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HOME MISSIONS

A Publication of
The Home Mission Board
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SEPTEMBER
1958

Vol. XXIX No. 9

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Those Wonderful Young People

By Courts Redford

I REFER TO THE 447 students who are now serving in the Student Summer Mission Program of the Home Mission Board. It is a program by which college and seminary students having an interest in missions may serve on the various home mission fields during the summer months.

1. *Many young people are blessed by the program.* It helps those interested in missions to discover their interests and aptitudes for mission service through actual participation.

Miss Anne Hughes Hall of Mississippi College now serving in California writes, "These experiences have made me even more sure that God has a place for me on a mission field."

The students also see new sections of the country and make many new friends.

Miss Libby Wiltshire of Belmont College traveled to the West Coast. She writes, "I shall never forget my impressions of the countryside and how I continuously thought of the song, 'How Great Thou Art' as I saw the mountains, the beautiful rolling plains, the desert flowers and the blue, blue sky . . .

"It seemed that almost all (of the student workers) had found friends and that we were a part of a large family—and we really are." We try to make each one feel that he is as much a part of the home mission force as though he were appointed for life.

Many through their ministry to others are led to develop the fine attitudes that mean so very much in the development of Christian character.

Miss Anita Grice of Mississippi College met many rebuffs in visiting on some of the pioneer fields in Ohio. Despite her discouragements she prayed earnestly for those who were rude and unkind. "I experienced a wonderful change in myself," she explains, "in that the next day I was more eager than ever to start out again and more prayerful about the right approach and impression."

2. *It gives the students an enlarged vision of mission needs and opportunities.*

Rex Enoch of Union University is serving in Ohio. Rex is one of the 63 students selected and supported by the Baptist Student Unions of the various states. He issues this challenge to our Baptist people. "The past four weeks have been a real and wonderful experience in the meaning of the word 'missions' . . . I have found a 14-year-old boy who lives right across from one of our churches who does not know what it is to be a Christian or what it really means to live; a boy and girl, junior age, who want to be Christians but their mother discourages them; a pastor who gives up his salary so his people will build a church; a young mother who attends church with her three children despite the threatenings and beatings of her husband; and countless boys and girls who do not even read the Bible. This is not on foreign fields but right here in the U. S. A. And this is just a small part of the need for our 'Christian America' to wake up to the necessity for becoming full-time Christians."

Bill Dixon of Carson Newman, working in the Great Lakes area writes, "Never before this summer did I realize that there are so many Americans who never attend church or have a Bible of their own. I thank the Lord for showing me that America needs Christ, too."

America does need Christ and these students, having seen that need, will be constantly helping as missionaries, as pastors, as deacons, as Woman's Missionary Union workers, or as leaders in other areas of church life to supply that need.

Most of them share the concern of Gladys Faye Barbee of Southwestern Louisiana Institute who is working among some of the language groups in California. She writes, "I cannot wait to get back to Louisiana and tell everyone about my experiences in California; perhaps the Lord has someone there who needs to know!"

3. *It gives the students a new appreciation of our denomination and its mission program.*

The Student Summer Mission Program is really a total denominational program. The respective state mission boards and many of the local mission fields help in supporting the program. They accept much of the responsibility for training and supervising the workers. Many promote orientation conferences that are very helpful. They share the fruits and blessings of the program. Many missionaries and pastors labor long hours in directing the workers. The Baptist Student Union supports some of these workers and gives wholehearted support in recruiting many of the others. Woman's Missionary Union lays the groundwork for student participation through missionary education and helps to support the program through the March Season of Prayer and the Annie Armstrong Offering. The Foreign Mission Board encourages its prospective missionaries to participate and gives such other assistance as is possible. The Brotherhood Commission, the various departments of the Sunday School Board, the seminaries, the colleges, and thousands of our churches give encouragement and wholehearted support. Much of the money for the program comes from the Cooperative Program, and through this channel millions of people have a part.

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HOME MISSIONS

A publication of the HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, *Editor*

Vol. XXIX SEPTEMBER, 1958 No. 9

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From the Pen of John Caylor

A Hundred Years of Home Missions

The First Missionaries

"With cash on hand and the promise of more, the Board of Domestic Missions (in 1845) began its task of evangelizing the homeland. It did not put missionaries in the field until it had the money to support them." Thus Dr. Lawrence in *History of the Home Mission Board* introduces the record of the first year of home missions among Southern Baptists. Money does not win people to Christ, but money in the hands of an agency which carefully selects missionaries for the job, means missions. In the first report of the Board of Domestic Missions, six missionaries were recorded as having been appointed and reporting: I. T. Hinton in New Orleans; John Tucker, general missionary in Florida; A. B. Smith in Richmond, Virginia; A. Van Hoose in Alabama; and James Huckins and William M. Tryon in Texas. The field was wide, the missionaries had a big job.

Broadman Press has released through Baptist Book Stores

HISTORY OF THE HOME MISSION BOARD

by J. B. Lawrence ($3.50), which would be interesting reading for students of home missions.

The First Report

In its first report to the Southern Baptist Convention, the Board of Domestic Missions made an interesting statement:

> The command is, "begin at Jerusalem." What wisdom shines forth in this direction! Is this the land from whence are to flow streams for the healing and gladdening the nations of the earth? Their purifying efficacy will depend upon the purity of the fountain from which they flow. Is our country to send forth light to those sitting in darkness? We should make manifest the glory and blessing of that light. Are wealth and talent needful in this work? It is by domestic missionary labor, attended by the divine blessing, wealth and talent are to be sanctified and fitted for the Lord's work. Hence, it is easy to see, that the ultimate prosperity of the foreign mission enterprise depends much upon the successful operation of the domestic department.

Growing a Denomination

Among the missionaries sent to Texas was R. C. Burleson. Ten years after the first missionaries went to Texas, Dr. Burleson, then president of Baylor University, made the following acknowledgement:

> Nothing on earth can display the excellency of your Missionary Board's operations better than their success in Texas. By sending such men as Huckins, Tryon, Creath and Witt here, at an early day, our cause has been firmly established, and is destined to become the leading and controlling denomination in this great and growing commonwealth.

Texas, in 1855, was for Baptists pioneer territory. Today, it is a great Baptist empire. In the same year that Dr. Burleson wrote his tribute to home missions, the Board of Domestic Missions was given the responsibility of Indian missions. There was debt on the Indian Mission Association but there were assets, too. The Board of Domestic Missions cleared the debt, projected a vigorous program, and began a hundred years of uninterrupted missionary work among the Indians.

Co-operative Missions

From the beginning, the Board of Domestic Missions tried to lead district associations into a closer relationship with one another and with their state conventions in a denominational program. State conventions were not numerous. They worked in their separate fields without much interchange of opinions and reports. There was little co-ordination and not much co-operation. The Board of Domestic Missions, later known as the Home Mission Board, through its missionaries, helped associations and state conventions to develop stewardship and missionary methods for a better approach to missionary opportunities.

Through the Home Mission Board Southern Baptists were able to work as a unit. Associations and state conventions initiated and the Home Mission Board co-operated. The Home Mission Board initiated missionary activities and state conventions and associations co-operated.

As early as the 1880's the Home Mission Board and state mission boards jointly supported missionaries as needs arose. It was in this co-operative way that French missions opened in Louisiana. A ministry to the Spanish-speaking was inaugurated with similar co-operation. Later developments resulted in city missions, rural evangelism, Convention-wide evangelistic crusades, services to broken homes and juvenile delinquents, a ministry to military personnel, pioneer missions, mountain missions, the 30,000 Movement.

Sometimes the Home Mission Board initiates missionary objectives, plans, and know-how; and state conventions and associations co-operate. Sometimes associations and state conventions initiate projects, methods, and objectives; and the Home Mission Board serves as a co-ordinating agency to help all Southern Baptists work together in missionary endeavor in the homeland.

This is home missions in action.

DR. GUY BELLAMY

DR. VICTOR GLASS

Dr. Guy Bellamy and *Dr. Victor Glass* are secretaries of Negro work for the Home Mission Board. Their work is a part of the three million dollar annual investment of Southern Baptists in Negro work. As secretaries for the Home Mission Board they work in co-operation with state secretaries of Negro work (presented on this page). Negro centers, teacher-missionary programs, BSU work, Good Will Centers, Vacation Bible schools, Student Summer Mission Program, scholarships, extension centers, educational centers, and work in co-operation with the Advisory Council of Southern Baptists and the American Baptist Theological Seminary.

The principle on which these secretaries promote their work is described in the preposition "with," as in the expression "work with Negroes."

presenting

STATE SECRETARIES of NEGRO WORK

ALABAMA Secretary of Negro Work *Collis Cunningham*, born in Forsyth, Georgia, reared in Birmingham, graduate of Howard College and Southern Baptist Theological Seminary. With Mrs. Cunningham (Hester Faulkner), served as foreign missionary to Japan. Since 1951 Dr. Cunningham has headed the co-operative work of the Home Mission Board, the Alabama Baptist Convention, and the two Negro conventions of his state.

LOUISIANA was one of the early states to enter upon the co-operative ministry with Negroes. *Robert L. Ferguson*, graduate of Howard College and New Orleans Seminary, heads the ministry of the Home Mission Board and the Louisiana convention as joint director. The program consists of extension centers, Vacation Bible schools, student work, institutes, personal ministry, and stewardship.

ARKANSAS secretary of Negro work is *Dr. Clyde Hart*. Jointly employed by the Home Mission Board and Arkansas Baptist Convention, he directs extensions schools, conducts institutes, teaches training courses, co-operates with Negro colleges, and works with both National, Arkansas, and the Home Mission Board in the promotion of Negro work.

GEORGIA'S program of Negro work is led by *Durward V. Cason, Sr.* After 31 years in the pastorate, Dr. Cason entered full time upon a work dear to his heart, leading National Baptists and Georgia Baptists in co-operation with the Home Mission Board's Department of Negro Work in developing better leadership for all the churches.

ILLINOIS's Department of Work with Negroes began its co-operative efforts in May of this year, with *Loren J. Belt* as secretary. Educated in Oklahoma Baptist and State Universities and Central Seminary, he holds five college and seminary degrees. After 18 years of pastoral experience, Dr. Belt entered upon the three-way co-operative ministry of the Home Mission Board, the Illinois Baptist Association, and Negro Baptists.

In MISSISSIPPI, *Dr. William P. Dawson*, secretary of work with Negroes, co-operates with the Home Mission Board and eight Negro Baptist conventions of his state in directing Vacation Bible schools, Bible institutes, stewardship, evangelism, BSU, and college and seminary co-operation. He is a graduate of Clark and Mississippi Colleges and of Southern Baptist Theological Seminary, having done graduate work at Peabody and Eastern.

MISSOURI's director of work with National Baptists is *D. B. Hoskins*. Educated in Oklahoma, he served 18 years as pastor in Oklahoma. In three years, Missouri Baptists have developed a program resulting in a chair of Bible at Lincoln University, a teacher-missionary program, Negro center work, extension schools, and student work.

NORTH CAROLINA's Department of Interracial Co-operation is headed by *W. R. Grigg*, graduate of Wofford College and Southern Baptist Seminary, with graduate work at Union and Yale. The North Carolina program, co-operating with Negro conventions and the Home Mission Board, has a nine-unit program, including city missions, Vacation Bible schools, institutes, leadership conferences, pastors schools, college centers, student work, and other activities.

American Bible Society Photo

Rev. Sakae Kobayashi has kept his rendezvous—not with suicide but with the Word of God

by Stanley Rowland, Jr.

RENDEZVOUS

W.M.U. Circle Theme Program

WESTERNERS think of Japan as a nation of teeming cities, bright colors, and sharp-pointed mountains. It is also a nation that instilled fierce loyalties in its citizens. One of them is Sakae Kobayashi, who had the proud mission of dying for his country.

From boyhood he was instilled with the ethics of death. It was good to live, to love father and mother, to taste the crimson sunset and hear the chatter of birds in the trees. But to die honorably for Japan was the supreme good. At 14 he left home in Wakayama to be trained.

First it was military school, then years of army training, then air-force training. On the anvil of nationalism he was tempered into a strong, proud young officer who hated his enemies and wished the glory of dying for his native land.

During this time a rugged Japanese fighter plane called the "Zero" was put into production as Americans planned a deadly, high-flying bomber called the B-29. And one of thousands of Japanese New Testaments with colorful covers, published by the American Bible Society, rolled off the presses. The fighter and bomber were both several tons of ingenious engineering keyed to the purpose of killing; the Testament weighed a few ounces.

World War II continued to unfold. Mr. Kobayashi was trained as a flier and stationed at an air field outside Tokyo. The American bombers with their youthful crews came more and more often to demolish parts of the land Mr. Kobayashi loved so well. He flew against them in his fighter, shot and was shot at, and hated them. To kill them was his routine mission, but his real and final mission was to crash his fighter into the tail of a B-29. For he was a *kamikaze*, which means "wind of God."

Each day before the fighters took off, those who would fly the suicide mission were chosen. They would take off with the tearing roar of a fast engine and not return. Mr. Kobayashi's turn came on August 14, 1945. It was late morning, quiet and cloudless, when the sirens sounded a raid. His destiny—a rendezvous with suicide—awaited him in the crisp, final blue of the sky.

He climbed into his Zero and started it. He was calm and did not feel any particular emotion except the poignant realization that his life of 20 years was about to end. A crewman waited at the end of the runway to flag him off.

Then a man came across the field from headquarters, running and shouting. Japan had surrendered.

Wearily, Mr. Kobayashi went home. There he found his house burned. His mother was dead, and so were his brother and grandmother. As a former officer he was ostracized, could not get a job, and was filled with bitterness.

Finally he obtained work as a night watchman in a refinery. There, one night, he saw a lovely young lady reading a book with a colorful cover. He was lonely, and the book looked interesting. He thought it was a novel and began to question her about it. Yes, she said, the book did tell a story, but not the kind he thought; for the book was a Bible that had been distributed by the American Bible Society. When Mr. Kobayashi learned this he scorned the girl for believing in the religion of his enemies. But patiently she persuaded him to go to church.

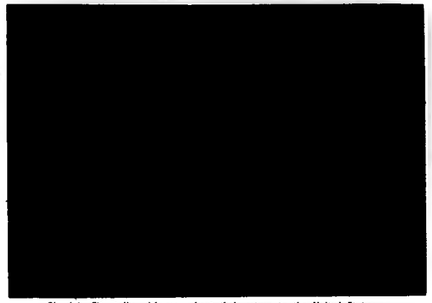
"Love your enemies" was the theme of the sermon. It seemed utterly foreign, almost absurd to Mr. Kobayashi, who had been taught from childhood to hate his enemies. But the Word had a strange power. He kept going back. Before long Christianity battered aside his inner walls of pride and scorn, and he entered a seminary. Upon graduation in 1953 he married the girl, and is pastor of a little church outside Tokyo.

The colorful paper cover on the Bible is faded and worn, but he still carries it with him. He says, "This Bible was the missionary to me from America through the American Bible Society. I have incurred a debt that I can never repay to you."

CHAPLAIN WITH THE MARINE CORPS

Chaplain Mark Fite, right, talks with Lt. Wayne Weld in the chaplain's office. Lt. Weld plans to attend a seminary, then return to the service as a chaplain.

by Chaplain Mark E. Fite



Chaplain Fite talks with men about their return to the United States.

The Marine Corps has no chaplains of its own, therefore the Navy supplies them. The chaplain serving with the Marine Corps must travel light and be ready to adapt to any situation.

He may have a service among the trees on a hillside at the foot of Mt. Fuji in Japan. While serving with his unit in the field on Okinawa, he may preach a sermon to one group of men on one hill and the next hour preach a sermon to another company of men on another hill. While on an operation in the Philippines his "Sunday service" may be on any day of the week whenever the schedule permits. Such has been my experience during the past year as a battalion chaplain with the Third Marine Division.

I consider my ministry with the Marines an opportunity unmatched anywhere in the world.

My battalion had the use of a nice chapel at North Camp Fuji, Japan. Our worship services were supported by a group of faithful men who brought others until we registered chapel attendance as excellent. It was my joy on several occasions to have a man bring another to me and say, "Chaplain, this man wants to be a Christian, and I know you can help him."

We arrived on Okinawa in the wake of typhoon Loia which destroyed our camp. For the next four months we lived in tents, in an area known on the island as "mud, dust, and tent city." Our chapel was a rickety frame skeleton with four supply tents over it. Often we retreated ahead of typhoons. One time we finished getting the chapel ready for Sunday service late on Saturday night, only to have to turn our Sunday evening service into a working party to prepare for another typhoon.

In a Sunday evening service that was held in spite of much mud, I remember that one man gave his testimony of how his wife had been faithful in prayer for his conversion. Finally, through his admiration of her unwavering faith, and the reality of Christ's power in her life, he became a Christian. When I gave the invitation at the close of the service, one man came forward with tears in his eyes and told of how he had tried to fool himself into believing he could be a Christian and still engage in sinful activities ashore. The evidence of the change in his life has been a joy to many of us.

One of our lieutenants, a fine company officer, teaches a men's Sunday school class each week. He has accepted the call to the ministry, and upon his discharge will attend a seminary. He plans to come back into the service as a navy chaplain. Another officer, a platoon leader, and a Southern Baptist, had an interview with each of his men, to encourage him to come to chapel. He has brought to the services others who have accepted Christ.

One man, a corporal, is a sound Christian. He often is asked some trying questions by other men. Often men tease him, and say "He will not hold out." Sometimes he comes to me, and it is a joy for us to kneel together in our tent chapel to pray for those who despitefully persecute him in this way.

My battalion walked around the greater part of the Island of Okinawa recently. While we were resting after mail call one evening, one of the cooks called me aside, and with pride, showed me a bulletin from his church at home listing the names of some of his friends who had been baptized in a revival.

I have the opportunity to encourage chapel attendance at weekly conferences with my battalion officers. They listen and take notes to pass on to their men. My commanding officer also encourages chapel attendance. When I shake his hand at the Sunday services, I express not only my appreciation, but the appreciation of all our chaplains for his support.

My experiences are not unique; other chaplains have also served as the "pastors" for some 1,000 Marines in a battalion. I feel that I have a rare and most wonderful opportunity in this position. It is a real challenge offered as a stewardship from God, and often I have gone on my knees to ask guidance to be a better steward.

In this, as in any other ministry, we need prayerful support of all of you at home. As long as our men must be away from home, it is necessary that you remember them. This support for your chaplains and men from your churches costs very little, and it is of the utmost importance for our work in God's kingdom.

Cliff Barrows, choir director for the Billy Graham Crusades, had charge of a nightly telecast, "Crusade Report," during the San Francisco campaign.

Charles Riggs serves as director of follow up for the Billy Graham Crusades.

AFTER BILLY GRAHAM COMES TO TOWN

by Lila Belle Hopkins

(Last of three articles on the San Francisco Bay Cities Crusade)

SAN FRANCISCO is reputed to be one of the most beautiful cities in the world. Approaching it from the green hills of Marin County, I am sure it is so.

Crossing on the exquisite Golden Gate Bridge, one sees first the splendor of the natural beauties: the blue bay with its lazily cruising fishing boats and majestic ocean liners, the Pacific Ocean with its seemingly never-ending width and its foaming white surf below the Cliff House. The glistening white buildings surrounded by a dainty morning mist make one wonder if it is not a celestial city.

I have always felt it was a disadvantage to enter San Francisco first from the Oakland side. You see at once the great industrial area, with its breweries and huge advertisements in flashing colored lights. You see the heart of a city with its teeming multitudes of people; you hear the roar of moving traffic and smell the rubber tires when screeching brakes are applied. Even the buildings look gray.

From the Third and Howard Streets section, you see something of the spiritual need of an immense metropolis.

The 1957 Encyclopedia Americana reports that the Bay Area is one of the fastest-growing regions in the United States. New residents are moving in at an average rate of 8,200 a month. In the nine counties in and around San Francisco there are more than 3,300,000 people.

In 1952 only 17 per cent of the population was church affiliated. (The national percentage is 62.) San Francisco holds a record for its rate of suicides and alcoholism.

It goes without saying that this is a strategic mission opportunity. It is not an easy field. According to the 1957 *California Southern Baptist Minutes*, there was not one Southern Baptist church in the San Francisco Association that had an average of 200 in Sunday school, and only eight within 100 miles that reported 200 average attendance in Sunday school.

In the seven associations in and near San Francisco, there are 134 churches; 94 of them reported less than 100 average attendance in Sunday school in 1957. Many of them are young churches, less than ten years old. They are struggling under terrific financial burdens and shortage of trained manpower but they are glowing lights in a spiritual sea of darkness.

It was to this area the Billy Graham Team came late in April to help conduct a gigantic crusade, centering at the Cow Palace. One of the most successful segments of the crusade, locally, was the nightly telecast, "Crusade Report," under the direction of Cliff Barrows. "Crusade Report" brought in as many as a hundred calls a night.

At the close of the crusade, the executive committee reported an overall attendance topping 700,000. There were 25,000 decisions registered. Of course, these were not all professions of faith.

Looking at the crusade realistically, the statistics are inconclusive. They should not be regarded lightly, however, for they are indicative of the great scope of interest.

Many students from Golden Gate Seminary were active in the crusade. Dr. Harold Graves, president of the seminary, said: "This program could give our work a boost that ten years of toil could not match. God grant that we may be faithful to the task at hand to make full use of the opportunity."

I talked with many of our pastors and missionaries. The missionaries were especially enthusiastic. There is no way yet of knowing the total impact on our home mission work. I found that few churches received an exceptionally large number of decision cards. I learned, however, that our churches are stronger, more zealous, as a result of the crusade.

Christians have a new song on their lips and a fresh vision in their hearts as they have accepted again the challenge of winning the Bay Area to Christ.

Paul Harvey, noted news commentator, said the crusade was, "a sunrise on the West Coast, a dawn of a new day." Pray that we will make the most of it for Christ! Follow up revivals are scheduled for August and September.

Indian young people enjoy refreshments at a social. After physical appetites are satisfied, the missionaries try to satisfy spiritual appetites as well.

Challenge OF A LIFETIME

by Mr. and Mrs. L. W. Crews

Missionaries to Indians
Lawrence, Kansas

A RECENT ENCYCLOPEDIA yearbook states that of the 445,000 Indians in the United States at the present time, one half are under 20 years of age.

This backs up our theory of recent years that we need to send missionaries where the Indian young people are—in government schools all across the nation.

One of the most strategic locations for one of the schools for Indian youth is Lawrence, Kansas, in the exact center of the nation. It is here that young people come from more than 80 tribes, from the tip of Florida to the coast of California, and from Alaska to Texas. They receive from two to six years of vocational training at Haskell Indian Institute, sometimes called the Red Man's Harvard.

About one third of the 1,000-member student body comes from Southern Baptist territory. It is our job as missionaries to conserve the results of our mission work accomplished on mission fields throughout America. In addition, there is a tremendous evangelistic need, as many come to Haskell who have never been exposed to the gospel. Our Southern Baptist missionaries have not yet reached their reservations.

We minister first through Sunday school classes in the missionary residence, through an evangelistic service each Sunday evening, through helping young people who are already Christians to win others who are not, through recreational activities, through premarital counseling and guidance in establishing Christian homes.

About 60 young people are enrolled in our Sunday school classes. Our home will scarcely accommodate our enrollment, should all of them come at once. An average of 200 young Indians attend the services in the chapel on Sunday evenings. At the close of the 1958 spring semester, there were 45 young people on the campus whom we had had the privilege of baptizing.

The chief of the education branch in Washington, at the commencement address at Haskell, said that the purpose of Haskell is to bridge the gap from the Indian young person's home on the reservation to a place of economic security in the world.

Our place as missionaries at Haskell is to bridge the gap between the pagan, and often neglected spiritual needs of the young Indians' home experiences, to a place in the kingdom of God, and as a servant in the local Baptist church when his education is completed at Haskell.

Certainly a task with a purpose like this is a challenge of a lifetime.

Using the Sunday School to get ready for the Revival

by A. V. Washburn

Secretary of Sunday School Work
Baptist Sunday School Board
Nashville, Tennessee

SOUTHERN BAPTIST churches are readying for what may well be the greatest harvest of souls in our experience. Continuing preparation in all the churches will do much to assure successful revivals. Much of this preparation, of course, must be in the hearts of the people, but it can be implemented by using the Sunday school forces for evangelism.

The Sunday school is a fit instrument for use by the church in achieving many of its major ministries. In reaching the people, teaching them the Word of God, winning them to Christ, leading them to be good stewards, and developing Christians, a church can use its Sunday school with great profit.

Dr. Leonard Sanderson and other notable leaders have declared that the winning of multitudes of lost people both in special revival crusades and in a perennial program of evangelism will be done more easily, more effectively, and on a larger scale through a carefully planned use of the Sunday school than in any other way. Dr. C. E. Autrey declares that assuredly the Sunday school is the most effective technique of the twentieth century for winning the multitudes of lost souls.

Baptisms Related to Sunday School Enrollment

In church after church, it has been discovered that every year between 80 and 90 per cent of the baptisms come out of the Sunday school enrollment. Surveys indicate that where a church has a Sunday school enrollment 50 per cent larger than the church membership, the ratio of baptisms to church membership is one to four; where the Sunday school enrollment is 25 per cent larger than the church membership, the ratio is one to eight; where the Sunday school enrollment equals the church membership, the ratio is one to 15; where the Sunday school enrollment is 20 to 30 per cent less than the church membership, the ratio is one to 23—the average for the Southern Baptist Convention at present. Where the Sunday school enrollment is even lower, the ratio of baptisms to church membership is even less favorable.

Evangelism has been greatly strengthened wherever an intensive program of enlisting adults in Bible study has been followed—especially where new classes for adult men have been started. In one of our splendid churches, three new classes for men were begun in October. One started with nine men enrolled and in the course of the year increased to 40; another started with 15 and increased to 24; and yet another started with 19 and increased to 36. In those three classes within a 12 months' period 29 men were won to the Lord, and 19 joined the church by letter.

The Sunday School Provides Evangelistic Opportunities

Southern Baptists have a strategy for winning multitudes of lost people, based on the discovery that a growing Sunday school means a greater evangelistic opportunity. It is the new people reached who give us the best opportunity for evangelism.

The fall months offer the opportune time for establishing a church program of Sunday school expansion. If anything is allowed to sidetrack such a program all phases of the church life will be handicapped throughout the year to the extent that new people are not being reached.

The last week in September is the strategic time for getting a good census, enlisting new workers, adding new classes and departments, providing more space, training the workers, and setting goals for the year. This fall thousands of churches will observe Preparation Week and study Dr. Leonard Sanderson's new book *Using the Sunday School in Evangelism*. This planning and study will serve effectively to prepare for the revivals next spring.

Sunday School Forces Committed to Evangelism

Just before the 1959 revivals Southern Baptist Sunday school forces will take a census in all of the churches where an adequate census was not secured in the fall. This February census will provide additional prospects for enlistment in Bible study and for soul-winning visitation.

It is imperative that the weeks following February 1 and continuing to the revival meetings be used in a mid-year Sunday school enrollment campaign. Every church that will wholeheartedly follow through with Preparation Week in the fall, enlarge its Sunday school organization and increase its membership, and then in the mid-year give another great effort to the enrollment of lost people in Sunday school will reap results in evangelism.

Many years ago Arthur Flake gave four reasons for considering the Sunday school as the chief evangelistic agency of the church: (1) The lost people are found in the Sunday school; (2) the taught people are there; (3) those most susceptible to the gospel message are there; and (4) the soul-winners of a church are there. Teaching the Word of God effectively prepares the way for soul-winning.

Through a good Sunday school organization, a church is already organized for immediate and permanent results in evangelism.

Each teacher and worker should have an up-to-date work list of unenlisted evangelistic prospects either for his own class or department or, in the case of younger age groups, a list of the unsaved parents of the pupils.

Sunday school workers should be led to pray for the lost and accept personal responsibility for winning them.

If we will keep the right motive burning in our hearts and the hearts of our workers, if we will use the right methods and pray for the power of the Holy Spirit in our efforts, God will surely lead us on to victory.

AMONG the MISSIONARIES

Missionaries to Tucson Chinese Report

Recently at our associational WMU executive board meeting the prayer chairman asked for special prayer for the work here with the Chinese, calling on the women to pray for the missionaries and for our Baptist people that they would become more concerned about the Chinese with whom they worked, traded, or lived.

A day or two after this definite prayer request was made, our telephone rang. A young woman was calling to inquire about a Chinese Bible for the husband of a friend of hers with whom she worked. We were able to provide an English-Chinese New Testament and at the same time make contact with another Chinese family in the city.

A few days later we visited a family in one of the Chinese grocery stores, and they asked us to visit a Chinese man who was ill in the hospital. This was the first time a Chinese has asked us to visit another Chinese.

We have prayed that our churches would be more concerned about their responsibility to the Chinese in their neighborhood. We have seen a growing interest among our Baptist people. Perhaps the most encouraging is the visitation program a WMU and Brotherhood are launching in their neighborhood where some 25 or 30 Chinese families or Chinese businesses are located.

The experiences of the past few weeks have served to encourage us and cause us to praise God for his goodness in letting us see some of the results. We are so grateful for the growing interest, prayerful concern, and earnest efforts of our Southern Baptist people as they are going out to win the Chinese to the Lord.

—Mary Etheridge and
Nina Gillespie
Missionaries to Chinese
Tucson, Ariz.

Mr. Bustillos' New Chair

The first time I met Mr. Bustillos, he was sitting in his wheel chair beside a table, laboriously eating with one hand.

His other hand was paralyzed. I silently asked the Lord to give us the right approach as my companion introduced me to Mr. Bustillos.

After taking a few bites, Mr. Bustillos tapped his bowl with the spoon and said, "Here at this table they feed me. I have food to eat, but that is not what I need." I began to read the 23rd Psalm while he continued to eat. *Jehova es mi pastor nada me faltara* . . .

Mr. Bustillos began crying. He pointed to my Bible and said, "That is the truth." We read some more, had prayer, and received permission to return. We visited many times after this.

One night when I arrived, Mr. Bustillos explained how he had talked with God, and the Lord had come very near.

Time rolled on, and Mr. Bustillos prayed that he might walk again and be of service to others. I told him of an experience of a woman who lived in a chair like his and asked God to send her someone every day who did not know Jesus, that she might witness.

Mr. Bustillos' brother and his wife came for a visit. The paralyzed man asked his sister-in-law to begin in the New Testament and read to him, because he could no longer see to read. He told me later, "I did not know what would happen, as she was a strong Catholic." She began reading and soon joined him in prayer. Before she and her husband returned to California, they both told me they were going to attend the Baptist church there and would ask the church to join them in praying for our work.

Mr. Bustillos has now gone to be with Jesus. His little grandson rarely misses Sunday school or Sunbeams. Mr. Bustillos now occupies a new chair, "eternally in the heavens," but what of the chairs that represent millions of Spanish-speaking people in our land?

—J. B. Williams
Missionary to
Spanish-speaking
Williams, Ariz.

Florida Church Helps Indians, Migrants

One cold night a fire destroyed completely the home "hut" and belongings of one of our fine Indian families. We of the First Baptist Church, Clewiston, Florida, received notice of the tragedy from the school teacher at Big Cypress. He came into town that cold, rainy day with the message.

I was able to load his station wagon with supplies, food, clothing, two mattresses, and some blankets, and after a few phone calls, our good ladies of the Woman's Missionary Society began to spread the news.

Fifteen large boxes of supplies, mostly clothing, were soon gathered at our church, and a truck was furnished by our Brotherhood president, Oswold Sutton. The entire lot of supplies was carried to our Big Cypress Baptist Church. Many Indian families were helped.

The above story has been repeated often in the past months, not just because of fire loss, but as a result of the freeze that destroyed so much and left thousands of our migrants in destitute circumstances.

—L. T. Fagan, pastor
First Baptist Church
Clewiston, Florida

Members of the Clewiston, Florida, First Baptist Church gather supplies to be distributed to those in need.

A Foreign Mission Station for a Day

On Sunday, March 2, the Antioch Baptist Church of Lawrence, Kansas, held a "Foreign Student Day." It was found that 215 foreign students were attending Kansas University. Rev. Vincent Riggs, pastor of Antioch Baptist Church, and the Woman's Missionary Society planned a special service for the students.

Invitations were extended the 215 foreign students to attend morning worship services and to remain for a "fellowship dinner." The results were gratifying. Twenty-three, representing 14 countries, responded to the invitation. The sermon was a simple message on "Who Is Jesus Christ?"

A student from Pakistan said it was a clear presentation of Christian faith. A young lady was converted. A young man from France said it was his last Sunday in the United States and that he had been in this country six years. This was the first time he had been invited to church, he said. Young men from India and Pakistan asked many questions and seemed quite interested in Christianity.

Not all the benefits of the meeting accrued to students. The effect upon members of Antioch Baptist Church was tremendous.

—Mrs. Vincent Riggs

Stewart Good Will Center Reports

Things are happening at Stewart Good Will Center, Atlanta, Georgia.

During the month of June, there was a total attendance of 2,277 at the activities at the center. There were 12 professions of faith. A group of Junior girls attended a retreat at the Atlanta Baptist Assembly. Six Junior RA's went to Camp Pinnacle for a week. Forty-five attended Teen-age Boys' Camp at Unicoi State Park.

One girl was sent to Baptist World Alliance Youth Congress in Toronto, Canada. Vacation Bible school has been in progress during the month. One girl in the GA's has completed her work for queen. Things happen at Good Will Centers.

Dear Home Mission Board:

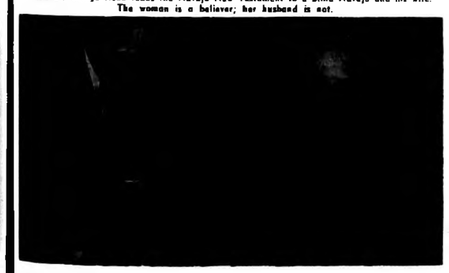
We the members of the Spring River Indian Baptist Church wanted to express our appreciation to the Home Mission Board for their gift of $500 toward our new educational plant. We are so grateful and are looking forward to the completion.

Again we say thank you for your concern in our work.

Signed:

(Members of the Spring River Indian Baptist Church, Quapaw, Oklahoma)

Missionary George Hook reads the Navajo New Testament to a blind Navajo and his wife. The woman is a believer; her husband is not.



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לשנה טובה תכתבו

HAPPY NEW YEAR TO OUR JEWISH FRIENDS

Pray for the peace of Jerusalem
they shall prosper that love thee

ROSH HASHANAH (Jewish New Year) Sept. 15

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‡No allocation from Home Mission Board
•Includes 151 mission pastors and 8 separated chaplains being assisted by Board, but not listed
*Counted in other departments
*Student missionary

BOARD MEMBERS

State

Total 32

Alabama—Henry L. Lyon, Oland Wilson
Arizona—Joe H. Music
Arkansas—Boyd L. Hunnicutt
California—A. J. Hyatt
District of Columbia—Mrs. Lawrence Casazza
Florida—J. H. Avery
Georgia—Jordan W. Holland, Louis F. Kennedy, Julian T. Pipkin
Illinois—Burt I. Cherry
Kentucky—T. J. Barksdale, John C. Huffman
Louisiana—Paul Roberts
Maryland—Harry P. Clause
Mississippi—John W. Landrum
Missouri—James T. Shirley
New Mexico—D. C. Stringer
North Carolina—Robert Philpot, Louis S. Gaines, Carleton Prickett
Oklahoma—Max Stanfield
South Carolina—R. W. Major
Tennessee—Charles Bond, Wallace Johnson
Texas—Charles Wellborn, Lory Hildreth, Ralph Bacon, John M. Wright, W. Hershel Ford, Lester Morris
Virginia—R. F. Hough

Local

Total 18

Mrs. A. L. Astin, Henry P. Barksdale, W. T. Booth, Mrs. David P. Boyd, C. G. Cole, J. C. Daniel, Charles R. Edens, F. K. Edwards, Jr., J. T. Ford, Homer J. Fussell, Dick H. Hall, Jr., Thomas J. Holmes, Ebb G. Kilpatrick, Sr., Mrs. R. N. Landers, Guy W. Rutland, Sr., Clarence F. Sessions, Walter B. Thomas, L. C. Warren, Jr.

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161 Spring St., N. W.
Atlanta, Ga.

Total 55

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G. Frank Garrison, Assistant Executive Secretary-Treasurer and Superintendent of Church Loan Funds
Leland H. Waters, Executive Assistant
Berner F. Wilson, Assistant Superintendent of Church Loan Funds
Curtis L. Johnston, Financial Secretary
B. M. Crabb, Business Manager
Carlton Blanes, Attorney
C. C. Warren, Director 30,000 Movement, First Baptist Church, Charlotte, N. C.
Bertram King, Liaison Worker in Canada, Willowdale, Ontario, Canada

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Bookkeeping Department

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George Cummins, Associate Director
Mrs. Ruby Lewis, Office Secretary
Sandra Ragsdale, Office Secretary

Department of Editorial Service

John Cayloe, Editorial Secretary
Jo Beth Rice, Editorial Assistant
Mrs. Florene Blow, Office Secretary

Department of Missionary Education

L. W. Martin, Secretary of Missionary Education
Mrs. Ruth Lanier, Office Secretary
Ella Keller, Office Secretary

Office of Promotion

L. O. Griffith, Director
Ralph Rogers, Technician
Grace James, Office Secretary
Mrs. Jacqueline Penland, Office Secretary
Mrs. Edna Simpson, Office Secretary

Field Workers

Agnilard, Vesta, 511 W. 2nd St., Eunice, La.
Barks, William E., 161 Spring St., N. W., Atlanta, Ga.
Chambers, Irene, 715 Pyburn St., Pocahontas, Ark.
Heaton, Wiley, 252 S. 1st St., Globe, Ariz.
McCaulley, Fred, 161 Spring St., N. W., Atlanta, Ga.
Mayo, Mrs. Hazel, Oglethorpe, Ga
Wallis, Bertha, 1124 S. 20th, Apt. G 5, Birmingham 5, Ala.

DIRECT MISSIONS

Total 734

Corder, Loyd, Secretary of Direct Missions, 161 Spring St., N. W., Atlanta, Ga.
Brantley, Clovis, Assistant Secretary of Direct Missions, 161 Spring St., N. W., Atlanta, Ga.
Thanawan, Nasis, Office Secretary
Acevedo, Mrs. Jewell, Office Secretary
Combs, E. J., Director of Foreign Language Missions in Calif., Box 1231, Fresno, Calif.
Conrad, Carl, Director of French Missions in La., Box 311, Alexandria, La.
Dawson, Irvin, Director of Foreign Missions in Ariz., 316 W. McDowell Rd., Phoenix, Ariz.
Palmer, Gerald, Director of Spanish and Indian Missions in N. M., Box 485, Albuquerque, N. M.
Sewell, Bailey, Supt. of Indian Missions in Okla., 1141 N. Robinson, Oklahoma City, Okla.
Wood, L. D., Co-ordinator, Spanish Missions in Texas, 101 Baptist Bldg., Dallas, Tex.

Pioneer Ranch Ministry

Total 1

Barnes, Fred R., 4504 N. Clifton Street, Phoenix, Ariz.

Migrant Missions

Total 8

Fair, Bertis and Mrs., Box 33, Ridgecrest, N. C.
Foster, Andrew H. and Mrs., Rte. 2, Pollock, La.
Pierson, James J. and Mrs., P. O. Box 121, Plainview, R.S., Strathmore, Calif.
Taylor, Ed and Mrs., c/o Home Mission Board, 161 Spring St., N. W., Atlanta 3, Ga.

Chinese

Total 12

Chen, Peter and Mrs., 1470 Clay St., San Francisco, Calif.
Chung, Lok-Tin and Mrs., 2030 Grant Ave., El Paso, Tex.
Etheridge, Mary, 943 N. Tyndall Ave., Tucson, Ariz.
Gillespie, Nina, 943 N. Tyndall Ave., Tucson, Ariz.
Love, Thomas and Mrs. 5814 Seventh Ave., Los Angeles, Calif.
Park, Ralph J. and Mrs., 318 Redstone Dr., San Antonio, Tex.

Bailey, G. L. and Mrs. 1109 N. 11th St., Phoenix, Ariz.

Deaf

Total 17

Bobbitt, A. Jackson, 161 Spring St., N. W., Atlanta 3, Ga.
Burdett, Carter and Mrs. 1589 Ang. Pl., Decatur, Ga.
Demorse, Murial and Mrs., 3008 Van Buren Dr., Tampa, Fla.
Gunn, Leslie H. and Mrs., Rte. 1, Box 23, Jones City, Okla.
Lambert, Ila Ruth, 1841 Vine St., Berkeley, Calif.*
Landon, C. F. and Mrs., 1324 S. Berendo St., Los Angeles 6, Calif.
Norton, Joseph Porter, Box 141, Toccoa Falls, Ga.
Peck, Glen C. and Mrs., 1841 Vine St., Berkeley 3, Calif.*
Richardson, David and Mrs., 1200 Ann Street, Montgomery, Ala.
Thomas, George W. and Mrs., 4220 Seminary Pl., Apt. 4, New Orleans, La.

French

Total 24

Carpenter, Robert L. and Mrs. 217 Leona St., Morgan City, La.
Carbarins, Medwyn and Mrs., Star Rte., Box 61, Grand Isle, La.
Cormier, Truman and Mrs., Rte. 1, Box 34-C, Arnaudville, La.
Gallot, Leonard C. and Mrs., Box 46, Redell, La.
Luna, Carmen J. and Mrs., Rte. 2, Box 194, Marksville, La.
Johnson, J. O. and Mrs., Marine Rte. Box 17-O, Napoleonville, La.
Melancon, C. B. and Mrs., Box 93, Stowell, Tex.
Phelps, James and Mrs., Cloutierville, La.
Pierce, Ashley V., Jr., and Mrs., Rte. 1, Box 126, Montegut, La.
Renaud, Roy and Mrs., Box 222, Moreauville, La.
Savoie, Eddie and Mrs., Box 554, Jennings, La.
Thibodeaux, Lawrence and Mrs., Box 1, Gray, La.

Good Will Center

Total 46

Baskette, Hiter, 1701 Annunciation St., New Orleans, La.
Bass, Freddie, 558 Magnolia St., S.W., Atlanta, Ga.
Beall, Mrs. Noble V., Field Worker, 161 Spring St., N.W., Atlanta, Ga.
Barnes, Patricia, 813 Elysian Fields, New Orleans, La.
Bass, Lillian, 3241 2nd St., Macon, Ga.
Bass, John and Mrs., 540 N. 6th St., E. St. Louis, Ill.
Beckstead, Carrie, 674 Capitol Ave., S. E., Atlanta, Ga.
Brown, Callie, 811 Elysian Fields Ave., New Orleans, La.
Bryant, Julia B., 112 W. McDonough St., Savannah, Ga.
Cunningham, Trey, P. O. Box 5592, Tampa, Fla.
Diaz, Sarah Frances, 620 Niedringhaus, Granite City, Ill.
Epps, Evelyn, P. O. Box 5592, Tampa, Fla.
Estill, Ethel, 540 16th St., Ensley Station, Birmingham, Ala.
Evans, Carolyn, 729 Second St., New Orleans, La.
Farmer, Gladys, 1740 Gist St., Columbia, S. C.
Flanagan, Beryl, 2291 Second St., Macon, Ga.
Franks, Rosa Lee, 513 N. W. 8th St., Miami, Fla.
Gilford, Pearl, 1127 Riverside Ave., Baltimore, Md.
Graves, Mrs. Mitnell, 517 N. W. 8th St., Miami, Fla.
Grove, Anne, 1701 Annunciation, New Orleans, La.
Hart, Bertie, 1511 Louisiana Ave., New Orleans, La.
Highlander, Duane, Rte. 1, Harrison, Tenn.
Keith, Gladys, 729 2nd St., New Orleans, La.
Lambert, Helen, 1228 S. Highland Ave., Baltimore, Md.
Lively, Amy, 674 Capitol Ave., S. E., Atlanta, Ga.
Lundy, Elizabeth, 153 Stovall St., S. E., Atlanta, Ga.
Milton, Dorothy Ruth, 833 Louisiana Ave., New Orleans, La.
Moore, Wanda L., 1730 Gist St., Columbia, S. C.
Newman, Elizabeth, 1808 Portland St., Chattanooga, Tenn.
Quinones, Virginia C., 3526 Washington Blvd., St. Louis, Mo.
Page, Mae C., 1808 Portland St., Chattanooga, Tenn.
Parsons, Mary Lucy, 1127 Riverside Ave., Baltimore, Md.
Penn, Ruth Evelyn, 1127 Riverside Ave., Baltimore, Md.

Propst, Mrs. Louise W., 955 Lucille Ave., S.W., Atlanta, Ga.
Ragsdale, Amelia, 729 Second St., New Orleans, La.
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Indian

Total 123

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Christensen, Doris, Box 94, Fairview, N. M.
Conrad, Bruce B. and Mrs., Box 265, Newkirk, Okla.
Crenshaw, Genus and Mrs., Rte. 1, Box 384, Ft. Lauderdale, Fla.
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Dailey, D. A. and Mrs., 11820 Garfield Ave., Hollydale, Calif.
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Goodner, James and Mrs., 1843 Key Blvd., El Cerrito, Calif.
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Heintz, Evelyn, 2010 Peniston, New Orleans, La.
Ladd, Lucile, 1318 Moss St., Apt. B, New Orleans, La.
Robertson, Lillian, Box 5283, Sta. B, New Orleans, La.
Rutledge, H. L., Southern Baptist Hosp., 700 Napoleon Ave., New Orleans 21, La.
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Wheeler, Winnifred, 2010 Peniston, New Orleans, La.

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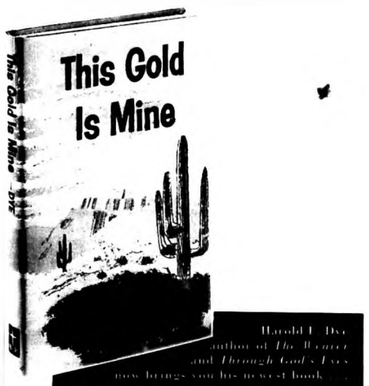

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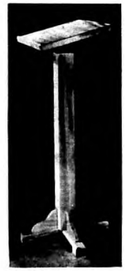

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