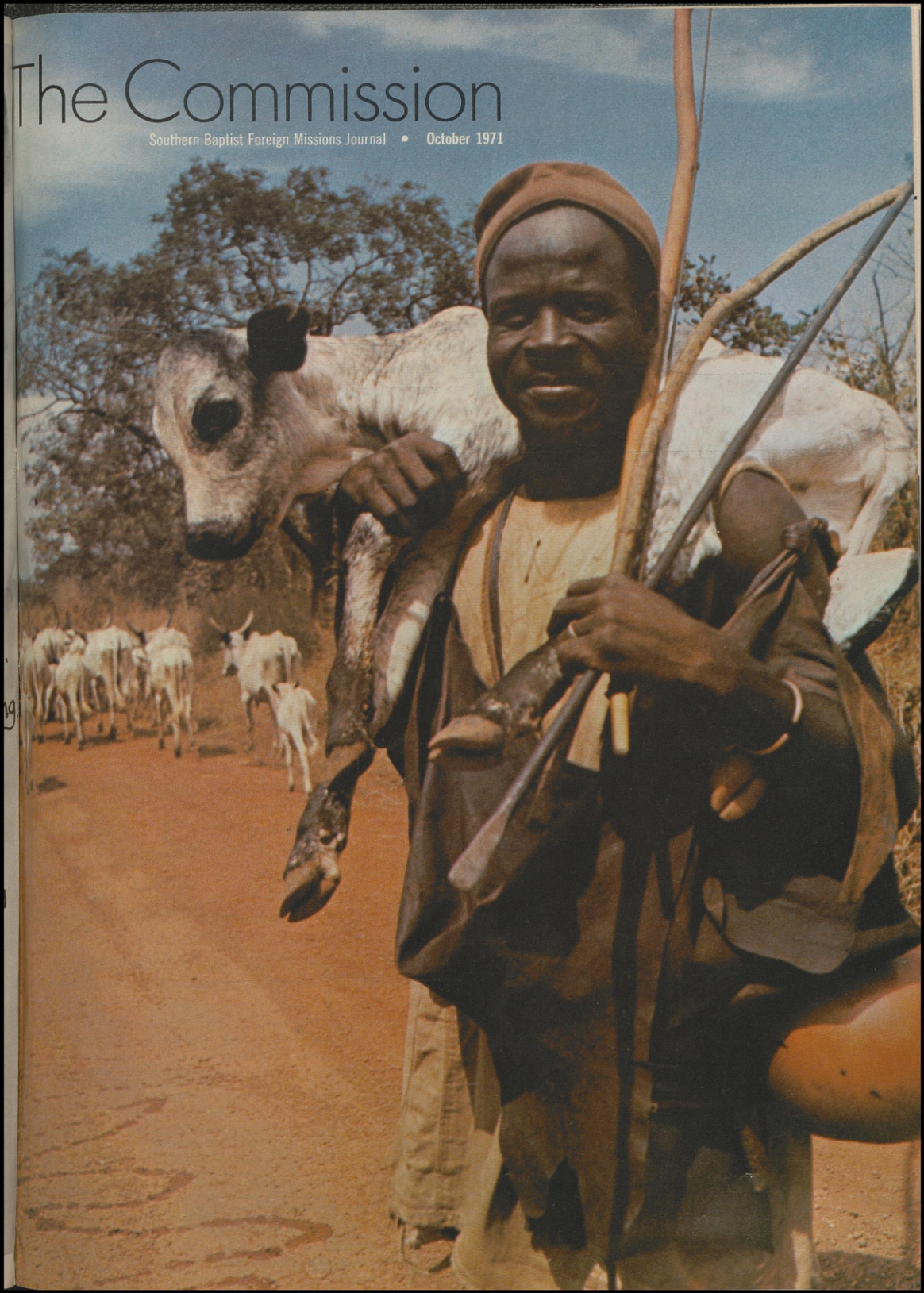


The Commission

Southern Baptist Foreign Missions Journal • October 1971



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COVER: The dignified bearing evident in this portrait of an African cattleman illustrates the feelings of pride and self-confidence reflected by citizens of many new African nations. Communicating the gospel in central and east Africa is the topic of the Foreign Mission Graded Series for study in Southern Baptist churches this fall. Color photo by Gerald S. Harvey. A feature story on this missionary-photographer begins on page 8.

PHOTOS: Leland Webb, this page, Gerald S. Harvey, 1-3, 6-7, 8, 14 (4), 16-17, 18-19 (top). Kenneth R. Lawson, 5. Warren Johnson, 10-13, 14 (1), 20-22, 24-25, 27, 28-29. Edna Frances Dawkins, 19 (1). W. Robert Hart, 31.

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



Supporting Mission Study

This month's issue features a series of articles concerned with communication—the communication of the gospel. Most of these articles emphasize communication on the African scene today.

These are timely pieces because the 1971 Foreign Mission Graded Series spotlights Africa—the part of it known as central and east Africa (Rhodesia, Zambia, Malawi, Kenya, Tanzania, Uganda). The theme: "Communicating the Gospel in Central and East Africa." The major portion of this month's issue is devoted to presenting material for supplementing the mission study.

Any Foreign Mission Graded Series is a team effort involving writing, travel, research, interviews, recording, picture-taking, audio-visual production, and editing. Bylines and photo credits with this issue's features on Africa identify some of the missionaries and Foreign Mission Board staff members involved in preparing materials for this emphasis.

For instance, Missionary Gerald S. Harvey (see "Courage, Commitment, Camera," by Kenneth R. Lawson, p. 8) traveled from Rhodesia to Kenya to work with Warren Johnson, FMB staff photographer, on the picture book *Big Enough To Help*. This is the book being used in younger children's groups in Southern Baptist churches this fall (available at your Baptist Book Store).

During the project Harvey interviewed Missionary Dr. Lorne E. Brown about the people being photographed for the picture book. In this issue (see "Morris Is His Real Name," p. 16) you will find a feature story developed from the interview. Johnni Johnson, assistant to the director of audio-visuals at the FMB, wrote the story.

Accounts of radio and television communication in Mexico (beginning on p. 23) follow the articles on Africa. Warren Johnson (see photo) also provided picture coverage for two of these articles while on photographic assignment in Mexico earlier this year.



Warren Johnson on assignment in Oaxaca, Mexico.

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COMMUNICATING IN EAST AFRICA

BY JOHNNI JOHNSON

FORMAL opening of its new communications office and studios in Nairobi, Kenya, by the Baptist Mission of East Africa (composed of Southern Baptist missionaries assigned to Kenya and Tanzania) came late in 1969.

So far, most of its production work is for radio. But as television develops in East Africa, the Mission expects to be ready to accept its share of opportunities for religious programming.

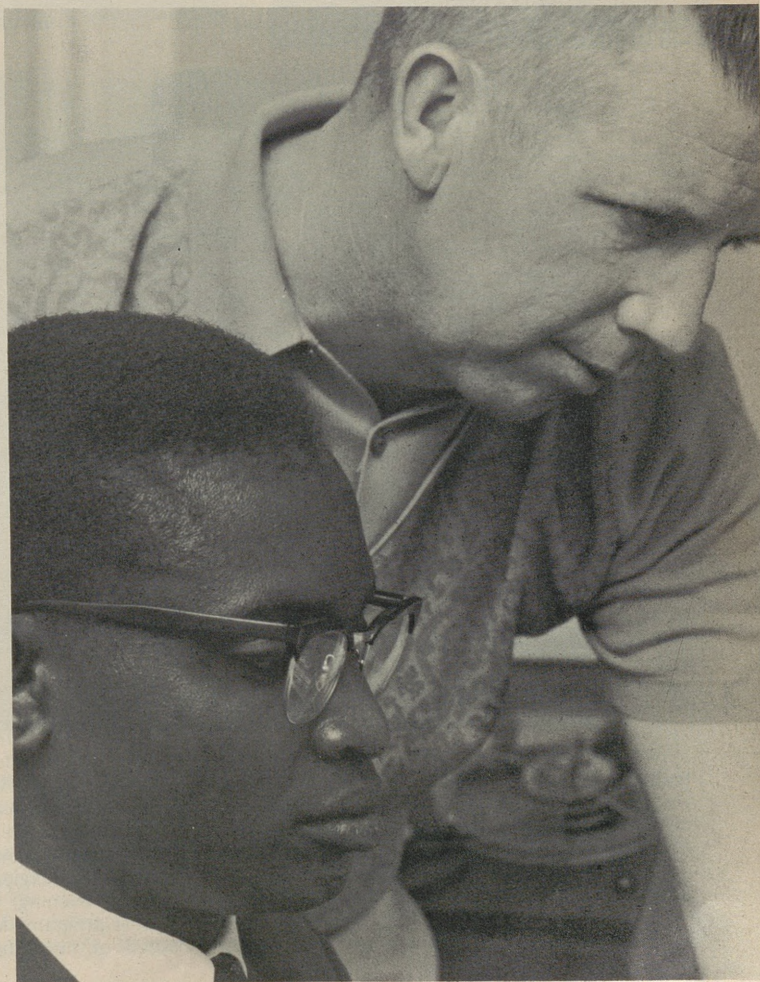
For radio, programming opportunities are usually arranged through the national Christian council. In Kenya, for example, this council has a broadcast committee composed of representatives of all the church groups involved in preparing material for use on The Voice of Kenya, the national radio-television station, located in Nairobi.

In other words, the station director tells the council broadcasting committee how much time it has available for religious programming. Then interested church groups accept specific assignments for "product" and may also respond with other "product" for consideration.

The Voice of Kenya allots 14 hours of broadcast time weekly for the purpose of "making a contribution to the spiritual life and welfare of the people of Kenya." Part of this time is for English-language programs. The greater part is for programs in Swahili, the second language of the country. A still smaller portion of the time is allotted for

The author is assistant to the director of audio visuals at the Foreign Mission Board.

At the Baptist Communications building, Nairobi, Kenya, Moses Wesonga and Missionary Dale G. Hooper review script together.



programs in some of the vernacular languages of Kenya.

Radio Tanzania allocates only about four hours a week for religious broadcasting, and this must be divided equally between Christians and Muslims. This means that up to now, Baptists have been able to provide only a small amount of program material for the radio station in Dar es Salaam, Tanzania.

In Uganda there have been preliminary talks between media people and Baptist missionaries, thus far without any opportunity for Baptists to provide any programs. At present all the radio time given for religious broadcasting in Uganda is shared by well-established Catholic, Anglican, and Muslim groups.

A fourth radio opportunity for the Baptist Mission of East Africa is the Lutheran radio station in Addis Ababa, Ethiopia. This station, RVOG (the

on to RVOG for broadcast on short-wave.

From the early months of its operation, Baptist Communications has produced several kinds of programs. The standard devotional program format is still useful in East Africa. Usually these run about five minutes.

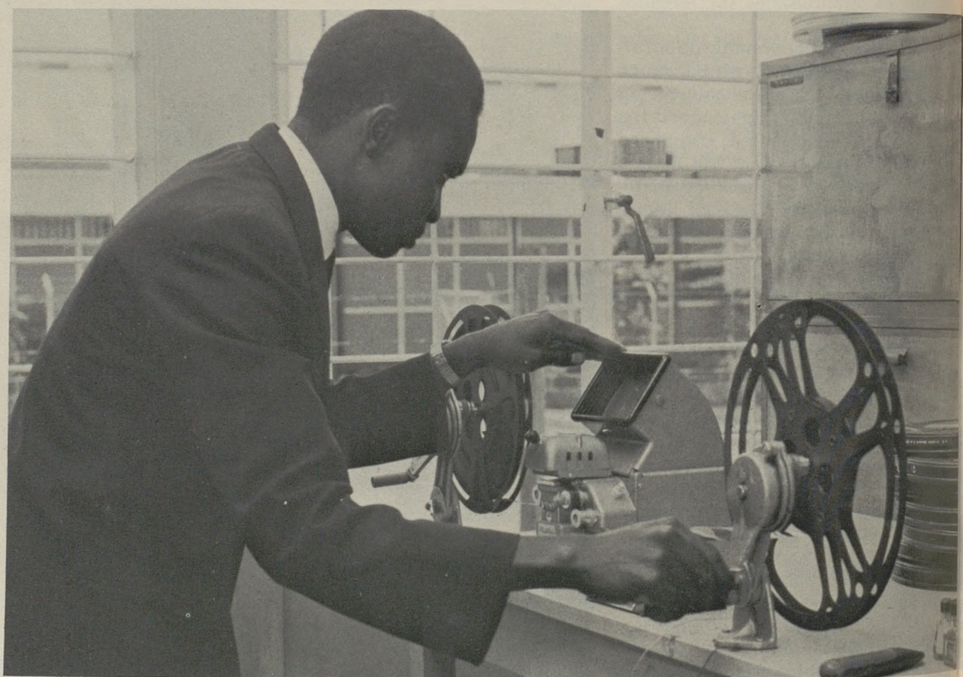
The 15-minute worship program is often requested and provides a way for Baptist pastors and choirs to be heard by large numbers of people.

Another radio program is an interview series, "Our Man on the Mike," in English. This is a regular Sunday-morning feature of The Voice of Kenya, with emphasis on Christian life and witness.

A Swahili program, "Mazum Gum-gum Yesu Kristo" (Christian Commentary), uses a panel discussion format in which the leader tries to draw out pertinent information on a special topic. Baptist Communi-



At the communications building Hooper selects microphone, Wesonga checks film.



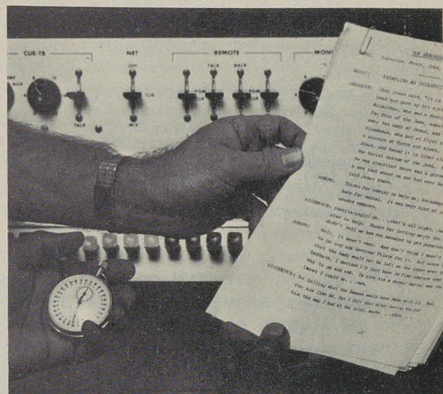
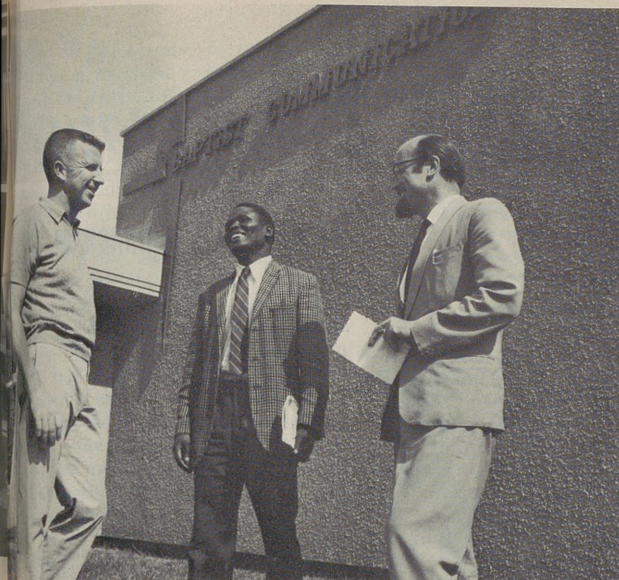
Radio Voice of the Gospel) has a recording studio at Moshi, Tanzania, only a four-to-five-hour drive from Baptist Communications in Nairobi. Already Baptist Communications personnel have worked with the Moshi station to prepare some Swahili programs which are then passed

communications is responsible for this weekly program once or twice in any given three-month period of the year.

On television The Voice of Kenya broadcasts a 30-minute religious program every Sunday evening. In the beginning, Baptist programs for this series consisted of films, fol-

lowed by a brief discussion of their message. As their experience has broadened, the staff at Baptist Communications has tried the moderator-panel format and a few special features.

In a single quarter of the year Baptist Communications will provide



Above, left: Hooper talks with pastors at Baptist Communications; one at right is pastor of English-language congregation. Above: Timing a broadcast script. Left: Wesonga operates control panel in Baptist recording studio. Dickson Wanne sits at a microphone ready to record.

150 to 160 radio and television programs to the broadcasting outlets open to them.

Program production is an exacting process. The script must have content. It must be timed to the second. The announcer must be clearly understandable to his intended audience. When a speaker comes to the studio to record, everything must be in readiness for his work. During the actual recording session, timing and operational procedures are critical to insure high quality. And always behind the scenes are the editing processes for both recorded sound and projected film.

As program capabilities develop, Baptist Communications is developing a library of church music with the hope of majoring on traditional

African music, both vocal and instrumental.

Another area of great interest is drama for radio and television. One hope is to develop drama groups in the Nairobi area which can work at the studios of Baptist Communications.

Missionary Dale G. Hooper serves as director of Baptist Communications. He is the first Southern Baptist missionary in East Africa to work full time in radio and television. The offices and studios of Baptist Communications were built under his supervision. He is responsible for station relations and for the day-to-day production operation.

The development of varied program formats is the largest goal immediately before Baptist Com-

munications. The target audience includes Christians and non-Christians, but the purpose for both is to provide programs to communicate the message of Christian faith.

At present nobody anticipates changes in government policy about radio and television programming in East Africa. For Baptists this means that there will continue to be opportunities to provide programs for use in Kenya, perhaps an increased amount of opportunity in Tanzania, and, if at all possible, some opportunity in Uganda.

The future for communications in East Africa is bright. Baptists anticipate both more time available and increased opportunities to use radio and television in the service of the gospel.



What of Tomorrow?

BY MILTON E. CUNNINGHAM, JR.

The book for adults in the Foreign Mission Study for this fall is *New Drums over Africa*, by Milton E. Cunningham, Jr. (see box). This article is the concluding portion of that book (pp. 103-107) and is reprinted here by permission of Convention Press, Nashville, Tennessee (copyright 1971).

TRY as men may, it is not possible to predict accurately what the attitude of Africa may be tomorrow. Internal strife and external pressures will have great influence on its direction. Decisions proclaimed by those in power may seem strange and hostile. Revolt and civil war may encourage despair. Yet, when the difficult days of development have passed, the people of the new nations of Africa will stand as a power to be recognized.

With all of its zeal, communism is seeking to shape the vocabulary that the voice of Africa will use. No effort is spared in its battle to win the people's affection. The presidents of all of the countries of East and Central Africa at this time are believers in God. Products of Christian education and Christian homes, they are not anxious to see their people follow the teachings of communism.

They do not always respond to world situations as Western nations feel they should. When this happens, the reaction from the West is often distrust: They are Communists! A great injustice is done when those who differ in their thinking are automatically identified as disciples of communism. If the disciples of Christ are to fulfill Christ's commission in world evangelism, it will not be done by showing communism's weaknesses but by demonstrating Christian strengths. Christian response or reaction to communism should be to expose it as a false religion. This can be done through the media of communications. Christian faith, in action not only through lives but through the ave-

nues of mass media, can defeat the prophets of false faith.

Communism is not Christianity's prime enemy in the nations of East and Central Africa. The greatest enemy the ambassadors of Christ face in performing their task is within. It is a feeling of complacency that obscures their vision and destroys their sense of mission and purpose. To perform faithfully the task as disciples of Christ, Christians desperately need a sense of purpose. It is only through a sense of purpose that they can realize the urgency of today. Tomorrow in Africa is just a few minutes away.

If Christian churches are to minister to the people of tomorrow, Christians need to reevaluate today. A number of signs reveal the urgent need for this. Not the least of them is the growing antiwhite feeling. Were it not for the missionaries' technical skills and financial solvency, they would already be absent from some areas. People of eastern Africa are fully aware of the abuse their race suffered "yesterday" at the hands of the white man. The social injustices of the colonial period are not easy to forget.

In some places the feeling of resentment is so strong that the presence of a white missionary creates problems for African Christians. Many of them do not have this feeling of resentment, but they are well aware of its existence. It is no great advantage to be white and live in Africa today. This fact alone should encourage Christian groups to seek ways to utilize best the time they have to present God's Word.

The rapid population growth due to better medical facilities and a longer life expectancy is another sign of the need for reevaluation of missions. It becomes increasingly apparent that it will be impossible to supply a missionary force numerically strong enough to do all that needs to be done. The needs are

too great and mission resources are too meager. Additional manpower is limited by the lack of volunteers.

Yet, today, limited personnel does not necessarily mean that Christian witness must be confined to those areas where missionaries live. Mass media permit the luxury of witnessing in places where missionaries cannot go. A speaker on radio, for example, speaks to the hearts of persons he will not see. Through its use, one missionary can multiply his energies and his message a thousandfold. Mass media expands Christian witness.

To accomplish all that can be done through the printing of literature and the making of radio tapes and television programs, missionaries need to establish specific objectives toward which they will devote their energy. In moving toward the accomplishments of their goals and objectives, they should seek to make use of every means of communication at their disposal.

One other sign points to the need of further use of mass communications. It is seen in the ready responsiveness of the people. A director of one of the international mission boards, speaking to a group of missionaries in East Africa, recently said: "Of all of the converts to Christianity in the countries of the world where Christian missionaries are working, 40 percent came from Africa. This includes a study of the last two years." Eugene Nida, secretary of the American Bible Society, said after a tour of Africa: "The Christian church has an opportunity to do in Africa what it has never had a chance to do since the beginning of Christianity."

Africa is an uncommitted world. The masses of the people in East and Central Africa have no historic tribal faith to compete with the challenge of Christian commitment. Like clay in the potter's hands, they are waiting to be molded. They are

looking for a cause to follow. Basically a reverent people, they are not antichristian; they are unchristian.

Baptist crusades in the nations of East and Central Africa have given visual evidence to the responsiveness of the people. In every church, in every city and village, when the opportunity was given for individuals to profess their faith in Christ, they responded. Mass rallies were attended by thousands of people who were searching for a word of hope and encouragement.

One African pastor said: "My people do not know how to read and write, but they do know how to love." When they are loved, they reciprocate with love. Their search for security in a world of transition knows no limits. Like a ship with neither rudder nor compass, they wander aimlessly.

Yesterday's standards and traditions are disappearing. With the emphasis on detribalization, customs that brought security in the past are passing away. Industrial development and a push toward a

more mechanized society frightens as often as it encourages. These things add to the explosiveness of the revolution in Africa.

Time is of the essence!

What does tomorrow hold for Africa? Will the nations of East and Central Africa know peace or war, love or hate, progress or chaos?

It all depends. It depends upon how the Christian world uses the

time at hand. It depends upon the Christian's sense of urgency and his willingness to take full advantage of the various aspects of mass media. It depends upon the willingness of Christ's disciples to allow themselves to become channels through which the power of God can flow. It depends upon their willingness to love and live in accordance with Christ's command. It depends upon preparedness.

If God lives

—and we believe he does

If the gospel brings hope

—and we believe it does

If Christ's commission is for us

—and we believe it is

If outside of Christ there is no hope

—and we believe there is not

then we have no excuse if we fail to use every means in every way to expand our Christian witness until every person in the rapidly developing nations has the opportunity to accept Jesus Christ.

The use of mass media is one way by which the fulfillment of the commission can be accomplished. 



Author Cunningham

MISSIONARY Milton E. Cunningham, Jr., is radio and television representative in Africa south of the Sahara. From his office in Nairobi, Kenya, he works with Southern Baptist missionaries and national Christians in 19 African nations. His primary concern is to help develop new areas of communicating the gospel through various forms of mass media.

The challenge of this concern, according to Cunningham, boils down to this: mass media, especially radio, get in touch with people where they are everyday and can jump the hurdle of illiteracy.

Africa is a rapidly changing scene but some of its statistics stagger the imagination:

Annual population increase is 3 percent; United Nations observers project 700 million African people by the year 2000.

Eight out of every ten people live in villages or rural areas.

In some sections there is a Muslim concentration of 50 percent in the total population.

In East and Central Africa alone, 80 percent of the people were unable to read and write as late as 1964.

Cunningham's commitment is to

work through mass media to magnify the individual.

"One of the secrets of good broadcast communication," he said, "is the ability to make your voice and your material sound as though you are talking to just one person. It is possible for the individual listener to feel like you are talking directly to him, especially when your subject matter deals with a problem real to him.

"In religious programming it is a matter of our being creative in adapting the truth of God's Word to the needs of people.

"Our whole premise in Africa is that we begin with a need and work around to the truth, rather than the other way around.

"Our goal is local programming designed to meet local needs."

By May 1971 satellite ground-receiving stations were in operation in seven countries of Africa.

"But," continued Cunningham, "this is not going to have much immediate effect on people in general, because most of Africa's people still live out of reach of any one of the satellites."

In all the contribution the missionary is prepared to make to African society, Cunningham sees him as a behind-the-scenes man. From his own experience he feels that the outsider—

missionary, visitor, whoever—cannot do the best job of communication.

"Irrespective of how long we stay here, we will never really understand all of the thought processes of this culture we have adopted in trying to serve God," Cunningham commented. "As a result, we need people who have grown up here, who know Africa, who know the needs of the people, and who also know God's Word."

For this reason Cunningham sees much of his job in terms of training, in developing national leaders. Techniques can be learned, he feels. But the response factor on the part of people, and the comprehension factor—both significant in mass media communications—can best be left to people native to the culture.

"Radio," Cunningham feels, "speaks to the people of Africa with the voice of authority.

"The radio said . . . 'has real meaning to its listeners in Africa. Because of this, great responsibility is placed upon those of us who use its voice to communicate their messages. This 'voice of authority' should be regarded as a rich and challenging opportunity for those who desire to share the Christian message with multitudes who will listen."

—JOHNNI JOHNSON

BROADCASTING in the central African country of Rhodesia is a government-controlled operation. The Rhodesian Broadcasting Corporation is, for one thing, a tool of nation-building. Only in more recent years has there been any commercial broadcasting, and as yet no church group has been able to buy radio time.

Within the existing situation, however, Baptists in Rhodesia are using the airwaves to extend their ministry to the power of Jesus' name.

By taking their turn in the religious programming schedule worked out through the Rhodesia Christian Council, there is opportunity for Baptists to prepare various types of formats: the five-minute programs used in early morning, at noon, and to close the broadcast day, and 30-minute programs for Sunday morning and evening.

Additionally, opportunities come to prepare special-event programs for occasions such as Easter and Christmas. And in 1970 a series of 13 programs for children was prepared in the Baptist recording studio.

Missionary Samuel L. Jones, who prepared the children's program series, has led out in Baptists' involvement in radio in Rhodesia. He and Mrs. Jones were the first Southern Baptist missionaries to live in Salisbury, the capital city, where one of the two main radio studios in the country is located.

Having once been a radio operator in the U.S. Marine Corps, Jones naturally thought of religious programming as a means of Christian witness. Working out of a makeshift eight-by-ten-foot "sound box," he managed to put together some programs of quality sufficient to impress RBC officials.

"I'm lucky, I guess," Jones said. "Just one copy of a program turned over to the Rhodesian Broadcasting Corporation does the job."

Americans, who are accustomed to hundreds of locally owned radio stations, are usually surprised to think of only "one station" for a whole country. (Rhodesia, slightly larger than the state of Montana, has five million people.) But, in effect, that's how it is in Rhodesia. The broadcasting corporation has two main studios, one in Salisbury and the other in Bulawayo. In addition there are local transmitters in these two cities and three others.

RADIO RHODESIA

By Johnni Johnson

With this setup the corporation has coverage of the whole country. The mail they receive indicates that the programs are also heard outside Rhodesia, especially by shortwave pickup.

Shona is the most used African language for radio broadcasting in Rhodesia, but others are used, including Sindebele and Nyanja.

The so-called "general service" of RBC carries programs in English; the "African service" uses the other languages. Most of the programs Baptists prepare are for the "African service," although there is one Sunday morning worship program in English broadcast over the general service.

Moving from the makeshift sound

In 1968 the Baptist Mission in Rhodesia asked one of its members, John P. Griggs, to serve as chairman of its music committee.

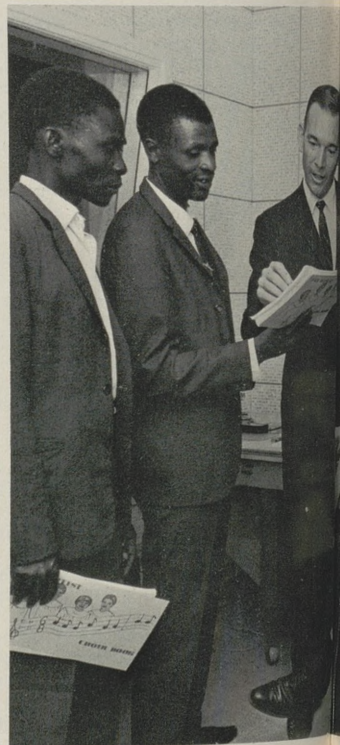
Two years and 160 songs later, Missionary Griggs found himself traveling from his home in Ft. Victoria to Salisbury to direct a recording session based on the newly published Baptist Choir Book.

The choir book was actually Volume I of an ambitious project to provide Rhodesian Christians with music arranged in the way they like it best—that is, in the tonic sol-fa (doh, re, mi) layout. The book also contains the familiar staff notation system and includes words in two major languages, Shona and Sindebele.

Volume II, just off the press, includes the hymns not in Volume I. Volume III will include Easter and Christmas music to bring together in one place the appropriate material a choir needs for those seasons of the year. Volume IV will be a compilation of favorite songs.

Working on the hymnbook involved Griggs in translating hymns from English to Shona (a pastor translated them from Shona to Sindebele), with a verse of each phrased under the staff notation, and with the tonic sol-fa printed on the same page. Most Africans prefer this latter to staff notation when it comes to learning new tunes. In addition to translated hymns, the book also contains original songs, some of them written by missionaries.

—Johnni Johnson



box to the new studio in Salisbury was one milestone for Baptist radio in Rhodesia. Another has occurred in the area of music. In preparation for the 1970 evangelistic crusade, the Salisbury Baptist Association Choir assembled in the studio at Baptist House to record some of the hymns that Rhodesian Christians love best. They sang from the newly published **Baptist Choir Book**. (See box on facing page and April 1971 issue, p. 12.)

The music library Jones has brought together in the studio is a whole story in itself.

Long before there was a studio Jones would take recording equipment out to the churches to get the

At Baptist recording studio, Salisbury, Rhodesia, Missionaries John P. Griggs (l) and Samuel L. Jones confer with choir leaders from local churches before recording hymns from **Baptist Choir Book**.

music he needed for programs. But in buildings with plastered walls and in places where outside noises cannot be shut out the results left much to be desired. The same thing is true when recording for the pastors who provide sermons used on the Sunday worship broadcasts and the brief devotional comments used for the day-closing programs.

But even with all the inconveniences involved and at the risk of deliberately sacrificing some program quality, Rhodesian Baptists are committed to using many choirs and many speakers on their programs.

"In Rhodesia we rotate these assignments," Jones explained. "We use pastors from different areas in the country because it gives people the feeling that they are listening to their program."

The value of this approach was brought home to several missionaries as they surveyed a remote area of Rhodesia with a view to opening work there. In a chance conversation in one village, the visitors identified themselves as Baptist missionaries.

"Yes," a villager replied enthusiastically, "I know you. I hear you on the radio."

He meant that he had heard an African pastor on one of the Baptist radio programs.

"Our primary objective in religious radio programming is to present Jesus Christ," declared Jones.

"And when people hear an African pastor, maybe their own, and a choir singing a hymn tune they recognize, they take a much greater interest in the program and in its message."



Missionary Griggs directs church choir at recording studio.



David Chisarw and Missionary Jones prepare to record program.





COMMITMENT, COURAGE, CAMERA

By Kenneth R. Lawson

ONE beauty of a photograph is that you never have to learn how to pronounce it. You can't even misspell it. And you don't always learn everything that a picture has to say all at once.

The photograph is a powerful medium of communication. Commercial advertising and the television industry rely almost totally on visual communication and the use of photography to teach, change, persuade, sell, and create new visions of possibility.

A responsible, committed, and loving use of the camera has unlimited potential to communicate the gospel to all people, regardless of language. Missionary Gerald S. Harvey says, "When I am taking a picture, I hope that if I can take that picture correctly, that picture will preach to ten thousand people and tell them of the love of Jesus." If a picture is worth a thousand words and could reach ten thousand people, the return on that picture alone would be ten million to one!

Hundreds of such pictures taken by Harvey, missionary in Salisbury, Rhodesia, have been shared around the world. Behind each one of those pictures has been the thought and concern of the photographer that something special and unique be conveyed.

In a world already super-saturated by visual images through all kinds of communication media, what is there about pictures and audio-visuals as a whole that can help spread the gospel? Gerald Harvey thinks this is a most difficult but important question.

Comments Harvey, "It's just like saying to an artist, 'What do you see in the picture you are trying to paint? What are

you envisioning in your mind?' It's always a very difficult question. I believe it's like music, or any kind of art. To a certain point you can learn the technicalities of how to play the piano, how to sing, or how to do anything in an art form. But beyond that point you must feel it.

"When I go out to take some pictures, sometimes people say to me, 'Well, what do you want?' And I say, 'I don't know; you just take me where your work is. Let me meet your people. The pictures are there.'

"And so we go and meet the people and see them, and the pictures are there. You can see the love in their faces of what Christ has meant to them. It is not easy to capture this feeling on film so that you can share it; but it's always there—in the faces of the people and in their work as they have had Christ come into their lives."

One of the trademarks of a Harvey photograph is the captivating expression, the dignity and character of the person that he has captured on film. (See front cover.)

One question a photographer is most asked is, "How did you get started in photography?" For Harvey photography has been a lifelong interest. He financed his way through high school taking pictures and working in a photo-finishing shop. But photography was only a hobby, because he felt the Lord leading him into the ministry.

DURING their last year in Southern Baptist Theological Seminary, Louisville, Kentucky, Gerald and his wife, Eunice, traveled through Europe and the Middle East, visiting mission work and taking pictures. After they returned to the States Harvey began to realize that he was preaching as if they were missionaries on furlough.

They had seen mission work firsthand, and while telling about the work, he recalls, "I heard myself preaching—it happens sometimes, you know. And I found that I was willing to go, too."

When they were first interviewed by the Foreign Mission Board, the Harveys said, "We don't care, we will go anywhere." But they had to select a place, so they talked with all the area secretaries.

Harvey remembers the first thing

that George W. Sadler, then area secretary, said to him: "We need someone right now in Africa to do full-time visual-aid work. Would you be interested?"

Harvey looked at him and said, "Why, Dr. Sadler, I am not a photographer; I am a preacher. I have spent all of my years training to be a pastor, and I'm not a photographer. I just do that for fun!"

Those were famous words. The Harveys were appointed to Rhodesia in 1954. Shortly after they arrived, Harvey started taking pictures which were being used in publications.

Irene Gray, then associate editor of **The Commission**, asked him to take an assignment—cover the African Baptist Theological Seminary in Gwelo for a special issue on the seminaries of the world. After spending a couple of days taking pictures at the seminary, Harvey developed the film one night on his back porch (blankets had to be placed over the windows to keep out the moonlight).

He pointed to one negative and said to Eunice, "See that picture? That's the cover!"

To which his wife replied, "My, you're humble, aren't you?"

HARVEY knew something special was there even though he was looking just at the negative, and he sent the photograph to the FMB offices in Richmond, Virginia. Much later Miss Gray told him the story of what happened.

When the picture arrived, the staff of **The Commission** spread out all the available photos to select one for the cover. Harvey's picture was chosen. But the editor decided that the picture could not be used because the previous month's cover picture had also been from Rhodesia. Another country would have to be represented.

All the photos were spread out again, and some different people were invited in to select the cover. Again the Harvey photo was chosen. When the editor mentioned the reason the picture could not be used, the committee still could not agree on any alternate.

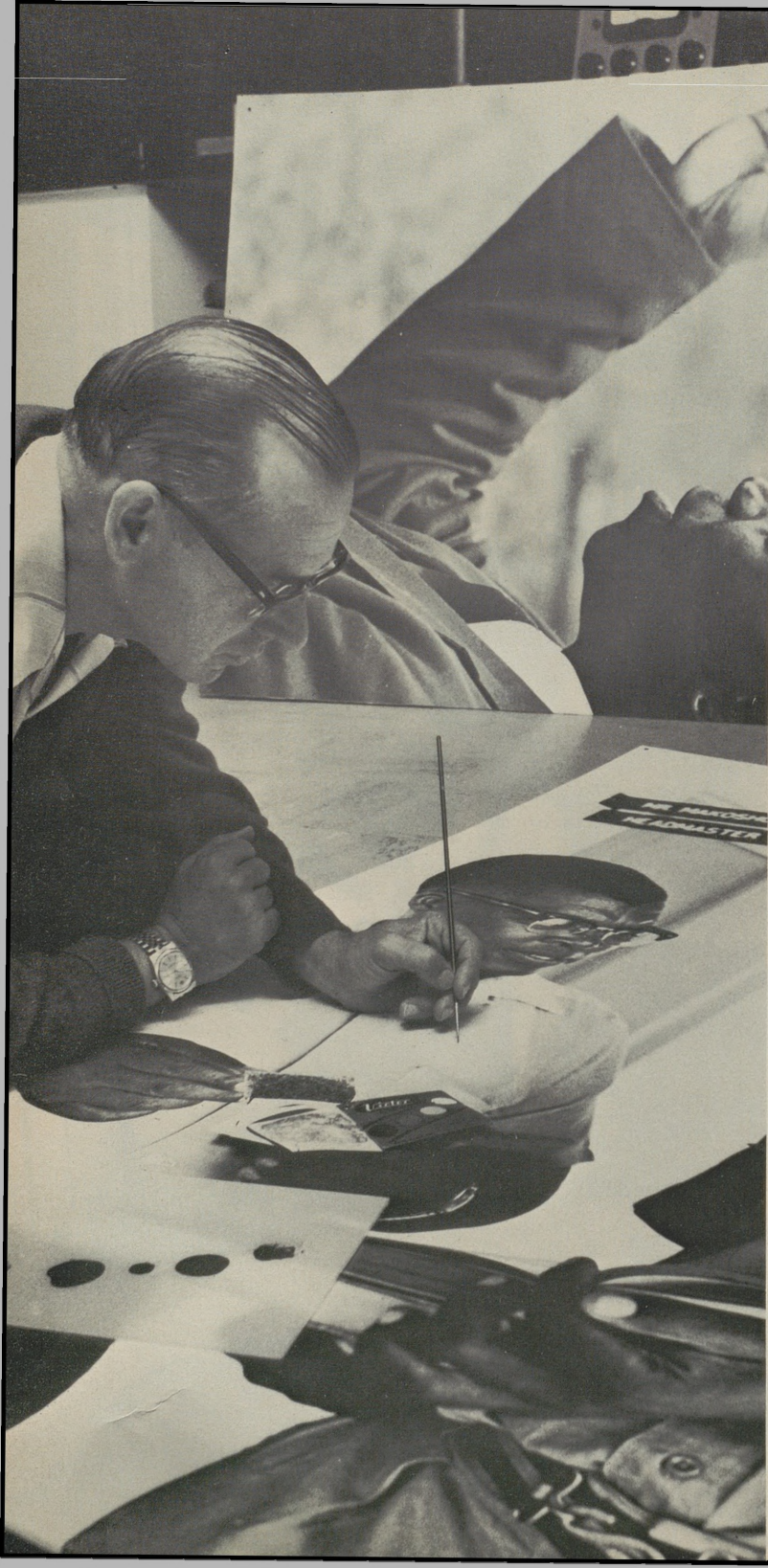
So an art director (not even a Baptist) was asked to advise. He understood that the staff had tried

At photographic laboratory in Salisbury, Rhodesia, Gerald S. Harvey, missionary photographer, poses beside large prints.



The author is program production specialist for audio visuals at the Foreign Mission Board.





several times to choose the cover picture. He walked directly to the Harvey print.

"There is no choice," he said. "This is the one."

The picture (see page 8) was a young seminary student, suitcase on his head, pillow tied on top of the suitcase, and his Bible under his arm. A tear in his coat had been mended, and he was going out from school to his weekend preaching post.

That picture became the cover of the July 1958 issue of **The Commission**. A few months later a young couple came for missionary appointment with the husband saying he was going to Africa because of that picture.

When Lone Gray told the story to Gerald Harvey, he cried.

"Lord, if pictures can be that powerful, who am I to say that I refuse to take pictures," he said.

WHEN that couple, Ralph and Laverne Rummage arrived in Africa in 1959, Harvey was eager to talk to them. As they discussed the cover picture, Mrs. Rummage said, "They did not tell you all the story. I must tell you the rest."

She related that when the July issue of **The Commission** had come to their home it reminded her that the Lord had called her to be a missionary. But because she was then married, she did not want to tell her husband that she must go to the mission field. He would have to feel the call himself.

Something special in that picture drew her. She took the magazine copy and moved it all over the room, so that every time Ralph sat down he had to look at that picture. And through that cover, Rummage was called to be a missionary.

Gerald Harvey marks that testimony as the turning point in his life for being willing to take pictures for the Lord full-time.

Since their first furlough, the Harveys have been involved in full-time audio-visual work in Africa. But that does not mean there are not still other things to be done. Harvey still preaches on Sunday and helps cover the work of other missionaries when they are gone temporarily. Last year he was in charge of the work in Gatooma, 90 miles southwest from Salisbury, and also the work in

Umtali, 160 miles southeast. In the process he also became manager of a small African school.

As Harvey says, "You never just do one thing on the mission field; you always have many jobs to do." But his first love and primary responsibility is visual aids.

The facility to produce audio-visuals on location has far-reaching implications for the spread of the gospel in Africa. In his photographic laboratory in Salisbury, Harvey is equipped to process and print black-and-white and color photographs, process and duplicate color slides, and produce color filmstrips.

By preparing materials that can be placed in the hands of African pastors and African laymen, the missionaries are finding new ways to face two pressing concerns.

First, the population of Africa is growing at a far greater rate than the missionaries have time or resources to reach. The mobilization of local lay leadership and pastors is thus one of the most valuable resources the church has in reaching the people.

Second, the concept of the missionary is changing. Today, the people do not want the missionary to do everything, to do all the preaching, to be in everything. They want to do it themselves. Harvey, therefore, believes that "more and more we have to find ways where we, as missionaries, can be a supportive help. We can be behind them. We can encourage them. We can give them materials and helps."

THE visual-aids program that Harvey is now helping to develop will hopefully include all the missions in Africa. The program was envisioned because of a need.

As Harvey traveled on his photographic assignments he found that everybody was in need of some kind of audio-visual material which included African actors and was designed for consumption in Africa. American filmstrips, although translated into local dialects, are designed for Americans, and many of the concepts conveyed are almost impossible to translate. So far, four filmstrips have been produced in Rhodesia; plans call for more.

Many practical matters have to be considered so that the filmstrips will be authentically African. As the need arises for a filmstrip, each

country, through its visual-aids committee, will invite someone from that country to write a script. After the photographs are made, the script is sent to the laboratory in Salisbury, where Harvey combines the pictures and script into the filmstrip format.

As Harvey describes the filmstrip project, "There will be no indication in the filmstrips that any missionary has had anything to do with it. We will be completely in the background. All of the actors will be Africans. All the pictures will be taken in Africa. The man who presents the filmstrip—the preacher or a layman—will be an African. Even if it's shown with a tape, the voice on the tape will be an African."

Harvey is excited and encouraged by these new developments in

audio-visuals in Africa. Along with publication, radio, and television, the visual-aids program will enable the missionary to put more and more things into the hand of the individual African man and woman so that they can tell their friends about Jesus Christ.

Sharing the love and grace of God through pictures is a high and noble calling. But Harvey admits, "I have never taken my best picture yet. I'm still looking for it."

With commitment, courage, and camera, Gerald Harvey continues to inspire men and women around the world. Each time he goes out with his camera, he sees "a brand new challenge as I meet these Christian people around the world—the challenge to try to show their love for Christ in pictures." 

Photographer Harvey in lab (left) and at his desk (below).



Africa Today

Arab coffee
vendor
in Kenya.



Zambian President Kenneth Kaunda places wreath at war memorial.



Statue in South Africa honors gold miners.



Oversize reproductions of tusks form archways in Kenya.



Zambian proudly holds nation's flag.



By H. Cornell Goerner

THE GENERAL MOOD across the African continent continues to be a curious and half-contradictory combination of intensified nationalism and idealistic Pan-Africanism.

On the one hand, each of the newly independent African nations is concentrating upon its internal problem of creating a greater sense of national unity in the midst of tribal diversity and the threat of political fragmentation. This intensified nationalism, along with economic problems and the necessity of careful control of the exchange of currency, has often resulted in strained relationships between neighboring African countries.

In Ghana the Yoruba settlers from Nigeria were forced out in large numbers because it was believed they held jobs which should be enjoyed by native Ghanaians and were the means whereby some of the wealth of Ghana was being drained off into neighboring Nigeria.

In similar fashion Uganda ruled that settlers from Kenya can no longer hold certain types of jobs. Hundreds of Kenyans have been forced to leave the country and return to their native land.

Likewise, the Republic of Zambia, trying to provide jobs for Zambian citizens, set up certain controls against the importation of labor from nearby Malawi or other African countries.

Asian shopkeepers who did not take out full citizenship in the new African nations are being gradually forced out of most of the countries

of East Africa. At the same time Lebanese and Syrian traders are finding it difficult to stay in business in West Africa.

In Nigeria a vigorous program of "Nigerianization" is in progress, with a view to removing unnecessary foreign influences and placing the business and professional life of the country increasingly under the control of indigenous Nigerians.

Problems in securing visas for missionaries in certain countries is a part of this overall movement toward greater national consciousness and the preservation of job opportunities for the citizens of each particular nation. This can be expected to continue and even to increase in the years just ahead.

This strong spirit of nationalism is partly offset by an idealistic internationalism and a determination of most of the African nations to stand together on certain great issues. The Organization for African Unity, with headquarters in Addis Abeba, Ethiopia, now has a secretariat that carries on certain activities between the rather frequent meetings held by heads of states and specialists related to various functional activities.

The African nations are learning how to register their feelings and to influence world opinion more promptly and decisively. Increasingly they stand with Asian members of the so-called "Afro-Asian bloc" within the United Nations, particularly on any issue which seems to represent a vestige of colonialism or what was known as "white supremacy."

Thus each of the newly inde-

pendent African nations, struggling for survival and recognition in a competitive world, may find itself in isolation and in conflict with its nearest neighbors in its struggle to preserve its national boundaries, strengthen its internal economy, and provide jobs and educational opportunities for its own citizens.

At the same time, African nations find a bond of unity in their common determination to be rid of any remnant of European colonialism and racist pretensions. For the expatriate missionary with a white skin, the problems are compounded. He must justify his presence in the country on the grounds that he is making a genuine contribution to the growth of the nation and the development of its citizens and its institutions.

In countries to the south, where a white minority is in control of government, he must identify with the black majority religiously and sympathetically while avoiding offense to the government which allows him to remain as a visitor in the country. In countries ruled by a black government, he must understand and sympathize with the passionate spirit of Pan-Africanism, which unites the former victims of European oppression against any carryover of colonialism, while at the same time remaining in contact with those sources of supply that may aid underdeveloped nations in their struggle toward genuine equality of achievement and opportunity.

The task is not easy. We may anticipate tensions and difficulties in the years just ahead.



Morris Is His Real Name

By Johnni Johnson

ASK Missionary Lorne Brown, M.D., about Morris Wanje (pronounced **Wan-gee**), and he smiles.

The doctor knows Morris well, knows his whole family, in fact. He sees them during his twice-a-week visits to the Baptist clinic at Fudumi (**foo-doo-me**) in the Nyanza (**n'yan-zah**) province of western Kenya.

Technically, Dr. Brown is Morris' father's boss. However, the relationship goes much deeper than professional supervision.

Brown first met Morris' father, Steven Wanje, more than ten years ago at the Baptist Hospital, Mbeya, Tanzania. Wanje came to Mbeya (**um-bay-ah**) as the first medical as-

sistant* at the hospital. Morris was born there, and after a longer-than-usual tenure in his job, Wanje decided to move his family back to his native Kenya.

In 1962 Brown left the hospital for other assignments and since 1964 has worked in a mobile medical program, first in Uganda and now in Kenya. He makes his home in Kisumu (**key-soo-moo**), a town of 30,000 on Lake Victoria, from where he supervises four Baptist clinics in the province.

Thus it was that the two men met

* In East Africa, a medical assistant has received at least three years of formal training beyond high school in diagnosis and treatment. Before going to Fudumi, Wanje had an additional year of training under government auspices.

again when the doctor was looking for a medical assistant to take charge of the clinic the Baptists at Fudumi wanted in their community.

"As a matter of fact," Brown said, "Steven Wanje built this dispensary."

"When he first came, there was a mud-and-wattle building the

Morris Wanje and his father are central characters in this fall's foreign mission study book for younger children.

Mary Anne Foxworth
BIG ENOUGH TO HELP



church had put up. It was fairly adequate for the clinic, but there was no place for Steven's family to live.

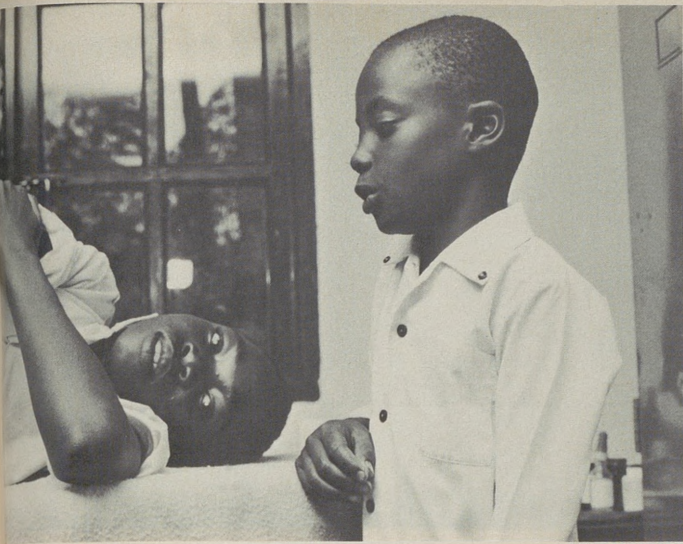
"I encouraged him to build a house first."

"No," said Wanje. "We will have a clinic building first."

That's the kind of man Morris Wanje's dad is—a Christian; a man concerned for his own people, not just to help them when they are sick but to encourage them to live as whole persons.

Brown recalled the day the clinic building was dedicated. Many persons had gathered that morning: chiefs, sub-chiefs, and other important people, along with church members and those of the community. In his dedicatory remarks, Wanje talked about kwashiorkor,

At the Baptist clinic in Fudumi, Kenya, Missionary Dr. Lorne E. Brown thanks young Morris Wanje for his assistance.



Morris Wanje comforts injured son of sub-chief at Baptist clinic.

the protein deficiency disease prevalent in much of Africa. Using his own table garden as an illustration, he stressed the importance of nourishing food for every member of the family.

Later, during lunch, Wanje was called away from his guests. A short time later he returned with a woman carrying in her arms a sick child.

Gently he took the child in his arms and called attention to its problems: The pallor of anemia. The swollen little potbelly. The little amount of hair left, and that already turned red. The loss of skin pigmentation.

"This child's problem is simply malnutrition," Wanje told his guests. "With proper food, which people can obtain for themselves, this child could be well."

The lunch guests nodded. "You see," Wanje continued, "my responsibility cannot end with giving this child medicine. I must reach this mother."

Brown describes the Baptist clinic ministry in western Kenya as a modestly innovative development in missionary medicine.

This ministry is possible when a congregation exercises its own initiative to ask for such in its own community. At this point the missionary—in this case Brown—assumes a supervisory role.

He questions the congregation: Do you have a place to be used as

the first building? Or can you provide property, materials, and labor for it? Are there any medical services near your community now? Can people get to you? Can we find a suitable medical dresser to live here?

At Fudumi all the answers were the right ones. The congregation and Wanje worked together to get the clinic going. Brown helped establish medical standards and pro-

cedures and arranged for effective medicines at reasonable cost. Rates were established for clinic visits—five shillings per adult for diagnosis and treatment (approximately 75 cents) and two shillings for a child. Routine treatments and certain minor surgical procedures are done at the clinic.

On his visits Brown assists with diagnosis and helps arrange necessary hospital referrals. The congregation provides the volunteer help Wanje needs and is responsible for chapel services and personal witnessing among the patients.

The Fudumi Baptist Church believes in its clinic ministry. The congregation finds this a good way to enhance its influence in the community. The presence of Wanje and his family is a real asset. People know that he and his wife are Christians. They know his daughters and his son, Morris.

"That Morris is a fine boy," Brown insists. "Being about the first person ever to see Morris, I've watched him pretty close."

Morris, of course, doesn't remember much about when he was born. But his parents have told him about the Baptist Hospital in Mbeya and that Brown was right there.

Mainly now Morris Wanje knows that his dad is pretty great and that Dr. Brown, the missionary, is his friend.

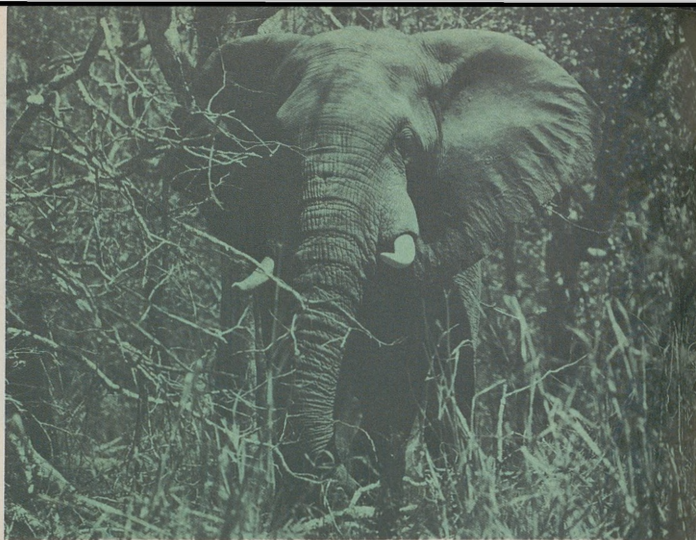


At Fudumi clinic, patients enter building for chapel service.



HUNTERS OF MEN

By Roberta Kells Dorr



LIKE thousands of other Americans, Joe Snyder enjoys hunting. His hunting, however, involves such unique game as warthogs, gazelles, and even elephants.

To the average American this may seem unusual (how many friends do you know who have shot an elephant?), but it is a normal vacation pursuit to someone living in Nairobi, Kenya.

Most people who go hunting in Kenya join a safari group, buy a license, then a safari suit including hat and shoes, and finally a gun and shells. Joe Snyder is different. He usually goes with a friend and some African trackers, and the game he shoots is stored in his freezer. His family thinks nothing of eating wildebeest or zebra steaks or warthog sausage made by Joe's own recipe.

Like all good hunters, Joe Snyder knows a lot about the animal he is hunting. Most of this he has learned by his own observation and from the African trackers who accompany him.

If hunting elephants, for instance, it is important to know whether the elephant is old or young. If the animal is old, it may be slowly starving to death because its teeth are wearing out first. The tusks must be at least 50 pounds each or he is not worth the expensive license and shot.

The author, Mrs. David C. Dorr, and her husband, a physician, are missionaries to Yemen; they formerly served in Gaza. Mrs. Dorr wrote this article after visiting with the Snyders during a conference in Kenya.

A good elephant tracker can tell much just from the elephant's tracks in the dust: male or female; how big; how fast it is going; whether it is peacefully grazing or angry. If the track is fresh and the elephant is going slowly, perhaps stopping to strip bark off the trees to eat, then the hunters will follow it, being sure to keep downwind. If they begin to see where the elephant has dragged its trunk from side to side on the ground, they must be more careful. The elephant has sensed that someone is following, and is trying to pick up their scent.

Once an elephant has been sighted, shooting it is not easy. The mammoth animal has a brain the size of a football, but the rest of the head is full of sponge-like, fluid-filled bone. The good hunter must aim well and try to hit the elephant near the ear, the quickest route to the brain. A direct shot to the brain can kill an elephant instantly.

If the hunter aims at the heart and scores even a direct hit, the elephant can run 100 to 200 yards before collapsing. If it is running toward the hunter, this can be dangerous.

Snyder is a good hunter. Usually he comes home with the game he set out to hunt because he has carefully studied the animal's habits and has planned his hunt accordingly.

His work in the slums of Nairobi as a Southern Baptist missionary is carried on with the same concern.

Right across the street from Joe's

house and the Baptist Center stretches Shauri Mayo, a dismal expanse of flat, six-room homes. Every small room houses at least a family of six, who must carry on all the activities of their daily lives in that room or outside. No one ever has enough room for himself or enough food.

One large bag of cornmeal bought at the beginning of the month provides the only food these people will have. Year in, year out, they are doomed to a continual struggle simply to have one thing they can wear and enough money for cornmeal.

When Joe and Hazel Snyder transferred from Lebanon to East Africa in 1966, they thought they would be doing some type of school work. Both of them consider education their field. The center at Shauri Mayo had changed hands almost every year since it was started in 1958, and no one imagined the Snyders would choose to work there.

Perhaps it was like the big game he was later to hunt. Snyder saw the challenge, and he couldn't resist the urge to try to do something to help these people physically and spiritually.

Joe and Hazel* have carefully studied the needs of the people

* Mrs. Snyder earlier this year was elected president of the American Women's Association in Kenya. The organization is involved with several projects each month, raising money to assist charitable groups in the country. The more than 200 members include the U.S. Ambassador's wife and wives of persons connected with various businesses and U.S. government agencies.



among whom they live. Seeing that these individuals had no place to go from their tightly packed, one-room existence, except out into the street, the Snyders have provided them with a variety of activities.

There is a reading room full of interesting books and a place where children can study. Even if the people had the books at home, they would be unable to read at night because there is no electricity six days a week in their homes.

Some adults and teen-agers come to the center every evening to see "The Voice of Kenya" from 5:30 to 9:00 on the center's television set.

Many of the boys and girls, however, prefer the center's sports program to everything else. Every evening from 5:30 to 7:00 Christian coaches not only supervise various sports but sponsor teams which play other groups in the city. Teams have their own uniforms and are justifiably proud of them.

Before Joe and Hazel came to the center a literacy class had been started. As other organizations took over literacy work, the center branched out into a night-school program and a commercial course taught in the daytime. The night school was geared to help adults finish their elementary education. This would make it possible for them to find better jobs. The commercial course aimed at training Africans not only to type but to use various types of office equipment efficiently.

Now the center is branching out in a new area. They are starting a nursery school that will serve in two ways. Small children will be better prepared for school. At the same time the school will be used as a laboratory in which nursery-school teachers will be trained.

All these activities are designed to fill the real, practical needs of the community. However, Snyder understands these people well enough to know that many of their real problems are spiritual. He also understands that unless this part of his program is well planned, he will be missing the mark. It would be like hunting elephants with a BB gun when what would be needed is a .458 Winchester.

Every Friday night the center shows a religious film to about 400 people. Afterward, the pastor speaks for a few minutes, and then a good commercial film is shown. Snyder realizes if the religious film is shown last there may be some who would leave before seeing it. This way everyone is sure to get the message Snyder thinks they need most.

Along with the night school the center has a Bible class taught by the pastor. The schedule is arranged so that everyone can attend.

Perhaps the center's most popular activities are the retreats planned periodically throughout the year. Persons who wish to attend are driven to the beautiful Baptist assembly grounds, where the green grass, flowers, and trees are therapy

SAVE FOR
MISSION STUDY
1971



Mrs. Joe F. Snyder (Hazel), missionary, works with woman who teaches sewing at community center in Nairobi, Kenya.

in themselves. Removed from the dirt squallor and attending frustrations of their daily lives, young people attend Bible classes, join in discussion groups, see films, and play together. Many life-changing decisions have been made during these events.

Already a church has been organized at the center with 87 members. Every Sunday from 250 to 275 people attend the services. Although none of the members have any money, they are already thinking of ways in which they will be able to build a church that will be their own place to worship.

To most men, going on safari is about as big an adventure as they can imagine, and to hunt elephants the supreme challenge. To Joe Snyder hunting is thrilling and exciting, but nothing compares to the challenge of moving into some hopeless situation and, with Christ's help, bringing hope and light. 

MISSIONS ALIVE —ON CAMERA

By Johnni Johnson

Considerable success has been achieved in Central Africa with impromptu dramas on both radio and television. African players seem unusually gifted in producing these dramas. They never seem to lack for words when the occasion calls for a character to speak. The ease with which this is done and the enjoyment of the players are carried over into the audience.

Even though speaking parts of the drama are spontaneous, camera angles and shots must be plotted and rehearsed to assure a smooth performance at broadcast time. During rehearsals for such a program, technicians and other studio personnel in the control room have been observed literally sitting on the edge of their chairs as the drama unfolds.

(From *Missions Alive*, by Zeb. V. Moss; Nashville: Convention Press, 1971; p. 28.)

WITH this explanation, Missionary Zeb Moss sets the stage for the photos on these three pages. Imagine that you are in the studio of Zambia Educational Broadcasting TV* in Lusaka, the capital city. Sorry about the heat, but the studio is not air-conditioned, and television lights are hot.

This particular rehearsal is for a television program that includes an impromptu dramatization of Jesus' encounter with the rich young ruler.

Zeb Moss is present. So is Stanley Nyawa, religious programs coordinator for the Baptist Communications Centre in Lusaka. Also present are the players and the "Four Plus Two," a sextet from Matero Baptist Church in Lusaka. The singing group has made quite a name for itself in Zambia.

For this program two young Christians will play the parts of Jesus and the ruler. Members of the sextet will double as Jesus' disciples. The drama will be done live on the actual program telecast: then the cast will be in costume. For rehearsal they are more concerned with action and dialogue.

As the program opens, the announcer will begin.

ANNOUNCER: Good evening. Tonight you are going to see for yourself what happens when a man loves his wealth better than he loves eternal life.

After the introduction, the camera will move to a close view of a page of the Bible as the Scripture is read. Then the camera will focus on a canvas where an artist is sketching the locale of the drama. Piano music is heard in the background. By seven minutes into the program . . . but why not follow Zeb Moss on through the rehearsal, just as it was recorded in Zambia.

* The Baptist Building in Lusaka includes editorial offices and distribution facilities for the Baptist Communications Centre, but no studio.

1.

MOSS (to Four Plus Two): Next Sunday on the program at this point the pianist gives you the pitch. Then as the artist is finishing—the whole thing, and the meaning is coming through—you come in humming. After one verse, we cut to you on camera for song and words.

With the sextet certain about their program cue, Moss and Nyawa begin to work with "Jesus" and "the young ruler."





2.

MOSS: Then this is what to do for the camera—you are the rich young ruler, and you will walk over here where I am.

3.

MOSS: This man is Jesus. He is walking with his disciples.



4.

MOSS: The camera will be here. And you simply walk into the picture. Don't walk fast. And don't go very far or you'll walk off camera. Something attracts their attention, and the disciples turn back. Then you kneel right here, and we'll pick up the action on the camera.



5.

MOSS: There is a two-shot of you and Jesus. Then we cut to the closeup as you kneel for the dialogue.



6.

RICH YOUNG RULER: Good Master, what must I do to inherit eternal life?

MOSS: Okay. Follow the story of the Bible, but not those words. Put yourself into it. Think—this is what's happening to you. Now let's give it a try. Okay? *Action!* Don't look at me. Kneel all the way down. Remember you are sort of frightened. No, you are too far away. Okay. There. Start talking. . . . Fine. Now get up sadly. Turn and walk away. Disciples, you follow, but don't look.



7.

MOSS: That's the general idea. When the light on camera one comes on, we're on the air. Don't speak directly into the camera. (*Turning*) Jesus, and young ruler—we need more conversation. Speak distinctly, not to the camera but to each other. Try it again. Stand by. Ten seconds! *Action!*

RICH YOUNG RULER: Good Master, what can I do to inherit the kingdom of heaven?

JESUS: Very nice question. Go home and sell your goods. Give them to the people, and then follow me.

The rehearsal goes on as participants and studio crew get their actions and camera movements firmly in line. Moss explains carefully that when the program goes on the air live—not pre-recorded—everybody takes his place and waits. On the air Stanley Nyawa will give the *stand by* cue. A light will come on at the camera. And Nyawa will signal *action*. That is the cue for another Baptist program on the general service of Zambia Television.

ANNOUNCER: Good evening. Tonight you are going to see for yourself what happens when a man loves his wealth better than he loves eternal life. This is what happens tonight. You are going to see for yourself . . . when a man . . . almost wanted the kingdom of heaven, but he decided, "I love my wealth more than Christ."

There are thousands of people tonight who are almost the same. You are going to see a general who loved the riches of this world more than the Saviour. So when a man decides to turn away from Christ, where does he go? He goes to hell. He goes away from God. He goes away from his creator.

And this is what happened to this young man. Because he loved the world more than Jesus Christ he went away—sadly. But Jesus loved this man. He loves you. He loves each one of us. You can turn to him and you can follow him. You can have eternal life. Christ can be yours tonight if you will just accept him.

Action! . . .



RADIO

By Circumstance

A YOUNG Mexican pastor who "just stumbled into radio" has used the medium to grow a church.

More than five years ago Jose Orona had just graduated from the Mexican Baptist Theological Seminary, Torreon, Coahuila, and was looking for a challenging situation.

He found it in a struggling Baptist mission at Guaymas, Sonora, Mexico, a medium-sized town whose citizens until recently prided themselves in the city's tracking station for U.S. space flights.

The mission had only three loyal members when Orona arrived on February 28, 1965. He immediately placed "**La Hora Bautista**" (The Baptist Hour) on one of the local radio stations. By late June he could count 23 members in the mission. It was then organized into a church.

In April, two months after becoming pastor at Guaymas, an evangelistic campaign was planned. Wanting to reinforce the meeting with radio, Orona wrote the radio and television director for the National Baptist Convention of Mexico to ask for eight "**La Hora Bautista**" programs.

The pastor signed a contract with the local radio station and paid in advance for the air time. But when the date arrived to present the first of the programs, the tapes had not arrived. Apparently they were lost in the mail.

The radio station manager encouraged Orona to present the programs himself—and the pastor has been deeply involved in a radio ministry ever since.

Orona started a second radio program in 1968 during the Campaign

The author was appointed a Baptist representative to Mexico in 1966. (See story, p. 24.)

of the Americas. He called it "**Cristo, la Unica Esperanza**" (Christ, the Only Hope), the campaign slogan.

In 1970 he began producing "**La Hora Bautista**" locally as well as presenting "**Descanso Espiritual**" (Spiritual Rest), a daily, five-minute, early-morning devotional program.

When the church opened a mission in a neighboring town, Orona reinforced its outreach again with radio, using the program "**Encuentro**" (Encounter), a series of Bible dramas produced by Baptists in Mexico.

Twelve members of Orona's congregation, which now numbers 156, can be directly attributed to his radio outreach. And he is convinced that everyone who visits the church is influenced to come—one way or another—through radio.

Orona uses his one daily and three weekly programs as a point of contact in his visitation. He asks those he visits if they have heard his programs. Almost invariably they answer, "Yes," and he follows by saying, "Well, **our** church is the organization that presents them."

The fact that Orona is the principal personality on the programs helps the public to identify him with his church.

Orona several months ago was named chairman of the newly formed radio and television committee of the Sonora Baptist Association. He wants each of the nine churches in the association to begin radio programs.

Baptists are grateful for the many people who have come to know Christ through this powerful medium of communication, and for Jose Orona, a young pastor who "stumble into radio."

By
David
P.
Daniell

THE CARDS AND LETTERS KEEP COMING IN

BY LELAND WEBB

WE LISTEN to your program 'Encuentro' [Encounter] and, thank the Lord, we have had an 'encounter' with the Lord Jesus Christ. We congratulate you for your very important program." So stated the letter from a senorita in Mexico City, Mexico.

An insurance agent in Monterrey wrote: "I recently received, together with all the graded lessons, a diploma with my name, and it fills me with satisfaction. The Word of God is the most fruitful and important study a person can undertake."

Such letters offer encouragement and additional incentive to David P. Daniell, Southern Baptist representative in Mexico who assists Mexican Baptists in the area of mass media, especially the broadcast media.

"It gives me a great deal of satis-

faction to know I have had a part in encouraging 2,800 people to study the Bible," said Daniell early this year, "and to have had a part in guiding 188 persons to make a profession of faith through these Bible studies."

There are other encouraging signs, among them the growing response from listeners, more interest among pastors for local broadcasts, the addition of a Mexican to the Baptist broadcast organization, and a "breakthrough" in television.

A young man (he will be 34 in November), Daniell stands tall and slim, his brown hair combed casually to overhang his forehead above his black-rimmed glasses. A soft-spoken man, he sometimes seems almost hesitant to speak, pausing to choose his response carefully.

"I am sold on the mass media as an evangelistic tool," declared Daniell, who is nearing the end of his first term in Mexico. "Here in a predominantly Catholic country where people are hesitant to enter an evangelical church, approach through the mass media and through the mail can become much more personal." (Even some monks and nuns are enrolled in the Baptist Bible correspondence course.)

"Mass evangelistic meetings have to compete with movie houses, TV, and other entertainment and diversions, particularly sports here in Mexico."

People do indeed respond to the broadcasts—during 1970 a total of 4,500 letters.

"James O. Teel, a missionary to Argentina, has suggested that for a

In Mexico City David P. Daniell, holding bundle of letters from broadcast listeners, talks with Area Secretary Charles W. Bryan.



responded, and more than 4,800 persons wrote for it. Through such initial contacts, the correspondence course enrolment increased from 200 to 1,200 that year.

At Christmas 1969 the gift offer was **The ABC Story of the Baby Jesus**. Nearly 1,000 persons asked for it. At Easter in 1970 the book **Palestine in the Times of Jesus** was the gift made available to listeners of special Easter-week programs. The Bible-readings calendar was offered again last Christmas.

With each gift mailed to a responding listener goes a letter expressing appreciation for their request, two tracts ("Salvation Is as Easy as ABC" and "My Priest"), and the first lesson of the Bible correspondence course.

"Between 20 and 25 percent of those who write in enrol for the correspondence course," said Daniell. "Our goal now is to increase this percentage."

A total of five lessons make up the course, called "**Vida Abundante**" (Abundant Life). After an enrollee

returns the first lesson, he is sent the remaining four.

Two other courses are available, and after the student has completed the first he is automatically enrolled in the next one.

LESSONS have their effect. "I want to continue my lessons," wrote one young man. "I also am teaching my family, so they can know Jesus. Already my family has stopped going to mass. Also I have burned all the saints and images in our house. I don't believe in things made by human hands anymore. I only believe in the Lord Jesus Christ, because he is the Son of God."

Wrote an older man from a town in Tabasco state: "My life counts for something now that I have completed studying your Bible correspondence course."

After an enrollee has completed the first course, "We send his name to the pastor of the Baptist church nearest his home," Daniell pointed out. Pastors are to follow up through personal contact.

"I appreciate very greatly your interest in the people whose names your office sent me recently," one pastor wrote Daniell. "I promise you I will visit them with the prayer that they will follow Christ."

"I will continue to pray for the radio-TV ministry so that God will continue to use it to bring lost souls into his kingdom."

The radio-introduced correspondence course can also be a method of opening work in areas untouched by Baptists. Several months ago a radio broadcast was begun in a city where Catholicism is strong. The purpose is to attract sympathetic individuals to begin the correspondence course in the eventual hope of developing a nucleus for a Baptist congregation.

The correspondence course has also been introduced in other ways. Baptist representatives have distributed tracts, including application blanks, with information about the course.

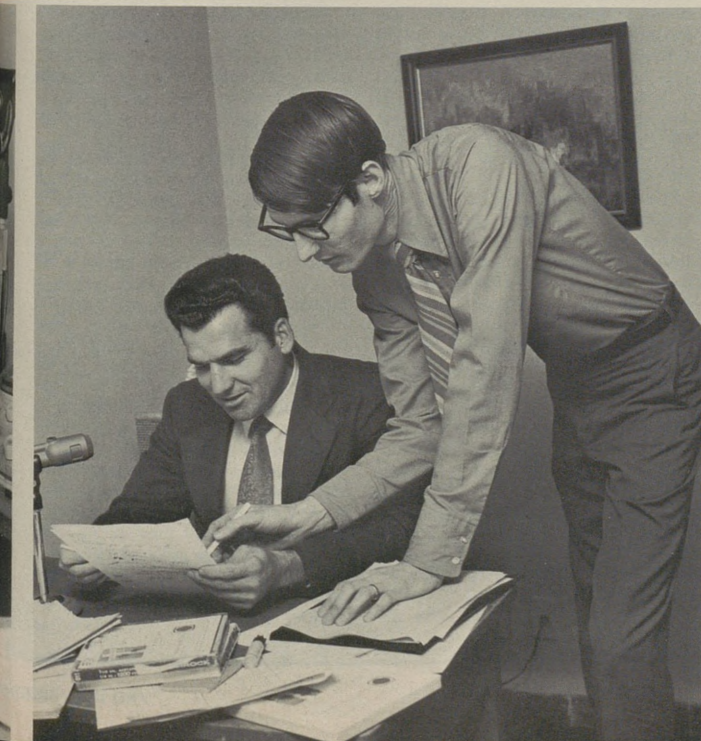
Daniell has placed series of newspaper advertisements offering a free book upon request. These are often tied to the season—a book, **Mother**

person to send in a letter requesting a free offer from a radio program often demonstrates more initiative on the part of the person than does a lifted hand in an evangelistic service," said Daniell. "When a person writes, it means he has taken the trouble to write a letter, address it, and spend his money on a stamp," he explained.

"The purpose of our mass media ministry is to enrol people in our Bible correspondence course and to relate these students to the local Baptist church nearest their home," Daniell outlined.

Up until this year, the correspondence course was not promoted directly on broadcasts. Instead a free book or other gift was offered. In 1968 a calendar with Bible readings was the premium for listeners who

A Mexican pastor and Daniell review narration script before a recording session.



and Home, was offered near Mother's Day—or to special events: **Marvelously Made**, a volume about the human body and care for it in the Christian perspective, was advertised in newspapers' sports sections during the World Cup soccer matches.

A special newspaper advertising campaign last year in the Mérida, Yucatán, area of Mexico preceded the fall evangelistic campaign at First Baptist Church, Mérida. A total of 580 letters were received requesting the free book offered, and consequently 81 persons were enrolled in the correspondence course. The reply letter to responding listeners also included an invitation to the evangelistic services.

DANIELL keeps a response analysis, recording where each request originates. If this reveals a pocket of response developing, that information is shared with the Baptist representative field worker in the area. In addition, more broadcasts may be concentrated there.

What to label the course has sometimes been a problem. Enve-

lopes containing the mailed materials formerly bore the stamp "**Curso Bíblico**" (Bible Course). However, one recipient wrote to ask that use of the stamp be discontinued, since the local postmaster had been throwing the envelopes into the trash. So the courses took on a secular name.

As of last January a new arrangement received official approval. Both the broadcast ministry and the correspondence course now operate under the title of **Medios Educativos** (Educational Media), formed under Mexican law as a non-profit organization.

A few days later still another phase began when Jorge Morales Müller, pastor in Mexicali, Baja California, Mexico, became general manager of **Medios Educativos**. He will give special attention to program production and station relations.

"His coming will help make program content more purely Mexican," Daniell noted. Morales took a radio-TV short course and is receiving continual in-service training.

The staff addition will allow Daniell to devote more time to the correspondence course and follow-up work. One innovation will be a form for pastors to return about each individual whose name has been referred to him. The form will indicate the interest the student reflected when the pastor made contact.

Daniell also plans to travel more into the interior of Mexico, attending as many associational meetings of churches as possible to pass along the word on helps available for broadcast efforts.

Also, with the added manpower of the national worker, Daniell hopes to secure more free broadcast time and to find formats more acceptable to the stations. As a public relations technique, he plans to institute a newsletter to stations.

Radio programs produced regularly by the Baptists include "**La Respuesta**" (The Answer) and "**Encuentro**," "The Answer," recorded in Mexico City with area pastors as speakers, is broadcast weekly in 17 cities. "Encounter," a 15-minute Bible drama program, is broadcast

DAVID Daniell, his wife, Lorna, and their children, David, seven, and Rebecca, three, live in a suburb of metropolitan Mexico City. They attend *El Mesías* (The Messiah) Baptist Church in another suburb, Tlalnepantla, Estado de Mexico.

They might have been a Baptist family anywhere in the U.S. when a visitor observed them on a Sunday morning not too long ago. Mrs. Daniell busily attended to last-minute chores for her Sunday School department, completing a poster with a Bible verse just before time to leave the house. On and around a nearby table rested a covey of baskets and bunches of artificial flowers, part of her window-decorating project for the Baptist Book Store downtown.

The rush was not so vital, it turned out. Sunday School, scheduled to begin at 10:30, actually began closer to 11:00. The local custom is not to be overly concerned about the clock. Of the 52 present that morning, 11 were on time. (Starting time for services was moved earlier, incidentally, when the World Cup soccer matches were held in Mexico City so members could reach home in time to view them on television.)

Mrs. Daniell played the piano while Pastor Raul López added the sound of the accordion to accompany congregational singing. David taught a Sunday School class of young people and Lorna led one of the younger children's departments. Her special assignment during worship service was to keep a group of young children happily occupied in a room just off the auditorium.

The congregation was a suburban mixture: A teen-ager in midi-dress and boots. A woman in pants suit. A teen-ager wearing sandal boots. A Cuban woman, who, with her mother, had been converted 18 months earlier after receiving a tract during an evangelistic effort. An area distributor for Pepsi Cola, casually dressed.

The overall scene was reminiscent of many typical small Baptist churches in the U.S. Curtains separating two classrooms from the auditorium only muffled the merging sounds from various classes.

A teen-age boy, serving as Sunday School secretary, collected reports from the classes, filled in the record book, and posted numbers on the report board.

During the song service boys pe-

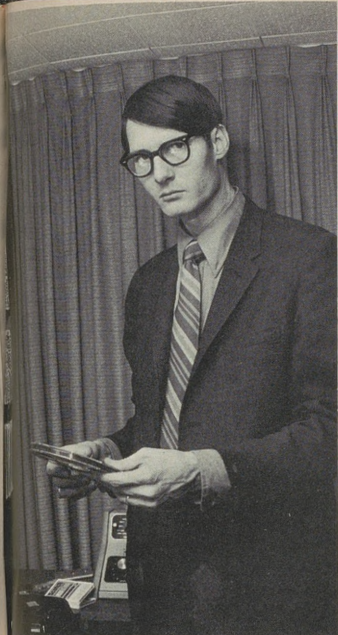
rused their new copies of *Heraldos del Rey* (Heralds of the King).

(The church building, formerly a residence, was purchased for the church by a Baptist layman from Kentucky who visited the area on a Brotherhood-sponsored tour and was made aware of this congregation's particular need.)

But the morning offered an illustration of the way many missionaries attend church. The Daniells, Baptist representatives in Mexico, deliberately avoid the spotlight. They are simply members of the church, assisting the pastor and other members wherever invited. They try to blend into the congregation as casually as it is possible for them to do, being light-skinned, Spanish-speaking North Americans.

The Daniells' Sunday-morning rush was not unlike that of many young Baptist families in the U.S.

The difference is that David and Lorna and their children reside in a country other than their own in order that they may assist their fellow Baptists—on the large scale of radio and television work and on the down-to-earth scale of local church responsibilities.



Daniell at broadcast tape storage.



Mrs. Daniell (Lorna) and children play a game at church in suburb of Mexico City.

weekly in 11 cities. Offers of free material to listeners are made on both programs.

The opening and closing of each broadcast in the "Encounter" series explains, "This program is presented with the hope that each listener will have the greatest encounter of his life—an encounter with Jesus Christ."

JUST what kind of programs is best forms a subject for current research. Alan W. Compton, Foreign Mission Board regional representative in radio and television for Latin America, has been surveying Baptist missions in the region as to the types of programs desired. Some missionaries prefer a continuing drama, or soap opera, type. Daniell prefers seasonal programming because of the easier availability of free air time from stations.

In Mexico most of the air time for Baptists must be purchased from stations, except at Christmas and Easter, explained Daniell. In two instances, Baptists are station owners and provide free time. In order to fill a particular station need, Baptists have been providing a brief sign-on program that is broadcast free in Guaymas.

During Easter week in 1970, 27

radio stations in Mexico used, without charge, eight, 15-minute, Baptist-produced programs. Two recorded Christmas dramas, for radio were offered for use last Christmas Eve. Tapes of the broadcasts were sent to 225 stations requesting them.

Another bright spot in broadcast work is the fact that pastors have begun approaching Daniell to seek help in training for their local broadcasts. Baptist churches in a number of large cities—among them Mérida, Oaxaca, Guadalajara, Guaymas, Irapuato, and Acapulco—are producing local broadcasts, some 30 minutes long.

In television, "Our big problem is lack of material because of lack of money," Daniell emphasized. "Television stations in the interior are crying for **"La Respuesta"** films, but we need more copies, and each copy purchased from the Southern Baptist Radio-TV Commission costs about \$40."

AS PART of what Daniell called a "breakthrough in TV," several television stations have been requesting Baptist films. "I could send as many films as I had," lamented Daniell, "but I do not have the money to buy more films.

"In a country so large, the trans-

portation of films to and from stations takes time. We need more duplicate copies. And we also need new material, like the children's program JOT (produced by the Radio-TV Commission) and biblical dramas.

"I welcome the direction the Radio-TV Commission is going in their programming, with more programs of an international flavor, including those that would be impossible to produce on a national level because of cost and lack of personnel.

"We have already exhausted everything for television that any evangelical group is producing and is practical from our standpoint. We have used Moody Science films and **"The Answer"** (from the Radio-TV Commission), and soon we will use the JOT cartoons (only recently dubbed into Spanish) and the Moody children's series."

Letters keep coming in. And messages like this one provide a kind of endorsement and imperative:

"I am very content that you are guiding me toward a better life. Thanks to the Lord and to you, because I was once an errant sinner, but now your lessons and the magazine **Respuesta** have oriented me to a better and truer road." 

CONVINCED LISTENER

By David P. Daniell



Señora Dorantes and her family pose at their Mexico City home

SENORA María Torres de Dorantes is a vivacious, talkative, happy, outgoing woman in her middle 40s.

Today she's like that. Three years ago she wasn't like that at all.

"I have to confess my life was hell—without any security, without any satisfaction, without love," she said. "It was an empty life and a drag. And I felt like I were dead."

She is always willing to relate to anyone what her life was like, because of her gratitude for the change that has come about.

"I always tried to find happiness in my own way," she began as she

sat in the living room of her comfortable home in Mexico City, Mexico. "I looked for it in my studies, which absorbed me so completely that I was unaware of those around me. I wanted to earn a degree and in this way be 'someone.'"

She completed business college, where she studied accounting, and then secured a position with a large company in Mexico City.

"My new illusion—my god—was my work," she admitted. "For 21 years I was an account executive, even though my husband's job could supply our economic necessities.

"But my work only twisted my mind into a bundle of nerves."

Her husband and children tried to avoid creating any problems for Mrs. Dorantes at home, so that she could perhaps be happy. They tried to entertain her in order to divert her attention from her problems.

"They wanted me to leave my job, to rest, to attend to my nerves, to see a psychiatrist, to guard my health," she recalled.

"But day by day our home life became more tense, more uncomfortable—and we were drifting farther and farther apart.



THE turning point came on a Sunday in November 1965. Typically, one of her children had turned on the radio and was listening to rock and roll music.

"To me it was just so much noise, and so I changed stations—and for the first time I heard an evangelical radio program," Mrs. Dorantes went on. "Over the protests of my children I continued to listen. The program left me fascinated and pensive with the message which spoke of 'salvation.'"

"To be born again,' and 'to be born of the Spirit' were interesting phrases that began to stir my soul. To live in peace and to be happy always had been my most intimate desire—I had suffered a lot as a child. My family didn't have any money, and on top of that my father had been an alcoholic.

"That Sunday morning the unexpected had happened. I had listened to the Word of God on the radio."

Two of the Bible verses she heard stood out boldly: "Take delight in the Lord, and he will give you the desires of your heart" (Psalm 37:4 RSV). And, "Peace I leave with you; my peace I give to you; . . . Let not your hearts be troubled, neither let them be afraid" (John 14:27 RSV).

A BIBLE correspondence course was offered at the conclusion of the program, and Mrs. Dorantes wrote to request it. In studying it she found that she liked it so much she wrote to ask for further courses.

"I started listening to other evangelical programs, and I was so profoundly impressed I decided I wanted to know God through Jesus Christ," said Mrs. Dorantes. In rapid Spanish the words flowed quickly, as though she could hardly wait to tell what happened next.

"November 2, 1968, will always be an unforgettable date for me. It was the day I surrendered my life to Jesus. I recognized that I was a sinner, that God loved me, that Jesus, the Son of God, had died for me, and that—yes—I could receive him in my life. Immediately I would be forgiven and saved.

"I accepted Jesus—what a happy day! It meant that I was resurrected from spiritual death to eternal life.

"The day I consecrated my life to the Lord Jesus Christ I was 'born again.' A huge weight was lifted from my life. I felt so happy and

sure of myself—something which before had seemed completely impossible. It was exciting.

"The change in my life was radical. My personality—once authoritarian—is now humble. I'm no longer impatient and disagreeable. But the thing that surprised my family and my friends was that I quit my job—after 21 years.

"My boss and my employees could hardly recognize me for the smile on my face."

PERHAPS it was more than coincidence that some months after her conversion, she heard a Baptist soap opera on the radio. The radio drama reenacted almost exactly her experience—her vain search for happiness in education, work, money, and pleasure—but finally finding it in Christ.

She called the radio station to find out who had presented the program and eventually was put in contact with me as a Southern Baptist representative and communications consultant for Mexican Baptists.

We began to talk about how good these Christian life-situation dramas were to communicate the gospel to an indifferent world.

We talked about how very few we had on hand, and before long Mrs. Dorantes was offering to match, dollar for dollar, what Baptists provide to produce more and more of these radio programs.

Not only that, but since March 1970 she has paid for the air time to broadcast the "Encuentro" (Encounter) programs three times a week on one of the more powerful radio stations in Mexico City.

Alan W. Compton, Foreign Mission Board representative for radio and television in Latin America, wrote 52 new 14-minute Bible dramas. With the help of Mrs. Dorantes' financial support, these were produced by professional Mexican actors.

At the end of each program the listener is offered a free book. With the book he is sent the first lesson of Baptists' Bible correspondence course, "Vida Abundante" (Abundant Life).

Just as Mrs. Dorantes started her search for happiness by enrolling in a Bible course, the listeners—thousands of them—are given opportunity to delve into the Word of God in their quests for happiness.

"I found that neither education, a good job, nor money could bring true happiness in life, and I was—frankly—dead."

Her family lived as devout Roman Catholics—going faithfully to mass and confession, taking communion, giving alms to the poor.

"In general, we lived according to precepts the Roman Catholic Church had taught us, but really without any concept of what it meant to be a Christian," continued Mrs. Dorantes. "I have been a Catholic from birth, but it didn't satisfy my soul."

Invite Responsibly

SPEAKING engagements are many for almost every missionary on furloughs. This often means for him a high rate of mileage as well as a crowded and exhausting schedule. There are never enough furloughing foreign missionaries to meet the demand for World Missions Conferences, church and associational programs, and summer encampments. Yet we seldom hear a complaint from these folk whose energies are drained and whose desires to be more with families and loved ones are frustrated. They long to bring a missionary impact to as many churches and associations as possible. If their messages help the cause to which their lives are given, they are glad and ready to do more.

Usually the missionary receives invitations from program leaders who know the responsibilities involved. They have been informed that he receives a regular salary from the Foreign Mission Board but that he is not provided a travel expense account. Thus, they who ask him to appear on their programs are also prepared to meet the costs of his transportation, meals, and quarters.

It is not enough for us to assume that if we mention this but once the word will get around to everyone involved. Every year we learn that some of our missionaries have sustained financial loss while fulfilling engagements for which inadequate expense provisions or none at all were made. On rare occasions arrangements have been made by persons or committees who have invited a missionary without adequate understanding about responsibility for travel costs. We believe that readers of *The Commission* can do much to clarify this matter for the failures at this point are fewer each year. May this trend continue.

Please remember that when you invite a missionary to speak he has no provision for travel costs other than that provided by those who invite him.

Hot-Line Soon

"Dial . . . Missions Hot-Line."

That's the invitation from the Foreign Mission Board to Southern Baptists anywhere who want to add a special dimension to their emphasis on the 1971 Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

"Dial . . . Missions Hot-Line."

It is a telephone opportunity for getting a threeminute message of the latest news and prayer information about Southern Baptist foreign missionary ministries and witness.

"Dial . . . Missions Hot-Line."

It will be a 24-hour information service from November 1 to December 31. The three-minute message will be updated twice weekly, Tuesday and Friday afternoons.

"Dial . . . Missions Hot-Line."

It can be reached by direct dialing the exclusive number (Area Code 703) 358-7975. The cost of the service is the regular station-to-station rate from any locality to Richmond, Virginia.

The possibilities for excitingly different uses of this service are several. A Sunday or Wednesday night congregation could hear the telephone message. A "live" hookup can be made with most public address systems. Or a recording could be made from the call and played later for a church service or a group meeting.

Many churches through their Sunday Schools will observe Foreign Missions Day on December 5. "Dial . . . Missions Hot-Line" can be made a special feature for the whole Sunday School, a department, or even a separate Sunday School class. Some families will probably want this extra touch for their prayer time, either once or several times during the season. But please remember that "Dial . . . Missions Hot-Line" does not begin until November 1.

Before You Send

THE OVERSEAS package problem is with us again. In fact, it has never been fully eliminated.

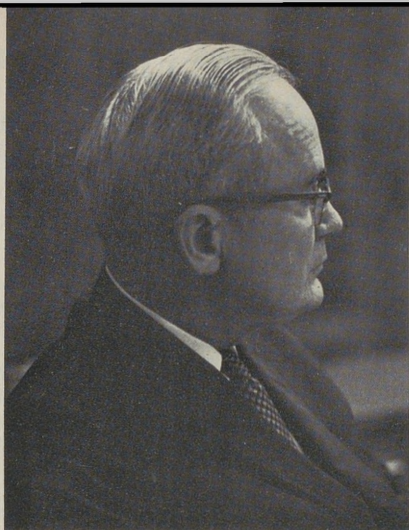
The pleasant excitement that usually comes from getting a package through the mail is something all of us know about. But when the postal clerk or customs officer demands a large fee before he can allow you to walk away with that package, the enjoyment suddenly disappears.

This is what happens all too often to overseas missionaries. Some of them have recently written asking that they be spared the penalizing cost they must pay for merchandise sent to them by friends or church groups. With Christmas only two months away, the frequency of such occurrences is likely to increase.

The best of motives are behind the sending of gift packages enter another country. It is not at all unusual for the fee to equal or exceed the purchase price that the sender paid for the contents of the package. This is what the missionary must pay if he is to gain possession. We are convinced that no one wants to create such a situation for any missionary.

There is much less complication in the sending of books overseas, requiring only the lowest of duty rates, if any at all. Therefore we join with missionaries everywhere to say that no gift package, other than books, should be sent without first learning from the intended receiver what is involved. And above all, no money should be sent through the ordinary mailing systems. First write to the missionary and let him advise the proper procedure.

Gifts of money can always be handled safely through the Treasurer's Office of the Foreign Mission Board. The transfer of funds to other countries is handled through international banking exchange procedures, thus eliminating the risk of loss by mail. All such gifts are forwarded in a reliable manner and in keeping with the sender's wishes.



'A Thousand Months To Remember'

By Baker I. Cauther

WHILE returning recently from Glorieta (N.M.) Baptist Assembly, my wife and I stopped in Corsicana, Texas, for a visit with Dr. J. M. Dawson. At 93 years of age, he is blessed with good health and a keen memory. Still able to drive his car, go fishing, and enjoy extensive reading, writing, and sports events on television, he finds much to make life rich and creative. He is beloved by his family and a host of friends who honor him for his long service in the cause of Christ.

In 1964 his autobiography was published by Baylor University Press under the title *A Thousand Months To Remember*. It is a remarkable book, written so clearly and tenderly that reading it is a delight and the occasion of rich personal blessing.

He began life on a black-land cotton farm, and learned from his parents high ideals that shaped his future. He put his faith in Christ as a youth and was baptized. Awakening awareness of writing ability produced in him thoughts of becoming a journalist, but his pastor's inquiry as to what he expected to do with his life led to an earnest seeking for his Lord's guidance, which resulted in a clear conviction of a call to preach.

"Never once since have I regretted this deliberate submission to God's will for my life when I yielded in the ravine back of the cotton field," he stated.

With gripping interest the book tells of his student days at Baylor University, Waco, Texas, where life-enriching friendships became very meaningful.

His writing capacities continued to develop as he served as editor of the student newspaper. He stated, "The Southern Baptist Foreign Mission Secretary, R. J. Willingham, Richmond, Virginia, in a series of lectures awakened in me for the first time a realization of the worldwide mission of Christianity." He was greatly influenced by Professor John S. Tanner, whose dynamic Christian life touched so many Baylor students of his day.

Several successful pastorates and a short time as editor of the *Texas Baptist Standard* were preludes to the beginning of his 31-year ministry as pastor of First Baptist Church, Waco. His close fellowship with Baylor University throughout those years made him a vital part of that institution and expanded his ministry widely as he touched great numbers of young people. Deep convictions and unflinching courage characterized his utterances, both from the pulpit and by means of books and large numbers of articles.

His concerns for social justice and his profound convictions concerning religious liberty and separation of church and state resulted in a call to become the first executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C. In the nation's capital city he made far-reaching contributions to the development of Baptist influence in public life. He began that ministry at age 68 and continued until he had passed his 75th birthday. His significant role in bringing into organization Protestants and Other Americans United was another important aspect of his Washington

ministry among the nation's leaders.

He was strengthened and blessed by the life of his beloved wife, Willie Turner Dawson, whose remarkable speaking abilities and qualities of leadership won for her an enduring place in the hearts of Baptist people.

The radiant faith of the author is expressed in the closing words of the book:

"I face Eternity without a tremor, certainly with no fear of death, only confident expectation. If the ills which have dogged my earthly steps have paradoxically made for longevity by inducing prudence and carefulness, surely the Divine Providence will provide continuity of the good life in the Great Unknown. I believe in the final triumph of God's everlasting Kingdom. I am not afraid of the world's progress. Inventions and discoveries which once appeared like lonely stars in a nearly empty sky may cluster in radiance like the Milky Way to an infinitude beyond our ken. It may be that in our space age planets inhabited with creatures wiser than we will burst into view. What of it? What if different values on those planets—economies, philosophies wholly unlike ours—are discovered? Well, I cannot conceive of any evil as endemic to earth or any love that the Sovereign Creator has limited to us. God the maker of all is love and throughout his universe he will care for all."

Joseph Martin Dawson wrote *A Thousand Months To Remember*. My wife and I will remember our brief, but blessed, visit with him to the end of our days.

EPISTLES

*From Today's Apostles
Around the World*

Ready To Rebuild

FEBRUARY and March were filled with civil unrest and postal strikes (we went three months and ten days with no direct word from home). My return to Faridpur from the meeting of the East Pakistan Baptist Union in Brahmanbaria took several days. Public roads were closed, and river traffic was stopped.

March 25: Political talks between East and West Pakistan broke down. About midnight the army moved into the streets with tanks, trucks, and troops to seek to control the situation; there was heavy fighting. Immediately the secessionist movement came to the front all over East Pakistan. Strict martial law was enforced, foreign newsmen were expelled, and all political activity was banned. Intense fighting took place in Dacca and Chittagong, followed by outbreaks in all other major towns and districts. There were losses on both sides. Our greatest problem during this time was lack of communication. Word came that all foreigners were being evacuated from Dacca, but under the circumstances it seemed best for us to stay put in Faridpur.

March 27: The first rumor was heard that the military was approaching Faridpur. Three weeks of waiting followed. Every day the word came, "The army is coming." Local Christians hurried to our home. For two nights more than 40 sought shelter with us. With the gradual movement of troops our way, most of the people of Faridpur went south to their village homes.

April 21: Breakfast was interrupted by the sound of boom . . . boom. We knew military forces had arrived at Goalundo, about 20 miles away. At 3:30 that afternoon our family and the Carl Rythers [another missionary family] dashed for shelter in the house. Suddenly mortar fire fell on the mission workshop about 300 yards away. Heavy firing followed, and we lay on the bedroom floor for perhaps an hour for protection from stray bullets. A roar of trucks announced that the army had arrived in strength.

Night came and with it a stillness I had never before experienced. The sky in all directions glowed red from burning buildings. Nothing moved except the military. We spent a sleepless night.

The next morning army forces came from every direction. They broke into houses to search for firearms. All locks were broken, and for the next week, Carl Ryther and I stayed busy trying to keep doors closed to deter looters.

April 25: A young expectant mother came to seek shelter Saturday night. For three days she had run from the military. That night I jokingly told Gloria (Mrs. Thurman) she had better get out her emergency medical manual. Sure enough, the woman's labor pains began on Sunday morning. In late afternoon Gloria emerged from the woman's room as pale as a sheet. With some help she had delivered a healthy baby boy; he was named Samson.

April was also a month of monsoons. In 1970 we had three inches of rain. This year we had 17 inches. Neighbors said even the sky was weeping.

May 5: Feeling a change would be good, we started for Dacca, traveling for nine hours in a small boat and later by bus. We were greeted by the J. F. McKinleys, the only other Baptist Mission family then in the country.

Many do not think the trouble is over. We must confess that we often felt fear. We prayed and believed, but the events were so foreign to the land where we serve. Now we need an extra abundance of faith and love to help in rebuilding. The task will not be easy. But we believe that God often asks us to take shattered pieces and begin to rebuild. I think this is the message of salvation, and we want to share it here.

THOMAS E. THURMAN, Faridpur, East Pakistan

Note: The Thurmans returned to Faridpur in early August. In addition to the Thurman and McKinley families in Pakistan, the Troy C. Bennetts have returned there after furlough, and the J. Howard Teels were due to arrive in late August. (The Ryther family is on medical leave.)

A Difference

MY TWO YEARS as a missionary journeyman nurse in Gaza nearly over, I rethought my experiences as I re-read my journal. Two entries hold special meaning. One is a question, the other the answer.

* * * *

The English Sunday School met at 10:00 A.M. Four MKs (missionary kids)—Carrie and Jay Peach, Melissa Moore, and Joy Nicholas—attended today. In the opening assembly, Judy Adams, missionary journeyman medical technologist, said, "We have ears that God gave us. What can we hear with our ears?"

I chuckled inwardly as I thought of the donkeys braying outside my window early every morning. I waited to hear the children's response, anticipating thoughts similar to my own.

Six-year-old Carrie said in a low voice, "Bombs."

Tears stung my eyes. I wanted to hug this child and try to help her forget the sound of bombs, shooting, and terror that have become part of everyday life in Gaza.

Why come to Gaza, where, at times, lives are risked? Where children are exposed to such sights, sounds, and fears? Where visible results of Christian witness are so small?

* * * *

Miriam came to my apartment today as she has many days. A 20-year-old Muslim girl, she works as a hospital aide. Although not yet baptized, she has professed faith in Jesus.

But this time Miriam had tears in her eyes. Frightened, she told me of the letter received yesterday. It warned her not to attend any more meetings at the Baptist church or to have any contact with Christians. It threatened that if she attempted to be baptized, she would be killed.

With a look of determination she declared, "I am going to church on Sunday, and Bible study, and to young people's meeting just like always. If they kill me, I am ready; I will go to heaven with my God."

Miriam had grown up in a refugee camp in Gaza. Through the witness of people at the Baptist Hospital, she had come to know Jesus. Christian presence does make a difference.

GLYNDIA CHAMBERS
missionary journeyman 1969-71, Gaza

NEW

MISSIONARY PERSONNEL

Most of the new missionary personnel listed began missionary orientation on September 6. Until December 10 they may be addressed: Missionary Orientation Center, Pine Mountain, Ga. 31822. Addresses for other couples appear at the end of their biographical sketches.

Missionaries Appointed

August 1971



EAST AFRICA: Glenn T. Boyd; born: Oklahoma City, Okla., Oct. 24, 1935. Graduate: Oklahoma Baptist University (B.M.E.); Southwestern Baptist Theological Seminary (M.C.M. and further study). He has served as minister of music or minister of music and education and/or youth since 1953 in churches in Oklahoma and Texas, including Highland Church, Lubbock, Tex., where he was minister of music and youth 1964-70. Expected type of service: music promotion. **Jeanine Hart Boyd;** born: Monroe, La., Sept. 29, 1937. Graduate: Oklahoma Baptist University; attended Southwestern Seminary. She has been a secretary and church organist and has taught elementary school in Oklahoma and Texas. She was a private piano and voice teacher 1965-70 at Lubbock. Marriage: Aug. 23, 1957. Children: Rebecca Diane, Sept. 6, 1962; Janet Elizabeth, May 29, 1965.



MIDDLE EAST: Thomas A. (Tom) Cleary; born: Beaver Falls, Pa., Dec. 13, 1937. Graduate: Stetson University; New Orleans Baptist Theological Seminary (B.D.). He was a preacher with a Baptist Student Union summer revival team in 1960. He worked at the Baptist Book Store in New Orleans, La., and has served as pastor of churches in Alabama and Florida. He was associate pastor and minister of youth at First Church, Winter Haven, Fla., 1969-71. Expected type of service: student work. **Joyce Coffield Cleary;** born: New Orleans, La., Aug. 20, 1942. Graduate: Orlando Junior College (now College of Orlando). She has been a credit bureau worker, substitute teacher, and secretary. Marriage: June 15, 1962. Children: Timothy Andrew, Feb. 11, 1965; Michael David, Jan. 27, 1970.

ISRAEL: Vernon M. (Pat) Hoaldrige, Jr.; born: Ft. Worth, Tex., April 19, 1942.



Graduate: Hardin-Simmons University; Southwestern Seminary (M.Div.). He has been a church youth director, athletic director at a boys club, and aquatic director at a summer Boy Scout camp. He was assistant pastor at Sagamore Hill Church, Ft. Worth, 1968-71. Expected type of service: general evangelism. **Judy Farmer Hoaldrige;** born: Lamesa, Tex., Sept. 14, 1945. Graduate: University of Texas at Arlington (formerly Arlington State Col.). She has been an office clerk and mail order firm employee in Ft. Worth. Marriage: Nov. 26, 1965. Child: Brent Michael, April 10, 1971. Present address: 4509 Panola, Ft. Worth, Tex. 76103.



RHODESIA: E. Philip (Phil) Langley; born: Lubbock, Tex., Sept. 17, 1942. Graduate: Wayland Baptist College; Northern Arizona University (M.A.); attended Golden Gate Baptist Theological Seminary. He was a part-time music director for churches in Texas and has taught school in Arizona, New Mexico, and, from 1968 to 1970, at Grants Pass, Ore. His parents are missionary associates with the Foreign Mission Board and are serving in Taiwan as dorm parents for children of missionaries. Expected type of service: secondary education. **Judy Smith Langley;** born: Rotan, Tex., Mar. 11, 1944. Graduate: Wayland Baptist College. She has taught elementary school in Arizona, New Mexico, and Oregon. Marriage: June 16, 1964. Child: Anthony Edward, Feb. 10, 1970.



RHODESIA: John W. Monroe; born: Texarkana, Tex., Sept. 24, 1934. Graduate: Baylor University; University of Texas, School of Dentistry (D.D.S.). He has served as a dentist in the U.S. Army 1962-64 and 1965-70, including assignment in South Vietnam 1969-70. From January 1970 until missionary appointment he was a dentist in private practice in San Antonio, Tex. Expected type of service: dentistry. **Mary Anthony Monroe;** born: Marietta, Tex., Jan. 23, 1932. Graduate: East Texas Baptist College. She served in the Invincibles (VBS) program of Texas Baptists in the summer

of 1952 and was a Home Mission Board summer missionary in Oregon and Washington in 1954. She has worked as a secretary, a church youth director, and as elementary school teacher in Texas 1956-62 and 1968-71. Marriage: Nov. 25, 1955. Child: Susan Beth, Sept. 27, 1962. Present address: 18200 J. T. Luther, Apt. G, Ft. Worth, Tex. 76221.



GAZA: Thomas C. Nabors; born: Smithville, Miss., July 24, 1932. Graduate: Mississippi State University; attended New Orleans Seminary. He served in the U.S. Army 1954-57, including assignment on Okinawa, and was employed by firms in Mississippi and Tennessee 1958-63. From 1963 to 1969 he worked for a family-owned funeral home in Smithville and operated an insurance agency in Amory, Miss. He was business manager for Gilmore Memorial Hospital, Amory, Miss., 1969-70. Expected type of service: business management. **Marilyn Swift Nabors;** born: Portageville, Mo., Feb. 9, 1936. Graduate: Blue Mountain College. She has taught music in public schools in four states and has been a church youth and music director (part-time). From 1965 to 1971 she was music director and organist at Smithville Church and taught private piano and voice lessons in Smithville. Marriage: Nov. 23, 1961. Children: Fred Eugene, Sept. 19, 1962; Susan Jo-Beth, Jan. 4, 1971.



INDONESIA: Robert J. (Bob) Page; born: Spartanburg, S.C., Oct. 26, 1942. Graduate: Clemson University; Southeastern Baptist Theological Seminary (M.Div.). He was a Baptist Student Union summer missionary in Venezuela in 1963 and taught English in Thailand with the Peace Corps 1965-67. He has been an associate pastor and minister to youth and church summer recreation director. He was an instructor in Hebrew at Rice University, Houston, Tex., 1970-71 while a Ph.D. student. Expected type of service: theological education. **Judith (Judy) Germaux Page;** born: Pittsburgh, Pa., May 22, 1943. Graduate: Chatham College. She was a teacher in Thailand 1965-67 with the Peace Corps, and has taught school in North Carolina and Texas. Marriage: May 6, 1967. Child: Lauri Elizabeth, April 2, 1970.

JAPAN: William P. (Bill) Roberts; born: Birmingham, Ala., Aug. 9, 1939. Graduate: Samford University; New Orleans Seminary (M.C.M., Ed.S.). He has served as minister of music or minister of music and

(Continued on page 35)

MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the **Directory of Missionary Personnel**, published quarterly by the Board's Department of Missionary Education and Promotion. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BETHEA, Dr. & Mrs. Ralph C. (Tanzania), 33 N. Cleveland, Memphis, Tenn. 38104.
BITNER, Rev. & Mrs. James H. (Chile), 4618 Frazier, Ft. Worth, Tex. 76115.
BRIDGEFIELD, Clara (Chile), Rt. 9, Box 137, Statesville, N.C. 28677.
CAMPELL, Charles G. (assoc., Thailand), c/o Mrs. F. R. Ayers, Erwin, Tenn. 37650.
DIXON, Rev. & Mrs. J. Rodolph (Peru), 320 Lyles St., Cayce, S.C. 29033.
DOUGLASS, Rev. & Mrs. Richard B. (Eq. Brazil), 412 W. Central, Anadarko, Okla. 73005.
EDGEMORE, Rev. & Mrs. Leroy T., Jr. (Japan), c/o A. H. Wilson, 7217 Lakehurst, Dallas, Tex. 75240.
EMANUEL, Rev. & Mrs. B. P. (Japan), 2321 N. Kickapoo, Shawnee, Okla. 74801.
FOX, Mary (Nigeria), Rt. 3, Gainesville, Tex. 76240.
GLENN, Mr. & Mrs. James W., Jr. (Chile), 199 S. Cox St., Memphis, Tenn. 38104.
HARRIS, Emogene (Nigeria), Rt. 2, Box 171, Brandon, Miss. 39042.
HARVEY, Dr. & Mrs. Muesner S. (Hong Kong), Box 367, c/o S. Bonfield, Claude, Tex. 79019.
HATTON, Rev. & Mrs. W. Alvin (S. Brazil), c/o Mrs. T. H. Jordan, Rt. 1, Box 297, Warren, Ark. 71671.
HARRIS, Rev. & Mrs. Wendell R. (Tanzania), 1719 McGregor, Wichita Falls, Tex. 76301.
JACKSON, Shirley (S. Brazil), 4 Elm St., Natchez, Miss. 39120.
MCCOY, Dr. & Mrs. Donald B. (Philippines), c/o Mrs. Howard Austin, 1001 Matthews Dr., Nashville, Tenn. 37216.
MCKINNEY, Mrs. L. G., Jr. (Hong Kong), c/o Mrs. Wilson Fielding, 12601 Memorial Drive, Houston, Tex. 77024.
MCMILLAN, Rev. & Mrs. Tom W. (Tanzania), 2325 S. 40th, Abilene, Tex. 79605.
OLIVER, Virginia (Mrs. John S.) (Eq. Brazil), c/o S. H. Oliver, Rt. 3, Carthage, N.C. 28327.
PARSONS, Rev. & Mrs. Everett L., Jr. (Ecuador), 2000 Paula Dr., Madison, Tenn. 37115.
PHLEGAR, Rev. & Mrs. Donald V. (Thailand), c/o Mrs. E. V. Phlegar, 33 Kirby Ave., Portsmouth, Va. 23702.
RANKIN, Dr. & Mrs. Samuel G. (Hong Kong), Box 6597, Richmond, Va. 23230.
RUNYAN, Dr. & Mrs. Farrell (Senegal), 100 Juncin Dr., Greenville, S.C. 29611.
SMITH, Rev. & Mrs. J. Wendell (Indonesia), Box 1, Kineville, Ky. 40162.
STUBBS, Rev. & Mrs. H. Eldon (Mexico), c/o Wallace Wright, 1409 N. Walnut Grove Ave., Rosemead, Calif. 91770.
VERNON, Rev. & Mrs. Vance O. (S. Brazil), 1629 A Cripple Creek Dr., Homewood, Ala. 35209.
WATKINS, Rev. & Mrs. Kenneth H. (Paraguay), Box 696, Brandon, Fla. 33511.
WELLS, Mr. & Mrs. Melvin (assoc., Zambia), 6750 Beadnell Way, Apt. 31, San Diego, Calif. 92117.
WHEELER, Rev. & Mrs. S. Wayne (Honduras), 2525 Second St., Macon, Ga. 31206.

Departures to the Field

ALTIZER, Sue (journal), Ghana.
BARR, Larry L. (journal), Colombia.
BENNETT, Mary (journal), Hong Kong.
BOGGS, Samuel A. (journal), Japan.
BONNELL, Rev. & Mrs. Dutton A. (Dahomey), France.
BOONE, Mr. & Mrs. Donald E. (journal), Kenya.
BOZEMAN, Mr. & Mrs. Oscar K., Jr., Korea.
BROWN, Dr. & Mrs. Lorne E., Kenya.
BRYAN, Rev. & Mrs. Jesse D., Spain.
BULLINGTON, Mr. & Mrs. Danny M. (journal), Kenya.
BURCH, Dr. Vella Jane, Hong Kong.
BURKWALL, Mr. & Mrs. Paul A., Zambia.
BUTLER, J. Craig (journal), Peru.
CAUDILL, Samuel P. (journal), Kenya.
CLARK, Allen W. II (journal), Tanzania.
CLEMENTS, John L. (journal), Rhodesia.
COWAN, Anna L., Jordan.
CREIGHTON, Robin (journal), Taiwan.
CUMMINS, Rev. & Mrs. Hal T., Kenya.
DAVIS, Rev. & Mrs. Robert C., Jr., Vietnam.
DEAL, Rev. & Mrs. Zach J., Jr., Colombia.
DEANE, Gary T. (journal), Eq. Brazil.
DEBUSSION, Laura (journal), Ethiopia.
ELLIS, Constance (journal), Korea.
FEWELL, Mr. & Mrs. W. Roy (journal), France.

FLOOD, Joyce (journal), Guatemala.
FLOYD, Emma (journal), Indonesia.
FRANK, Rev. & Mrs. Victor L., Hong Kong.
GARNER, Rev. & Mrs. Alex F., Argentina.
GARNER, Sharon (journal), Indonesia.
GARROTT, Dr. & Mrs. W. Maxfield, Japan.
GENTRY, Rev. & Mrs. Jack L., Taiwan.
GILLCREST, Beverly (journal), Venezuela.
GUEST, Ronda (journal), Mexico.
HAMMETT, Frances, Kenya.
HANCOX, Rev. Jack D., Fr. W. Indies.
HARDISTER, Rev. Mrs. Graydon B., Jordan.
HARRLESS, Mr. & Mrs. James C. (Colombia), Costa Rica.
HARRINGTON, Judith (journal), Rhodesia.
HENDERSON, Mr. & Mrs. W. Glenn (assoc.), Liberia.
HERN, Rev. & Mrs. W. O., Egypt.
HILL, Rev. & Mrs. Reginald A., Trinidad.
HO, Frances (journal), Vietnam.
HOLLAND, Eleanor (journal), Japan.
HUFFMAN, Cindy (journal), India.
HUGHES, Edna (journal), Ethiopia.
JENKINS, Mr. & Mrs. Orville Boyd (journal), Kenya.
JOHNSON, Dixie (journal), N. Brazil.
JONES, Barbara (journal), N. Brazil.
KIGHT, Carolyn (journal), Uganda.
LAING, Rev. & Mrs. Donald K., S. Brazil.
LANE, Dorothea K., Japan.
LEDBETTER, Rev. & Mrs. Michael J., Mexico.
LEE, Rev. & Mrs. Hal, France.
LOVACE, Rev. & Mrs. Beryl C. (assoc.), Japan.
MCKINNON, Darlene (journal), Ghana.
MARROW, Rev. & Mrs. M. Maurice, Tanzania.
MASTHURST, Mr. J. III (journal), Israel.
MASTHURST, Mr. & Mrs. J. L. (assoc.), Japan.
MEISTER, Mr. & Mrs. Eland A. (journal), Yemen.
MEREDITH, Jeannette (journal), Guatemala.
MICHAEL, Margaret (journal), Taiwan.
MITCHELL, Donna (journal), Honduras.
MOHUNDRO, Shirley (journal), Kenya.
MOOREFIELD, Rev. & Mrs. Virgil, Switzerland.
MORGAN, Christine (journal), Japan.
NELSON, Linda (journal), Venezuela.
NEWELL, N. Curtis, Jr. (journal), Japan.
NOLAN, Rev. & Mrs. Paul W., S. Brazil.
PARKER, Marilyn (journal), Argentina.
PARKER, Mr. & Mrs. Robert R., Rhodesia.
PETERSON, Kenneth D. (journal), Togo.
PRATER, Rosemary (journal), Peru.
STAMBS, Rev. & Mrs. Donald M., Guatemala.
SPENCE, Jacquelyn (journal), N. Brazil.
STEWART, Larry A. (journal), Ghana.
STOCKSBURY, Patricia (journal), Ecuador.
TARRY, Rebecca (journal), Hong Kong.
TUM, Rev. & Mrs. John N., Hawaii.
THOMAS, Rev. & Mrs. John N. (assoc., Zambia).
TOM, Daniel (journal), Taiwan.
WARE, Mr. & Mrs. James C., Colombia.
WESTFALL, Sandra (journal), Japan.
WHITLOW, Mr. & Mrs. Henry Stephen, Hong Kong.
WILLIS, Ellen (journal), Argentina.
WILSON, Rev. & Mrs. Ernest C., Jr., S. Brazil.
WILSON, Linda (journal), Costa Rica.
WRIGHT, Jo Anna (journal), Gaza.

Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period September through mid-December at: **Missionary Orientation Center, Pine Mountain, Ga. 31822:**
BARRETT, Mr. & Mrs. Herbert L. (Taiwan).
BERGQUIST, Rev. & Mrs. Stanley E., Jr. (assoc., Taiwan).
BOYD, Mr. & Mrs. Glenn T. (E. Africa).
BRUCE, Rev. & Mrs. Joe W. (Honduras).
BUTLER, Dr. & Mrs. Trent C. (Switzerland).
CALDWELL, Mr. & Mrs. Maurice L. (Peru).
CAPPS, Rev. & Mrs. Roger L. (Malaysia).
CASEY, Mr. & Mrs. J. Kenneth (assoc., Bermuda).
CASTLEMAN, Rev. & Mrs. James E. (Philippines).
CHERRY, Mr. & Mrs. John W. (assoc., Zambia).
CLEARY, Rev. & Mrs. Thomas A. (Middle East).
COLE, Rev. & Mrs. Thomas L. (Argentina).
COOPER, Rev. & Mrs. J. Virgil (Korea).
COOPER, Rev. & Mrs. Marvin R. (Zambia).
DONALDSON, I. Louise (Eq. Brazil).
GLASS, Dr. & Mrs. Kenneth D. (assoc., Philippines).
GOFF, Rev. & Mrs. William E. (Venezuela).
GOLMOR, Rev. & Mrs. Robert T. (Malaysia/Singapore).
HARDEMAN, Rev. & Mrs. George W. III (Guatemala).
HARNER, Rev. & Mrs. D. Frederick (N. Brazil).
HARRILL, Rev. & Mrs. Norman L. (Portugal).
HAYS, Ida Mae (N. Brazil).
HOMBRIDGE, Rev. & Mrs. Vernon M., Jr. (Israel).
HUMPHREY, Mr. & Mrs. Raymond D. (assoc., Zambia).
KELLUM, Rev. & Mrs. James L., Jr. (Vietnam).
LANDER, Dr. & Mrs. John M. (Eq. Brazil).
LANGLEY, Mr. & Mrs. E. Philip (Rhodesia).
MANESS, Rev. & Mrs. Wayne E. (Philippines).
MANN, Rev. & Mrs. Lloyd W. (Dominican Rep.).
MARBLE, Rev. Elmo R. (assoc., Ecuador).
MASON, M. June (Kenya).
MASON, Mr. & Mrs. William C. (India).
MOORE, Dr. & Mrs. Eugene A. (Tanzania).
NABORS, Mr. & Mrs. Thomas C. (Gaza).
PAGE, Mr. & Mrs. Robert J. (Indonesia).
PINKSTON, Mr. & Mrs. H. David (assoc., Thailand).

RAY, Dr. & Mrs. Charles A. (assoc., Malaysia/Singapore).
REED, Rev. & Mrs. Don W. (Peru).
ROBERTS, Rita W. (N. Brazil).
ROBERTS, Mr. & Mrs. William P. (Japan).
RUBLE, Dr. & Mrs. W. Eugene (Indonesia).
SAVAGE, Rev. & Mrs. Roy E., Jr. (Ivory Coast).
SHELLY, Rev. & Mrs. James C., Jr. (Eq. Brazil).
SHERER, Mr. & Mrs. Robert H. (Japan).
SMITH, Rev. & Mrs. Edward L. (Botswana).
SPANK, Dr. & Mrs. C. Edward (S. Brazil).
TUNNELL, Mr. & Mrs. Gene V. (Vietnam).
WALDROP, Rev. & Mrs. Leo E. (Surinam).
WEST, Rev. & Mrs. Vernal R. (Kenya).
WILLIAMS, Rev. & Mrs. Fred L. (assoc., S. Brazil).
WUSTED, Rev. & Mrs. Ronnie G. (Taiwan).
WOMACK, Rev. & Mrs. William L., Sr. (assoc., Guyana).
YODER, Rev. & Mrs. Larry C. (Belgium).

Transfers

BETHEA, Dr. & Mrs. Ralph C., India to E. Africa, Sept. 1.
HIX, Rev. & Mrs. Glenn L., Taiwan to Okinawa, Sept. 1.

Resignations

LIGON, Rev. & Mrs. William T. (Spain), Aug. 31.
MILLS, John C. (Liberia), Aug. 31.
OLIVER, Mr. & Mrs. Charles W. (Italy), Sept. 1.

Assignments Terminated

LARIMER, Betty R. (spec. proj. nurse, Nigeria), Aug. 31.
MADDOX, Mr. & Mrs. Charles C. (assoc., Ghana), Aug. 31.
OODY, Mr. & Mrs. T. Eugene (assoc., Liberia), Aug. 31.

Births and Adoptions

MARONEY, Eric Kane, son of Rev. & Mrs. Jimmy K. Maroney (Eq. Brazil), Aug. 21.
WALDROP, Amy Dawn, daughter of Rev. & Mrs. Leo E. Waldrop (Surinam), Aug. 12.

Deaths

HENDERSON, Mrs. Matt W., stepmother of Dr. William G. Henderson (Hong Kong), July 22, Atlanta, Ga.
HOPE, Ernest, father of Benjamin E. Hope (S. Brazil), Aug. 17, N. Little Rock, Ark.
MOORE, William O., father of Annette (Mrs. Irvin H.) Acree (Uruguay), Aug. 16.
RAY, J. J., stepfather of Hazel (Mrs. Herbert D.) Billings (Guatemala), Aug. 14, Bryan, Tex.
SPIEGEL, August B., Sr., father of Donald J. Spiegel (Eq. Brazil), Aug. 10, St. Louis, Mo.
YATES, Ezra Odus, father of Remona Jo Yates (Paraguay), July 11, New Boston, Tex.

Marriages

COBB, Janet Lee, daughter of Rev. & Mrs. Daniel R. Cobb (Thailand), to Eric E. Lee, June 5.
MULLINS, Laurita, daughter of Rev. & Mrs. Charles D. Mullins (Hawaii), to David Lloyd Miller, July 9, Wahiawa, Hawaii.
PARKER, Christine Dayle, daughter of Rev. & Mrs. Wyatt M. Parker (Eq. Brazil), to Hulon Ray Neal, Jr., July 17, Knoxville, Tenn.
SANDERFORD, Matthew A., Jr., son of Rev. & Mrs. Matthew A. Sanderford, Sr. (S. Brazil, Pal House), to Margarita Angulo, July 23, El Paso, Tex.
TENNISON, Grayson Eugene, son of Dr. & Mrs. Grayson C. Tennison (Portugal), to Barbara Jean Brown, July 31, Dickinson, Tex.
TRIMBLE, Rebecca Anne, daughter of Mr. & Mrs. James W. Trimble (Lebanon), to David Bruce Young, son of Dr. & Mrs. James M. Young (Yemen), Aug. 6, Ruston, La.
WATTS, Reid, McRae, Jr., son of Dr. & Mrs. John D. W. Watts (Switzerland), to Deborah Scott, Aug. 21.

President Named for Seminary

New president of the Baptist Theological Seminary, Rüschlikon, **Switzerland**, is C. Penrose St. Amant, elected by the Foreign Mission Board in August. His election was expected to be ratified by seminary trustees.

St. Amant, professor at Southern Baptist Theological Seminary, Louisville, Kentucky, is to take office next summer after completing his current teaching commitment to Southern Seminary. (See biographical sketch, p. 35.) He and his wife were employed by the Board as missionary associates.

New Missionary Personnel

(Continued from page 33)



youth since 1959 for churches in Alabama and Florida, from 1970 to 1971 as minister of music and youth at First Church, Bayou La Batre, Ala. Expected type of service: music promotion. **Patricia Barr Roberts**; born: Beulah, Miss., May 17, 1940. Graduate: Mississippi College; attended New Orleans Seminary. She was a Home Mission Board summer missionary in New Mexico in 1962 and has taught school in Alabama and Florida. Marriage: July 20, 1963. Children: Lynette Ruth, Feb. 21, 1965; William Preston, Jr., Aug. 9, 1966.



TAIWAN: **Ronnie G. Winstead**; born: Leachville, Ark., May 21, 1939. Graduate: Ouachita Baptist University (B.A., M.S.E.); attended Midwestern Baptist Theological Seminary. He was a radio operator in the U.S. Air Force 1958-62, including service in Japan. He taught school in Missouri 1967-70 and has been pastor in Illinois, Arkansas, and Missouri, from 1967 to 1971 at Westside Church, Dexter, Mo. Expected type of service: secondary education. **Ina Jones Winstead**; born: Hayti, Mo., Dec. 16, 1933. Graduate: Southwest Baptist College; McKendree College. She was an associational summer missionary in Missouri in 1953 and has taught school in Missouri and Arkansas. Marriage: Feb. 8, 1959. Children: Brenda Gay, Dec. 24, 1959; Rhonda Kay, Jan. 5, 1966; Barry Grant, Sept. 20, 1970.

Missionary Associates

Employed August 1971



SWITZERLAND: **C. Penrose St. Amant**; born: Gonzales, La., April 8, 1915. Graduate: Louisiana College; Louisiana State University (M.A.); New Orleans Seminary (Th.M., Th.D.); University of Edinburgh, Scotland (Ph.D.); additional study at the University of Paris, France, at the Protestant Theological Faculty of Paris, and at

the University of Zurich, Switzerland. He was professor of religion at Hannibal-LaGrange College, Hannibal, Mo., 1942-43, a member of the faculty of New Orleans (La.) Baptist Theological Seminary 1943-59 (including professor of church history 1948-59), and, at Southern Baptist Theological Seminary, Louisville, Ky., was dean of the School of Theology 1959-69 and has been David T. Porter Professor of Church History since 1959. Expected type of service: theological education. **Jessie Davis St. Amant**; born: Brownsville, Tenn., July 22, 1919. Graduate: Blue Mountain College. She was secretary to the superintendent of Southern Baptist Hospital, New Orleans, La., 1942-46. Marriage: Nov. 21, 1945. Present address: % Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky. 40206.



SOUTH BRAZIL: **Fred L. Williams**; born: Ft. Smith, Ark., Jan. 21, 1930. Graduate: Oklahoma A&M College (now State Univ.); Southwestern Seminary (B.D.). He served in the U.S. Army 1948-49 and 1950-51, including assignment in Korea. He has been pastor of churches in Oklahoma, from 1964 to 1971 at Bethel Church, Owasso. Expected type of service: English-language pastorate. **Geraldine (Gerry) Washington Williams**; born: Claremore, Okla., Dec. 30, 1934. Graduate: Oklahoma A&M College (now State Univ.). She taught school in Ft. Worth, Tex., 1956-59, and in Owasso 1965-71. Marriage: Jan. 22, 1956. Children: Linda Ann (now married); Carla Jo, June 6, 1959; Leslie Marie, Oct. 9, 1961.

Missionaries Reappointed

Effective September 1971



SPAIN: **S. Herbert Cockburn**; born: Toronto, Ont., Canada, Nov. 18, 1916. Graduate: Toronto Bible College; Georgetown College; Southern Baptist Theological Seminary (B.D., Th.M., Th.D.). He was pastor in Canada and Kentucky before he and Mrs. Cockburn were appointed by the Foreign Mission Board in 1950 to serve in Argentina. After language study he served on the faculty of the International Baptist Theological Seminary, Buenos Aires, from 1951 to 1961. The Cockburns resigned as missionaries in 1963, and he served as associate professor of religion and Spanish

at Campbell College, Buies Creek, N.C., until their reappointment by the FMB, effective Sept. 1. Expected type of service: theological education. **Violet Hay Cockburn**; born: Toronto, Ont., Canada, Oct. 9, 1917. She worked as secretary in Canada and as a bookkeeper in Kentucky and served with her husband as a missionary to Argentina 1950-63. Marriage: Sept. 9, 1939. Children: Margaret Jean; Victoria May; John Herbert (all now married); Edna Violet, Aug. 22, 1952. (The Cockburns were to leave for Spain in mid-September.

New Library Opened

Baptists in Bangalore, India, have launched Outreach Library, aimed at the more than 40,000 students in 34 colleges in the city. The library houses 8,000 volumes donated by churches in the U.S. and doubles as a youth center, where students can find Christian recreation and fellowship.

Outreach Library is the only ministry of its kind in Bangalore, stated the director, Mrs. Richard H. Hellingner, missionary associate. Books are precious in India and a chance to read and learn is considered a privilege, she said. "Library ministry is a key that will open the door to the love of Christ in the lives of many students."

S. V. John, an Indian Baptist who is a seminary graduate and ordained minister, serves as librarian.

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Convention Votes To Decentralize

Seminaries Organize

Representatives of Baptist Bible schools and theological seminaries in 12 Latin American countries organized an Association of Baptist Theological Institutions of Hispanic America during a meeting in Cali, Colombia.

Missionary James E. Giles, stationed in Cali, termed the conference, sponsored by the Foreign Mission Board, "the most significant meeting of theological educators in the history of mission work in Latin America." Representatives included missionaries and nationals.

Among its goals, the association will seek to coordinate efforts of the various institutions to avoid duplication of textbooks and teaching materials. It also will develop bases for transference of credit and for accreditation of the institutions.

During the five-day conference, the group explored the institutions' relationships with Baptists as a denomination and with other denominations. It also recognized the need for emphasizing local resources in support, administration, and teaching.

Giles coordinated the conference and was elected executive secretary of the new association. Pat H. Carter, Baptist representative in Mexico, was elected president. Daniel Tinao, psychiatrist, pastor, and professor in Buenos Aires, Argentina, was chosen vice-president.

Effects Expected

The new economic measures implemented by President Nixon in August will have far-reaching effects on mission fields as the amount of local currency received for a U.S. dollar goes down. Executive Secretary Baker J. Cauthen told the Foreign Mission Board during its August meeting.

"We will undoubtedly receive from Missions throughout the world requests for adjustments as they feel the pressure of reduced funds," Cauthen said. "At this point, however, . . . it would not be advisable to begin recommending additional appropriations for individual countries until the full effect of this can be tallied."

Plans to replace foreign financial aid with a local cooperative offering within the next seven years were adopted by the Japan Baptist Convention made up of messengers from Japanese Baptist churches, meeting in annual session. A restructuring of convention organization was approved, to begin on a gradual scale in 1973. According to convention actions the place and importance of the convention as an organization will be deemphasized and its activities will be centered in local churches and associations.

Exceptions from the financial self-support program are convention institutions such as the Japan Baptist Hospital in Kyoto and the theological seminary in Fukuoka. Studies are under way as to how these institutions can be supported, reported Missionary A. L. (Pete) Gillespie.

Approval of the shift in emphasis from central influence to local churches and associations was voiced by Shuichi Matsumura, convention president-elect who will take office January 1. He warned, however, that churches must develop their laymen to participate in the new emphasis. The mere absence of foreign aid will not bring self-support and independence unless the churches become stronger and engage in "perennial evangelism," he declared.

Chairman Kawaguchi of the convention's evangelism department said he was discouraged over the number of pastors whose faith appears to be shifting from an evangelistic emphasis to social and political activity. One pastor, while approving self-support and cooperation, said he doubted that the rank and file of pastors understand all the implications of these practices. He expressed hope that the "broad vision of a lost world will not be lost in a narrow effort to become independent."

The Japan Baptist Mission, made up of Southern Baptist missionaries in Japan, in 1973 will undertake a new organizational format designed to streamline its structure and reduce operating costs.

Missionaries Appointed at Glorieta

Registration for the six-day foreign missions conference at Glorieta N.M. Baptist Assembly in August reached 2,584. Of the total, 70 percent were under 23 years of age.

One feature was the appointment of 18 new missionaries and the employment of four new missionary associates as part of the Foreign Mission Board session held during the conference. A total of 244 persons recorded decisions regarding their life and work as Christians during the week. Twelve of these professed faith in Christ.

MK Boarding Home Opened in Brazil

The first boarding home for Southern Baptists MKs (missionary kids) in Brazil opened during the summer in Campinas, location of an English-language high school.

Miss Sistie Givens, press representative for Baptist missionaries in South Brazil, explained that, because of stiffer requirements for acceptance to universities in the U.S., MKs need preparation in English and certain subjects necessary for entrance examinations. Since some missionaries work in places where there is no English-language high school, the three Missions (organizations of missionaries) in Brazil decided to open a home where MKs can complete high school studies before going to the States.

Belgian Baptists Begin Home Mission Work

The Belgian Baptist Union, smallest union in Europe, has established a home mission undertaking. Brussels and Leuze are the first centers of interest and support.

The Belgian committee of the European Baptist Federation has asked the Federation to participate in the home mission effort in Belgium until the Belgian Union is able to take complete responsibility for it or until the mission effort is discontinued.

Relief Aid Voted

A second amount of \$10,000 was appropriated for relief work among Pakistani refugees in India by the Foreign Mission Board at its meeting in August. An initial \$10,000 was allocated in July.

The earlier appropriation was administered in cooperation with the Mennonite Central Committee, reported J. D. Hughey, FMB secretary for Europe and the Middle East who recently visited **East Pakistan** and **India**. He added that if attempts of Southern Baptists to become directly involved in relief work are unsuccessful, the second appropriation may also be channeled through other groups.

East Pakistan since March has been the scene of civil strife between forces of the West-Pakistan-based government and supporters of independence for the Bengalis of East Pakistan. Thousands have been killed and about seven million have fled to India. (See p. 32.)

"The plight of the Pakistani refugees in India is the most heart-breaking thing I have ever seen," said Hughey. "We must do what we can to help at least a few of the millions of hungry and homeless Bengalis. Help will be needed for a long time. I hope that Baptists will not only join with others in giving relief quickly, but also will be ready for the long haul of rehabilitation and renewal."

China Meeting Sought

The Foreign Mission Board voted unanimously in August to request a meeting between President Nixon and FMB Executive Secretary Baker J. Cauthen. Purpose would be to discuss the President's visit to mainland **China** and U.S.-Chinese relationships as they may affect Southern Baptist work in Asia. The Board suggested that a meeting be sought at the President's earliest convenience.

Concerning the President's proposed trip, Cauthen told Board members that "we must undergird our President and those close to him in policy-making matters with prayer." Cauthen cautioned that it would be premature to conclude that "the opening of doors to Red China for missionary work is near at hand." (See August, p. 31.)

New Members of Foreign Mission Board

Presented here are Foreign Mission Board members elected by the Southern Baptist Convention last June. Given with each name is the state convention the member represents (or designation as a local member) and the year his present term expires. Other members of the Board have been presented in earlier issues.



Paul E. Crandall
Virginia (local) 1974



James G. Harris
Texas 1972



Scott C. Humphrey
Virginia (local) 1975



Hubert G. Keefer
Michigan 1973



Robert L. Lynn
Oklahoma 1972



Raymond L. Odle
Illinois 1973



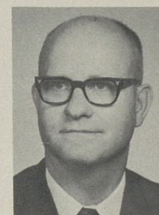
Joe L. Orr
Tennessee 1972



J. W. Pace
Kansas 1973



John W. Patterson
Virginia (local) 1973



Paul Payne
Ohio 1974



John D. Ratliff
New Mexico 1974



Mrs. Ross S. Shearer
Virginia (local) 1975



M. Mahan Siler, Jr.
Virginia 1975



Othar O. Smith
Indiana 1972



Kenneth E. Thornton
D.C. 1975



Ralph D. Walls
Maryland 1975



J. R. White
Alabama 1975



H. I. Willett
Virginia (local) 1975



Ohlen R. Wilson
Georgia 1975

. . . Missions Update

PARAGUAY'S FIRST HEART VALVE REPLACEMENT WAS MADE BY AN EIGHT-MEMBER MEDICAL TEAM AT THE BAPTIST HOSPITAL IN ASUNCION. MISSIONARY DR. DONALD E. MCDOWELL, CHIEF OF SURGICAL SERVICES AT THE HOSPITAL, CITED THREE SUCH OPERATIONS PERFORMED BY MID-AUGUST. MCDOWELL REPORTED THAT TEN HEART VALVES WERE DONATED BY EDWARDS LABORATORIES, A U.S. MEDICAL SUPPLY COMPANY. HE SAID, "OUR WORK IN THIS FIELD HAS BEEN POSSIBLE BECAUSE OF THIS GENEROUS GIFT, SINCE OUR PATIENTS WOULD NEVER BE ABLE TO PURCHASE THESE VALVES."

TWO MORE OF JAPAN'S 46 PREFECTURES WERE ENTERED RECENTLY BY SOUTHERN BAPTIST MISSIONARIES. THE J. EDWARD SMITHS AND THE TAKAHIRO OUES HAVE MOVED TO THEIR NEW WORK ON THE ISLAND OF SHIKOKU. L. GERALD FIELDER, PERSONNEL COMMITTEE CHAIRMAN OF THE JAPAN MISSION (ORGANIZATION OF SOUTHERN BAPTIST MISSIONARIES) REPORTED THAT "THE SMITHS AND THE OUES ARE HAPPY WITH THEIR ASSIGNMENT TO SHIKOKU. THEY BOTH WILL BE PIONEERING THE CONVENTION (JAPANESE) ALSO IS HAPPY OVER THESE ASSIGNMENTS."

FOR THE FIRST TIME HAUSA-SPEAKING PEOPLE OF WEST AFRICA HAVE A COMPLETE BIBLE CONCORDANCE. AUTHOR, MISS BONNIE MAE MOORE, IS A SOUTHERN BAPTIST MISSIONARY TO NIGERIA. HER 288-PAGE PUBLICATION REQUIRED THREE YEARS OF PREPARATION. IT IS A COMPILATION OF 1,898 WORDS AND APPROXIMATELY 24,000 SCRIPTURE REFERENCES, COVERING THE ENTIRE BIBLE. TOPICAL STUDY HELPS ARE ALSO INCLUDED. PUBLISHER, BILLING & SONS, LTD., LONDON, PLANS A FIRST PRINTING OF 4,000 COPIES.

THE HOME MISSION BOARD OF THE BRAZILIAN BAPTIST CONVENTION HAS BEGUN SECURING STRATEGIC PROPERTIES ALONG THE NEW TRANS-AMAZONIC HIGHWAY. BOARD DIRECTOR, SAMUEL MITT, SEES "AN UNPRECEDENTED OPPORTUNITY FOR EVANGELIZATION" IN THAT MILLIONS OF PEOPLE ARE EXPECTED TO SETTLE ALONG THE HIGHWAY. IT WILL BISECT BRAZIL EAST TO WEST FOR 3,100 MILES, HALF OF WHICH WILL BE THROUGH UNEXPLORED TROPICAL FORESTS. GROUPS OF SETTLERS HAVE ALREADY LEFT THE DROUGHT-STRIKEN NORTHEAST SECTION OF COUNTRY TO BEGIN LIFE ANEW ALONG TRANS-AMAZONIC. THE MISSION BOARD PLANS TO PLACE WORKERS AT THESE POINTS TO PREACH THE GOSPEL AND TO TEACH AND TRAIN NEW CONVERTS.

INDONESIAN CHURCHES RELATED TO SOUTHERN BAPTIST MISSIONARY EFFORTS HAVE FORMED AN ASSOCIATION. REPRESENTING APPROXIMATELY 10,000 CHURCH MEMBERS, 200 DELEGATES INCLUDING 20 MISSIONARIES, TOOK THE OFFICIAL ACTION. THEY UNANIMOUSLY ELECTED AN EXECUTIVE COMMITTEE, MADE UP OF FOUR PASTORS, TWO LAYMEN AND ONE LAYWOMAN. THROUGH THIS COMMITTEE THE ASSOCIATION WILL SUPPORT AND DIRECT THE WORK OF AN INDONESIAN BAPTIST MISSIONARY TO THE EXTREME EASTERN END OF JAVA. THE MISSIONARY WAS APPOINTED LAST MARCH BY THE COOPERATIVE BOARD OF INDONESIAN BAPTISTS, PREDECESSOR OF THE NEWLY FORMED ASSOCIATION.

INNOVATION FOR 1971 WEEK OF PRAYER FOR FOREIGN MISSIONS: "DIAL . . . MISSIONS HOT-LINE," BEGINNING NOVEMBER 1. SPECIAL NUMBER FOR DIRECT DIALING WILL BE ACTIVATED ON THAT DATE, ALLOWING ANYONE IN THE U.S. TO CALL THE FOREIGN MISSION BOARD DAY OR NIGHT, FOR A THREE-MINUTE MESSAGE OF LATEST FOREIGN MISSION NEWS AND PRAYER INFORMATION. (SEE PAGE 30 FOR MORE DETAILS)

INVESTIGATION CONTINUES AS AUTHORITIES IN THE DOMINICAN REPUBLIC TRY TO DETERMINE WHY, HOW, AND BY WHOM PAUL AND NANCY POTTER WERE MURDERED WHILE SLEEPING JULY 7. THE SON, DAVID, 10, AND DAUGHTER, SUSAN, 12, DISCOVERED THEIR PARENTS' BODIES STABBED AND BEATEN THAT MORNING, STILL IN BED WITH NO SIGN OF STRUGGLE. POLICE HOPE FINGER-PRINTS FOUND AT SCENE WILL LEAD TO KILLER OR KILLERS.

AS OF SEPTEMBER 1 AT LEAST THREE MEN WERE BEING HELD BY POLICE IN SANTIAGO, ACCORDING TO CHARLES W. BRYAN, FOREIGN MISSION BOARD SECRETARY FOR MIDDLE AMERICA AND THE CARIBBEAN. HE SAID, "EVIDENCE POINTS TO AT LEAST TWO, PERHAPS THREE, PERSONS INVOLVED IN THE CRIME."