

The Commission

Southern Baptist Foreign Missions Journal • June 1972



COVER STORIES

- In the Steps of Abraham** *W. Chandler Lanier* 1
Lanier describes a visit with Bedouin and a talk with a sheikh in a setting recreating Old Testament scenes.
- Outpost on Main Street** *Patty Moore* 4
Residents of Gaza make use of the Baptist reading room.
- On a Beirut Sidewalk** *William W. Marshall* 6
Bill Marshall, Foreign Mission Board field representative for the Middle East, records reflections over coffee.
- Quarantined** *Jeannine Willmon* 7
Ministry to residents of a rugged section of Beirut.
- Journey to Ararat** *James F. Leeper* 8
Mission members on an odyssey to Noah's mountain.
- The Shape of Missions** *Johnni Johnson* 12
One Baptist missionary couple in a country almost totally Muslim—how can they offer a Christian witness?

ARTICLES

- The Language Switch** *Leland Webb* 23
About the 'humbling experience' of language study.
- Language for the Farm** *Dale C. Lindstrom* 28
- A Day at Leopard Mine** *James C. Walker* 30
A new believer discards the charm 'protecting' her baby.

FIELD FEATURES

- 'Harambee': Working Together in Kenya** *Clarence Allison* 19
- Baptist Ventures in Paraguay** *James O. Watson* 21

PERSPECTIVE

- From the Editor** 34
- Lottie Moon Offering Total** *Baker J. Cauthen* 35

EVENTS

- News** Inside back cover
- Missions Update** Back cover

MISSIONARY PERSONNEL

- New Foreign Missionaries** 32
New overseas personnel added by the Foreign Mission Board in April.

VERSE

- View from My Window** *Roberta Kells Dorr* 37

DEPARTMENTS

- Cameras** 17
- In Memoriam** 33
- MK Miscellany** 36
- Missionary Family Album** 37
- Letters** 37
- Epistles** 38

COVER: Arab portrait by Nihad Sabasi. The Palestinian artist studied art in Cairo for a time and then returned to his home in Gaza, where he opened a photographic studio. Although there are several Palestinian artists, perhaps none has sold more pictures than Nihad, reported Roberta (Mrs. David C.) Dorr, missionary to Yemen, who contributed the portrait. "Most of the UNEF soldiers from such countries as Canada, Norway, and Sweden who patrolled the Gaza strip before the 1967 war went home with their luggage full of Nihad's pictures," she wrote. Articles about Christian witness in the Middle East begin on page 1.

CREDITS: Photos—W. Chandler Lanier, 2-3; Patty Moore, 5; Jeannine Willmon, 7; James F. Leeper, 8-11; Fon H. Scofield, Jr., 12, 14-16, 22, 23, cover III; Johnni Johnson, 13; Borje Claesson, 17; Gerald S. Harvey, 19-20; Wanda Ponder, 21; Warren Johnson, 24-27, 36; James C. Walker, 30-31; Laverne Gregory, 36 (top); Mrs. Robert D. Worley, 36 (bottom). Bob Harper, 37; Joseph B. Underwood, 40. Map—Buriel W. Perry, 9. Art—Ed F. Paxton, 6, 38.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1972—Europe, 1973—Career missions as a vocation, 1974—Strategy in foreign missions, 1975—Medical and benevolent ministries, 1976—Schools and student work.

THE Commission

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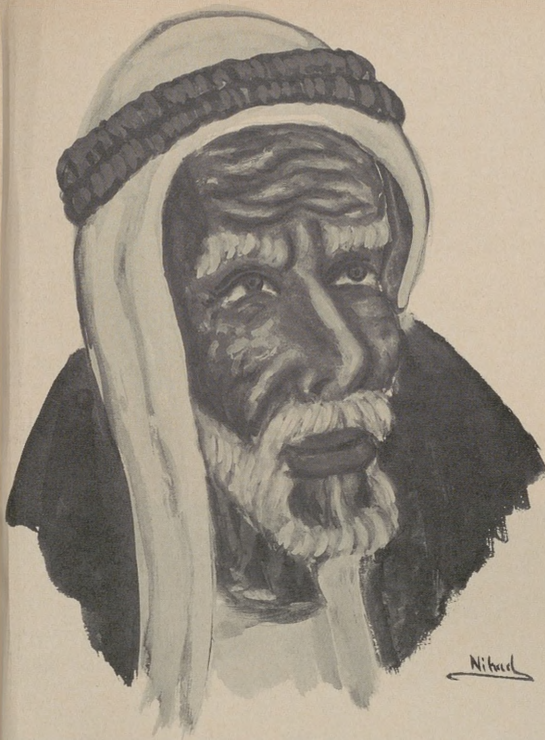
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In the Steps of Abraham

By W. Chandler Lanier

IF COURSE, Abraham was a Bedouin. If you were able to read the Koran in the Arabic, you would recognize words that only we Bedouin use, even today."

The speaker was Sheikh Abu Al Haishly, sheikh of the Raguyyeg **qabila** ("tribe"), one of the nine tribes in the vicinity of Be'er Sheva' (Beersheba), Israel.

We were sitting in the sheikh's tent, some 16 kilometers (ten miles) from Beersheba, today a modern city of 40,000 people. That morning we had attended a wedding of the sheikh's nephew at Tel el Sebil, the site of biblical Beersheba. The wedding had actually taken place the day before, but we had participated in the feast, which was in its second day and would continue for several days more.

There were perhaps 80 men (the women were out of sight in their own **khidr** ["tent"]), sitting in two

facing rows along the 60-yard tent created by joining several tents. The women in our visiting group were allowed to enter the women's tent, where my daughter, Sallie, created a sensation by wearing a Bedouin dress she had purchased in the **souk** ("open market") in Bethlehem.

"A blond Bedouin from Gaza [Bedouin dresses have distinctive markings] and, poor thing, she doesn't have any gold coins to wear as her dowry," they exclaimed.

The Bedouin women really had a hard time understanding why at 17 Sallie wasn't married; why, if she wasn't married, she was wearing fertility beads (Sallie's answer was that she didn't know they were fertility beads; they were just pretty); why she was so poor—even the poorest Bedouin wouldn't wear such a humble dress to a wedding; and finally, how it was that a Bedouin couldn't speak Arabic.

In contrast to the men, who sat silently or talking in low tones, the women were quite noisy, singing and making a sort of shrill yodeling sound by flipping the tongue rapidly. They also danced, but all this was carried on in their own tent away from the eyes of the men.

The men were served rice and lamb in large round pans, lined on the bottom with bread. It was every man for himself, with hands the only utensil. Each pan was taken away when still about half full so the women could eat.

But now we sat in the sheikh's tent some ten kilometers from Tel Sheva, listening fascinated as he told of recent events so closely paralleling biblical stories that the events could have been the same with the names changed.

The war Abraham waged (Genesis 14) against the kings (sheikhs?) of the four countries (Bedouin tribes?) who had attacked the five cities of the Dead Sea area had occurred not more than 25 miles from the tent in which we now sat. Abraham, a powerful Bedouin sheikh, simply called to arms his tribe (the tribe we were now visiting was not one of the larger tribes, but it numbered 7,000 in Israel and another 13,000 in Jordan) and attacked the invaders. The swift-riding Bedouins probably considered the whole thing a lark and thoroughly enjoyed themselves, singing and dancing afterward to celebrate their victory.

I sat handling a woven basket, an identical twin to one discovered at Masada, dating back to Bar Kocba (A.D. 125). I gazed upon terrain that would have been familiar to Abra-

ham. The present Negev is temporary desert—temporary because with water it would produce; the definition of a true desert, according to my host, was land that would not produce, even with water.

In the time of Abraham, this part of Israel was the heavily populated section of the land, the breadbasket of the area, while much of what is modern Israel was swampland.

Now the Negev is all but empty, except for the cities of Arad, Beersheba, Dimona, Eilat, and several **kibbutzeem** (the collective settlements which have played such an important part in Israeli life). In biblical times as many people lived in the Negev as now live in modern Israel—about three million.

WE had left crowded Tel Aviv at eight that morning. An hour later we were entering the rolling plains of the upper Negev, its green grass and abundant wheat and oats set against a background of purple mountains perhaps ten miles distant. Thus far had water reached from one of the greatest irrigation efforts of modern times: the piping of water from the Sea of Galilee, some 95 miles, as the crow flies, to the north.

The first Bedouin appeared 22 miles north of Beersheba. Scattered among their familiar black-goatskin tents were tin corrugated huts, into which some Bedouin have moved. Vegetation is lush. Irrigated potato fields lie among the stretches of wheat and oats.

Five miles further the vegetation had already become scarce, the land fighting desperately against the desert. Another five miles and the battle was over; the desert had won!

The first camels appeared two miles before Beersheba, large groups of them grazing and guarding newborn camels. The camel is probably

the only living animal that is not handsome even as a baby.

Modern Beersheba is situated five miles from the biblical site of the ancient crossroads Abraham knew. Civilization lasts only to the edge of the city; past it we were in desert and had moved 4,000 years back in history. No trees, no vegetation reminded us of the lush growth so recently seen.

The first stop was at the wedding tent. Our Bedouin guide, Saleh, was making this visit with a little apprehension. He had been thrust out of the tribe when he accepted Jesus

Christ as Saviour, and this was but the second visit to his tribe since. Because the sheikh was not at the wedding and it would have been a serious breach of ethics not to have visited him, we journeyed on to his tent.

The sheikh was not at his tent when we first arrived, but we were warmly greeted, and the women immediately began to pound the coffee in their decorated coffee grinders. Intrigued by the rhythm of the pounding, we asked for a demonstration. One of the men went to the women's tent and returned with

Ray G. Register, Jr., poses with Bedouin at wedding feast. Groom's brother is at right.



a coffee grinder to beat out the rhythm for us. We learned that there are three rhythms—one for guests, one to invite for a visit persons passing the tent, and one for special occasions; we were given demonstrations of all three. Again the women in our group were invited to visit the women's tent.

The usual Arab coffee, which is very strong (a gross understatement), was not urged on us. We had the choice of a thick, sweet tea, delicious and a marvelous thirst quencher. The water pitcher was passed, but we declined. The non-Bedouin

stomach simply does not accept the Negev water. Also we lacked practice in handling the water spout: it is raised above the head—about six inches from the mouth for the novice, much more for old-timers—and the water is poured into the mouth; the novice usually gets wet.

Missionary Ray G. Register, Jr., gave the sheikh a Bible in Arabic. The sheikh had previously accepted a Bible, which he read in 17 days. He wanted this one to give to another sheikh. Our guide read from the Old Testament and explained the text to the sheikh, who is some-

what of an expert in Negev geography and history. He is building small dams on his land to hold the infrequent rainwater; the Nabateans had cultivated the Negev by just such a method.

It was at the reading that the sheikh made his comment about Abraham. Indeed, as one sat in the black tent, with its light-colored woolen drapes separating the men's and women's sections, one could imagine Abraham himself explaining that the tents faced east in the winter and west in the summer. (Perhaps we could have even understood Abraham, for we had been speaking Hebrew all day to the young Bedouin, who then translated into Arabic for the older ones.)

How old was Abraham when first he was promised a son? Wasn't he about 65, like this sheikh sitting before us, ramrod straight? Gazing into his clear eyes, I could well imagine that he would reach 100 years of age.

THERE was one more stop to make, this at the modern Bedouin settlement of Tel Sheva where the government is moving Bedouin who will accept into permanent, concrete-block buildings. We visited the house of our guide's former fiancé and her husband. The guide's faith had literally cost him a fortune—11,000 IL (\$3,500) and another \$1,500 in gold, the price he had paid for the girl. When he became a Christian, he broke the engagement, stating that he would not marry anyone but a believer in Christ. Because he had broken the engagement, the money was not returned.

Today more than 50,000 Bedouin roam the wastes of Israel's Negev. In many ways they are unchanged since the time of Abraham. The twentieth-century descendant of the "Friend of God," part of the "multitude like the stars in the sky for number" promised him by God, is approachable as never before in any period since Christ. We pray that the modern Bedouin will find the Messiah of whom their father Abraham prophesied and for whom it was "accounted to him as righteousness." □



OUTPOST ON MAIN STREET

By Patty Moore

THE HEADMASTER at a boys' school had for months attended a twice-weekly class in advanced English for teachers, offered at the Center of Culture and Light in Gaza. In the process, he reached some conclusions about Baptists.

"They love learning and books, and they are willing to share with us," he declared. "This shows they are really interested in us and in helping us to better our situation."

"I don't know much about the Baptists," he added, "but this is a good thing they are doing."

A Muslim woman who teaches English in a girls' school expressed her appreciation for the Baptist center. "I use it personally, for it is the only source of reading material in Gaza," she said. "I also recommend it to the girls in my classes, for I know they can find good reading there."

After using a discussion about the library as her lesson one day, she reported the girls were enthusiastic. Said one student: "It's the best thing the Baptists have done in Gaza. It really helps all the people."

A group of schoolboys made their

first visit to the center a few months ago. Before entering, they carefully removed their shoes, as they would do before going into a mosque. They had heard the center has something to do with religion, so they treated it with the same respect they would afford their own holy place.

Opened in November 1969, the Center of Culture and Light stands as Baptists' outpost on Main Street in Gaza. It had been a long time coming.

For the first 15 years Baptists ministered in Gaza, all organized activities of the Mission were located in the compound of the Baptist Hospital. Besides the hospital there were a school of nursing, other training programs of the hospital, and the church with its various organizations. All the missionaries lived on the compound. Government regulations made this centralization necessary.

But as a result of the 1967 Arab-Israeli war, Gaza became Israeli-occupied territory with a military government. Baptist evangelistic activities no longer received the close scrutiny of earlier years. And since the activities involved Arabs, the Israelis seemed unconcerned with the expansion and development of the church and its various programs of evangelism and service. As a result, new opportunities for witnessing opened.

The author, Mrs. Merrill D. Moore, Jr., has been a missionary to Gaza since 1964.

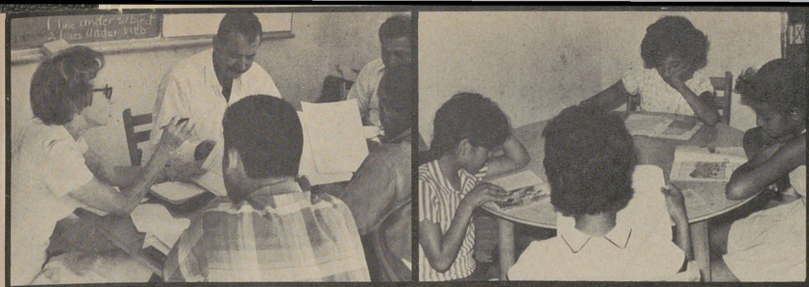
In 1968 the Baptist Mission met for two days to consider how to take advantage of the situation. The primary concern was to reach into the city for contact with people who would not come to the compound.

The project best meeting this need seemed to be a reading room-library-study center. No library existed in Gaza. Most young people have no place to study, for their homes are often small and crowded, especially those in refugee camps. Learning is valued highly, since it is viewed as the only hope for Palestinians to better their lot.

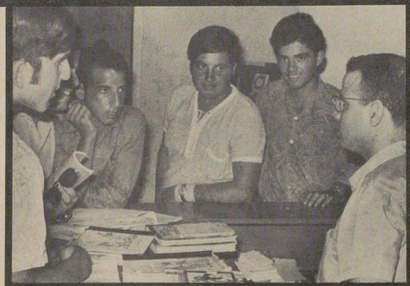
Anne (Mrs. R. E.) Nicholas headed the Mission committee to work out plans for a center. A suitable location became the first real goal. It should be readily accessible to as many people as possible in a city where most residents have no means of transportation. And it should be in an area where both Muslims and Christians would feel free to come.

Finally a house was located in the center of town on the main street, about a mile and a half from the hospital. Rental was arranged, and renovation was begun.

The monumental task of choosing and purchasing books came next. Most books would need to be in Arabic, of course, and sources of Arabic books in Israel are limited. Some Christian books from the Arab Baptist Publication Center in Beirut, Lebanon, were available through the Baptist Book Store in Jerusalem. Ref-



Top, left: Mrs. R. E. Nicholas, missionary, conducts English class at Baptist center in Gaza for school headmasters, teachers.



Above: Children's room at center.

Left: Isam Farah, manager at the center, talks with boys at check-out desk.

erence books were imperative, since the project was to be a study center as well as a library. Emphasis was given educational books of various types. As many good children's books as could be found were purchased. Some fiction was also included.

Equipment had to be designed by the committee and built by local carpenters. Because the workmen had never seen a library check-out desk or standing magazine rack, the committee faced a real challenge in communication. The missionaries pored over library journals, adapting ideas to fit the local need. Then they tried to explain to the carpenters what was to be done. Some results did not resemble the photos, but generally were acceptable.

The rather ambitious name, The Center of Culture and Light, was chosen both for its appeal to the Arabs and to designate the purpose of the center.

Some local residents pessimistically predicted the library would be little used because "the people of Gaza are not a reading people." Yet within three months the library had 222 members.

To become a member, a person had to apply, have his application signed by a guarantor, and submit two photographs, one to be filed at the library, the other to be placed on the card he must show when he takes a book.

Initially there were but 1,075 vol-

umes, so each person was limited to one book at a time for a period of only one week. At first the building was open two hours each afternoon. An additional three hours daily have been added. A local Arab believer has served as manager since the start. Mrs. Nicholas oversees the operation. Part-time help has been secured as needed.

The Nicholases, evangelistic missionaries in Gaza since 1958, decided to move off the hospital compound and located a house near the library. This move and the opening of the center marked the first steps toward decentralization of the Baptist witness in Gaza.

A teaching program has become an added contribution of the center. To meet the strong local interest in learning English, classes of eight to twelve weeks duration in English grammar, conversation, and composition are offered all year. An advanced class was begun in response to requests from several English teachers and headmasters at secondary schools.

Classes have also been offered in first aid, photography, and the life of Christ. Missionaries and missionary journeymen have taught all the courses.

Educational movies are shown regularly. A music listening room has been set up. Twenty months after opening, the library had 1,052 members and 2,470 books. The library subscribes to several periodi-

cals and to two daily newspapers, one in English, the other in Arabic.

The fact that the library is making an impact was evidenced in a recent development. Before the Baptist center, no library had existed in Gaza, though the need had always been great. Last year one of the mosques opened a library and urged Muslims to go there rather than "to the Baptist one."

The center has received notice. "I want to thank you for doing this," a judge told some of the missionaries. "It shows you really care about the people in Gaza."

The Center of Culture and Light is primarily a service for the community by Baptists in the name of Christ. Many people have come there who would never have gone to church activities on the hospital compound. Gospels and tracts in Arabic are available in a rack at the check-out desk, and they are taken by so many people it is hard to keep the rack stocked.

Scripture verses in Arabic are displayed in the main reading room and in study rooms. At Christmas an appropriate arrangement featuring a Bible open to the Christmas story is prominently displayed.

Missionaries hope that through the ministry of meeting cultural and intellectual needs, the message of Christ, the Light of the World, will be made known. That, after all, is what the Center of Culture and Light is all about. □

on a Beirut Sidewalk

By William W. Marshall



It's Wednesday night in Beirut on the main drag. People everywhere—pretty people mostly. One crowd relaxed, having coffee or a beer, watching the other crowd—the shoppers, the workers, the commuters on the way home.

Year by year the noise from the car horns seems to diminish. Perhaps it's unsophisticated these days.

A blind, crippled boy selling lottery tickets passes by on someone's arm. He silently reminds the more perceptive that even a winning ticket can't produce health or sight.

Beirut—what to make of it? Just people, I guess, punching little holes in traffic, taking time to scan available faces, perhaps searching for a friendly one or one that looks like it might get to be.

Perhaps it's better to be overlooked than to be seen and disregarded.

So many different faces, yet so alike. Snowflakes have no monopoly on uniqueness—look at people.

I wish faces could speak a little more deeply or that I could penetrate. Faces move too fast for me to understand their message.

Just saw another seller of tickets—no arms, just two tiny, deformed hands jutting out of place from his shoulders.

And there goes another seller, this time with only one eye, but looking through it as though it might be his last look.

I wonder if I'm just reading in the loneliness I think I see. No, loneliness is not the malady of only the few.

A waiter shoves an urchin away, and inwardly I cheer the resistance the little fellow gives.

Somehow long hair and minis seem appropriate to the faces here. And strangely out of place as she steps shyly amidst her contemporaries is the lovely village girl with her long skirt and braids.

The Turkish coffee flatters itself with an aroma that surpasses the taste.

The hours lengthen, and passersby return to become the watchers. And watchers move on to watch in another place. I've seen some people pass three times already. I wonder if they've noticed me yet. If I didn't know better, I'd bet I've seen at least three Barbra Streisands. But Beirut would be a strange place for her.

A little boy on a crutch, his right foot missing, offers a ticket. Someone buys.

Only an idiot would enjoy driving in this traffic.

Two young men, obviously good friends, do an about-face in pursuit of two bright-eyed girls who had given encouraging glances. An older couple hobbles by, seemingly oblivious to all that is going on about them.

So much we have in common, all of us—the things we want: to eat, to drink, to love, to be loved. And the things we don't want: pain, hopelessness, sickness, loneliness.

An epileptic passes by, begging.

Sometimes I wish I could not see so well...or feel. You'd think these things would bring us all together into some form of peaceful unity. But somehow the deal keeps on getting bombed.

Maybe people really don't care so much about peace or unity or equality. Not here. Not tonight.

But somewhere Somebody does. And how do you get this message across, sitting at a sidewalk cafe in Beirut, drinking coffee, watching people go by?

BEIRUT press has called the area of Karantina the "slummiest of slums" in Lebanon. More than 8,000 Kurds, Armenians, Syrians, Lebanese, and Palestinians huddle together in one square mile. They fashion their homes from any available bits of material. Regardless of the nomenclature and conditions, Baptists have a growing ministry among the youth of the area.

In 1962 the late Virginia Cobb befriended a maid who lived in the area. Through this contact the missionary started a Sunday School class. Any day she wished to hold a class, all she needed to do was to ring a bell upon arrival. Small children would begin to pour from the huts yelling, "Al-mu'allme jaaye ('the teacher has come!)"

Marcelle and Wadad Nasralla, Mabel Summers, Nancie Wingo, Emma Cooke, Pat (Mrs. William T.) Dunn, and I have become responsible for a multiplicity of programs. Bible study, tutoring program, library service, crafts, cooking, sewing, and music lessons all take place in rather cramped quarters. A single, small room is the arena for the activities. As many as 60 small children have been packed into the space.

Many more classes could be formed if teachers were available. Each year children are turned away for lack of space in the existing classes.

Mona Khowli, a charming, vivacious, Lebanese homemaker, last year presented a series of health lessons to one class of teen-age girls. They expressed appreciation for the practical help received.

Bible study has been a major part of the program from the beginning. Marcelle Nasralla makes the Bible come alive. Her ability in storytelling has brightened many a dull day for a youthful Karantinian.

The tutoring service grew out of an expressed need. One day after a regular class period one of the girls came to the teacher and asked, "Do you really love us?"

Startled, the teacher took a moment to reply that the longer she knew them, the more she was learning to love each one.

"Well, if you love us," the young



In the Karantina area of Beirut.

QUARANTINED

By Jeannine Willmon

girl quickly retorted, "you must find someone to help us pass the Brevet [government examination after the tenth grade]. We need a tutor. Our parents cannot help us; they do not read or write. We will be caught in Karantina the remainder of our lives if we do not acquire an education. Please help us."

Miss Cooke and Miss Wingo responded quickly to the appeal for help. (Three of the seven girls who took the exam passed it the first time; the others were to take it again.)

Perhaps it is not coincidental that most of the girls who are desirous of breaking out of the poverty cycle were members of the first Sunday School class. They have enrolled in a class ever since. Their parents are Muslims, yet the girls know and speak of a God who loves them. This love is becoming progressively more real to several of the girls. Perhaps this love is the motivation, the energy behind their quest to know and to be.

Fire looms as an ever-present hazard in this shantytown. Three major fires in the last four years have destroyed various sections of Karantina. In a recent fire a class member's house was destroyed, so Fatima and family were herded into a nearby warehouse. She assured the teacher

that she and the family were safe and that they had even managed to save most of their possessions, cooking utensils, and sleeping mats.

"Oh," she lamented, "if only we had a place to put our belongings!" After a few minutes she repeated the same words.

Tears welled in the teacher's eyes. Later she thought about what she would have liked to say to Fatima: "Over 2,000 years ago a man lived on this earth who did not have a place to lay his head, yet he went around doing good. Fatima, I want you to know this man."

Afterward, the teacher did have opportunity to tell about Jesus, who did not riot, steal, or plunder because of his deprivation; rather, he went around doing good. Truly he was God.

The word **Karantina** comes from the French word meaning "to be quarantined." Surely the people who live in this area are quarantined from life, cut off from a semblance of an adequate life and knowing little or nothing about the abundant life.

Perhaps physical, educational, and practical needs must be met before many are able to recognize their basic spiritual need. Baptists minister here, hoping to be used by God to help remove the quarantined sign from these lives.

The author, Mrs. J. Conrad Willmon, was appointed a missionary to Lebanon in 1963. She and her husband are stationed in Beirut.

JOURNEY TO ARARAT

BY JAMES F. LEEPER

ANYONE living in Turkey who is familiar with the Bible becomes aware of the importance of Turkey in Bible history. Acts, Galatians, Ephesians, Colossians, 1 and 2 Timothy, Philemon, 1 and 2 Peter, and Revelation all directly relate to Turkey.

In the Old Testament, Abraham was at Haran when God first made the covenant with him (Genesis 12). At the ancient site of Haran there is a modern-day village bearing the same name, just north of the Syrian border. The Hittites are prominent in much of the Old Testament, and the headwaters of the Rivers Tigris (Dicle) and Euphrates (Firat) are in Turkey.

The most imposing feature of Turkey's biblical past is Mt. Ararat. Robert C. Harmer in an article promoting tourism in Turkey wrote, "Noah, the first tourist in recorded history, cruising in his ark had the entire world at his feet, and where did he land? Mt. Ararat!"

Partly because "it's there" (Ararat rises to 16,946 feet above sea level) and partly because Ararat has been much in the news, but especially because Ararat is another biblical site, the Galatian Baptist Mission in Ankara began planning to visit and attempt to climb the mountain.

Interest was high, but, for varying reasons, the size of the group dwindled to six: John Allen, Frank Beecraft, Jess Sheely, Neil Shuster, Roger Webb, and I. Traveling in one four-wheel-drive vehicle, we were well



on our way by 4:00 A.M. the first day.

Three hours out of Ankara we passed close to Boğazkale, ancient capital of the Hittite Empire. We stopped for tea at Corum, where we were entertained by some amazingly loud breakfast music. Six hours of travel found us in Samsun, Turkey's largest city on the Black Sea. Mustafa Kemal Atatürk landed at Samsun in May 1919 and began to rally the Turkish people to defend their homeland.

At dark we reached Trabzon, final bastion of the Byzantines, lasting eight years after the fall of Constantinople to the Ottomans in A.D.

1453. The city is full of old, abandoned churches. One has a resident Roman Catholic priest and his helper, who came from Italy. There are no real parishioners, but church and property will be lost if there is not a resident priest.

We found two triple rooms, one above the other, in one of the better hotels of the city. At 3:00 A.M. Jess aroused us to announce that a thief had taken all of John's money, which included our pooled funds for gasoline. John had stashed his wallet under his pillow, but awoke to find it on the table, empty. His watch and pocketknife were also missing.

The author, appointed a missionary in 1965, is stationed in Ankara, Turkey.



ES prepare one of the pack horses for climb up Mt. Ararat.

We called the police, but they wanted us to come to the station. As three of us waited in the lobby, a well-dressed young man walked in—but not from outside—and asked about a room. When he tried to leave, we insisted that he stay. Finally, officials were convinced enough of his suspicious actions to march the man three blocks to the police station. When he was searched, a large wad of money was discovered. John's wristwatch was found on the man's leg.

The involvement with the police and court took half of the second day. It was well after noon when we headed south on a slow, mountain-





Waiting for guides and the journey up the mountain, Roger Webb, one of the Baptists from Ankara, rests on wall.

ous road. We decided to drive some 18 kilometers off the main route to visit the Monastery of Sumela, called Meryamana because it was dedicated to the mother of Jesus. We arrived at the valley below the monastery, but clouds obscured the building, 1,000 feet above.

The next morning I awoke to view through the screen door of our tent the marvelous structure built into the face of the cliff. We secured the key, about a foot long, and climbed the steep path for more than 1,000 yards. The ruins were magnificent, with frescoes in abundance.

Continuing our journey, we camped just before reaching Erzurum (population, more than 100,000), the largest city of eastern Turkey. We passed through the city and traveled on to Agri, where a man in a small pastry shop gave us the name of his friend in Dogubayazit, the last town before the Iranian border and just south of Mt. Ararat.

A little less than 50 kilometers from Dogubayazit we could see Ararat—first just the snow cap, then the entire mountain, dominating the vista.

Hills and mountains rise all around Ararat, but it extends cap, shoulders, slope, and boulder above all of them. To the east stands one other significant mountain, called little Ararat, rising some 13,000 feet.

An hour or so before daylight we began looking for the pastry clerk's friend. We found him at the restau-

rant where he worked, and he helped us arrange for guides and a guard for our vehicle.

During our trip we ate at least once a day in small restaurants such as this one. They were always the same. We were ushered back to the small kitchen to investigate the huge pans of hot food and to make our choice. There was always **pilav** ("rice"), potatoes, two or three varieties of stew, and either soup, beans, or green beans. With bread and our choices of these dishes and salads, we ate like kings.

WE HAD HEARD much about needing to get permission from the governor of the province of Agri and the local military commanders to climb Mt. Ararat. I had written the governor, but had received no reply. I had been told of groups being turned back, but had also heard that anyone could climb. On the premise that it is sometimes better not to ask permission, we had made the trip.

We recalled reading about a large expedition that had hoped to dig during the summer (1970) into the glacier at the top of Ararat to determine what the strange underlying mass might be. Fernand Navarra, a Frenchman, located the wood mass in a stationary glacial lake in 1955. Long ago shepherds had reported seeing a wooden ship on the mountain, and expeditions in 1933 and

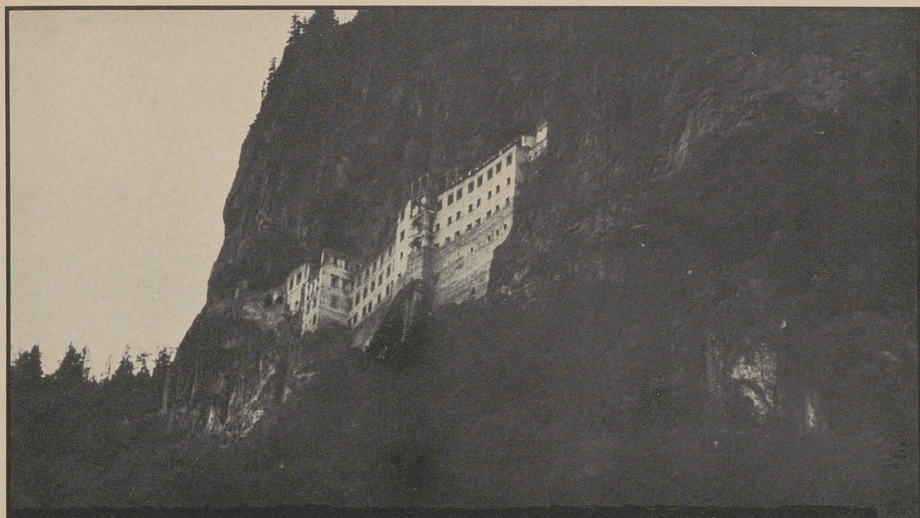
1892 had confirmed these reports.

In 1969 Navarra's group removed several pieces of the hand-hewn wood from under the glacier. The Carbon 14 dating process placed the age of the wood at between 4,500 and 6,500 years. But permission for the digging expedition was refused without explanation.

Doubt about the authenticity of the Bible is great in the modern world. Many people scoff at the story of God acting with Noah, even though some 40 years ago archaeologists discovered proof of complete inundation in the Mesopotamian region. If the wood mass on Mt. Ararat were proved to be the remains of a boat, many would still say, "So what! Who's to say it was Noah's?"

While we were eating in the restaurant, our new friend introduced us to our guide, a man from a village on the plain at the base of Ararat. An old villager with him volunteered his garden (yard) for our camping spot and parking place.

We inquired about fees, but the men insisted we should set the price. While looking around town, we asked in a shop how much a guide should cost. A taxi driver there said we should pay 300 TL (Turkish Lira) a day for the guide and 50 TL for each horse. In another shop the answer received was 50 to 60 TL a day for guide and horse. A third inquiry confirmed the lower amount. Negotiating with the guide, we settled



Monastery of Sumela clings to face of a cliff.

on 150 TL a day for two guides and five horses. We loaded the two villagers into our vehicle and drove to their village.

The old man's garden was ideal, except for one thing—it was full of curious villagers. They watched us intently as we set up camp and went to bed. Once I asked the man if all these people were necessary. He replied simply, "It's my garden."

The agreement was to start the climb at 5:00 A.M., but the guides were more than an hour late. Since we were late and there was no suitable way to load sleeping bags on the pack horse, it was decided to make the roundtrip to the top in one day. Originally we had planned to allow two days.

To a chorus of barking dogs our group hiked out of the village and headed for the foothills of the southern slope of the mountain. Ararat presents no real challenge to mountain climbers; they need no special equipment. We had reminded our guides that we were flabby flatlanders, unused to the effort and the thin air of the high altitude. They kept insisting we could reach the top and return in one day. I am now convinced anyone in reasonably good condition could climb to the top and return in two or three days.

Ararat is a volcano, last erupting in 1840, and has been covered with lava; thus the mountainside is barren and rocky. We saw one or two green patches, high up, where trick-

ling springs nourished clover. We found no tree and hardly a shrub.

Our two guides were seldom in the lead; we wondered who was leading whom. The younger was surefooted and seemed never to tire. They spoke Turkish to us, but when they addressed each other I could not understand a word. They were Kurds, as are most of the people in the region. Many Kurds do not even speak Turkish. Their villages are almost identical to Turkish ones, except that the women dress even more colorfully.

As we were climbing, one of the guides asked which of us was a doctor. This explained why many people in the village had asked us for *ilac* ("medicine"). Frank had expertly passed out aspirin.

WE TRIED our best on the climb and reached perhaps 13,000 feet—but no more! Even at that height, the foothills below seemed like molehills. We were not cold on the mountain, even though it was September.

Just as twilight faded we reached the village again. On the last leg of the journey one of the guides repeatedly urged us to mount the horses, which most of us were leading. At last it dawned on me that perhaps the guides would lose face in the village if their horses returned being led instead of ridden.

We decided to leave the village at once, paid the guides a bonus, and

started on our way. On the return trip we stayed the first night near Diyadin, where there are hot sulphur springs.

While stopped at Ercis, John offered to buy the rug hanging on the wall of a restaurant, and did so once the owner overcame his surprise. In Van (population 30,000) on the east coast of the huge Van Lake, we searched in vain for antique samovars, having heard they could be purchased at a bargain.

East Turkey is definitely a man's world. There were only men in the restaurants, and we could not recall seeing any women on the streets the evening in Van. While traveling during the day we saw many colorfully dressed Kurdish women along the roads.

Our last overnight stop was in Kayseri, famous for its carpets. While looking for rugs, we discovered a fine hotel with a built-in **hamam** (Turkish bath). After shopping a bit, the six of us checked in the hotel and enjoyed the **hamam**.

As we headed home from Kayseri, we were grateful for a safe journey. We had not reached the top of Ararat; neither had we seen the exact site of the wood mass that might be Noah's Ark. We had not really planned to look for the ark, and our inexperience kept us from the top.

We had, however, looked down on the world from the place where God's people had once more set out to live in his world. □

BY JOHNNI JOHNSON

THE SHAPE OF MISSIONS



I believe the Christian message I bear enables me to do what I, a missionary, must do. In this I am not unique. Always, and everywhere, the Christian message enables the one sent to understand those to whom he is sent, to see where the Spirit is at work, to sense needs and to shape a proper response, to get on with his vocational calling, both for himself and for others who may come.

The Christian message enables him to be neither a judge of the people to whom he goes nor a defender of the faith he demonstrates. Rather it liberates him to be an interpreter of the truth as he has been given it, to be a friend and neighbor to those around him, and to be engaged in the ministry and vocation of reconciliation as he validly participates in the life and work of the society.

—George W. Braswell, Jr.

HOW does one missionary couple relate to the university world in a country where 99 percent of the people are Muslim, where the familiar terms "student worker," "chaplain," and "counselor" have no meaning? In the Islamic culture of Iran, who could relate to some of the more than 50,000 students of high school age and above?

Those realities were faced by Mr. and Mrs. George W. Braswell, Jr., appointed in 1967 for student work in the Middle East, when they arrived in Teheran, the capital of Iran. They were the first southern Baptist missionaries ever to serve in Iran.

The Braswells soon learned that



In courtyard of Zoroastrian temple, Braswell talks to fellow missionaries visiting Iran.

Facing page: At University of Teheran Missionary George W. Braswell, Jr., talks with one of his students.



In the Royal Library at Golestan Palace in Teheran, Braswell and librarian talk.



At Armaghan Institute, Director Paul Seto meets with Braswell.

student work in general is considered problematic by university officials, the police, and the government. Further to complicate matters, anybody who stays in Iran must obtain a work and residence permit within the scope of Iran's labor laws and valid work opportunities.

Fellow Christians, the Presbyterian Commission on Mission and Ecumenical Relations, obtained a work permit for Braswell and asked him to serve as associate director of Armaghan, their English-language institute. At the institute 600 students from universities, professions, and high schools study English, and efforts are made to foster university, ecumenical, and interfaith relations.

Eventually, it was agreed, a specific Baptist ministry would probably evolve in Iran. Meanwhile, in his work at Armaghan Institute, Braswell found his missionary opportunity. He soon discovered that the reputation of the now-closed Alborz College, a Presbyterian institution in former years, opened doors for everyone connected with Armaghan (meaning "the gift"). Everywhere the Braswells went they met people who either had attended the college or had been related to it in some way.

Today the Iranian government licenses Armaghan to teach English. Government authorities have yet to

recognize the institute's "fostering" function, and admittedly "university, ecumenical, interfaith relations" is a large area. But in this framework the Braswells have sought to understand the context of Christian work in Iran.

Practically, and specifically, Braswell became involved in three kinds of teaching experiences during the family's first term of service in Iran.

First, he led conversation classes at Armaghan several evenings a week to aid students in expressing themselves in English. Class discussions turned to religion, history, art, music, cultural patterns, current events. Braswell learned from his students and, in turn, was able to share his thoughts. Out of these experiences came invitations to visit Iranian families, as well as opportunities for him and Mrs. Braswell to entertain students in their home.

Second, Braswell taught English to students of the Faculty of Theology of the University of Teheran. The only non-Muslim on the faculty, he offered instruction in English for those preparing to teach Islam in secondary schools. His classes the first term included some who will serve as chaplains in the military and mullahs studying Muslim philosophy, law, and science.

Besides teaching English, Braswell was able to engage in meaningful conversations: about theological training, Islam, the Koran, the mean-

ing of Christianity. He was also able to recommend readings in English texts. In this experience he could hasten the removal of suspicions and, for some, open the way for free dialogue between a Christian and Muslims.

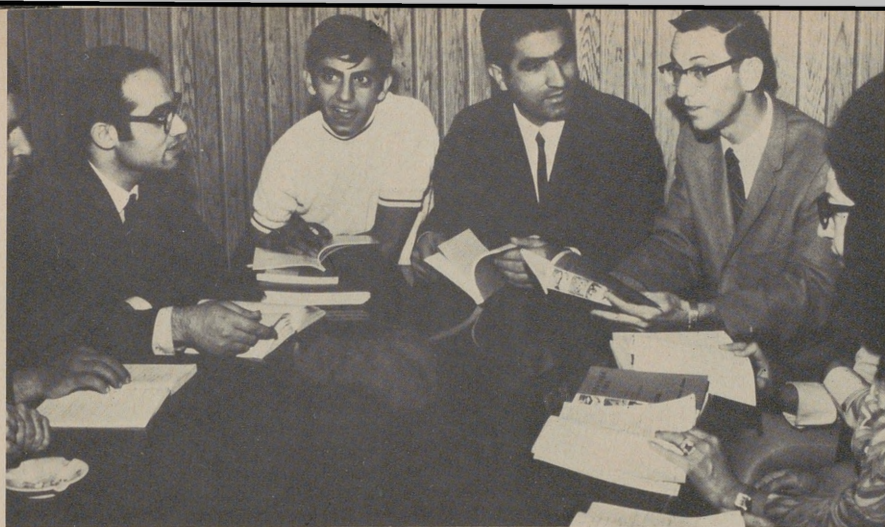
Third, Braswell visited Golestan Palace weekly for English conversations with the librarian of the Royal Library and his secretary. The librarian, for 25 years dean of the Faculty of Theology, engaged him in wide-ranging talks, proving revealing and rewarding.

"My teaching experiences," Braswell said later, "were, for the most part, in a setting of mutual understanding and willing exchange of ideas. And at Armaghan we classify all such experiences and activities as university and interfaith relations."

PAUL Seto, director of Armaghan Institute, actually opened the way for the Braswells. Seto, a Presbyterian missionary, took Braswell with him to visit the major universities and colleges in Iran. During their travels it became apparent to both men that Armaghan Institute could place in strategic settings untold numbers of English instructors, qualified arts and science instructors, guidance and counseling personnel, and others.

Leaders at the Youth Palace in Teheran, a sophisticated, government-sponsored, student-union as-

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



Braswell conducts English conversation class at Armaghan, a Presbyterian institute.

sociation, asked Armaghan to administer the national orientation program for Iranian students going abroad to study. The institute responded, seeing in the request evidence of confidence and trust and a willingness to allow a group of Christians to work closely with the country's youth.

In addition to teaching, George and Mrs. Braswell (Joan) visited and conversed with leaders of the Christian communities in Iran: Roman Catholic, Armenian Apostolic and Catholic, the Church of the East, the Teheran Evangelical Church, and others. They maintained contacts with the Zoroastrian offices and temples, spoke with leaders of the Jewish community, and attended meetings of the Baha'i community. They visited homes and offices of some of the mullahs—always as Christians seeking understanding and dialogue with those of similar faith and belief, as well as with those of a different religion.

On the basis of their experiences in Iran, the Braswells have come to feel that, as Christian missionaries, they approach the Muslim world with several "givens."

The first "given," Braswell thinks, is in being Christians from the West.

"We are recipients of the good news that God was in Christ reconciling the world unto himself," he said.

"We have been nurtured in the

life of the church. Through preaching, teaching, and the work of the Spirit, we have been persuaded to affirm the truth which was in Jesus Christ. And, therefore, we are conditioned by his life, teachings, death, and resurrection.

"Nor can we escape Christian history. The decisions of early church councils. The Crusades. The Inquisition. The Reformation. The modern missionary movement. The near-silence of the church in the great social issues of our day. The 'post-Christian' era in the West. Secularism and the revival of the great religions. All these continually influence our own reflections and being in the world and color others' attitudes and relationships toward us.

"We are Christians. Jesus Christ has sent us. But we must not presume that we are sent into a vacuum. We cannot forget that in ancient Persia God called King Cyrus 'his anointed.' And today the Spirit is at work in modern Persia, in the lives of Iranians, Christians and non-Christians."

IN THE BASIS of their own experiences, the Braswells believe that the Spirit still confronts Iranian rulers and people with the search for truth. "As a missionary," Braswell explained, "I am sent with a Word which is more than a word; which is the Word that became human and lived among us—

with us, for us, in spite of us. I am sent by the One who shapes my being.

"I do not have the final word. He is the Word. I do not have the ultimate truth. He is the Truth. I do not hold the only way. He is the Way.

"Word is event. God was in Christ. Speech is action. Wherever I am sent, something is happening. It is true that I groan. The whole created order groans for a new creation. We want to sit around a table, not behind walls.

"The message comes as truth is presented through personality centered in Christ, as life and the energy of vocation meet genuine need in the life of people, as the love of God is enacted in the human journey to make available the resources both of the Spirit and of matter to make life more personal."

In Iran the Braswells found that being Christians from the West was not without complications. They discovered their trinitarian concepts were often misunderstood. They came to feel the sectarian, denominational groupings familiar to them were puzzling to others. They saw that the coloration of their sharing of the gospel raised questions of validity, as did their adherence to gospel teachings on the basis of social and economic class concepts familiar to them.

"The church's prolonged silence on the great human experiences of



Missionary strolls along Istanbul Avenue in Teheran.

suffering and death, and in the arena of race and war, has brought uncertainty and suspicion of the message we bear," Braswell pointed out. "Theological positions that distinguish sharply between the clean and the unclean, the savage and the civilized, the pagan and the God-favored, often sound like pronouncements from above.

"The wealth of the church, displayed in talents, money, materials, advice, rules, and orders, in expertness in a subjected land, in having the home front race at top speed to keep dollars and personnel coming—all this has compromised our message and restricted us as God's messengers."

WITH these factors in the picture, the Braswells found themselves misunderstanding and being misunderstood. They were sometimes caught in the real judgment of the situation by the good life of material abundance, by their techniques for building and destroying, by their basic unfamiliarity with, and sometimes subtle suspicions of, different peoples and cultures. They found complications in the communication process.

In America the Christian message can be substantiated by a valid vocation of participation in the existing structures. But in Iran the Braswells experienced problems and limita-

tions just by being present to represent a sending church. Their message lent itself to rapid misinterpretation whenever they assumed the stance: "We are here. What can we do? May we help you?"

The third "given" of the gospel witness the Braswells undertook in Iran was the country and the people to whom they went—people with an established, historic, and great religion, a people of culture, a people of Islam with law, science, and life-reflecting religious values, a people who remembered the clash of their religion with the Christian religion—the conflict of East with West.

At the same time the missionary couple found themselves with people who adhere to the religion of Abraham—people who refer to Jesus in the Koran with more titles of honor than any other figure, including Muhammad, a people who also, along with Jews and Christians, refer to themselves as "the people of the book," a people who take history seriously and some of whom (the Shia sect, for example) look forward to the coming of the Messiah.

In Iran the Braswells saw liberating forces at work in the health field, battling disease and freeing people from suffering. In education they witnessed illiteracy being brought to its knees. They observed social services being offered, equality between the

sexes being realized, and, to some extent, dialogue being carried on between Muslims and Christians.

Yet for the Braswells, living in a land as monolithically Muslim as Iran, the attempt to relate to its people in meaningful ways was extremely demanding. They felt compelled to try to give their best, to be open—daily—to the working of the Spirit of God.

To this end, the opportunity to work with other Christian bodies pointed up the need to deploy personnel, finances, and other needed resources with a minimum of duplication and waste. This does not necessarily mean that all Christians must join in a single effort, the Braswells concluded, but that all must see themselves as partners rather than competitors.

"It seems to me that we should exhaust the opportunities for ministry with the secular institutions of Iran," Braswell commented, "in the universities, in the health fields, in the area of social services.

"In Iran's present rapid development, the least expensive and most appropriate investment is persons—Christian men and women professionally competent to minister to the real needs of individuals and society. Therefore, let Christians who are so qualified enter this country, and others, and fulfill a vocation. After all, the shape of God's mission is the shape of ours." □

CAMERAMA

TAIZ, YEMEN. PHOTOGRAPH BY BORJE CLAEISSON.





Harbor on the Amazon River at Manaus, Amazonas, Brazil.



Author Grober assists at institute.

EQUIPPING LAYMEN

By Glendon D. Grober



Amadeu Medeiros (right), who leads a Baptist mission, studies at institute with other laymen.

MANAUS, one of Brazil's better-known cities, is renowned for its surrounding jungles and its port for seagoing vessels, even though the city is located in the interior of Brazil, a thousand miles up the Amazon River.

For Baptist laymen, Manaus is the site of an institute where they can find assistance from Southern Baptist missionaries and Brazilian workers in preparing to initiate and strengthen Baptist churches.

Twenty-five men from throughout the state of Amazonas, a state twice as large as Texas, gathered on the campgrounds of the Amazonas state Baptist convention last August 31 to September 10 for the fourth such layman's institute. Representing ten churches and twelve missions, all the men are actively engaged in places of leadership in their local

congregations. They also work in locations where efforts are under way to begin new missions.

Among the studious laymen was Elizeu Nascimento Silva, who serves in a church on the upper Solimoes (part of the Amazon). He has already begun one new church.

Amadeu Medeiros was there. He leads a mission on an interior lake.

Also present was Jose Augusto da Silva Braga Filho, a new Christian. He is beginning to work in a small mission across the Negro River from Manaus.

Amazias, the young man who works on the mission launch (see February issue), attended. While the launch is "in port," he is the main leader at a new mission in Manaus.

The oldest man attending was Jose Braga, who, in spite of his age, wants to serve the Lord and is willing to work wherever opportunity allows.

Raimundo Batista Salgado came. He resides on an island between the

Amazon and Negro Rivers and already has begun a new mission at Cheboena.

These and the other men studied New Testament introduction, religious education, doctrine, the book of Galatians, and homiletics. They were introduced to the use of programmed study materials with the hope that they may carry on this type of study throughout the year.

Missionaries Lonnie A. Doyle, Jr., who directs the institute, Richard E. Walker, and Sidney G. Carswell have been chiefly responsible for the institute. Instructing at the most recent institute, as usual, was Miguel Horvate, a local Brazilian pastor who has taught in all of the institutes held in Amazonas. [Grober has assisted in planning the institutes and has taught some of the classes.]

Through such institutes the church leadership is multiplied as the laymen return to their church fields better equipped to serve. □

The author has been a missionary to Brazil since 1955. He is now stationed at Belém, Pará.

"HARAMBEE" KENYA working together

in KENYA

Recent archaeological excavations have revealed that the history of man in East Africa dates far into the ancient years, long before he began to inhabit settled communities. Not far from Nairobi, the teeming capital city of Kenya, are many sites that have been dated as far back as 100,000 B.C. or beyond. These places may be visited easily by residents and tourists. Many of them are on the main roads and require little effort to reach.

Kenya boasts some of the loveliest mountains in all the world. The Aberdare Range has a rugged beauty in its unusual terrain. On a clear day, snow-capped Mt. Kenya may be seen from Nairobi, a distance of about 100 miles. The famous Mt. Kilimanjaro in Tanzania may also be glimpsed now and then.

Journeys into the countryside are never without a passing parade of the remaining species of early mammals. Some have hardly changed over thousands of years. Most outstanding is the majestic elephant, with his serpentine nose and mountainous body. Seemingly slow and clumsy, he can cover the ground at about 35 miles an hour, and yet walk so softly that he can pass quite near and not be heard. Along with rhino, hippo, crocodile, buffalo, zebra, and gazelle, are many other species inhabiting the savannah, or tropical grassland — among them, eland, hartebeest, wildebeest, suni, dik-dik, and duiker.

Our Concern

But as spectacular as these natural wonders are, they must take second place to the human animal. If the views of some men are correct, it was here that man had his origin and lived in mortal fear of the many other mammals inhabiting the land with him. He learned to fashion tools of obsidian, the glass formed as the result of volcanic activity. Evidence of man's early efforts to conquer the natural world may be viewed in many places around Kenya today.

Yet if we become obsessed with the past so that the present is obscured, we cease to reflect the heart of God as he has revealed himself to us. God cares about the people who live today and about the 12 million of these contemporaries who live in Kenya. Emerging from the colonial past, they are making a place for themselves in the modern world. Although



many problems are encountered, they have faced forward and are challenging the future, wresting control of their destiny from the clutches of evil spirits and selfish men.

Kenya is a melting pot of many tribes. Most of the 42 tribes are Bantu people, but some are of other ancestry. They comprise an olio as diverse as any population anywhere. Adding to the problem are large groups of Indians, Pakistanis, some Europeans, a few Arabs, and sprinklings of other groups. Kenya can be an example to the world in the matter of race relations; yet, lying near the surface is a problem that one day the young politicians of the nation may have to grapple with.

Since Kenya's independence from Britain in 1963 there has been remarkable growth in the development of a national (rather than tribal) spirit. Difficult as it is, with the varied cultural patterns and prejudices of the tribes, the people are

beginning to recognize that they have much in common and are facing forward as a united people. President Jomo Kenyatta's call of "Harambee" (hah-rahm-BAY) means "strive together" and is a word in the Swahili language, a common tongue which makes for further unity among the people. These diverse tribes are indeed learning to pull together in the work of nation building.

Sharp contrasts mark Kenya today. The newly rich, sophisticated, industrial class inhabits the teeming cities, while a few miles away the Africa of the past is brought into sharp focus. Here one finds a man with a hoe, a few acres of ground, a self-made house, and a vague hope of something better somewhere, sometime, somehow. Such a man as this is typical of the majority of those in Baptist congregations. Poorly educated, perhaps illiterate, his heart reaches for the stars to find out the mystery hidden for ages, that there is eternal life in the Savior.



Street scene in Nairobi

Baptists in Kenya

Since the 1840s, Christian mission groups have been at work in Kenya. Today, missionaries representing many denominations and several independent groups are serving in this land.

The first distinctively Baptist work in Kenya was begun in 1956 when Southern Baptists established a witness in Nairobi. In the few short years following, rapid progress has been made in helping Kenyans face the challenge of the future with a firm faith in the Lord Jesus Christ.

TOWN AND COUNTRY: Work in the bush, as the rural areas are known, is the nucleus of Baptist effort in Kenya. The largest number of churches are located in these areas. Baptist emphasis on local autonomy is not lost on African people, especially in the rural sections, since they have long traditions of tribal and village councils working together to solve their problems and chart their courses.

Nyeri, a trading center located near the foot of Mt. Kenya, has been one of the most responsive rural areas in Kenya. There are several strong churches here, and in 1966 a high school was established

Baptist family group, Nyeri



which is partially supported by nationals.

Kisumu (on Lake Victoria) and Kitale, both located in western Kenya, have shown great promise. A Bible school for training African pastors was opened in Kisumu in 1970, and by 1972 one was being planned for the Kitale area. Work in this region links up with that in the larger town of Nakuru, farther south.

Twenty miles north of Nairobi, at Limuru, the Baptist Assembly is located. It was at this assembly that the Kenya Baptist Convention was organized in 1971. The camp is used also for women's meetings and youth retreats and for the annual meeting of Southern Baptist missionaries working in East Africa. The language school (for new missionary appointees) is also operated from the assembly.

THE CITY: The city of Nairobi offers many opportunities for witness. Evangelism and church development is the hub of our work in any area, and so it is in the city. However, we also have specialized ministries, serving not only Nairobi but the whole of Kenya. Baptist Publications is one of these. Located in Nairobi, the publications house is responsible for the writing, printing, and distribution of literature to the churches. Baptist Communications, also centered in Nairobi, spreads the gospel by means of radio and cassette tapes to all parts of Kenya and East Africa.

Another of these special ministries is the Bible Way Correspondence Course, begun in 1972 with the aim of reaching large numbers of people in a systematic study of the Bible. A fourth ministry to the nation as a whole is the development of women's work, with offices in Nairobi. Women are urged to be leaders in this new nation, and Baptist women are out front, having organized their own convention in 1971.

Other ministries in the Nairobi area include a community center, offering a-

dult education courses, kindergarten, and other community services. A similar center also operates in an Indian section of the town. In 1971 a social worker joined the mission force to develop a witness in slum areas of the city, such as Mathare Valley, where some 70,000 people live in crowded, unsanitary hovels. Also in 1971 a witness was established among the college and university students in Nairobi.

In the port city of Mombasa, Baptist witness was initiated through the opening of a community center similar to that in Nairobi. In spite of Muslim influence along the coastal strip, many vigorous churches have developed here. In 1963, Baptists opened a high school in Mombasa. It is widely known throughout the country and is highly respected by government leaders.

HEALTH SERVICES: Baptist medical work is now carried on in the Kisumu areas in the form of mobile clinics. The missionary doctor has established several dispensaries, usually near a strong church. The clinics are staffed by qualified, government-approved medical assistants, who are supervised and assisted by the missionary doctor.

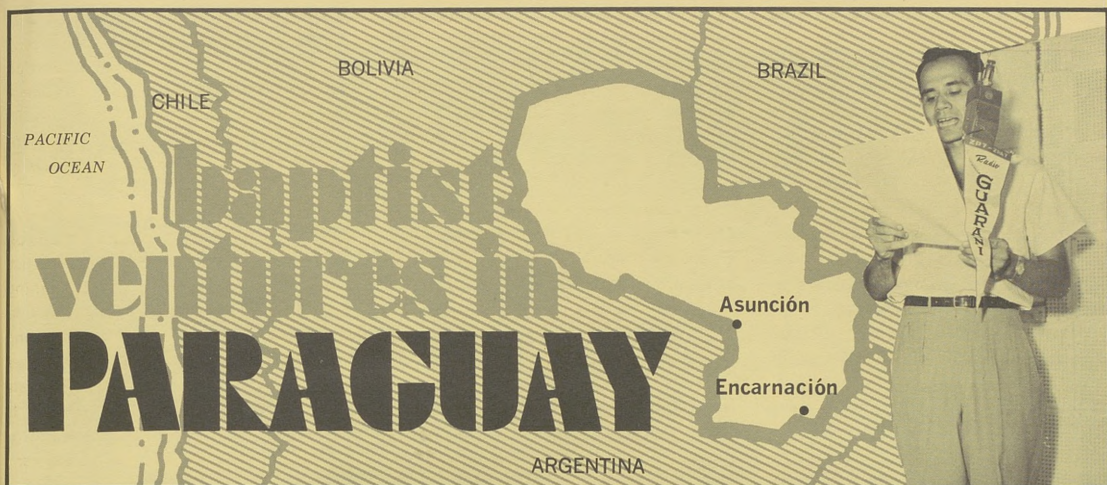
Baptists began a medical ministry in the Nairobi area in 1971 with the establishment of a clinic in the Mathare Valley. Though Nairobi offers a wide range of medical facilities to most of the population, this is one area where Baptists felt they could fill a real physical need as well as bear witness to Christ's saving power. Sunday School and church services were begun a few months after the clinic was opened.

Tomorrow and After

This, briefly, is the work of Southern Baptists in Kenya. Recent years have brought undreamed-of progress. What the future has in store depends on what you and I are willing to invest here: a year or a lifetime, a dollar or a fortune, a passion or an interest; in any case, a prayer. May we, too, continue in the spirit of "harambee" in the Lord's work for Kenya.

— by Clarence Allison

DETACH AND FILE FOR PROGRAM USE. Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This leaflet replaces the Board's former pamphlet on Kenya.



A Look at the Nation

Look in the center of your map of South America and you will find landlocked Paraguay. This country, once off the beaten track for travelers, today is a tourist attraction. Paved highways to the neighboring borders bring thousands of visitors from Argentina, Brazil, and Uruguay. A newly constructed runway on the outskirts of Asunción makes possible the visits of both sightseers and businessmen, coming by jet planes from far and near.

People have learned that Asunción is the best place from which to start if one wants to see the world-famous Iguazu waterfalls. The capital city, with a population of more than 400,000 inhabitants, was once devoid of suitable and comfortable tourist accommodations. Today it has some of the most modern hotels and *pensiones* in the world.

This small country, of just over two million people, years ago was behind an iron curtain; today Paraguay is wide open not only to tourists but to immigrants as well. The government's open-door policy has brought Amish people from Pennsylvania and Mennonites from Canada and other parts of the world. Japanese immigrants have come and are contributing greatly to the horticultural needs of the country.

The economy of the nation is based on farming, timber, and cattle. Paraguay's per capita income is one of the lowest in Latin America, while the population growth is one of the highest. The United States and other countries, with their

programs of aid, are helping the people in their struggle to throw off the yoke of poverty.

A modern 450-bed hospital has recently been established in the outskirts of Asunción. Still, Paraguay has the poorest ratio of hospital beds to population in South America.

To combat the high rate of illiteracy, new literacy programs have made possible a school enrolment of some 20 percent of the people.

In the beginning, several factors hampered evangelical work — a fanatical attitude on the part of the Roman Catholic Church, limited religious freedom, prejudice, and a high rate of illiteracy. Today, the *mañana* philosophy of many Paraguayans does not stimulate rapid growth. Also, a *somostan-pobres* (we are so poor) complex, undergirded by feelings of inferiority, has not made the people good stewards of either their money or personality.

Years of Baptist Venture

"For 35 years we have been waiting for you, Mr. Fernandez." With these words a Christian family in the interior of Paraguay greeted the first Baptist missionary to their country. The Argentine Baptist Convention had heard and answered their call.

The year 1970 marked two anniversaries in Paraguay: the 50th year of Baptist life in the country and the 25th anniversary of Southern Baptist work there. Leaders from both Argentina and

North America joined Paraguayan Baptists in their celebration.

The first Baptist congregation in Paraguay was a group of 16 men and women who on October 20, 1920 organized the First Baptist Church of Asunción. During the 25 years following the church's organization, several preaching points in the interior were also begun.

In 1945, Southern Baptists were invited by the Argentine Convention to accept leadership of Baptist efforts in Paraguay. With increased financial help and additional missionary personnel to reinforce the work came also new spiritual life and strength.

Over the second 25-year period, 16 new churches were organized, 20 mission chapels were started, a theological institute was established, and a hospital was opened. The hospital has helped break down prejudice against evangelicals and open the way for new ventures in Baptist witness. By 1971, Sunday School enrolment had almost quadrupled, and the churches had more than doubled their membership. The mission chapels, located in strategic parts of the country, gave heartening promise for future church growth.

... a new venture in preaching

When Southern Baptist work began in Paraguay, there were only three Baptist pastors and eight missionaries. Recently, six students were graduated from the theological institute, which has been training workers since 1956; a new program of theological education for both laymen

and clergy is being prepared for the Seventies.

Radio and television time, once difficult to obtain, is now limited only by lack of funds and workers. Seven daily radio messages reach to the farthest corners of the country. Television programs are opening the doors of homes that could not be entered otherwise.

Motion pictures presented in open-air meetings attract many people. Vacation Bible School clinics prepare teachers to reach the tender hearts of children.

Twelve church-supported secular schools with an enrolment of 800 pupils furnish a constant challenge to evangelize. Recently, 75 teachers and students went to the Baptist camp for a winter vacation retreat. They returned singing praises to God, for 15 of the students had made professions of faith in Christ.

... a new venture in teaching

A Paraguayan musician returned not long ago from a seminary in the States, eager to improve the church music in his country. Soon he was teaching classes in choir directing, and organ lessons were being made available without cost to those who wanted to play in churches.

For five years, students at the theological institute have been opening new work in suburban areas of Asuncion. Now, the plan is to take classes to the people in strategic points throughout Paraguay. A missionary couple recently appointed for theological education will help undergird this program.

Baptist book store



Although Sunday School enrolment has grown rapidly, Training Union and WMU work have not shown as much progress. A newly appointed missionary couple in the field of Christian education will help meet this need for improved educational programs.

Special retreats, led by outstanding Latin American pastors, are planned for the Seventies, in the hope that new visions of opportunities and responsibilities will be awakened in Paraguayan pastors.

... a new venture in healing

The patient load of the Baptist hospital has grown steadily since its dedication in 1953. The construction of a new private clinic is a venture in extending medical care to the upper class of Paraguay. A new missionary doctor is needed to work with the mobile medical unit in the interior, where medical care is so greatly needed.

The nursing school, which has recently received its accreditation from the Ministry of Health, has graduated more than 50 students since its opening in 1956. They came from Paraguay, Chile, Argentina, Ecuador, Peru, and Honduras. These graduates, known as the "best bedside nurses in the country," are serving not only in Paraguay but in many parts of the world, including the United States.

Care for the whole person is the goal of the Baptist healing ministry. Since 1963, the hospital has provided clinical pastoral training to the Theological Institute students. This ministry is being expanded to include students from the surrounding countries of Argentina, Chile, Brazil and Uruguay. When a certain businessman from Brazil was interned for surgery he asked the nurse to call the hospital chaplain, who had already made several visits to him. He poured out a story of defeat and bitterness over injustices he had suffered. Through the chaplain's ministry, he found a new way of forgiveness and reconciliation to God through Christ. He left the hospital with a copy of *Good News* in his hand and with an experience of good news in his heart.

The Venture Needs You

When the anniversary celebrations closed there was a feeling of "where do we go from here!" The end of an era had come. What changes should be made? What changes could be made? A mis-



Nursing school students

sionary who had been on the field only a short time said: "Paraguay must develop its people, its resources, and its faith in God. The government has plans for the first two, and we who are called of God are responsible for the third."

Baptists are not alone in this mission endeavor. Alongside us are others — the Brethren, Disciples of Christ, Mennonites, Independent groups, Pentecostals, Episcopalians, the Church of God, and various sects — all working with similar purpose and results.

Do Southern Baptists dare to venture into the Seventies with new visions and hopes, with new personnel and new dedication, to share the gospel in Paraguay?

The apostle Paul had his plans, but a man from Macedonia with his call for help changed them. Some of you who are reading this leaflet have your plans, but a call to Paraguay could change them! Paraguay is desperately in need of men and women who will join hands and hearts with those who are holding the ropes until reinforcements arrive. Come down and help us!

— by James O. Watson

DETACH AND FILE FOR PROGRAM USE. Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This leaflet replaces the Board's former pamphlet on Paraguay.

'Language study,' said a missionary wife, 'was the most humbling experience I ever went through.'



Post office building in downtown San José, Costa Rica.

THE LANGUAGE SWITCH

BY LELAND WEBB

FROM the outside, the trim, one-story buildings offer no hint of the trauma and the transition taking place within their walls. The larger of the two (once an embassy, later an apartment house), white with gray trim, sits atop a slope guarded by a cement-block fence, topped with short, white columns and backed by flowering shrubs.

A half block away and on the other side of heavily traveled **Avenida Central**, by which motorists on the Pan-American Highway pass

through San José, Costa Rica, rests Casa LaPorte, a green structure with cream trim behind a stucco wall.

Through these portals pass the large majority of all evangelical missionaries from North America who will minister in Spanish-language countries of Latin America.

The portals are those of the **Instituto de Lengua Española**—the Spanish Language Institute. Transitions occurring here carry an impact throughout Central and South America. Here new missionaries gain a basic grasp of the language they will



Aulden D. Coble has directed the Spanish Language Institute since 1959.

use throughout their years of ministry abroad.

For these missionaries, learning to speak Spanish is not optional. The language becomes their most constant tool. To fail to learn it well would handicap every step in the future and put a barrier in front of every national they meet.

Acquiring a new language is frighteningly personal. A student can look for sympathy among his peers, listen for soothing words from his family, and court encouragement from his instructors. But speaking, like eating or sleeping, is something everyone must do for himself. For a man, the fact that his wife may learn the language more quickly than he or that his children seem to assimilate it almost overnight must be far more frustrating than reassuring.

Spectre-like looms the reminder that if he does not learn the new tongue adequately, he will limit his effectiveness in what God has called him to do. The realization that he must learn the language in order to serve in his appointed field provides the determination factor, the incentive to master the course.

The fact that trauma—fright, frustration, embarrassment—accompanies the transition from one tongue to another does not imply criticism of the language institute. These sensa-

tions seem naturally to be a part of the language switch.

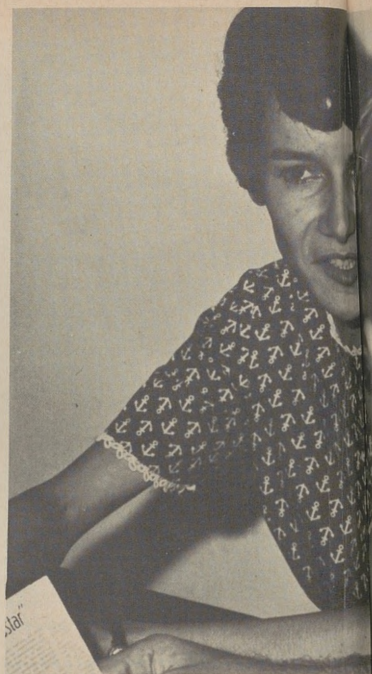
From long observation Aulden D. Coble, director of the institute since 1959, can view the students' experience objectively but sympathetically. He acknowledges that, at least sometime during the course, the language-learning process tests the flexibility of most students.

THEY are asked to make a number of adjustments all at once," he explained. "They move into a new culture. All their traditional props for communication are gone. Their children—if there is a family—are making new adjustments. Everything is slightly different.

"This is a blow to a person's personality. It removes all his security. He is threatened by everything—not only language. He is never quite sure whether he is getting through to someone, whether he has received the right message from the one trying to communicate with him.

"This is fatiguing. It saps the strength so that people become physically tired. Perhaps they don't know why, but it's because of this constant concentration to try and communicate."

For anyone who has never endured the experience, the feelings may be beyond understanding.



Imagine moving to a strange city where the only people who can understand what you say are members of your family and a few classmates. Otherwise, speech is unintelligible—from everybody: grocer, cab driver, salesclerk, pastor, policeman! Even worse, perhaps, you can never be positive anyone else understands you.

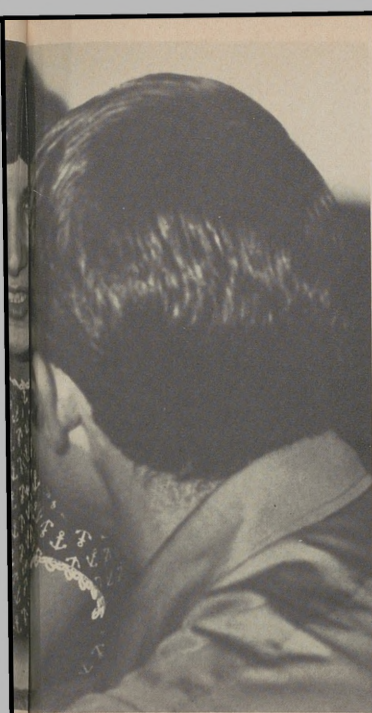
"Language study," summarized one missionary wife, "was the most humbling experience I ever went through."

"You have to be willing to feel like a fool in trying to talk," commented another missionary.

"Costa Rica is as pleasant a transition place as anywhere in the world," he went on. "There is a good climate. You can buy anything you want. But it's just a bad scene, a difficult time. The stresses bring out the worst in you.

"I have an appreciation for the teachers," he added. "They see us at our worst and still stick in there trying."

Recalled another missionary, "You can't worship in churches and know what's being said. A man may have been totally involved in the church's program at home, then suddenly he cannot really take part."



Above: One of the all Latin-American faculty members patiently assists student.

To ease the stress, missionaries usually try to recognize the lighter side of sticky situations. Any humor contained in newsletters from first-term missionaries often deals with mistakes in trying to speak a new language.

A preacher learning to use Spanish must be careful about **pecado** and **pescado** in his first sermons. **Pecado** means "sin;" **pescado** means "fish." It is a common error for new students to proclaim, "The Lord will forgive our fish."

One morning a missionary wife asked the domestic helper to put a fly (**mosca**) on her daughter's sandwich; she meant mustard (**mostaza**). The husband in the family once told a salesclerk he wanted to buy **cor-tina** (meaning "curtain;" right so far) **fabrica** (oops!—it looks like "fabric" but it means "factory").

Some goofs are considerably more embarrassing, but naturally a part of the humor in such stories will be lost on anyone never having spoken any language but his native one.

Completing formal language study by no means ends the language-learning process. That is a lifelong task.



Flowers, trees adorn one of two main institute buildings on busy avenue in San Jose.

"You really just learn the basics," commented one first-term missionary. "When you get onto the field, you begin learning how to speak it."

Existence of a language school for missionaries is relatively new in foreign missions—mainly post-World War II. A few decades ago most missionaries learned a new language by a sink-or-swim, absorptive method. Placed in a foreign culture, they had to learn. On some mission fields today no facilities exist for formal language study, and missionaries must learn through private tutoring.

Those bound for Spanish-speaking areas are fortunate. With rare exceptions, all Southern Baptist missionaries assigned to Spanish-language fields in Latin America attend the institute in San José.

THE Spanish Language Institute opened in 1942 in Medellín, Colombia, as the Missionary Orientation Center and Language School of the Presbyterian Church in the U.S.A. First directors were Dr. and Mrs. Edward M. Clark. Dr. and Mrs. Otho P. D. LaPorte succeeded them, serving nearly 15 years. The Cobles became directors in 1959. Meanwhile, the institute was moved to San José in 1950.

Although under Presbyterian sponsorship, the institute has trained over 5,000 missionaries from more

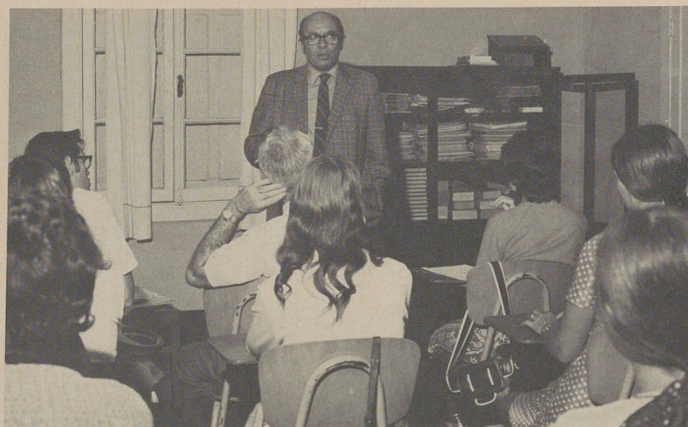
than 150 evangelical missionary sending agencies. Student tuitions and fees allowed the school's operation to become self-supporting, except for salary of directors.

Within the past few months a cooperative board has been formed as a non-profit organization to operate the institute. It is made up of representatives from most evangelical missionary groups with personnel stationed in Costa Rica. This relieves the Presbyterians from the sole responsibility.

The institute functions on a trimester system—three, four-month instructional periods a year. An average trimester would find about 175 students from perhaps 35 different missionary agencies enrolled. New students may enter at the beginning of any trimester.

"We interview each one individually," said Coble, explaining the careful placement system. "We have each one do sight-reading of English, which helps us see how he attacks a new body of material in his own language."

Each student takes the Modern Language Aptitude Test, the same examination given during the Foreign Mission Board's missionary orientation program at Pine Mountain, Georgia. Each enrollee is tested on his knowledge of written Spanish and has a private conference with



Coble fills in for teacher. Except for grammar classes, study sections are kept small.

Warner Dávila, Coble's assistant.

Coble describes the placement procedure as "fantastically accurate." Students sometimes remark, "How did you find out so much about me, because I'm right in the group where I should be?" Even so, shuffling of students to a higher or lower achievement group may take place at any time. This assures keeping the student with a group working at his own level.

Study sections are deliberately kept small, usually five students. (Husband and wife are rarely placed in the same group.) For grammar class, two or three study sections will unite.

"Small sections," explains the institute's catalog, "guarantee much individual attention, yet offer the stimulus and competition of sympathetic fellow-learners which most students miss in the traditional tutoring situation. . . . Group dynamics and the spirit which soon develops in a small class of students—equally grouped in terms of aptitude and attainment—make for the best learning process for the vast majority of students."

The small group must perform "at one level, or the teacher is in a hopeless situation in spoken Spanish," noted Coble. "Our emphasis is on the spoken language, not what the students have studied about verb conjugations or translations on paper or in a book."

Students use no texts the first two weeks but spend class time listening to and repeating drills. The drills

contain basic patterns of Spanish and provide students the expressions they need most to make their way in the new culture.

Declares the institute catalog: "All teaching in all courses is done in Spanish, by an exclusively Latin American faculty."

The progression of courses underlines the institute's focus on developing skill in spoken Spanish: listening, speaking, reading, and—finally—writing.

A TAPE recorder becomes a primary learning device. "Most of our textbook materials are also produced on tape by our own teachers," Coble said. "The student, after going over material in class, can check out the tape and at home go over it again and again. He can also come into the language lab in the afternoon, when there is a teacher to observe and correct."

Cautioned Coble, "Tapes and the lab are very valuable but we never place major emphasis on these. The major emphasis is on the face-to-face situation in the small class, where the teacher is right in front of the student."

Usual class sessions are confined to morning hours—two 50-minute classes, then chapel, followed by two more class periods.

Since all classwork is in Spanish and classes are kept small, a student has no place to hide. Everyone's performance and progress stay in the open. Special tutoring is avail-



able if needed. A student may even be asked to repeat a course.

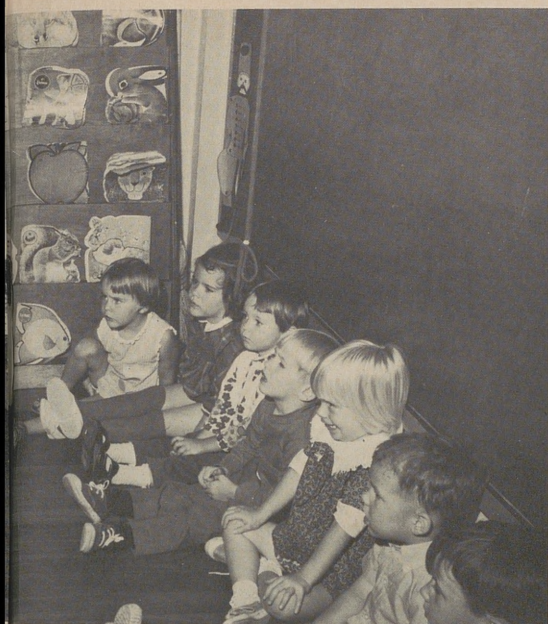
Teachers at times have been surprised at what a former pupil may accomplish. One graduate visited the institute a few months ago after being at work on his field three or four years. While a student he had been "considered hopeless," the "despair of the staff"—they thought he would never learn the language.

On his visit however, he spoke beautiful Spanish. Marveled the teachers, "It can't be the same man."

"But it was," nodded Coble. "No matter what we do, the situation is somewhat artificial in the classroom. But when students get out on the field and everything depends on them, they come along. It's no theoretical thing any longer. It's very practical."

A new missionary on the field can benefit greatly from thoughtful nationals. In one Costa Rican city, the national pastor found a gentle way of correcting the missionary. "What you say is all right," he would comment, "but we just don't say it that way."

Said another national to the same missionary, trying to let him down easy, "Although you don't pronounce your words correctly, I can still understand you."



After classes students hurry to check incoming mail.

Left: Since husband and wife both attend language classes, nursery school adjacent to the institute provides care for older preschool children.

The language institute attempts to help students understand the unfamiliar culture. Weekly lectures deal with sociological, cultural, religious, and political aspects of Latin American life. Afternoon seminars are conducted on such topics as sociological and political developments and their implications for the churches. Seminars scheduled on a repeating basis cover literacy methods, Scripture distribution, youth and family problems, and mass communications.

College credits for courses may be earned through the institute's affiliation with Goshen (Indiana) College. Since the college uses the institute facilities in its overseas language program, college students may be among those studying at the institute. In addition there are usually a few special students, perhaps North Americans involved in business or government.

The student council at the institute provides housing information for new students, publishes a weekly paper, promotes recreational activities, schedules sight-seeing trips, and coordinates Christian service ministries carried on by students. Students already enrolled look after new arrivals through a "big brother" arrangement, meeting newcomers at the airport and assisting them in

practical ways in becoming situated.

Since both husband and wife must attend language classes, their preschool-age children two years old and older are cared for in a nursery school operated by a student committee. Younger children are usually taken care of at home by a domestic helper.

STUDENTS generally arrange for their own living quarters.

They may live as far as three or four miles from the institute, riding buses to and from classes. Some live in nearby apartments.

As they have time and inclination, language students may distribute literature, visit in the local children's hospital, or take part in one of the Goodwill Caravans to remote areas.

Among Southern Baptist language students, some occasionally may travel with a resident missionary to a mission point on a weekend to give out literature or help with music. Some men in the final weeks of their study will attempt to deliver a sermon or two, events frequently marked by considerable nervousness. However, students are encouraged to become a part of church life in San José and to limit travel in order to concentrate on the business at hand—learning the language.

Resident Southern Baptist missionaries in Costa Rica have a peculiar relationship to language institute students by coincidence of the school's location. The student may be bound for Argentina or Mexico or Peru, but while he is in San José, the local missionaries try to be of assistance. Southern Baptists at the institute are invited to monthly fellowship periods in the homes of missionaries living in San José. One of the local Southern Baptist missionaries is recommended by the Mission and elected by the Board to serve as language-school coordinator for Southern Baptist missionaries at the institute.

When the student completes study at the institute, he receives an oral examination and is rated in speaking according to the scale used for U.S. government personnel. The institute has also developed a comparable pronunciation scale. These ratings are noted on the certificate awarded to finishing students.

On his way out of the institute, the fledgling missionary welcomes the certificate. But his real reward comes in being able to communicate in Spanish, in order to share the Good News in the language of the people among whom he will minister. □

LANGUAGE FOR THE FARM

Interamerican Institute of Agricultural Sciences, Turrialba, Costa Rica.



At the institute Dale Lindstrom (right) practices proper pruning technique under watchful eyes of Alfredo Paredes.



A new missionary whose work will be in a specialized field may engage in special studies at some point during the usual period of study spent at the Spanish Language Institute, in San José, Costa Rica. This was the case with Dale C. Lindstrom, appointed as an agricultural missionary for Venezuela (and now residing in Guanare, Venezuela).

After completing two terms of language study at the San José institute, Lindstrom took advantage of an opportunity for special training* in tropical agricultural practices. He moved to Turrialba, Costa Rica, to study at the Interamerican Institute of Agricultural Sciences of the Organization of American States. In this account he describes that period of training.

IN THE HEART of the agricultural belt of Costa Rica, at the foot of Volcano Turrialba, is situated what is considered one of the most outstanding tropical agricultural research institutions in Latin America—the Interamerican Institute of Agricultural Sciences. The surrounding region provides samples of most of the tropical agricultural enterprises found in Costa Rica—coffee, cacao (used for making chocolate), sugarcane, beef and dairy cattle production, corn, beans, and forestry.

Enrolment at the institute, just outside the city of Turrialba, averages about 120 students a year, working toward master's degrees in agricultural sciences.

My period of training began at the cacao farm, La Lole, working under the direction of Alfredo Paredes, a Christian layman with the Central American Mission. Two weeks were spent learning about the culture of cacao, from cross-pollinating flowers through the process of harvesting and marketing.

During this time I made a cross between two varieties of cacao—CC 10, a variety with a high production developed at the farm, and

a type developed by United Fruit Company, UF 613, highly resistant to phytophthora, a fungus disease. Hopefully the cross will bring out the best in both strains.

The following week was spent with Mario Mata in observing at the commercial farm, which includes sugarcane and coffee. Some 400 acres are in production—all the land not in experimental use. Production techniques were observed, including methods of combating disease and insect problems.

Emphasis the following week was given to soil studies, focusing on problems encountered in high rainfall areas and in hot climates. A couple of days was spent studying

By Dale C. Lindstrom

bean production, since the staple food in Costa Rica is beans and rice.

During the next three weeks I was involved in forestry production, majoring on seed studies, recognition of species, and germination trials on 80 of the standard species included in the Latin American Forestry Seed Bank. The seed bank supplies seed to interested firms and individuals. I also helped a student establish a plantation in connection with his master's thesis.

Another three weeks were devoted to livestock and dairy production, considering possible breeding programs in Latin America, which of the breeds produce the best results, and insect and disease problems—far greater in hot climates than in temperate areas. The training included artificial insemination practice, assisting in the birth of calves, feeding procedures, and consideration of varieties of grass and the ideal conditions for each variety.

During this time a calf was butchered for veal for Missionary Donald H. Redmon (then stationed in Turrialba). This involved some education in the procedure for the missionary. A week later I butchered

another calf and, on the motorcycle I used for transportation, hauled the meat to San José for my family.

The 45-mile trip from Turrialba to San José was a regular feature of each weekend so I could spend two days with my family. Janet (Mrs. Lindstrom) was completing studies at the Spanish Language Institute; our older daughters, Sonia and Christine, attended country day school; Laura, the youngest, stayed with the housekeeper.

On one journey to San José, I stopped to overhaul the carburetor for an old truck stalled along the highway, so it could reach the city. Another side project was helping to rewire and install proper circuit breakers in the missionary's home in Turrialba.

In addition to study and travel there was time for assisting individuals in Bible study. While I was living in the dormitory at the agricultural institute, the cleaning boy showed an interest in Bible study. Consequently a study period was begun among workmen at the institute; the study was continued for a time in Redmon's home. José, the young man who indicated the greatest interest in these studies, spent several noon hours with me in discussing the Christian life and Bible passages for new Christians.

Assistance came my way, too. Among the students at the institute, who come from most Latin American countries, some went out of their way to help with my specialized language problems. Most helpful was Jorge Colmenares, an agricultural engineer (equivalent to a B.S. degree in agriculture in the U.S.) from Colombia. He and I spent hours together, traveling on the motorcycle, visiting around the table after the evening meal, and finally in his home, where I stayed with him and his wife, Italia, the final two weeks I was at the agriculture center.

Perhaps I will be able to spend more time with Jorge and Italia at their home in Colombia, since Venezuela is a neighbor of Colombia. The weeks spent in Turrialba should pay dividends in an agricultural ministry in Venezuela. □

*Lindstrom holds the B.S. degree in vocational agriculture from Colorado State University, Ft. Collins, and the M.S. degree in agronomy from the University of Missouri, Columbia.

A DAY AT LEOPARD MINE

BY JAMES C. WALKER



THE LAST amber rays of the African sun slipped quickly behind the mud-walled huts as we nosed the dusty station wagon onto the rough, graveled road leading to our home. Soft strains of an African chorus lingered on the evening breeze, "God go with you, God go with you."

We could only faintly see the ebony arms waving farewell against the fading skyline as we turned behind the thorn trees that took the little village and its people from our view. In the back of the baggage-filled station wagon, tired children tried to find enough space to stretch out their weary bones. Fatigued adults recounted some of the highlights of the day and rejoiced in the experiences.

The car's headlights reached out into the African night and danced a weird fandango on the landscape as we sped along the dusty road. Conversation gradually tapered off, and all was silence except for the occasional thudding of rocks against the underside of the vehicle.

Our day had started long before sunrise on that Sunday morning. Four sleepy little girls had been helped from their beds, into their clothes, and down to the breakfast table. Another missionary family, the

Eugene (Jerry) Schleiffs, joined us after breakfast for this venture into the Rhodesian bush.

If all goes well, the drive over the rough road to Leopard Mine takes three hours. Leopard Mine is not important in the commercial or industrial world, although the gold mine is productive. As the only Christian community for miles around, however, the site held importance for us in mission work.

Only a few hundred people live in the immediate confines of Leopard Mine, but reaching out into the surrounding areas of Silobela Reserve are thousands of Africans steeped in superstition, witchcraft, and ancestral worship.

The small congregation had grown up through efforts of an African Christian, Jeffery Banda, who had moved there to work in the mine some three or four years earlier. He soon found people interested in the Bible and Christianity and taught them as best he could with his limited education. More important, he had shown the people by his daily life what it means to be a Christian.

MY first knowledge of Banda came when I received a letter from him when I was living nearly 200 miles away. How he came by my address I do not know. He wrote to ask for Christian "papers" that could be used to teach the people. Subsequent letters built our

friendship and created a mutual concern for the ministry at Leopard Mine; this Sunday visit was not my first to this area.

Arriving an hour before midday, we made our way through the maze of mud huts to the small, mud-walled place of worship, designated by a handmade sign: "Reoprd Mine Baptist Church." (In some African dialects there is no I sound; the missing a was just misspelling.) The dirt yard was swept clean, but the grass-roofed building had begun to show results of merciless rain and heat.

The moment we got out of the car, dirty, ragged, underfed but smiling children surrounded us. Each extended a dirty hand to shake hands, then ran away giggling. Men and women came out of the huts all around us. Almost every woman had a baby strapped to her back. Smiling ebony faces framed pearly teeth into pictures of friendly greeting. We shook hands as we greeted each individual, as one must always do.

The local church leaders ushered the men into the cool church building. Low mounds smeared with cow dung were the only available seats. From the rafters above the mud pulpit were suspended homemade, faded paper flowers and a brightly colored tin can. Two outdated calendars hung on the mud wall behind the pulpit. As we sat among the humble, almost primitive, surroundings an awareness of God's presence was evident.

The author was a missionary to Malawi 1962-64 and has been a missionary to Rhodesia since 1964. He is currently on furlough in the U.S. In this article he describes events that took place in 1968. Since that time, Jeffery Banda, mentioned in the article, has returned to his home country of Malawi, where he is reported still active in Christian service.



Sikaue conducts baptismal service in Gwelo River near Leopard Mine, Rhodesia.

After a brief meeting with the leaders, we were invited to tea. Even in the most remote sections of Rhodesia everything must stop for tea. During tea we were informed that some women had brought disunity into the church. The problem was unexpected but had to be dealt with and settled, or greater problems might develop.

The women involved were called together, and the cause for the hurt feelings was explored. After some frank discussion, the problem was solved. (Africans have a wonderful way of settling disputes. Everyone gives his version, and then a person not involved passes "judgment;" the case is then decided and forgotten.)

THE dispute settled, it was time to interview each of 11 candidates for baptism. One by one they came before the panel composed of pastor, church leader, and two male missionaries. Each panel member took a turn asking questions. If answers were satisfactory, the candidate was recommended for baptism. Most of the candidates had been studying beliefs for months and some for as long as two years.

The first two candidates passed the interview with flying colors. The third was a woman. As she entered the building I noticed the child she carried on her back. The baby wore a necklace. I knew it was no ordinary adornment, but a charm from a witchdoctor.

When my turn came to question her, I asked, "Do you believe God can do all things?"

She replied, "Yes."

"Do you believe God can take care of you?"

Again she responded, "Yes."

I probed more deeply. "Do you believe God can take care of your child?"

She seemed to hesitate briefly, but answered, "Yes."

"Why does your child wear the charm around his neck?"

"To keep the head from falling in," she replied, as she pointed to the crown of the baby's head.

"Do you believe God can keep your child's head from caving in?"

"Yes," she responded quickly.

"Then to show that you believe God can take care of your baby, would you take the charm from around the baby's neck?"

A pause followed. Silence filled the room. (African pastors, it should be noted, seldom attempt to persuade church members to break completely from witchcraft, although they know the power of witchcraft over the people.)

Finally the mother grasped the dirty string that held the charm. Placing the string between her teeth, she bit it in two and threw the charm on the floor.

A spiritual victory had been won in her life. Her action was a testimony of faith in Christ. She was willing to risk ridicule from her

friends and worse—possible persecution from the witchdoctor. (Many months later she still had not replaced the charm, giving evidence of her trust in God.)

AFTER the interview period—almost two hours—we walked two and a half miles to the river, the group singing hymns all the way. Some people sat on the sand along the tree-lined bank, others on the warm sand of the dry river bed, while I preached on the meaning and purpose of baptism.

Following the sermon the pastor and one of the deacons waded into the small muddy pool, all that remained of the Gwelo River, and baptized each candidate.

Afterward, everyone reassembled at the church building for another service. Then, at the leader's house, the visitors were served rice and chicken, the meal prepared for special occasions. Chicken devoured, rice finished, and fingers licked, we finally were able to make our way to the car. All the hands had to be shaken, the same people greeted in parting, and one last Christian chorus sung.

It had been an exciting day, exciting because of the simple faith of the people, a faith expressed in so many ways. It was exciting because we had witnessed the power of God working in the lives of a simple people. Once again we had seen the difference Jesus makes. □

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

April 1972



NIGERIA: **Norman L. Coad**; born: Maplewood, Mo., Jan. 12, 1940. Graduate: Ouachita Baptist University; Arkansas State University (M.S.Ed.); attended Southwestern Baptist Theological Seminary. He has been a music director and music and youth director for churches in Arkansas and Texas. For three years he worked for a greeting card company. He has taught music in public school at Stamps, Ark., and Little Rock, Ark. Expected type of service: teaching (secondary school, music). **Beverly Gallegly Coad**; born: Heber Springs, Ark., Nov. 12, 1942. Graduate: Ouachita Baptist University (B.M., M.A.). She taught voice and piano in Little Rock 1964-71 and taught music in junior high school at Mabelvale, Ark., 1969-70. Marriage: Aug. 25, 1962. Children: David Reuel, Aug. 14, 1963; Neva Leigh, Sept. 1, 1966. Present address: 4729 Gordon Ave., Ft. Worth, Tex. 76115.



NORTH BRAZIL: **Clifford H. Dane**; born: Weatherford, Tex., July 1, 1938. Graduate: Wayland College; Southwestern Seminary (M.R.E. and further study). He taught fourth grade in Texas for two years and was principal of an elementary school at Farris, Okla., 1967-68. He has worked as a mechanic and electrician. He has been pastor in Oklahoma at Felt, Farris, Olive, and Tyrone. Expected type of service: religious education promotion. **Peggy Jo Delano Dane**; born: Dalhart, Tex., Sept. 10, 1941. Attended Southwestern Seminary. She has worked as a nurse's aide in hospitals in Dalhart and Plainview, Tex. Marriage: Aug. 16, 1959. Children: Clifford Brent, Aug. 8, 1961; Troy Tyler, Aug. 27, 1963; Gwenann, April 4, 1967. Present address: 2036 Broadus, Ft. Worth, Tex. 76115.

JAPAN: **R. William (Bill) Holloway**; born: Arkadelphia, Ark., May 15, 1944. Graduate: Ouachita Baptist University; Northern Arizona University (M.A.); at-



tended Southern Baptist Theological Seminary. His parents, the Ernest L. Holloways, Jr., served as Southern Baptist missionaries in Japan from 1949 until the mid-1960s; they resigned in 1968. He has taught English at schools in Hot Springs, Ark., and in Ganado, Tucson, and Flagstaff, Ariz. He has been pastor of churches in Arkansas and served as youth director at Second Church, Hot Springs, 1968-70. He became minister to youth at St. Matthews Church, Louisville, Ky., in 1971 (half-time). Expected type of service: teaching (college level). **Linda Louton Holloway**; born: Ft. Lauderdale, Fla., Nov. 8, 1944. Attended Ouachita Baptist College (now Univ.) and Southern Seminary. She has worked as a secretary and stenographer in Arkansas and Arizona. Marriage: Aug. 14, 1964. Children: Shana Kay, Nov. 15, 1966; William Kyle, Feb. 27, 1969. Present address: F-11 Seminary Village, Louisville, Ky. 40207.



PARAGUAY: **J. Randall (Randy) Jones**; born: Murray, Ky., Oct. 20, 1943. Graduate: Southern Seminary (M.Div.). He taught school at Lewisport, Ky., 1966-67. Since 1964 he has been pastor of churches in Kentucky, most recently at Maceo Church (1970-71) and, since August 1971, at Nollynn Church, Hodgenville. Expected type of service: general evangelism. **Lawanna Cain Jones**; born: Owensboro, Ky., Oct. 11, 1943. Graduate: Owensboro-Daviess County School of Nursing (dip.); RN standing achieved 1965. She has served as a nurse in Kentucky at Owensboro-Daviess County Hospital, Lewisport Nursing Home, and Hardin Memorial Hospital, Elizabethtown, and since 1971 she has been a staff nurse at Kentucky Baptist Hospital, Louisville. Marriage: Feb. 19, 1965. Children: Kevin Wayne, Mar. 10, 1967; Rhonda Kay, Oct. 15, 1969. Present address: H-2 Seminary Village, Louisville, Ky. 40207.



TOGO: **Michael H. (Mike) Key**; born: Perryton, Tex., Sept. 1, 1945. Graduate: Baylor University; Southwestern Seminary

(M.Div.). He was associate pastor at Lakeview Church, Ft. Worth, Tex., 1969-70. He served as a Home Mission Board summer missionary in Youngstown, Ohio, in 1971. Expected type of service: general evangelism. **Marsha Hall Key**; born: Beaumont, Tex., Dec. 11, 1946. Graduate: Baylor University; attended Southwestern Seminary. She has served as church pianist and as kindergarten teacher in Ft. Worth. She was a Home Mission Board summer missionary in Ohio in 1968 and again in 1971 with her husband. Marriage: June 8, 1969. Present address: 8513 Robindell, Houston, Tex. 77036.



LAOS: **Jack W. Kinnison, Jr.**; born: Amarillo, Tex., April 16, 1946. Graduate: West Texas State University; Southwestern Seminary (M.Div.). He has been pastor of Plum Grove Church, Markley, Tex., since July 1970 (part-time). Recently he has been substitute schoolteacher in Ft. Worth, Tex. Expected type of service: general evangelism. **Lynnette Penuel Kinnison**; born: Birmingham, Ala., Aug. 18, 1945. Graduate: Carson-Newman College; Southwestern Seminary (M.R.E.). She was a staffer at Glorieta (N.M.) Baptist Assembly the summer of 1965 and a counselor at a Girls' Auxiliary camp in Tennessee the summer of 1966. She has taught elementary school at Huntsville, Ala., and Haltom City, Tex. Marriage: June 20, 1970. Present address: 4512 Frazier Ave., Ft. Worth, Tex. 76115.



BELGIUM: **Charles P. Long**; born: Ethel, Miss., Nov. 6, 1935. Graduate: Mississippi College; New Orleans Baptist Theological Seminary (B.D., M.R.E., and further study). He taught elementary school in Alabama and was teacher and principal in Mississippi. He has been a church music director and an insurance representative. He was pastor of Fellowship Church, Mannheim, Germany, 1965-68, and has been pastor in Mississippi and Alabama, most recently at Roseland Park Church, Picayune, Miss., 1968-70, and, since last November, at First Church, Mississippi City, Miss., on an interim basis. Expected type of service: English-language pastorate. **Sandra (Sandy) Young Long**; born: Parkin, Ark., June 5, 1939. Graduate: University of Arkansas. She has worked as general duty nurse at hospitals in Arkansas, Mississippi, and Louisiana. She was also office nurse in Louisiana and

relief nurse at Southern Baptist Hospital, New Orleans. She has worked as secretary-receptionist and was a clerk-typist for the U.S. Army in Germany. She served as medical nursing instructor at Pearl River Junior College, Poplarville, Miss., for a semester, and since February 1970 has worked with the Social Security Administration, New Orleans, now as service representative. Marriage: Aug. 3, 1962. Children: Lisa Lyn, Oct. 18, 1968; Charles Young (Chuck), June 9, 1970. Present address: 4065-5 Lipsey, New Orleans, La. 70126.



INDONESIA: John V. (Johnny) Norwood; born: Livingston, Tex., May 25, 1942. Graduate: East Texas Baptist College; Southwestern Seminary (M.Div.). He has been a church music director in Texas. He served as Home Mission Board summer missionary in Nevada in 1964 and in Tennessee in 1965. He was pastor of Immanuel Chapel, Havre, Mont., 1965-67 under the Home Mission Board US-2 Program. He was associate pastor and youth director at High View Church, Ft. Worth, Tex., 1968-70, and since 1970 has been pastor of Central Church, Lewistown, Mont. Expected type of service: general evangelism. **Diana Crane Norwood;** born: Enid, Okla., Mar. 12, 1943. Graduate: East Texas Baptist College. She worked as an Invincible (Vacation Bible School worker) in Texas the summer of 1963. With her husband she was a Home Mission Board summer missionary in Tennessee in 1965 and a missionary in Montana under the US-2 Program 1965-67. Marriage: Jan. 22, 1965. Children: Noel John, Mar. 19, 1967; April Beth, Feb. 3, 1968; Jana Ruth, May 21, 1971. Present address: 129 Mt. Pleasant, Lewistown, Mont. 59457.

Missionary Reappointed

April 1972

NIGERIA: Maxine Lockhart; born: Wellington, Tex., Jan. 24, 1928. Graduate: Mary Hardin-Baylor College; Incarnate Word College (M.A.); Southwestern Seminary (M.R.E.). Miss Lockhart served as a staffer at Ridgecrest (N.C.) Baptist Assembly the summer of 1951, worked as a church youth director for a summer, and taught school in New Mexico and Texas before being appointed for Nigeria by the Foreign Mission Board in October 1955. Following language study she taught at schools in Lagos and Ile Ife, Nigeria. She resigned in October 1965 and has been teaching at a high school in San Antonio, Tex. Expected type of service: teaching. Current address: 1119 El Monte, San Antonio, Tex. 78201.



Missionary Associate

Employed April 1972

NIGERIA: Betty Larimer; born: Miami Beach, Fla., Feb. 20, 1931. Graduate: University of Miami; University of Pittsburgh (M.N.Ed.). She served as staff nurse and head nurse at Jackson Memorial Hospital, Miami, Fla., and as instructor at that hospital's School of Nursing. She served as assistant professor at Miami-Dade Junior College, Miami, 1962-65, and assistant professor at Ball State University, Muncie, Ind., 1965-68. She was employed by the Foreign Mission Board in October 1968 as a Special Project nurse and served in Nigeria 1969-71. Since then she has again served on the faculty at Ball State University. Expected type of service: nursing. Current address: 404 Riverside, #208, Muncie, Ind. 47303.



State University, Muncie, Ind., 1965-68. She was employed by the Foreign Mission Board in October 1968 as a Special Project nurse and served in Nigeria 1969-71. Since then she has again served on the faculty at Ball State University. Expected type of service: nursing. Current address: 404 Riverside, #208, Muncie, Ind. 47303.

Special Project Doctor

Employed April 1972



NIGERIA: William C. Gaventa; born: Atlanta, Ga., Aug. 7, 1921. Graduate: University of Tampa; Jefferson Medical College (M.D.); Tulane Medical School (M.P.H.). He was intern at Jefferson Hospital, Philadelphia, Pa., 1945-46, chief resident there in 1946, U.S. Navy surgeon at Veterans Hospital, Bay Pines, Fla., 1946-48, and physician at Underwood Hospital, Woodbury, N.J., 1948-49. Appointed by the Foreign Mission Board in April 1949, he served at Eku and Ogbomoshu, Nigeria, and resigned in August 1965. Since then he has been serving at the Veterans Administration Hospital and on the faculty of the Department of Medicine of the Louisville School of Medicine, Louisville, Ky. As Special Project doctor he is to serve one year at Baptist Medical Center, Ogbomoshu, Nigeria, beginning Aug. 1. **Alice Price Gaventa;** born: Rogersville, Tenn., July 23, 1921. Graduate: Florida State College for Women (now Florida State Univ.); attended Carver School of Missions and Social Work (now merged with Southern Seminary), Louisville. Before missionary appointment she served as pastor's assistant in Orlando, Fla. Marriage: June 8, 1945. Children: William Carter, Jr., May 10, 1947; John Price, July 8, 1949. Current address: 3914 Elmwood Ave., Louisville, Ky. 40207.

Conferees Discuss Literature

Attending the first West Africa Baptist Publications Conference in Lomé, Togo, 16 representatives of eight countries recommended increased cooperation and coordination in publication work among Baptist bodies in West Africa.

In Memoriam

WALLER RAY BUSTER

Born Sanger, Tex., Mar. 28, 1898
Died Arlington, Tex., April 3, 1972

An emeritus missionary who served for 40 years in Brazil, Miss Ray Buster died April 3 in an Arlington, Tex., hospital. She was 74. She had been ill about a year.

A Texan, Miss Buster studied at North Texas State Normal College (now North Texas State University), Denton, and received the M.R.E. degree from Southwestern Baptist Theological Seminary, Ft. Worth. She taught school for four years before appointment by the Foreign Mission Board in 1923.

Her first assignment in Brazil was teaching in the kindergarten at the Baptist college (now Shepard Baptist College), Rio de Janeiro. She moved to Belo Horizonte, Minas Gerais, in 1928; there she taught English and Bible courses and in the kindergarten at Mineiro Baptist College. For several years she did evangelistic work with churches in Belo Horizonte, then returned to Rio in 1944 as teacher at Shepard College, remaining in that position until leaving Brazil in 1962. She retired the next year.



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Dennis Hill Elected

WE WELCOME W. Dennis Hill to the administrative staff of the Foreign Mission Board. He was elected April 12, during a meeting of the Board in Jackson, Mississippi. His duties as a regional representative of the Department of Missionary Personnel begin June 1.

As one of the personnel department's four regional representatives he will work in four states—Georgia, South Carolina, Virginia, and North Carolina—and at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. His task is that of counselor with persons and groups interested in foreign mission service. He will advise and channel qualified volunteers into the screening procedures leading to missionary appointment.



W. Dennis Hill

Beginning June 1, 1971, Hill was employed by the Board on a part-time basis as a regional representative for Kentucky, Indiana, Illinois, Ohio, and Southern Baptist Theological Seminary, Louisville, Kentucky, where he was a student. His seminary graduation occurred on May 25, at which time he received the master of divinity degree.

He served as student worker 1967-1969 in Dagupan, Philippines, under the Board's Missionary Journeyman Program. Since his return to the States, he has held church staff positions in Chesterfield, South Carolina, and Louisville.

Hill is a native of Kannapolis, North Carolina, where he was graduated from the A. L. Brown High School. He also is a graduate of Mars Hill (N.C.) College. As of July 1, he and his wife, the former Diane Eubanks, will reside in her home town, Raleigh, North Carolina.

From a Sage

ALMOST 50 years ago a Nigerian Christian wrote the article that follows. It first appeared in the February 1923 issue of *Nigerian Baptist*, official news magazine of the Nigerian Baptist Convention. It was reprinted in this year's March issue of that publication. The author's understanding of man's basic struggles seems almost classic in expression and timeless in application.

The world is a mart; in it men and women sell and make purchases. Kingdoms are exchanged for horses and crowns and sold for fiddles. The things that glitter appeal to the eye; the pleasures of the hour take the senses and have the price. Houses, husbands, wives, and children are offered for sale; and Paradise is bartered for wine and a song.

There is a race of people whose name is legion; as true spiritual descendants of Esau they sell their possessions, their bodies and their souls for a mess of pottage. Their life level is neither below nor above their alimentary

canal. Give them to eat and to drink, and they will cede their rights, be those rights natural, legal or divine!

A second class of people consists of those who offer themselves and their all for the yellow god. If they should possess the magician wand, they would transform into gold. No rules are so binding and no principles are so sacred that they would not outrage them for self and greed. Men from the lower rank who sell themselves for gold know no laws of human relations which they are bound to respect; they beguile friendship and iron happiness out of their homes; they give a scowl to their hungry children and a feverish hug to their sacks of gold! Men from the higher rank who sell themselves for money are haughty and mean. Placed in a responsible position as bulwarks of equity they change into agents of perfidy. See them aside and alone; give them a bribe and they will betray their sacred trust and send justice to the scaffold.

A third class consists of those who are charmed by the sweet melody of a siren. Their ears itch for saccharine words of flattery in praise of their greatness. They delight to be proclaimed the rulers of men or benefactors of mankind. They are obsequious to persons who can further their ambition; they are willing to sacrifice all else for position and preferment; they seek glory ingloriously and honour by dishonourable means; on their way up to eminence they are keenly jealous of their attainment and become easily the advocate of repressive measures to keep the commoners from encroaching upon the upper class.

But now and then there comes into the world-mart a peculiar class of men and women who shock the world by refusing to purchase of the world's most common goods; they offer themselves not for money, meat or place but for truth, justice and righteousness. Whatever they possess of the world's goods they bequeath to make humanity free and more divine. Undaunted by snobbery, contempt and persecution they become the world's real masters. They may be compelled to drink the hemlock, or walk up the hard road to the cross, yet they are as triumphant in death as they have been in life.

If it be true that every man has his price, pray, gentle reader, what is your price?

Last Call

IT IS JUST POSSIBLE that some of our subscribers have been intending to order the Index for Volume XXXIV (1971) of *THE COMMISSION*. It is a basic aid for any person who wishes to have a ready reference to the articles that appeared in the magazine last year. All items are listed by author, country and/or area, and topic, as well as the content units that could be listed only as departments.

The Index is free to those who regularly receive *THE COMMISSION*. Address request to *THE COMMISSION*, Box 6597, Richmond, Virginia 23230.

THE FINAL TOTAL of the Lottie Moon Christmas Offering for 1971 is \$17,833,810.22. Our hearts are filled with praise to God for this remarkable outpouring of generosity and missionary concern. Our Lord has answered prayer and has brought renewed strength for worldwide labor.

Our hearts are filled with gratitude to Woman's Missionary Union and to all others who have shared in this great expression of missionary commitment. One has only to experience a meeting of Woman's Missionary Union Executive Board to see the depth of concern, love, prayer, careful planning, and creative imagination that goes into the cultivation of this great offering.

Pastors give it their fullest encouragement. Missionary sermons are preached, prayer is encouraged, and people are challenged to give. The Brotherhood encourages laymen to become deeply involved. The Missionary Day in the Sunday School challenges all ages to this worldwide task. The entire church is caught up in this great expression of love.

It is a thrilling experience to visit churches during the time the Lottie Moon Christmas Offering is being received. Beautiful missionary music blesses the congregation. Posters, interest centers, charts, Christmas trees, manger scenes, and a long array of creative devices make their appearance to stimulate interest and give significance to the meaning of the offering. It is a joyful offering, for people are caught up in a realization of what this gift means in the cause of our Master.

Soon the dollars become translated into mission realities. Salaries of missionaries, education of missionary children, funds for programs of work on mission fields, including evangelism and church development, schools and student work, hospitals, publications, and benevolences—all are reinforced by this great love gift. Church buildings, schools, hospitals, publishing houses, and other needed structures come into being because this gift is made.

Praise and thanksgiving abound throughout the world when the word



Lottie Moon Offering Total

By Baker J. Cauthen

goes forth that the offering has been successful, as has now been experienced. We give God the glory and praise his wonderful name!

The offering joins with the constant outflow of gifts through the Cooperative Program to provide the basic resources for the worldwide task. If either of these two channels of missionary giving were not available, there would be tragic loss throughout the world in Christian service. We deeply believe that the Cooperative Program is the lifeline of the world mission task. We rejoice in the reality that, because of the Lottie Moon Christmas Offering, we are enabled to go twice as far in a world ministry as we could without it. We have deep conviction that the Lottie Moon Christmas Of-

fering reinforces the Cooperative Program because it opens up springs of missionary compassion that keep flowing all year long. It does for the Cooperative Program what a week of revival does for the cause of evangelism.

When we look at the continued flow of giving through the Cooperative Program and the Lottie Moon Offering, we are convinced that there is a deep concern for worldwide missionary labor that fills the hearts of the people in the churches. Southern Baptists believe and accept the Great Commission. There is a deep determination to do what we can do to give the gospel to all the world. There is an understanding that the giving of life is even more important than the giving of money, and, therefore, there is prayer that God may thrust out laborers into the harvest.

Even with all the funds given through the Cooperative Program and the Lottie Moon Christmas Offering, there remains each year a great gap between what we have available and the needs which have been presented from across the world.

In recent months it has been necessary, due to dollar devaluation and inflation, to increase greatly the amount of money necessary for the support of missionaries. This means long-range escalation of missionary budgeting. Even more will yet be necessary. When we consider, therefore, the problem of inflation in our own country and on a world scale, together with the needs of a developing work where missionaries are devoting life and labor to share the message of Christ, we are aware that there is no room for complacency. We praise God for the remarkable victory, and then we pause and face the fact of great distances yet to go. We lift up our hearts and call for God's grace and strength to do worthily what he wants done and to move forward in a world enterprise with faith and zeal.

Our hearts are encouraged because this great offering demonstrates the concern of Southern Baptists. We thank God and take courage. □



Donna Jean, the oldest daughter of the Harry E. Byrds, missionaries to Guatemala, practices the autoharp in her home in Guatemala City.



Snoopy, the four-legged member of the family in the home of Missionary L. Laverne Gregory in San José, Costa Rica, gets a bath from Mark, the Gregorys' oldest son, in this photo made last year.



Taking a yogurt break is Randall Rhea Worley, the youngest son of the Robert D. Worleys, missionaries stationed in Valencia, Spain. Randall relished the snack during a coffee break at the annual meeting of the Baptist Mission, held at the Baptist camp at Denia, Spain, last year.



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. The *Directory* is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BURTIS, Rev. & Mrs. J. Robert (Argentina), Box 86, Madisonville, Tex. 77864.
JENNINGS, John L. (journal, Rhodesia, terminated April 30), 1038 Della Dr., Lexington, Ky. 40504.
ELMORE, Rev. & Mrs. Lanny M. (Uganda), Rt. 5, Box 175, Hickory, N.C. 28601.
JOULD, Mary Frances (Thailand), 1383 Voll Rd., Cincinnati, Ohio 45230.
HELLINGER, Dr. & Mrs. Richard H. (assoc., India), 1849 Wycliff Dr., Orlando, Fla. 32803.
HERRINGTON, Mr. & Mrs. Glen D. (Malaysia), 1809 N. Riverside Dr., Ft. Worth, Tex. 76111.
HUGHES, Frances E. (Thailand), Ivor, Va. 23866.
MEREDITH, Helen (Colombia), 868 Rosedale Rd., N.E., Atlanta, Ga. 30306.
MOORE, Dr. & Mrs. R. Cecil (emeritus, Chile), 10102 Willowgrove Dr., Houston, Tex. 77035.
MURRAY, Rev. & Mrs. Robert R. (Peru), 815 W. Main, Durant, Okla. 74701.
RICHARDSON, Mr. & Mrs. Shelley P. (Philippines), 656 Fairground Ln., Cookeville, Tenn. 38501.
SAUNDERS, Mary Lucile (Philippines), 1283 Brentwood Dr., Spartanburg, S.C. 29302.
SCHWARTZ, Evelyn (Indonesia), 414 S. High St., Winchester, Tenn. 37398.
WEEMS, Marion L. (journal, Vietnam, terminated April 12), 804 York, Altus, Okla. 73521.

Departures to the Field

BRINCEFIELD, Clara, Chile.
CADAR, Rev. & Mrs. Burley E., N. Brazil.
CORBIN, Mr. & Mrs. James E. (assoc.), Uganda.
DILLMAN, Mr. & Mrs. John H., Kenya.
GRAVES, Dr. & Mrs. William W. (field rep., Caribbean), Puerto Rico.
HOOD, Rev. & Mrs. Bobby T. (appointed for Argentina), Costa Rica.
JOLLE, Rev. & Mrs. Gail P. (appointed for Paraguay), Costa Rica.
MONROE, Dr. & Mrs. John W., Rhodesia.
NICHOLS, Sophia, N. Brazil.
RANDALL, Dr. & Mrs. Maurice L., Rhodesia.
SMITH, Rev. & Mrs. Wade H., N. Brazil.

UPTON, Rev. & Mrs. Sam T., Malawi.
WALKER, Dr. Catherine B., Indonesia.
WESTERN, Rev. & Mrs. Blake W., Japan.
WILLIAMS, Mr. & Mrs. Joey H., Jordan.
YOUNG, Rev. & Mrs. James E., Bangladesh.

Transfers

ALLEN, Rev. & Mrs. Charles A., Jr., Guatemala to Colombia, May 1.
BRIZENDINE, Mr. & Mrs. J. Wesley, Liberia to Ghana, June 15.
WOMACK, Rev. & Mrs. William L. (assoc.), Guyana to Leeward Islands, Mar. 7.

Retirements

FORD, Ruth L. (Indonesia), April 30.

Resignations

ASKEW, Dr. & Mrs. David C. (Japan), June 30.
BLACKWOOD, Rev. & Mrs. G. Dale (assoc., Costa Rica), April 30.
MOORE, Rev. & Mrs. W. Trueman (Bangladesh), April 30.

Assignments Terminated

HUGHES, Larry V. (journal, Malawi), May 20.
PARKER, Marilyn (journal, Argentina), April 30.

Births and Adoptions

BOSWELL, Anthony Christian, son of Rev. & Mrs. James B. Boswell (Peru), April 17.
LINEBERGER, Anita Priscilla, daughter of Rev. & Mrs. Marion T. Lineberger, Sr. (Argentina), Mar. 29.
OUE, Jonathan Hiroshi, son of Rev. & Mrs. Takahiro Oue (Japan), April 3.
PHILPOT, Jill Laurie, daughter of Mr. & Mrs. James M. Philpot (Mexico), April 2.
TYE, Timothy Franklin, son of Rev. & Mrs. James E. Tye (Ecuador), April 15.

Deaths

BUSTER, Waller Ray (emer., S. Brazil), April 3, Arlington, Tex.
CLAPPER, Mrs. Adeline Hamilton, mother of Dr. Todd C. Hamilton (assoc., Philippines), April 3.
GARDNER, J. M., father of Katharine (Mrs. James W.) Cecil (Hong Kong), Mar. 27.
HARDY, Robert M., father of Cora Ney Hardy (Nigeria), Feb. 28.
LONG, Roy A., father of Joann (Mrs. Harlan E.) Spurgeon (Taiwan), April 18, Moline, Ill.
LONG, Mrs. Ruth Sigman, stepmother of Joann (Mrs. Harlan E.) Spurgeon (Taiwan), April 11, Farmington, Mo.
ST. AMANT, Mrs. L. P., mother of Dr. C. Penrose St. Amant (assoc., Switzerland), Mar.
SMITH, Mrs. Charles H., mother of Dr. Murray C. Smith (Uruguay), April 4, Tioga, La.
WALKER, William C., Sr., father of Graham B. Walker (assoc., Singapore), April 10.
WINGO, Mrs. Spurgeon, Sr., mother of Virginia Wingo (Italy), Pineville, La., Mar. 8.

LETTERS

I am happy to see the picture on the front cover [of the April issue]. I am reminded again of our world mission task. Some of those wild, hand-drawn pictures on recent issues are for the birds. The current cover can be used in many ways. Please do it more often.

P.S. The insert is superb.

D. M. Aldridge
Pineville, Kentucky

I am impressed with [the January emphasis on art in missions] for several reasons. First, creativity is a forgotten dimension of man in a mechanistic age, and [Bob Harper's] work brings the creative talents of man into sharp focus.

Second, this demonstrates one of the many ways by which a layman's skill can be turned into effective use in Christian missions. I think that is important in these days when the "with-it-ness" of the clergy is being challenged.

Third, I believe that it is important for us to learn to be aware of all of our God-given senses and to use them fully. . . . People who view these materials are aware of their faculty for seeing a new way. That is important.

Donald N. Larson
St. Paul, Minnesota

THE COMMISSION has been a part of most of my life, and I would not think of being without it. Certainly it is worth much more than the small subscription price.

Please know that we are extremely pleased with the attractive formats and the fine journalistic style, as well as the inspiration which we find in each issue.

Mrs. Sibyl C. Brown
Riverside, California

VIEW FROM MY WINDOW

By Roberta Kells Dorr

Missionary to Yemen

I see him early every day
Come riding his donkey
Ahead of the sheep.
He's not very big,
And I cannot imagine
That he is in charge
Of the whole expedition.
He laughs
And shouts
And calls to his brother
As over the side
Of the hill they go.
And I'm caught in the spell,
Without half knowing how,
Of a strange little boy
Who rides a brown donkey
Ahead of his sheep
And bursts with the joy
Of just being alive.



A GROUP OF STUDENTS from Korea Christian Academy in Taejon, Korea, on their junior-senior trip chose to go to the small island of Cheju-do, south of the mainland. In search for something to do the first night there, the young people decided to go to the docks and sing to the fishermen.

They never reached the docks. Instead, they stopped on the way, in one of the poorer sections of town. They sat on one of the street corners, brought out their guitars, and began singing. As people gathered, the students—most of them sons and daughters of missionaries—began singing what Christian songs they knew in Korean.

They had brought Christian tracts, too. No one knows how many people came to listen, but the 500 tracts the students had with them were all given away by the time the crowd left.

But the unplanned adventure was not over. A woman approached one of the



students that night and asked if the group could come on Monday to her day school and witness to the children there. At the appointed time the 19 students assembled at the small school in a rural area.

Newspaper reporters interviewed the group to find out about these Americans who had come to the island for vacation but put those plans aside to sing and play with a group of children. The students not only sang and played, but they also told the children about the love of Jesus Christ, of whom the children had never heard.

These students are missionaries in the truest sense, because when opportunity arose, they took it.

PAUL A. RHOADS
Missionary Journeyman
Taejon, Korea



BUYOSHI (Paul) Togami's mission task in Brazil involves a Japanese population of more than 700,000 people. However, he witnessed for six years before the first conversion. At the Paraná state Baptist convention held in Curitiba in February, Togami reported five baptisms during 1971. Since 1966, when Togami began working with the 15,000 Japanese people in Londrina, Paraná, Brazil, 20 Japanese have accepted Christ as Saviour.

Several years ago a former missionary to Brazil, Thomas Clinkscapes, saw the need for a missionary to the Japanese people in Brazil. When the Baptist World Alliance met in Rio de Janeiro, Brazil, in 1960, he invited Japanese Baptist leaders to visit the state of Paraná. Later the Japanese Baptist Convention invited Paul and Kimiko Togami to work in Brazil as the convention's first missionaries. The Togamis studied a year and a half at the New Orleans (La.) Baptist Theological Seminary before moving to Brazil in 1965.

Togami began work by visiting the Japanese and inviting them to his home. An average of 14 people attended the Thursday sessions. In 1967, with an average attendance of 20, the meetings were moved to the First Baptist Church.

Togami reaches the middle-to-upper-class people through personal visits, a twice-weekly radio program, the Thursday meetings in his home, and a Sunday church program. Approximately 38 non-Christian, middle-aged individuals, all with Buddhist backgrounds, are attending the social meetings in his home. The Japanese-language radio program is called "The Song of the Heart," for the Japanese have a saying that if one is happy he can sing. "If you have Christ in your heart, you will want to sing," declares Togami.

In Brazil the Japanese are attending church as families, whereas in Japan they attend as individuals, noted Togami. The Japanese Department of First Baptist Church, Londrina, has an enrolment of 30. More than half are tithers. The five Sunday School classes have a regular attendance of between 45 and 55. Sunday School and worship services are held Sunday mornings in Japan after the Brazilian services have been concluded.

When the Togamis were sent to Brazil, they came to stay. They were told that very likely they could not return to Japan for furloughs, due to convention finances. But when the Baptist World Congress met in Japan in 1970, the convention made it possible for the Togamis to visit Japan.

SISTIE GIVENS, Curitiba, Paraná, Brazil

MILLIONS have thrilled to the booming voice of Mahalia Jackson, religious-blues singer. That voice is now silent, but memories linger.

On Miss Jackson's last visit to Japan, shortly before her voice was stilled, she stood in Kyoto before a packed house. As usual, she offered a glowing testimony of what Jesus had done for her, but no interpreter had been secured for the occasion. Few in the audience understood.

While in Kyoto she met with local Southern Baptist missionaries. One missionary remarked about how wonderful it would have been if she had been available for public appearances in some of the churches.

"I sure wish I had known that," she replied. "I stayed in my hotel room all day Sunday hoping someone would call and invite me to go to church, asking that I give my testimony and sing, but no one called. And I had prayed before coming to Japan that the Lord would use me to praise his name."

MARION A. (Mack) MOBLEY, Nishinomiya, Japan



WE'D LIKE to share the names of some places and people.

Pungutini, 140 miles up the coast from Lindi and 20 miles inland. Since it is inaccessible by car six months a year, the two leaders cannot attend the monthly leaders' studies. I have been trying to make one trip a month to Pungutini. We hope these leaders will continue to grow as they study the Bible by themselves.

Kilangala, 35 miles north of Lindi. The believers are erecting a permanent church building, made possible with Baptist Mission funds; there is potential for a strong church.

Three or four nearby preaching points keep the African leaders busy.

Mitototo, 18 miles from Lindi. The ground is always swept clean in and around the *kibanda*—the building they put up first, before a permanent structure; it has straw roof and pole side-supports. Benches are poles tied together. The congregation did all the work themselves.

Liangawale, about 15 miles away on a sisal estate. It is the newest teaching point; about a dozen people have been attending.

Lindi, a town of about 15,000. As in most larger towns, the work is slow. Even after about four years, there are only eight to ten Christians. The pastor, a man from the Masasi area, also oversees four other preaching-teaching points nearby.

Ngonge, 12 miles away. The group of about ten Christians meets under a cashew tree. Only a few can read. They have chosen a leader; he is the best choice, but lacks ability to teach and lead.

Ruwaha Juu, 19 miles distant. In May 1971 a man from this village came to the Lindi pastor to plead, "Come preach to us. There are many adults just sitting here with no religion." The number, response, and eagerness of this group is encouraging.

Njao, 65 miles away in dry season, 100 miles during rainy season. The 15 baptized Christians are led by a man from the Masasi area who spends two weeks there every month. There is another preaching point not far away, but the people are of a different tribe, and the groups have not yet agreed to join as one church.

DONALD L. SMITH, *Lindi, Tanzania*



WHILE WAITING in a New York airport last July for our departure to Brazil, a young man approached me. "Me no speak English," he announced, and handed me a note: "I do not speak English; would you please call the following phone number for me, collect?" I made the call and then realized that when I reached Rio de Janeiro next morning, I wouldn't know how to say, "Me no speak Portuguese."

We arrived in Brazil as helpless babies unable to talk and do simple things. A missionary helped me open a bank account, and at first I had to have help in writing checks and in shopping. Walking a few blocks from our house I got lost. Since I couldn't pronounce our street so a Brazilian could understand, I had to wander until I recognized a familiar street.

It is tough for adults to become as little children and depend on others, such as being guided in doing simple things by a 12-year-old child of a missionary. We now talk like two-year-olds. When we get the verbs and nouns mixed up and put words in the wrong order, we are thankful we are being understood, although we also use pantomime.

Recently our next door neighbor's only child died in an automobile accident. With less than four months of language school study behind us, we were only able to express our concern by putting our arms around them, being present at the funeral, and listening to their agony cries. They are not *crentes* ("believers"). We're thankful the Lord used our few spoken words, and especially our unspoken language, to communicate his love.

We cried for joy when a church family living close by visited our home and, using a Portuguese-English dictionary, came out with, "Your family—long way off—when you homesick—come to our home." Our pastor and his wife brought us a dozen roses, attempting to express their feeling about our being here. The roses spoke, even if we couldn't talk.

Church services at first were frustrating, yet exciting. They were frustrating because we could understand nothing. We could not find the hymns or Scripture verses or understand prayers or preaching. One missionary told us, "The hardest thing about your first year is that you feel starved spiritually. You get so hungry to understand someone teaching, preaching, and praying." Because of this, I regard my private Bible study and prayer time as a more valuable treasure than ever. We are beginning to find the hymns to sing and the Scripture passage, and to understand a few words from the Sunday School teacher and the preacher.

Each Tuesday night I go visiting with our pastor. Even if I have difficulty talking and understanding, I've learned much by watching, listening, and being in Brazilian homes. I've enjoyed the privilege of seeing some we've visited come to know Jesus as their Saviour. We feel the bond of Christian love among our fellow missionaries and Brazilian friends.

H. JACKSON (Jack) DAY
Campinas, São Paulo, Brazil

MR. RIVERA felt he was the very least member in his church, so he determined somehow to do something about it. Armed with enrolment cards for the Bible correspondence course, about which he had learned from the "Baptist Hour" television program, he began visiting his neighbors.



Our office soon began receiving cards of enrollees sent in by Rivera. When we visited him, he took us to meet many of the new students. Few had Bibles, and most all needed help in studying. We suggested Rivera hold a Bible class to assist them. A Baptist pastor is assisting.

Last Tuesday night seven professions of faith in Christ resulted from these beginning efforts.

HOWARD D. OLIVE
Manila, Philippines



GEORGIO Politano, a member of the Baptist Fellowship at Savona, Italy, works at the port there. But his main objective in life is to spread the gospel. After work hours he goes aboard ships, talks with seamen, and gives out tracts and portions of Scriptures. He has distributed thousands of tracts in many different languages.

A few months ago Politano was giving out tracts aboard a ship but could not talk with the sailors, because he does not speak English. After a while a black man came on deck, took a tract and read it. He motioned for Politano to come over to him, and the two men learned they could communicate in limited Spanish.



The black man was a lay preacher from Ghana and was delighted to meet a fellow Christian.

After visiting in Politano's home, the Ghanaian, Seth Nethaya, visited the Baptist church in Genova, bringing along a young man from Colombia. The sailor from Ghana gave an inspiring testimony in English, according to Flora (Mrs. Robert A.) Holifield, missionary; her husband, Bob, the pastor, translated it into Italian. Then the African, unaccompanied, sang "The Love of Jesus Never Fails."

Eager to share his testimony, too, the Colombian sailor spoke in Spanish; this was translated into English, then into Italian. He said he was from an evangelical family who in their letters repeatedly urged him to read his Bible. Inspired by these Christian contacts in Italy, he declared the experience was so fulfilling he could hardly wait to write his family about it.

The young lay preacher from Ghana returned to the church the following Sunday prepared to preach. After his emotion-filled sermon, he sang "Trust and Obey."

Before leaving, Nethaya said he wanted to give an offering to the Italian mission at Savona. Some of those present indicated they felt the true meaning of missions in his gift. Others said this was missions in reverse—an African Christian was giving to the cause of Christ in Europe.

HELEN (Mrs. W. C., Jr.) RUCHTI
Rome, Italy

SEVERAL weeks ago Saleem Sharouk, one of Lebanon's Baptist pioneers, died. We who had known him over the years were amazed and thrilled at the large number of friends and acquaintances who filled the Musaitbi Baptist Church in Beirut for his funeral.



During the funeral service, which was contrary to the usual dreary, mournful pattern, there was a spirit of victory and revival as representatives of the Protestant community, the Baptist Mission, the Lebanese Baptist Convention, and Sharouk's church spoke of his zeal and loyalty to the gospel.

Sharouk, who was reared a Catholic, was a convert of Lebanon's first Baptist, Said Jureidini. For a while Sharouk worked as a shoemaker but later became a taxi driver so he could meet more people to whom he might witness. Sharouk, who was never pastor of a church, was at his best leading Bible study sessions in the mission stations he helped open. Most of these stations have become churches.

"Brother Saleem," as he was affectionately called, had little formal education, but at the age of 40 began a self-study program. Thus he was able to write several tracts and books, all of which reveal a deep insight into Bible doctrine and a remarkable knowledge of the difficult Arab language.

To Sharouk goes much of the credit for the beginning of the Near East Baptist Mission's work in Lebanon some 25 years ago, when Baptist missionaries from Palestine came to Beirut on periodic visits. Sharouk encouraged them to select Beirut as a permanent center of evangelistic work. When the Foreign Mission Board decided to station missionaries in Lebanon, Sharouk repeated his dream for a Baptist school, which like the hundreds of parochial schools in Lebanon, would support the work of the churches. He lived to see this dream realized.

"Brother Saleem" suffered a stroke while attending an evangelistic conference and never regained his health. Nevertheless, he never ceased to intercede for the churches, school, and missionaries, whom he welcomed to his land. At his death this pioneer, who never took a vacation during his many years of service, joined a growing "cloud of witnesses," not to rest, but to encourage by his life of single devotion a new generation of Lebanese Baptists.

JAMES K. RAGLAND, *Beirut, Lebanon*



Saleem Sharouk in 1962.

A VILLAGE HEADMAN (chief) who was also pastor of the Baptist church in his village was buried not long ago. Weddings and funerals are important occasions in Malawian village life, and about 1,000 people, including me, went to the chief's funeral, which lasted all day.



Many of the women attending brought cooking utensils: a pot and wooden spoon for cooking nsima, a stiff porridge. Each person at the funeral was fed; an offering was taken to help the family with the expense of the food.

Burial is made in a narrow grave 16 to 20 feet deep. At the bottom of this hole a side tunnel is dug, five to seven feet long. The coffin, a wooden box, is placed in the side tunnel, and heavy rocks are placed on and around the coffin. Then mud is used to fill in around the rocks, and the hole is filled with dirt. Most people are buried within 24 hours after death, and most of that time is spent in preparing the grave.

The funeral of a Christian provides another opportunity for sharing Christ with those who mourn.

GERALD M. WORKMAN, *Lilongwe, Malawi*

NEWS

Taiwan Honors Series

The Golden Bell Award for television programs in the Service to Society category was won by a series of religious television dramas produced by the **Taiwan Baptist Radio and Television Studio**, Taipei. The Cultural Bureau of the Republic of China made the award "for excellence in radio-TV programming" at an annual awards dinner in Taipei.

The series, "Happiness at the Gate," locally written and produced, consists of family situation dramas that seek to portray Christian solutions to life's problems and to offer Scriptural guidance for life situations. The series has been broadcast on the China TV Station's island-wide relay network since last August.

Eight radio programs for broadcast by the Broadcasting Corporation of China in the ten major cities of Taiwan are also produced weekly by the Baptist studio. The studio operates a Bible correspondence school in connection with the programs.

Miss Genevieve Greer receives congratulations at luncheon in her honor following a meeting of the Foreign Mission Board in Jackson, Mississippi, April 12. She retired April 30 after having served on the Board staff since 1945, becoming book editor in 1950. In 22 years as book editor she was responsible for the editing and production of 107 Graded Series foreign mission study books, 96 teacher's guides, 19 annual reports, four missionary albums and five supplements, and various books written by members of the Board's staff.



New Wave of Refugees Given Aid

With the help of local Christians and university students, the **Vietnam Baptist Mission** (organization of missionaries) gave food and clothing to more than 1,200 families during the first week of relief activity as thousands of refugees poured into Hue and Danang, South Vietnam. Heavy fighting between troops of North and South Vietnam sent refugees fleeing to safety of cities in northern provinces of South Vietnam.

Missionary Robert C. Davis, Jr., reported that more than 65,000 refugees had arrived in Hue by mid-April. About 40,000 were housed in schools, churches, and temporary camps, with the rest in private homes, he said. Davis, based in Danang, has been commuting to Hue three or four days weekly. The Davises opened Baptist work in Hue last September.

Davis enlisted the help of university students and others in Hue, while members of Hope Baptist Church, Danang, already organized for such emergencies went into action. The Baptist-distributed food packages contained rice, milk, and soy sauce. Each package also contained a brief message of comfort in the name of Baptists, a quotation of Matthew 11:28, and a special edition of the Gospel of John. Sleeping mats were also distributed.

Philippine Graduating Class the Largest

Seventeen graduates, the largest graduating class in the 20 years of operation of the **Philippine Baptist Theological Seminary**, Baguio, received degrees and certificates in March. One degree was awarded posthumously for Timothy Adedotun, of Nigeria, who died last October shortly before finishing his work for the first semester.

Graduates also included three other "international" students: Mr. and Mrs. Dilip Kumar Datta, of Bangladesh, who have returned to their country, where Datta will work with the Baptist literature program, and Ong Leng Huey, of Malaysia.

Indonesian Goal: One Million Converts

A tentative goal of one million new converts by 1981 has been announced by Southern Baptist missionaries in **Indonesia**. Indonesian Baptists related to several groups now total about 20,000.

The missionaries also projected an unofficial goal of 200 Southern Baptist missionaries under appointment to Indonesia by 1981. Serving there now are 109 missionaries.

Missionaries reported the goals after two conferences growing out of principles and directions proposed last year in a meeting of the Indonesian Baptist Mission. Among several other suggested goals, also to be reached in 1981: 100,000 small groups (house churches or similar groups), each with its own lay leader; 10,000 churches with up to 50 members each, and 300,000 leaders, including Bible class teachers.

The strategy adopted by the Mission last July includes three major facets (1)—emphasis on small-group evangelism and house churches, rather than on large churches; (2) Christian leadership training in many extension centers, along with the resident theological seminary; (3) the missionary's role as spiritual leader, evangelist, and enabler of other Christians, rather than primarily as administrator.

Mrs. W. M. Jones, Board Member, Dies

Mrs. William M. Jones, a member of the Foreign Mission Board, died at her home in Clinton, North Carolina, April 24. She is survived by her husband, who is pastor of First Baptist Church, Clinton. Other survivors include three daughters, two sons, three grandchildren, her mother, a brother, and a sister.

Since her election to the Board in June 1969, Mrs. Jones served on the administrative committee, the East Asia committee, and the committee for missionary education and promotion.

... Missions Update

"We are cautious but unafraid," was the word from Southern Baptist missionaries in VIETNAM reported by Executive Secretary BAKER J. CAUTHEN to the Foreign Mission Board at its May 9 meeting in RICHMOND, VA. A few have moved from "more exposed places" but most remain in their regular locations, Cauthen reported. He indicated present plans were "simply to go ahead with their ministry as effectively as possible." . . . The Board appointed six new missionaries and reappointed four at its meeting. Overseas missionary personnel as of May 9 totalled 2,512.

MRS. FRANK K. MEANS, 60, wife of the Foreign Mission Board secretary for South America, died May 15 in a RICHMOND, VA., hospital following an extended illness. . . . DREW J. GUNNELLS, JR., Foreign Mission Board president, was awarded an honorary doctor of divinity degree by Mobile (Ala.) College in May. Gunnells, pastor in MONTGOMERY, ALA., preached the baccalaureate sermon. . . . A program of lay leadership training in Danang, VIETNAM, brought together more than 100 Baptists. Missionary teachers expressed hope the laymen would lead a home-church approach in evangelism in their neighborhoods.

A plan for integration of the work of missionaries with national Baptists in MEXICO was approved by the National Baptist Convention of Mexico in Matamoros early in May. The plan embodies a concept of one overall program of Baptist work in Mexico. Steps were taken to implement the plan on a gradual basis, reported CHARLES W. BRYAN, FMB secretary for Middle America and the Caribbean, who attended the convention. . . .

. . . Among points outlined in the plan: The FMB offers assistance to Mexico Baptists, recognizing the New Testament principle of autonomy of local churches, associations, and convention. The Mexico Mission (organization of missionaries) welcomes opportunities to take part in surveys to determine needs and goals and to project plans for Baptist work. The Mission will feel free to request economic assistance and missionary personnel to enable national Baptist work in Mexico to take advantage of opportunities.

A record total of \$17,833,810.22 was received for the 1971 Lottie Moon Christmas Offering. Books closed on the offering April 30. Sponsored by the Woman's Missionary Union, the offering exceeded by \$1 million the goal set by WMU and was an increase of \$1.6 million, or 9.9 percent, over the 1970 offering. It was the largest single increase in the offering's 83-year history. . . . The Board's \$36 million-plus budget funding depends primarily on the Cooperative Program unified budget of the Convention and the annual Lottie Moon Offering in local churches. (See p. 35.)

A downdraft on takeoff from an airstrip in Mahar Bete District, ETHIOPIA, threw a Missionary Aviation Fellowship Cessna 185 into a cliff edge, breaking off half the landing gear. Fortunately for the passengers, Southern Baptist Missionaries S. R. J. (Sam) CANNATA, JR., a physician, and JERRY P. BEDSOLE, a veterinarian, Pilot DANNY HOEKSTRA was able to complete the takeoff and fly 100 miles to the Addis Abeba airport for a safe, one-wheel landing on a foam-covered runway. No one was injured.

AUGUSTE DENISE, vice-president of IVORY COAST, has asked that Southern Baptist missionaries be assigned to the country's interior and the work be expanded to include his hometown, Toumodi, about 150 miles inland. The work thus far has been confined to Abidjan, the capital. Denise became aware of Baptists in 1971 when President WILLIAM R. TOLBERT, JR. (then vice-president), of LIBERIA visited Ivory Coast to help dedicate a Baptist church building.

Nearly 500 persons have enrolled in an Arabic-language Bible correspondence course in ISRAEL, directed by East Jerusalem Baptist Church. Hundreds of tracts, New Testaments, and religious books have been distributed through the course, advertised in Arabic daily newspapers. The course was begun following the 1967 Arab-Israeli conflict to reach Arabs in Israeli-occupied territory.