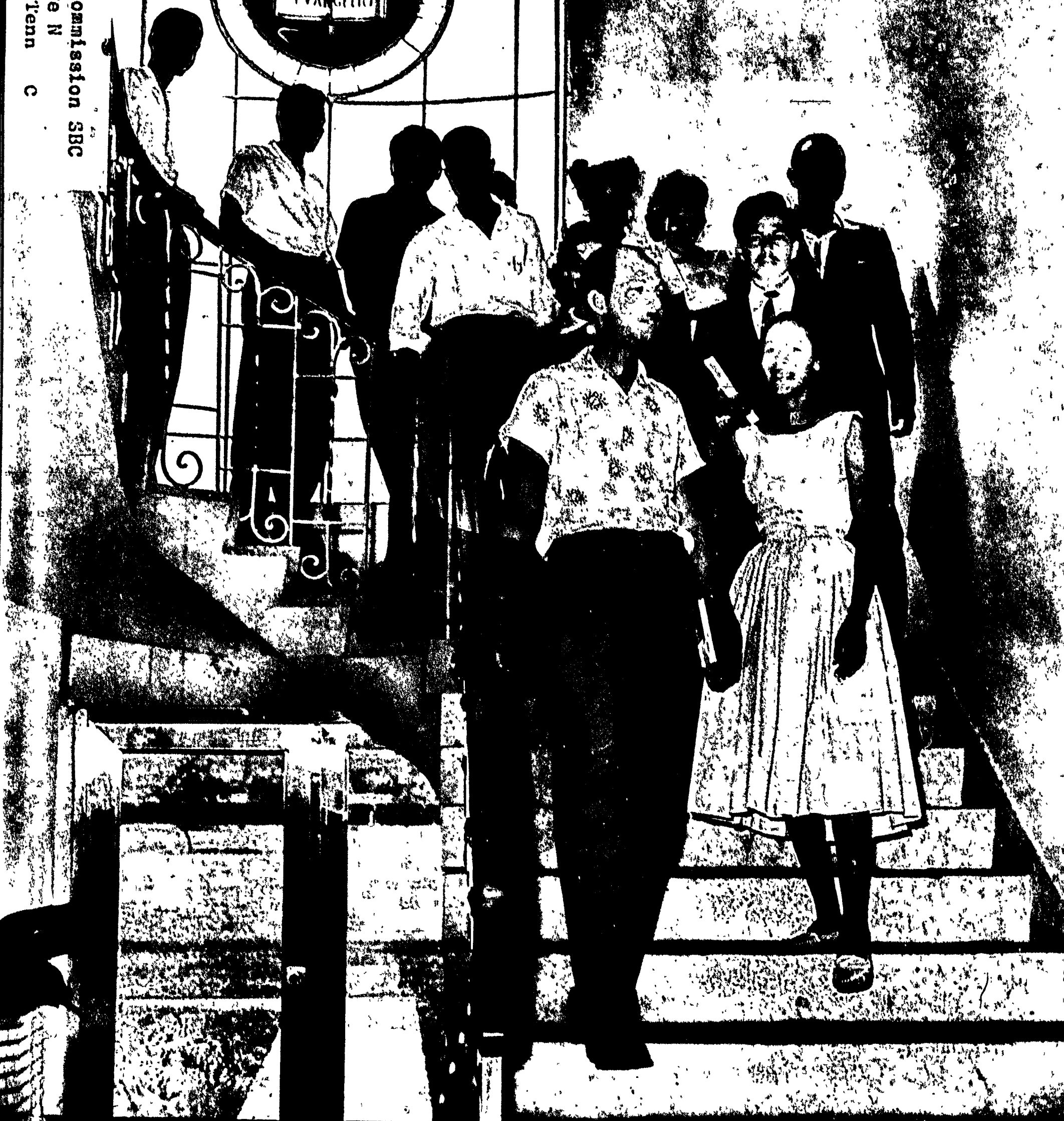


THE

Commission



Historical Commission SBC
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Thrice Thine, Oh Lord!

OUR second son was born fourteen years ago and eight years later was born anew—his spiritual birth. Yesterday God gave Timothy his life a third time.

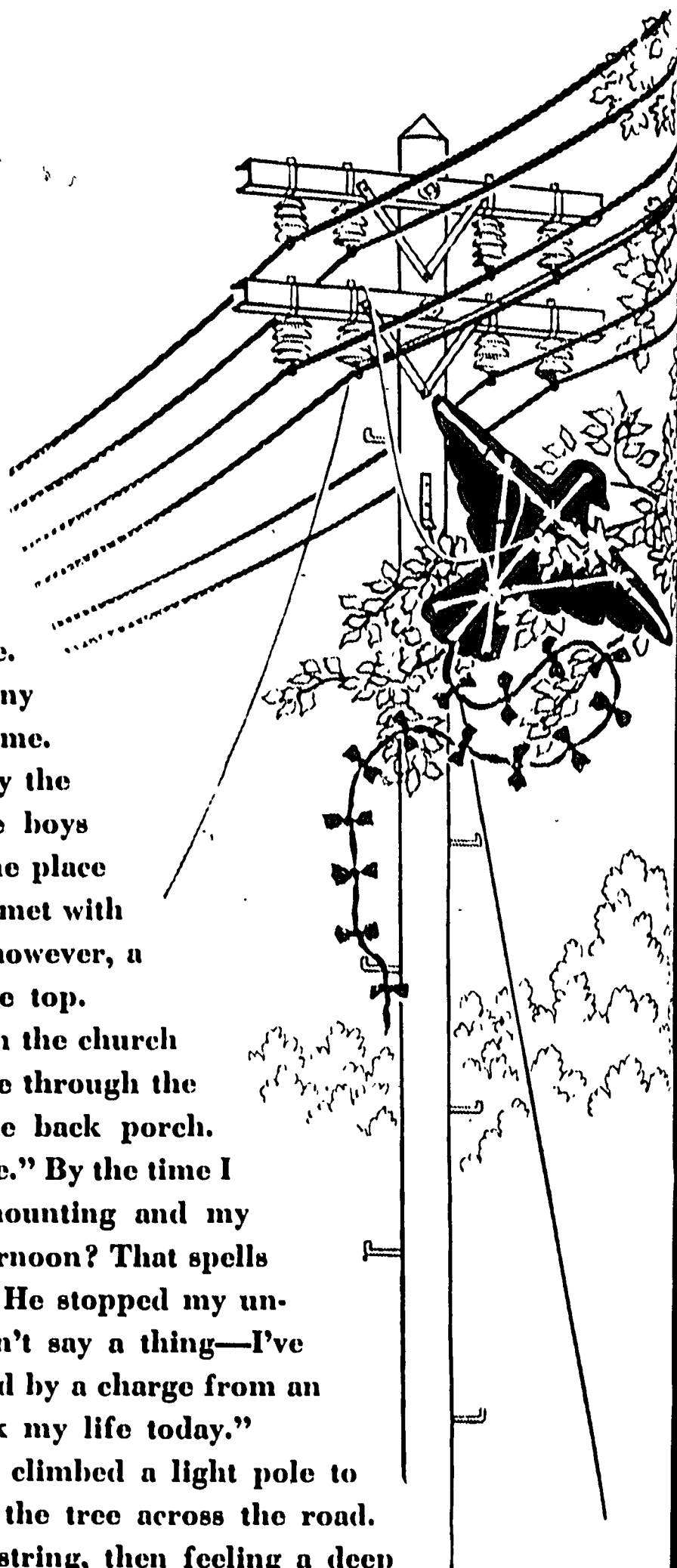
Tim and Ruffy, a Filipino friend, had spent many hours making their bird-like kite with a bamboo frame. The wind was just right yesterday morning to carry the kite into the air three balls of string high. The boys were elated! Returning in the afternoon to the same place at the foot of the mountain behind our house, they met with equal success. About the middle of the afternoon, however, a current caught the kite, plummeting it into a tree top.

Tim's father was out of town, and I was calling in the church community at this time. When I returned and drove through the gate, Timothy—ashen white—was standing on the back porch. Quietly he spoke, "Mother, come to my room at once." By the time I reached his bedside my grave misgivings were mounting and my thoughts ran thus: "Tim in his pajamas in mid-afternoon? That spells trouble!" He must have read the fear on my face. He stopped my unspoken questions by his own words: "Mother, don't say a thing—I've learned a severe lesson this afternoon. I was shocked by a charge from an electric wire. And Mother, God has given me back my life today."

Then, in sobs, he related how he had carelessly climbed a light pole to untangle the string which secured his kite high in the tree across the road. He only remembered lifting his arm to release the string, then feeling a deep pain through his body. His left arm had struck a 2,200-volt wire. His fall broken by the guy wire, he regained consciousness to discover pain just in his left arm. The shock—even the fall—might have taken his life.

Since his treatment by the doctor for first- and second-degree burns, we have spoken many times of the little boy who made a boat, lost it, then found it again displayed in the window of a store and could reclaim it only by purchasing it. Even as the child clung lovingly to his own boat murmuring, "Twice mine—I made you and I bought you," so Timothy can say, "Thrice thine, oh Lord—you made me, redeemed me, and have saved me yet again."

—Marjorie Olive



THE *Commission*

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PICTURE CREDITS Page 2, Mary Lucile Saunders; page 3 (bottom) and page 4, Morris Wright, Jr.; page 8, (top) M. Rosenfeld, Rio de Janeiro, Brazil; (bottom) Rachel Colvin; page 9 (bottom), Edward G. Berry; page 13, Carl M. Halvarson; pages 16 and 17, Gerald S. Harvey; page 18, University Studio, Austin, Tex.; page 20 (top left and right), page 21 (bottom left and right), and page 22 (top left), Dementi Studio, Richmond, Va.; page 20 (bottom left), Hamblin's Studio, Suffolk, Va.; page 21 (top left), Stone Studio, St. Matthews, Ky.; page 22 (right), Duke Photo Co., Charlotte, N. C.; page 23, Coronet Studios, Kitwe, Northern Rhodesia; page 24, Ray Milligan; page 25, (top) Foster Studio, Richmond, Va., (bottom) Dementi Studio, Richmond, Va.; page 30 (bottom right), Rachel Colvin; page 32 (top), Gene H. Wise; drawings, Sam L. Robinson. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

JUNE 1960

Volume XXIII Number 6

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, at Richmond, Virginia, U.S.A. Subscriptions, \$1.50 a year (11 issues), \$3.00 for three years; single copies, 15 cents each prepaid. Foreign subscriptions, \$2.00 a year. Church club plan of ten or more subscriptions, 10 cents a copy per month, payable monthly or quarterly. When sent to every family in the church, the cost per subscription is 88 cents per year. Editorial and publication offices, 3806 Monument Avenue, Richmond 30, Virginia. Second-class postage paid at Richmond, Virginia. Make all checks payable to THE COMMISSION. Address: Box 6597, Richmond 30, Virginia. Change of address must be given five weeks in advance of the next issue date. Be sure to give both old and new addresses. VIRGINIA LEE PRIDDY, Circulation Manager.

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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NEEDED ~~Wanted~~: More Money For Foreign Missions

By Ralph V. Calcote

YAHATA, a city of over 330,000 people, is more fortunate than most cities of this size in Japan in that we have three Baptist churches here. We also have three mission points which, with land and buildings, could become self-supporting churches within from two to four years. However, we have no money for the land or buildings.

Not long ago I preached for evangelistic meetings at two places in Na-

gasaki Prefecture of southern Japan, invited by Missionary Virgil McMillan who is working at mission points in the cities of Isahaya and Omura. Isahaya is a city of about sixty-five thousand population twenty miles from Nagasaki, and Omura is about the same size five miles farther away.

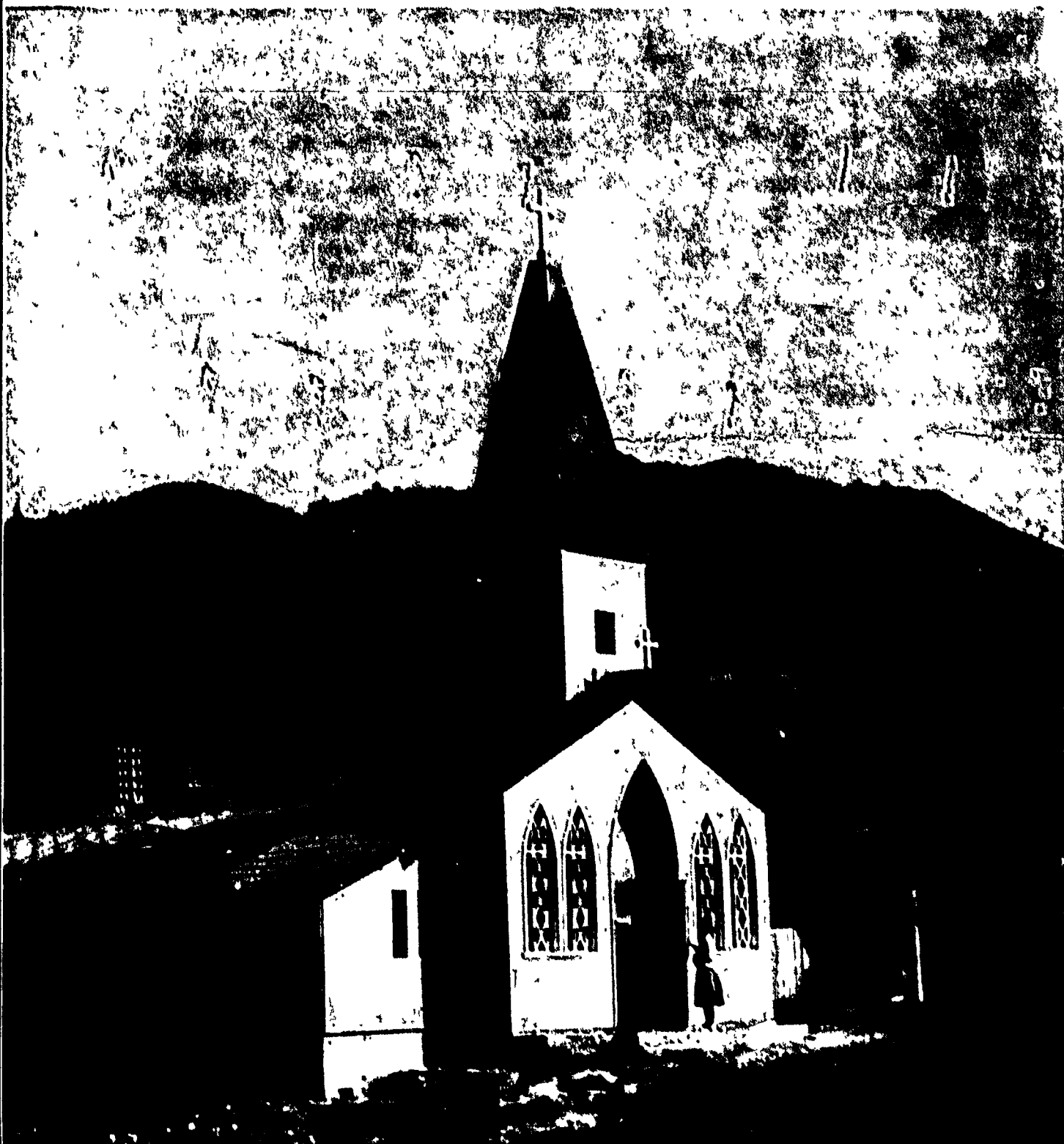
Neither has a Baptist church, but Virgil has started a mission in each city as part of the Japan Baptist Convention's five-year evangelism plan to

double the number of churches. Nevertheless, there is no money for a building in Omura, although property has been purchased. Isahaya Baptists have no funds for a building or for land. Similarly, in almost every city of Japan where we have missionaries there are mission points that urgently need land and buildings, but no money is available.

Experience in Japan has shown that with the use of a small church building a mission will grow effectively into a church. Usually, where homes or rented buildings have to be used, the mission will continue for years without much growth. Since most of our seventy churches in Japan are still small, averaging fewer than one hundred members each, the financial strength is not great enough for buying land and erecting the mission buildings necessary to enter new areas. Consequently, we still must depend upon the Foreign Mission Board for funds in getting land purchased and buildings erected.

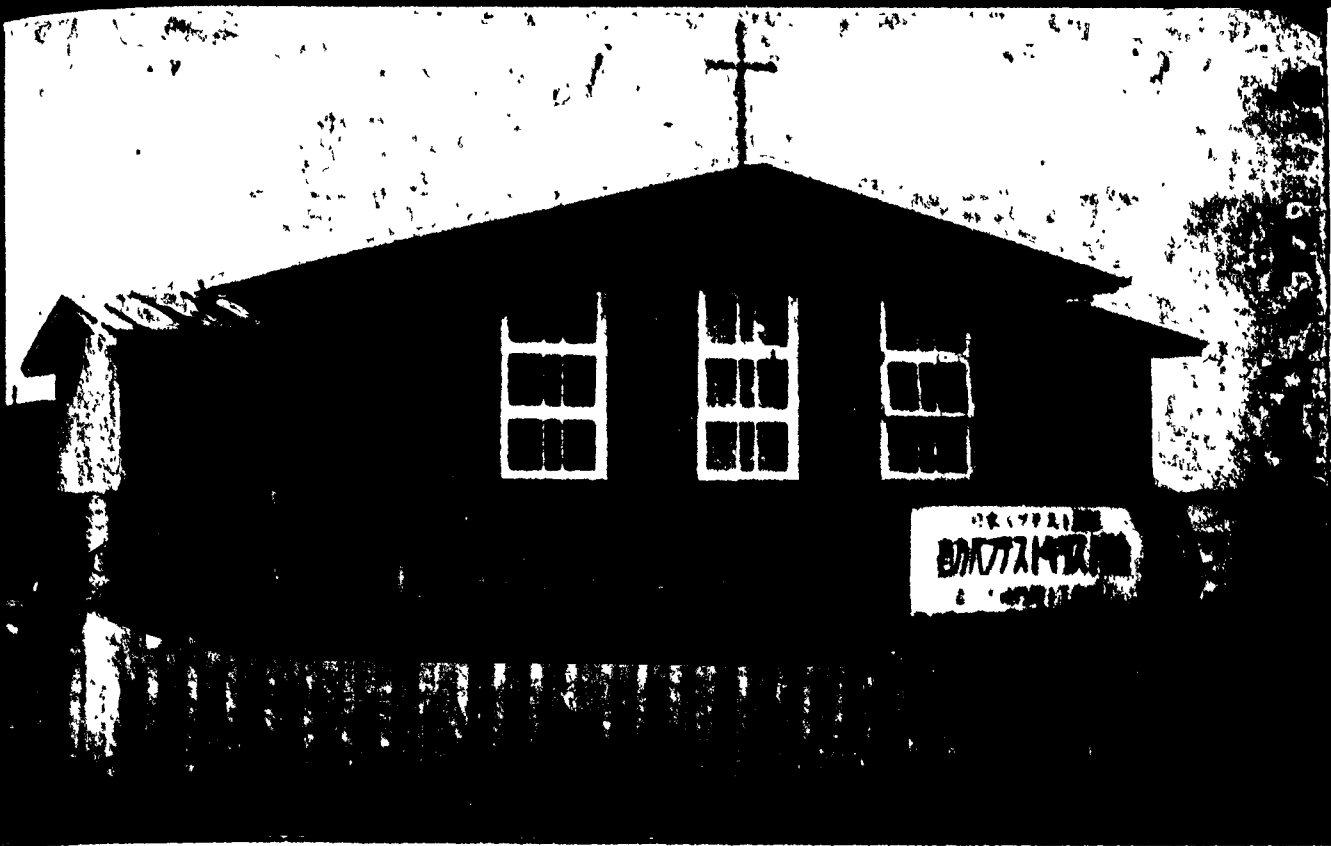
Every year at the annual meeting of the Japan Baptist Convention a priority list of building needs is adopted and sent to the Foreign Mission Board. However, in the list requesting aid for 1960 no request was made for a building in Omura or for land and a building in Isahaya. Also, no aid was requested for mission points in Yahata.

Similarly, most of the needs for church land and buildings all over Japan were either not listed or were placed so low that there is no hope for help in the near future. The rea-



← Yahata Baptist Church, one of three Baptist churches in Yahata.

THE COMMISSION



Nagata Baptist Church, a standard \$2,800 initial building, erected with Foreign Mission Board capital funds given through Cooperative Program.

son for this situation is that the amount of money available can provide aid for only the most urgent situations. Isahaya, Omura, and Yahata are not yet as urgent as some other needs.

As a member of the Japan Baptist Convention's property and building committee, I have helped prepare the priority lists for the last two years. The committee first examines the requests for help in land and buildings. Many are referred back to the churches, urging them to take the responsibility of financing the projects in their areas. Often, churches do not send in their requests because they know that it will be impossible for them to be granted in the next year's appropriations.

The priority list according to the urgency of the situation (number of members, financial strength, pastoral leadership, growth potential, present facilities, etc.) is then made. The committee works carefully with the list, knowing that only the top items of the list—the most urgent needs—can be forthcoming from the Foreign Mission Board. The majority of other places must wait another year, two years, three years or more. During that time new needs become apparent because of continued expansion into new areas of Japan, making the waiting list longer and longer. Consequently, our rate of advance in new missions and churches is much slower than our potential.

We realize there are many facets of the problem, and our Japan Convention is seeking the answer in many ways. Stewardship is being emphasized more and more in our churches. The responsibility of every Christian in Japan for the evangelization of his own country is being taught more effectively than ever before. Church enlargement programs through the use of Sunday schools and Training Unions are being presented, and many churches are responding. Buying of lots for buildings has been cut to a bare minimum. The type of initial building erected at mission points is now standardized to a small \$2,800 structure. Yet, land prices continue to rise higher and higher, increasing the cost of each new mission point.

Our Convention leaders are continuing to study ways to tap every resource in Japan that will advance our work. We are praying that Japan Baptists can make the major contribution toward the building of one thousand churches in our generation. However, with only seventy small churches at present, we do not have the financial strength to expand along with our opportunities.

It is for this reason that I say: We need more money for missions. Through Cooperative Program funds and a large portion of Lottie Moon Christmas Offering funds the wide base of all of our work is supplied. We on the mission fields are constantly thanking God for the wonderful support Southern Baptists provide for missionaries and for the national con-

In 1959 . . .

- 9,485,276 Southern Baptists gave for all purposes a total of \$453,338,720, a gain of \$33,719,282 or 8 per cent over 1958.

- Each Southern Baptist gave for all purposes an average of \$47.80, a per capita gain of \$2.10.

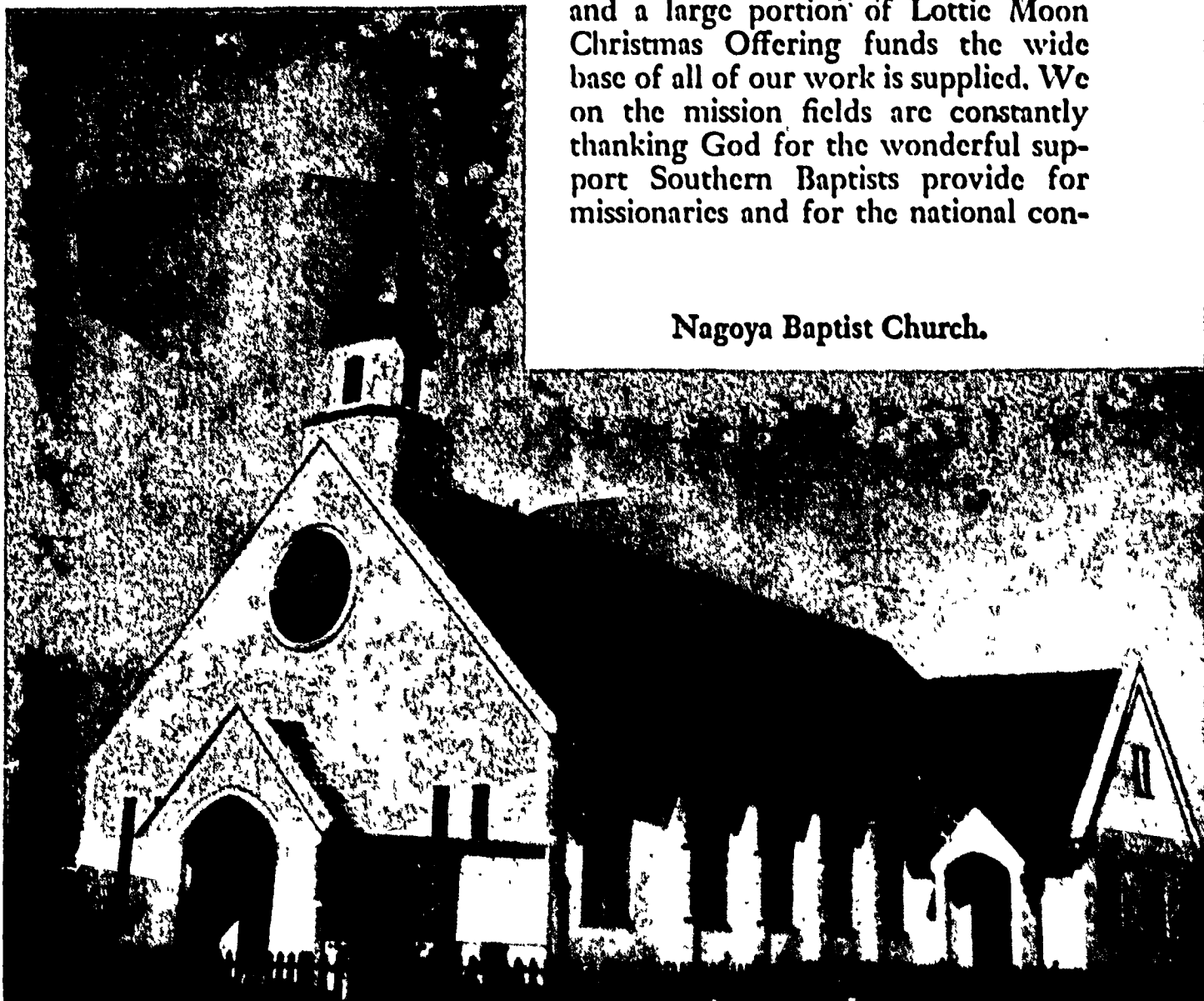
- All Southern Baptists gave for all missions a total of \$77,753,190, a gain of \$3,002,491 or 4 per cent.

- Each Southern Baptist gave for all missions \$8.20, a per capita gain of 8 cents.

- All Southern Baptists gave for foreign missions \$15,985,116, a gain of \$644,870 or 4 per cent.

- Each Southern Baptist gave for foreign missions \$1.69, a per capita gain of only 2 cents.

June 1960



Nagoya Baptist Church.



Urawa Baptist Church, near Tokyo.

ventions where we work. We have no complaint about our beloved churches and Baptists friends in America concerning your support in prayer and in finances. However, sometimes we fear that perhaps you do not know how important the over-and-above part of your mission gifts is.

The advance part of the coopera-

tive Program and the upper end of the Lottie Moon Christmas Offering provide the help in land and buildings that we so urgently need. It is this portion of mission gifts that can be used immediately for advance on every field. The results are immediately apparent.

We need more money for missions.

Koshien Baptist Chapel in Kyoto.



\$3,000,000

. . . UNMET

Excerpts from the report by Dr. Baker J. Cauthen, executive secretary, to the Foreign Mission Board at its annual session in October, 1959.

THE 1960 operating budget of the Foreign Mission Board totals \$11,398,893 and is the largest budget ever considered by this Board. . . .

When the mission recommendations arrive at the Foreign Mission Board they are given further administrative study in light of resources available. It was necessary to eliminate from the 1960 budget requested items for current operations totalling \$651,312 because of insufficient funds. . . .

The budget for current operations is only part of the responsibility the Foreign Mission Board faces in financing mission work abroad. We have before us recommendations for capital funds for 1960 totaling \$7,573,990. These capital funds are needed to provide buildings for churches, schools, hospitals, mission residences, and many other needs.

The importance of these capital funds can hardly be overstated. The progress of the work is greatly advanced when it is possible to provide essential buildings. It is on the other hand a heartbreaking experience to cross the world as a missionary and then have to wait for years for even the barest facilities. One missionary expressed it, "I found myself in the batter's box but had no bat." If you will add to the amount of \$11,398,893 required for the budget for current operations, the sum of \$651,312 which could not be included, and the sum of \$7,573,990 requested for capital purposes, you will see that we are confronted with needs for 1960 totalling \$19,624,195. . . .

The question immediately arises, "Can all these needs be supplied?" The answer is obvious. They cannot be supplied with the resources available. The total income of the Foreign Mission Board in 1958 from all sources was \$15,549,177.20. The total income which can be anticipated for 1960 from all sources will leave at least \$3,000,000 of needs unmet. This is the financial picture we confront year after year.

THE COMMISSION

By Frances Hudgins

After 10 Years . . .

JUST OFF a main thoroughfare in Bangkok, Thailand, a tent stood in the middle of a stubbly field where workmen milled among building materials. Chairs were arranged beneath the tent, and a big, bright ceremonial umbrella shaded the speaker's stand.

Was this to be a Buddhist ceremony? Would a chapter of yellow-robed priests occupy the chairs to chant unintelligible incantations lest evil spirits impede the progress of construction or spoil the workmanship? Workmen and other onlookers may have wondered.

"Like a mighty army moves the church of God," sang the group that gathered. "Brothers, we are treading where the saints have trod." Then they affirmed, "Except the Lord build the house, they labour in vain that build it," and they recalled the Lord's

promise, "... I will build my church; and the gates of hell shall not prevail against it."

No, not Buddhists; these were Baptists, gathered to break ground for the first permanent building of a church related to Southern Baptist mission work in Thailand. After ten years in this country, Southern Baptist missionaries had finally been permitted to buy land for church buildings.

Now, at last, Immanuel Baptist Church would be able to move from the rented bungalow where Sunday school classes met in what were meant to be bedrooms and where the living room served as an auditorium, classroom, and sometimes a recreation hall. Organized in 1953, the church now embraced some sixty members—Thai people from Buddhist backgrounds whose steadfastness encouraged the faith that Baptists were already building in Thailand. Missionary S. Judson Lennon is the pastor.

One of the first to turn a spade of dirt was Khun Mongkorn, whose warm Christian spirit and mature faith had made him one of only two Baptist deacons in the entire country. Then spading the soil was Khun Sawek, who only a few years earlier had been won to Christ in Immanuel

Baptist Church and who now served as the minister for one of the Thai chapels in Bangkok.

Dr. J. Glenn Morris, pastor of Grace Church from which Immanuel flowered, spoke briefly. He had been the first person to give a gospel tract to a Thai who consequently became the first to be won in that church and had baptized the new convert. He had also been present when the first group of Thais won by Southern Baptists had organized themselves into Immanuel Baptist Church.

"I have watched this church from the very beginning," he said, "and Christ is its foundation. Its growth has been his doing; his providence has led us to this place."

"But the most beautiful church building in the world would be hollow and meaningless if Christ is not the head. This building must be a vehicle of our faith that in no other name under heaven is there salvation. Christ is Thailand's hope for the future, and he is our hope as we labor to build his church."

Chinese from nearby Mandarin- and Swatow-speaking Baptist churches joined with friends from the English-speaking Calvary Baptist Church of Bangkok in prayers of thanksgiving.



LEFT: Members of other Thai Baptist churches participate in ground-breaking.
BELOW LEFT: Audience at the ceremony, with workmen in foreground.
CENTER: Missionary S. Judson Lennon, pastor of Immanuel, leads the service.
RIGHT: Missionary J. Glenn Morris, pastor of Bangkok's Grace Church, speaks.





Members of class graduating at close of 1959.

Filling the Need For Trained Pastors

By William M. Gilliland

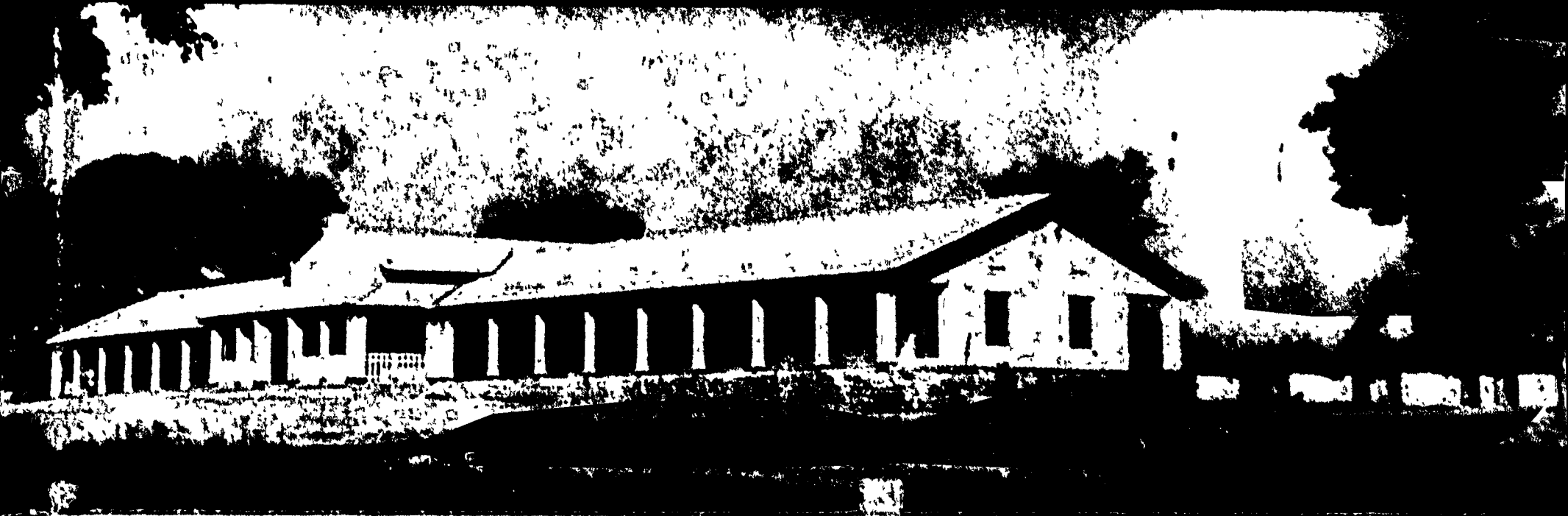
AN EVER-PRESSING need facing Baptists in Nigeria is that of securing a sufficient number of trained national Christians who can pick up the expanding task of training and supervising the spiritual development of their own people. The Hausa Baptist Pastors' School is one of the institutions supported by Southern Baptists and under the charge of Southern Baptist missionaries that is doing its part to meet this need and to assist Nigerian Baptists in attaining complete autonomy.

Going through Kawo village and across the railway leading into Kaduna—government center for Northern Nigeria five miles away—one is immediately impressed with the appearance of the school's long "block" of classrooms. Directly in front of the building stand the Kawo Baptist Church and a primary school. To its rear are the typical round, thatched-roof houses where the students and their families live.

The faculty of the Hausa Baptist Pastors' School is headed by Dr. and Mrs. Farrell E. Runyan, from South

LEFT: Homes for families of students directly behind the classroom building
CENTER: Kawo Baptist Church Building





Classroom building of Hausa Baptist Pastors' School.

Carolina, who have served in Nigeria since 1946. Assisting the Runyans are seven able Nigerian nationals, several of whom received training in the Nigerian Baptist Theological Seminary at Ogbomosho. All of these faculty members are gifted linguists, speaking English, Hausa, Yoruba, and other languages.

In the graduation exercises at the close of 1959, seven men and one woman received certificates. To the question, "What will these graduates be doing now?" Dr. Runyan replied:

"All have been assigned to new work in seven different areas of the North. The men will be pastoring small churches and doing evangelistic work in surrounding villages. Mrs. Bahago will be doing Woman's Missionary Union work in the Kaduna area."

Tribes and language groups to be served by these graduates will include the Gwari, Kamuku, Hausa, Birom, Mada, Kaje, and Kadara.

The recently completed Kawo Baptist Church building was originally financed by money from Southern Baptists in the U.S.A. The church has now reached a status of self-support, and at the last annual meeting of the Baptist Mission in Nigeria the

Kawo Baptists requested that they be permitted to complete their building without further financial aid from the Mission. Nevertheless, Kawo Baptists and other Baptist nationals in Nigeria often express "thank you!" to Southern Baptists in the United States who remember their African brethren with gifts of money, prayers, and dedicated missionary sons and daughters.

Nigeria will attain complete self-government on October 1, 1960. The adversaries of the gospel will continue to be many, while the opportunities to preach will also be many. Please continue to remember the work of our missionaries and national Christians of Nigeria in your prayers.

ing while under construction, across road.
RIGHT: Dr. and Mrs. Farrell E. Runyan
with other members of the faculty.





MINNIE LANDRUM

Builder of Firm Foundations

By Dorine C. Hawkins

FEBRUARY 12, 1945, was a memorable day for me. It was the day I met Miss Minnie Landrum, a Southern Baptist missionary to Brazil since 1922 and Brazilian Woman's Missionary Union corresponding secretary and treasurer since 1928. She had come to the airport at Rio de Janeiro as the woman representative in a committee of three to meet me, a new missionary.

As we rode the seven miles to the home that was to be mine with two older missionaries, I asked her all the common questions of a newcomer, and she was happy to answer them. She made me feel that it was a most important day.

Throughout the years I was privileged to work with her, until February 13, 1958, when she sailed for the last time from Brazil, Minnie Landrum was the same constant and methodical personality, always eager to help new missionaries become adjusted to their places of service in the land they had chosen and been appointed to serve. To me, she was a close friend.

During my first week in Brazil, Miss Minnie mentioned that the Brazilian Baptist Convention had given to the Woman's Missionary Union direction of the two Woman's Missionary Training Schools and that she had been chosen the president of the board

of trustees of the school in South Brazil. At once I was interested to know where they were located, the type courses that were being offered, and the activity program of each. She explained that the one in North Brazil, located in Recife, Pernambuco, was already in operation, but that the one in the south, to be located in Rio, had been delayed because of the lack of materials during World War II years.

By July of 1947 her constant planning and talking of this future WMU Training School had become a part of our common conversation. I had gone with her time and again to see the property which extended up a velvet-green mountain slope behind the

Girls' High School building and had seen her plans for this building. However, I was not very impressed with the property because it had no outlet to a main street other than a narrow one to a side street. But to her it was a choice spot, more secluded than if it had been on a main thoroughfare. Then, that month, the Brazilian Baptist WMU chose me to be the president of their future school.

Again, I began the barrage of questions of a new missionary on Miss Landrum. Where is the money to build such a school? Where will we find the faculty? What will we use for books, considering that there are so few books on religious education in Portu-

Front view of South Brazil Woman's Missionary Union Training School.





Miss Minnie Landrum stands in center during ground-breaking ceremony for the Training School in 1947.

guess? What will be our curriculum? Are you sure we will have students?

From August, 1947, until April, 1949, Miss Minnie and I worked side by side day and night to answer these big questions. The WMU of the United States had furnished the money to build our "House Beautiful," and it was built with a constant reminder that we were spending Lottie Moon Christmas Offerings.

ALL MY LIFE, as a preacher's daughter, I had wanted a new house, a home in which to live over a long period of time, and now my time had come. With my eagerness to have the best and prettiest and with Miss Minnie's wisdom and experience, we saw the structure built from the breaking of the ground and the laying of the foundation to the finishing of the roof. It was furnished throughout with such a blend of love and beauty and practicability that even after ten years of living in it, I find it a combination of comfort and attractiveness in the most enchanting nook of a popular residential section of the marvelous city called Rio de Janeiro.

As the years increased our friendship, I found Miss Landrum to be a most extraordinary leader. Her calm nature permeated her daily life, her relationships in the WMU headquarters as corresponding secretary, her church work, and her activities with the school (for she continued as president of the board of trustees until 1955) In this calmness that was hers by nature and hers in the Lord, she

laid long and solid plans, and none could change them save the Lord.

An instance of this stately pattern I remember well—the time she told me she was planning to give up her work as corresponding secretary of the Brazilian WMU, although she still had four years before possible retirement. She had seen the young missionary who could and should fill her place, and she could think of no reason for the new person not assuming the post of duty then. This would leave Miss Minnie free to practice in a church what she had proposed in her WMU program. So, in January of 1954 this leader left her most loved task, and at the Brazilian National Convention Miss Sophia Nichols, of South Carolina, succeeded Miss Landrum as corresponding secretary and treasurer.

The WMU of Brazil honored Miss

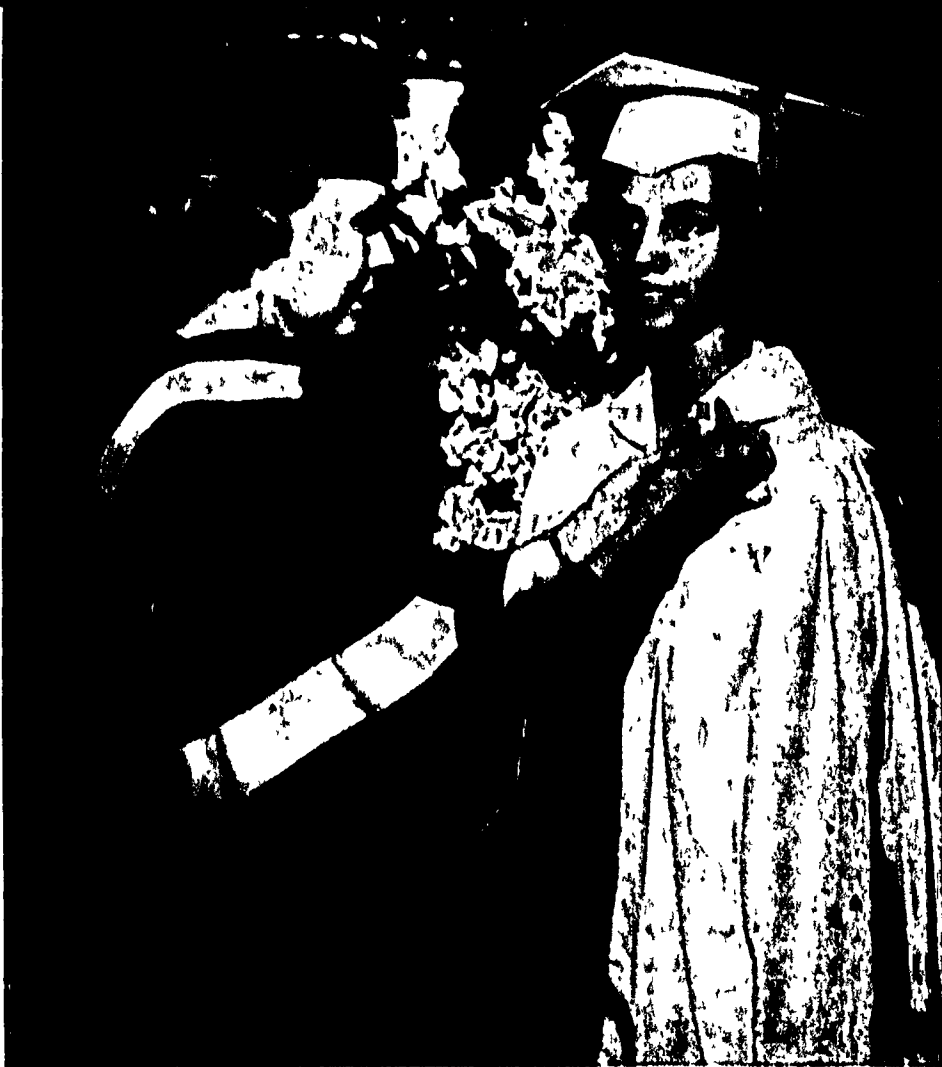
Minnie by giving her name to the main building of South Brazil WMU Training School, for which she had supervised construction. A memorial bronze plaque was placed at the main entrance.

AFTER Miss Minnie left her post of active service she did a splendid job not only in the presidency of her local church Woman's Missionary Society and in personal evangelism but became interim professor of evangelism in the WMU Training School, at which time she gave up the presidency of the board of trustees.

In 1956 Miss Minnie surprised us again as she announced her plan to remain on the field one year past her furlough year, with the intention of retiring at the age of sixty-five rather than continuing until seventy as the Foreign Mission Board permits. All

Missionary Sophia Nichols stands behind Miss Minnie Landrum, whom she succeeded in 1954 as secretary and treasurer of the Brazilian Baptist Woman's Missionary Union.





Dr. Dorine C. Hawkins, president of the WMU Training School, presents a pin at the 1957 graduation to Anete Silveira, now wife of a pastor in Rio and candidate with her husband to serve as a missionary to Portugal under the Brazilian Baptist Foreign Mission Board.

"She continues to live in those influenced by her."

the South Brazil Mission insisted on knowing her reason, as she was in robust health. Her answer brought laughter: "My family in Mississippi prefers that I not disintegrate in public." But she continued seriously: "I'm going home to spend my furlough year in service for our Board in Schools of Missions and in speaking. Then I want to be with my family, as they need me in their older years."

To all of us, she was the strongest of the missionary family, and we had thought of her staying until the last possible year of service. But as in everything, when Miss Minnie had thought through a thing enough to announce it publicly, there was no changing of her plans.

After that, I felt hesitant to make known to Miss Minnie my desire to have her direct the school during my second furlough in 1957. Let me give her reaction by quoting part of her report to the next annual Mission meeting:

"Miss Hawkins left for her furlough on December 6, 1956. It came as a great surprise when the Administrative Board invited me to substitute for her during her furlough year. It's true the existence of the School is a realization of one of my golden dreams of many years, but never for one minute had I desired the honor of being principal of the School, especially in the year of 1957, as it

marks the close of my missionary career in Brazil. However, there seemed no way out and so I acquiesced, and, on November 29th, 1956, I moved to the School. I began my new task very humbly, from the floor up, as six hours after arriving, I slipped on the freshly waxed floor and fractured the radius bone in my right arm. I spent my first month patiently observing and being grateful to Miss Sophia Nichols and senhoritas Maria Emilia Rocha and Ruth de Almeida for taking good care of me. From now on I'll know how to be more sympathetic with people I see using a cast."

WITH THIS same spirit of optimism and joy, Miss Minnie Landrum completed her task in the school as interim directress. She packed her trunks and sailed for the U.S.A. early in 1958, with her heart set on returning to be a guest in the school during the Baptist World Alliance meeting of 1960.

Later the board of trustees of the Training School extended her an invitation to return with expenses paid for the tenth anniversary celebration on April 23, 1959. At that time she was visiting in the church that had supported her during all her years in Brazil—First Baptist Church of Enid, Oklahoma. When she received the cablegram invitation it did not fit into her plans and she turned it down at

once with the same firmness as always. We knew she did remember us on that date, as during the whole year, but her plans were set on a larger scale and could not be changed.

As we finished the term closing the school's first decade of existence, we had already received word from her family in Mississippi that Miss Minnie had a fatal illness—cancer of the liver—and all our hearts grieved and longed to see her relieved from the consuming pain.

But even in her hours of severe suffering Miss Minnie lived with the activities of the Brazilian women and girls in mind. She wrote a letter of thanks to be published in the Baptist national weekly paper and sent a cablegram to the graduates. As the day of graduation approached—November 21, 1959—she talked constantly with her family in Clinton, Mississippi, following hour by hour what should be happening in the Training School and the graduation exercises.

One week and two days later, she had her own graduation and commencement exercises as she finished her earthly activities and entered into eternal service for our Lord.

The Brazilian friends mourned her going, yet recognized that God had crowned her life with victory after victory and had given her the full joy of seeing her dreams come true. Long years ago she had dreamed, had laid solid plans, and had seen them established. She lived constantly planning for the future, always revealing her optimism, and in God's grace she continues to live in the lives of those who were influenced by her.

For us it is difficult to realize that more than an ocean separates us from her. But she has left an heritage of missionary memories—memories that still serve as calm and sweet counsel for younger lives that would be as active, optimistic, and consecrated to the Lord as hers.

On March 2, 1960, which marked the beginning of the second decade in the life of the South Brazil WMU Training School, there was hung a life-sized picture of Miss Minnie Landrum in the first living room. In the hearts of us who knew her as co-worker and friend, there will be even more vivid images of her—living memories of one who loved and served her Lord so firmly and faithfully to the end.

By Sistie Givens

THE PLANE began to lose altitude as we approached Rio de Janeiro on a late afternoon in April, 1959. As I looked out the window at the city that would soon be my home I searched for sights familiar to me through pictures. The sun was reflecting from Corcovado as the plane flew close to the mountain. I looked out the other side of the plane and saw a cable car nearing the top of the gigantic rock known to all of us as Sugar Loaf.

As the wheels touched the runway my excitement mounted with thoughts that soon I would be attending the tenth anniversary program of the Woman's Missionary Union Training School of South Brazil. I was particularly interested in this occasion because at the beginning of the next term I would be a part of this school, helping to spread the gospel to a needy people through the lives of the Brazilian young women studying there. My second term of language study was over, and after completing one more term I would begin the work to which God had called me.

Birthdays are special occasions in Brazil, and especially so was the tenth anniversary of our Training School. This was much more than just a birthday, for it was symbolic of Christians seeing a need of educating young people and seeking to meet that need. Missionaries who have been here for years can tell of people begging for religious education—people wanting to know how to work in the churches and people burdened for the lost in their own communities. The missionaries realized that there would never be enough missionaries to meet the numerous needs in this vast country. Schools were being built, but there was need for a school to teach religious education.

As early as 1922, Miss Minnie Landrum began looking forward to the day when such a school could become



A practical nursing class in the South Brazil WMU Training School.

A Widening Influence

a reality. Through the vision of this one who had served for twenty-six years as executive secretary of Woman's Missionary Union of Brazil, plans were made for a building to train called and dedicated young women to the task of spreading the gospel in Brazil.

THE WORK of building an institution was slow and was hindered by the aftermaths of a war, but through the leadership of God the school became a reality. On March 4, 1949, the doors of our WMU Training School were opened to receive thirty girls who would later go out as foreign missionaries, as home missionaries who would serve in the states of their own country, as WMU field workers, or as pastors' wives trained to help meet the many needs in a church and to better understand the work and responsibilities of their husbands as leaders of churches.

Each year as the school graduates young women there is a need for five

times as many to even begin to fill the requests for workers.

As I sat in the audience during the anniversary program I could note an expression of gratitude upon the face of Dr. Dorine Hawkins who has been director of the school since its beginning in 1949. Much of what the school is today came through the dedication, faith, and love of Miss Hawkins for the Brazilian people as the expression of her desire to serve Christ.

As I talked with her about the future of the school she pointed out that the students represent homes that are a mixture of Catholicism, spiritualism, and non-denominational background. The influence of the girls reaches out to an immense number of people. As new ones have come in each year and others have been graduated, their influence has reached new areas, so that in ten years their witness for Christ has touched almost every state in Brazil.

In the next ten years the school plans to add to the curriculum a department of music and a secretarial course for church workers. The school has begun offering this year the Bachelor of Religious Education degree, and only girls with a junior college education can enter.

As the girls go through the school they take as their motto "Not I, but Christ." And as they go out into their fields of service we are confident they will always keep this bit of Scripture before them.

Students apply classroom knowledge to many fields of Christian service.



FOREIGN MISSION NEWS

General

1,407 Missionaries

The Southern Baptist Foreign Mission Board appointed seventeen missionaries at its meeting in April, bringing to 1,407 the number of active missionaries. (*For names, pictures, and biographical information about those appointed in April, see "New Appointees," beginning on page 26.*)

FMB Strengthens Its Work

In its semiannual full session in April, the Foreign Mission Board appointed seventeen missionaries; elected Dr. Jesse C. Fletcher of Austin, Texas, as assistant secretary for missionary personnel (see page 18); enlarged on an earlier action encouraging the establishment of English-speaking Baptist churches overseas; took further steps for adjustment of the Baptist work in Hawaii to a normal statehood pattern; and adopted recommendations which will strengthen established work and continue surveys leading to the opening of new stations and perhaps the entering of additional countries.

"Work in recently opened fields must be strengthened," Dr. Baker J. Cauthen, executive secretary, said in his report to the Board. "Major emphasis must be placed on church development because the time has come when we must measure the true strength of any mission undertaking in terms of the local churches."

"Vast opportunities for large-scale evangelism must be served," Dr. Cauthen continued. "We must also project expanding ministries to human need. The rapid increase in population throughout the world has a tendency to leave millions of people in conditions of grave distress. We must stand ready to do all we can to serve our fellow man."

The Board adopted proposals by its administrative and Orient committees for transition of its work in Hawaii to that of a state convention. The recommendations grew out of a general policy adopted in 1958 that called for ending formal Foreign Mission Board responsibility in Hawaii at the

end of 1960, with provision for continuing aid in finances and personnel to provide strength during the transition. Studies have been made both in Hawaii and in the Board's offices on ways to carry out this program.

The proposals adopted by the Board provide a possible plan of action to keep the program flexible and allow adjustment to developments, without a binding commitment for future finances. It enables the Baptists of Hawaii to make long-range plans with understanding of what may be expected from the Foreign Mission Board.

Dr. Cauthen and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, will go to Africa in July, continuing a survey of expansion possibilities they began last year. In the past nine months Southern Baptist missionaries have entered three additional countries of Africa: Nyasaland, Northern Rhodesia, and Guinea.

The Board also asked Dr. Cauthen and Dr. Frank K. Means, secretary for Latin America, to make a tour of the Caribbean area with a view to possible recommendations of future work.

Dr. Winston Crawley, secretary for the Orient, left immediately after the Board meeting to attend to mission business in several countries of Asia. In July Dr. Crawley will take his family to Hong Kong where he will set up headquarters for a year in order to be more closely associated with the Orient fields.

Dr. Elmer S. West, Jr., secretary for missionary personnel, reported to the Board: "Fourteen years ago there were 519 missionaries under appointment, serving in 17 countries. Today, there are 1,407 missionaries serving in 44 countries. In the entire 115-year history of the Southern Baptist Convention, 2,613 missionaries have been sent out. Of this number, 1,321, or just over half the total, have been appointed during the past 14 years. It is a remarkable thing that we have sent out more missionaries since 1946 than we did in the entire first century of this Board's life."

"Lest we begin to glory in our accomplishments, let it be pointed out



THE COVER: In months and years ahead, these and other students at International Baptist Theological Seminary in Cali, Colombia, will walk down the stairway of Hickerson Hall for the last time during their training and leave for their fields of full-time Christian service. Photograph by Fon H. Scofield, Jr.

that we are far down the list of Baptist conventions in missionary representation. Some of our sister groups have two or three times as many missionaries per supporting membership as do Southern Baptists. Last year in our Convention it took 65,000 of us to send out one new world witness. Although 144 new missionaries were appointed last year, there are urgent requests for 675 to be sent out this year.

"Ten years from now, barring financial catastrophe or global war, requests for new missionaries will doubtless be running more than 1,000 annually. On the basis of our present rate of growth, we would be sending out 250 missionaries per year, or 100 more than at present. If God leads dedicated men and women to respond in this way, then it would be realistic to say that we would probably have 2,700 missionaries under appointment by 1970."

As further steps in the Personnel Department's preparing for yearly in-

creases of appointments, the Board elected Dr. Fletcher and changed the title of Rev. Luke B. Smith, who joined the staff in 1959, from assistant to associate secretary of missionary personnel, giving the department four associate secretaries.

The Board also voted to request Miss Edna Frances Dawkins, an associate secretary, to visit mission fields in the Orient this summer to study personnel needs, giving special attention to requests by the missions for medical personnel and single women.

Missionary Education Stressed

FORT WORTH, Tex.—(RNS)—Education of youth as overseas Christian missionaries was stressed by a Southern Baptist official here to offset the growing challenge of communism in the world.

"Communism has proved to be more missionary than Christianity," declared Dr. G. Kearnie Keegan, secretary of the Student Department of the Baptist Sunday School Board.

"Today, 2,000,000,000 of the 2,800,000,000 people in the world are non-Christian," he pointed out. "By the year 2,000, some 5,000,000,000 of the world's estimated population of 6,500,000,000 will be non-Christian unless Christianity accelerates its activities," he warned.

Addressing the first Southern Baptist nation-wide Sunday school convention, Dr. Keegan emphasized that youths can overcome the mounting percentage of non-Christians if they will remember that the words of Christ are as modern today as they were twenty centuries ago.

All 130 pastors of churches in the Japan Baptist Convention and 123 Southern Baptist missionaries gathered in March at their annual spring conference held at Amagi Baptist Assembly. Sessions on evangelistic methods, church membership training, stewardship, and social service were featured during the four-day conference, with "The Advancing Church"

Africa

\$3 Million Spent for Negroes

ATLANTA, Ga.—(RNS)—For work with Negroes the Southern Baptist Foreign Mission Board spent nearly \$3,000,000 in Africa and the Home Mission Board more than \$250,000 in the U.S. during 1958, according to a 1959 survey released here.

Greatest concentration of the Foreign Mission Board's Negro work is in Nigeria, where 208 missionaries in 1958 worked with a church membership of 44,205 and a Sunday school enrolment of 82,242. (The work has since expanded.) Denominational missionaries also serve Negro people in Brazil, Colombia, a few other Latin American countries, and the Bahamas.

The study was made for the Southern Baptist Convention Advisory Council on work with Negro Baptists and was conducted by the Research and Statistics Department of the Sunday School Board.

Highs Transferred to Guinea

Rev. and Mrs. Thomas O. High have been transferred by the Foreign Mission Board from Nigeria to Guinea to work with Rev. and Mrs. William A. Poe in starting Southern Baptist mission efforts.

Appointed in 1955, Mr. High served since 1956 as a teacher in the Nigerian Baptist Theological Seminary, Ogbomoso. Mr. High already has a working knowledge of French, the predominant language of Guinea, said

Dr. H. Cornell Goerner, secretary for Europe, Africa, and the Near East.

"His presence in the mission this year will make possible certain developments which otherwise would need to wait for two or three years," Dr. Goerner pointed out.

The Poes, pioneer Southern Baptist missionaries in Guinea, arrived in that West African nation in January.

Missions Help Foster Freedom

WASHINGTON, D. C.—(BP)—Billy Graham said upon his return from a nine-week evangelistic tour of Africa and a week in the Near East that the current upsurge for freedom and self-realization on the part of the new African nations is largely a result of the work of Christian missionaries.

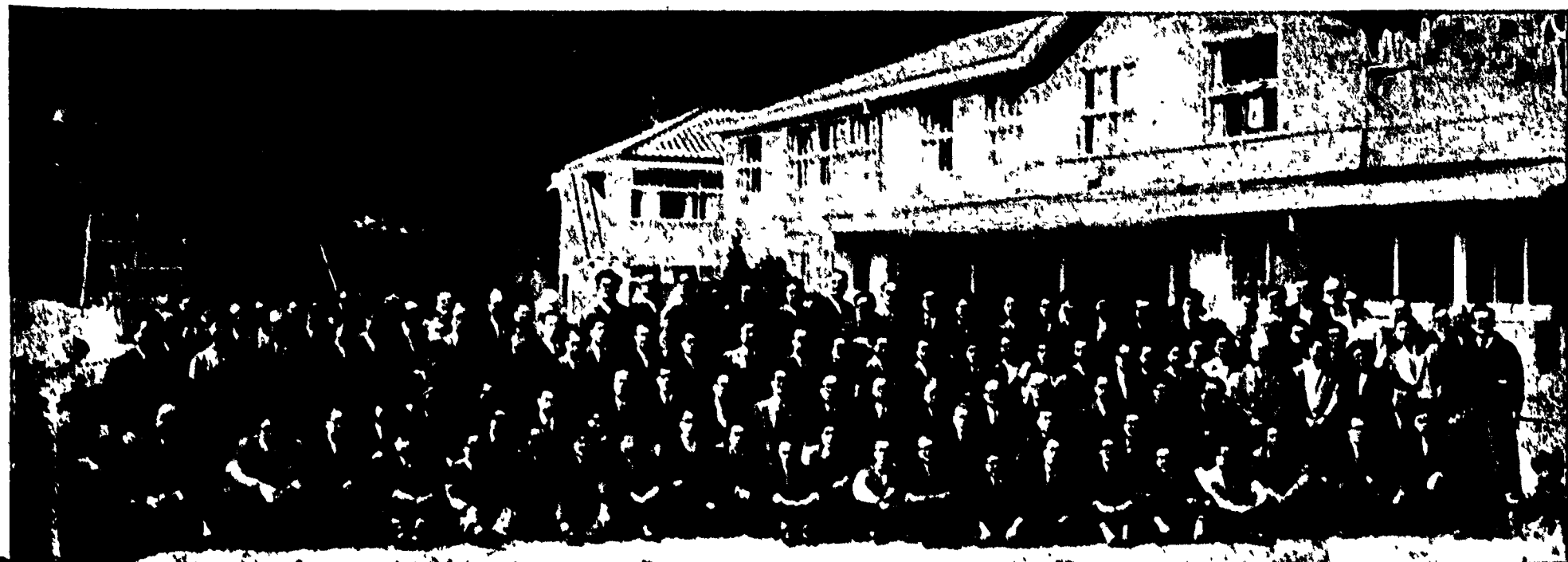
"Until the last five years," Dr. Graham commented, "eighty-five per cent of all education in Nigeria has been under the auspices of Christian missions." The effects of Christian education in Africa have been among the most important results of the work of missionaries.

When asked about the comparative growth of Christianity and Islam, he said that below the Sahara there are seven converts to Islam for every three converts to Christianity.

The major stumbling block to the progress of Christian missionary work in Africa, according to Dr. Graham, is the fact that many Africans say "Christianity is the white man's religion." After explaining that Christianity is for all races, many Africans crowded around him, he said, "to thank me for telling them that."

(Continued on page 15)

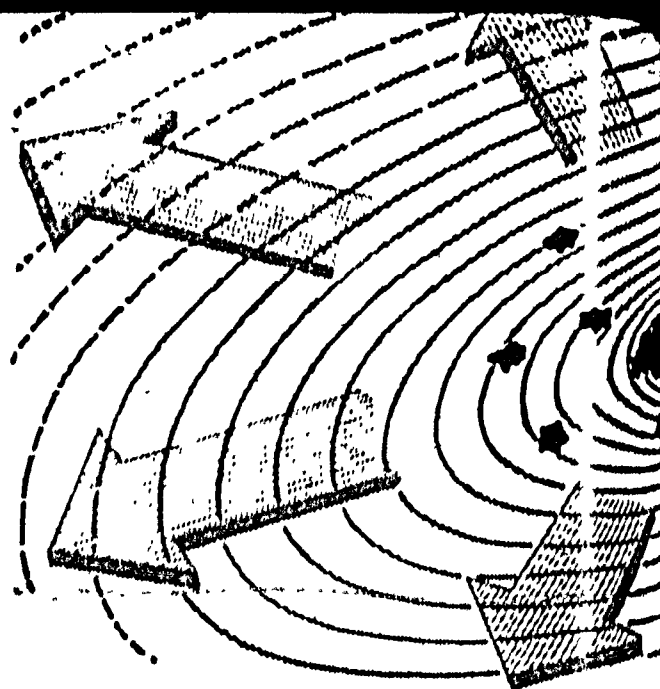
as a theme. "Every pastor in the Convention must have the spirit of pioneer evangelism and must be willing to go anywhere in Japan," declared Rev. Kenji Otani, pastor of Tokyo's Oi-Machi Baptist Church. The pastors and missionaries now work in 172 Baptist centers throughout Japan, with a church membership of 13,100.



LESSONS From DISPERSIONS

By James Leo Garrett

Southern Baptist Theological Seminary



I

ACTS 8:1-8 describes the first Christian dispersion. This term "dispersion" is more commonly used, however, to refer to the migration of the Jews from Judea into various parts of the Roman Empire, which had taken place before the advent of Jesus.

Yet the term also accurately describes what took place after the death of the first Christian martyr, Stephen. The Christians of Jerusalem, with the exception of the apostles, were driven from the city by Sadducean persecution and went down into the regions of Judea and Samaria. A major contributor to such persecution was Saul of Tarsus.

This first Christian dispersion had two important characteristics:

1. First was its involuntariness. Luke twice used the passive voice to express the fact that these Christians did not scatter themselves but *were* scattered. These brethren did not engineer an exodus from the Holy City. The pressure of persecution cracked the seed pod of the Jerusalem church and they were catapulted like so many spores. It triggered them into a practical apostleship.

These men doubtless knew that their Lord Jesus had commissioned his followers to "make disciples of all nations." They doubtless knew of his word, "As my Father hath sent me, even so send I you" (John 20:21). Yet these disciples had been slow and reluctant to respond, even though they lived too soon to be able to debate with the critics whether the Great Commission was a genuine utterance of Jesus.

Their Lord had sent forth the seventy, but it took persecution of the Jerusalem congregation to start the expansion of the gospel. This dispersion was a compulsive eviction, a dispossessing of the possessed. Indeed here was the first instance of that principle classically described by Tertullian, "the blood of Christians is seed."¹

2. A SECOND characteristic of this dispersion was its invincibility. The living Christ through the Holy Spirit wrought victory out of seeming defeat. Extremity was turned to opportunity.

The dispersion led to a deacon's taking the Christian gospel to the despised half-breeds who had their own cult of Mount Gerizim—to the arch persecutor's making a radical about-face—to the Jewish Christian mission leaders' acceptance of Gentiles who were revealed to be no longer "unclean"—and to the church of Antioch's tendering Barnabas and Saul to the Jews of the former dispersion and to the Gentile world.

Once outside the local precincts of Jerusalem, the seed of the gospel was planted by those who themselves had been driven forth like seed.

This first Christian dispersion was by no means the last. Christian history has evidenced recurrences of this pattern. In the sixteenth century the Christian brethren called Anabaptists, hounded by savage persecution instigated by Catholics and state church Protestants, were scattered through Western Europe. Going into exile, they became witnessing pilgrims and lay preachers.

The Anabaptists took the Great

Commission seriously as obligatory upon all Christians of all the Christian centuries. Their leaders even gathered in Augsburg in 1527 in a missionary convention to plan a strategy of evangelizing Europe, and in Moravia the missionary impulse was widely extended.² Again, the blood of Christians became the "seed" of the church.

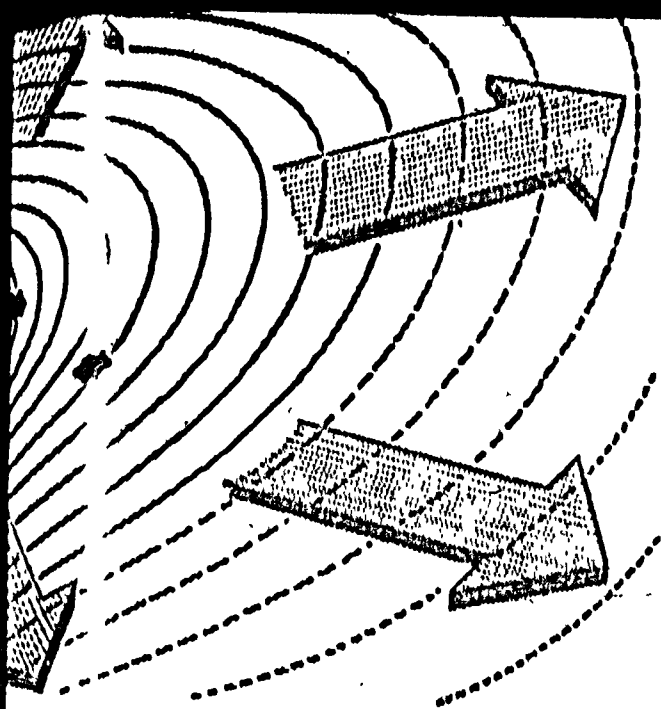
Constricted by the heavy hand of the English state church, a band of Separatist Puritans in the seventeenth century made their way to Holland and ultimately to the shores of New England. They joined in time, however, with the state church Puritans of Massachusetts Bay. In the spirit of their Separatism Roger Williams—himself driven out from Puritan ranks—carved out the lines of a new commonwealth. Another, John Eliot, took the gospel to the Indians. The suffering of its servants is the seed of the church.

In our own twentieth century, Southern Baptist and other Christian missionaries who had planted their lives in China were exiled after World War II by the scourge behind the Bamboo Curtain. But a great majority of these were redeployed as Christian missionaries in the varied nations of Southeast Asia and elsewhere, with a resultant extension of the Christian message.

The suffering of its servants and the blood of its martyrs, as well as the ministration of its missionaries—these are still the seed of the church! We have no reason to believe that God has declared a moratorium on such dispersions. Indeed behind the Iron and Bamboo Curtains there are continued evidences of the same.

¹ Tertullian *Apologeticus* 50, as quoted in Alexander Roberts and James Donaldson, *The Ante-Nicene Fathers*, III (1885), 55.

² F. H. Littell, *The Anabaptist View of the Church*, second edition, pp. 109-137; "Protestantism and the Great Commission," *Southwestern Journal of Theology*, October, 1957, pp. 26-42.



II

Do WE HAVE any alternatives to God's providential dispersion of his saints? Yes, at least two.

1. BY OUR DELIBERATE refusal to be used by God we can find ourselves bypassed in the redemptive purpose of God. Israel, a holy people by covenant and commissioned to bear God's light to the Gentiles, was tragically lacking in obedience. The Jewish Christians, though in the center of the Christian movement at its dawning, faded from the scene, and Pella* is a stark reminder of their dis-

* A refuge city for Jewish Christians near the Sea of Galilee.

appearance from the plan of the ages.³ North Africa, once the location of a vigorous Christian movement known for its confessors and martyrs and as the homeland of the great Augustine, became a "has been" in the march of the Christian gospel because of Arian** concessions and Islamic conversions. Nestorians, who planted the cross over vast reaches of Asia for nearly a millennium, today are a tiny remnant hardly to be identified with Christianity itself.⁴

The people of God in any generation or area can refuse to rise to, or to continue in the high destiny of, being fellow workers with the Eternal God and his Son Jesus Christ.

2. THE OTHER ALTERNATIVE is that of free, ready obedience to the redemptive will of God. That will is ours to hear and heed lest the constraints of Providence or the hand of persecution should begin. It means taking seriously the Great Commission of Jesus Christ our Lord. It means defying the irrational distribution of only 450 Southern Baptist preachers for two billions of the

³ Adolph Schlatter, *The Church in the New Testament Period*, pp. 272f.

⁴ Followers of Arius, an early theologian who denied the eternal sonship of Christ.

⁵ K. S. Latourette, *A History of the Expansion of Christianity*, 11, 263-285.

earth's people and 28,647 for few more than 173,000,000 of the continental United States, ministering to hardly more than 9,200,000 Southern Baptists in particular.⁵

It means living on the frontiers of Christian discipleship, A.D. 1960—in a mountain community where reaping comes slowly; in the teeming cities where secularism and ecclesiastical religion seem almost to choke out the Christian gospel and way of life; in the front line of Christian communication and witness through television, drama, and the written word; in eliciting the witness of Christians—those whom we commonly designate as "laity"—by life and by lip in the human precincts where "men of the cloth" get no hearing. Yes, it means ceasing to run in the ministerial derby for the established First Church, with its "plush" and security, or for Church Suburbia—the "plum" of contemporary pastorates—when these have a strong ministry to the minister.

Instead of "Zion Stands with Hills Surrounded," let "The Son of God Goes Forth to War" predominate in life as well as hymnody. Whether we be scattered or go forth voluntarily, our mission—as Philip's—is to proclaim to men Jesus as the Christ.

⁶ *Southern Baptist Handbook*, 1959.

Foreign Mission News

(Continued from page 13)

Dr. Graham stated that the racial difficulties in America were having an adverse effect in Africa to some extent, but on the whole the attitude in Africa toward America is wholesome at this point because the leadership there knows that the United States is committed to a policy of resolving the problems of racial discrimination within its own borders.

[America must solve its racial problem, Religious News Service reported Dr. Graham as saying, or face the loss of Africa's goodwill. "We must remember," he said, "that seventy per cent of the world is colored, and the world is totally different than it was fifteen years ago. We live in a new world, and the whole world has become a neighborhood."]

[In a telegram to the Foreign Mission Board at its semiannual full meeting in April, Dr. Graham also said: "I am deeply grateful for the fellowship

of Baptist missionaries throughout the African tour. I am convinced Southern Baptists have the greatest indigenous missionary work I have ever witnessed anywhere in the world." As a member of the Board, he expressed regret at not being able to attend the meeting.]

Rev. Grady Wilson, Dr. Graham's public relations director, nevertheless pointed out: "The needs are still definitely ahead of the supply. Time after time we talked to doctors who were ready to open up new fields of work, but there is just no one to take their places."

Brazil

Hospital to Lay Cornerstone

The cornerstone will be laid June 23 for a new Baptist hospital building in Fortaleza, Ceará, to be named Everett Gill Memorial Hospital in honor of the late Dr. Everett Gill, Jr., secretary for Latin America of the Foreign Mission Board. The fu-

ture hospital is now the Everett Gill Memorial Clinic.

Mrs. Gill, of Richmond, Virginia, will attend the ceremony.

Jamaica

50 Southern Baptists Preach

Forty-five Southern Baptist ministers and five laymen conducted a one-week evangelistic crusade in April on the West Indies island of Jamaica, reporting 2,952 decisions, of which 1,622 were conversions.

The group, drawn from nine states, was led by Rev. J. P. Owens of Nederland, Texas, and Rev. David E. Mason of Jonesboro, Louisiana. One layman, from San Antonio, Texas, preached an average of four times a day.

The campaign was sponsored by the Jamaica Baptist Union. It followed a visit by Dr. W. C. Fields of Nashville, Tennessee, secretary of

(Continued on page 31)



1. Graham has arms full with "Missionary Kid" Milton E. Cunningham III and African friend.
2. Interracial audience of 20,000 at Bulawayo.
3. Graham and WMU president at Mzilikazi Baptist Church in Bulawayo.
4. Mzilikazi Baptist Church school choir sings.
5. Graham sees herbalist's stand with Missionary John R. Cheyne and government official.

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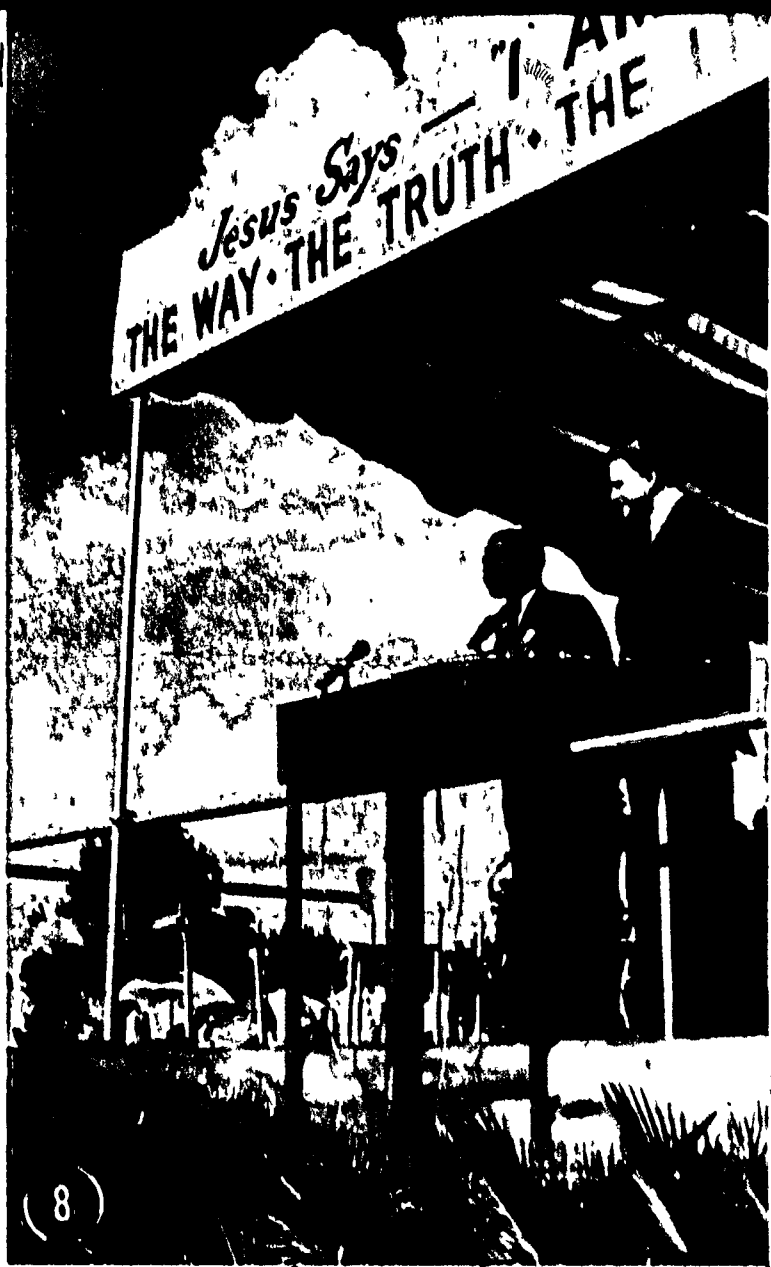
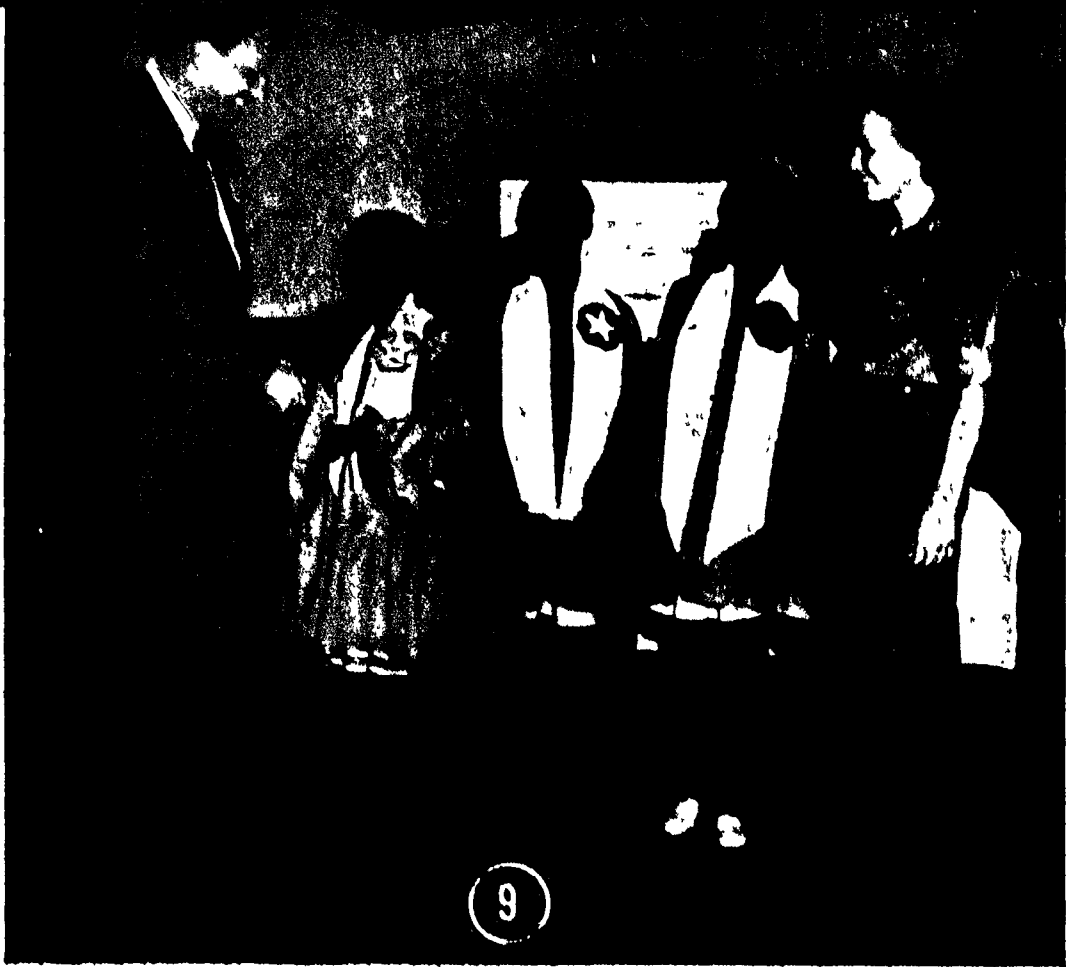
By J

WHETHER the means is an H-bomb or a hurtling missile, when man looses a force of energy there is bound to be a resultant impact. Central Africa recently witnessed the effect of a greater power—worldwide prayer—concentrated on this country during the Billy Graham crusades.

In Bulawayo, Salisbury, and Kitwe, Southern Baptist missionaries in Southern Rhodesia played important roles in the campaign, and busy months of planning preceded the Graham team's coming. With their arrival the greatest demonstration of Christian power to break the curse of African apartheid was shown as black and white—sinners all—stood side by side, forgetting the barriers of color to trust in the power of his shed blood to cleanse.

Never before in the history of this country have people witnessed such a sight. In Bulawayo, where Missionary Milton Cunningham directed the band of personal workers, nearly twenty thousand sat in a hot Saturday afternoon sun to hear the words of God's servant, Dr. Graham visited our own Africa.





Pebble"

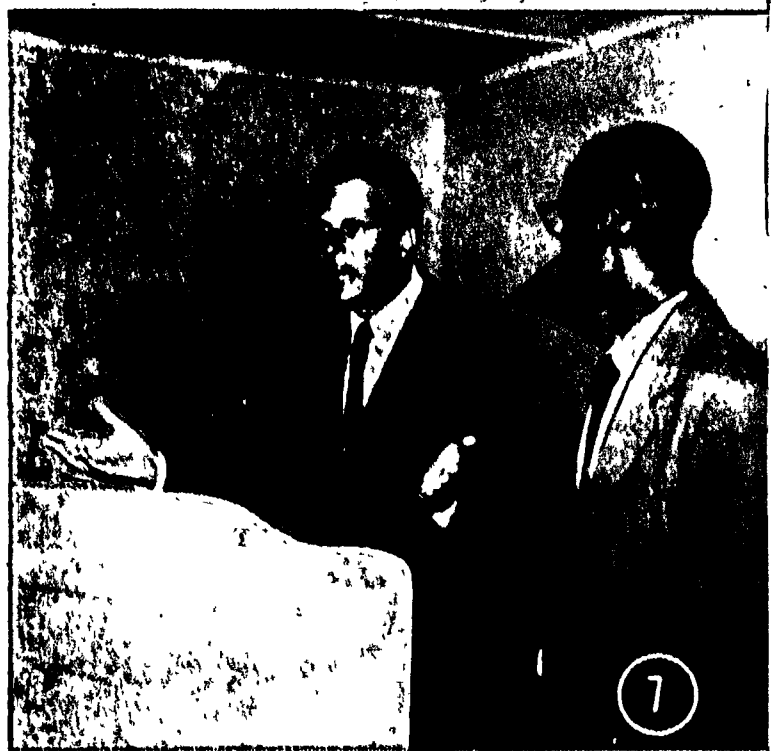
theyno

6. Some of 1,200 making decisions at Salisbury.
7. Graham preaching at Mzilikazi Baptist Church, with Rev. Mzanakamo interpreting the message.
8. Graham's sermon being translated into Sindebele at a crusade service in Bulawayo.
9. Meeting GAs of Mzilikazi Baptist Church, Bulawayo, with Mrs. Milton E. Cunningham, Jr.

Baptist church at Mzilikazi on Sunday morning and held another victorious crusade meeting in the afternoon.

The night before the service in Salisbury we had stood ankle deep in mud and water from two days of drenching rains. The sun broke through the next day long enough to encourage twenty-two thousand persons to assemble at the Show Grounds stadium. Eyes of saints and hardened sinners alike were moist as the choir of blind Africans sang "Once I was blind, but now I can see. . ." Just as Dr. Graham started to preach the clouds swept over again, and we sat through a steady drizzle while he poured out the message from above. During the invitation, 1,800 surged forward.

Perhaps the hardest critic of the campaign accurately summed up the Christian task in Africa when he said, "Billy Graham is but one shiny pebble in a great, dark cave." The significant fact is that the light *did* come in, and the darkness couldn't put it out.



New Assistant Personnel Secretary

THE ELECTION of Dr. Jesse C. Fletcher by the Foreign Mission Board on April 13 was another step directly related to the continuing advance of Southern Baptists in foreign missions.

Dr. Fletcher will work in the candidate division of the Board's Department of Missionary Personnel, serving as assistant secretary and sharing the responsibilities of Department Secretary Elmer S. West, Jr., and his four associate secretaries. They work with men and women who seek appointment by the Board and have completed their college requirements, thereby qualifying as candidates.

One of Dr. Fletcher's most significant services will be interviewing and counseling candidates in the western part of the United States. He will work closely with them through each phase of the procedures that lead toward their being finally considered by the Board's personnel committee. The students in Golden Gate Baptist Theological Seminary, Mill Valley, California, and in Southwestern Baptist Theological Seminary, Fort Worth, Texas, are included in his territory. The candidate division has two other geographical areas to which secretaries are assigned: southeastern and central.

As a result of the emphasis across the Southern Baptist Convention in recent years on foreign missions advance, the yearly number of missionary appointments by the Board is steadily increasing. In his report to the April Board meeting Dr. West reported that, whereas there were 519 Southern Baptist foreign missionaries in seventeen countries fourteen years ago, there are now 1,407 in forty-four countries. He also stated that during those same fourteen years Southern Baptists have sent out more foreign missionaries than they had sent in the one hundred years preceding. There are also more and more qualified men and women seeking appointment, assuring us that the Board's Baptist Jubilee Advance goal of 1,750 missionaries by the end of 1963 has been realistic as well as challenging.

DR. FLETCHER comes to his new position well qualified by an appropriate background of education and experience. Born in San Antonio, Texas, he holds a bachelor's degree in business administration from the Agricultural and Mechanical College of Texas, at College Station. While there he received the Distinguished Military Student award and lettered two years in golf. He also holds the Bachelor of Divinity and Doctor of Theology degrees from Southwestern Baptist Theological Seminary, having served one year there as a teaching fellow in church history.

Prior to going to his recent post as Baptist Student Union secretary at the University of Texas in Austin, he was pastor of Baptist churches in Wellborn and Kopperl, Texas, where he served as moderator of the

Meridian Baptist Association for a year. He also has been chaplain of U.S. Army Reserves in the Austin area and attended chaplains' school in Fort Slocum, New York.

Dr. West and the personnel department first became aware of the talents and background of Dr. Fletcher when he and his wife, the former Dorothy Jordan, of Dallas, Texas, began seeking appointment by the Board. It was later discovered that a health problem in the family made it inadvisable to consider them further for service on a foreign field.

When the time came for selecting an additional secretary to share the department's increasing load, Dr. Fletcher's name and record seemed to be the one to whom the Lord was leading. After much prayer and further inquiry, there came from across the country appraisals and evaluations by many Baptist leaders that indicated more than ever that this man was the one the Foreign Mission Board should add to its administrative staff.

As Southern Baptists pray for their foreign missionaries, we feel that they also pray for every member of the staff of this Board—sometimes specifically by name. From now on, may the name of Dr. Jesse C. Fletcher be included as he takes up his new task.

The Fletchers have one son, Jordan Scott, almost two years old.



Jesse C. Fletcher

Let's Examine the Audit

By Baker J. Cauthen

EACH YEAR a special committee of the Foreign Mission Board is appointed to examine the audit of the Board's operation. That committee completed its work in time for the Board to approve the audit at its semiannual meetings in April.

Every Southern Baptist would enjoy studying this valuable document. Thirty-one pages in length, it tells the story of mission work in forty-four countries.

One of the interesting sections is the statement of income and expense. It indicates that Southern Baptists gave for foreign missions in 1959 a total of \$15,985,116.39. Other miscellaneous income amounting to \$194,488.90 gave a total for 1959 of \$16,144,841.93. It needs to be kept in mind that this figure fell \$3,000,000 under what was needed to meet the recommendations which were submitted to the Foreign Mission Board from the mission fields.

Expenditures of the Foreign Mission Board in 1959 totaled \$16,105,959.64. Of this amount 92.7 per cent was spent on foreign fields. The cost of administrative and general expenses amounted to 4.52 per cent, and the amount necessary for sharing the story of foreign missions with Southern Baptists through denominational papers, audio-visual education, literature, deputation work of missionaries on furlough, and other means amounting to 2.78 per cent.

Expenditures amounting to \$1,925,623.36 were made in Brazil and represented the largest amount used in any country where our mission work is done. There are three missions in Brazil, the largest being the South Brazil Mission which many Southern

Baptists will visit during the meeting of the Baptist World Alliance. The North Brazil and Equatorial Brazil Missions are also vast areas.

The largest outlay in any one mission was in Nigeria where \$1,654,278.77 was used. The sum of \$1,160,634.43 was used in Japan.

These funds were spent for support of missionaries, ministries of evangelism and church development, Christian education, medical work, theological training, publications, and many other services. The figures include the amounts used for the construction of mission residences, churches, hospitals, schools, and other structures. When one considers that the construction of many church buildings at the home base calls for sums well beyond \$1,000,000, these amounts for work in mission lands seem quite small.

Funds received for relief total \$34,763.36, and expenditures amounted to \$30,605.49.

ANOTHER interesting section in the audit is that which reports the funds in hand at the Foreign Mission Board. These are in three sections:

First, there are endowment and trust funds which have been left with the Foreign Mission Board across the years, with only the interest earned being used for foreign missions. They also include the amount held in the Missionary Pension Plan Fund to provide pensions for emeritus missionaries. These permanent funds, amounting to \$4,884,665.62, are sacred and are not available to be used for any other purpose.

There is also an emergency reserve fund which has been created as a result of the bitter experience of indebtedness that brought the Foreign Mis-



Baker J. Cauthen

sion Board very near bankruptcy in 1933. One of the wisest things ever done in the administration of the Foreign Mission Board has been the creation of this emergency reserve. It amounts to \$3,985,186.80 and should be considerably larger because it should be equal to at least six months of the current operating budget of the Foreign Mission Board. The worldwide commitments of this enterprise are so vast that this fund is an absolute necessity.

Other funds in the hands of the Board consist of appropriations made and in process of being used. These are funds for constructing church buildings, schools, hospitals, and mission residences, and they are held in Richmond until expenditures are actually ready to be made on mission fields. They are not remitted abroad to be held by treasurers there because varying rates of exchange would bring great loss in mission funds by that procedure.

The amount of these funds varies from time to time, depending upon the pace at which developments occur on the fields. During the time they are in hand they are held in Government bonds so as to earn interest until they are called for on the fields.

One of the interesting sections of the audit is the tabulation of endow-

(Continued on page 31)

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Pagan Acts Point to Need for Christ

William E. Lewis, Jr.
Tukuyu, Tanganyika

WIVES COST MORE in Tanganyika than anywhere else in East Africa. Most of the men have more than one wife if they can afford the price, which is ten cows or three hundred dollars. As you can easily deduce, paganism is the predominant way of life, steeped in ignorance and superstition.

A man once asked us if we had some medicine he could give his little boy, who had a "snake in his stomach." Actually, all he had was a stomach ache.

Before the English Government came here the people made a person drink poison to prove whether or not he was a witch. This was outlawed, but the superstition remains in the form of planting a certain type of corn at the suspect's hut. Whether the corn flourishes or dies determines the case.

We recently saw a funeral dance and wailing party, which was really just a large group of drunks waving spears, shouting, singing, beating drums, and wailing all at the same time. Whether it is snakes in the stomach, witches, or funeral dancing and wailing, it all points to the one great need—Jesus Christ.

Contrast this to what happens when the gospel is preached. In Rungwe District we have three organized churches, and we began our newest one right here in Tukuyu last Sunday. We hope to begin at least six more this year.

Every Sunday finds people being saved in nearly every service in all the churches. Recently we had an honest-to-goodness Sunday school clinic in co-operation with the Mbeya churches. There were forty workers attending for the two days. Also, a constitution has been drawn up to form the Baptist Association of Mbeya-Rungwe, which will be the first in East Africa. God is working and leading in a wonderful way.



Identifying With People Helps Witness

Hannah L. Barlow
Hakodate, Japan

I AM CONVINCED that we must go a long way in identifying ourselves with the people in order to give our best witness. This is not easy, and I must admit that I have tired of trying to understand Japanese conversations, sitting on straw mat floors, eating Japanese food, and doing all of the other things that have become a part

of my life since coming here to the island of Hokkaido.

By such identification I do not mean that a missionary must cast aside all of his American ways. But in my present situation of living in a Japanese house away from other missionaries, it is expedient for me to do so more than ever before.

And how much enjoyment there is in learning more about this interesting country and its industrious people! In everyday conversation with an RA I learn more about the reasoning behind the formation of Japanese characters (writing symbols) than I learned during the two years in language school. While walking home with a GA I learn about the school days of the young people. While preparing a meal with a YWA I learn about Japanese foods and housekeeping and a lot about the thoughts of Japanese girls. While waiting for late-comers to WMS meetings I learn much about the woman's role and responsibilities in a Japanese family. While talking to the pastor and his wife, both of whom went against their parents' wishes, I learn the true meaning of sacrificial service. I discover the heart-beat of our church by coming to know its members, and I find myself thanking God again and again for permitting me to come here.



Many live in Poverty of Body, Soul

Shirley (Mrs. Lewis R.) Smith
Kowloon, Hong Kong

WE ARE BEGINNING to realize the tremendous task our mission has in Hong Kong. In the midst of outstanding prosperity there is the tragic spectacle of thousands of people with tremendous physical needs, due partly to their status as refugees but perhaps even more to their spiritual bankruptcy. The objects of their faith have proved unworthy and they are left in disillusionment.

At night we ride along the downtown streets and see whole families preparing to sleep on the sidewalks in front of stores, with only rags and paper for cover and who knows what to eat. We are told that there are one hundred thousand people like this in the city. In addition, there are one hundred thousand more who climb to rooftops and sleep there.

Elsewhere we see squatters' huts made of scrap wood, cardboard, metal, etc., and built wherever they can find room until the Government makes them move. The city is making a great effort to correct this situation by building resettlement areas. These are tremendous buildings of one-room apartments that provide a little better situation, even though they are so crowded that each building holds about ten thousand people. There is often more than one family to each room.

Many organizations here are trying to provide help. We are impressed by the sight of several Christian schools, welfare centers, and hospitals. We recently attended the opening of a forty-two-bed Lutheran hospital. Still the need has barely been touched. I have not even mentioned the thousands who live their lives on little boats in the harbor.

Just last Sunday we were able to visit a boat mission where Lewis played a pump organ and where we were thrilled to hear a group of about thirty Chinese sing familiar hymns in their own language. We cannot help wondering what it is like inside Communist China if these people who live in such misery prefer it to that from which they ran away.



Spanish People Are Spiritually Hungry

Roy B. Wyatt, Jr.
Barcelona, Spain

IN A TRIP through eastern and southern Spain some weeks ago, our hearts were saddened as we visited the pastorless churches and passed through cities and villages where we have no work. Yet we had great joy as we saw people make their profession of faith in Christ.

In Cartagena, where the church literally meets in a chicken house, a man said: "Four years ago I made my decision for Christ when you visited us. It was the greatest step I have ever taken, and since then I have been trying to convince others of how wonderful it is to be a Christian."

In this visit to Cartagena, four people stood professing faith in Christ. The young pastor, a recent seminary graduate, is doing an excellent work there.

In Malagna on Sunday night we had a great service. I could feel the spirit of the service even before I began to preach, and eight people made decisions for Christ. On our way toward Madrid we visited the group of believers meeting in Jaen under the care of our national missions committee. It is a very promising group with an outstanding lay leader.

Over and over we were impressed with the natural sensitivity of the Spanish people to religion and their spiritual hunger. Our greatest need is not liberty but more preachers and more missionaries to open new areas of our work.



Market Hours Hurt Sunday School

Carolyn (Mrs. Gilbert) Ross
Durango, Durango, Mexico

WE'VE LEARNED that this is virgin territory as far as mission work is concerned. While en route to Mexico City to register as immigrants, we passed through Fresnillo, a city of about seventy thousand inhabitants. There

we visited a mission of the church in Durango that later organized into a church itself on March 9.

The pastor and his wife are very enthusiastic about the work even though there are numbers of difficulties. The main one is this: The main market day of that city is Sunday, so everyone goes to town on Sunday to buy his foodstuff for the week. All the other stores in town are open, too, and do a booming business on our Lord's day. The little mission has a struggle keeping the Sunday school alive during market hours. It has a membership of fifteen baptized believers and several seekers. The pastor assured us, however, that on Sunday night they have the little chapel full, since the marketing is over by that time. Will you pray with us for this pastor and his small flock?

The church here is meeting under some difficulty, also, because of the building program. The educational part will soon be finished enough for us to use one section of it as the chapel. We can meet there while the present auditorium is torn down and another built.

The pastor's house is used now as classroom space, and it's quite confusing, as you can imagine. The average attendance in Sunday school now is sixty-five. This surprised us at first, because the church has been existing for fifty-four years and should be many times as large. They had seven present to take care of the business of the church last Wednesday night.

Gilbert went to a preaching service in the home of one of the church members last night. The couple, who have a car, went out to pick up various friends and bring them. He said they had a wonderful service.



Beauty Belies Poverty, Superstition

Patty (Mrs. Paul) Box
Penang, Malaya

PENANG is a beautiful island. When you go to the beaches and see all the beauty before you, it is hard to look just behind you and see the thousands of squatter shacks. Farther down the street are Chinese packed into shop houses and hundreds of beggars lined on the streets.

All along the sidewalks you find people making their bed, for it is their only bed. The odor is almost more than you can stand. But more than that, there are hundreds of Buddhist temples and hundreds of Chinese standing all around, burning their *joss* sticks and praying to their god.

In the center of the city is a beautiful building that draws your attention, and upon inquiry you find that it is a mosque where the Moslems worship. Then you discover that there are three hundred mosques in Penang.

In a beautiful section of the city you see a large, old Chinese home with a sign in front that tells you this is "The Southern Baptist Theological Seminary." You learn that three different church groups meet in this one building on Sunday. In other words, each has Sunday school or Training Union any time of the day that another group is not using the building. You learn that we have twenty-one students enrolled here.

Then you pick up the newspaper and see that communism is sweeping the land, and on every hand you are told that perhaps we have five to ten years of proclaiming the gospel in Malaya. Your heart then cries for others to come immediately to share the gospel.

As of today, I know more about why God led us to Malaya. We stood and watched Hindus by the thousands going through a ceremony of prayer and making vows to their god to keep them from being ill this year. We watched as the spears were pulled from the sides of scores of young men who had walked miles, each with about 250 spears in his sides.

We watched women carrying on their shoulders heavy loads which bore the pictures of their gods. After the long distance they had walked in the terrific heat they would be almost beyond going any farther, and those around them would beat them so that their vow might be completed before their gods.

We watched a young father with 250 spokes in his body, the mother walking behind with the arch upon her shoulder and two children behind the mother, each with fifty spokes in their bodies. As I saw the expression of pain on their faces, tears rolled down my cheeks and my heart ached, and I wanted to shout to them, "If you only knew my Saviour."

But I could not talk to them, for they speak the Tamil language. Then I realized we have one couple under appointment to these people, but they are still in language school.

Yes, I got a real glimpse today of the foreign mission field!



Baptist Growth Tells Gospel's Power

J. J. Cowser
Rio de Janeiro, Brazil

MY HEART rejoices as I think of the power of the gospel in Brazil. Would you believe that in forty years Brazilian Baptists have grown from 20,134 to 155,000 members, from 221 churches to more than 1,500, and from baptizing yearly 2,627 to 12,600; that above seventy-five per cent of these churches maintain their local work and contribute for all denominational causes; that the Church Loan Board has loaned out to churches of South Brazil more than thirty-three million *cruzeiros* and could loan that much more to help others buy and build; that in the city of Rio de Janeiro, where the Baptist World Congress is to be held in June, there are over 125 churches, with more than 30,000 Baptists, and just out of the city there are another hundred churches? It is hard to believe that in 1920 there were in Rio only fourteen churches with some 2,000 members. Now there are thousands interested in the gospel and more than 200 mission stations.

There are in Brazil ten Baptist colleges, with more than 15,000 students, and there are two seminaries and two training schools, with over 250 students preparing for service in the churches. There are several Bible

schools for those students who can't get to the seminaries.

The visitor to the Baptist World Congress will also have opportunity to see the largest Baptist publishing house in the mission world, where each year are printed hundreds of thousands of books, 175,000 Bibles and 80,000 New Testaments, 800,000 quarterlies, millions of Gospels and portions of the Bible, and millions of tracts. In addition, he will be able to see the press that printed the first Bible in Brazil (or in Latin America, as far as we have been able to know). The Catholics printed a Bible in 1951, and now the Brazilian Bible Society is also printing them here.



Moslems Put Pressure on Christians

Willio Mao (Mrs. Thomas J.) Kennody
Zaria, Nigeria

CHRISTIAN mission work in this northern portion of Nigeria constantly feels the pinch and pressure of Mohammedanism, the religion that exalts Mohammed above Jesus and raises the Koran above the Bible. The Moslems are in charge of the Government of northern Nigeria. They often refuse land to missions for schools and churches, and their laws regulating religious freedom are such that it is an offense to preach the gospel in many places of the north.

Recently Thomas (my husband) was ordered to tear down one of our Baptist church buildings because it was near a grade school for Moslem children. During the year one of our Baptist evangelists was arrested and put in jail because of preaching the gospel in a certain area. He was retrieved from prison only after the interceding of our missionaries. Our work has often been interrupted and harassed by Moslem officials taking away our blackboards used for teaching.

All of these obstacles are placed in the path of Christian missions, despite the fact that religious freedom for everyone is written in the new Nigerian Constitution. We are praying that Christian missions may have a greater freedom and opportunity in the north after Nigeria gains her independence from England on October 1.

Despite the devices of the devil and all his agents, progress has been made in the Lord's work, for which we are grateful. Soon after coming to Northern Nigeria, Thomas was encouraged to search for a certain pagan tribe in the heart of our area. Evangelists were sent out, instructed to search until they found this tribe. After some days news came that they had located some members of it. Evangelistic work was begun immediately.

The work has been slow, yet encouraging, with this Maguzawa tribe. It is estimated that there are about three-quarters of a million of them in our area. Baptists now have eight evangelists working among them. It was a great day of thanksgiving and rejoicing last December when we baptized our first converts from this tribe. Pray that all of them may receive Jesus Christ as their Saviour.

"... that we may witness and preach"

By Zeb V. Moss

WHEN NORTHERN RHODESIA became opened to foreign mission advance by Southern Baptists early in November, 1959, Rev. and Mrs. Tom G. Small were the first to arrive in the city of Kitwe, together with their two children. They were veterans of four years' mission service in Southern Rhodesia. Evelyn and I, appointed as missionaries last June, came one week later with our two children.

Our first step after getting settled in our homes was to begin learning the language. By the end of November, a teacher had been secured and the Smalls and we began studying Chibemba, the predominant tongue of the people in this area. Because the missionary's effectiveness is greatly increased when he knows the language of the people with whom he works, the first year is set aside specifically for language study. It is our greatest desire that at the end of this year we may witness and preach to these African people in their own language.

Chibemba, a new language for the missionaries of Central Africa, presents its peculiar problems as do other Bantu languages. The Chibemba-speaking African often runs his words together, fusing vowels of one word into the following words. Accent, tone, and stress are also very important in speaking and in hearing the language. "Let us all pray" can be made into "Let us all smoke" by the lengthening of one vowel in the sentence.

To keep such embarrassing mistakes to a minimum, we are making much use of tape recorders. Our teacher, Mr. David Makulu, records sentences and each missionary in turn records his or her voice speaking the same sentence. Then after class and at night we may listen to sentences and stories recorded in Chibemba by the teacher. In this way we hope to be able to learn to duplicate the accents and tones. By concentrated listening we are seeking to train our ears to "hear" the language.

Kitwe, where we live, is situated virtually in the geographical center of the "copper belt" (so called because of the rich copper deposits found there), in an area



Missionary Tom G. Small scans over rows of African houses in Chamboli (foreground) and Wusakile townships. The Nkana copper mine of Kitwe can be seen in the background.

roughly sixty miles wide and 110 miles along the Belgian Congo border. There are five main mining towns in the area, with heavy concentrations of population in each town. It is conservatively estimated that three hundred thousand Africans make their homes in these towns, with only a token evangelical force to reach them.

TRULY the "fields" of Northern Rhodesia are "white unto harvest." A new Africa is emerging as the people leave their villages and come to the towns. The power of the witch doctor is broken as they leave his domain, yet the spiritual vacuum that exists in the unregenerate heart still remains.

Among the three hundred thousand Africans of the "copper belt" there are only two Baptist-connected congregations. One of them, a small church of some fifteen members, is in the Chamboli African township of Kitwe and sponsored by the International Mission to Miners. It is supervised by a European Baptist layman. This is the only church in a township with a population of some ten thousand souls. Four other townships in Kitwe, with seventy-five thousand more inhabitants, have no Baptist witness.

In the other four major towns of the "copper belt" there is only one other African Baptist church, a small congregation in Ndola, a town with more than eighty thousand Africans. Three towns—Chingola, Mufulira, and Luanshya—have a combined population of approximately 135,000, with no Baptist witness.

Missionaries Tom G. Small, Zeb V. Moss, Evelyn Moss, and Mary Small study the Chibemba language with their teacher, Mr. David Makulu.



Missionary Family Album

Appointees (April)

BAKER, Robert Erin (Bob), Tenn., and Barbara Sue Sewell Baker, Tenn., South Brazil.
DUKE, Harold Dean, Mo., and Barbara Jane (BJ) Cordray Duke, Ga., Chile.
GRAY, William Hawthorne, Jr. (Bill), Tex., and Amy Nadine Sikes Gray, Tex., Mexico.
JONES, Delilah Elaine, Ill., Africa.
MYERS, Lewis Isham, Jr., Miss., and Marie Antoinette (Toni) Alexander Myers, Miss., Vietnam.
PIPPIN, Ernest Carson, Va., and Martha Ann Smith Pippin, Tenn., Argentina.
SMITH, Ebbie Cullen, Tex., and Donna Dee Rodman Smith, Okla., Indonesia.
WIGGS, Charles William, N. C., and Bonnie Belle Johnson Wiggs, N. C., Korea.
WILLIS, Harlan Leigh, Tex., and Fannie Joe (Jo) Hester Willis, Tex., Thailand.

Arrivals from the Field

EDWARDS, Dr. and Mrs. Keith (Nigeria), 5322 Lake Shore Dr., Columbia, S. C.
GARDNER, Hattie Mae (Nigeria), Rte. 1, McBee, S. C.
HAGSTROM, Annie (Ghana), 4937 W. Chicago Ave., Chicago 51, Ill.
HAMMETT, Frances (Nigeria), Rte. 4, Greer, S. C.
JOHNSTON, Juanita (Thailand), 917 Nellie St., Mobile, Ala.
MARTIN, Rev. and Mrs. Earl R. (Kenya), 2212 South St., S.E., Washington 20, D. C.
MOORE, Dr. and Mrs. John A. (Ruschlikon), Cowherd Cottage, Ridgecrest, N. C.
NIXON, Helen (Argentina), Box 682, Whiteface, Tex.
PIERSON, Rev. and Mrs. Abel P. (Mexico), 1068 W. Sloan St., Stephenville, Tex.
ROPER, Drs. John A., Jr., and Ruth (Jordan), Box 297, Six Mile, S. C.
STARNES, Fanny Louise (Thailand), Rte. 1, Holden, La.
TUNMIRE, Faye (Philippines), Rte. 2, Granite Falls, N. C.
WOODWARD, Dr. and Mrs. Frank T. (Hawaii), Rte. 1, Box 301, Pineville, La.

Births

BITNER, Rev. and Mrs. James H. (Chile), daughter, Debra Ann.
CAMPBELL, Rev. and Mrs. Charles W. (Argentina), daughter, Brenda Kay.
COHN, Rev. and Mrs. Daniel R. (Thailand), son, Nathan Chamblee.
GAMMAGE, Rev. and Mrs. Albert W., Jr. (Korea), son, Lee Albert.
GAULTNEY, Rev. and Mrs. Jerry B. (Nigeria), son, Steven Skipper.

HIGH, Rev. and Mrs. Thomas O. (Nigeria), daughter, Katharine Ann.
O'CONNER, Rev. and Mrs. Louis (Korea), daughter, Barbara Ann.
SCANLON, Rev. and Mrs. A. Clark (Guatemala), daughter, Sharon.

Deaths

BRADSHAW, J. J., Sr., father of Melvin J. Bradshaw (Japan), Franklin, Va., Apr. 2.
HAYES, ALICE (M.D.) (Mrs. C. A.), emeritus (China), Los Angeles, Calif., Mar. 14.
MUIHEDACKER, Mrs. Tillie, mother of Mrs. Edna Goldie (Ghana), Upper Montclair, N. J., Mar. 20.
WILLIAMS, Laurie Smith (Mrs. J. T.), emeritus (China), Lakeland, Fla., Apr. 1.

Departures to the Field

CLARK, BETTY (Mrs. Clyde E.), Apartado 152, Valencia, Venezuela.
CLEMMONS, Rev. and Mrs. William P., Piazza in Lucina 35, Rome, Italy.
CLINE, Rev. and Mrs. P. A., Jr., Box 832, Bangkok, Thailand.
HANCOX, Rev. and Mrs. Jack D., Rue Passe Debout, Saran, Orleans, France.
JONES, Rev. and Mrs. Samuel L., 142 Fourth Ave., Waterfalls, Salisbury S-46, Southern Rhodesia.
KNIGHT, Rev. and Mrs. Howard C., Casilla 3388 Central, Buenos Aires, Argentina.
SMITH, Rev. and Mrs. Maurice, Box 1933, Kumasi, Ghana.
SMITH, Rev. and Mrs. Shelby A., Casilla 3236, Guayaquil, Ecuador.
STEPHENS, Marjorie L., Baptist Building, Ibadan, Nigeria.
TROOP, Rev. and Mrs. Joseph E., Caixa Postal 758, Campinas, São Paulo, Brazil.
WARE, Rev. and Mrs. James H., 20 Bates St., Honolulu, Hawaii.



Missionaries Ray and Imogene Milligan with their children Timothy Wayne, three and a half (left) and Olan Ray, six and a half. Rev. Milligan works with Kisauni Baptist Church in Mombasa, Kenya, and does field evangelism.

Marriages

NICHOLS, John Connor, son of Rev. and Mrs. Buford L. Nichols (Indonesia), to Versie Elizabeth Browning of Fla., Feb. 13.

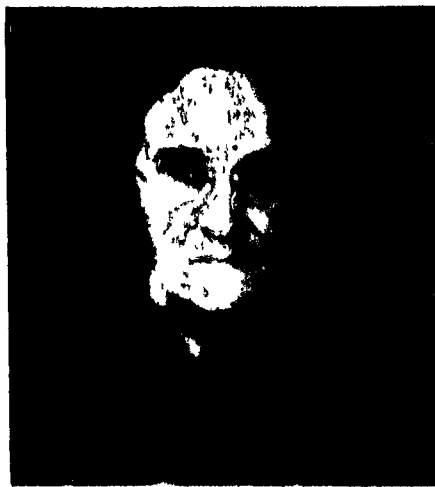
New Addresses

ALDRIGHT, Rev. and Mrs. LeRoy, Box 94, Blantyre-Limbe, Nyasaland.
 ALDERMAN, Jennie, Box 23, Keelung, Taiwan.
 BOND, Rev. and Mrs. G. Clayton, American Baptist Mission, Box 400, Accra, Ghana.
 BOX, Rev. and Mrs. Paul, 1 F Tonjong Tokong, Penang, Malaya.
 CARROLL, Mr. and Mrs. Daniel M., Jr. (Argentina), Box 846, Bluefield, W. Va.
 COOPER, June, 352 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
 EVANS, Rev. and Mrs. Charles E., Baptist Hospital, Box 94, Mbeya, Tanganyika.
 GREEN, Jessie, P. O. Box 332, Ipoh, Malaya.
 HAMMETT, Rev. and Mrs. J. Hunter, 88, Hsin Sheng Rd. South, Section 3, Taipei, Taiwan.
 HARDY, Rev. and Mrs. Robert, 33 Konoecho, Muromachi Dori, Kamikyo-ku, Kyoto, Japan.
 HOOPER, Rev. and Mrs. Dale G., P. O. Box 4628, Nairobi, Kenya.
 KING, Harriette L., P. O. Box WVD-3, Petaling Jaya, Kuala Lumpur, Malaya.
 LAWTON, Rev. and Mrs. Deaver M. (Thailand), 4313 5th Ave., Ft. Worth 15, Tex.
 MCNEELY, Sr. and Mrs. Gerald A., Via Augusta 111, Barcelona, Spain.
 MOBLEY, Rev. and Mrs. Harris W., Box 19, Akropong-Akwapim, Ghana.
 OLIVER, Mrs. A. Ben, Caixa Postal 2541, Rio de Janeiro, D. F., Brazil.
 PEARCE, Rev. and Mrs. W. Boyd, Box 2925, Mombasa, Kenya.
 RANKIN, Rev. and Mrs. Manly W., 2428 Jasmine St., Honolulu 16, Hawaii.
 SANDERS, Rev. and Mrs. Edward O., (Indonesia), 4532 Frazier Ave., Ft. Worth, Tex.
 TEEL, Rev. and Mrs. James O., Jr., Casilla 125, San Juan, Argentina.
 THORPE, Rev. and Mrs. Terry, Box 831, Gwelo, Southern Rhodesia.
 WATTS, Emma (Nigeria), Harrodsburg, Ky.
 WESTER, Rev. and Mrs. William S., Box 94, Blantyre-Limbe, Nyasaland.

Permanent U. S. Address

(Please make this change in your MISSIONARY ALBUM. For current mailing addresses on the mission fields, consult DIRECTORY OF MISSIONARY PERSONNEL and previous issues of THE COMMISSION.)
 ADKINS, Rev. and Mrs. Thomas S. (Hong Kong), 903 Main, Brownwood, Tex.

In Memoriam



Alice Johnson Hayes

Born Eystra Midfelli, Iceland

January 20, 1872

Died Los Angeles, California

March 14, 1960

DR. ALICE JOHNSON (MRS. C. A.) HAYES served as a Southern Baptist medical missionary in China for nearly forty years at Ying Tak, Wuchow, and Canton. Interned by the Japanese for a short time during World War II, she was repatriated in 1942, and she retired from mission work in 1943.

Before going to China, she was a pastor's assistant in Marion, Indiana; Portland, Oregon; and Los Angeles, California.

Dr. Hayes received her Doctor of Medicine degree from the University of California at Los Angeles in 1901 and was appointed by the Foreign Mission Board the same year. She also attended the Baptist Missionary Training School and Moody Bible Institute, both in Chicago, Illinois, and served her medical internship at Women's and Children's Hospital in San Francisco, California.

Dr. Hayes is survived by a son, Arthur C. Her husband, also a missionary medical doctor, died in 1946.



Laurie Smith Williams

Born Ivey, Georgia

November 13, 1885

Died Lakeland, Florida

April 1, 1960

LAURIE SMITH (MRS. J. T.) WILLIAMS did educational and evangelistic work as a Southern Baptist missionary in China for thirty-nine years before her retirement in 1952. During that time she served as acting director of a school for the blind, director of a kindergarten, and teacher in several Baptist schools.

Before her appointment by the Foreign Mission Board in 1913, Mrs. Williams was a public schoolteacher in Georgia and principal of a Baptist school for Spanish-speaking people in Tampa, Florida. She attended Georgia State College for Women, University of Louisville, and the University of Georgia, and received the Bachelor of Arts degree from Howard College. She did further study at Woman's Missionary Union Training School (now Carver School of Missions and Social Work) and the University of Alabama.

Mrs. Williams is survived by her emeritus missionary husband, Dr. J. T. Williams, and by three children, James H., Daniel S., and Mrs. Dorothy Allan.

New Appointees

Appointed April, 1960



BAKER, ROBERT ERIN (BOB)

b. Memphis, Tenn., May 8, 1929. ed. Union Univ., B.A., 1951; S.W.B.T.S., B.D., 1955, further study, 1955-60. Pastor, Elim Church, Ripley, Tenn., 1948-49 (half-time); pastor, Woodland Church, Brownsville, Tenn., 1949-51; pastor, Bethel Mission of First Church, Cooper, Tex., 1951-53; pastor, East Delta Church, Lake Creek, Tex., 1953-56; asst. pastor, LaBelle Church, Memphis, Tenn., 1956-59, pastor, 1959-60. Special appointee for South Brazil, April, 1960. m. Barbara Sue Sewell, Aug. 4, 1951. Permanent address: 658 Greer St., Memphis, Tenn.

SOUTH BRAZIL

**BAKER, BARBARA SUE SEWELL
(Mrs. ROBERT ERIN)**

b. Jackson, Tenn., Sept. 16, 1929. ed. Union Univ., B.A., 1950; S.W.B.T.S., 1950-51; Tex. Wesleyan College, 1952; Tex. Christian Univ., 1952. Public schoolteacher, Saginaw, Tex., 1953. Special appointee for South Brazil, April, 1960. m. Robert Erin (Bob) Baker, Aug. 4, 1951. Children: Robert David, 1953; Virginia Elizabeth (Jennabeth), 1955; Susan Leigh, 1958.

SOUTH BRAZIL.



DUKE, HAROLD DEAN

b. St. Joseph, Mo., May 20, 1926. ed. Univ. of Kan., B.S., 1950; N.O.B.T.S., B.D., 1958. U.S. Navy, 1944-46; public schoolteacher, St. Joseph, Mo., 1950-51; pastor, New Sharon Church, Huxar, La., 1956-58; pastor, Cambria, Va., 1958-60. Appointed for Chile, April, 1960. m. Barbara Jane (BJ) Cordray, Aug. 19, 1955. Permanent address: Box 482, Cambria, Va.

CHILE

**DUKE, BARBARA JANE (BJ) CORDRAY
(Mrs. HAROLD DEAN)**

b. Savannah, Ga., Oct. 2, 1928. ed. Armstrong College of Savannah, A.A., 1947; Shorter College (Ga.), A.B., 1949; School of Medical Technology, Charity Hospital, New Orleans, La., 1949-50; N.O.B.T.S., 1953-55. Medical technologist; Charity Hospital, New Orleans, La., 1950-53; Southern Baptist Hospital, New Orleans, La., 1953-55 (part-time); Georgia Infirmary, Savannah, Ga., 1955; La. State Board of Health, New Orleans, La., 1955-57; Veterinary Science Dept., Va. Polytechnic Inst., 1959-60. Appointed for Chile, April, 1960. m. Harold Dean Duke, Aug. 19, 1955. Children: Deann Marie, 1956; Danna Lynn, 1957.

CHILE



GRAY, WILLIAM HAWTHORNE, JR. (BILL)

b. Waco, Tex., Sept. 13, 1927. ed. Baylor Univ., B.A., 1951; S.W.B.T.S., B.D., 1958. U.S. Army Air Corps, 1946-49; asst. pastor, Houston Terrace Church, San Antonio, Tex., 1949-50; pastor, Dale, Tex., 1950-51; asst. pastor, First Church, Tomball, Tex., 1951-52, interim pastor, 1952-54; pastor, First Church, Willis, Tex., 1954-60. Appointed for Mexico, April, 1960. m. Amy Nadine Sikes, Aug. 21, 1953. Permanent address: c/o L. W. Jennings, Box 146, Banga, Tex.

MEXICO

**GRAY, AMY NADINE SIKES
(Mrs. WILLIAM HAWTHORNE, JR.)**

b. Banga, Tex., Dec. 14, 1925. ed. Howard Payne College, B.A., 1948; Sam Houston State Teachers College, M.Ed., 1957. Student missionary to Spanish-speaking people, Home Mission Board, San Antonio, Tex., summers, 1945-47 and 1949; English teacher and summer worker, Buckner Orphans Home, Dallas, Tex., 1948-52; asst. dean of women, Howard Payne College, Brownwood, Tex., 1952, dean of women, 1953; public schoolteacher, Tomball, Tex., 1953-54, and Willis, Tex., 1954-56; school counselor, Montgomery County, Tex., 1956-57; public schoolteacher and librarian, Willis, Tex., 1959-60. Appointed for Mexico, April, 1960. m. William Hawthorne Gray, Jr. (Bill), Aug. 21, 1953. Children: Bradley Steven, 1957; Anna Harriet, 1959.

MEXICO





JONES, DELILAH ELAINE

b. Sesser, Ill., Feb. 6, 1933. ed. Southern Ill. Univ., B.S., 1954; S.W.B.T.S., M.R.E., 1956; Baptist Memorial Hospital School of Nursing, San Antonio, Tex., diploma, 1959; R.N., 1959. Student missionary: Ill. Baptist Student Union, Hawaii, summer, 1952, and Home Mission Board, Ohio, summer, 1953; graduate nurse, Baptist Memorial Hospital, San Antonio, Tex., 1959; registered nurse, Good Samaritan Hospital, Mt. Vernon, Ill., 1959-60. Appointed for Africa, April, 1960. Permanent address: 1404 White St., Mt. Vernon, Ill.

AFRICA



MYERS, LEWIS ISHAM, JR.

b. Chalybeate, Miss., Jan. 11, 1933. ed. Miss. College, B.A., 1954; S.B.T.S., B.D., 1958. Pastor, Calvary Mission, Ruleville, Miss., 1952; pastor, Friendship Church, Tutwiler, Miss., 1953-55; music and youth dir., First Church, Shepherdsville, Ky., 1955; pastor, New Bethel Church, Hardinsburg, Ky., 1956-58; pastor, First Church, Sumner, Miss., 1958-60. Appointed for Vietnam, April, 1960. m. Marie Antoinette (Toni) Alexander, June 13, 1954. Permanent address: c/o W. B. Alexander, Boyle, Miss.

VIETNAM



MYERS, MARIE ANTOINETTE (TONI) ALEXANDER (Mrs. Lewis Isham, Jr.)

b. Boyle, Miss., June 13, 1933. ed. Miss. College, B.A., 1955; S.B.T.S., (evening school), 1956-57. Secretary (part-time), Louisville, Ky., 1955-57. Appointed for Vietnam, April, 1960. m. Lewis Isham Myers, Jr., June 13, 1954. Children: John Michael, 1955; Laura Ann, 1958; Margaret Alexander, 1959.

VIETNAM



PIPPIN, ERNEST CARSON

b. Abingdon, Va., Sept. 4, 1927. ed. Carson-Newman College, B.A., 1949; S.W.B.T.S., B.D., 1952. Student missionary, Home Mission Board, Memphis, Tenn., summers, 1947 and 1949, and Tenn. Baptist Student Union, San Andres, Colombia, S.A., 1948; youth dir., Burleson, Tex., 1951, assoc. pastor, 1951-52; assoc. pastor, McLean Church, Memphis, Tenn., 1952-53; pastor, Cordova, Tenn., 1953-60. Appointed for Argentina, April, 1960. m. Martha Ann Smith, July 11, 1952. Permanent address: 404 East D St., Elizabethton, Tenn.

ARGENTINA



PIPPIN, MARTHA ANN SMITH (Mrs. Ernest Carson)

b. Old Hickory, Tenn., Aug. 24, 1927. ed. Carson-Newman College, B.A., 1951. V.B.S. worker, Tenn. Baptist S. S. Dept., 1948; asst. to dean of women, Carson-Newman College, 1950-51; public schoolteacher, Davidson County, Tenn., 1951-52, and Shelby County, Tenn., 1953-60. Appointed for Argentina, April, 1960. m. Ernest Carson Pippin, July 11, 1952.

ARGENTINA



SMITH, EDDIE CULLEN

b. Houston, Tex., Apr. 26, 1932. ed. Hardin-Simmons Univ., B.A., 1954; S.W.B.T.S., B.D., 1957; further study, 1957-60. Asst. pastor and youth dir., First Church, Conroe, Tex., summer, 1952; pastor, Millersview, Tex., 1952-54 (half-time); pastor, Anderson, Tex., 1954-55; pastor, Austin, Tex., 1956-58; teaching fellow, Dept. of Christian Ethics, S.W.B.T.S., 1959-60; pastor, Blum, Tex., 1958-60. Appointed for Indonesia, April, 1960. m. Donna Dee Rodman, June 27, 1953. Permanent address: 1612 N. Thompson, Conroe, Tex.

INDONESIA



SMITH, DONNA DEE RODMAN (Mrs. Eddie Cullen)

b. Brame, Okla., Apr. 24, 1933. ed. Hardin-Simmons Univ., B.S., 1954; S.W.B.T.S., 1959. Student helper, publicity office, Hardin-Simmons Univ., 1952-54. Appointed for Indonesia, April, 1960. m. Eddie Cullen Smith, June 27, 1953. Children: Randy Keith, 1955; Roger Wayne, 1958.

INDONESIA

(Continued on page 31)

Thank You, Southern Baptists

By Archie V. Jones



Missionaries Archie and Julia Jones study Spanish "homework" at their apartment in San José, Costa Rica.

WELCOME, a greeting we all like to hear, was the first English word my wife Julia and I heard as we stepped off the plane in San José, Costa Rica. Now we were here—at home, yet far from home.

Costa Rica is our residence for a year while studying the Spanish language before we go to serve as your missionaries in Ecuador. For this we would like to say "thank you" to the people who make up our Southern Baptist Convention and support our missionary program. There are numbers of other reasons why we would like to say "thank you."

First, thank you for sending us to the language school here in San José. Though it is not of our denomination, it is a fine Christian institution. Some of us thought our schooling here was to be only of the Spanish language, but it pleases me to be able to tell you that it includes much more that will be of great help to Julia and me when we arrive on our field of labor. Along with our language study, we are learning the religion and culture of the people to whom we will go as Christ's messengers and as brothers in Christ—as your arm, reaching out across the world of

darkness to deliver the light of Jesus.

Second, let us say "thank you" for your missionary spirit of the past that was responsible for opening Baptist work in this country.

You may ask, "Why thank us for that?" Here is the reason: Over a hundred students are here in the school, representing more than a score of denominations in North America and many of them have no church of their own faith here in which to worship. Thanks to your past missionary spirit and the working of God, there are four very active Baptist churches in the San José area.

Julia and I joined the Baptist church in Heredia, the only evangelical witness in a city and surrounding villages of about fifty thousand people. The children enjoy the hour-long bus ride from our home in San Pedro to Heredia every Sunday morning. We are just finishing a new, attractive church building only three blocks from the

← Downtown scene of San José.

LEFT: Old building of Heredia Baptist Church, of which Archie and Julia Jones are members. A new building has been recently completed.

RIGHT: First Baptist Church of San José. Building is a gift of Jarmar Foundation, Nashville, Tennessee, and land was presented by Woman's Missionary Union in United States.

THE COMMISSION



center of the city—thanks to you, to the Lottie Moon Christmas Offering, and the working of the Spirit of God in the people. He has truly put a vision in their hearts.

All of your fifteen missionary families here in language school have found church homes in different Baptist churches of San José and nearby cities. Serving as members in our national Baptist churches is a new and sometimes frustrating experience, however—especially to those of us who were pastors in the States. But we realize that this is a part of God's plan in the making of a missionary. And, though many of us are not yet able to communicate because of the language barrier, we know that we are at home. To show you something of the spirit, look at what the pastor at Heredia said when we presented ourselves for membership: "We do not need to examine these people; they are the same as we are—Southern Baptists."

Next, we are thankful to you for the resident missionaries in Costa Rica. Many of us had known missionaries in the States as good preachers and good tea conversationalists, but here they give us a different picture of what is ahead. Few of us had any real idea of what these folks have to face day by day as they feel the burden of the missionary task.

Your resident missionary here may be four hours from San José in a remote mountain village helping prepare for the building of a church. This means studying plans, clearing rocks away, shoveling dirt, or whatever needs to be done. The next day he may be in his office signing checks for missionaries in language school between conferences with officials of the Baptist seminary, of which he is president.

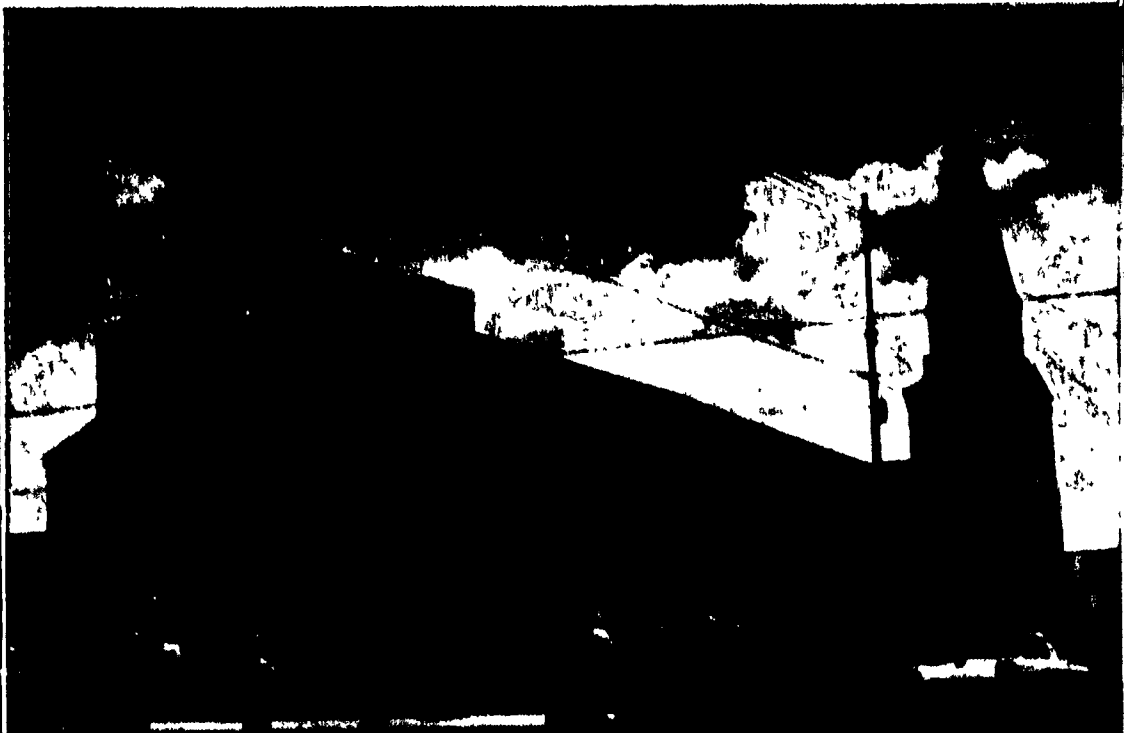
That night the student missionary may, if he has the energy, go to a church ten miles away and see the



Resident Missionary L. Laverne Gregory leads Southern Baptist language students in home study session. Other resident missionaries on program are William M. Dyal, Jr. (left) and Thomas W. Hill. Meeting is at Hill's home.



Mrs. Hill (left) and Mrs. Gregory serve at "break time." Women (left to right) are Julia Jones, Mildred (Mickey) Northcutt, and Charlotte Bridges. Husbands are Archie V. Jones, Irvin L. Northcutt, and Julian C. Bridges.





LEFT: Resident Missionary Thomas W. Hill (center) talks over plans for a new church building in San Isidro de General with a national pastor who is a student in the Costa Rican Bible Institute and with Rev. Shelby Smith, a former



language school student in San José who now serves as a Southern Baptist missionary in Ecuador. **RIGHT:** Dr. Hill, president of the Costa Rican Bible Institute, presents a diploma to a graduating national pastor.

joy reflected in the face of the resident missionary as he presents a degree to a newly graduated national pastor whom he has taught. Thank you for sending your resident missionaries who are setting such high and noble examples for us to follow.

Fourth, we would like to thank you for our other manifold opportunities. It is a real privilege to study the Spanish language and culture in this capital

city of Costa Rica. Good Spanish is spoken here, and many of the better aspects of Spanish culture have been preserved. There is much to learn from the people similar to those with whom we will be spending the remaining years of our lives on the mission field.

Thank you also for giving us the opportunity of knowing fellow missionaries not only of our own denomi-

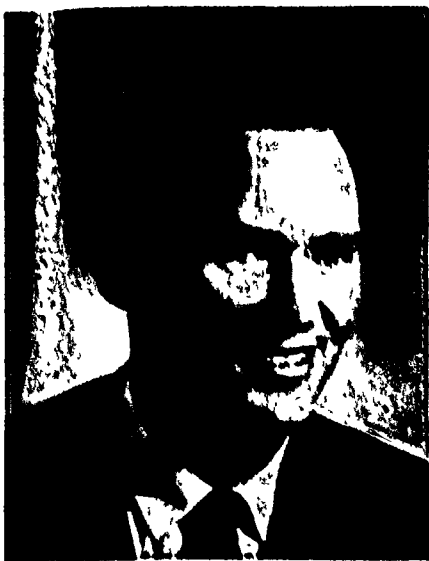
nation but also those representing other groups. For example: There are three Baptist couples in language school who will go to Ecuador, but twenty-two other missionaries here will be working in that country. Our paths will cross many times, no doubt, during the years. Therefore, we thank you for the opportunity of getting to know them in this atmosphere of Christian learning.



Archie and Julia Jones have many opportunities to witness for Christ in San José before leaving language school for their field of permanent missionary service.



Spanish classes in the San José language school afford fellowship with missionaries of other denominations. At right is Rev. Roy Z. Chamlee, Jr., now in Peru.



WIGGS, CHARLES WILLIAM

b. Smithfield, N. C., Oct. 24, 1926, ed. N. C. State College of Agriculture and Engineering, 1943-47; Wake Forest College, B.S., 1957; S.E.B.T.S., 1957-58; Medical College of Va., Richmond, 1958-59 (scheduled to receive Master's of Hospital Administration, 1960), U.S. Army, 1945-57; interim pastor, Teachey and Corinth Churches, Teachey, N. C., 1958; resident, N. C. Baptist Hospital, Winston-Salem, 1959-60. Appointed for Korea, April, 1960. m. Bonnie Belle Johnson, Sept. 3, 1953. Permanent address: Box 523, Smithfield, N. C.

KOREA

New Appointees

(Continued from page 27)

WIGGS, BONNIE BELLE JOHNSON (Mrs. CHARLES WILLIAM)

b. Edgecombe County, N. C., Apr. 16, 1932, ed. S.E.B.T.S., 1957-58; Univ. of Richmond, 1958; Richmond Professional Inst., 1958-59; Wake Forest College, 1959-60. Secretary: Meredith College, Raleigh, N.C., 1953-56; Wake Forest College, Winston-Salem, N.C., 1956-57 and 1959-60; Foreign Mission Board, Richmond, Va., 1958-59. Appointed for Korea, April, 1960. m. Charles William Wiggs, Sept. 3, 1953.

KOREA



WILLIS, HARLAN LEIGH

b. Friendswood, Tex., Dec. 3, 1929, ed. Baylor Univ., 1946-49; Baylor Univ. College of Medicine, Houston, Tex., M.D., 1953. Extern, State Hospital, Rusk, Tex., summer, 1951; extern, Alvin Memorial Hospital, Alvin, Tex., 1952-53; medical officer, U.S. Naval Hospital, Great Lakes, Ill., 1953-54, and Station Hospital, Sasebo, Japan, 1954-56; general surgery resident, V.A. Hospital, Dallas, Tex., 1956-60. Appointed for Thailand, April, 1960. m. Fannie Joe (Jo) Hester, Mar. 1, 1953. Permanent address: 1429 Godwin St., Houston 23, Tex.

THAILAND

WILLIS, FANNIE JOE (JO) HESTER (Mrs. HARLAN LEIGH)

b. Oakwood, Tex., Mar. 28, 1932, ed. Little Jolly School of Nursing, Memorial Hospital, Houston, Tex., diploma, 1952; R.N., 1952; Baylor Univ. Extension Div., Dallas, Tex., 1956-58 (intermittently) and 1959-60. Clinic nurse, Alvin Memorial Hospital, Alvin, Tex., 1953; obstetrical nurse, Memorial Hospital, Houston, Tex., 1953-54; staff and obstetrical nurse, Chester Clinic and Hospital, Dallas, Tex., 1956-59 (part-time). Appointed for Thailand, April, 1960. m. Harlan Leigh Willis, Mar. 1, 1953. Children: Kaye Frances, 1953; Carol Ann, 1955; Robin Leigh, 1958.

THAILAND



Foreign Mission News

(Continued from page 15)

public relations for the Southern Baptist Convention Executive Committee, who assisted the Baptist churches of Jamaica in stewardship education. The ministers and laymen also conferred with Jamaican Baptists on stewardship, church administration, and promotional methods.

Baptists are relatively strong on the island, campaign sponsors reported, and have played an important role in its history. Jamaica Baptist Union is an autonomous body having former

connections with both the Southern Baptist Foreign Mission Board and British Baptists.

Let's Examine the Audit

(Continued from page 19)

ment and trust funds. As I glance through the list my attention is caught by one amount of \$50 and by another of \$980,280.28. Whether the amount left as a permanent trust is large or small, it represents a story of missionary concern and love. Many people in their wills leave funds for

the Foreign Mission Board to hold permanently and use the interest to carry the gospel throughout the world for the glory of our Master.

These lines are written just after the Foreign Mission Board has appointed seventeen missionaries at the April meeting, giving a total of 1,407 serving in forty-four countries. May God grant, as he continues to thrust out hundreds of choice servants into places of need, a rising tide of missionary stewardship that will make possible not only their going but strengthening their hands for effective service for the glory of Christ.



Open Doors in Rio

By Edgar F. Hallock, Jr.

General Chairman of Arrangements

Baptist World Congress, Rio de Janeiro

A GREAT DOOR and effectual is opened unto me. . . .” are the words of the apostle Paul as he wrote from Ephesus to Corinth. Those of us who work in Brazil can say the same thing, because doors are opened on every hand for us to proclaim the Word of God.

As we make preparations for receiving the Tenth Congress of the Baptist World Alliance, we have been impressed by the wonderful reception that has been given us on every hand by officials in high places.

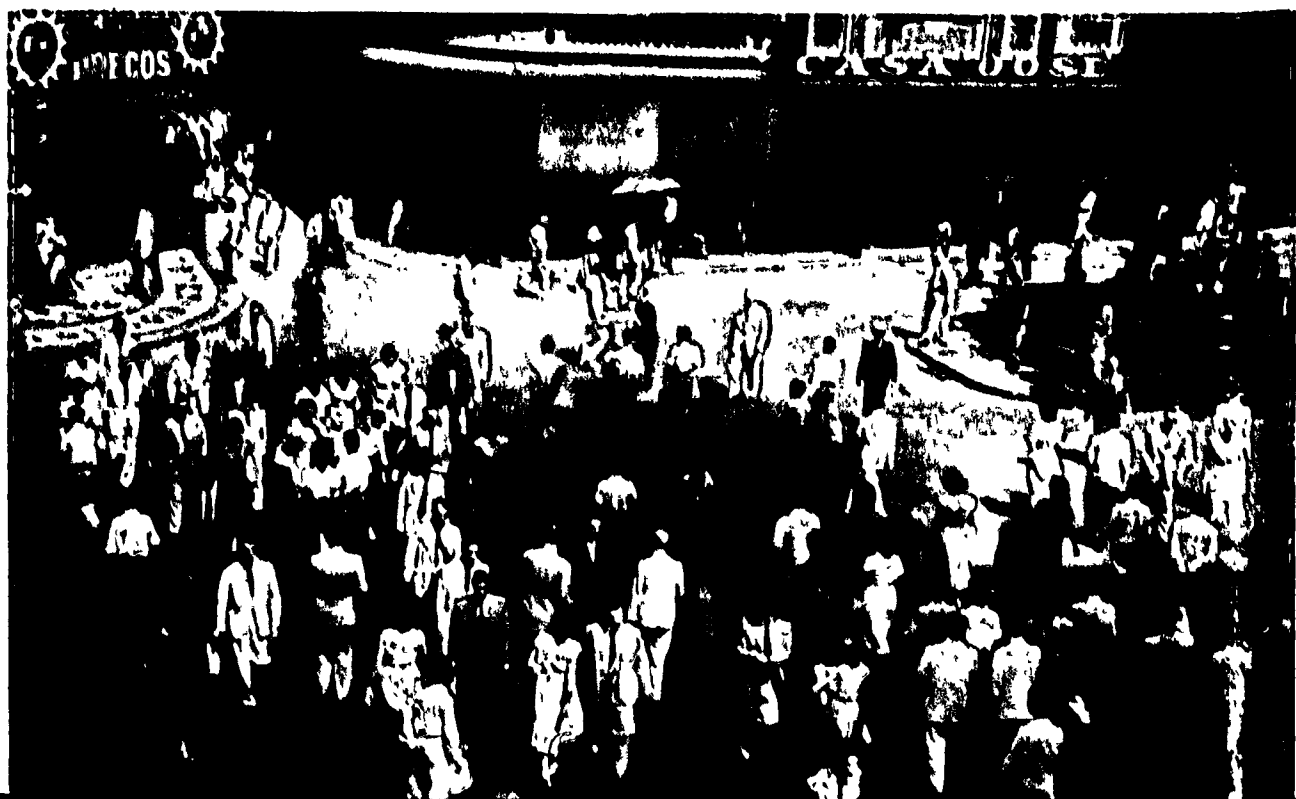
Wherever we have gone—in the Department of Tourism of the Federal District of Rio, in the National Brazilian Commission of Tourism, among congressmen and city councilmen, even in the executive offices of the president of the country, in newspaper offices, in radio and television stations, among business and commercial organizations—the doors are opened for us because we represent a group that brings to Brazil not only friendship and money but also spiritual forces that can transform the lives of those who accept Christ Jesus as Saviour and Lord.

We have just visited the newspapers and radio stations of Rio de Janeiro. On three different afternoons we went

from newspaper editor to newspaper editor, telling of the coming Baptist World Alliance meeting, explaining who the Baptists are, what they believe, telling something of the ninety-six countries from which they will come. Everywhere we found receptive ears and open hearts. Presidents and directors of radio stations, chief editors, editorial secretaries, reporters and photographers, television cameramen—all were interested in what we had to say. The results have been evident in the publicity given us in the past days.

All of this is symbolic of the open

Pray that many of these people, among more than 2,330,000 in Rio de Janeiro, will accept Christ as Saviour during the Tenth Baptist World Congress.



doors to the hearts of Brazilians. These people have a deep spiritual hunger and are ready to accept the preaching of the gospel of our Lord Jesus. As the days approach for the Congress many of us tremble in anticipation of what we may expect. If Baptist people everywhere will pray that the Holy Spirit will bless the efforts of those who prepare for it and of those who proclaim the message of the gospel during the Congress, we have no doubt that literally thousands of people will accept Christ as Saviour and that the results will go far beyond what we expect.

Brazil is passing through a great social revolution. There are great shifts or movements of population, which is increasing rapidly. Industrialization is booming. And with all of this hearts are melting, old prejudices are disappearing, the doors are opening for Baptists to present the all-sufficient grace of Jesus.

We would appeal to all Baptists everywhere to remember in their prayers the Baptist World Alliance Congress beginning June 26. There will be opportunities for evangelistic testimony, not only on the part of those who speak during the Congress but also by every delegate.

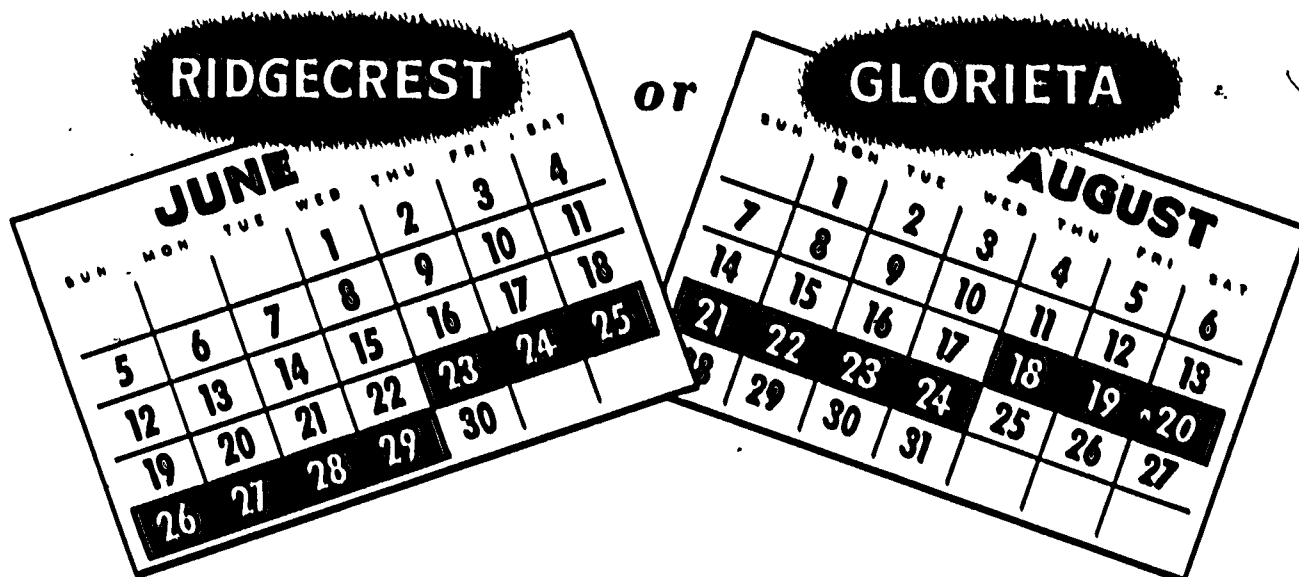
The climax of the meeting will be on Sunday afternoon, July 3, when Dr. Billy Graham will preach to perhaps the largest single audience that he has ever seen. It is our hope that we may be able to fill to overflowing the Maracanao Stadium in Rio de Janeiro with more than 150,000 people. We have no doubt that the results will far exceed the expectations of most of our people. Pray with us that God's will may be done during the Congress and that Jesus Christ may truly be exalted as Lord.

WILL THIS BE YOUR BEST SUMMER?

*It is more likely to be
if you attend . . .*

FOREIGN MISSIONS WEEK-

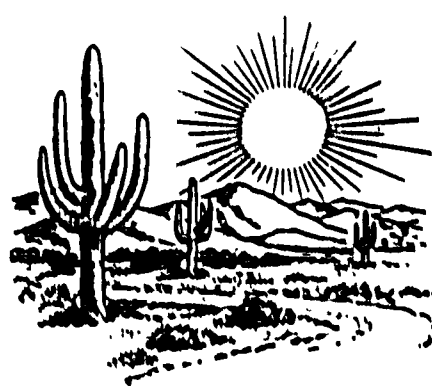
at



Ridgecrest *June 23-29* or Glorieta *August 18-24*



Your fellowship with Christ in the mountains will take on new meaning as you get to know personally your foreign missionaries. You will worship with them, study with them, eat and play with them for a week. There is no other opportunity quite like this in the calendar of Southern Baptist events.



Time is running out for reservations at Ridgecrest. Request yours immediately by writing to

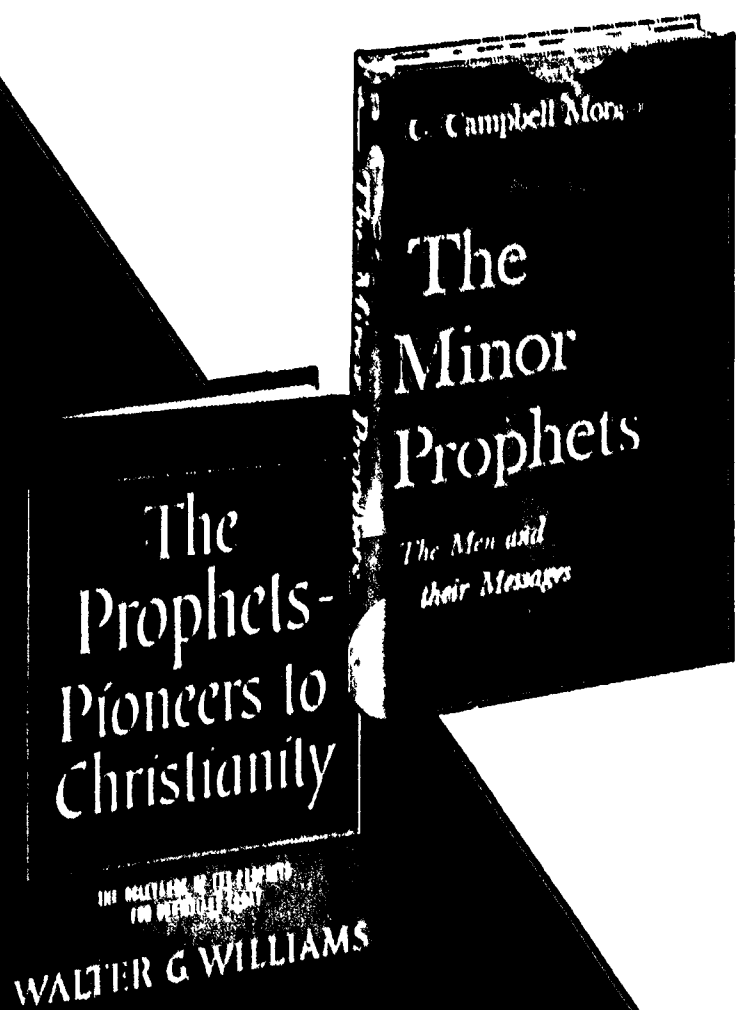
**Willard K. Weeks, Manager
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina**

The weeks are few also before Glorieta. Request your reservations now by writing to

**E. A. Herron, Manager
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