

HOME *Southern Baptist* MISSIONS



LEADERSHIP CHANGES IN SOUTHERN BAPTIST LIFE
(for story see page 21)

DECEMBER 1953

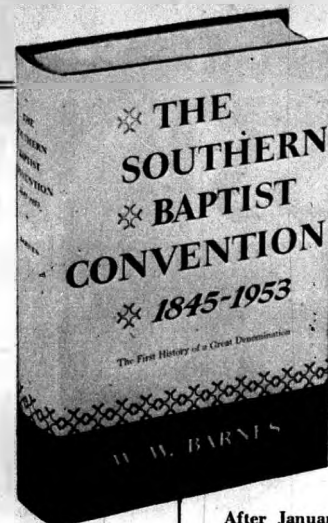
Vol. XXIV No. 12

HISTORICAL COMMISSION
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—E. C. Routh, author and former editor of The Commission, The Baptist Standard, The Baptist Messenger

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The Changing Picture of HOME MISSIONS

By J. B. Lawrence

OUR SPIRITUAL fathers when they organized the Southern Baptist Convention provided for the witness of our churches both at home and abroad by creating two agencies—the Board of Domestic Missions and the Board of Foreign Missions. Through all the years these two agencies have served Southern Baptists in extending the kingdom at home and abroad.

It is possible here to touch only a few of the high points in the history of Southern Baptist home missions, but there is a story concerning the Home Mission Board and its work which has not yet been told—a story of struggle, sacrifice, heroic devotion, and victorious service—which our people need to know. Some day that story will be told in all its dramatic power, and when told our people will be thrilled with the wonderful achievements of this agency which has meant so much for the coming of the kingdom of God in the homeland.

The great changes which have marked the history of Southern Baptist home mission work give five very distinct periods: (1) Struggle and Triumph, 1845-1860; (2) War and Reconstruction, 1860-1882; (3) Vision and Growth, 1882-1903; (4) Expansion and Retreat, 1903-1929; and (5) Reorganization and Rehabilitation, 1929-1953.

Struggle and Development—1845-1860. The Board of Domestic Missions was located at Marion, Alabama, because this was the largest church west of Georgia and east of the Mississippi River. It faced, in its beginning, tremendous difficulties. The great majority of Baptists lived in the country. There were only about two thousand miles of railroad. Travel was slow, tedious, and expensive. It was difficult to get in touch with the churches and more difficult to raise money for missions, but the fields were white unto harvest and the Home Mission Board set itself vigorously to the task of evangelizing the homeland.

The period from 1836-1860 was one of great national expansion. Texas won her independence in 1836, and in 1845 was annexed to the United States. In 1848 the United States purchased a great area in the West including California, Nevada, Utah, parts of Colorado, Arizona, and New Mexico. Gold was discovered in California in 1848, and the gold rush followed. These movements greatly affected home missions.

War and Reconstruction—1860-1882. War is always tragic, but no people ever passed through a more devastating experience than the people of the South in the Civil War and the following years of reconstruction. After the war there was a long, dark period in which the

South was all but economically prostrate. Her political organizations were destroyed. The constitutions of her states were swept away by Federal power and military government established. Many of her noblest sons had fallen in battle and many of her wisest and best men were disfranchised and debarred from holding office. Aliens who came south plundered the treasures of the states and bankrupted the credit of the South. To do mission work under such conditions was practically impossible.

During this period the Board of Domestic Missions went down into the valley of trial. Its receipts from the churches in 1880 were less than \$20,000.00. It had fewer than forty missionaries. The Board, however, was not the only interest involved. The Southern Baptist Convention faced a crisis. In 1879 there was serious talk of disbanding the Convention.

Vision and Growth—1882-1903. But out of this discussion came the movement to strengthen the Board and enlarge its work. In 1882 the Convention at Greenville, South Carolina, ordered the Board removed to Atlanta, Georgia, and instructed it to go into the whole Convention territory with a more vigorous appeal. Dr. I. T. Tichenor was elected corresponding secretary and by his fervent zeal and eloquent appeal created a home mission consciousness among Southern Baptists. Under his leadership the Home Mission Board became a stabilizing agency and helped to save the Southern Baptist Convention from disintegration.

Expansion and Retreat—1903-1929. The period from 1903 to 1929 witnessed many great changes in the South. The industrialization of the South had begun. The immigrants, long a problem in the North, had turned their faces toward the South and were coming in increasing numbers. The Negroes and the Spanish- and French-speaking Americans were claiming a larger interest in the missionary program of Baptists.

Not only so, but the period from 1917 to 1928 was a period of unprecedented prosperity in the country and correspondingly a period of growth among Southern Baptists. The membership of the churches increased from 2,708,870 in 1917, to 3,823,334 in 1928. Over a million members were added during this ten-year period. There was also a very large increase in contributions. The Seventy-five Million Campaign was promoted, and the receipts of the Home Mission Board in the peak year of that campaign amounted to \$1,289,489.70. With these increased receipts the Home Mission Board greatly expanded its work so that when the receipts began to

(Continued from Page 3)

decline, the Board commenced running in debt. In 1928, the Board reported to the Convention a debt of \$1,617,992.44. And it was in the fall of that year that the defalcation of the treasurer of the Board for \$909,466.00 was discovered. This added to the existing debt gave an indebtedness of \$2,527,453.44.

Reorganization and Rehabilitation—1929-1953. At the Convention in Memphis in 1929, a new board was appointed, and at the annual meeting of the Board following the Convention a new administration was set up. It was then that I was elected. In making my decision to accept the leadership of the Board there were several things that came into my consideration as challenging objectives. The principal of these were: (1) to pay the debt of the Board and save the integrity of Southern Baptists; (2) to develop a constructive mission program as a challenge to the churches for support; (3) to make the Home Mission Board a unifying agency in denominational life; and (4) to secure an adequate headquarters building as a permanent home for the Board.

I am happy to announce that these objectives have been reached. The debt has been paid, interest and principal, one hundred cents on the dollar; a comprehensive and challenging mission program has been projected; the Board is furnishing to state mission boards a medium of co-operation by which they can unite in kingdom undertakings of a Convention-wide nature; and the headquarters building—a million-dollar structure in the heart of downtown Atlanta—the net income of which will be approximately \$55,000.00 a year besides the space occupied by the Home Mission Board, is a reality.

But the going through the years has not been easy. When the depression yawned, and out of the night of depleted resources the howling of creditor banks and the cry of disappointed bondholders were raised because interest and principal payments were not made, the Home Mission Board bowed its head in humiliation and despair. No one outside of those on the inside can or will ever

“know the intensity of the struggle and the pain of effort through which the Board passed during those awful years. Yes, the going was hard, but we learned then the meaning of Immanuel—God with us—for if he had not been with us we could never have gotten through.

We turn over to the incoming secretary assets of incomparable value in the evangelization of the homeland. There is no debt. There are physical assets of over \$3,000,000.00. But above all this there is a functioning organization manned by devoted and competent men and women who love the Lord. There are also over nine hundred missionaries working in hundreds of mission fields.

No board has ever had a more competent, efficient, devoted, consecrated group of workers than the faithful men and women who constitute the Home Board personnel. I can, after years of service with them, commend them with the highest degree of praise to Southern Baptists. And, let me add, no words of praise that I have are adequate—they simply fall back like exploded vessels—to express my appreciation of Courts Redford, the incoming secretary. After years of service with him I can say he is tops. And that goes for all the rest.

Southern Baptists have as their objective the evangelization of the whole world. For this task we must have motive, money, and men. Our churches and our people must be inspired to go into all the world with the gospel. The treasures of our agencies must be supplied with sufficient funds to send out the workers whom the Lord shall call into the various mission fields. The very best of our young people with the very best training that we are able to give them in our colleges and seminaries must answer the call of Christ and dedicate themselves to the task of preaching the gospel to those who do not have it at home and abroad.

Motive, money, and men are produced as the fruit of the denominational life, but in order for that fruit to be developed there must be the evangelization and mobilization of the forces in the homeland. The Home Mission Board has ever acted in that capacity.

Its slogan has been, and is, “The Making and Baptizing of Disciples and the Mobilization of the Baptized for World Conquest for Christ.” To this end it will continue to “Trust the Lord and tell the people.”

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ON THE COVER

Top row (left to right): J. B. Lawrence, Courts Redford, M. Theron Rankin, and Baker James Cauthen.

Middle row (left to right): T. L. Holcomb, James L. Sullivan, E. D. Head, and J. Howard Williams.

Bottom row (left to right): Sam F. Lowe, Paul M. Stevens, Hugh Brimm, and A. C. Miller.

Southern Baptist HOME MISSIONS

DECEMBER, 1953

VOL. XXIV

No. 12

Published monthly by the Home Mission Board, Southern Baptist Convention.

161 Spring Street, N. W.

Atlanta 3, Georgia

J. B. LAWRENCE JOHN CAYLOR

Editor Managing Editor

Mildred Oldham Dunn

Editorial Assistant

*Rates: 50 cents per year or \$1.00 for three years. Budget rates to churches, 32 cents.

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

Entered as second class matter, January 11, 1930, at the post office at Atlanta 3, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 538, Act of February 26, 1949, authorized August 16, 1953.

SOUTHERN BAPTIST HOME MISSIONS

NEWS

Behind the Arctic Circle

Southern Baptists are now at work behind the Arctic Circle. The Home Mission Board recently purchased property in the little village of Kotzebue, Alaska, and Rev. Dick Miller has been sent there as pastor. It is Southern Baptists' most northernmost work. The property purchased was a former store building which has been remodeled to provide living quarters for the missionary as well as quarters for the church.

At the end of his first six weeks there Brother Miller wrote: “God has wonderfully blessed the beginning of our Baptist work in Kotzebue. Six of the eight known Baptists in this arctic village have transferred their church letters to our mission. An elderly Eskimo, Mrs. Fredo Goodwin, has confessed Christ as Saviour and asked to be baptized as Jesus was baptized. Since there is no baptistry in this village and the water in the small lakes is very cold, it will be necessary to wait until next summer or until we can build a baptistry.”

Missionary on Leave

Miss Ruth O'Dell, Home Board missionary in Havana, Cuba, is spending a six months' leave of absence in the States due to ill health. After receiving treatment in the Southern Baptist Hospital in New Orleans, she expects to rest at her home in Missouri.

New Head for Joint Committee on Public Affairs

C. Emanuel Carlson of St. Paul, Minnesota, a native of Canada, has been named executive director of the Joint Committee on Public Affairs. He will replace Dr. J. M. Dawson who has retired.

Dr. Carlson's career has been closely connected with the development of Bethel College in St. Paul. He is said to have unusual administrative leadership and outstanding scholastic ability. He is a member of the General Conference Baptists.

Advisors for Negro Brethren

Dr. J. H. Jackson, pastor of the Olivet Baptist Church and president of the National Baptist Convention, Inc., has

asked Dr. C. E. Matthews and Dr. Guy Bellamy to become members of the committee on evangelism of the National Baptist Convention. They will serve in an advisory capacity.

New Negro Worker

Rev. W. C. Trotter of Chicago, Illinois, a member of the National Baptist Convention, Inc., has been selected to serve as the secretary of evangelism for Negroes. He will be jointly supported by the Home Mission Board of the Southern Baptist Convention and the National Baptist Convention, Inc. He will work in connection with Dr. C. E. Matthews, secretary of evangelism of the Home Mission Board of the Southern Baptist Convention.

New Head for Foreign Board

Dr. Baker James Cauthen, secretary for the Orient for the Foreign Mission Board of the Southern Baptist Convention since 1945, has been elected executive secretary of the Board. This position was left vacant several months ago by the untimely death of Dr. M. Theron Rankin.

Dr. Cauthen was appointed in 1939 as a missionary to China where he engaged in evangelistic work. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary.

He served as pastor of rural churches from 1926 until 1933 while studying in college and seminary. From 1933 until 1939, he was pastor of the Polytechnic Baptist Church, Fort Worth, Texas, and from 1935 until 1939 served as acting professor of Missions in Southwestern Seminary.

790 Miles to Pastors' Institute

One of the fifteen preachers attending the second Mexican Pastors' Institute in the Gulf Coast area, held at Galveston, Texas, traveled 790 miles in five days from his home in Angleton.

Alayman, M. Jaques, who worked from twelve midnight to eight o'clock in the morning in Texas City, drove to Galveston each morning and attended classes daily through 3:30 P. M. and services at night from eight to nine.

Dr. Harold L. Fickett, pastor of First

Baptist Church, Galveston, Dr. L. D. Wood, Spanish Baptist Missions Co-ordinator, and Rev. Isaac V. Perez of San Antonio were conference leaders. Rev. R. A. Hernandez was host pastor. The next institute will be in March, 1954.

New Indian Work

The Indian churches have raised approximately \$2,000.00 to apply on the salary of a missionary couple to open new work among the Indians at White Rock, Utah. The Home Mission Board has appropriated \$1,000.00 toward the purchase of a building to be used in opening this work.

Panama Missionaries Now in California

Rev. and Mrs. Eugene Wolfe and family, formerly missionaries of the Home Mission Board in Panama, are now located in southern California where they will work among the Spanish-speaking people. At present they are located in San Diego.

In writing about their work they said, “There is a tremendous amount of work to be done here among the Spanish. We expect to spend some time in survey work to determine the best place to start a work. We are also doing some Bible distribution work and preaching in Spanish and also English.

“There is a pioneer spirit about Baptist work to be done here which is going to make it very enjoyable. There are many areas without any churches or testimony at all. Pray that we might truly know his will as to where he would have us establish a church in this needy area.”

To Have New Building

Baptists at the Eastchester Baptist Church in Anchorage, Alaska are coming along with their new building which will include a baptistry, choir loft, library, pastor's study, nursery, seven class rooms, and an auditorium that will seat 175 people. They have also bought a new furnace. Much of the work has been done by volunteer laborers from among the membership. These men worked at night from 7:00 to 10:00 p.m.

Pastor of this church is Rev. John C. Denton.

December, 1953

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Reading and studying has always been one of his favorite pastimes.

"A Workman Who Needeth Not To Be Ashamed"

By G. Frank Garrison
President Home Mission Board

Dr. J. B. LAWRENCE has been a working executive. For twenty-two of the twenty-four years he has been executive secretary-treasurer of the Home Mission Board, it has been my happy privilege to have intimate association with him. When he came, he came to a difficult task. The Board owed approximately \$2,000,000.00, which few people saw any chance for it to pay. Its mission work had been reduced to a minimum. It had a mere shadow of an organization. It did business in small, rented quarters. It had no house organ (or magazine). Dr. Lawrence set his heart and his hands to the task of doing something about all of these things.

For the first several years the debt hung about the Board's proverbial neck like a millstone. Every time a program was suggested, the debt was absorbing so large a part of our income that it blocked the way to progress. I remem-

Home Board Photos



Dr. Lawrence leaves for his office.

ber one day during an annual meeting when bank creditors were present in profusion. One banker, who knew little about Baptists and their insistence upon basic honesty in matters of debt payment, stood up in the meeting and said defiantly, "You gentlemen are just doing some wishful thinking. As I view the situation, you will never be able to pay your debts."

Before he could utter another word, Dr. Lawrence was on his feet, and with an index finger pointed at the banker he said, "My brother, you simply do not know Baptists—Baptists are inherently honest, and all in the world that we are asking for is time, and if you will give us time, not one of you will ever lose a dollar of either principal or interest." Dr. Lawrence had been so positive in his position that the banker had scarcely another word to say. The Board got the time it had asked for, and by 1943 every cent of the debt had been paid, thanks to the workmanship and leadership of Dr. Lawrence.

As soon as the debt was paid, under Dr. Lawrence's leadership the Board began as rapidly as possible to expand its mission program. Not only was direct mission work expanded, but we entered the field of city missions, rural missions, and western missions. The expanded mission program called for increased administrative personnel. One by one, Dr. Lawrence has selected the men who have been called to head the Board's several departments of work, and without exception they have been capable and faithful

to their tasks. Dr. Lawrence can be justly proud of the mission program and organization which he leaves to the administration of other hands.

The debt having been paid, the mission program moving been expanded, Dr. Lawrence recommended to the Board that a home be provided. We now have a headquarters building which is modern and adequate in every respect. Again the vision and workmanship of Dr. Lawrence has paid off.

Dr. Lawrence's slogan has been "Trust the Lord and Tell the People." In order to effectively tell the people, *Southern Baptist Home Missions* has now been in circulation for twenty-four years. The editor has been J. B. Lawrence, and his contribution to the pages of the magazine have represented a great deal of painstaking work.

I have known few men in my life who have been as devoted to their task as has Dr. Lawrence.

A Man of Many Gifts

By C. E. Matthews
Secretary, Department of Evangelism

I consider it a very personal privilege to pay tribute to Dr. J. B. Lawrence, retiring executive secretary of the Home Mission Board of the Southern Baptist Convention. I have known Dr. Law-

rence all these years that I have been a preacher of the gospel, but I have known him intimately the seven years of my connection with the Home Mission Board.

It is my belief that he is the "last of the Mohicans," namely that generation of Baptist leaders whose shadows will extend across the centuries until time is not measured by days. He is by nature and by grace endowed with genuine gifts of a theologian, a pulpiteer, a statesman, an educator, an evangelist, and an executive. Few if any men in our day of specialization have developed more than one of the above gifts. Dr. Lawrence is a specialist in every one of them. God endowed him with a creative mind. Only eternity will reveal the many programs now in effect in Southern Baptist work that either originated with him or were made possible by the contribution of his genius.

Dr. Lawrence is possessed with a positive nature. He had to be in order to rescue the Home Mission Board from an apparent doom of debt and set it on a sound economic and spiritual footing. It is the writer's belief that Dr. J. B. Lawrence has accomplished more in promoting Southern Baptist work in the past ten years than any other living person. He is a physical and an intellectual marvel. One of the greatest sermons ever preached on the Ridgecrest Assembly grounds was delivered by Dr. Lawrence on Sunday, August 16, 1953.

LUNCHEON HONORING DR. LAWRENCE

On Thursday at noon, December 3, closing the annual meeting of the Home Mission Board, a luncheon in the Dixie Ballroom of the Henry Grady Hotel will honor retiring secretary Dr. J. B. Lawrence. The banquet room will seat 350 people and the Board is inviting numerous guests for the tribute festivities.

A special committee appointed at the semi-annual meeting of the Board at Ridgecrest in August has completed its plans for the luncheon and the administrative committee of the Board has approved the recommendations already submitted. Dr. E. B. Shivers, pastor of the Innes Park Baptist Church, Atlanta, is chairman of the committee and is assisted by D. H. Hall, Jr., Mrs. Carlton W. Binn, Mrs. Clinton H. Whitstone, and Frank Garrison, of Atlanta, J. C. Wilkinson, of Athens, and Claude Ammerman, of Troy, Alabama.

In my judgment he is the greatest gospel preacher heard regularly over the radio today. He is a prolific writer. His written messages will match any in the field of religion today.

During my years as Secretary of Evangelism for the Home Board, Dr. Lawrence has been my chief advisor, and the most enthusiastic supporter of the

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Dr. Lawrence loves to go to his farm near Atlanta and fish or just relax in the beauties of the out-of-doors.



Chinese children at the Chinese Baptist Church, San Antonio, Texas, demonstrate unity through Jesus Christ for this divided world.



Christmas and World Peace

By Matthew Wai
Chinese Baptist Church
San Antonio, Texas



WHAT MEANS the most to us on Christmas? To me it is not the star, the shepherds, the wise men, the manger, white silver bells, Christmas trees, or expensive gifts. They are good, but not the best. The things that mean the most are that profound feeling of friendliness, that attitude of deep concern for the needy, that gracious manner of unselfishness through giving, and above all that Christlike spirit of affection and good will to strangers and to people of all nations.

It's not so much the material things, although having them brings us cheer and joy. There is so much more in the fruits of the spirit which creates eternal value and real satisfaction in our heart. To eat a big turkey dinner and gather around the beautiful tree singing "Silent Night, Holy Night" is altogether lovely. After all, Christmas is a family day. Yet, we will create for ourselves a much sweeter and happier Christmas if we visit a family in which the father got drunk and forgot to buy a promised gift for his child. The tears of that child could be turned into laughter with just a simple toy and a Christmas story. It is only then we truly sing in our hearts,

"Joy to the World, the Lord is Come."

Is there peace on earth? There is no peace on earth in a world filled with strife, hatred, suspicion, fear and jealousy among nations, social groups, and individuals. Many nations and indi-

viduals are critically ill. All must make room in their hearts for Jesus. Millions of people are struggling daily in need of good roads, modern industries, mass education, improvement of rural life, development of science, training of



Young people of the Chinese Baptist Church, San Antonio, Texas, present "Christmas By Candlelight." One hundred and sixty-two Chinese crowded into the little church Christmas Day, 1952, to hear this program.

technicians, readjustment of economic conditions, a good program of public health, development of co-operatives and world trade on a mutually beneficial basis.

There will be no permanent attainment of these goals unless Christ directs their efforts. There is only one best formula for a real solution — Christ is the answer. There will not be a permanent peace on earth until people in education, law, business, government, labor unions, farming, and every walk of life start to think less of self and to live more for Christ.

How can we hope for peace? Dr. Forrest Freazor, executive secretary of the Texas Baptist General Convention, who spoke at the annual San Antonio Baptist Association this year, put it very well when he said, "The world must recognize God is not a luxury. He is a necessity."

Is there a real possibility for permanent peace on earth? Christmas is a time when love seems to be more real than at any other time on the calendar. Christmas centers around the most wonderful gift of all, God's gift of himself. God came down to earth in Jesus. To Christians, Christmas brings a great hope like a new life ushered into the world. Today millions in the Orient desire to knock at the door of Christ for his way of life. Peace will not be born of political, economic, or social theories. Peace can be won only through the gospel of Jesus Christ and its application to our everyday life.

In 1944 my father's three-story house in Shanghai, China, was destroyed by the Japanese soldiers who set fire to it because they needed a vacant lot to keep their horses. In 1945 a group of Christians in Shanghai elected me to serve as the director for a Christmas program for 3,000 Japanese prisoners of war. We presented these lonely, defeated, and homesick prisoners a very enjoyable program of music, dinner, movie, gifts, and above all a warm message of real hope in Jesus Christ. We distributed 3,000 copies of the four Gospels telling the life of Jesus. Over 1,500 of them took these Gospels as their daily spiritual diet. Many discovered, for the first time in their lives, comfort, security, and peace in the Word of God. Once they were my enemies. Now we are all friends. It is made possible only by the transforming power of Jesus Christ working in the hearts of all sinners.

In 1952, on Christmas Day, the Chinese had a wonderful and blessed time at the Chinese Baptist Church in San

Antonio, Texas. By 7:00 p.m. the chapel was filled with people. Every seat was taken. The mothers' Sunday school class sang the Christmas carols in Chinese in contrast to many Chinese women who know nothing about a living God but only of Buddhism, ancestor worship, and superstitions. The men's class gave a religious play telling the story of a businessman who changed his love of money to a burning love of God after accepting Jesus Christ into his life. The Young People's organization presented "Christmas by Candlelight" through choir singing and Scripture reading and broadcasting the glad tidings of the birth of Jesus. The most meaningful part of the program was given by ten children. These girls were dressed in beautiful and colorful costumes. Five girls represented America, Belgium, Denmark, Hawaii, and Italy. Five girls represented China, India, Japan, Korea, and the Philippines. Each girl represented a country where there is a remarkable challenge because of the opportunity to win a large number of people to

illustrate the joy and fellowship shared in the above mentioned program, allow me to tell you a little of what happened.

Two girls and three boys from Greece dressed in black-and-white-satin shirts and red-and-blue slacks sang a quartet while a boy beat the drum. Three jolly fellows from Germany sang a German folk song as they accompanied themselves with the clapping of hands. A handsome man from Sweden, dressed in a tuxedo; played an interesting musical instrument under red-and-green spot lights and four girls from the Philippines sang folk songs.

Two hundred and fifty American youth received warm applause as they sang "Home on the Range." (It became the most popular song in the conference after they introduced it so well.) Then a Negro youth sang two spirituals.

One young woman and three young men from Africa brought loads of laughter to the audience as they sang a song with only two sounds, "Shoo Loon," but they repeated them in well-pitched and harmonized voices.

There were twenty-five young men and women who traveled directly from China to Europe for this conference. We sang two folk songs in the Chinese language and in typical Oriental melody. One was "Farmers in the Field" and the other was "Arise and Build." The audience of 2,000 gave their warm applause as a token of appreciation.

England, Egypt, Hungary, India, and Korea were among the other nineteen countries which participated in the program. Before the night was over, 2,000 young people lifted up their voices to sing "All Hail the Power of Jesus' Name," a name that is above all names, and a name which saves people from their sins.

The purpose of the International Christian Friendship Night was to present a real challenge to the world that people must extend their hands around the world through Jesus Christ our Lord in Christian fellowship and service.

Christmas makes us thankful to God from whom all blessings flow. Christmas makes us realize that Christ is the same yesterday, and today, and forever. Christmas makes us humble in God's holy presence as we learn his love is everlasting. Let me dedicate this Chinese song in this Christmas of 1953, to all who pledge their lives to crown Jesus as the Lord of all.

"Let us with a gladsome mind
Praise the Lord for He is kind;
For His mercies shall endure,
Ever so faithful, ever so sure."

W.M.U. Circle
Theme Program

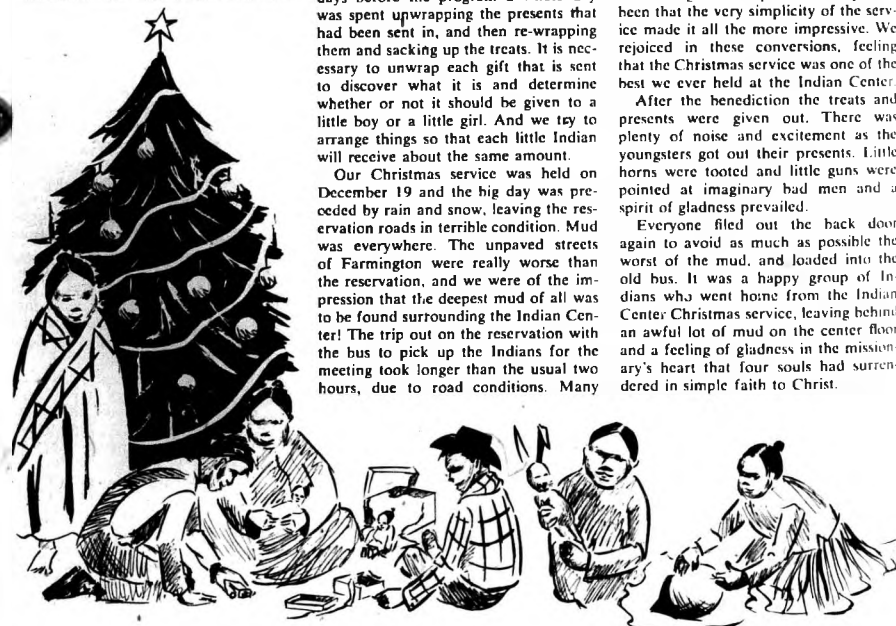
Christ, the Prince of Peace. As these girls joined hands with one another, they reminded the people "O Come, Let Us Worship Him, O Come Let Us Worship Him, O Come Let Us Worship Him, Christ the Lord."

Is it only an ideal or a possible reality to work for world peace? In 1947, at Oslo, Norway, I attended the second World Conference of Christian Youth. One of the major objectives of that conference was to get 1,200 youth leaders, who were there to represent seventy countries around the world, to witness together that "Jesus Christ is Lord."

God was indeed the Lord of all at that conference. On one occasion, which we called "International Friendship Night," we had a three-hour program of Christian fellowship with music, Bible readings and prayers. As an illustration, let me tell you of this experience to show how these 1,200 young people from the entirely different background of seventy countries discovered together that it is possible to bring happiness, joy, and peace to people everywhere. This experience helps us to know that world peace is possible. There is one vital condition — we must all recognize and prove Jesus Christ as Lord and Saviour and then witness for him. To further

Navajo-Land Christmas

By George D. Hook
Former Missionary to Indians
Farmington, New Mexico



CHRISTMAS at an Indian mission is always an interesting time, even if it has its difficulties. In Navajo land this is especially true. Many of the Indians make a mental schedule of all the Christmas program dates at all the missions in their district, and will load the family in the old pickup or wagon and attend every one of them if possible. It has been said that some families will travel fifty miles for a Christmas treat. Because of this it has been our policy at the Farmington Indian Center to make no public announcement concerning the date of our Christmas program. It is our desire to make it a service of spiritual uplift rather than the time and place for a handout. This is the story of a Christmas at the Farmington Indian Center, Farmington, New Mexico.

Some time before Christmas boxes from churches and friends began arriving. They were piled up in the back room of the Indian Center, for there was no other place for them. The growing pile of boxes looked very interesting and intriguing to the Indians who visited the Center from time to time. A quantity of peanuts and hard candy was purchased by the Indians for the treat, and a few days before the program a whole day was spent unwrapping the presents that had been sent in, and then re-wrapping them and sacking up the treats. It is necessary to unwrap each gift that is sent to discover what it is and determine whether or not it should be given to a little boy or a little girl. And we try to arrange things so that each little Indian will receive about the same amount.

Our Christmas service was held on December 19 and the big day was preceded by rain and snow, leaving the reservation roads in terrible condition. Mud was everywhere. The unpaved streets of Farmington were really worse than the reservation, and we were of the impression that the deepest mud of all was to be found surrounding the Indian Center! The trip out on the reservation with the bus to pick up the Indians for the meeting took longer than the usual two hours, due to road conditions. Many

Indians were waiting along the road, and a good crowd was brought into town. They were unloaded at the back door of the Center to avoid the worst of the mud. Others came to the meeting under their own power, and we counted the crowd at 125. Most of them were crowded into the little chapel, but some were in the back room.

The service began with a hymn and a prayer. Then we sang two carols in Navajo and presented the entire Christmas story, reading it from the Scriptures in the Navajo tongue. We wanted a clear picture of those momentous events to be presented to these Indians crowded into our center. Then we sang two more carols — all the remaining ones in the little Navajo songbooks we use. A brief devotional message based on John 1:1 and 1:14 was given by our fine interpreter, Helen Toledo. After prayer the invitation was given, and one came asking to be baptized upon profession of faith. As we sang another verse, another Navajo came accepting Christ and asking for baptism. As the last verse was sung two Indians on different sides of the little chapel stepped forward simultaneously and came to the front, accepting Christ and asking to be baptized. It may have been that the very simplicity of the service made it all the more impressive. We rejoiced in these conversions, feeling that the Christmas service was one of the best we ever held at the Indian Center.

After the benediction the treats and presents were given out. There was plenty of noise and excitement as the youngsters got out their presents. Little horns were tooted and little guns were pointed at imaginary bad men and a spirit of gladness prevailed.

Everyone filed out the back door again to avoid as much as possible the worst of the mud, and loaded into the old bus. It was a happy group of Indians who went home from the Indian Center Christmas service, leaving behind an awful lot of mud on the center floor and a feeling of gladness in the missionary's heart that four souls had surrendered in simple faith to Christ.



By Pauline Commack
Missionary to Indians
Santa Fe, New Mexico

MILLIONS of sentinels — evergreen sentinels dressed in snowy white for the winter — silent reminders that the blood of Jesus washes white as snow.

The mission journey had been a happy one. It was the day before Christmas when we reached our destination. Almost three hundred miles we had driven from Santa Fe, New Mexico, part of them through a snowstorm and over icy roads much of the way. Parts of two days were used for the journey, and while we were getting a few hours sleep at Durango, Colorado, about seven inches more snow fell. Then another twenty-five miles we went to an Indian home to bring the message of salvation.

For several years Frances, a fine Ute Indian young woman, has been crippled with arthritis. We had met her and her mother in the Santa Fe Indian hospital just before they left for their home in Colorado almost a year before. During the year she had been reading the Bible storybook we had given her the previous January, and sharing the wonderful stories with her mother who can neither read nor speak English.

Our mission pastor of the Baptist Indian Center at Santa Fe, Rev. Michael McKay, and Mrs. McKay, volunteers for Indian mission work in Alaska and students at Wayland College in Plainview, Texas, wanted to spend some of their Christmas vacation time taking the gospel message to Indians who have no evangelistic mission work among them.

God was there working that morning. The day before Christmas. The preacher told again the old, old story of Jesus and His love, the Holy Spirit convicted to the truth and of the need of the Saviour, and Frances opened her heart to receive His wonderful gift.

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Dan Tyson, new president of Alaska Baptist Convention.

Progress is Keynote of

Alaska Baptist Convention

By Mrs. B. I. Carpenter
Seward, Alaska

GOD PROVIDED what was perhaps the most colorful setting for any Baptist meeting in the world when 175 messengers and visitors attended the eighth annual session of the Alaska Baptist Convention. The group met in the Southern Baptist church farthest north on the continent of North America, the First Baptist Church of Fairbanks, Alaska, September 21-24, 1953. It was not enough that the dark green and usual drab colors of the mountains and hillsides were dressed up in gorgeous autumn frocks of red and gold with fresh white snow caps, but glaciers setting here and there added the beauty of their peculiar blue. Late travelers had a special show of God's own colorful fireworks, the Northern Lights. Preachers and laymen felt God's presence before this mighty display and his presence carried through each session of the convention.

Orland Cary, pastor of the First Baptist Church at Fairbanks and president of the Alaska Baptist Convention, presided over the meeting. Four new churches, First Baptist Church of North Pole, Grandview Church at Anchorage, Native (Eskimo) Baptist Church at Fairbanks, were admitted to the fellowship of the convention.

Four new missions were recognized including Seward, Douglas, Kotzebue,

and Potter Road in Anchorage. This makes a total of fifteen churches and eight missions in the Alaska Baptist Convention with a combined membership of 2,299. For every six Alaskan Baptist one person was baptized into the fellowship of the churches, making a total of 386 baptized this year. This was a gain of 182 over the report made at the convention last year. The First Church at Anchorage reported 103 baptisms.

L. O. Griffith, director of Promotion for the Home Mission Board, and Harold Dye, pastor of the Baptist Temple in San Jose, California, were inspirational speakers for the convention. Material for a color filmstrip is being prepared to present the work in Alaska to Southern Baptists. Mr. Dye has been asked to prepare a book that will be used for an adult study on the work in Alaska.

One of the most encouraging notes of the convention was the definite increase in our work among the Eskimos. The Native Eskimo Mission in Fairbanks was recently constituted into a regular Baptist church with forty-eight charter members. John T. Dickerson is the pastor of this fast-growing native work. The forty by sixty foot building is almost complete with the auditorium beautifully appointed to create a worshipful atmosphere. The basement is adequately fin-

ished for Sunday school and other phases of our work. Tommy Miller, with the help of the Chugiak Association and the Alaska Baptist Convention, will receive a salary sufficient to release him from secular work and he will give his full time to the Native Mission in Anchorage.

Dick Miller reported that since the first service of his work in Kotzebue on the nineteenth of August, his little rented cabin is too small to care for the crowds. Kotzebue is a large native (Eskimo) village in the Territory and the trade center for a large area reaching many small villages up and down the coast and along the rivers. It is hoped that soon the legal business will be completed for the purchase of a large two-story business house which will be converted into a permanent Baptist Mission in the "Hub City" for the Eskimo population.

The hearts of the convention messengers were thrilled when they listened to the Eskimo people sing in their own language and give their testimonies. They rejoiced with Harry Wilde, a twenty-two-year-old Eskimo, when he told of his conversion and call to the gospel ministry and his desire to preach to his people.

It was amazing to many in our convention to learn that we now have two Negro Baptist churches in Anchorage and one newly organized in Fairbanks. There are many hundreds of Negro people in this cold Northland and Baptists are the only denomination giving them a church home and warm Christian fellowship. Bob Jackson, a young Negro preacher, is the pastor of the newly-organized St. John Church in Fairbanks. The Alaska Baptist Conven-



Orland Cary, pastor First Baptist Church, Fairbanks, was retiring president of Alaska Baptist Convention.

SOUTHERN BAPTIST HOME MISSION

tion has appropriated \$1,500.00 with which to purchase land on which to build a suitable church house for this Negro congregation.

Alaskan Baptists were amazed to learn that their gifts more than doubled last year's budget. A total of \$10,566.05 was spent for mission causes in the Territory. This money came from ten churches, four of which have less than 100 in membership. This year the convention adopted a budget which is eighty per cent greater than last year's with thirty-three and one third per cent going to the Cooperative Program. The budget provides for the salary of a full-time missionary to be placed in a new field somewhere in the Territory.

Increases were indicated in every phase of the work. Felton H. Griffin, pastor of the First Church, Anchorage, was elected to head a Department of Promotion. He is eminently qualified to fill this position not only from the standpoint of ability but in the ten years that he has spent in the Territory he has seen the work in Alaska grow from its infancy.

It was agreed that the *Alaska Baptist Messenger* shall be increased from a four-page to a six-page monthly publication. B. I. Carpenter was re-elected to serve as editor, with headquarters in Seward, Alaska.

Officers elected for next year include: Dan Tyson, First Baptist Church, Ketchikan, president; Avery Richey, First Baptist Church, Palmer, vice-president; and Russell Simmons, member of the First Baptist Church, Anchorage, executive secretary.



One of forward steps of the recent convention was the election of a missions committee consisting of the above three men: Russell Simmons, Avery Richey, and Will Lewis.



New Officers for Alaska Baptist Woman's Missionary Union.



Pastors of Baptist churches and missions in Alaska who attended recent convention.

December, 1953

A Million Delinquents— What Will We Do?



The Department of Co-operative Missions of the Home Mission Board is anxious to assist churches and associations in dealing with the problem of juvenile delinquency. Several City Mission Programs have already made considerable progress in dealing with delinquent youth on the local level. Literature covering this phase of work is available upon request to the Rev. Leland H. Waters, 161 Spring St., N.W., Atlanta 3, Georgia.

WHEN THE SCOPE of a moral condition reaches the state requiring a Senate investigation, it is apparent that there is reason for grave concern by the Christian forces of the nation. Juvenile delinquency has been increasing rapidly until the Judiciary Committee of the United States Senate has appointed a subcommittee to investigate the problem in our land. The chairman of this

committee recently announced that there has been a thirty-per-cent increase in delinquency since 1948. A leading article in a Washington, D. C. daily recently stated, "The majority of Washington's juvenile offenders are committing crimes serious enough to send an adult to prison," and the article continued, "Boys as young as fifteen are using such professional techniques in their crimes as hack-

saws and crowbars for safebreaking. Such crimes as rape and safecracking once considered adult crimes are now juvenile offenses also."

The Senate subcommittee, according to the New York Times of September 18, is considering public hearings in twenty of the nation's cities to cover "known juvenile gang problem; high volume of juvenile delinquency; conflict between gangs of Anglo-American vs. Latin-American backgrounds; burglary and drug addiction." This is an unwelcome picture of conditions in "the land of the free and the home of the brave."

Senator Hendrickson (R-N.J.), chairman of the Senate subcommittee appointed to study the problem, recently said, "Delinquency is no longer simply an urban or a poor man's problem." Many have felt that delinquency was confined in large measure to the "big city" and in the slum areas. While large urban centers and underprivileged communities continue to contribute to the swelling army of delinquent youth, yet small communities and rural America is now feeling the impact of misbehavior among its youth. The F.B.I. in reporting the crime picture for the first six months of 1953, indicated that while crime had increased on a national level only two and five tenths per cent, yet rural America had witnessed an increase of nine per cent in the same period. Abnormal behavior will not confine itself to any one community as geographical boundaries will not provide a barricade, and conditions such as gang problems and drug addiction prevalent in large communities will soon be felt to varying degrees throughout the nation.

A recent survey among twelve per cent of the district associations of the Southern Baptist Convention, which represented a cross-section of our territory, revealed that there were 27,868 cases handled by juvenile court authorities in 1952. If this average prevails throughout the Convention, it would mean that nearly a quarter of a million young persons were in the juvenile courts last year — young persons from the same area served by 28,000 churches of the Southern Baptist Convention. OR AN AVERAGE OF NINE FOR EVERY CHURCH.

The question is frequently asked, "What is the cause of delinquency among American youth?" The F.B.I. has said in part, "The basic cause of the high rate of juvenile crime is the lack of a sense of moral responsibility among youth." It is evident that great masses of young people are lost in a wilderness

of moral confusion and, therefore, have no sense of direction, or else we would not be anticipating one million delinquents to appear before the juvenile courts of the nation in 1953.

The criminal army of America is largely recruited from the ranks of delinquent youth. If juveniles are responsible for twenty-seven per cent of the crimes in the nation's capital, then what may we expect in the next ten years if the trend continues? Then, too, there will be a much larger population of youth by 1960, at which time the Census Bureau predicts that we are to have forty-two per cent more children between ten and seventeen than we have today.

A detective of many years' service in a large Southern city was reported in a daily press as saying, "The basic reason for juvenile delinquency is broken homes, shattered by divorce or separation, where the children are shuffled from one place to another. Parents frequently make a major mistake when they learn that their child is showing signs of getting into trouble by not sitting down and talking with him. Fathers should develop a close relationship with their sons, encouraging them to participate in competitive sports, teaching them fair play. Mothers should realize that domestic training in the home offers their daughters a chance to build a wholesome life for themselves, and prepares them for a role of wife and mother."

Jim was twenty-one years of age when he received his prison sentence of two years for grand larceny. His father was employed at a leading bank as a responsible clerk, but had never taken time to share life with his son. The father was always too busy to fish, hunt, or play with his boy. Thus the lad chose his companions among those who showed an interest in him, for he was hungry for someone simply to care. But his companions proved his downfall. In prison he wrote, "I know I have made my mistakes but if I am given another opportunity I will try with God's help to be the man that I know God wants me to be." This is typical of what is happening over America when parents are too busy to give time to their children. Jim's father had time to make a living, but he had no time to help rear a son — while he was winning a bank promotion, he was losing his boy.

One of the very tragic trends is the increasing number of girls who are being caught in the current delinquent tendencies. A western city reported, "A

Continued on Page 20

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Views of Chinese Mission and International Center



Many good times are had by students from around the world in this lovely old home which houses International Center.

Save these pictures to use with the 1954 Home Board mission study series which will be off the press December 10, 1953.



Group at International Center Friday fellowship meeting. Note various nationalities represented in this picture.



Cute little Chinese boys have fun during play period mission school.



Recess is fully enjoyed by these little girls at the Chinese Mission in El Paso.



Students from more than fifty countries have attended activities at International Center. Darlene Hall Hindyeh (right) is director.



Mae Yee is typical Chinese American.



Young Yee who attends Chinese Mission.

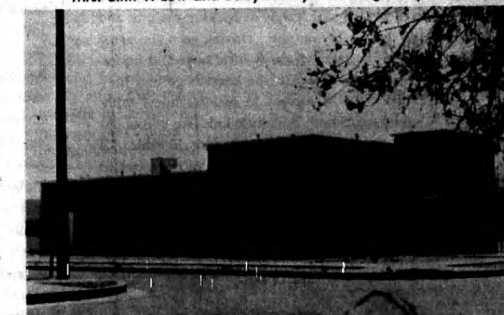
Home Board Photos



Missionaries Nina Gillespie and Mary Etheridge with Chinese kindergarten at mission in El Paso.



Mrs. Sinn Ti Lew and Baby Randy in their grocery store.



Newly-erected Chinese mission at El Paso, Texas, replaced old residence which had served as meeting place.



This station wagon is used to bring the children to the Chinese Mission in El Paso.

Just A Little Runt

By Sammye Crawford
Student Summer Missionary

HE WAS DEFINITELY the local toughy: tanned, ragged, dirty, weighing all of one hundred pounds. He could roll a cigarette as well as any of the all-day poker players in the garage, but he had much rather borrow one, already rolled, from anyone standing around. His dirty cowboy hat shaded glassy, curious, blue eyes. His favorite subjects of conversation were wolf hunting and bronc busting—both of which he participated in actively. His constant companion, his horse, could easily be described as a nag. He, twelve or fourteen years of age, thought that Vacation Bible school was for "kids."

He was just a little runt. Once, when I asked him to come to Bible school, he responded with one of his favorite habits of socking me one and being thoroughly hateful. Having seen the arrogance in the faces of many little boys and knowing that all they need is the knowledge that they are little boys, I replied to his toughness with, "Listen here, Sonny Boy, little kids like you ought to be careful about hitting big girls like me. I'll mop the floor up with you if you're not careful! I'd hate to know I hadn't handled bigger boys than you."

I realized that it was not exactly the correct language for a Bible school teacher, but he was tired of hearing the regular words of Bible school teachers.

The next day he sat on his horse at a safe distance and watched us at VBS as we played our daily game of softball. Not a boy or girl said a harsh word to him, not a one complained when he rode his horse through their game. Not a one listened to his laughter in making fun of Bible school. And he must have known that somewhere along the line he was missing out.

Each day the little toughy was there to observe the outside activities with a wishful longing in his curious, blue eyes. One day he delighted in showing us a sprained wrist that resulted from an effort in horse breaking.

It is really a sad story—the little boy knew nothing of Jesus; he knew nothing of Christian love and fun; his curiosity was greatly aroused. But he would not listen to any talk of Jesus, the Saviour—that was for "sissies." It would be a sadder story had we not seen him on the outskirts of the crowd at commencement and greeted him vigorously and got his simple response: "Next year I'm comin' to Bible school."

And we wanted to hug his neck because he was only a little boy without Jesus, instead of a cigarette-rolling, wolf-hunting, bronc-busting cowboy; and because our two weeks had not been in vain for "next year" he is going "to Bible school!"

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I wish that you could have visited us during the holiday season. I think that the children have never sung the carols sweeter nor portrayed the Christmas story better than this year.

Twenty of the twenty-two children and I went caroling on December 17. One little seven-year-old boy seemed especially thrilled as those to whom we sang smiled or encored. As we were returning he said, "Miss Stanford, we made some people happy tonight." Then after a moment's silence continued, "It doesn't take much to make some people happy, does it?"

Our Christmas pageant was well attended in spite of a downpour of rain. Two or three saw it for the first time, while others have enjoyed it through the years.

It was my joy and privilege to take two of the girls to Arkansas to spend Christmas with me. Gloria, now in our academy, spoke briefly in a Texarkana church. Those who heard her saw what home missions is doing for those less fortunate. Those who have been loyal were determined to do more, those who had done nothing planned to do something for our home mission work.

—Evelyn Stanford
Missionary to French
Montegut, Louisiana

Angels and All

Saturday, December 20, a group of Apache young people came the long distance in the bus to practice for our Christmas pageant. There were the shepherds and wisemen, Mary and Joseph, and the angels—although the angels' wings weren't quite completed.

Solemnly and reverently they enacted each scene and the Christmas story was portrayed.

Sunday the story lived again for the mothers and others who came and Christ was glorified. The older group of our Sunday school sang the songs that told the story, and the Primaries stood together and sang "Away in a Manger" as the scene was before us. True, we had very little room because every possible space was filled with chairs in this little house where we have

services; and when the entire group was together before us in the final scene singing "Joy to the World" they were packed so closely together the angels' wings were endangered.

Then came the joyous time when the gifts and treats on the tree in the corner were distributed. We wish everyone of you who sent gifts or money to buy Christmas treats could have been with us to have enjoyed seeing the happiness you provided.

—Rev. and Mrs. E. C. Branch
Missionaries to Indians
Lakeside, Arizona

Learn of Prince of Peace

"Sweet little Jesus Boy,
They made you be borne in a manger."

Thus sang one of the girls as our Intermediate GA's put on a program for the family-night Christmas tree.

As we saw the Babe in the manger and the star in the sky and as we heard the angel songs, we were made to think anew of the coming of the Prince of Peace. Then as the shadow of the cross fell across the scene, we remembered again the reason he came.

We hope and pray that those who were present who were not Christians might at this Christmas time find the true happiness of Christmas in giving their hearts to him.

On another evening the kindergarten families gathered to see and hear their children as they presented the Christmas story in rhythm band, pantomime, Scripture, and song. Bill Claterbaugh, our associational missionary, brought the Christmas message. It was a new message for many of them, even though it was the same old sweet story we have known so long.

They are still, at times, worshipping him as a babe in a manger, and at other times as a dead Christ on a crucifix. That they might know him as a risen Christ—a living Saviour—is our prayer.

At still another time the students from the government Indian school came. As we sang the carols, read the Scripture passages and listened to the

Continued on Page 21

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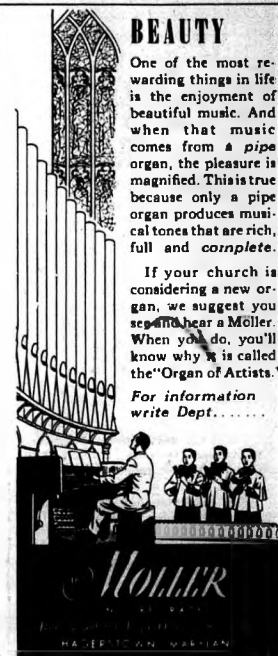
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A Million Delinquents

Continued from Page 15

bizarre story of large-scale shop-lifting by a band of clothes-crazy, teen-age girls from 'nice families' sparked by leopard-skin-wearing members of the 'Hellcats' gang was disclosed. There were so many girls involved that the juvenile quarters was unable to handle them all at one time." In another city the daily press reported, "Three young girls, members of what police termed 'the blue jeans gang,' were held by juvenile authorities today after they roughed up a policeman and stole his billy club." Still another city reporting on their delinquent situation states that, "The delinquency rate for boys increased twenty-four per cent this year over the last five-year average, yet the rate of increase for girls jumped thirty-five per cent."

Juvenile delinquents have inherited an environment that they did not ask for. If we had provided a better moral atmosphere and had given greater emphasis to the spiritual and moral needs of our youth, it is obvious that the present condition would not be in such a deplorable

state. We are facing today simply the nation's corporate framework in which our youth have had to begin their own life's structure. It is impossible for successive generations to create an atmosphere of moral laxity, and then to expect children to emerge better than the environment of the home and community in which they are born.

Churches are awakening to the needs of the delinquent army that is so much in the public eye today. This is as it should have been all through the years.

Dr. Howard Lane of New York University recently said, "I have never known a child to become a delinquent that had one good friend." Children hunger for love, care, and concern, and when there is a demonstration of extended friendship by a sincere Christian friend, it will make an impression difficult to erase. To discover young persons who have exhibited wrong attitudes and habits and to make friends with them is the first step in extending real help. How often have we heard persons say, "I am largely what I am today because I had a good friend."

It would not be too difficult to look in retrospect and find one or more persons to whom we owe some special debt of gratitude for "standing by in an hour of need." They have needs as deep as human nature itself, and if those needs cannot be met in their own homes, where the kindly influence of Christian parents is conspicuous by its absence, then to whom can they go if not to those who are labeled as "Christ's disciples?" If we disappoint them and they fail to find in us the kind of a friend they so desperately need, we may prepare ourselves for some unexpected and shocking experience.

The juvenile courts of the land are generally willing to accept the co-operation of any responsible group that will demonstrate by sincerity and earnestness a desire to help delinquent boys and girls. Help is what a young person in trouble needs, and when such an hour occurs he is generally more responsive. Christian counseling under the direction of the court and in support of all the

co-operating agencies seeking to help the child, has been found to be most effective.

Such a program of extended help requires the selection of the best-qualified persons available or the maximum contribution cannot be realized. Therefore, a program of counseling should be under the guidance of the associational or city missions committee, which should become the responsible group to which the court might turn. In several cities of the South, men from the Baptist Brotherhood and women from Woman's Missionary Union have been selected to serve as "advisors" or "counselors" to young persons referred to them by the court. In both of these groups there is already an organized strength which is waiting to be fully utilized.

For a counselor to receive the responsibility of guiding a young person into paths of usefulness is a sacred obligation. Here a young life is plastic and can be molded in any direction, depending in a large measure upon the person seeking to do the guiding. A mature and well-poised Christian who has a deep concern for the welfare of a delinquent can be of great help in the development of habits and attitudes that can probably determine the child's whole future life.

The best preventive measure which has been tested and proven against delinquency is the enlistment of youth in the life of the Sunday school and church. Three juvenile judges were asked, "From your best knowledge, what percentage of young persons appearing before your court are regular in attendance at Sunday school or worship services? Their answers were: (1) Ten per cent. (2) Extremely few. (3) Fifteen per cent at the most.

There is reported 14,422,690 prospects between the ages of birth and the unmarried group of young persons, residing in the territory of the Southern Baptist Convention, that should be enlisted in Sunday school. This vast army offers an unequalled challenge to Southern Baptists. They will not wait to be influenced — early impressions will largely determine the type of life that will be molded for time and eternity.

"Fields are white . . . laborers are few."

Administrative Changes

By John Caylor

SOUTHERN BAPTISTS have had more changes in administrative personnel in Convention agencies within recent months than in any given period in the history of the Convention. None of our present leaders can remember when both the Home and Foreign Mission Boards have changed secretaries within the same year. The untimely death of Dr. M. Theron Rankin brought the Foreign Mission Board face to face with the necessity of selecting a secretary in the same year in which Dr. J. B. Lawrence retired from the secretaryship of the Home Mission Board.

Dr. T. L. Holcomb of the Sunday School Board was eligible for retirement last year and asked to be relieved but the Board persuaded him to continue his leadership until a successor could be elected this year.

Dr. C. H. Bolton's return to the pastorate this year left a vacancy in the Southern Baptist Foundation. The death of Dr. Sam F. Lowe last year necessitated a change in the leadership of the Radio Commission. The selection of Dr. Hugh Brimm as a professor in the Carver School of Missions and Social Work left the Social Service Commission with-

out a leader. Dr. E. D. Head retired from the presidency of Southwestern Baptist Theological Seminary during the year.

New leaders in all the agencies now call upon Southern Baptists for confidence and co-operation. Dr. Courts Redford assumes leadership of the Home Mission Board. Dr. Baker James Cauthen has become executive secretary of the Foreign Mission Board. Dr. James L. Sullivan is the new secretary of the Sunday School Board. Dr. T. J. Holcomb heads the Foundation. Dr. A. C. Miller is secretary of the Christian Life Commission. Dr. Paul H. Stevens is the new secretary of the Radio Commission. Dr. J. Howard Williams is president of Southwestern Seminary.

Golden Gate and Southern Seminars have relatively new presidents

and the Historical Commission has been only recently established with an executive secretary. The Brotherhood has new leadership. The only Convention agency with an executive head who has served more than ten years is the Relief and Annuity Board.

The Joint Committee on Public Affairs has lost Dr. J. M. Dawson. Dr. C. Emanuel Carlson of Minnesota has assumed the secretaryship of that tri-convention agency.

While nearly all the agencies of the Convention have new leadership the leaders are not new. They are men of experience and ability. Southern Baptists are challenged by their long history and the wise leadership which is offered to give their best loyalty and co-operation to the Convention's present leadership.

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SOUTHERN BAPTIST HOME MISSIONS

Christmas on the Mission Fields

Continued from page 19

message of our pastor, we felt again the presence of the Prince of Peace.

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—Doris Christensen
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The Authors



JOHN CAYLOR since 1946 has been secretary of the Department of Education for the Home Board. He came to the Board from a twelve-year pastorate at Highland Baptist Church, Shreveport, Louisiana. Prior to that he was preacher, teacher, and student secretary.



LOYD CORDER, secretary of the Direct Missions Department, Home Board, since 1950, served for many years in mission work among the Mexicans. He was also superintendent of city missions in Houston in his native state of Texas.



MRS. MARIE SADDLER EUDALY, former missionary to Mexico, now serves with her husband in the Baptist Spanish Publishing House in El Paso, Texas. They serve twenty-eight different lands through the medium of their literature.



HAROLD DYE, who has been a preacher since he was nineteen and is now pastor of the Baptist Temple, San Jose, California, is perhaps better known for his writings. He has written for Broadman Press as well as several books for the Home Board.



JANE CARROLL MCRAE (Mrs. J. T.) is a Southern Baptist missionary in Jordan after serving two years in Lebanon. She is a native of Louisiana. In Jordan she is in charge of two schools. She is the mother of five children.

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Changes in Missionary Personnel

New Missionaries

Burford, Laurice and Mrs. (Spanish-speaking), Box 177, Wagon Mound, N. M.
Denton, John C. (Alaska), 1315 E. 10th Ave., Anchorage
Grafton, Walter Weldon (Chaplain, Woman's Emergency Home), 2221 Chestnut, New Orleans, La.
Guyton, Lanell (Good Will Center), 1130 Second St., Macon, Ga.
Johnson, William J. and Mrs. (Canal Zone), Atlantic Baptist Church, Box 2232, Cristobal
Reed, Mrs. Rosa L. (Spanish-speaking), Tajique, N. M.

Changes of Address

Barkley, Wm. I. (City Missions), 1481 Oakland Ave., Macon, Ga.
Cantu, Daniel and Mrs. (Spanish-speaking), General Delivery, Carrizo Springs, Tex.
Cassidy, F. Mike and Mrs. (Spanish-speaking), P. O. Box 231, New Braunfels, Tex.
Colson, W. H. (City Missions), 517 Bedford Bldg., San Antonio, Tex.
Cuevas, Paul S. and Mrs. (Spanish-speaking), 3605 Lombardy Road, N. W., Albuquerque, N. M.
Diaz, Amelia (Spanish-speaking), 217 W. Iron Ave., Albuquerque, N. M.
Gillham, T. M. (Western Missions), 2750 N. Dodge Blvd., Tucson, Ariz.
Hill, Oscar and Mrs. (Spanish-speaking), 401 S. Sunset Ave., Roswell, N. M.
Johnson, John O. and Mrs. (French), Marine Rte., Box 17-O, Napoleonville, La.
Leach, Milton S., Sr. and Mrs. (Spanish-speaking), 1413 Madison, N. W., Albuquerque, N. M.
Negrin, Ismael and Mrs. (Spanish-speaking), 1328 White St., Key West, Fla.
Overholser, Charles and Mrs. (Deaf), 3119 Haven Park Ave., El Monte, Calif.
Watson, L. A. (Western Missions), 1365 Kenton, Aurora, Colo.
Williams, Aileen (Spanish-speaking), 411 E. Hill, Alice, Tex.
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AMONG the MISSIONARIES

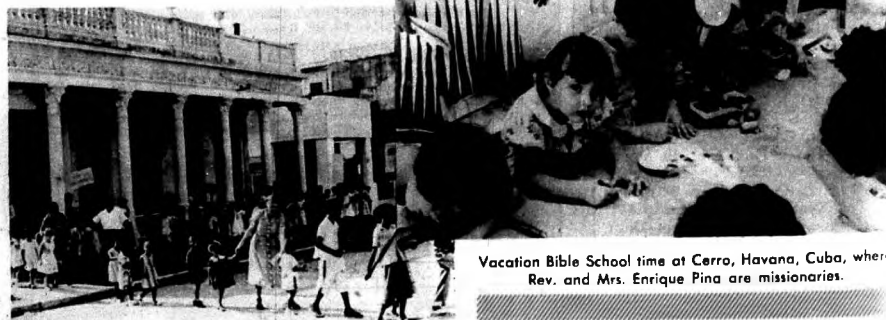
One Girl Doubles Mission

Ann is a fourteen-year-old girl of Bridgeville, Delaware. Her mother is a divorcee, and Ann says drinking broke up their first home. Her mother has married again and spends most of her time assisting her husband in driving a truck on long trips. Since Ann is left at home by herself most of the time, she is free to go about as she pleases. Ann and her parents have an apartment in an old hotel which should have been condemned years ago. Ann's parents are Catholic, and they insist that she not have anything to do with the other churches.

There is not a Baptist church in Bridgeville, Delaware, and the First Baptist Church of Hurlock, Maryland, has organized a Baptist mission there.

A woman at the mission, Mrs. Florence McIlvain, visited Ann several times to invite her to attend the mission. Ann came to Sunday school several times before the Bible school started but she never would stay for preaching.

The week of Bible school Ann came and was in my Intermediate department.



Vacation Bible School time at Cerro, Havana, Cuba, where Rev. and Mrs. Enrique Pina are missionaries.

taken. But she knows she can hold out for she said, "No one can take Christ away from me." Ann's mother means much to her, and she prays often that she can soon win her to Christ. I was told recently that the mission at Bridgeville has just about doubled in size (13 to 25) with young girls that Ann has brought to Sunday school and preaching services.

—Irvin Adcock
Summer Student Missionary

War Bride Finds Christ

In our visitation program we discovered a very interesting person, Mrs. Phoebe Boyce, a little Japanese girl (she is thirty, but is so tiny she looks like a little girl) whom an American soldier took for his wife during World War II. He brought her back to the States with him and two years ago deserted her to marry someone else, leaving her with three precious children to care for and rear over here in a strange country.

Upon visiting Phoebe we found that she was not a Christian, though she had many Christian characteristics. One of these was manifested in her attitude toward her husband. In her heart there was nothing but forgiveness for the way he had treated her and she said her only concern was for the children. She is having a hard time providing for the children and has had many doubts, fears, and worries. We talked with her at length and told her that her greatest need was to know Jesus as her Saviour.

"You know I have thought much about being a teacher or a nurse," she said, "but I believe God may want me to continue doing this all my life—being a missionary."

Ann is going through many trials, for her parents are against the steps she has



New officers of the young people's Training Union at Chinese Baptist Church, Los Angeles, California, during recent installation services.

and friend. She then said that with all her other troubles she didn't have time to think about "joining the church now."

Many times we went back to see her to reason with her and try to help her see that in Christ her greatest troubles would vanish. Recently during the simultaneous revival, she finally consented to go to church with us. We went out to the church where Rev. Fred Propst was holding a revival and that night, at the close of his message, Phoebe went forward and quietly surrendered to the Lord.

Three days later, when we were visiting in her home, we found all three children very sick. There was little food and little money to buy medicine for them. Phoebe was sitting by their side with a peaceful look upon her face. She said, "You know if this had happened to my children a week ago I would have been walking the floors worrying, but now that I have accepted Christ, I am not sitting here trusting him."

Yesterday at church Phoebe went forward saying she wanted to be baptized and become a member of the Baptist church. She reads and reads the Bible and all other Christian literature she can get. She is so eager to learn. All three children are enrolled in our nursery and kindergarten.

—Louise Whitmire
Baptist Good Will Center
East St. Louis, Illinois

She Found a Friend But Needs the Friend

Tula Robinson, Home Board missionary at the Good Will center in Miami, Florida, and I were visiting one day and waved at an elderly woman coming out her door. She stopped to talk to us. Mrs. John was born in Hungary, speaks in very broken English, is seventy-eight, and a Catholic. She said that she had attended one of our services and that it was wonderful. We decided it must have been Kindergarten graduation. She said, "Little children sing . . . make me so happy I cry."

She told us that two years ago one of the workers had given her a tract. She added "I read it every day because it tells me about Jesus. Someone tried to sell me another tract but you gave it to me. It is wonderful to read about God. The Catholic priest will not let us come to your service or read the Bible but I read the Testament you gave me. I don't go to my church anymore."

We invited her to Adult Club and told her we would visit her again.

Two days later we visited her and took her tracts and other religious materials. Tula read her a Scripture passage and prayed with her. All during the prayer she kept saying "Wonderful! How sweet!" Before the prayer was finished, she threw her arms around Tula and cried, "Do you really love an old woman like me? I have nobody who

loves me. People just stare at me because I am so ugly."

We told her that Jesus loved her and that we did too.

She came to club that night and commented all during the service how she was enjoying it. She said, "You people so happy. Never saw such happy people. Wonderful!"

After Sunday school one Sunday she came to Mrs. Minnell Graves, director of the Good Will Center, and pointed to her Bible and said, "They (the Catholics) have tried to keep me in darkness but I have the light now. I can read my Bible. I can read it for myself. This is the happiest day of my life."

I filled out some citizenship papers for her this week and she told me many of her problems. She told me that the people she stayed with fussed at her for coming to the center. She said, "I don't care, Jesus is my friend and so are you."

On Mrs. Graves' birthday she brought her a nice birthday cake. We knew she sacrificed to do it but we also knew that she did it with joy in her heart because she had found friends and someone who loved her.

Pray that she will accept Christ and know the real joy and happiness that comes from knowing our Lord and Master.

—Ada Young
Student Summer Missionary

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Dr. Courts Redford and Dr. J. B. Lawrence.

I Know Dr. Lawrence Personally

By Courts Redford
Assistant Executive Secretary

TO KNOW Dr. J. B. Lawrence is to love him and admire him.

Years ago we were walking the railroad ties together in front of the station at De Soto, Missouri, waiting for the train that was to take us to the next in a series of Baptist conferences. The train was late and we were just walking and talking.

That is when you come to really know people—when you are “just talking.” He was telling me of his early childhood in Mississippi, of his struggle through Mississippi College, his experience on the debate team, and his early days as a preacher. He revealed his

dreams for Missouri Baptists for whom he was then executive secretary.

When you get close to Dr. Lawrence like that, there are three characteristics which become prominent. He has integrity, faith, and a deep concern for people. He does not parade these qualities, he just lives them.

There is not an ounce of the cheap politician in Dr. Lawrence. He does not make decisions on the basis of personal gain or expediency but his judgments and decisions stem from prayerful considerations of right and wrong and from deep-seated convictions with respect to fundamental issues.

I have heard people suggest that certain actions be taken in order to please or placate some influential person or group. Dr. Lawrence immediately raises the question, Is the course of action right?

“Do right,” he says, “and you have no need to fear the consequences.”

Dr. Lawrence first accepted me by faith. He had never seen me when he recommended that I be chosen as educational director of the First Baptist Church of Shawnee, Oklahoma, where he was pastor. I had finished Oklahoma Baptist University and was spending a year in graduate study in Missouri University when he was called to Shawnee. Dr. Lawrence wanted an educational director and some of my friends recommended me. I was engaged at the time and Ruth Ford, who later became my wife, was a student at Shawnee and a member of the First Baptist Church. Dr. Lawrence became acquainted with her, and I have often said that I got my first full-time job because of the good impression she made.

I soon returned to Shawnee and became a great admirer of Dr. Lawrence from our first acquaintance. He performed our wedding ceremony. We were often in his home. We enjoyed our fellowship with Mrs. Lawrence and the fine daughters.



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SOUTHERN BAPTIST HOME MISSIONS

Our association in the work at Shawnee started a friendship and fellowship between us that has continued through the years. I have been associated with Dr. Lawrence in every job I have had except one. After serving as his educational director at the First Baptist Church in Shawnee I became head of the department of Bible and Religious Education in Oklahoma Baptist University of which he had become president. After a leave of absence that I might complete my seminary work at Fort Worth, I resigned at Oklahoma Baptist University and went to Missouri as stewardship and Brotherhood worker. In the meantime Dr. Lawrence had become state secretary there.

There followed an interval of thirteen years during which we were separated. He came to the Home Mission Board and I became president of Southwest Baptist College. In 1943 he asked that I become associated with him once more, this time as assistant secretary of the Home Mission Board. Thus, there was renewed the close fellowship of former years.

I have watched Dr. Lawrence in times of prosperity and in times of adversity, in hours of triumph and in times of sorrow. In every hour there emerges from his great character those three qualities—integrity, faith, and concern for others.

His implicit faith in God has sustained him and inspired others in every vicissitude of life. He trusted the Lord as a lad dreaming his dreams of college and of Christian service. He sought divine leadership as pastor, state secretary, and college president. The Lord was his counselor during the long trying years of debt-paying at the Home Mission Board and his triumph in re-establishing confidence and denominational support. God was his stay during the long days of his wife's illness and at the time of her departure. To hear him talk at the prayer service of our home mission staff, one realizes that the Lord is still real to him as a friend that sticketh closer than a brother.

His deep concern for others does not find release in gushy expressions or in meaningless platitudes. He really cares, and that concern sends him to a place of prayer or to a field of service. As a pastor he was ever looking after his people. As an administrator he is ever

considerate of his associates. As secretary of the Home Mission Board his heart constantly goes out to the lost multitudes and to the missionaries who minister to them.

Dr. Lawrence is a splendid counselor. I have taken many problems, both personal and professional, to him and have found him ready at all times to give prayerful consideration to them. He welcomes such opportunities for service. He is a busy man, using his time in study and writing, and some people have misinterpreted his preoccupation for indifference to current human needs but it is not so. No one finds greater joy in helping one with a personal problem than he does.

I look to Dr. Lawrence in love and respect much as a son would look to his father. I have laughed and joked with him, and one can find no more congenial companion. We have traveled together, roomed together, worked together, worshipped together, and prayed together.

We do not always agree. That is another thing I like about Dr. Lawrence. He does not attempt to force upon one his point of view. He has strong convictions but he wants others to have convictions, too, and he respects theirs. Arguments concerning policies or methods in no way affect his personal friendships.

Dr. Lawrence enjoys his hobbies. He used to be a good golfer but the strenuous duties of administrative detail forced him to give that up. Now it is gardening and fishing. He delights to lock his problems in his office and go out to his farm where he can till the soil as he did in his boyhood or where he can hunt or fish.

Yes, I know Dr. Lawrence personally, and I wish that you might know him as I do. There is no doubt that his era of administration of home missions will be recognized by coming generations as one of the greatest periods in the history of the Home Mission Board. His marvelous sermons will continue to bless human lives long after he is gone. His writings on denominational polity and Christian doctrines will serve as Baptist guideposts to coming generations. He is truly a great man and a great leader.

But to me he is primarily and foremost a great Christian and a great friend.

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He Led The Way

(Continued from Page 7)

Southern Baptist Program of Evangelism. In fact, the present program of evangelism, as promoted by Southern Baptists, would not have been possible without his help and co-operation.

His influence in my life will not end with his retirement. My prayer is that God will spare him for many more years of service. If this is done, we may all rest assured that every day he will honor Christ with his life.

Respect and Concern for the Churches

By Lewis W. Martin

Secretary Schools of Missions

Next to the Deity and in allegiance to the divine, Dr. J. B. Lawrence honors and respects New Testament churches. His penetrating study of the Scriptures gave him the New Testament concept of the local church. His understanding of the church's divine origin, nature, functions, and responsibilities has dominated his missionary philosophies, practices, and programs.

On the churches he and the work of his agency were wholly dependent. Next to his Lord and unto his Lord, his stewardship has been for the churches. Never should any of his staff, or his or their programs ignore, disrespect, or move independently of local churches.

One's heart is revealed in his prayers. Dr. Lawrence has permitted his staff to look deep into his heart as he has prayed with them during his long administration. Those who have heard him pray love and appreciate him the more. Throughout the years of his Home Board secretaryship, the office staff has met for prayer every workday, usually at 10:30 A. M.

Repeatedly toward the close of the week, Dr. Lawrence remembered the churches and the pastors as they were making final preparations for Sunday. It was not a mercenary concern for their offerings but a spiritual concern for their evangelistic fervor and effectiveness. Surely none has prayed more or more helpfully for pastors and churches than Dr. Lawrence.

His concern for the churches is manifest in every phase and program of home missions. That the churches might be in-

formed and satisfied, enlightened and stimulated, taught and strengthened, educated and enlisted, Dr. Lawrence led the Home Board to participate in Schools of Missions soon after he became secretary. Pamphlets promoting Schools of Missions were produced jointly with the Foreign Board early in his administration. Home missionaries have been encouraged to teach and speak in these schools all through the years. Staff members gave direction and helpful service.

January 1, 1943, a full-time secretary was appointed to promote, direct, and make home missionaries available systematically for Schools of Missions. Through the years it has been the desire of Dr. Lawrence that these schools shall be in and for and by the churches. The greatest benefits have come to the churches for whom he has such great concern.

When the Southern Baptist Convention voted to receive California, Dr. Lawrence correctly took the position that that new state would be legally and scripturally in the Convention only after California churches were admitted. The Convention corrected its action to receive the churches by seating their messengers. This pleased Dr. Lawrence.

Rather than majoring on institutional work, Dr. Lawrence has considered the chief responsibility of the Home Board to be that of winning lost people to Jesus Christ and constituting them into Baptist churches for the purpose of winning the lost that they in churches would perpetuate the cycle.

Southern Baptists will always be indebted to one who constantly sought to magnify, serve, and increase the number of her churches.

Young Men Encouraged

By Frank Halbeck

Field Secretary in Jewish Work

"Our strongest churches are in our cities where Jewish people live. The members of these churches have an opportunity to meet Jews as individuals and to become friendly with them, thus opening the way for personal testimony about Christ. Once having established a friendly relationship with an individual

Jew, he can be invited as a personal guest to special church services and can be given tracts with the hope that they will be read. It is the personal contact that counts. If Jews are won to Christ it will be by the personal soul-winning efforts of Christians in our local churches."

This statement was not written by a worker among the Jewish people but it was written in an editorial by J. B. Lawrence. I have enjoyed my contact with Dr. Lawrence in the past few years for many reasons. First of all, he is a man who loves the Bible. The doctrines of the Scriptures as Baptists believe them are always in safe hands when Dr. Lawrence gives an interpretation.

Secondly, J. B. Lawrence is loyal to his denomination. By being loyal does not mean that he ever hesitates to voice his opinion when a principle is involved that he does not agree with. But he is a man who believes in the program of the denomination and he is constantly on the alert to seek better ways and means of solving the spiritual problems of our day.

Thirdly, Dr. Lawrence is interested in the future of the kingdom's work. He often expresses that interest by being a friend of younger men in the ministry. He does not feel that young men betray the truth of the Scriptures nor is he pessimistic about their contribution to the work of the kingdom. He often has a kind word to say about the leading young preachers of today.

I shall never forget the salutation that I have often received from Dr. Lawrence as he would toss his hand freely in the air and say, "How are you, young man?" His interest in all fields of home missions gives encouragement to every man in the office. We look with respect upon his leaving.

A Pioneer in Missions

By S. F. Dowis

Secretary of Co-operative Missions

J. B. Lawrence has been a pioneer in mission work throughout his ministry. As a pastor he thought out new mission activities for his churches and denomination. His pioneering statesmanship was demonstrated during his years as state secretary in Mississippi, Louisiana, and Missouri and as president of Oklahoma Baptist University. The greatest opportunity for pioneering in missions

came to him as executive secretary-treasurer of the Home Mission Board. He came to this position on July 15, 1929, when the Home Mission Board was heavily involved in debt. It could maintain few missionaries on the field and at the same time pay the debt; but while the debt was being paid Dr. Lawrence was designing in a statesmanly manner a mission program to be promoted by the Board as soon as the debt was paid.

The first of these new mission programs was city missions. His plan for city missions was to evangelize the cities through a definite program to be promoted through church-sponsored local mission work in the cities. This program was put into an address by Dr. Lawrence and delivered on several occasions prior to 1940. In the fall of 1940 he appeared before the Baptist Pastors' Conference of Atlanta, Georgia, and spoke on his plan for the evangelization of the cities. As a result, the City Mission Program was begun in Atlanta, Georgia in co-operation with the Atlanta Baptist Association. The fruits of his thinking are to be seen in forty-five city mission programs throughout the Convention.

J. B. Lawrence grew up in a rural church and began his ministry in an open country church. He has always been keenly conscious of the contribution of rural churches to the denomination, and still thinks they are important in the development of our Southern Baptist life. As state secretary in Mississippi he pioneered in a program to help and enlist rural churches.

As executive secretary of the Home Mission Board, Dr. Lawrence worked out a program designed to help the rural churches. This was called the "Revitalization of the Rural Church." The purpose was to stimulate the witness of the rural church to the ends of the earth, and to revitalize it as a community institution for good. The program was launched in 1944 by the Home Mission Board under the leadership of Dr. Courts Redford.

At present almost every state convention has a superintendent of mission work who gives his time largely to the revitalization of rural churches. Additional missionaries in rural areas have increased from three hundred to about six hundred. Schools, colleges, and seminaries have been enlisted in providing a rural life department for training leaders for rural churches. A church survey program has been developed for use in revitalizing the rural church. State and

Convention-wide rural conferences have been promoted, and the Home Mission Board has adopted a twenty-five-year Rural Church Program for Southern Baptists. J. B. Lawrence has truly been a pioneer in rural church revitalization and time will prove the genius of his program.

A new field opened up which required wisdom in providing a program of work. Dr. Lawrence's mission foresight led him to launch the great mission program in the West and other pioneer fields in full co-operation with and under the direction of the state boards in those areas. He led in providing missionaries, aid to mission pastors, and church building loan funds to help get the work under way in these pioneer fields. The wisdom of this work is seen in the fact that in 1943, when the Home Board debt was paid, there were only three state conventions west of Texas and Oklahoma, with 223 churches and 33,241 members; and at the close of 1952 there were five state conventions with 762 churches and 137,535 members. In the other pioneer fields in the East there has been an equal growth. J. B. Lawrence has pioneered wisely in these mission fields.

In these pioneer fields where, there are few churches and millions of lost people, Dr. Lawrence has pioneered with the Good News Hour, a preaching program available by transcription through the Radio Commission. The program is now heard over fifty-five stations weekly, largely throughout the western and pioneer mission fields.

Under his leadership a program for the thousands of migrants has been worked out. Trailers are provided for the missionaries who follow these people and minister to their spiritual needs. For Southern Baptists this is a new and much needed field of service.

Dr. Lawrence has been conscious of the needs of the more than six million people in the mountain areas of our Convention territory. This led to the Home Board's co-operation with Kentucky Baptists in working out a Mountain Mission Program in that state, which has proved its soundness and effectiveness in meeting the needs of the mountain areas.

Another product from the mind of this pioneer in missions has been the program in behalf of broken homes and juvenile delinquents. This program requires careful planning and wise procedure worked out with the courts of the land.

As evidence of the wisdom of J. B.

Lawrence as a pioneer in missions, the Home Mission Board is now offering to the churches of the Southern Baptist Convention a five-point program giving detailed instructions for helping all the young people in military service.

It became evident to Dr. Lawrence that many of our Southern Baptist people were studying their Bibles through correspondence Bible courses offered by groups other than Baptists, and that such courses were leading many into believing strange doctrines. So he provided a Correspondence Bible Course, written by members of his staff, and offered it to all who would enroll and

Continued on Page 30

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The Co-operative Missions Department of the Home Mission Board is but one of the great evidences of wisdom from the mind of J. B. Lawrence, a pioneer in missions.

Dr. Lawrence and the Printed Page

By John Caylor
Secretary of Education

From his early ministry, Dr. J. B. Lawrence realized the power of the printed page. He wrote articles and stories for the public press wherever he served. He was editor of a Baptist paper. He used the Baptist press to promote the work of three states he served as executive secretary. He was constantly pushing the work by "trusting the Lord and telling the people." He used his church bulletin for something more than announcements. He wrote, then rewrote, and recopied whatever material went into the printed copy. He was careful about the way he said things in final form.

Upon coming to the Home Mission Board as executive secretary-treasurer Dr. Lawrence adopted for the Board his slogan, "Trust the Lord and Tell the People." For a quarter of a century he has been trying to tell the people about home missions. To do this he started *Southern Baptist Home Missions* and has been its editor through the years.

Editorial Writer

Dr. Lawrence used the editorial columns of *Southern Baptist Home Missions* to express to Southern Baptists his convictions. His editorials dealt with doctrines, church polity, mission emphases, stewardship, and ideals in many realms. Perhaps his editorials have been copied more in the denominational press during the past ten years than those of any other writer. These editorials have been requested for reprint outside of Baptist circles.

As Author of Books

Dr. Lawrence has written innumerable tracts and pamphlets. In the field

of books he has written twenty-one volumes. His books have dealt with home missions, state missions, doctrine, and denominational organization. He has released a number of books of sermons. Perhaps the most widely read of these was his latest book, *Kindling for Revivals Fires*. It was extensively used in evangelistic crusades.

Promoting Publicity

While Dr. Lawrence never sought publicity for himself he is a great believer in promotion by publicity. He has promoted publicity for home missions through state Baptist papers and has enjoyed a cordial relationship with the editors. The editors have copied his editorials and have picked up his paragraphs. They have used the publicity material submitted by the Board. In every way possible with full co-operation the denominational press has given home mission information as it has been furnished under the leadership of Dr. Lawrence.

Dr. Lawrence is a careful writer and edits his own material meticulously. He is a diligent student who seeks to express in article and sermon the ideas which come to him in his study. He is still "trusting the Lord and telling the people."

A Disciplinarian

By Alfred Carpenter
Director of Chaplains Commission

It is said that to achieve and succeed one must know how to discipline his own life; to live within well-defined policies. This is true of Dr. J. B. Lawrence. I have seen these policies demonstrated at his desk in the office, at annual Board meetings, on the mission fields, and in private life.

Being associated with him for twenty-two years as my pastor, my college president, and advisor (not boss) in home missions, permit me to mention a few well-defined policies I have noticed in his life.

AS MY PASTOR—"This church has called me as its pastor. I accept that responsibility. Woe be unto me if I falter therein." This was spoken in the pulpit of First Baptist Church, Shawnee, Oklahoma, when as pastor he was being criticized by church leaders and was under fire in the city because of his position in a pointed, pungent campaign against sin.

AS MY COLLEGE PRESIDENT—

SOUTHERN BAPTIST HOME MISSIONS

"Take care of the kingdom first; then the kingdom will take care of you," was Dr. Lawrence's advice to a group of young preachers in Oklahoma Baptist University when the going was tough. I found this policy to be as true as the promises of God.

AS MY ADVISOR IN HOME MISSIONS—"Plant churches in the cities. As go the cities, so goes the republic," said Dr. Lawrence on the mission field in interior Panama (1930), while I served as superintendent of missions there and Dr. Lawrence was visiting in the field. While on an itinerary of the interior he resolved: "When we get the debts paid, Southern Baptists must start mission work here with the Spanish people." In discussing where to establish missions he made the above remark.

"A situation (a church) is more important than the loan. Keep a Baptist church in business and some day it will pay the loan in full." I had returned to the States and had assumed work with the Church Loan Department (1932). I asked Dr. Lawrence for instructions in this difficult yet important task. His only reply was the above statement.

AS AN EXAMPLE IN STATESMANSHIP—"If Southern Baptist churches are to pay the debts of the Home Mission Board, then the Board must remain in the mission business. Take our goods off the shelf and the door of financial support will be closed." This was spoken at the bottom of the depression when the Board's creditors were demanding that every dollar received by the Board be applied on the debts. Dr. Lawrence in his steadfastness won, and this policy not only saved the Home Mission Board but also the financial standing or credit of the denomination.

"Never expect recognition, then if you don't receive it you are not disappointed." At a meeting of Southwide denominational leaders following payment of the Home Mission Board debts, which was a high hour not only for the Home Board but for the denomination, it was evident that Dr. Lawrence had not been accorded due consideration for his noble leadership. I mentioned this to him and his only reply was the above.

Well-defined policies and strict adherence to them contribute to sane, safe, successful leadership. This I have seen

demonstrated in the life of Dr. J. B. Lawrence.

A Friend of Minorities

By Loyd Corder
Secretary of Direct Missions

Among the Spanish of Florida, Texas, New Mexico, Arizona, and California, among the Indians of North Carolina, Florida, Alabama, Mississippi, Oklahoma, Kansas, New Mexico, and Arizona, and among the French, Italian, Japanese, Chinese, deaf-mutes, and all the other groups across the land, I have the question over and over again: "How is J. B. Lawrence?"

These humble Baptists of all colors and languages are not asking a polite question out of deference to his position as executive secretary of the Board that has supported their work. And the burden of their concern is not whether his leadership is currently successful or popular. They are interested in the personal welfare of their personal friend with whom they have had happy associations through the years of his varied ministry. They show genuine satisfaction to learn that he is physically well, mentally alert, and spiritually fervent just as they have known him.

In 1944 Dr. Lawrence attended the Mexican Baptist Convention of Texas at Laredo, Texas. To the Mexican brethren he was not a denominational dignitary, but a welcomed friend. It was heartwarming to see their individual greetings to him, to realize how much they appreciated him personally, and how grateful they were for his leadership of the Home Mission Board in carrying on the work and paying off the debt. Their convention voted to memorialize the Home Mission Board on this great accomplishment. They prepared an expensive parchment with elaborate lettering in Spanish and English and very decorously presented it to him.

I have long had great respect and admiration for his marvelous ability as a preacher of the Word, as a denominational statesman, and as a great executive and administrator; but in my most cherished thoughts of him he is my friend, the friend of the little man in the obscure place among the underprivileged peoples of our land.

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