

THE Commission

Southern Baptist Foreign Missions Journal • June 1966

**SUMMER MISSIONARY
TO MALAWI**

The Japan Nobody Knows

Under Arrest



Everyday Example



LAVELL BEATS

A convert in charge of book store in Dalat, Vietnam.

IF there were only enough of you here to tell my people of the gospel, many would believe and follow."

Speaking was the new Miss Xuan, one of my language teachers, her shiny, black eyes fixed on me.

She had become a believer in Jesus Christ only two months ago. Fascinated, I watched the evident change in her personality from a shy, withdrawn, and brooding Oriental character to a radiant, outgoing Christian.

When she had come to teach us, only a few months ago, it was "just to earn some money so I can study in college." Now she was assisting me in preparing a lesson on witnessing. We had hardly begun when she spoke.



"So many right now are like me," she continued. "They are disgusted with the rivalry and political involvement of the Buddhists and Catholics, so they follow no religion at all. They are ready to accept something.

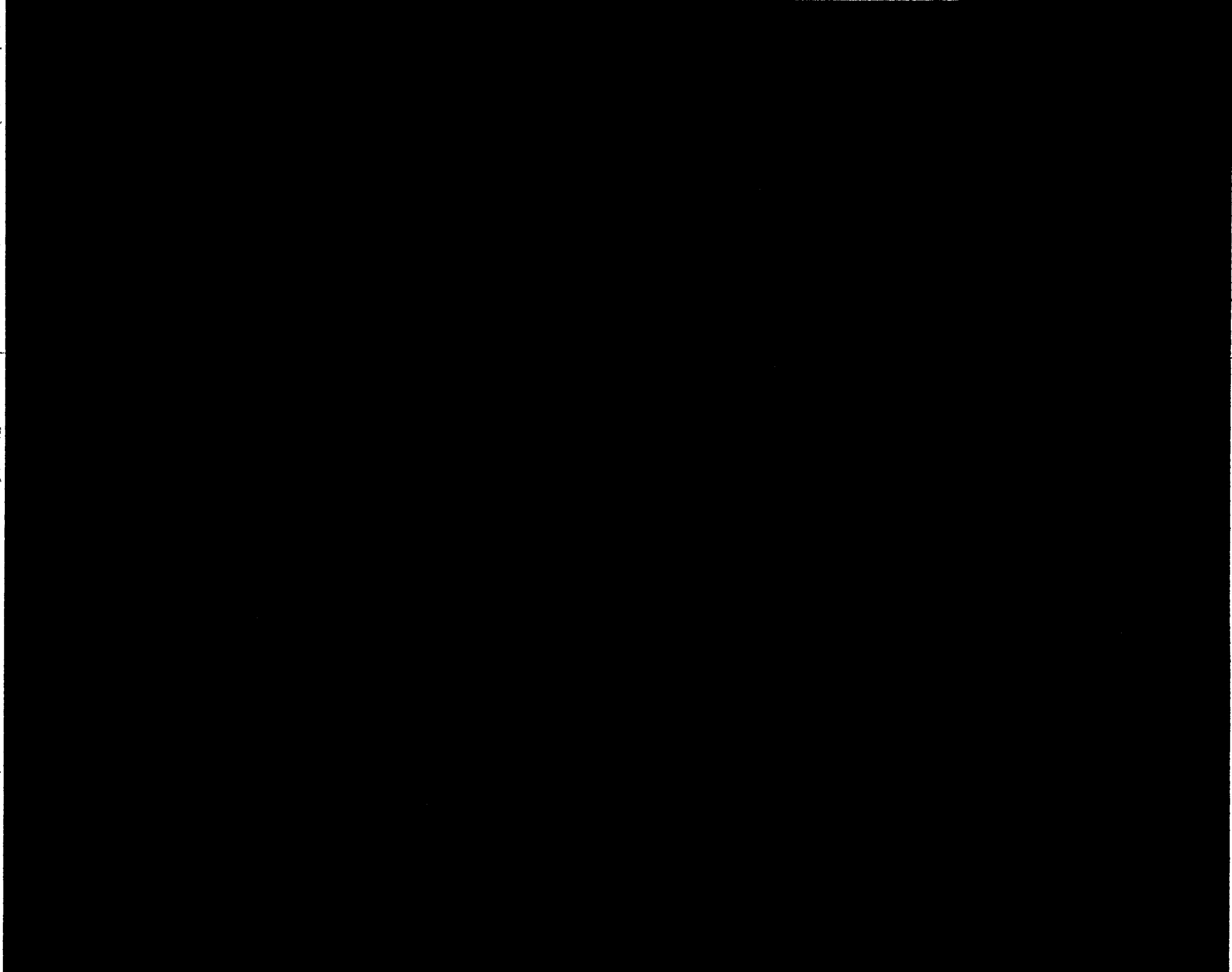
"And you have brought something new to this country. Before, we have known only monks and nuns as examples of the way to live. But you—you bring your families here and serve your God in a normal, everyday living situation.

"You can teach us how we can live for God, because we see you living for Him right in front of us from day to day.

"If there were just enough of you right now . . ."

By Betty Merrell

*(Mrs. Rondal D. Merrell, Sr.)
Missionary in Danang, Vietnam*



WHO? ME?



YOU could . . .

minister as a missionary in Pakistan,

**serving in a city of 600,000 with only three evangelical churches
in a district of two million people with but one missionary family.**

be a missionary pastor in Vietnam

**among 15 million troubled people,
where two cities await their first missionary families,
and another city with 300,000 people has but one evangelical church.**

begin a Christian ministry in Morocco

**in the midst of 12 million people, predominantly Muslim,
largely neglected by evangelical Christians.**

serve as a field missionary in Honduras

**where there are now only four missionary couples
among two million people in chiefly rural surroundings.**

work with men and boys in Nigeria,

**filling a request unheeded for years
in a young nation of 55 million people.**

provide a ministry to students,

**answering one of 19 requests for ministers in college and university
settings in one of many cities with from a few hundred to 100,000 students.
(No one has been appointed for this type of work in over a year.)**



A Summer In Malawi

MY SUMMERS are too important to waste," explained the college student who will be heading for the Philippines in June as a summer missionary. He will be one of 83 college students and one director of students working eight to ten weeks with Baptist missionaries in 25 countries.

Their duties will vary—teaching in Sunday School, conducting Vacation Bible Schools, assisting with youth programs, providing special activities for missionaries' children, preaching, leading music, aiding medical work (the group includes nursing and medical students), and tackling whatever needs doing. One team of seven students from colleges in Florida, along with a Baptist Student Union director, will undertake a work project near Mexico City.

The program is jointly sponsored by state Baptist Student Union groups and the Foreign Mission Board. State BSUs select the students to go, with approval of the FMB. Students in the

various states make special contributions to provide finances for preparation expenses and round-trip transportation to the field for those from their state. While they are on the field, the FMB provides housing, meals, transportation, and expenses. The summer missionaries are unsalaried.

Participants must be 18 to 25 years of age, have at least 60 semester hours (or 90 quarter hours) of college credit, be in good health, and be judged of high character and leadership potential, explained Louis R. Cobbs, associate secretary for missionary personnel, who is in charge of the program for the FMB.

"Summer missions is meaningful," declared Maurice Willis, Baptist student work director in Alabama, "because of the challenge it gives students and because of the interest it creates in the States for the entire denominational program."

One extra benefit, added Cobbs, is an increase in candidates for career

missionary appointment. "About one third of the present missionary journeymen (college graduates serving two-year assignments overseas) and a good percentage of career missionaries have served in the summer program," he pointed out.

A two-day orientation conference, held this year at Memphis, Tenn., helps prepare the students.

Illustrating the schedule of summer workers are the photos on these four pages of Mary Ann Chandler as she served last summer in Malawi, a newly independent nation in Africa. Miss Chandler has just completed her college work at Sanford University—formerly Howard College—in Birmingham, Ala., and this year will serve as a home missions summer worker in New Mexico.

(Also on these pages are some capsule appraisals by career missionaries of other summer workers in 1965.)

On a Malawian summer night, after sewing classes had been interrupted two successive days because of deaths in the villages, Miss Chandler entered this in her diary:

"I hate to write tonight, because my heart is so burdened. With such a need for missionaries around the world, I don't see how a dedicated Christian young person could help from praying, 'Lord, can't you use me in mission service?'"

"Personally, I don't believe I will ever be satisfied to live in the States after seeing so many villages with thousands of people who have never heard of my Lord Jesus Christ. . . .

"I thank you, dear God, for this summer and the opportunity to work in Malawi. Especially am I grateful that you have called me to serve in the future as a missionary in Africa. May others answer your call."

Mary Ann Chandler, summer missionary in Malawi in 1965, leads march through Baluwa village, about 30 miles from Blantyre, to the church at the conclusion of a two-week Vacation Bible School attended by more than 120 children. "We were singing the chorus, 'Thank you, Lord,' in Chinyanja," she recalls. "It begins, 'Zikomo Ambuye Wanga.'"



From a missionary in Thailand: Our two students worked well together. One evidenced a tremendous grasp of the overall mission situation; it would be difficult to overestimate his usefulness as a Christian. The other has many talents that rarely reside in one person. His work with the guitar and his singing voice are professional; his attitude and demeanor were outstanding.

From a missionary in Taiwan: Our two summer workers arrived with gracious attitudes, few misconceptions, abundant enthusiasm, and good ideas. When one was asked to use his artistic ability in giving chalk talks, he replied, typically, "I've never done it before, but I'd like to try." He hadn't preached before either, but he did in Taiwan. He also worked in Vacation Bible Schools and with students. The other worker and his guitar made a hit with Chinese students. For several weeks he conducted Vacation Bible Schools almost single-handedly, doing everything from directing music and singing solos to teaching Bible and preaching. Their contribution was felt not only in Taiwan, but on campuses and at churches in the U.S. after they returned home, as they told about Taiwan.



"Villagers pound cimoga (corn) until fine. Then the urfa (flour) is bleached in the sun until it becomes white."

"About 75 Primaries and Beginners sit upon straw mats in this elephant grass enclosure and listen attentively as I relate Bible stories; Mr. Narenda translates. Since the Juniors and Intermediates had never been in a Sunday School, we taught them two Bible stories each day. Mrs. Ashcroft, whose husband teaches Chinyanja to the missionaries, translated for me. The older ones learned what chapter and verse meant, and how to locate books. In many homes, a Bible is the only printed matter."





"Tea time is refreshing as I join Mrs. Kanduya (the pastor's wife), her two daughters, and Jean Kresge in front of the pastor's home. Jean, a secretary with the Peace Corps in Blantyre for the past two years, accepted Christ after arriving in Malawi. She began teaching Sunday School and became treasurer for the Limbe Baptist Church. She spent her vacation time to help out in the Vacation Bible School and with sewing classes in Bahuwa village."



"For Bible school opening assembly I play the pump organ while the principal, Mrs. William S. Wester, a missionary, leads. Meeting in this small building with mud brick walls and a straw roof made me realize that people, not a building, make a church."

From a missionary in Peru: The summer missionary got in on preparations for our first live TV program and participated behind the cameras. He worked on visual aids, which we had not had time to process properly; now they are in excellent condition. His best contribution was being with young people and talking with them. We were impressed with his desire to bear a good witness for Christ, despite the language barrier.



"Mrs. Kanduya prepares nsima, flour cooked in water until thick. As their main food, it is served at every meal, with meat and vegetables if available."



"Practicing one of my few Chinyanja sentences, I ask a cattle boy, 'Moni; muli bwanji (Hello; how are you)?' I helped Mrs. Wester and Mrs. LeRoy Albright with sewing classes in several communities. Bible study followed each class. For many of the women, it was their first time to hear the Bible and learn Scripture. As a result of classes, a number of women and children had clothes instead of rags or a simple piece of cloth, and many who would never have attended a church service heard the good news of Jesus."

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COVER: (Top, left) Mary Ann Chandler, summer missionary, rings bell to signal march into church during a Vacation Bible School in Malawi. (Right) Miss Chandler and a young Malawian. (Bottom) With a cattle boy. Photos by Gerald S. Harvey.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

This Month

Everyday Example.....	Betty Merrell	Inside front cover
Summer in Malawi.....		1
Under Arrest.....	William E. Lewis, Jr.	6
Electronic Missions	A. Clark Scanlon	8
Prime Time in Honduras.....	Harold E. Hurst	10
Communication through Radio and TV.....	Alan W. Compton	12
The Japan Nobody Knows.....	Worth C. Grant	14
Home for the Summer.....	Richard A. Congdon	27

Departments

Editorials		16
Miss Ann.....	Baker J. Cauthen	17
Your Mission Fields: Tanzania, Uganda, Kenya.....		18
Epistles from Today's Apostles around the World.....		20
New Foreign Missionaries.....		22
Missionary Family Album.....		24
The World in Books.....		28
News		29

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UNDER ARREST

BY WILLIAM E. LEWIS, JR.

Missionary in Tukuyu, Tanzania

HERE'S your food," offered the jailer, holding out a bowl filled with a watery broth.

Ernest Barnaba, reading his Bible in the corner of the cell, looked up and politely declined. "I'm not hungry," he answered.

The guard knew Ernest's arrest had come more than 24 hours ago, so he again tried to persuade him to eat. Finally the jailer gave up.

His puzzled expression prompted an explanation from the night guard, just going off duty. Ernest, he related, had been arrested with his missionary friend, but the missionary had been placed under house arrest. Before he left, the missionary had brought bread, butter, and tea to Ernest, along with his Bible.

This prisoner preaches, added the policeman. Then he admitted that he and the other two night guards had accepted Christ.

Trial To Come

That's the spirit Ernest Barnaba reflected, the kind that would uphold this plumber-turned-preacher in the ordeal yet to come.

Ernest was tried before one of the top local officials in this area of Tanzania. This man, a former friend, was now commanding Ernest to quit preaching. As the prisoner sat accused, he recalled the words of Jesus promising guidance during persecution. Ernest answered every question with Scripture.

In exasperation, the official sneered that Ernest preached only because he received a big salary from that "rich American."

Again Ernest turned to Scripture to declare that he worked with his own hands to provide for himself and his

family, so no one could call him a hireling.

"Just answer with your own words, and close that Bible," shouted the official.

The verdict next day was that the government had no charge on which to hold Ernest. But he was directed not to preach until given permission.

Ernest stood and faced the court. "I'll wait one week," he answered respectfully, "but if you cannot give me permission by then, I will preach anyway. I want all of you to know that this faith in my heart is all that is of value in this world. Without this faith, I would be a pagan and drink myself to death."

Released, Ernest rode a bus 20 miles to Chiungutwa, where my family and I were still under house arrest. It was decided to rent a car from a friendly Indian who would drive Ernest the 640 miles to Tukuyu to secure our necessary papers. He was also to leave word that if we had not returned within a week, the American Embassy in Dar es Salaam should be notified.

Because of difficulties, it took the two men five days to make the round trip. During that time I mulled over the unusual chain of events.

It Began in Tukuyu

You could say it began because the district of Tukuyu, where I am stationed, is the home of the Nyakyusa tribe, who are unusually responsive to the gospel. Young tribesmen often leave their overcrowded home area to seek work. Joell, the son of a Baptist preacher, traveled 800 miles to Tanga to become an apprentice plumber. The young man in charge of his training was Ernest Barnaba.

Ernest was a good plumber and teacher, but, though he said he was a Christian, he drank continually and was unfaithful to his wife, whom he had left home in the Masasi District. Joell persisted in witnessing to Ernest, who behaved as though he hated any word from the Bible. But Ernest bought a Bible and studied it secretly. As a result he was converted. The next Sunday, he and Joell attended the only Baptist church in Tanga. That was the only contact Ernest had with a Baptist church.

Feeling definitely led by the Lord, Ernest quit his job and went home, for his family and his father's family were trusting in baptism and sacraments to save them.

No Training, No Help

Bear in mind that Ernest had no training, no contact with missionaries, and no materials besides his Bible. With the thousand shillings he had saved, he fed his family for several months while he traveled through Masasi District as an evangelist. Ernest's father, a constant drinker, was converted; he has not taken a drink since. Ernest's mother and his wife also accepted Christ. Soon there was a congregation of over two dozen converts.

Ernest preached and taught until the new Christians clamored so for baptism that he had to call in help. All were genuinely ready to be baptized, but none of them, Ernest included, had ever seen a New Testament baptism. The young preacher wrote to the only Baptist church he knew, the one in Tanga. Because of the distance, the request was relayed to Tukuyu.

Masasi lies at the end of 640 miles



PHOTOS BY THE AUTHOR



Above: Ernest Barnaba opened this Bible and book store, first Baptist book store in East Africa. He wanted to sell Christian literature, he said, so he could read it all first.

Left: Ernest, ready to bicycle to another village to preach.

of horrendous roads from Tukuyu, but the eagerness shown by the new Christians erased the difficulties from my mind. A date was set for baptism and organization of a church. We contacted one government official who cordially invited me to return as often as possible.

The Masasi converts witnessed so faithfully that they quickly outgrew their thatch-roofed building. They reflected such joy, and gave up drinking, smoking, gambling, and the like so easily, that the other two Christian groups in the area began to seek a way to destroy their testimony.

When the rains came late and light so that the crops began to shrivel, one priest spread the word that God was punishing those who listened to "that devil," Ernest Barnaba. However, even with far less rain than usual, most farms produced two to three times their average crop.

Taunted by Priests

Other priests accosted Ernest, taunting that he could not preach because he was not ordained. Ernest simply replied that, though he did not know what ordination was, he knew God had sent him to preach, and those credentials were enough for him.

Ernest's congregation was anxious for a building. The Foreign Mission Board answered a special request for aid, enough to provide cement, corrugated metal for the roof, and part of the timber. Church members furnished labor, water (carried nearly a mile), and the other materials. The structure was completed a year after the first baptism.

During the construction I planned to spend two weeks in the area, preaching, teaching, and showing films

about Christ. I arranged to work at Lukondesl village, where the church is, and in four other villages.

Circumstances caused us to be two days late. Arriving at night, we settled at the house rented for us in Chiungutwa, trading center of the area. When Ernest arrived next morning, 10 village elders accompanied him and insisted that everyone attend a special meeting led by a high local official.

'We Hate Americans'

At the gathering no one paid any attention to Ernest or to his American companion, even though I was the only white person among several hundred present. Near the end of the official's speech, he taught the crowd to shout, "We hate colonialists! We hate Americans!" Turning on me, he accused me of living and preaching there without permission. (Since I had arrived late, I had not yet preached, so that part of his charge fell flat.)

Persons who knew me claimed they had never seen me before. Arrests were made on the basis that the "Americans" did not have their passports, even though we offered ample proof that we had been residents of Tanzania for six years. (The national government later announced that residents do not need their passports when just traveling in the country.) Ernest was arrested "for aiding these Americans in spreading their heinous propaganda."

Sympathetic to us, but forced to obey the officials, the police admitted the affair had been maneuvered by the other two Christian groups, which opposed evangelicals.

The Muslims also showed sympathy, supporting Baptists because they "preach against drinking," do not

sprinkle infants, and, as one Muslim put it, "They don't have any more burdens in their hearts."

During our 10 days of house arrest, only the Baptists visited us. Fortunately we had brought canned goods, for no one would sell us food; we learned later that the people had been ordered to ignore the foreigners. Our greatest concern arose when our three-year-old son ate a number of aspirin tablets, and there was no way we could get permission to take him to the hospital 30 miles away; he recovered fully.

Ernest returned with evidence that the local authorities had obtained our passports several days earlier. Even then, they refused to release us until the American Embassy intervened. I was called into the official's office and received an abject apology and assurance of freedom to preach. Obviously this unfortunate official, duped by the other religious groups, had been reprimanded by national authorities. When Ernest and I reached the Land Rover, we bowed in tearful prayer for this man.

Inquiring Muslim Converted

Within an hour after our release, a Muslim accepted Christ. He had come to greet our family and to ask what kind of faith it was that gave joy even when under arrest.

The only Baptist church in Masasi is called Antioch. It is a fitting name, for, among all who bear the name of Christ in that area, these church members were the first to be called "Christians" by the Muslims there. Before this year ends, there will be two more churches nearby. Ernest and I have seen a situation where God overrules man's control.



Scanlon relates book to Bible message on "From My Library."

ELECTRONIC MISSIONS

By A. Clark Scanlon

TRY this riddle. What do each of these have in common: a man guarding a government building, one riding on the back of a freight truck, a bicycle rider pedaling rapidly, a fan sitting in the bleachers at a soccer game, and a merchant selling black beans in the market?

Answer: Each is holding a transistor radio to one ear.

Introduction of the inexpensive, portable, transistor radio has revolutionized radio listening in Guatemala, as it has around the world. With tiny radios available for as little as five dollars, no young person feels fully equipped on a picnic or outing without the leather case hanging from his shoulder.

Television's importance is booming also. Guatemala, with its 4,100,000 people, already has two television stations and some forty to fifty thousand television sets. As reception improves outside the main population centers, persons living there are beginning to buy sets.

Movies and filmstrips served missionaries in Guatemala for a number

of years in effectively depicting the life of Christ. The use of radio and television, however, remained marginal until about six years ago, when both the Baptist Mission and the Guatemalan Baptist Convention named representatives to work with these mass media. Local and taped programs became an integral part of the Baptist presentation of Christ in Guatemala. After Missionary Richard Greenwood attended a Mexico City conference early in 1965 on the use of these media in missions, their utilization received a new thrust.

Greenwood found an unused room at the Guatemalan Baptist Theological Institute, knocked a hole in one wall to install a control room, bought egg cartons to acoustically condition the ceilings, and launched a much wider radio ministry.

Missionary William Stennett took over coordination of this work last September, in addition to his city missions responsibility in Guatemala City. Aided by Carlos Quillo of the national Convention, Stennett increased the outreach of the programs.

Two sources provided the basis for programming: tapes and records from the Southern Baptist Radio and Television Commission, and live programs, produced in Guatemala on both local and nation-wide levels.

Tape-recorded editions of "Master Control," "The Baptist Hour" (in English and Spanish), and "Moments of Meditation" were secured. As lead-ins and conclusions to these programs, Guatemalan pastors—including Carlos Quillo, Enrique Díaz, Luis Quillo, and Francisco Meléndez—recorded a local Baptist identification. These men also began producing local programs under the title, "The Baptist Voice."

Today six towns hear a dozen 15-minute Baptist programs each week. In addition, Baptists broadcast 13 half-hour programs weekly. A steady response of letters is received. During the year, Emmanuel Baptist Church in the coastal city of Escuintla received 80 letters from listeners. The church followed up many of these

Scanlon has served as a missionary in Guatemala since 1955. He has been president of the Guatemalan Baptist Theological Institute since 1957.





Pastors Enrique Díaz and Carlos Quilo record radio program.

contacts by letters and personal visits.

Television offers an expensive but effective medium for telling of Christ. For 26 weeks last year Baptists presented the dramatic series, "The Answer," with Spanish dubbed in.

Necessity mothered the second series. As money ran short for the 30-minute programs, two missionaries created a three-minute production called, "From My Library." The simple format recognized the Guatemalan love of books and culture. It presented the story of a great or widely-known book, pointed out the similarity to a Bible passage, and ended with an appeal to trust in Christ.

This weekly series was telecast just after what is classified as "prime time"—10:30 P.M. on Wednesdays, preceding the final newscast. Near the end of the year the announcer asked for response from viewers. In addition to 15 letters the station had already received, an equal number came in; more than 90 percent were from non-Christians. Stennett immediately followed up with local pastors. The "From My Library" series was scheduled for another 13 weeks this year as a five-minute program.

Unexpected results occurred at the television station, where the technical crew comprised a captive audience for

each program. Several made inquiries about Christ, and one now attends a Baptist church in Guatemala City.

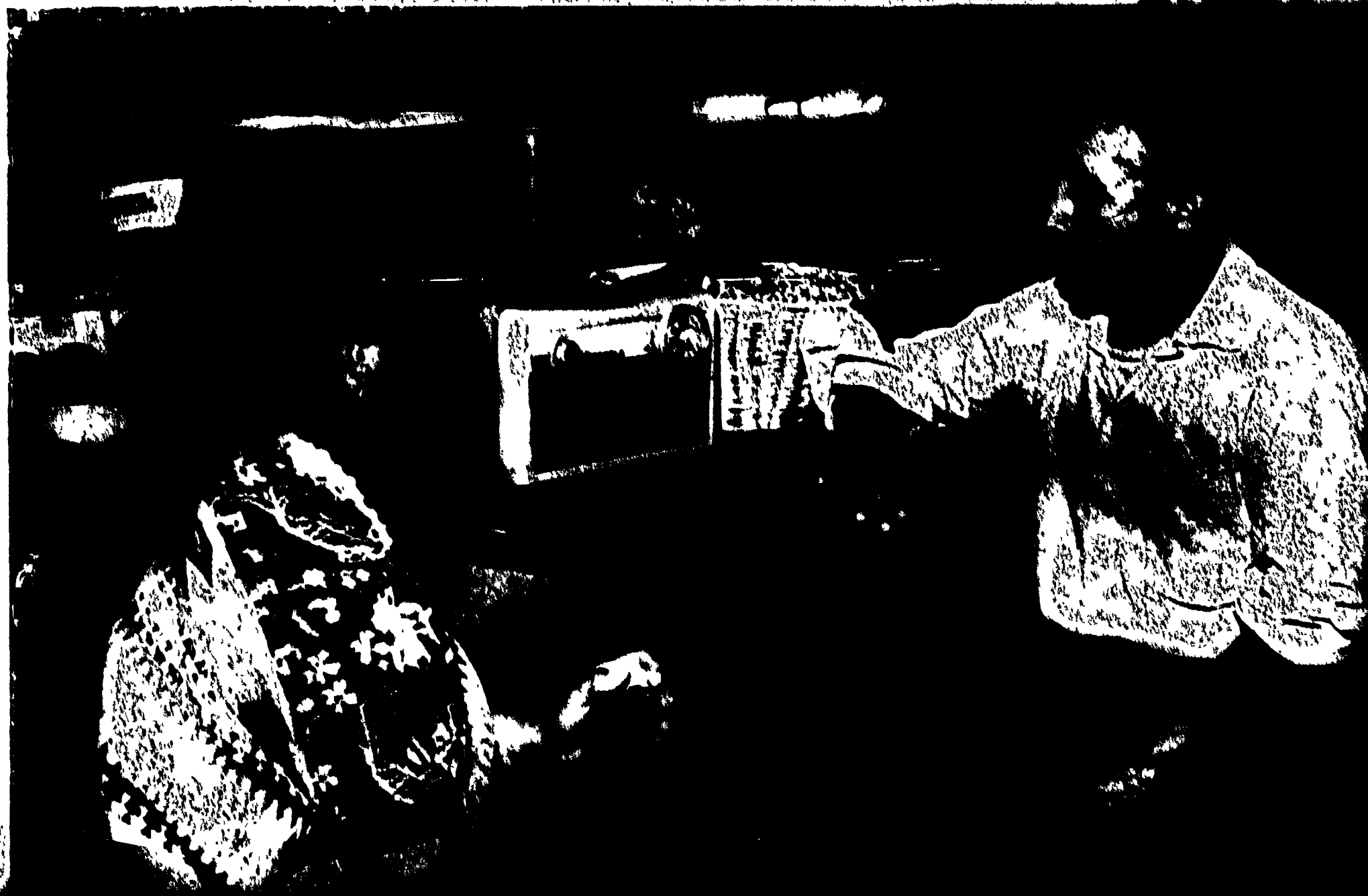
These mass media are not a panacea for missions, nor will they make missionaries unnecessary. Understanding the limitations of the media—what they cannot do as well as what they can do—is imperative for their most effective use.

Radio and television cannot substitute for a face-to-face witness. By themselves they can neither build churches nor bring large numbers into the kingdom of God. Electronic apparatus is a poor substitute for the warmth of Christian fellowship in the matter of Christian growth.

These media can add wings to our message, however. They can reach sizeable numbers of individuals in remote areas. They can provide contacts and friendship that, aided by a personal ministry, can bring about establishment of new work. They can enter doors that are closed to a personal visit. But they must have effective follow-up for greatest impact.

In military terms, the mass media serve as the artillery of the Christian witness, softening up and preparing the field. The mopping up and holding of ground gained can be done only by foot soldiers. They, by personal witness, must bring men and women to encounter the demands of Christ.

A Cakchiquel Indian girl and her father listen to radio in their village home in Guatemala.



PRIME TIME IN HONDURAS

By Harold E. Hurst

A**I**R TIME was but one hour away when we made one last contact, by telephone or visit, to instruct participants on procedures at the studio.

Already on this Sunday there had been morning church services, jail services, and mission and hospital visits. But the program just ahead held the potential of reaching far more people.

"*La Iglesia En El Hogar* [The Church in the Home]" is telecast weekly on what is considered "prime time"—6:30 on Sunday evening. There is but one station in Tegucigalpa (pronounced Tay-goo-see-gal-pa), the capital, but it is linked to relay stations in two other cities.

Thus the programs originating in Tegucigalpa will be carried by chan-

nels 5, 9, and 13—a viewing audience estimated at over 600,000.

Alice (my wife) and I drove to the studio in 10 minutes (the new studios will be only two minutes from our home), arriving a little before six o'clock. Many things remained to be done. Greeting the studio staff, we made a quick survey to see that props and lighting were arranged; we often help set these up.

After synchronizing our watches with the studio clock, we looked over the program schedule and timing with cameramen and participants, ran through any last-minute rehearsals (even after several rehearsals, late questions always seem to arise), put a script on each camera and handed one to the control room chief, and

tested all microphones with the sound engineer. Those on the program were briefed once more, and makeup was double-checked.

With air time five minutes away, we paused for prayer. Keeping one eye on the clock, I mentioned in prayer:

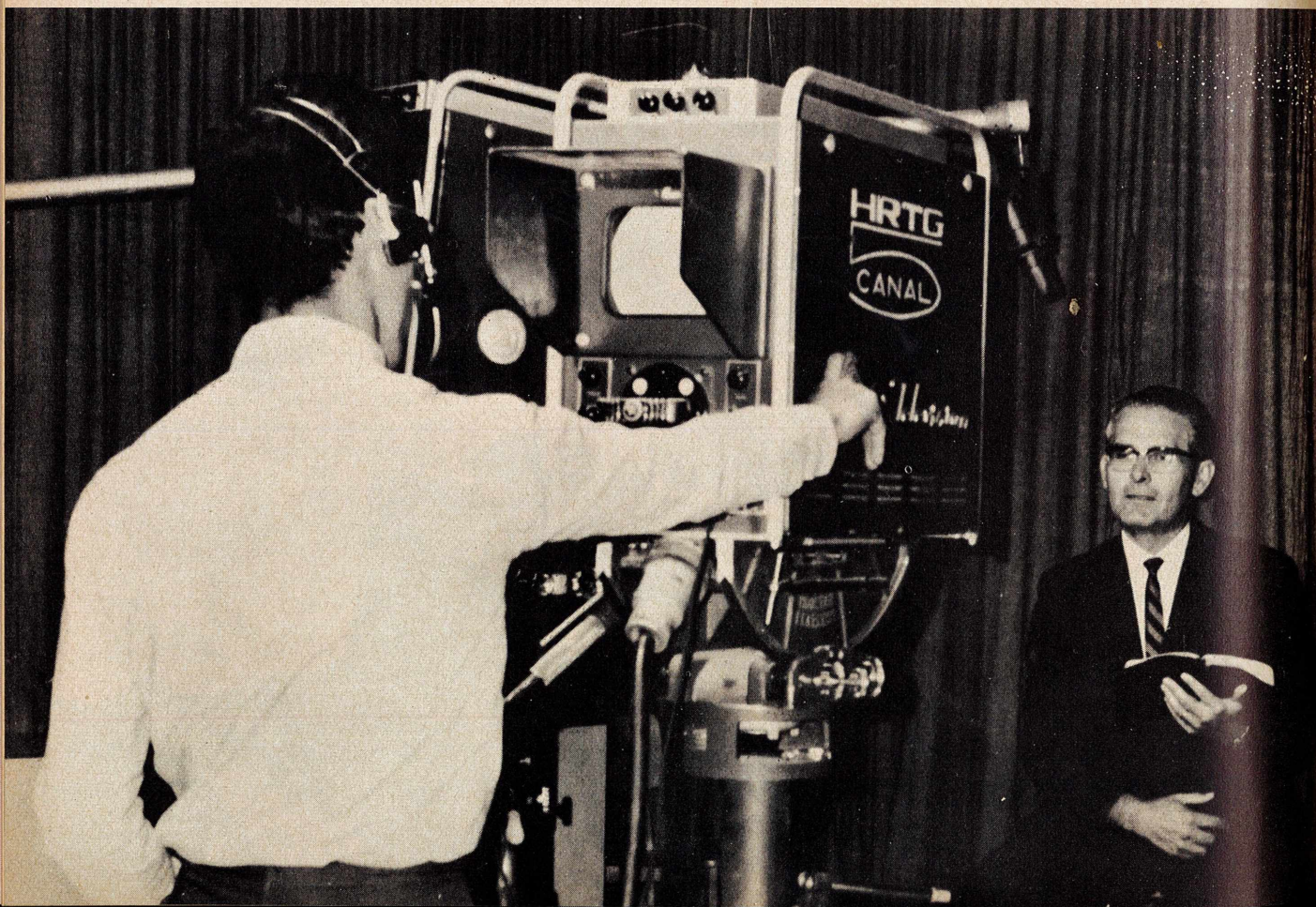
—the Catholic nun and priest who during the week had expressed their appreciation for the program and their loyalty in viewing it,

—the many professional people who watch, their only contact with the gospel,

—the local rabbi who had called to reprimand me, and thus let it be known he had seen the program,

—the viewers like those in Siguatepeque, a town where there are few

Harold Hurst as master of ceremonies. Cameraman is José Ham, who was converted while working on the program.



Viewer Response

While I visited Honduras last January, Harold Hurst invited me to speak on the Sunday television program. I was impressed with the reception given Hurst at the television station. Appreciation for him was apparent; in fact, many of the arrangements for the program are left up to him.

With the topic, "God and the Integral Health of Man," I briefly reviewed some of Moses' health laws, some of Christ's healing, and the involvement of the early church with those who were ill. This led to a short statement on modern medical missions. Then I spoke about God's interest in man's total health, culminating in man's spiritual health.

At the airport the next day, as I was leaving Honduras, an American Catholic nun, whom I had met, told me that she had viewed the telecast, and expressed gratitude for the presentation. This seems to give evidence of the opportunity to reach many through television who probably could not be touched in any other way.—Franklin T. Fowler, *FMB Medical Consultant*.

television sets and where some persons will pay five *centavos* (2½ cents U.S.) to watch,

- the young lawyer who had called seeking additional information,
- the secretary who wrote for literature offered on the telecast,
- the station personnel.

On the air! A picture of a church appeared on the screen, and the men's quartet sang part of "Turn Your Eyes Upon Jesus," while the announcer introduced the production as "a program of inspiration and practical advice."

Next came a word of welcome from the program director. "The practical advice tonight, as every night, comes from the Word of God," he explained. "And it is, 'Seek ye the Lord while he may be found, call ye upon him while he is near' (Isaiah 55:6)."

The quartet sang again, accompanied by Alice at the piano. Psalm I was read, and a young woman followed with a vocal solo, accompanying herself on a harp.

Then was introduced the night's speaker, Román Pineda, a recent graduate of Honduran Baptist Theological Institute and now pastor of First Church in Tegucigalpa.

Presenting the message or testimony on each program may be a pastor, a physician, a university professor, a former Communist, an agronomist, or a visiting professional person who can speak the language, such as Franklin T. Fowler (see box). Not all the speakers are Baptists, but all have had a vital experience with Christ. At times, a panel or interview provides a change of pace.

The 10-minute message over, there was a duet and then the final application and explanation. Occasionally a

Hurst has been a missionary in Honduras since 1954. He serves as a field evangelist, book store manager, and director of the theological institute.

direct invitation to accept Christ is given, and it is always made plain that this is the program's purpose.

As the broadcast closed, the announcer gave an address for those who would want to write for a Bible or to receive spiritual help.

Sometimes those of us connected with the production wonder if it is worth the time and effort, for each program requires at least six weeks of preparation. But this night we noticed that one of the stage hands had brought a Bible and followed the service with interest.

Several studio employees gather in the control room to hear the message.

PHOTOS BY THE AUTHOR



José Ham, one of the cameramen, approached me. "You can now call me 'brother,'" he said, "for I am accepting Christ as my Saviour."

As we left the studio, the receptionist, a determined non-believer, remarked, "That service was a blessing. I wish all the programs were as helpful."

Our day was not ended, for I was to preach at Second Church that night. At the service we noted that among those present was a young secretary who began attending because of the TV program. At the invitation, she made her profession of faith in Christ and testified to the effectiveness of the television ministry.

The next morning a local merchant, who is an Arab by birth and a Catholic by religion, spoke to Alice as she shopped. He commended the program and gave her money to buy a book offered on one broadcast.

Frequently I am stopped on the street or in a store by an inquirer who has recognized me from the program and seeks more information.

By this time we no longer ask if the program justifies the energy. Instead we seek how best to take advantage of this prime time.

COMMUNICATION

Through Radio and TV

By Alan W. Compton

FROM TELSTAR to a sincere smile, the forms of communication vary widely. Yet how effectively a missionary proclaims Christ depends largely on how well he communicates.

Communication takes place only through encounter, ranging from the superficial to deep, enduring relationships. But encounter and communication blend only when there is a clash of mind on mind.

Language is the coin of communication, but communication transcends language, for it is more than a transmission of symbols from a communicator to an auditor. On both sides there must be mutuality, interchange, and attentiveness. Listening is just as important as speaking.

Expression is futile unless it excites response from the hearer. Understanding in communication depends upon mutuality in the encounter — not friendship, not even trust, but a mutual desire for contact, followed by an exchange from mind to mind and from heart to heart.

The mass media—television, radio, motion pictures, and printed publications—are so all-pervading and garner such large audiences you might expect them to be the great mediators, breaking down barriers and creating a common feeling and understanding that is the essence of community. But they cannot accomplish this fully.

You may refer to the mass media as levelers, but the mutuality they engender relates only to surface aspects of the culture. They can never reach the higher level of communication found in face-to-face encounter.

Since they who use the mass media aim to speak to everybody, they are always in a quandary over whose

idiom to use. They seek to draw large numbers of persons into a common feeling and understanding, but the psychological condition they create is not person-to-person. Instead, the commercial drive of the media consciously seeks to create in the audience a passiveness that will tolerate uncritical acceptance of any message.

And yet, the process of communication as it operates in the mass media holds many similarities to face-to-face encounter. The process works simultaneously at several levels of consciousness, and both the communicator and the audience members contribute to its thrust.

The ingredients are the same in both kinds of interchange, mass and personal: a communicator with something to declare and transmit, an audience, and a link between communicator and audience—the content. This content is transmitted and received as a flow of representations. Both the meanings and the methods by which they are sent and received operate on many levels with many dimensions.

Compared to Conveyor Belt

Dallas W. Smythe likened the process of communication in mass media to the movement of a conveyor belt. The belt carries many different materials to the members of the audience. They, in turn, approach the conveyor with the widest possible variety of tastes and needs. The communicator gives them what he will; the audience take what they wish. What they take, what use they make of it, and how they reshape it to their own ends are factors in the communication process as diverse as the dynamics of their personal life situations.

The obvious difference between mass media and face-to-face encounter is the absence in mass media of feedback, the give-and-take of a

personal relationship between communicator and auditors.

The communicator of the gospel cannot be satisfied with take-it-or-leave-it transmissions or with passive reception of what is said. Religious programs are not analogous to shows designed to sell soap. The religious communicator cannot even be content with the schoolmaster's judgment of successful communication: transmission, and proof, through testing, that the message has been received and assimilated.

Involvement Sought

Our goal, by whatever method used, is to create a complex situation in which communicator and hearer react upon each other so as to become involved in a long-term course of action that goes beyond the communication itself. For the Christian, the contact between communicator and auditor takes place always in the presence of a "third person," Who is both the source of the communication and the objective of the action sought. Communication has failed if both speaker and hearer have not been drawn into involvement with Christ.

Another important factor is that, when we communicate, we do not speak to individuals isolated from all other influences. We speak to a person in culture. Culture is not institutions, or society, or even civilization. Culture refers to the world of meanings in which people live, the valued mode of existence, the experiences that are treasured cores of their personalities. Culture is where a person lives.

The gospel never has been and never can be preached in a vacuum. Jesus spoke to Jews in terms Jews could understand. Paul on Mars Hill faced an alien Gentile culture and seized upon the thoughts and ideas of Greeks to reveal God's will and presence. So, today, the gospel cannot be

Compton, appointed a missionary in 1960, directed Baptist radio work in Chile from 1962 until 1966, when the Foreign Mission Board elected him radio-television representative for Latin America.

Family in Indonesia watches Baptist television program that was produced there for a time.

divorced from the culture into which it is communicated.

Throughout Latin America you will find similar cultural characteristics, but to the citizen of each country, his is a culture distinct from all the rest. This must be remembered in all missionary tasks, especially in a work for the masses.

In Latin America, as in all other societies, people need a source of dependable meanings and interpretations upon which they may base their choices. The Latin needs contact with persons who can be trusted and who have the stability, the knowledge, and the experience to judge the oncoming scene and to evaluate it in terms he can comprehend.

A Christian broadcaster must show how a Christian sees the world and what goes on within it—the Christian judgment of the culture. Christian communication should offer an alternative to the values of synthetic mass culture. The missionary seeking to do this must be sure this interpretation is pure and unmixed with residues of North American ideas.

Finally, it should be made clear to the listener that the choice is his to make. Thus there will be no mistaking, by either audience or communicator, the service motive for religious broadcasting.

Existing Outlets Utilized

In radio and television, the first step is to secure use of the media. Up to now we have chosen not to establish our own outlets but to use commercial and educational transmitters or already existing evangelical stations. This way we place our programs in the midst of existing audiences and do not limit our coverage to the power of one outlet. In this way we are able strategically to cover entire countries and to concentrate where the masses are.

Never in Latin America have there

been greater results in securing radio and television time. Obstacles continue, of course. Residues of prejudice toward evangelicals still exist in some countries.

Perhaps the greatest obstacle is the unpopularity of "religious programs." Because of format sameness, or poor production, or because the program planners think religious programs do not create an audience, or because people are just not interested in religion, it is sometimes difficult to secure time on the better stations. This should challenge us to create formats that will entertain and inform while presenting the gospel.

Target: The Unreached

Most of us now engaged in this work agree we have neither time, money, nor facility to produce programs exclusively for Christians; they can be fed in the churches. We pitch our programs toward the lost and strayed—a large and varied audience. This type of person will listen only if he expects to be entertained and informed. If he is disappointed, he can easily change stations or channels (except in some places where there is only one station). If you lose a listener you do not communicate.

One element needed is national talent. Since Baptists in most countries prefer to use their own members, this problem is accentuated, but practice and training can overcome it. In Chile, one pastor who has served as announcer for ten years has received many offers to work for radio stations because of his impressive voice and delivery. One satisfaction for a religious broadcaster can be discovering and developing new talent.

Efforts in radio and television should not be considered a failure if reportable results are few. These media have repeatedly proved effective in eliminating barriers, in creating

an atmosphere of acceptance for the gospel.

But the broadcaster should also move toward achieving face-to-face encounter. Mail, telephone, or a visit to some neutral ground have been effective in securing initial contact with listeners. Most respond to some offer made on the program. After the first contact, the relationship may be maintained through correspondence, Bible courses, or similar direct-mail methods, until a hoped-for degree of trust has been attained.

Since the programs usually are widely distributed throughout a country, and since the ultimate aim is to bring the respondent into touch with warm Christian fellowship, local contact is sought through a church and its pastor or by a field missionary.

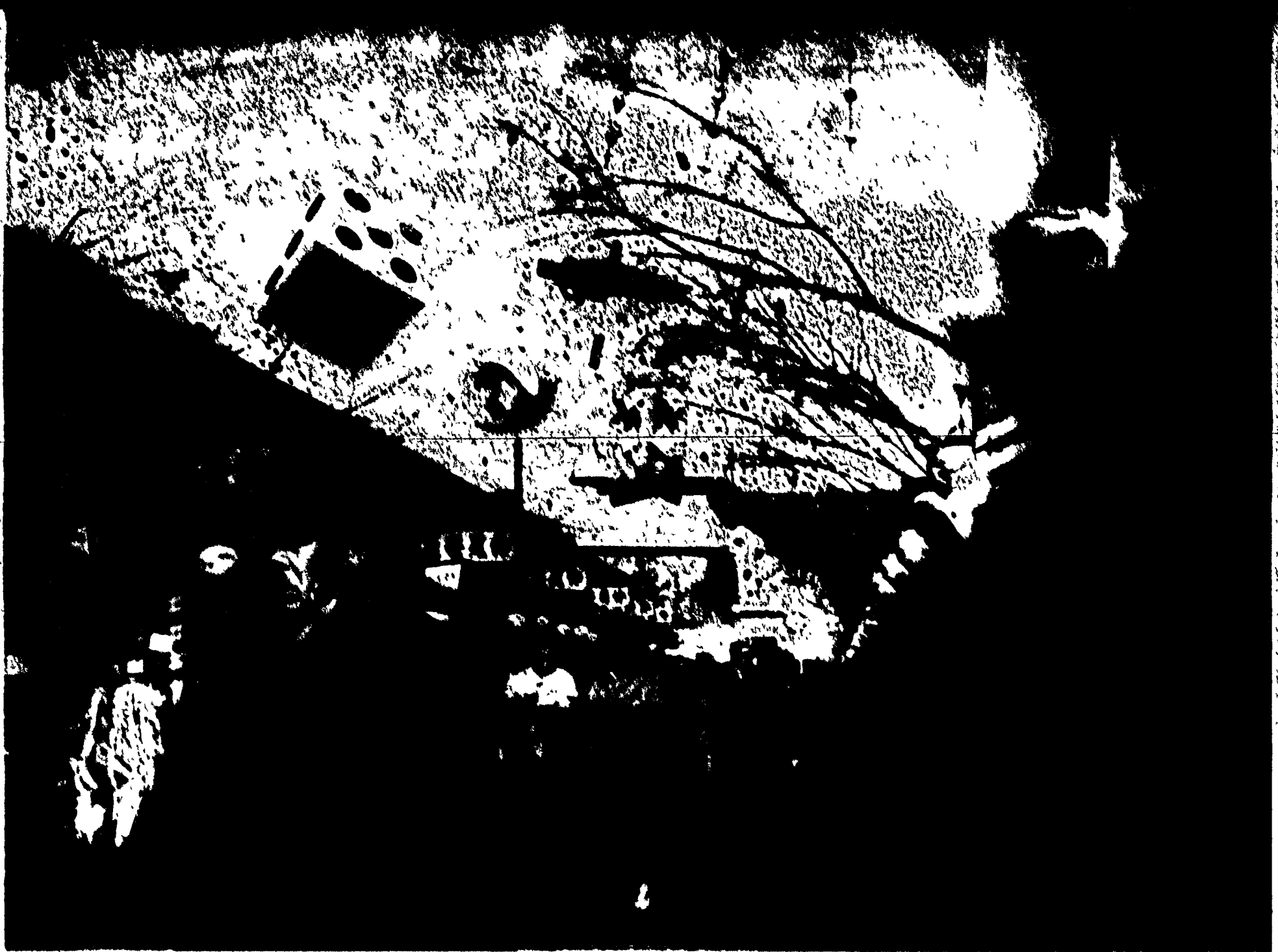
Media Widely Used

Baptists in Latin America are now utilizing radio and/or TV to varying degrees in the Dominican Republic, Guatemala, Honduras, Costa Rica, Venezuela, Colombia, Mexico, Ecuador, Peru, Chile, Argentina, Brazil, Uruguay, and Paraguay. There are well-equipped Baptist recording studios in Chile, Argentina, and Brazil, with others in the planning stages.

We are indebted to the Southern Baptist Radio and Television Commission for its contribution in providing programs, sometimes through the Missions, sometimes supplied directly to stations.

In the Dominican Republic television has proved invaluable in opening Baptist work. Missionary Howard Shoemaker, using the "make-a-friend" approach, was able to secure free time. During recent upheavals, when the TV station passed from one faction to another, the first program put on the air would be "The Answer." Station personnel said it brought a message of peace in the midst of war.





Decorations for the new year celebration lend a festive air to a section of Tokyo.

PHOTO BY KENNETH GRANT

The Japan Nobody Knows

By Worth C. Grant

ILLUSTRATING the fact that there is a Japan nobody knows—not even the Japanese themselves—is an article which appeared in a recent issue (Nov. 11, 1965) of the *Japan Times*.

The article, a translation of an item from one of Japan's many weekly magazines, reported that Soka Gakkai members recently raised the fantastic sum of 35 million yen—almost \$100 million—for their new temple. (Soka Gakkai is a militant, new religion in Japan.)

This sum of money, continued the article, if put on time deposit would bring in interest of five million yen per

day. It was stated that a bank had confirmed the money had actually been raised and was on deposit.

Various individuals were quoted as to whether they thought the report was fact or fiction, and whether, for example, they felt any religious group in Japan could raise such a sum of money when the leading political party was in debt to the tune of several hundred million yen.

If, in fact, this group has raised such a sum, it is a feat beyond anyone's imagination, and is an example of "The Japan Nobody Knows." But, then, who would have thought Japan

could ever have recovered from the total defeat it suffered in World War II to become one of the economic giants of the world?

For the average American today, Japan is a country he knows little about. The lack of information—to say nothing of the lack of understanding of Japan, its history, culture, and traditions—is a sad fact of which missionaries on furlough are well aware.

But a more distressing fact is that those of us who have lived in Japan

Grant, a missionary to Japan since 1950, edits the publication of the Japan Baptist Mission, *Jabas News*, in which this article appeared as an editorial.



A stroll through a Tokyo park.

June 1966

for several years are constantly discovering a Japan we thought we knew, but in reality do not know.

Understanding—not just knowledge, but genuine understanding—is the goal for which we must continually strive.

In his book, *Japan-China*, Nikos Kazantzakis wrote: "When I started for Japan I knew only two words of her language: sakura, which means cherry blossom, and kokoro, which means heart. Who knows, I thought to myself, perhaps these two simple words will be enough. . . ."

"When I left, I knew only two words of Japanese, sakura and kokoro, but now that I am on my way, if I want to make complete contact with Japan, I suppose I shall have to add a third—a word I do not yet know how to say in Japanese. In English it is terror."^{*}

Kazantzakis apparently became acutely aware that there is in the Japanese character and culture an element no outsider can completely fathom or explain. All who have ever lived and worked in this nation for a long period of time agree that, although they have learned much about the country, there is still a great deal they do not know about it. Surely any foreigner who came to the United States as an adult would face about the same enigmas as do foreigners in Japan, for there is a Japan that no one knows completely—certainly not a foreigner.

A Christian in Japan should be able to say that he knows nearly perfectly his Christian brother or sister, because in Christ there is supposedly no East or West. Alas, we also are sometimes compelled to admit that we don't really know each other, for, if we really knew one another, misunder-

standing would become almost a thing of the past.

Understanding between nations or individuals is a two-way street. As missionaries, we are supposed to have read the "recommended" books, written to enable us to understand the Japanese mind. But no matter how diligent we have been in our efforts to understand others, unless they have likewise tried to understand us a gap still exists. This is the two-way street; it can never be any other way.

On the national level the U.S., perhaps until recently, thought it understood, and to some extent was understood by, Japan. Statements by both governments appearing almost daily in the secular press recently indicate there was not as much understanding as had been assumed.

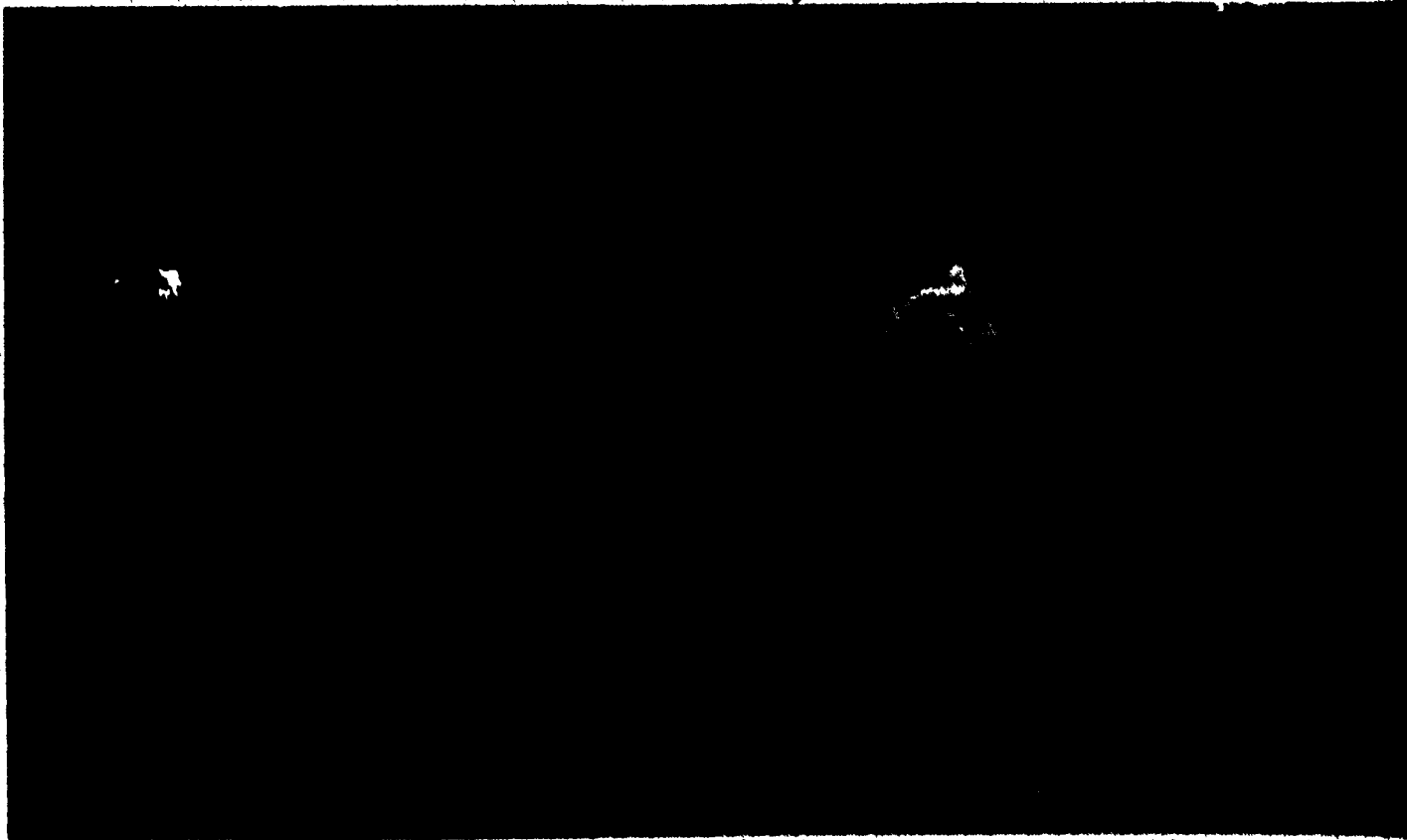
We hope that between Christians there is far more understanding, much more deeply rooted and therefore stronger, than there appears to be on the national level.

We must fervently pray that we who are supposed to be "one in Christ" will always value that oneness above all else and spare no effort to protect it, strengthen it, and expand it. Disagreement over method and procedure in Baptist circles, whether in Japan or in the U.S., is by no means unheard of; no doubt it will always be with us.

But on the major issues—the person and message of Christ, the lostness of all men out of Christ, and the inescapable responsibility that is ours to evangelize in his name—we must be 100 percent in agreement. We must demonstrate that agreement in ceaseless united effort in His name.

^{*}New York: Simon and Schuster, Inc., 1963, pp. 15, 18-19. Used by permission.

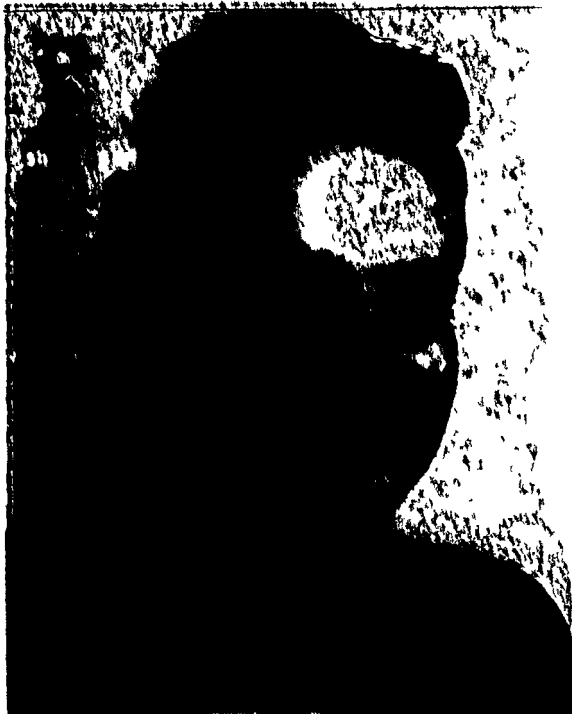
Family poses for a snapshot on an outing in Ueno Park, Tokyo.



editorials

Orientation Director Named

W. DAVID LOCKARD was elected in April by the Foreign Mission Board to direct a new, extended program of missionary orientation. Having been granted a leave of absence from his missionary duties in Rhodesia, where he has served since 1952, he will serve as an associate secretary in the Board's Department of Missionary Personnel.



Lockard

Scheduled for inauguration in the fall of 1967, the new program is partly an outgrowth of discussions, evaluations, and findings derived from the Consultation on Foreign Missions held by the Board in 1965 at Miami Beach, Fla. Twice each year a 16-week orientation conference will be conducted for outgoing missionaries.

Born and reared in Houston, Tex., Lockard attended Baylor University, Waco, Tex. After receiving his Bachelor of Arts degree from that school he enrolled in Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he received the Bachelor of Divinity degree and completed residence requirements for the Doctor of Theology degree. Before going to Africa he served as pastor of Coon Creek Baptist Church, Bosque County, Tex., and Calvary Baptist Church, Sulphur Springs, Tex. He also served three years in the U.S. Marine Corps.

Since the opening of the African Baptist Theological Seminary near Gwelo, Rhodesia, Lockard has served as its president. Thus he brings to his new task 11 years of missionary experience in the preparation of national preachers.

He is married to the former Sue Sheffield, also of Houston. The Lockard's children are Doug, nine and a half, and Barbara, five and a half.

First Regional Men Chosen

ALSO DURING its April meeting the Board elected a regional personnel representative, the second of an intended six. The first was Roger G. Duck, elected last October for the southwestern part of the United States. Ralph L. West is the one elected in April and will serve the southeastern part of the country.

Duck will work under the supervision of Samuel A.

DeBord, associate secretary of the Board's personnel department, and West will serve in an identical relationship with Associate Secretary Truman S. Smith.

The regional representative plan was adopted in May, 1965, in order that the appointment of missionaries might be facilitated and accelerated as the Board seeks to reach its goal of 5,000 at the earliest possible date.



Duck

Duck is a native of Abilene, Tex. He attended the Agricultural and Mechanical College of Texas (now Texas A & M University), College Station, and was graduated from Hardin-Simmons University, Abilene, Tex., with the Bachelor of Business Administration degree. He then attended Southwestern Baptist Theological Seminary, Ft. Worth, where he received the Bachelor of

Divinity degree and where he has since studied toward the Master of Religious Education degree.

Prior to missionary appointment in 1957 he was pastor of First Baptist Church, Cranfills Gap, Tex., and Hamby Baptist Church near Abilene. He served for 16 months in the U.S. Navy. He and Mrs. Duck, the former Lavonia Redden, also of Abilene, have three children, Roger, 13, Randy, 11, and Denise, 9.

West was born in Gray Court, S.C. He attended North Greenville Junior College, Tigerville, S.C., and was graduated from Furman University, Greenville, S.C., with the Bachelor of Arts degree and from New Orleans (La.) Baptist Theological Seminary with the Master and Doctor of Theology degrees.

Before his appointment to Nigeria by the Board in 1945, he served as pastor of churches in Mississippi and taught in a Negro Baptist theological seminary in New Orleans. He is married to the former Frances Murphy of Trenton, S.C. The Wests have two daughters, Sheryl, 18, and Marilyn, 15.



West

OUR Clipboard news in the May issue (page 26) should have reported the numbers of "schools of all types" as being 1,095, instead of 1,905. Please pardon the transposition.

BY BAKER J. CAUTHEN



MISS

ANN

A LETTER came to my office several years ago from Miss Ann Oldham, who lived in Abilene, Tex. She indicated that she would like to give \$1,500 for Bibles in some place where the need was great, and inquired where the money could best be used.

We replied that the need was urgent to provide additional Bibles in Brazil and Hong Kong. There are never enough Bibles in Brazil to meet the expanding opportunities in that land. It is necessary to print thousands of Bibles for this purpose. The production of Bibles in Hong Kong in the Chinese language is a matter of great importance.

After her gift was sent to these mission fields, reports were received from the missionaries that brought such joy to her heart she wrote another letter a bit later, saying to me, "I have another check for you, but this time you must come to get it."

I called to see her in her home, and to my joy she presented a check for \$10,000 to the Foreign Mission Board for Bibles.

She had a tender memory of her mother and desired to call the fund by her mother's family name, "The Holmes Bible Fund." This was done, and the fund was used to make Bibles available as before.

Throughout the following years Miss Ann continued to make gifts for Bibles. Those gifts brought missionaries much reinforcement and blessing.

Although she was in apparent good health, Miss Ann knew that it was a part of wisdom to prepare her will. It turned out, however, that her days on this earth were not as many as one would have expected.

Early this spring an illness struck her which proved to be fatal. I had the privilege of a long-distance telephone conversation with her in her hospital room and had planned to go by to see her on my next journey to the Southwest. In place of that visit, however, I was called to share in her funeral service.

It was then we learned of the marvelous thing that had come to pass. Her heart had been blessed so greatly in the joy of making Bibles available that she had felt a deep impression of

her Lord to take a major step. She had counseled with the Texas Baptist Foundation, and particularly with its executive secretary, George L. Shearin, who had graciously extended to her every assistance.

She sought to do exactly what she felt in her own heart. She went so far as to reserve the legal right to alter the provisions she made even to the very last. Evidently she wished to be sure that she was taking the step most clearly evidenced of her Lord.

When she had been called to her heavenly home, we learned that she had left her estate, valued at more than \$2 million, in trust with the Texas Baptist Foundation, with the earnings on the estate to be remitted to the Foreign Mission Board to make possible Bibles throughout the world wherever the Board might find it advisable.

This provision is of major significance. For one thing, it will make possible Bibles on a scale we have not known before in our ministry. Many places are desperately in need of Scriptures. The task of evangelism and church development everywhere calls for the Bible in the hands of the people.

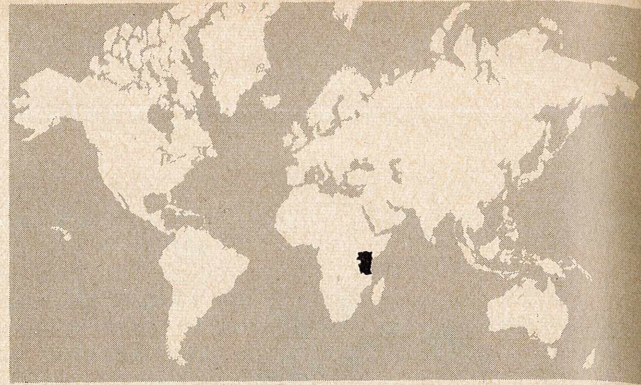
There is no way to measure fully how much taking this step meant in Miss Ann's heart. It must have brought her a deep sense of satisfaction that words could never describe. In many respects it was the crowning act of her Christian life.

When we had the funeral service, it was most appropriate to read and comment upon the words found in Hebrews spoken about Abel, "He being dead yet speaketh."

She has set a worthy example. Many Christians have resources, large or small, which could be left in their wills to be used for the glory of Christ in making the gospel known throughout the world. There is a way to keep witnessing for the Lord even when one's earthly days are completed.

May God grant that other people, in learning of this action taken by Miss Ann, will find inspiration to seek and carry out whatever is God's will for them with regard to their earthly possessions.

YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

TANZANIA

Population: 10,200,000 (belonging to some 120 tribes).

Size: 363,708 square miles (about the size of Texas and Oregon combined).

Government: Formed in 1964 by the merger of two newly independent nations, Tanganyika and Zanzibar. Capital: Dar es Salaam.

Religions: Paganism, Islam, Christianity.

Language: Swahili.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1956 (40th country entered).

Service centers:

Baptist Theological Seminary of East Africa, Arusha.

Baptist Tuberculosis Hospital, Mbeya.

Community center, Dar es Salaam. Clinic, Kyela.

Related to work: 3,058 members in 85 churches; 43 mission points.

Present missionary personnel: 45.

At Arusha

James and Gena Hampton and 2 children

Tom and Marilyn McMillan and 3 children

Earl and Jane Martin and 4 children

Jack and Ruth Partain and 3 children

Davis and Mary Saunders and 4 children

At Dar es Salaam

Charles and Betty Bedenbaugh and 4 children

Joseph A., Sr., and Dorothea Gatlin and 2 children

Mary Louise Hobart

Arville and Pauline Senter and 3 children

James and Parilee Tidenberg and 3 children

At Mbeya

John and Martha Adams and 5 children

Frank and Jean Baugh and 3 children

Mrs. Sari Holcomb*

Jack and Sarah Walker and 1 child
David and Betty Ann Whitson and 5 children

Norma Wynn**

At Kigoma

Carlos and Myrtice Owens and 3 children

At Tanga

Russell and Betty Morris and 3 children

At Tukuyu

Jack and Sally Conley and 3 children

Douglas and Evelyn Knapp and 4 children

William E., Jr. (Bill) and Nina Lewis and 4 children

Not yet on field

Bob and Hannah Laffoon and 4 children

Keith and Peggy Oliphint and 3 children

Joe and Hazel Snyder and 3 children

*Missionary Associate

**Missionary Journeyman

UGANDA

Population: 7,200,000.

Size: 93,981 square miles (almost twice the size of Mississippi).

Government: Became independent nation within British Commonwealth in 1962. Capital: Kampala.

Religions: Islam, Christianity, paganism.

Languages: English (official), Luganda.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1962 (56th country entered).

Service center:

Mobile medical unit, Jinja.

Related to work: 120 members in two churches; 10 mission points.

Present missionary personnel: 10.

At Jinja

Hal and Pat Boone and 4 children

(and 2 children no longer on field)

Ray and Martha Blundell and 1 child

Webster and Betty Lou Carroll and 2 children

At Mbale

Billy and Jane Holloway and 4 children

Jim and Peggy Hooten and 3 children

Field statistics as of Jan. 1, 1966. Missionary personnel information as of May 2, 1966. (Some of the missionaries listed are now on furlough from their assigned stations.)

For current mailing addresses request the *Directory of Missionary Personnel* from the Foreign Mission Board and check "Missionary Family Album" section monthly in THE COMMISSION.

KENYA

Population: 8,900,000.

Size: 224,690 square miles (twice the size of Arizona).

Government: Became independent in 1963; a republic within British Commonwealth. Capital: Nairobi.

Religions: Islam, Christianity, animism.

Languages: Swahili, Kikuyu, and Kinyakusa are predominant.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1956 (41st country entered).

Service centers:

Community center, Nairobi.

Baptist Publications House, Nairobi.

Library-reading room, Nairobi.

Baptist High School, Mombasa.

Community center with kindergarten, Mombasa.

Baptist Assembly, Limuru.

Mobile medical unit, Kisumu, serving seven clinics and dispensaries.

Related to work: 4,079 members in 45 churches; 41 mission points.

Present missionary personnel: 52.

At Kisumu

Walter and Billie Allen and 2 children (and 1 child no longer on field)

Lorne and Martha Brown and 3 children (and 1 child no longer on field)

Eric and Phyllis Clark and 1 child

At Kitale

Charles and Elizabeth Evans and 3 children

At Limuru

Dallas and Margie Bateman and 2 children

Ralph and Rosalind Harrell and 3 children

Ira Edward, Jr., and Windy Montgomery and 2 children

At Mombasa

Ellen Dossett*

Marshall and Margie Duncan and 2 children

Helen Gilmore

Jim and Molly Houser and 4 children

Jean and Maxine Law and 1 child

Ray and Imogene Milligan and 3 children

Marshall and Dorsie Phillips and 3 children



Mission work carried on by Southern Baptists in three countries—Tanzania, Kenya, and Uganda—is linked under the East Africa Mission.

Thomas and Virginia Tipton and 2 children

Bob and JoAnn Travis and 3 children

At Nairobi

Joan Carter

Alonzo A., Jr., and Peggy Cummins and 2 children

Harold and Betty Cummins and 2 children

Dorothy Emmons

Dale and Nelda Gann and 2 children

Dale and Beulah Hooper and 3 children

Boyd and Sydney Pearce and 3 children

Charles and LaVerne Tope and 4 children

At Nyeri

Jack and Dorothy Hull and 5 children

Will and Marie Roberts and 4 children

Jay and Laura Lee Stewart and 2 children

Not yet on field

Richard and Betty Dreessen and 2 children

*Missionary Journeyman

EPISTLES

Calmness Shows Contrast

H. Dean Duke
Valparaiso, Chile


A "My poor baby sister," shrieked the woman hysterically. "Oh, what will I do? My poor baby sister," she repeated while others in the funeral procession tried to keep her moving at its shuffling pace. Finally, two women got out of the pickup truck I was driving so this shaken woman could ride to the cemetery in Punitaqui.

The children of the deceased woman rode in the back of the truck with others from the Baptist church. As the procession reached the center of town, the pastor began to sing. At once, everyone in the group joined in, lifting

the music to the high, barren mountains huddling over the town.

Death comes to these people like extra lashes on the bleeding back of a whipped beggar. When town residents lining the street heard singing, they gaped in amazement. How could anyone sing in the face of death?

In front of the truck walked the dead woman's mother, erect, head held high. Confidence showed in her manner and firmness in her step. I noticed her bearing even before I knew who she was, because of her distinctly calm appearance. I mentioned this to Pastor Ramirez.

"Three weeks ago she accepted Jesus Christ," he explained. No further word was needed. Christ had made the difference. 

Response Comes Quickly

Richard E. Walker
Manaus, Amazonas, Brazil

For five days we traveled in our Mission boat to reach the village of Fernandes. We discovered that no evangelical service had ever been held there, though some villagers had attended Baptist churches.

That night, after a simple sermon and answers to questions about sal-

vation, an invitation to accept Christ was given. Every person above the age of 14 at the service made a profession of faith, not just by lifting a hand, but by standing before the group and testifying to their complete surrender. Some had heard the gospel for the first time that day. Twenty persons gave me their names after making a decision.

When preaching in such a situation, usually some individuals betray by their facial expressions the fact that this message is what they have sought. It is hard to wait to give the invitation, but to be sure they understand, I try to explain more fully and to make the invitation simple. In the interior, where services are more informal, inevitably some will stand to say aloud, "I accept Christ as my Saviour now."

On the way home, the starter on our boat broke, so we were given a tow by a large riverboat for the 400 miles to Manaus. I asked the captain if we could conduct a service on his boat, and he consented. The next morning, the third chapter of John was read and explained, and an invitation was given. Five adults made professions of faith.

'Who is God?'

Taking some church members, Paul (my husband) visited a small village just over the Liberian border into Guinea on a Sunday afternoon. After a few songs and conversation, it was apparent that the villagers were afraid. Upon inquiry, Paul learned that no preacher had ever been in their village. He talked with them awhile about God. In response they asked, "Who is God?" The border is heavily patrolled by guards, but Paul secured their permission to return to the village to preach.—Peggy (Mrs. Paul H.) Grossman, Monrovia, Liberia

Members Help

Clyde J. Detsen
Gatoema, Rhodesia

In three of the areas we serve, the people decided to build their own church buildings without asking the Mission for money. We feel it is a mistake in missions to hand everything to people free, so here in Gokwe we began on a self-supporting basis.

Lay preachers, mainly Christian teachers, serve the congregations. During the rainy season, members at Mutetwa, Ganyungu, and Gorodema were busy making bricks to build churches as soon as the rains ended. Even the teachers got into the pits to mix the mud with their feet.

The medical work has been heavy. In the first nine months we were here, my wife Annel [a nurse] treated more than 3,200 patients, though she herself has not been well; she saw as many as 80 patients in one day.

We never eat our lunch on clinic days, for how can we sit and eat in front of persons who are starving? Almost every time we travel along the road we meet people carrying home baskets of roots for food.

'Could You Go?'


James B. Annis
Yendi, Ghana



"Please, sir," the boy began, "could you go to my village and preach to them about Jesus? My people are idol worshippers. I would like very much for them to know the salvation that Jesus Christ is able to give them."

It was in a school at a town where I had been allowed to speak to the young teen-agers that I faced this lad, about 15 years of age. He had approached me after class the last day.

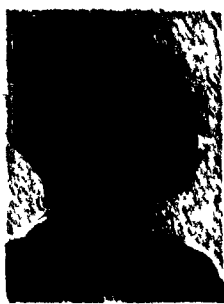
A lump came to my throat as I looked into his pleading eyes, because I was not able to go, and there was no one else to send. Giving him encouragement and much literature to read to his people about Jesus, I told him I would come as soon as possible. His village is 50 miles into the deepest part of the bush country.

The doors of Ghana are wide open to the gospel, but only God knows how long they will remain open. 

Language Barrier Overcome

Dorothy (Mrs. William J., Jr.) Jones
Broken Hill, Zambia

You may call this another chapter in "The Development of a Missionary." Much of what I had learned about the power of God had never been put to the test like it is here.



During our first week in Zambia we hired as a household helper Kingston Bota of the Tumbuka tribe. He speaks only a limited Chibemba and a halting English. Our conversation, therefore, is a poor mixture of languages, laden with intonations and heavy with gestures. This results in occasional misunderstandings and frequent frustration.

Despite the seeming awkwardness in our efforts, we have tried to be a witness to him. We obtained for him as a gift a Chitumbuka Bible from the American Bible Society. Although we were unable to communicate about God, the Word of God in Kingston's language could do so, and God's Spirit

never encounters a language barrier.

After Kingston made a profession of faith and requested baptism, we puzzled over how we could know he was saved. The young African pastor conducting the baptismal class is a Lamba, so he also faced difficulty in communicating with Kingston.

On the morning Kingston was to be baptized, I seriously doubted the advisability of baptizing anyone who so lacked the biblical background, understanding, and appreciation for the meaning of the experience. But Kingston was excited. He had borrowed a coat and had bought a new pair of trousers for the occasion. He was baptized in a portable baptistry behind a township welfare building.

He once told us how he had read his Bible all one day. "That night," he related, "I dreamed of God until *kwacha* [early dawn]." I'll never know what God revealed of himself to Kingston, but it evoked praise that I'm sure was completely acceptable. I have learned much about God from this young Christian.

67

Journeyman in Paraguay

Bonna Fay Whitten
Missionary Journeyman
Asunción, Paraguay

A favorite part of each day is the 90-minute or two-hour bus ride to and from work. The buses are best left undescribed, but the passengers are fascinating.



A typical late afternoon scene features crowds pushing aboard an already loaded bus: one woman shifts her market basket from her head to the floor; another discards the remains of her cigar, clasps two live chickens from the market in one hand, and grabs her young daughter with the other hand; a ten-year-old, bare-foot boy clutches the box of "black market" wares he peddles.

The last to board is the missionary journeyman, an ice cream cone in one hand (the ice cream parlor is the latest rage in Asunción) and an open Spanish book in the other.

This scene tells only part of the story. I have been amazed at this country's progressiveness, at least near Asunción.

The cost of living is high, since so much merchandise is imported. Per

capita income is but a fraction of what it is in the U.S.; thus, although a few live well, the majority know nothing of what I had come to accept as the modern way of life.

Everyone shares the beauty of the countryside—tall palms, brilliant flowering trees, exotic greenery, and bright skies beyond description.

Every day brings interesting, new experiences and a growing realization of the spiritual needs of Paraguayans. When things consistently "go right" for me, I am reminded that much of this is because of your prayers. I need this support, because for most of those I meet on the bus or in the markets Jesus Christ is not a reality.

Made of Steel

Some pastors must be made of steel! They live in Muslim villages and endure the insults and all the schemes used to try to force them out. One pastor's taxes were raised from \$3.50 to \$13.30 by the area Muslim leaders. The pastor makes only \$4.20 a month. No one else has had a similar increase, except two or three loyal Christian families. I must visit this church, because I can learn from them.—H. Jerold Palmer, Jr., Zaria, Nigeria



Nigerian potter shapes a water jug.

Idols Displayed

John M. Carpenter
Greenville, Liberia



Without notice, a small man with a white beard stood to ask permission to introduce the sermon. The service was at a young church in a town of about 4,000 people some 40 miles from Greenville. The man is one of our finest workers in the interior.

He untied a dirty rag in which he carried at least ten different kinds of juju (idols) given him by recent converts. Displaying the idols one by one, he explained the meaning of each and told how its former owner had been converted.

He showed a leather pouch on a chain, which a man had worn slung across one shoulder to protect him from enemies and to assure him success in hunting. There were leopard teeth that one man had kept in a bowl of chalk for use in a ceremony to guarantee correct decisions when he judged a palaver.

Another item was a crude, hand-made iron wedge, which, when placed in a specific place about the house, was to protect its owner from detection in any evil deed he desired.

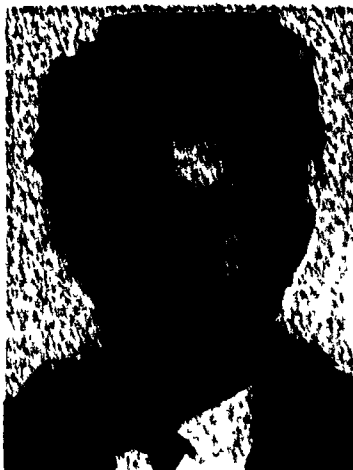
As the humble preacher talked, the congregation listened carefully, because some of them still served idols of this nature. The inspiring exhibit was an effective sermon.



FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

MARCH 1966



Allard, Joseph Charles

b. Wilmington, N.C., May 19, 1939, ed. Mars Hill Col., A.A., 1959; Furman Univ., B.A., 1961; SEBTS, B.D., 1964. Asst. pastor, Myrtle Grove Church, Wilmington, 1956-57; warehouse employee, summer 1959, interim pastor, Riverside Church, 1959, & salesman, 1959-61 (part-time), Greenville, S.C.; pastor, Bailey (N.C.) Church, 1961-64, & Enon Church, Salisbury, N.C., 1964-66. Appointed for Eq. Brazil, Mar., 1966. m. Gloria Ellen Little, June 7, 1959.

EQUATORIAL BRAZIL

Allard, Gloria Ellen Little (Mrs. J. Charles)

b. Clarkton, N.C., Aug. 28, 1939, ed. Mars Hill Col., A.A., 1959. Col. library worker, Mars Hill, N.C., 1957-59; sec., 1959, & bank clerk, 1960-61, Greenville, S.C.; bank teller, Raleigh, N.C., 1961-62, & Wilson, N.C., 1963-64. Appointed for Eq. Brazil, Mar., 1966. m. Joseph Charles Allard, June 7, 1959. Child: Michael Charles (Micky), July 12, 1964.



Bleunt, Martha Ann

b. Houston, Tex., Oct. 14, 1928, ed. Temple Univ., 1945-46; Maryville Col., 1946-48; Baylor Univ., B.A., 1949; SWBTS, M.R.E., 1952; George Peabody Col. for Teachers, M.A., 1957, & further study, 1959-62. Col. cafeteria worker, Maryville, Tenn., 1946-48, & Waco, Tex., 1948-49; office asst., Philadelphia, Pa., summers 1947 & '48; pianist & youth worker, Rosen Hts. Church, Ft. Worth, Tex., 1949-51 (part-time); piano teacher, Buckner Orphans Home, Dallas, Tex., 1951-53; book manuscript ed., BSSB, 1954-55, elem. teacher, 1955-64 & 1963-66, & ed. sec., Immanuel Church, summer 1959, Nashville, Tenn.; library asst., summer 1960, & book store clerk, summers 1962 & '63, Glorieta (N.M.) Bap. Assy.; library asst., Ridgecrest (N.C.) Bap. Assy., summer 1961; office worker, S. Brazil Mission, Rio de Janeiro, Brazil, 1964-65. Appointed (spec.) for S. Brazil, Mar., 1966.

SOUTH BRAZIL



Bullington, Billy Lee

b. Charleston, Ark., Sept. 26, 1935, ed. Ouachita Bap. Col. (now Univ.), B.A., 1957; MWBTS, B.D., 1962. Mfg. co. employee, Charleston, 1953 & summer 1954; col. cafeteria worker, Arkadelphia, Ark., 1954-56; serv. sta. employee, Tulsa, Okla., summer 1955; assoc. pastor, First Church, Bearden, Ark., 1955-56 & 1956-57 (week-ends); officer, U.S. Army Reserve, Ft. Benning, Ga., 1957; teacher, Delight, Ark., 1958; warehouseman, Kan. City, Mo., 1958-62; pastor, Mt. Moriah Church, Clarksdale, Mo., & Providence Church, Halfrock, Mo., 1958-62 (each half-time on week-ends), & Leeds Church, Kan. City, 1962-66. Appointed for Togo, Mar., 1966. m. Evelyn Ann Robinson, June 1, 1958.

TOGO

Bullington, Evelyn Ann Robinson (Mrs. Billy L.)

b. San Antonio, Tex., Sept. 26, 1937, ed. Ouachita Bap. Col. (now Univ.), 1955-58. Salesclerk, Arkadelphia, Ark., 1953-57 (part-time); office worker, Liberty, Mo., summer 1958; dental asst., 1958-59, & sem. prof.'s sec., 1959-60 (part-time), Kan. City, Mo. Appointed for Togo, Mar., 1966. m. Billy Lee Bullington, June 1, 1958. Children: Phillip Kirk, Feb. 11, 1960; Bryan Lee, Mar. 5, 1963.



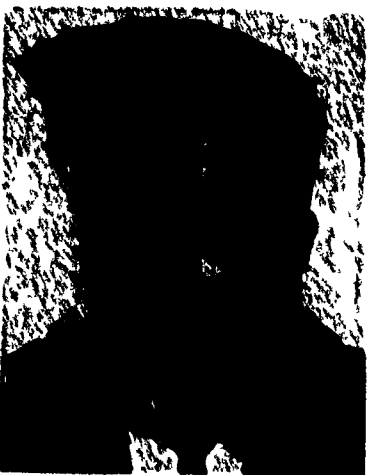
Burgin, Robert Dwayne (Bob)

b. Marquez, Tex., Mar. 3, 1935, ed. Sam Houston State Teachers Col., 1962-63; Arlington State Col., 1953-56; N. Tex. State Univ., B.S.A., 1963, & M.Ed., 1965; SWBTS, 1965-66. Serv. sta. employee, 1963-64 (part-time), & waiter, 1964-65, Dallas, Tex.; deliveryman, summer 1964; office boy, summer 1965, & P.O. clerk, 1965-66, Dallas, Tex.; serviceman, U.S. Army, Korea, 1960-62, & Tex., 1962-63; postal clerk, 1960 & 1962-63 (part-time); teacher, 1960-61, 1962-63, & 1965-66; distributive ed. coordinator, 1964-65, Arlington, Tex. Appointed for Korea, Mar., 1966. m. Sylvia Beth (Tillie) Lester, Sept. 29, 1955.

KOREA

Burgin, Sylvia Beth (Tillie) Lester (Mrs. Robert D.)

b. Arlington, Tex., Aug. 24, 1936, ed. Hardin-Simmons Univ., 1954-55; Arlington State Col., 1955-56; N. Tex. State Univ., B.S., 1960, & M.Ed., 1964. Ed. dir.'s sec., First Church, 1955-56, & self-employed tutor, 1960-61 & 1962-63, Arlington; sec., Grace Temple Church, Denton, Tex., 1957-58 (part-time); elem. teacher, Riverdale, Md., 1959-60. Appointed for Korea, Mar., 1966. m. Robert Dwayne (Bob) Burgin, Sept. 29, 1955. Children: James Erman, Aug. 7, 1960; Ricky Allen, Feb. 3, 1963.



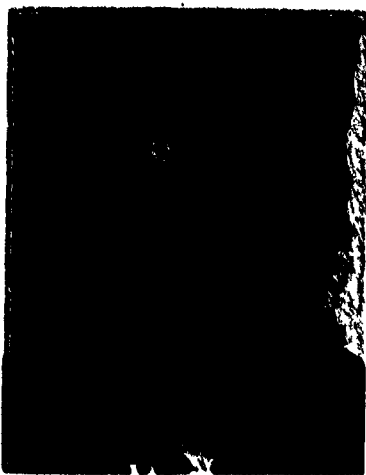
Byrd, Harry Emerson

b. Durham, N.C., Oct. 30, 1932, ed. Wake Forest Col., B.A., 1954; SEBTS, B.D., 1958, & Th.M., 1959; Duke Univ., 1962. Pastor, Cane Creek Church, Pineboro, N.C., 1953-57 (half-time, becoming full-time in 1957), Emmaus Church, Pineboro, N.C., 1954-56 (half-time), and County Line Church, Chilesburg, Va., 1958-60; sem. fellow, Wake Forest, N.C., 1957-58. Appointed (spec.) for Guatemala, Mar., 1966. m. Patricia Jean Farrell, Aug. 22, 1954.

GUATEMALA

Byrd, Patricia Jean Farrell (Mrs. Harry E.)

b. Chatham Co., N.C., Sept. 29, 1933, ed. Woman's Col. of the Univ. of N.C., B.A., 1954; SEBTS, 1956-57. Elem. teacher, Durham Co., N.C., 1954-55 & 1962-63, & Caroline Co., Va., 1961-62 & 1963-64; kindergarten teacher, sem. child care ctr., Wake Forest, N.C., 1957-58. Appointed for Guatemala, Mar., 1966. m. Harry Emerson Byrd, Aug. 22, 1954. Children: Donna Jean, Oct. 21, 1953; Denise Elaine, June 8, 1958; Harry Emerson, Jr., Nov. 6, 1964.



Dean, Pratt Judson

b. Dale Co., Ala., Mar. 13, 1934, ed. Moody Bible Inst., dip., 1955; Wheaton Col. (Ill.), B.A., 1957; Tex. Christian Univ., summers 1957 & '58; SWBTS, B.D., 1961. Elevator opr., Chicago, Ill., 1952-54; col. food serv. employee, Wheaton, Ill., 1955-57; freight co. dock hand, Ft. Worth, Tex., 1957-61; music & youth dir., 1960-61 (part-time), & interim pastor, summer 1961, Hilltop Church, Weatherford, Tex.; clerk, Chipola Bap. Assn., Fla., 1964; pastor, First Church, Centerville, Fla., 1961-66; sub. teacher, Marianna, Fla., 1962-66. Appointed for Japan, Mar., 1966.

JAPAN

Dreessen, Richard Smith

b. Guthrie, Okla., Nov. 22, 1934, ed. Cent. State Col. (Okla.), B.S., 1962, & M.T., 1965; Okla. State Univ., summer 1963; SWBTS, 1965-66. Self-employed farmer, 1952-55 & 1957-62, & high school math. & science teacher, 1962-65, Guthrie; serviceman, U.S.N., Far East, 1955-57. Appointed for Kenya, Mar., 1966. m. Betty Jo Covington, Dec. 22, 1955.

KENYA

Dreessen, Betty Jo Covington (Mrs. Richard S.)

b. Norman, Okla., Aug. 12, 1935, ed. Hillcrest Med. Ctr., Tulsa, Okla., certif., 1956; R.N., 1956; Langston Univ., 1965; Cent. State Col. (Okla.), summer 1966; SWBTS, 1965-66. Nurse's aide, 1953, & gen. duty nurse, 1960-61 (intermittently), Benedictine Hts. Hosp., dr.'s office nurse, 1961-63, sup. office nurse, summer 1964, & co. public health nurse, 1963-65, Guthrie, Okla.; opt. rm. nurse, Alameda (Calif.) Gen. Hosp., 1957; gen. duty nurse, Veterans' Adm. Hosp., Okla. City, Okla., 1960-60 (part-time). Appointed for Kenya, Mar., 1966. m. Richard Smith Dreessen, Dec. 22, 1955. Children: LaMoyné Ruth, Feb. 5, 1958; Joy Sharlene, Oct. 4, 1960.

FAMILY

APPOINTMENTS (May)

DIXON, Curtis Leon, Okla., & Bettye Sue McCown Dixon, Okla., S. Brazil (1510 S. Dille, El Reno, Okla.).
 HARROD, J. D., Ky., & Susan Dapice McCormick Harrod, S.C., Eq. Brazil (Box 955, Walterboro, S.C. 29488).
 LEWIS, Thomas Leighton, Ga., & Dorothy Cutrell Lewis, N.C., Eq. Brazil (167 Haven Dr., Norfolk, Va. 23503).
 MULLINS, Lawrence Darrell, Va., & Myrtle Juanita Parks Mullins, Tenn., Indonesia (Mirable St., Welch, W. Va.).
 MURRAY, Ben Ronald, Okla., & Willa Dean Carpenter Murray, Okla., Mexico (705 W. Clayton, Hugo, Okla.).
 OLIVER, James Claude, Jr. (Jim), Ala., & Marilyn Jean White Oliver, Okla., Colombia (Rt. 1, Vera, Tex. 76383).
 RILEY, David Earl, Ark., & Joy Pearl Kersh Riley, Ark., Taiwan (1522 Monarch Oaks, Houston, Tex. 77055).
 WALDRON, Samuel Milton, Ga., & Mary Ophelia Thomas Waldron, Ga., Philippines (46 Ash St., Rome, Ga.).
 WESTERN, Blake Weatherford, Okla., Japan (Rt. 3, Pauls Valley, Okla.).

MISSIONARY ASSOCIATES (Employed in May)

HUMPHRIES, James Fagg (Jim), Ga., & Mary Lou Lookingbill Humphries, Ark., Vietnam (4508 Wilhelm, Ft. Worth, Tex.).

ADDRESS CHANGES

Arrivals from the Field

BORLAND, Hazel (Journ., Hong Kong), Box 627, Edgema, Ark.
 CADER, Rev. & Mrs. Burley E. (N. Brazil), 4050 Forestview Pl., Cleveland, Tenn.
 DWYER, Anne (Jordan), Rt. 1, Box 29, Sperryville, Va.
 GARRETT, Doris O. (Nigeria), c/o Mrs. J. J. Doughtie, 511 Carby Rd., Houston, Tex. 77037.
 JAMES, Rev. & Mrs. Samuel M. (Vietnam), 1207 Guthrie Ave., Durham, N.C.
 LOCKARD, Rev. & Mrs. W. David (Rhodesia), 2632 Sunset Blvd., Houston, Tex.

Former Editor Dies

E. C. Reuth, editor of THE COMMISSION from 1943 until retirement in 1948, died in Dallas, Tex., May 12. He was 91. Further details will appear in the July-Aug. issue.

MOORE, Dr. & Mrs. W. Dewey (Italy), c/o Mrs. J. U. Owens, 2910 McComas Ave., Kensington, Md.
 RICKETSON, Dr. & Mrs. Robert F. (Philippines), 106 E. Eula, Hollis, Okla. 73550.
 ROHM, Alma H. (Nigeria), 745 Wainwright, Houston, Tex. 77022.
 SCOTT, Dorothy (spec. prof. nurse, Tanzania), 604 Windsor Crt., Dothan, Ala. 36301.

Departures to the Field

AUSTIN, Stella A., Bap. Col., Iwo, Nigeria.
 GRIFFIN, Rev. & Mrs. Bennie T., Box 563, Lagos, Nigeria.
 MONTGOMERY, Mr. & Mrs. I. E., Jr., Box 32, Limuru, Kenya.
 PARSONS, Victoria, Mati Bap. Hosp., Mati, Davao, Philippines.
 PHILLIPS, Marian, Bap. Col., Iwo, Nigeria.
 TUNMIRE, Fayo, M'lang, Cotabato, Philippines.
 WAKEFIELD, Rev. & Mrs. Wm. R., 8001 Hercules St., Bel Air, Makati, Rizal, Philippines.
 WATKINS, Elizabeth T., Matsukage, Shogakko Mae, Hirose 6, Yahatahama Shi, Japan.
 WELLS, Rev. & Mrs. Frank S., Bap. Sem., Box 205, Semarang, Java, Indonesia.
 WILKES, Rev. & Mrs. John M., 195 Avenue Grammont, Tours (I-et-L), France.
 WILLIAMS, Thelma, 169 Boundary St., Kowloon, Hong Kong.

Language School

(Apartado 4935, San José, Costa Rica)
 BAILEY, Rev. & Mrs. C. R. (Mexico).
 BYRD, Rev. & Mrs. Harry E. (Guatemala).
 CHRISTIAN, Rev. & Mrs. Carlo E. (Mexico).
 MAY, Rev. & Mrs. William P. (Ecuador).
 SHELTON, Rev. & Mrs. Keith D. (Peru).
 SMITH, Rev. & Mrs. Clarence R. (Venezuela).
 (Caixa Postal 552, Campinas, São Paulo, Brazil).
 ALLARD, Rev. & Mrs. J. Charles (Eq. Brazil).
 DAMON, Mr. & Mrs. William J., (S. Brazil).
 VARNER, Rev. & Mrs. Victor N. (N. Brazil).
 (Caixa Postal 679, Campinas, São Paulo, Brazil).
 OWEN, Rev. & Mrs. R. Allen (S. Brazil).

On the Field

COOPER, June, 1/433, 1-chome, Onomachi, Ichikawa-shi, Chiba-ken, Japan.
 CUMMINS, Rev. & Mrs. Alonzo A., Jr., Box 7834, Nairobi, Kenya.
 GENTRY, Rev. & Mrs. Melvin G., Bap. Hosp., Box 6, Kediri, E. Java, Indonesia.
 HARVEY, Rev. & Mrs. C. Ernest, Caixa Postal 15, Campinas, São Paulo, Brazil.
 LEWIS, Rev. & Mrs. Harold W., 17 Dundonald St., Port-of-Spain, Trinidad, W.I.
 LOCKHART, Rev. & Mrs. James T., So. Bap. Col., M'lang, Cotabato, Philippines.
 RICHARDSON, Dr. & Mrs. W. L. C., Caixa Postal 146, Belo Horizonte, Minas Gerais, Brazil.
 SLACK, Rev. & Mrs. James B., Balayan, Batangas, Philippines.
 TARRY, Rev. & Mrs. Joe E., Caixa Postal 285, Governador Valadares, Minas Gerais, Brazil.
 TUCKER, Rev. & Mrs. H. Robert, Jr., Apartado 4, Anaco, Anzoategui, Venezuela.
 VESTAL, Rev. & Mrs. J. Gordon, Casilla 50-D, Temuco, Chile.
 WAGNER, Rev. & Mrs. William L., Mascagnigasso 12, Salzburg, Austria.

United States

COUCH, Lawanda (Nigeria), 710 Willow Bend, Lufkin, Tex.
 HALTOM, Rev. & Mrs. William E. (Bahamas), Veterans Adm. Hosp., Salisbury, N.C.
 HAYES, Dr. & Mrs. A. E., emeritus (Brazil), Box 5642, Tucson, Ariz. 85703.
 JOHNSTON, Rev. & Mrs. James D. (Nigeria), c/o Rev. J. W. Johnston, 909 W. Florida Ave., Dade City, Fla.
 LAW, Rev. & Mrs. Jean H. (Kenya),

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MATTHEWS, Rev. & Mrs. Jack B. (Argentina), 105 Gunter, Ozark, Ala.

MORRIS, Rev. & Mrs. Richard E. (Taiwan), E/S Lynn St., Somerville, Tenn. 38068.

NANCE, Rev. & Mrs. John I. (Indonesia), 1216 Rose Dr., Shawnee, Okla. 74801.

SMITH, Rev. & Mrs. Maurice (Ghana), Box 389, Freer, Tex. 78357.

BIRTHS and ADOPTIONS

BALLENOER, Kathryn, daughter of Rev. & Mrs. I. E. Ballenger (Germany), Apr. 18.

KNAPP, Edson Lee, son of Mr. & Mrs. Douglas M. Knapp (Tanzania), Mar. 13.

PEACOCK, Margaret Elizabeth, daughter of Rev. & Mrs. H. Earl Peacock (S. Brazil), Mar. 16.

SCHMIDT, Todd Phillip, son of Rev. & Mrs. Sidney P. Schmidt (Malaysia), Apr. 19.

SIMPSON, Sondra Leigh, daughter of Rev. & Mrs. Samuel L. Simpson (Ecuador), Mar. 18.

VESTAL, Susan Caye, daughter of Rev. & Mrs. J. Gordon Vestal (Chile), Mar. 23.

DEATHS

ABERNETHY, Mrs. L. S., mother of Bettie (Mrs. Robert F.) Ricketson (Philippines), Apr. 28.

CAUGHRON, Fred V., father of Betty (Mrs. Rondal D., Sr.) Merrell (Vietnam), Apr. 6, Tulsa, Okla.

CURNUTT, R. D., father of Zelma (Mrs. Edgar F., Jr.) Hallock (S. Brazil), Apr. 19, Gould, Okla.

DWYER, David M., father of Anne Dwyer (Jordan), Apr. 8.

FAVELL, Ben F., father of Rev. C. Hudson Favell (Ghana), May 2, Morganton, N.C.

FITE, Charles Wilson, son of Mr. & Mrs. Horace W. Fite, Jr. (S. Brazil), May 1, Ceres, Goiás, Brazil.

LANE, James B., Sr., father of Betty (Mrs. Russell R.) Morris (Tanzania), Apr. 15.

SIMPSON, Mrs. F. O., mother of Blanche V. Simpson, emeritus (Brazil), Apr. 6, Raton, N.M.

TRANSFERS

HARVEY, Rev. & Mrs. C. Ernest, Eq. Brazil to S. Brazil, Apr. 13.

LYON, Rev. & Mrs. Roy L., Mexico to Venezuela, May 1.

MARRIAGES

LINDSEY, Barbara, daughter of Dr. & Mrs. Robert L. Lindsey (Israel), to James H. Lassiter, Mar. 26.



Men Meet in Korea

Men of the Korea Baptist Mission recently assembled for a weekend retreat. The program included discussions on a deeper spiritual life, better mission methods, and relationship with nationals. Shown, left to right, are (front row) Harold G. Gateley, J. G. Goodwin, Jr., O. K. Bezean, Jr., Al W. Gammage, Jr., Dave Howle, and Roy Snell; (back row) Charles Wiggs, Ted H. Dowell, Ron Bradley, Guy Henderson, and T. E. (Gene) Douthitt, Jr.

More Air Time Given Finnish Free Churches

Baptists and other free church denominations in Finland have recently been granted additional broadcast time by the government-controlled radio and television stations, according to Mikko Kolomainen, director of the Finnish Baptist Seminary.

For 20 years, five free church groups—Baptists, Methodists, Congregationalists, Pentecostals, and Seventh-Day Adventists—have taken turns presenting a 15-minute devotional program on Saturday mornings, a period granted to them exclusively. They have

also been allowed to use the 75-minute, Sunday-morning worship service on radio five times a year, so that each group is heard once. The Lutheran state church broadcasts all other Sundays.

Two additional radio broadcasts have now been given the free church groups to share—a five-minute program early on Saturdays and a 15-minute period on Monday evenings. Free churches are also allowed to use the weekly religious television service two Sundays a year; the Lutherans (93 percent of Finland's population) telecast all other Sundays.

Kolomainen said the new time allotments mean increased recognition in Finland for the work of the free church denominations.

Danish Service Televised

A baptismal service in Scandinavia's oldest Baptist church, Kristuskirken, in Copenhagen, Denmark, was viewed over the Danish national television network on a recent Sunday afternoon. The telecast included a sermon by the pastor, a review of Danish Baptist history, and views of the scene where the first baptism of a Baptist in Denmark took place nearly 127 years ago.

Borge Bech, associate pastor, administered the baptismal ordinance. Bech's interest in free church television programming developed from attending a radio-television conference at the Baptist Center at Rüschlikon, Switzerland, last summer. Since then he has written articles urging TV opportunities for free churches.

Danish Baptists had one television program—the first for any free church group in Denmark—last year. The free churches have now been promised three telecasts annually. The Lutheran church will have 12.

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 High Point Baptist Church
 Covington, Ga. 30009

(Mobley is a missionary to Japan currently in the U.S. on medical leave.)



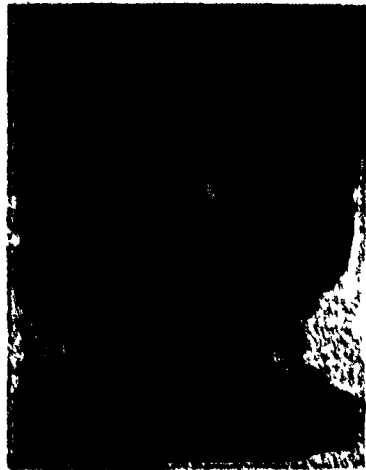
Enge, Siegfried Gerhard

b. Oelshausen, Germany, Aug. 11, 1933, ed. Upsala Col., 1952-54; Georgetown Col., B.A., 1956; SWBTS, B.D., 1963. Stock rm. clerk, W. Orange, N.J., 1951-52; warehouseman, Bloomfield, N.J., summer 1953; mechanic, instr., counselor, & librarian, U.S.A.F., Amarillo, Tex., 1954-58; porter, Union, N.J., summer 1958; mfg. co. employee, Roseland, N.J., summer 1959; night watchman, Springfield, N.J., summer 1960; newspaper employee, Ft. Worth, Tex., 1963; pastor, Highland Ave. Church, Jamaica, N.Y., 1964-66 (chapel, becoming church in 1964; related to HMB). Appointed for Argentina, Mar., 1966. m. Donna Marie Winch, Jan. 4, 1957.

ARGENTINA

Enge, Donna Marie Winch (Mrs. Siegfried G.)

b. Guthrie, Okla., June 11, 1935, ed. St. Thomas School of Nursing, Nashville, Tenn., dip., 1956; R.N., 1956; Georgetown Col., 1959-60. Staff nurse, St. Thomas Hosp., Nashville, 1956, NW, Tex. Hosp., Amarillo, Tex., 1957-58, Orange (N.J.) Mem. Hosp. Ctr., summer 1959, & Morristown (N.J.) Mem. Hosp., 1964; charge nurse, John Graves Ford Mem. Hosp., Georgetown, Ky., 1958-59 & 1959-60 (each part-time), & Harris Hosp., Ft. Worth, Tex., 1960-63. Appointed for Argentina, Mar., 1966. m. Siegfried Gerhard Enge, Jan. 4, 1957. Children: Carl Gerhard, Oct. 28, 1957; Trudi Marie, Aug. 12, 1960.



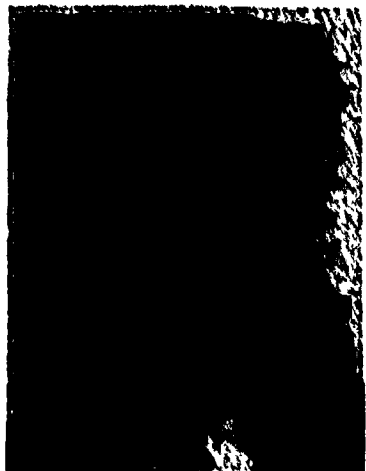
Hogue, LeRoy Benjamin

b. Okla. City, Okla., Nov. 14, 1930, ed. Okla. Bap. Univ., B.A., 1953; SWBTS, B.D., 1959, & further study, 1959-66. Groc. clerk-cashier, 1944-49 & summer 1950, deliveryman, summer 1952, & Bap. Good Will Ctr. dir., 1959-60, Okla. City; groc. clerk, Ft. Worth, Tex., 1956; pastor, Warren Church, Blair, Okla., 1951-53 (half-time, becoming full-time), Paruna Church, Selman, Okla., 1953-54, Onapa Church, Checotah, Okla., 1954-56, Grant (Okla.) Church, 1956-59, First Church, Lone Wolf, Okla., 1960-63, & Second Church, Vernon, Tex., 1963-66. Appointed (spec.) for Taiwan, Mar., 1966. m. Marilyn Janell Ohagan, June 28, 1953.

TAIWAN

Hogue, Marilyn Janell Ohagan (Mrs. LeRoy B.)

b. Mt. Park, Okla., Mar. 11, 1932, ed. Okla. Bap. Univ., 1951-53; SWBTS, 1956-58. Steno-recep., Okla. City, Okla., 1950-51; univ. office sec., Shawnee, Okla., 1951-53; co. office clerk, Buffalo, Okla., 1953-54, & Eufaula, Okla., 1955-56; sem. prof.'s sec., Ft. Worth, Tex., 1956-58. Appointed (spec.) for Taiwan, Mar., 1966. m. LeRoy Benjamin Hogue, June 28, 1953. Children: Sue Ann, Aug. 28, 1954; Charles David, Aug. 23, 1958; Thomas LeRoy, Dec. 27, 1961; Andrew Kevin, Aug. 27, 1964.



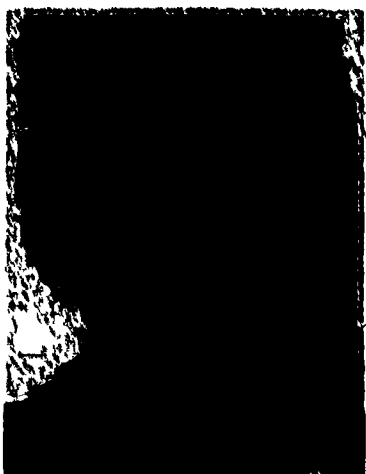
Mays, Everett Truman

b. Corbin, Ky., June 7, 1931, ed. Georgetown Col., B.S., 1954; Univ. of Louisville School of Medicine, M.D., 1958; SBTS, 1960-66. Florist's asst., summers 1950, '52, & '54, & asst. pastor, Cent. Church, summer 1952, Corbin; lifeguard, Cedarmore (Ky.) Bap. Assy., summer 1951; BSU summer missionary, Ore., 1953; med. school research asst., summer 1953, surg. instr., 1964-65, & asst. prof. of surgery, 1965-66, Louisville, Ky.; extern, Cent. Bap. Hosp., Lexington, Ky., summer 1956, & Prestonsburg (Ky.) Gen. Hosp., summer 1957; intern, Parkland Mem. Hosp., Dallas, Tex., 1958-59; surg. resident, Univ. of Louisville Hospitals, 1959-64. Appointed for Nigeria, Mar., 1966. m. Wanda Ann Wolfe, Sept. 1, 1956.

NIGERIA

Mays, Wanda Ann Wolfe (Mrs. E. Truman)

b. Williamson, W. Va., Mar. 12, 1934, ed. Georgetown Col., B.M.E., 1956. Salesclerk, S. Williamson, Ky., summer 1952 & summer 1953 (part-time); staffer, Ridgecrest (N.C.) Bap. Assy., summer 1954; col. dorm. hostess, 1954-56, & girls school piano teacher, 1955-56, Georgetown, Ky.; furniture co. employee, Williamson, summer 1956; elem. music teacher, Louisville, Ky., 1956-57 & 1959-60. Appointed for Nigeria, Mar., 1966. m. Everett Truman Mays, Sept. 1, 1956. Children: Everett Truman, Jr., Mar. 4, 1958; Elizabeth Ann, July 7, 1959; Mary Jane, Jan. 26, 1961; Bradley Wolfe, Jan. 16, 1964.



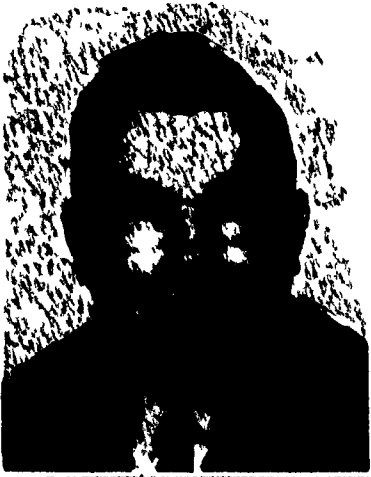
Poulos, George William

b. St. Louis, Mo., Dec. 5, 1935, ed. Hannibal-La Grange Col., 1954-55; Okla. Bap. Univ., B.A., 1960; St. Paul School of Theology, Kan. City, Mo., summer 1961; MWBTS, B.D., 1963. Groc. clerk, 1952-54, & mfg. co. employee, 1955-56, St. Louis, Mo.; groc. clerk, Shawnee, Okla., 1958; pastor, First Church, Ashland, Okla., 1958-59, Mt. Nebo Church, Pilot Grove, Mo., 1961-64 (half-time, becoming full-time), & Broadway Chapel (mission), Sedalia, Mo., 1964-66; freight handler, 1959-61, & auto dealers' assoc. employee, 1963-64, Kan. City. Appointed for Germany (to serve among Greek-speaking people in Europe), Mar., 1966. m. Della Marie Singleton, Aug. 16, 1958.

GERMANY

Poulos, Della Marie Singleton (Mrs. George W.)

b. O'Donnell, Tex., Nov. 21, 1938, ed. Okla. Bap. Univ., 1956-58; MWBTS, 1962. Typist, Sand Spgs., Okla., summers 1956 & '57; univ. office sec. & bookkeeper, Shawnee, Okla., 1957-58 (part-time) & 1958-59; financial sec., Bethany Church, 1960-61, & sem. office sec., 1961-64, Kan. City, Mo. Appointed for Germany (to serve among Greek-speaking people in Europe), Mar., 1966. m. George William Poulos, Aug. 16, 1958. Children: Cynthia Lynn, Dec. 31, 1959; Cassandra Marie, Mar. 26, 1964.



Wheeler, Samuel Wayne

b. Macon, Ga., Sept. 19, 1935, ed. Norman Col., A.A., 1955; Mercer Univ., B.A., 1957; S.B.T.S., B.D., 1962. Col. dishwasher, Norman Park, Ga., 1953-54; singer & youth worker, First Church, Ashburn, Ga., 1954; youth camp counselor, Oglethorpe, Ga., summer 1954; pastor, Oakland Church, McDonough, Ga., & Ashbury Church, Ashburn, 1955-58 (each half-time), & Garland (N.C.) Church, 1958-62; evangelist, Griffin, Ga., summer 1956; high school teacher, Macon, 1957-58; pastor, Cuthbert (Ga.) Church, 1958-59; shoe salesman, Raleigh, N.C., 1959 & 1960; choir dir., Falls Church, Wake Forest, N.C., 1959-60; music & promotion dir., N. Rocky Mt. Church, Rocky Mt., N.C., 1960-62. Appointed for Honduras, Mar., 1966. m. Dorothy Annette Montgomery, Aug. 22, 1957.

HONDURAS

Wheeler, Dorothy Annette Montgomery (Mrs. S. Wayne)

b. Alachua, Fla., Feb. 13, 1936, ed. Mercer Univ., B.A., 1958. Typist, Vero Beach, Fla., summers 1953-56 (& part-time during 1953-54 school year); elem. teacher, Garland, N.C., 1964-66. Appointed for Honduras, Mar., 1966. m. Samuel Wayne Wheeler, Aug. 22, 1957. Children: Pamela Faye, May 23, 1958; Samuel Montgomery, May 9, 1961; Charlotte Ann, Sept. 26, 1962.

REAPPOINTED IN FEBRUARY



Harris, Robert Lawson

b. Chapel Hill, N.C., Dec. 3, 1924, ed. Mars Hill Col., 1943; Baylor Univ., B.A., 1947; S.W.B.T.S., B.D., 1950; Columbia Theol. Sem., Decatur, Ga., Th.M., 1963. Phil., U.S.N.R., 1943-45; youth revival worker, summers 1946-48; youth dir., Broadway Church, Ft. Worth, Tex., 1947-48; pastor, Pleasant Point Church, Lillian, Tex., 1948-50, Drayton (S.C.) Church, 1957-58, & First Church, Centerville, Ga., 1964-66. Appointed for Peru, June, 1950; language student, Costa Rica, 1950-51; evang. worker, Lima, Peru, 1951-56 & 1958-62; resigned, Oct., 1964; reappointed for Bermuda, Feb., 1966. m. Mary Lillian Culpepper Harris, Jan. 18, 1948.

BERMUDA

Harris, Mary Lillian Culpepper (Mrs. Robert L.)

b. Ft. Valley, Ga., Sept. 2, 1924, ed. Mars Hill Col., 1941-43; Asbury Col., B.A., 1945; Emory Univ., summer 1946; S.W.B.T.S., 1948-50. Teacher, Forsyth, Ga., 1945-47, Ft. Valley, 1947-48, & Warner Robins, Ga., 1963. Appointed for Peru, June, 1950; language student, Costa Rica, 1950-51; evang. worker, Lima, Peru, 1951-56 & 1958-62; resigned, Oct., 1964; reappointed for Bermuda, Feb., 1966. m. Robert Lawson Harris, Jan. 18, 1948. Children: Mary Carol, Jan. 6, 1949; Robert Lee, Aug. 30, 1953; Lillian Ruth, Jan. 23, 1962.

BY RICHARD A. CONGDON

NOTE: A provision begun two years ago by the Foreign Mission Board has been widely acclaimed by missionary families affected. The policy allows each MK (missionary kid) to make a round trip from school in the United

HOME FOR THE SUMMER

States to his parents' home on the mission field at Board expense one time during his student career. Previously, once an MK had returned to the U.S. to attend school, he had to stay unless his parents afforded round-trip fare for a visit with them.

Typical of the gratitude expressed is this report by Richard A. Congdon, a student at Ouachita Baptist Uni-

versity, Arkadelphia, Ark., who visited his missionary parents, Wilfred and Esther Congdon, in Oshogbo, Nigeria, last summer.

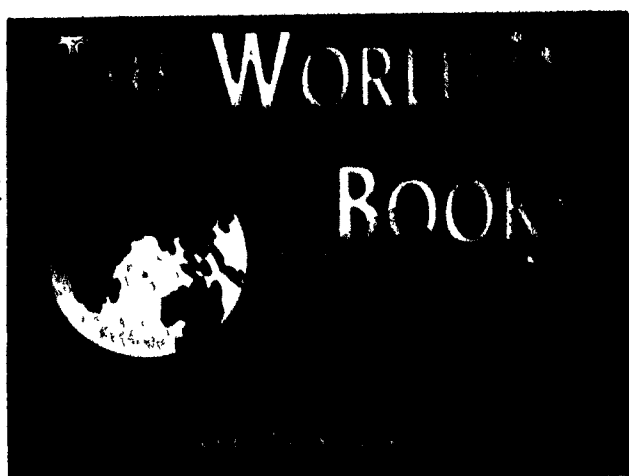
LAST SUMMER I had the privilege of going to Nigeria to visit my parents for three months, arriving there early in June and returning to the U.S. the latter part of August. I have never enjoyed a trip so much, nor have I ever been so happy to see my parents and my Nigerian friends.

While in Nigeria I went many places, accompanying my father, who is architect for the Mission and thus travels extensively. We drove to the Eastern Region and then took a canoe to Joinkrama, where one of the Baptist hospitals is located. Next we went to Nsukka and saw one of Nigeria's universities.

Early in August we rode in a Sudan Interior Mission airplane to Jos, to Gombe, and then returned. Our family also took a local leave and went to Jos, where we toured the tin mines. A few days later we went to Kaduna. In Makero, a suburb, we visited the Hasken Rai (Light of Life) Church, being constructed with the aid of money given through the Lottie Moon Christmas Offering. Other such buildings are being aided by the offering.

Besides traveling, I worked some on the compound and visited many old friends. I also enjoyed the fellowship with all the missionaries during Mission meeting and in their homes.

The summer meant much to me and will be remembered for the rest of my life. I would like to thank everyone who made it possible for me to have this exciting and meaningful trip.



Any book mentioned may be secured from Baptist Book Store in your area.

Joy to My Heart

By Gene Gleason

McGraw-Hill, 215 pages, \$4.95

This is the story of Nurse Annie Skau of Norway, missionary first in inland China and then in Hong Kong. The book is full of examples of answers to her prayers, particularly for funds to carry on her work. Having no money from home after the Nazis took over Norway, she learned early to depend on God to supply her needs.

Nurse Skau knew conditions under both the Japanese and the Communist regimes. Even as she listened on the radio to news of Japan's surrender, Communist riots were taking place in China. Her town changed hands several times. Threatened, and even imprisoned for questioning, she suffered no physical harm except from improper diet and lack of rest.

Shortly after the outbreak of the Korean war, she went to Hong Kong to fill a vacancy at a refugee camp and became a permanent fixture. She saw the camp progress from a settlement of rude huts to a permanent health center with rehabilitation facilities.

The author, a professional newspaperman, has filled the book with details that make this a picture of life during the nurse's time in her two mission fields, as well as a story of her own advance into a knowledge of the meaning of life.

The Desert's Dusty Face

By Charles Chenevix Trench

Morrow, 242 pages, \$3.95

An English district commissioner relates here his experiences covering ten years (1950-60) in the Northern Frontier District (N.F.D.) of Kenya. Although it has little water and vegetation, the land is used for nomadic cattle grazing, and much of the commissioner's book is about walking or horseback trips over his territory to talk with the people, collect taxes, inspect boundaries, settle disputes over grazing grounds, and try game poachers. "No one will ever live such a life again," he says.

Regarding the attitude of the northern people toward independence, the author

states they do not consider themselves a part of Kenya. He thinks some of them will regard the new government as merely a change from one set of alien rulers to another. He is afraid that African control will mean "more and more cattle competing for less and less grass" in the N.F.D.

A map of the area is shown in the book.

The Springing of the Rice

By Erick Berry

Macmillan, 89 pages, \$2.95

Thailand is the background for this children's story about rice growing from the time of its planting until its harvest. The story involves a Thai family, and especially its two small boys.

Rice seeds are planted, the sprouts transplanted and weeded, birds kept out of the ripening grain, and the grain harvested and threshed. At transplanting and harvesting times, neighbors come to help. The plot of the story centers in the adventures of one of the boys in catching a thief who stole his boat.

The boys play and work with the family water buffalo and dog, fly kites, swim in the canal, and go fishing. Something of the customs of worship in the Buddhist family is included. Through the story, readers learn about the way of life in a small Thai farming village.

Apostle to Inland China

By James S. and Velma B. Kiefer

Baker, 63 pages, \$1.95

The eleventh book in the publisher's "Valor Series" for children and young people, this account of the life of J. Hudson Taylor, founder of the Inland Mission, was written for children in a "story-to-be-told" style. Each of the five chapters starts with questions reviewing the preceding chapter.

Beginning with their subject as a small child, the authors tell of Taylor's awareness of God and of his own call to service, how he learned to trust God, his entrance into China, marriage, work of preaching and healing, recruitment of missionaries, and the beginning of the China Inland Mission. There is a definite emphasis on his faith in prayer to supply all his needs. The book ends with a story Taylor told as a parable or lesson to urge Christians to support missions.

The Fon of Bafut

By Pat Ritzenthaler

Crowell, 221 pages, \$5.95

Somewhat like a biography in that it follows the life of the Fon (king) from birth to old age, this book uses events and customs surrounding him to reveal his people and their way of life in the southern Cameroons, now a part of Ni-

geria. There is even a bit of history of the Bafut country from the beginning.

Some readers will recall the more intimate account of the Fon's life written several years ago by Gerald Durrell. This current book has more information about the land and people. It traces events in the lives of a king's sons, telling of the beginning of modern education, the coming of the white man and how the nation met that threat, birth and funeral rites, marriage customs, ancestor worship, and the impact of independence and the outside world.

A comprehensive volume, this covers a wide range of knowledge about the life and times of the area. It helps readers feel a relationship with the African people in the everyday joys and problems that make up life.

REVIEWS IN BRIEF

Dialogue at Calvary, by John A. Holt (Baker, 79 pages, \$1.95): Reverses the usual study of the seven utterances from the cross, discussing the words addressed to the Man on the cross by the religious leaders, the thief who only wanted relief from physical suffering, the penitent thief promised paradise, the centurion, and others.

Fractured Questions, by Warren Mild (Judson, 125 pages, \$1.95): Throws light on some "shattering" questions young people ask about the church, dating, marriage, banned books, cheating, prayer, and other subjects.

Simon Peter, by Lord Elton (Doubleday, 236 pages, \$4.50): Majors on the actions and reactions of the disciples, and of Peter in particular.

The Illustrated Bible and Church Handbook, edited by Stanley I. Stuber (Association, 532 pages, \$5.95): Contains eight alphabetized sections of information on the Bible, the church, religious symbols, and hymns.

Your Pastor's Problems, by William E. Hulme (Doubleday, 165 pages, \$3.95): A psychologist helps laymen as well as pastors understand the role of the minister under present-day pressures.

Fourteen for Teens, by Larry D. Peabody (Baker, 77 pages, \$1.95): One in a "Valor Series" for children and young people, this book has 14 brief stories from the lives of modern teen-agers, each telling how a young person handled some problem.

Invitation to the New Testament, by W. D. Davies (Doubleday, 540 pages, \$6.95): After an introduction, presenting the Bible as one book with the New Testament an outgrowth of the Old Testament, this is a three-part study including the Gospels, with an emphasis on Matthew, Mark, and Luke, the witness of Paul, and the Gospel of John.

NEWS

JUNE 1966

FOREIGN MISSION BOARD

SBC

Gratitude Expressed

Gratitude to Southern Baptists for sustained financial support for an increasing number of missionaries and expanding missionary outreach was expressed by Executive Secretary Baker J. Cauthen at the Foreign Mission Board's April meeting. At the present rate of advance, the Board's operating budget must be increased by at least \$2 million annually, he said.

"We always look to the Cooperative Program for basic financial reinforcement for all our missionary labors," he continued. "And we rejoice in the ingathering of the 1965 Lottie Moon Christmas Offering."

He reported that approximately 93 percent of all money received by the Board is expended overseas. The remaining 7 percent is used in the U.S. for administration, bringing missionaries for appointment, and sharing information on missions with Southern Baptists.

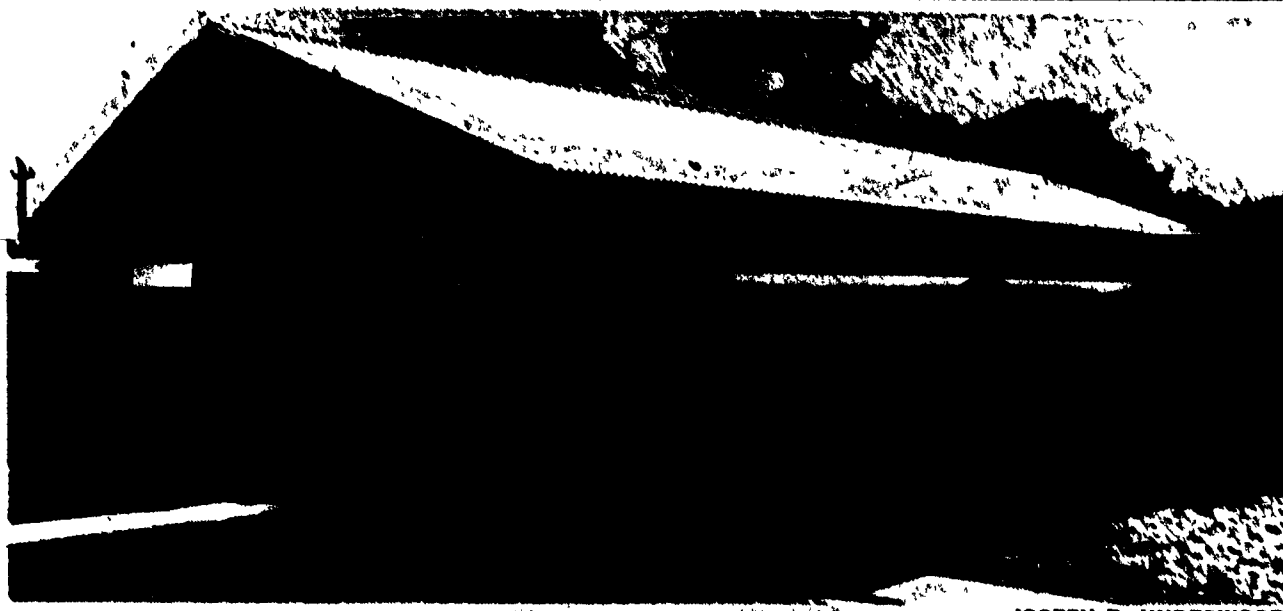
1,197 Make Inquiry

A total of 1,197 persons made an initial contact with the Department of Missionary Personnel during 1965 to inquire about possibilities of missionary service, Jesse C. Fletcher, department secretary, reported to the Foreign Mission Board. Of that number, 852 were of college age or younger, and 345 had completed college work.

The personnel department's three divisions—volunteer (college age and under), candidate (beyond college), and medical—are currently in varying degrees of contact with 5,694 persons, Fletcher said.

62

Turkey became the 62nd country where Southern Baptist missionaries are stationed when James and Jean Leeper arrived there in May. Visas for entering and working in Turkey were granted to the couple early in April. They had been appointed last December. The Leepers expect to minister to English-speaking people in Ankara, the capital.



Baptist church building in Port-of-Spain, Trinidad. Emit Ray is pastor.

Trinidad Membership May Double

The possibility that Baptist church membership in Trinidad may be doubled before the church year ends June 30 was voiced hopefully by Missionary Emit O. Ray following the evangelistic crusade there in March.

Professions of faith totaled 255. "The crusade was all we had hoped for," said Ray. "Now we are trying to keep up with the tide of revival which arose."

Irene Jordan, Metropolitan Opera singer, presented a number of concerts to help arouse interest in the Baptist meetings. "Miss Jordan made a tremendous impact," reported Ray. "Some newspaper reviewers said she is the best entertainer who has ever performed in Trinidad."

Italians Serve among Migrants in Switzerland

Two Italian Baptist ministers who serve among Italian migrant workers in eastern Switzerland have reported extensive church activities and other work for the past year. Sergio Corda and Franco Ronchi, both of the Zurich area, conduct the work.

More than 100,000 Italians work in and around Zurich, and 350,000 more in other parts of Switzerland. In Zurich is a 34-member Italian Baptist church. Services are held regularly there and in four preaching stations.

The work also includes assistance in securing apartments and employment, counseling, and the conduct of a night school (grades 6-8) for adults.

Jesse J. Northcutt, dean of the School of Theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., spoke at a series of rallies for the crusade. Simultaneous meetings were conducted in local churches and missions, assisted by nine evangelists from the U.S. (Most of the congregations are related to British Baptist mission work.)

"The rallies engendered an excellent spirit, and every church involved in the campaign had a good revival," Ray related. "In our own little church of 60-plus members, there were 42 professions of faith."

Ray and his wife opened Southern Baptist mission work in Trinidad in 1962. Six missionaries are now stationed there.

Lay leaders attend leadership-training institutes eight weekends a year.

The congregations now pay expenses and half the salaries of the two ministers, and the sponsoring Italian Baptist Union provides the rest.

Madrid Church Overflows

An overflow congregation at First Baptist Church, Madrid, Spain, on Easter morning watched 20 new Christians baptized. When an invitation was given, 22 more persons accepted Christ as Saviour. "Never have I seen such a large crowd in Spain's largest Baptist church," said Missionary Charles W. Whitten.

New Ways Sought To Assist Sick

Current trends in medical missions include experiments with new ways to minister to the sick beyond the hospitals, Franklin T. Fowler, medical consultant, told the Foreign Mission Board in April.

Medical missionaries have rooted down with a period of hospital building in the past two decades, he said, and now are going out to provide care where the needs originate.

Of the 20 hospitals the Board now has overseas, all but one has been established since World War II, he pointed out. In 1965, a total of 42,690 inpatients and 462,278 outpatients were treated in these hospitals and in mission clinics.

Fowler spoke of increased interest in ambulatory work as one of the trends. "Basically, this means taking aid to areas devoid of medical facilities instead of waiting for the sick to come to an established hospital or clinic," he explained. "Three of our missionary doctors give full time to this kind of practice and others combine it with hospital duties. However, the base hospital will always be needed to give long-range care for the more seriously ill and injured."

Other medical missionaries have branched out with preventive medicine, he continued, citing as an out-

standing example the Baptist Health Service in Nigeria, developed by Missionary Doctors Robert F. Goldie, Karl J. Myers, Jr., and others. This health service, with headquarters at Ogbomoso, sends teams over a wide area to hold clinics in villages.

Pioneering another type of health assistance—midwifery aid for rural people—is Missionary Frances Crawford, a registered nurse and trained midwife. She was recently transferred to Honduras to open a clinic in a village that now has little access to medical attention.

"Though her ministry will not demand a large outlay of money, much good can be done and a wonderful opportunity for witnessing can be had in a most isolated area of that needy country," said Fowler.

He listed as another trend greater specialization and more advanced training for medical personnel. This, he said, is due partly to the personal desire of missionaries to do the best work possible and partly to demands of health authorities in the countries where they work.

"Government authorities who do not necessarily understand the spiritual motivation of missionary service, can see no real justification for just another doctor coming to their country to practice," Fowler said.

Still another trend is the development of more of a team approach, as increasing numbers of hospital administrators, laboratory technologists, pharmacists, dietitians, and other medical personnel supplement the work of missionary doctors and nurses.

"The most recently added team member is the missionary with professional chaplain training," continued Fowler. "The chaplain has unlimited opportunities as he ministers and witnesses not only to the patients in the hospital, but also to their relatives and friends, staff members, and discharged patients who need to relate to a local church."

Missionary's Brother Killed

Simeon B. Nichols, a brother of Missionary Buford L. Nichols, was killed instantly in April when his car was struck by a passenger train in Riverside, Calif., where he was a Baptist pastor. Buford Nichols is president of the Baptist Theological Seminary of Indonesia, at Semarang.

Term Limit Lifted

The limit of two terms for missionary associates was lifted by the Foreign Mission Board in April. Under the new provision, employment of missionary associates may be renewed for subsequent terms, up to retirement age, as might be recommended by the Mission where they serve and by the area administration.

The Missionary Associate Program basically is for a man or woman between the ages of 35 and 59 who is qualified by experience to render a specific service in support of missionaries. Associates serve in a situation where English language can be used.

The program was adopted by the Board in 1961. There are currently 53 associates, assigned to 13 countries.

French Effort Set

A nation-wide, simultaneous evangelistic campaign is to be conducted by churches of the French Baptist Federation in the fall of 1967, it was decided by the federation's annual pastors' conference in March.

The pastors dealt with French Baptists' "Five-Year Plan" for establishment of new churches. They also discussed plans for a weekly radio program, "All Must Know," to be broadcast by Trans World Radio Monte Carlo, probably beginning in June. The federation will sponsor the program in cooperation with the broadcasting studio of the Baptist Center in Rüschlikon, Switzerland.

Building Permit Granted

A written permit from the local government commissioner to construct a building has been granted the Baptist church in Sant'Angelo in Villa, in the Italian province of Frosinone. Italian Baptist leaders who told of the development said they believe it will end a long period of frustration for the church, which for more than eight years has sought to erect a house of worship.

The church case has been in several of Italy's courts. Despite a court ruling upholding the church's right to build, local officials resorted, until recently, to a series of legal maneuvers to prevent construction, the Baptist leaders said. The church at one time made a modest beginning on the building, only to have authorities demand that construction cease.



LAWRENCE R. SHEDDEN

Reception for Students

A student from Nigeria talks with Edna Frances Dawkins, associate secretary for missionary personnel, at the reception for overseas students at Foreign Mission Board offices in Richmond, Va., Apr. 16. Twenty-eight students from 15 countries attended. The event, first the Board has held, was to allow the Board staff to display an interest in overseas students in the Richmond area and to acquaint students with the Board's ministry.

Vietnam Interruption Described

Intense political agitation in Danang, Vietnam, prompted the temporary evacuation of two Southern Baptist missionary couples to a nearby U.S. military base on Apr. 9. When they sent accounts of the experience to the Foreign Mission Board later in April, they were hoping any day to be allowed to return to Danang.

Lewis I., Jr., and Toni Myers, who began Baptist work in Danang last year, were awakened at 4:30 A.M. by an American MP and told to be ready for evacuation. The pre-dawn warning did not reach Rondal D., Sr., and Betty Merrell, who had moved to Danang only a week earlier. They had finished breakfast when a helicopter circled their neighborhood, announcing that U.S. citizens should leave at once.

"We were still unpacking from moving and were not prepared to leave—while in language school at Dalat we had always kept an emer-

gency list close at hand and some bags packed," said Mrs. Merrell. "We were among the last to arrive at the airlift site. Stern-faced Marines with fixed bayonets lined the sandy path to the helicopter pad. 'Choppers' began roaring in and evacuees began soaring out."

Mrs. Merrell told of the warm greeting at the naval base and of the evacuees finding ways to help—in the mess hall, assisting worship, counseling, and visiting the hospital.

"The war has become more real," she continued. "We watch the servicemen leave and return. We eat with them. We talk. We get to know them. We watch the helicopters hover overhead. As they descend, we wonder, How many wounded this time?"

"Food, housing, and protection have been provided for us in a site which was Viet Cong territory only a few months ago," she added. "We are filled with gratitude."

Board Seeks Entry

Bechuanaland in southern Africa may become another Baptist mission field, since the Foreign Mission Board voted in April to apply for permission to begin work there. The Board also asked its personnel committee to seek candidates for appointment.

Now a British protectorate, Bechuanaland is scheduled to become independent Botswana next September. H. Cornell Coerner, Board secretary for Africa, included in his report sent to the Board an appraisal of the needs and potential for work in Bechuanaland. He is currently on an extended stay in Africa.

Sommerkamp Directs

Missionary Associate Theo Sommerkamp has become director of the European Baptist Press Service, Rüschlikon, Switzerland, news agency of the European Baptist Federation. He joined the press service staff last November after serving for 10 years as assistant director of Baptist Press, Southern Baptist Convention news agency.

Sommerkamp succeeds Missionary John Allen Moore, a professor in the Baptist Theological Seminary, Rüschlikon. Moore, scheduled for furlough this summer, had directed the news agency on a part-time basis since it was started in 1961.

OFFERING TOTAL

Total received for the 1965 Little Meen Christmas Offering reached \$13,194,357.32 by the time books on the offering were closed May 1. This is \$1,323,767.97 more than the 1964 total and is the largest amount ever received in the offering. Any additional Little Meen funds received after May 1 are counted on the 1966 offering.

Project Prompts Tithing

Many Baptists in eastern Nigeria are cheerfully tithing, following a five-week pilot project of pastor-led stewardship campaigns held recently in several churches there.

Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, assisted with the campaigns. Missionary J. B. Durham worked with pastors and other missionaries to develop a simplified version of the Forward Program of church finance.

The campaigns included study of stewardship books, prayer, visitation, pledges, and the observance of Demonstration Day, when each member was asked to give a tenth of his income for the week.

At a church in Obinze, weekly offerings have tripled. Area pastors report that church members show a new spirit of responsibility.



EUROPEAN BAPTIST PRESS SERVICE PHOTO
David Syme Russell, to become general secretary of the Baptist Union of Great Britain and Ireland in 1967.

New 'Blitz' Asked

What he hopes will be a new, aggressive program of reaching people for Christ was advocated by the layman president of the Baptist Union of Great Britain and Ireland, Sir Donald L. Finnemore, in his address to the union meeting in London.

"This is a critical year," he told the 2,500 persons present. "We must stop the decline that is taking place. Our churches are not rest homes or ivory towers. They are barracks for soldiers."

He revived a word Britishers remember from World War II, reported Theo Sommerkamp for European Baptist Press Service.

"I don't ask for a Baptist advance today," said Finnemore. "What I ask for is a Baptist blitz."

He and other speakers suggested ways to carry on such a blitz. The problem will receive further study in November by the union's council.

Latest available statistics show Baptist churches in Britain have 295,000 members, a decrease of 6,250 members since the previous year's returns. Only the churches in Northern Ireland and Eire showed an increase.

David Syme Russell, a 49-year-old Scotsman, was elected to fill the post of general secretary, beginning next year. He will succeed Ernest A. Payne, 65, who has been general secretary 16 years and who had announced retirement plans even before a recent heart attack hospitalized him.

East Africans Welcome Tolbert

A visit to East Africa by William R. Tolbert, Jr., vice-president of Liberia and president of the Baptist World Alliance, was filled with a busy round of appearances and a tour of Baptist work, and garnered many expressions of admiration by his fellow Africans and fellow Baptists.

Two Kenyan cabinet members and some Baptist pastors met Tolbert at Nairobi, Kenya, upon his arrival to address the annual East African Baptist Assembly, at Limuru. The Liberian leader was accompanied by a BWA vice-president, Paul Mbande, of Cameroun. Tolbert is also president of the Liberian Baptist Missionary and Educational Convention.

"Solemn and reflective by nature, quiet in speech, yet sure and determined in action, Dr. Tolbert seems to East African Baptists the epitome of what Christ can do in the life of an influential African leader when that leader is surrendered to him," said Missionary Eric H. Clark.

At the assembly, Tolbert declared, "I would never consider putting even the great office of vice-president of my country before the will of Almighty God. It is his purpose and his spirit that I must show in all that I do."

Related Clark, "East African Baptists take great satisfaction in the knowledge that the leader of all the Baptists of the world is a native son of Africa."

Clark asked a veteran Kenyan pastor, "What do you think of your president?" The man answered quickly, "He is an *mwamba* (rock) of faith." After a pause, he added thoughtfully, "For a man in his position to be such a servant of God is truly a thing of wonder."

At Nyeri, Kenya, Tolbert spoke at the dedication ceremonies for a new Baptist high school and laid the cornerstone.

"For the smiling, bespectacled missionary, Wendell R. (Jack) Hull, and his hard-working wife Dorothy, it was a supreme moment of happiness," commented Clark. "When they first arrived in the Kikuyu hills nearly six years ago things had looked far from promising. Those were the days when the aftermath of the Mau Mau struggle, with all its sullen suspicion and bitterness, challenged missionaries."

"But now," added Clark, "there is a new spirit abroad, a spirit that could



William R. Tolbert, Jr.

be discerned in the spontaneous welcome so generously afforded Dr. Tolbert," in the prevailing joyous anticipation, and in other evidences.

The high school grew out of the deep longing for education among the Kikuyu tribe, explained Clark. The Nyeri Baptist Association pledged one fourth of the cost if the Mission would provide the rest. "Now, through the devotion of Baptists in the United States and in Kenya, this dream is being realized," he said.

Representing the Kenyan Government, the Provincial Commissioner "paid generous tribute to the part that missionaries have played and still play in the work of developing Kenya," Clark reported. The commissioner told Southern Baptist missionaries present, "Because of you and others like you, the people of this area have turned to God in faith, and their spirit and confidence have been renewed."

Tolbert also spoke at the dedication of the building of Jericho Baptist Church, in Nairobi. The congregation began using the new facilities several months ago. "Attendance immediately doubled, and now is often triple what it used to be," said Missionary Dale G. Hooper.

Survey Made of Ethiopia

A survey trip to Ethiopia to explore possibilities of opening work in that country was authorized by the Foreign Mission Board in April. To make the trip the latter part of May were H. Cornell Goerner, secretary for Africa, and a missionary couple now serving in East Africa.

If survey results are favorable, it is possible the couple may be transferred to Ethiopia following their furlough that begins this summer.

49 Trainees Invited

Forty-nine candidates, from 19 states and the District of Columbia, have been invited by the Foreign Mission Board to enter an eight-week summer training period for the Missionary Journeyman Program. Upon successful completion of training, they will be employed as missionary journeymen (single college graduates under the age of 27 who serve overseas for two years).

The training session will begin June 18 on the campus of Virginia Inter-mont College, Bristol. A dedication ceremony for the new journeymen will be held in Richmond, Va., Aug. 11.

Per Capita Giving Rises

Per capita giving by Southern Baptists for foreign missions has gradually increased, according to a report by Everett L. Deane, Foreign Mission Board treasurer. It has gone up from \$1.69 per Southern Baptist in 1959, to \$2.07 in 1963, to \$2.25 in 1964, and to \$2.31 in 1965, he reported.

"Southern Baptists gave \$637,958,846 to all causes in 1965," he continued. "Out of each dollar given, 3.9 cents (nearly 4 cents) was given to foreign missions."

Russian Women Jailed

Two Baptist women in Russia have been sentenced to five years' imprisonment for operating a Sunday school in which children and young people were "mentally corrupted" and induced to reject membership in Communist youth organizations, an Associated Press dispatch from Moscow reported.

The women, and some other persons similarly accused, come evidently from churches established by German and Polish settlers in the Kirghiz Soviet Republic, the report indicated.

Child Reported Drowned

Charles Fite, eight-year-old son of Mr. and Mrs. Horace W. Fite, Jr., missionaries, is believed to have drowned May 1 in a river near Ceres, Goiás, Brazil. The boy's body was not immediately recovered, according to information received by the Foreign Mission Board.

The Fites have been missionaries to Brazil for 16 years, and have worked with a Baptist agricultural school in Ceres for eight years. They have three daughters.

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