and Poteet, Texas. On January 14, 1951, at the call of the First Baptist Church, which sponsors the mission, a council assembled with the West Lawn Mission to ordain him to the full work of the gospel ministry. He left no doubt in the mind of any one present that he is a Baptist by conviction. In response to a question by Dr. Perry F. Webb, "If you should ever become convinced that the beliefs you have expressed today are not correct, would you continue to pose as a Baptist preacher while preaching some other doctrine?"

"Brother," he replied, "that will never happen. I was once deceived, but now I KNOW what the Bible teaches."

He is a very effective personal worker and evangelistic preacher, and is winning many to Christ.

foot toward the foothills, sleeping on the ground and eating only mangoes, but joyful in being able to evangelize hundreds of people. Miss Garnett is known principally as a soul-winner, though she stressed standards and organization vigorously.

The whole province of Pinar del Rio has witnessed her work of "construction and reconstruction." Always she was constructing new buildings or reconstructing old ones for the work of the Lord.

Now the church at Los Palacios has a meetinghouse. Consolacion del Sur has a chapel for a mission in addition to its own buildings.

Miss Garnett is not retiring or disappearing; she is moving on to another field, leaving behind a monument to her evangelistic zeal and her achievement in building and improving equipment for the Lord's work. Consolacion del Sur sings as she goes, "God be with you till we meet again." Cienfuegos will rejoice in her coming and give her a proper welcome.

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Negro Students Grateful for Help

By GUY BELLAMY
Secretary of Negro Work

THROUGH funds provided by the WMU, the Home Mission Board has been able to help sixty-eight Negro ministerial students with scholarships so far this year.

These students were all recommended for scholarship assistance by the presidents of the schools where they attend and also by our teacher-missionaries. All of them are promising young preachers and could not have finished school this year without some assistance.

There are many needs in the field of Negro missions, but I have come to feel that this is perhaps one of the greatest investments that Southern Baptists are making.

In addition to these scholarships, I have contacted many white Baptist leaders throughout the Southern Baptist Convention suggesting that they put at least \$350 in their associational budget to help some worthy Negro ministerial student attend the seminary in Nashville. Officials of the school have offered to co-operate with us by accepting worthy students for the sum of \$350, which is to cover all of their expenses including books and tuition. I have letters from several of our associational leaders notifying me that the money is being set aside in next year's budgets for this purpose.

Following are excerpts from letters from school officials and students expressing their appreciation for some of the scholarships:

"This is to acknowledge your letter with a check of \$400 for scholarships. I cannot thank you enough for this money which means so much to the seminary students and the institution. You have given generously to Virginia Union University. I believe, however, the growth and high caliber of work that the School of Religion of Virginia Union University is doing will cause you to regard your investment as a good one.

I am enclosing the list of those who have received help from this scholarship."

John Marcus Ellison, President,
Virginia Union University

"Just some sincere words of thanks and appreciation to you for making it a little more pleasant for my wife and me to attend school. We are striving to be better workers for God, therefore we are indeed grateful to you and the Baptist Convention for remembering us at this most needed time."

Rev. and Mrs. Eddie A. Ward
Oklahoma School of Religion
Langston, Oklahoma

"I am writing to express our thanks for the \$300 which was sent to us from the Home Mission Board to be applied as scholarship aid to several of our young ministers who are greatly in need. We want to assure you that the University is deeply grateful for the assistance which the Board was able to give."

William R. Strassner, President
Shaw University,
Raleigh, N. C.

"I wish to acknowledge receipt of the \$400 scholarship. The eight men who have been helped by this scholarship would not otherwise be able to finish this year."

Samuel D. Proctor, Dean
School of Religion
Virginia Union University
Richmond, Virginia

"I received the \$70 for a scholarship at Leland College and was more than happy. I feel highly honored to have been chosen one of the ministerial students to be granted a scholarship from the Southern Baptist Convention."

I wish to take this method of thanking you and letting you know that I highly appreciate what you have done for me, and I shall do my best to prove worthy of it."

J. J. Spaul,
Leland College
Baker, Louisiana

SOUTHERN BAPTIST HOME MISSIONS

Book Reviews

The Reader's Bible, Oxford University Press. \$6.50.

The Authorized Version of the Bible has been printed without verse numbers and divisions, with full-page lines for the convenience of readers who would like to read the Bible or portions of it through without the interference of verse markings. Each division has a critical introduction. The format is that of a book of history or a novel. The poetry is set up in verse style. In this volume of 370 pages the Apocryphal books are also included.

The Churchbook, by G. S. Dobbins. Broadman Press. \$3.

This book is just what the name implies, a discussion of the church, how it is started, located, built or rebuilt, making surveys, calling pastors, employing workers, conserving membership, teaching the Bible, training members, and serving people. Forms and suggestions

concerning weddings, funerals, worship, stewardship promotion, and church extension are all discussed. It is a source book of information and materials.

Simple Sermons, by W. Herschel Ford. Broadman Press. \$1.75.

These twelve sermons are simple, clear, biblical discussions of such great Christian doctrines as God, Jesus Christ, the Holy Spirit, Satan, sin, the second birth, atonement, sanctification, the second coming of Christ, and hell and heaven. These sermons are especially timely right now and should be read by every Baptist.

FOREIGN MISSION SERIES

Pilgrimage to Spanish America, by Everett Gill, Jr., 80¢; *Inca Gold*, by H. W. Schweinsberg, 60¢; *Under the Southern Cross*, by Anne Sowell Margrett, 50¢; *Keys to Brazil*, by Edith Ayers Allen, 75¢; *Dickie in Mexico*, by Marie Saddle Eudaly, 50¢; Broadman Press.

Dr. Gill's Adult book is a survey, brief history, and a picture of prospects. *Inca Gold* describes the background, Spanish influence, Roman Catholic conquest, and our responsibility to South America. Special emphasis is given to the Baptist witness in Colombia.

In *Under the Southern Cross* Intermediates are given a picture of the mission work in the River Plate republics. The discussion is interesting and informative.

Juniors have a treat in their workbook and the teacher's manual, *Keys to Brazil*, equips the instructor for leading the children into Baptist missions in Brazil.

The picture storybook, *Dickie in Mexico*, gives Primaries an interesting picture of missions among the Mexicans.

Christ in the Tabernacle, by Louis T. Talbot. Van Kampen Press. \$3.

To the author of *Christ in the Tabernacle*, every part of the Tabernacle, including its furnishings, foreshadows Christ. The book contains many scriptural references from both the Old and New Testaments. The value of pictorial teaching is magnified. The author's spiritualization of the arrangement, worship, and materials in the Tabernacle appeals to the imaginative.

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Church Honor Roll

The following is a partial list of churches of the Southern Baptist Convention who have sponsored and supported the development and constitution of new churches during the ten-year period, 1940 to 1950.

These churches actually provided the leadership, at least part of the location, and some of the expense of the building of the new church house.

If your church has sponsored a new church during this period and is not listed here, we shall be happy to receive the name of the sponsoring church, the name of the new church, the year organized, and the number of members at the time of organization. Your church can then be included in the honor roll which is being published from time to time in this magazine.

—S. F. DOWIS, Secretary
Co-operative Missions Dept.

Name of Sponsoring Church	Name of New Church	No. Members At Time of Year Organized
BIRMINGHAM, ALABAMA:		
Inglesbrook	Highwood	1941 20
Eighty-Fifth Street	Fourth Avenue	1947 147
Wylam	Minor Heights	1946 92
Enslay	Oakland	1950 94
Springdale	Pawnee	1950 111
Gale City	Pineview	1950 47
Fairfield	Bethel	1947 96
MIAMI, FLORIDA:		
Central	Shenandoah	1945 156
Little River	Miami Shores	1949 221
Little River	Pinewood Park	1940 7
Little River	Golden Glades	1947 7
Stanton Memorial	Queens Park	1945 42
First, Miami	Biscayne Gardens	1946 62
Pinewood Park	Orchard Villa	1946 56
Riverside	Northside	1946 62
Allapattah	Sylvania Heights	1946 62
Flagler Street	Miami Springs	1949 40
Hialeah	Bird Road	1950 1950
EAST ST. LOUIS, ILLINOIS:		
Rosemont	Alta Sita	1948 1848
Landowne	Fairmont	1940 1940
Unity	Centerville First	1950 1950
WEST KENTUCKIANA ASSOCIATION, KENTUCKY:		
Calvary	Mt. Vernon	1946 166
Walnut Street	Covert Ave.	1947 143
Temple	New Bethel	1947 79
Calvary	Vann Ave.	1948 81
LOUISVILLE, KENTUCKY:		
Farmdale	Bethlehem	1948 129
Ninth and O	Caltheimane	1948 440
Ninth and O	Harmony	1950 539
Pleasant Grove-Fisherville	Poplar Level	1943 215
Shively-Ninth and O	Sylvania	1949 212
Third Avenue	Audubon	1944 9
Walnut Street	Mt. Hermon	1944 409
Walnut Street	Kenwood	1944 139
West Broadway	Oakdale	1948 1950
BATON ROUGE, LOUISIANA:		
First	Calvary	1944 180
First	Port Allen	1945 141
Istrouma and Weller Ave.	Fairfield	1946 174
First	South Boulevard	1946 174
Istrouma, Weller Avenue, and North Highlands	Victoria	1947 539
Istrouma	Winborne	1947 48
North Highland	Douglas Avenue	1949 29
Southside	Bethel	1950 1
CAREY BAPTIST ASSOCIATION, LOUISIANA:		
Trinity Lake Charles	South Boulevard	1949 1849
West Lake	Westwood, Weelake	1949 1849
Temple, DeQuincy	Knappton, DeQuincy	1949 1849
Wich	Woodlawn	1949 1849
First Lake Charles	Eastlake, Lake Charles	1949 1849
First, DeQuincy	Eastern Heights, DeQuincy	1949 1849
Calvary, Lake Charles	Bethel, Lake Charles	1950 1849
Trinity Lake Charles	Sale Street, Lake Charles	1950 1849

Evangelism

Continued from page 11

many pastors and laymen from all parts of the state with this conference. The program of this conference is set up so as to give inspirational methods in evangelism and to show what each individual can do to help in the program.

Through this type of conference and other phases of a permanent, effective program of evangelism, it is our prayer that every Christian may become a soul winner, every pastor an evangelist, and every church one that wins the lost through the twelve months of each year.

2. A permanent associational organization. For a long time we have had permanent associational organizations for Sunday school and other work but not for evangelism. If we do what ought to be done toward winning the lost, our associations must be organized for evangelism. This can be done by each association electing two officers annually, a chairman and an organizer of evangelism. These officers ought to be elected annually even when an associational crusade is not being planned. Every association certainly will want to do something definite about evangelism each year. If these two officers are elected, then they can lead out in plans for the association.

3. Every church sponsoring two revivals each year.

Last year 387 Baptist churches in Kentucky did not win and baptize one single person. Such things "ought not to be!" It is our sincere belief that every Baptist church ought to conduct at least one revival each year and, if at all possible, hold two revivals. If two revivals cannot be held in the church building, then hold one in the building and another outside, under a tent.

brush-arbor, in a store building, on a street corner, or in some place where the gospel is needed. This kind of program will reach many lost and will certainly decrease the number of churches reporting no baptisms.

4. The local church organized for perennial evangelism.

Every New Testament church ought to win the lost in revival meetings, but every New Testament church ought also to win the lost every month and every week. If this is to be done, the church must plan to do it. Therefore, we are suggesting that each church set up a church evangelism council. This council or committee should be made up of the pastor and the leader of each organization. The pastor ought to be the chairman, with the Sunday school superintendent, the Training Union director, W. M. U. president, Brotherhood president, and chairman of board of deacons serving with him. If a church does not have all of these organizations, it may use the leaders of the organizations which it does have. Together this committee can plan and co-ordinate all the work of the church so it will be geared to win the lost. It ought to help plan the revivals, and also lead out in a program of visitation evangelism. If plans are made for a full year and presented to the church for approval, then the church has a definite, planned, co-ordinated program of evangelism. This kind of planning in our churches, associations, states, and in the Southland will help us witness to more people and win more to Christ than has any other program of evangelism Southern Baptists have ever undertaken. Why not have a church evangelism council in your church? Get started now on plans for 1952. The date for Kentucky's revival crusade is March 30 - April 13, 1952. The state goal is to win 40,000 lost people in 1952.

NEW ORLEANS ASSOCIATION, LOUISIANA:		
Central	Buras-Triumph	1941 7
Central	Mid-City	1942 45
Carrollton Avenue	Rio Vista	1943 12
Metairie	Bridgeville	1944 27
Franklin Avenue	Elysian Fields	1944 14
Coliseum Place	Spanish-American	1944 35
Trinity	Chalmette	1949 67
BALTIMORE, MARYLAND:		
University	Loch Raven	1945 60*
Oberlin	Middle River	1945 491*
Elmwood	Colonial	1946 65*
Middle River	Tabernacle	1949 109*
ST. LOUIS, MISSOURI:		
Fourth	Faith	1947 46
Kirkwood	Hope	1949 108
Oversight	Maryland Heights	1949 36
Calvary	Moline	1946 94
WINSTON-SALEM, N. C.:		
First	Stanleyville	1944 70
First	College Park	1949 72
OKLAHOMA, ATOKA ASSOCIATION:		
Calvary	Loheigh	1947 1947
Calvary	Tupelo	1946 1946
OKLAHOMA, CADDO ASSOCIATION:		
Amador, First	Anadarko, Virginia Ave.	1949 1949
Calvary	Pleasant Valley	1947 1947
First	Pleasant View	1949 1949
First	Swan Lake	1949 1949
First	Washita	1947 1947

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