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Inscription in mosaic floor of early sixth-century Byzantine church in south-central Jordan, excavated in 1970 by Bastiaan Van Elderen, reads: "Christ, our God, help thy servant Sabbatios, the chief elder, Amen."

WE have heard many new things today, things we never knew before," said the young man as he was leaving a lecture on archaeology in Ajloun, Jordan. Sponsored by the Southern Baptist Mission last spring, "The lecture was the first in a series of educational-cultural programs the mission is producing for the adult population in the immediate area of the Baptist Hospital and Baptist Girls' School in Ajloun," reports Missionary Alta Lee (Mrs. L. August) Lovegren.

Speaking was Bastiaan Van Elderen, serving as director of the American Center of Oriental Research in Amman, Jordan, while on leave from the faculty of Calvin Theological Seminary, Grand Rapids, Mich. Residents of the Ajloun area filled the girls' school auditorium to capacity. Local and national government officials supported the program with their presence and full cooperation, according to Mrs. Lovegren.

Missionary Dr. L. August Lovegren introduced the speaker, and Yacoub Awaiss, director of Jordan's Department of Antiquities and a former Ajloun resident, spoke words of appreciation for Van Elderen. Fawwaz Omeish, president of the Jordan Baptist Convention, translated the guest's address on "The Archaeological Heritage of Jordan."

That evening Van Elderen spoke on "The Dead Sea Scrolls and the Bible" to an audience that filled Ajloun Baptist Church to capacity.

These special events are but one way archaeology has a relationship to mission work in countries of the Middle East, where digging into the past produces information that can lead to deeper understanding of biblical times and early Christian churches. In this month's issue Mrs. Lovegren and Professor Van Elderen have contributed articles relating to archaeology, biblical understanding, and missions. And Mrs. Amelia Bishop adds her account of a "dig" in Israel.

Many missionaries in the Middle East carry on their work while surrounded by evidence of the ancient past.

YESTERDAY SO NEARBY

By Alta Lee Lovegren

THE graveyard of dozens of ancient civilizations, the land of Jordan is the historian's delight and the archaeologist's paradise. From Ebion-Gezer (Aquaba of today), the southern Red Sea port where King Solomon had shipyards and where doubtlessly the Queen of Sheba docked, to Ramoth Gilead (today's Ramtha), which was raided by Hazael of Syria and Assyria's Tiglath-Pileser in Old Testament days, the sands of the

desert and of time have covered the fallen stones of innumerable temples, shops, dwellings, and government buildings.

A new Jordan is rising, not from the old stones, but of entirely new masonry, built by the determination and industry of former desert tent-dwellers.

One of the "fringe benefits" for missionaries in Jordan is the exciting opportunity to work in a country where one may travel 50 miles in as many minutes and pass ruins that span 5,000 years or more of history. Life is lived on the edges of the ancient past and

on the threshold of cultural expansion and economic development of a new era.

Southern Baptist mission work started in Jordan in the mountains of Gilead, the area once chosen by Manasseh for his tribal settlement. On a hillside between two towns, Ajloun and Anjara, stands Baptist Hospital, which extends medical services to northern Jordan.

To the south of the hospital is the Jabbok River, which Jacob crossed when he ran away from home. To the east is Jerash, a Decapolis city which later became the center of a large Christian population. To the north are the land of the Gadarenes, Ramtha, and Damascus. To the west are the Jordan River and Palestine.

In Ajloun and Anjara there are Baptist churches, and mission points are located in several nearby villages. On the edge of Ajloun is the fully graded Baptist Girls' School. An hour's hike from the school brings one to the area where Elijah was born and where Absalom died.

North of Ajloun is Irbid, where Baptists have had a continuing witness since 1958, when other evangelical missionaries transferred to Lebanon. A church building was erected in 1960. Having been without leadership for several months, the church took on new life in the fall of 1973 with the calling of a dedicated pastor. Irbid is believed to be Beth Arbel of Hosea 10:10 and was Arbela of the Byzantine Period.

Prior to 1955, believers from Amman made sporadic visits to Jerash for gatherings in homes. Then Baptists began regular women's meetings; these developed into general meetings. A

The author, Mrs. L. August Lovegren, was appointed a missionary in 1951. She did language study in Lebanon and has served in Jordan and Gaza, now in Ajloun, Jordan.

Ruins of Roman Temple of Artemis at Jerash, in central Jordan.



Jordanian Baptist evangelist took up residence in the city for the first time in 1958. Since rented space was inadequate, a simple church structure was erected in 1959. The following year an apartment for the pastor was added upstairs.

Modern Jerash has mushroomed since the Civil War of 1970-71. Services are well attended, and six persons are awaiting baptism. Traveling by motorcycle, the pastor also serves preaching points in three other towns.

From the Jerash church building one may view columns of Geresa of the past, a Decapolis city. Its remains comprise the best-preserved Roman city found in the Middle East. Although its history dates to about 6,000 B.C., its period of greatest wealth and construction occurred about the first century. Today, columned streets, a forum, baths, amphitheater, and temples to Artemis and Zeus are found in good state. Remains of at least 13 churches have been recovered, mostly dating from the fourth through the eighth centuries.

In the capital city, Amman, where the whiteness of newcut stones still gleams on newly risen structures, Baptists are building for Christ—not with stone and cement, but in the lives of the people.

Baptist services were begun in 1963 in two sections of Amman: one in the home of the evangelist, the other in the home of a soldier who was converted while stationed at Anjara, near Baptist Hospital. Later that year, the Baptist Book Store, the first Christian book store east of the Jordan River, was opened, and preaching services were conducted in the hall upstairs. Since the book store is located on a main city street, the noise was not conducive to worship, and services were moved to a rented apartment in a residential area.

With an increase in attendance, conversions, and baptisms, prospects for development brightened. The pastor and people now are praying for a permanent meeting place for their church. They believe this would open the way for rapid growth and maturity of Baptist work in Amman.

As one steps outside the Baptist

Book Store in Amman, he faces the location of Rabbath-Ammon, built 1,200 years before Christ. Here David's army attacked the Ammonites; here Uriah was sent to his death. In the third century B.C. the Egyptians conquered the city, and Ptolemy II named it Philadelphia. In 30 B.C., Herod took control of the city; the well-preserved amphitheater testifies that he transformed it into a typical Roman community.

Baptists are not here, however,

to guard the ancient past with arms of an archaeologist's concern. Rather, with arms stretched forward in Christian love, they advance toward the challenges of a new day. Time passes. Stones rise and fall. Babies are born; men die. The sands of the desert continue to blow, concealing and revealing.

In this fantastic country of constant change, the unchanging Savior is proclaimed: Jesus Christ, the same yesterday, today, and forever! **TC**

Below: Fawwaz Omeish, Baptist pastor in Amman, Jordan, pauses beside portion of a hand from sculpture of Roman period at entrance to Jordan Archaeological Museum at Amman. Bottom: Sameer Sweiss, Baptist pastor in Jerash, Jordan, poses on porch of his home upstairs over church meeting rooms. In distance can be seen ruins of first-century Jerash (Geresa).





Remains of Roman amphitheater at Amman, Jordan.

By Bastiaan Van Elderen

ARCHAEOLOGISTS have taken a fresh look at Jordan in recent years, with the result that archaeological research there has increased markedly. A significant part of this work has been undertaken by Jordan's Department of Antiquities—an active, expanding agency intent upon maintaining high academic and scientific standards in this area of research. Foreign expeditions, sponsored by various universities and theological seminaries in the United States and Europe, have

The author, professor of New Testament at Calvin Theological Seminary, Grand Rapids, Mich., has been on leave to serve as director of the American Center of Oriental Research in Amman, Jordan. His duties have included actual excavation of various archaeological sites, acting as technical advisor to Jordan's Department of Antiquities, and teaching courses in archaeology at the University of Jordan.

conducted other parts of the recent research.

Let's take a look at some of what has gone on recently and what this activity means to biblical and early Christian studies.

Heshbon, one of the cities named in the account of the exodus of the Israelites from Egypt to Palestine (Numbers 21), was the capital of the kingdom of Sihon, which the Israelites captured. A large tell (see glossary) believed to be the site of ancient Heshbon is located near the small, modern village of Hesban, 20 miles south of Amman, Jordan's capital.

To try to satisfy scholars' wishes for more information about this period of Old Testament history, plans were made to excavate part of this tell. For this purpose

New Shovels in Jordan



Author Van Elderen.

Siegfried H. Horn, professor of Old Testament at Andrews University, Berrien Springs, Mich., organized the Andrews University Archaeological Expedition. Additional support and cooperation came from Calvin Theological Seminary, at Grand Rapids, Mich., and the American Center of Oriental Research.

The first excavation of this tell went on for seven weeks during the summer of 1968. The findings were rich: evidence of extensive occupation in the early Islamic Period (eighth century to twelfth century A.D.); a major occupation in the Byzantine Period (fourth to seventh century A.D.); evidence of Roman occupation (first century B.C. to third century A.D.). Some traces of the sixth century B.C. city were found. From the Byzantine Period a large, early Christian church was partially uncovered, with fragments of colorful mosaic floors.

During the 1971 excavation similar evidence was uncovered, but no trace of Sihon's Heshbon could be positively identified.

Last summer (1973) archaeologists associated with the Andrews

Archaeological

Glossary

Tell—A mound which is the accumulation of successive layers of occupation of ancient times.

Artifact—An object, usually intact, from a given period of occupation, frequently characteristic of a particular civilization.

Dig, or excavation—The total field operation of the systematic removal of occupational layers on a tell.

Season—About seven to ten weeks during which a team of archaeologists intensively work on a tell.

Shard (or Sherd)—Broken piece of a clay vessel used in ancient times.

Locus (plural, loci)—Identifiable feature, such as a wall, surface, pit, or installation, uncovered in the course of an excavation.

Site—Location of an ancient city.

University Expedition conducted another seven-week season of digging at Hesban. This time, more of the Byzantine church and its beautiful mosaics and impressive architecture were revealed. The size and beauty of the building suggests not only a large Christian population in the fourth to the sixth centuries, but also a very prosperous one.

Earlier portions of the ancient city of Old Testament times were identified—from the period known as Iron I, 1200 to 900 B.C. This is not clearly the city of Sihon's regime, but certainly suggests that the city may still lie buried in the tell. This possibility and further interest in the early Christian and pre-Christian remains on the tell are encouraging the expedition's organizers to conduct another season of digging, possibly in 1975.

WHEN Joshua led the conquest of Palestine, two and a half tribes (Rueben, Gad, and half of Manasseh) decided to settle on the east side of the Jordan River. To the south of them lived the Ammonites, Moabites, and Edomites. Frequent conflicts arose between the Israelites and their southern neighbors. Further knowledge about these indigenous peoples and their power and culture would help in under-

standing this part of Old Testament history and the allusions in Old Testament prophecies and poetry to these enemies.

In Sahab, near Amman, an accidental discovery—an Ammonite tomb—led to an exciting new excavation by the Department of Antiquities. In 1972 and 1973, during the spring and summer, Moawiyeh Ibrahim of the department directed excavations there. As a result, new perspectives on Ammonite culture and economy are developing. In addition, a sizable occupation of the site in the Chalcolithic Period (4000 to 3000 B.C.) has been identified. Work there will continue in 1974.

Also last summer, Mrs. Crystal Bennett, director of the British School of Archaeology, completed her third season of excavating at Buseirah, in southern Jordan. The principal occupation of this large tell dates from the Iron Age, and evidently was one of the major Moabite cities. Artifacts uncovered along with the major architectural features throw valuable new light on this civilization. The Old Testament descriptions and



Author Van Elderen shows visitors mosaic floor of Byzantine church in Madaba, Jordan. Ruins of 13 Byzantine churches have been located in the ancient city, south of present-day Amman. Madaba is mentioned in Numbers 21.

A DAY AT A DIG

(At the Heshbon Dig, 1973)

- 4:45 Arise. First breakfast of tea and a piece of fruit.
- 5:30 Bus leaves camp for the tell.
- 6:00 Work begins.
- 9:30 Second breakfast: cereal, eggs, toast, jam, tea, or coffee.
- 10:00 Back to work.
- 12:15 Fifteen-minute tea break.
- 12:30 Back to work.
- 2:30 Stop work; return to camp.
- 3:30 Noon meal—day's big meal.
- 4:15 Free time (most people nap).
- 5:30 Pottery reading. Workers from each area spread out pottery gathered the day before (the present day's pottery is being washed, cleaned, and graded), and the pottery expert classifies them. Questions are asked—a learning period. Bone specialist identifies bones of humans and animals.
- 7:30 Supper: soup, sandwiches, desert. If pottery reading was not completed before supper, it continues after supper. Personnel of each work area meet to discuss problems and achievements during the day, strategy for the next day.
- 10:00 Lights out.



Ancient treasury building, hewn out of rock, is at the entrance of Petra in Jordan.

allusions to the hostile interaction between these various nations in Transjordan become more intelligible as more is learned about the people through these excavations.

One hunt that has intrigued scholars for centuries is the search for Sodom and Gomorrah. It is usually suggested that these cities lie buried in the southern part of the Dead Sea, although no positive archaeological evidence supports this view.

Last June two American scholars,

Walter Rast and Thomas Schaub, led an archaeological survey of the area directly south of the Dead Sea. In this fertile valley, known as the southern Ghor, they found the remains of a number of ancient cities, dating back to the Early Bronze Age (3000 to 2000 B.C.). They are suggesting the possibility that these may be the "cities of the plain" of Genesis 13 and 14, including perhaps Sodom and Gomorrah.

The size of these cities and the verdant valley, apparently the

"garden of the Lord" (Gen. 13:10), provide the background for the narratives involving Abraham and Lot. Excavation of some of these cities is planned in the near future.

During the past few years I have been personally engaged in excavation and study of early Christian churches in Jordan. Nearly all of these ancient buildings contain colorful mosaic floors, decorated with geometrical designs and figures of animals, birds, or human beings. Not only do these floors reveal a high artistic skill,

but they also indicate aspects of the thought and worship of these early Christians.

These excavations have identified numerous churches throughout the area—in many cases, multiple churches in a village. The New Testament reports virtually nothing about the expansion of Christianity east of the Jordan River. Nevertheless, the large number of churches in this area in the fourth century implies an early and extensive development of the Christian movement. This early history of the Christian church in

the Jordan is for the most part archaeologically sterile and unproductive.

On the contrary, this area contains one of the richest archaeological deposits in the world—ranging from early man to the present. A recent publication by the Department of Antiquities, *The Archaeological Heritage of Jordan*, lists more than 500 sites, representing many millennia of occupation. Only a few have been excavated.

Since the major trade routes passed through this area, then the

city of the Decapolis. It is quite possible that both Jesus and Paul visited this important community. Some ancient manuscripts suggest this as the scene of the healing of the demoniac(s) (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39). Other manuscripts place the miracle at Gadara (modern Um Qeis), a site projected for excavation in the near future.

Petra has received an apt description: "the rose-red city half as old as time." In this fantastic valley in southern Jordan, temples and tombs were carved out of the mountainsides in the living rock, a soft, reddish limestone. These offer vivid reminders of the haughty Edomites, who trusted in their mountain strongholds and were severely castigated by the prophet Obadiah. In the first century this was the land of the Nabataeans, a powerful people who frequently harassed the Herodian dynasty.

These are but a few of the sites that bring further realism and historical background to biblical accounts. As the archaeologist's work expands, the twentieth-century reader of the Bible will be better able to locate and understand the narratives and their settings.

What importance is there in understanding the original setting and environment of a narrative or event?

One example—a parable of Jesus, a story always taken from the everyday experience of the hearers. The magnitude of the forgiveness and the calloused indifference of the forgiven servant in Matthew 18:23-35 are more fully conveyed when the reader realizes that the debt of the servant (100 million denarii) was a million times greater than that of his debtor (100 denarii). The lesson of the parable thus becomes more forceful and penetrating: God's gracious act of forgiveness is often overshadowed by our petty, unforgiving spirit.

An awareness of first-century economics, politics, domestic life, culture, and languages will realistically drive home the message of the Bible. The archaeologist is seeking to recover these aspects of ancient life and civilization. **TC**



Ruins of Byzantine church at Beit Mara in Lebanon.

Palestine and Transjordan, partly to be recovered in these current excavations, will contribute to our understanding of New Testament and early Christian literature and thought.

ARCHAEOLOGICAL activity east of the Jordan has been rather limited in the past. Interest understandably focused frequently on the west side of the Jordan, because the major holy places are located there. Regrettably, this has left the impression that east of

eastern frontier for Palestine and the Roman Empire, valuable information relating to both Old Testament and New Testament times can be obtained through systematic excavation of some of these sites.

Two prominent ancient cities in eastern Jordan whose remains fascinate the visitor are Jerash and Petra. At Jerash (ancient Gerasa) can be found the best-preserved ruins of a Roman city anywhere in the Middle East. The buildings dating from the time of Christ were architectural achievements in this

THE Bible has given guidance, hope, and life to millions of men and women throughout the centuries. It is a book which the simple peasant and the sophisticated intellectual alike can read with understanding and inspiration. This quality of the Bible, sometimes referred to as its perspicuity, results from its unique origin—

same time, the Holy Spirit used them with their individual characteristics—education, literary genius, culture, temperament, and the like (or lack of any of these). Consequently, there is a rich variety of literature and style in the Bible: Amos' style in contrast to that of Isaiah, Mark's language differing from that of Luke. The Holy Spirit used these men "organically," with their individual characteristics and qualities.

This "organic" nature of the origin of Scripture implies that the writings reflect the environments, the conditions, the language, the thought categories, and the political situations of the times in which they were written. Therefore, the more we know about the environment and setting of these writings, the better we will understand the message of the Bible.

This is precisely why I am involved in the field of biblical archaeology. Through this research and study a fuller picture of the biblical past is being recovered. In this article I want to discuss some of these contributions of archaeological research to our understanding of the Bible.

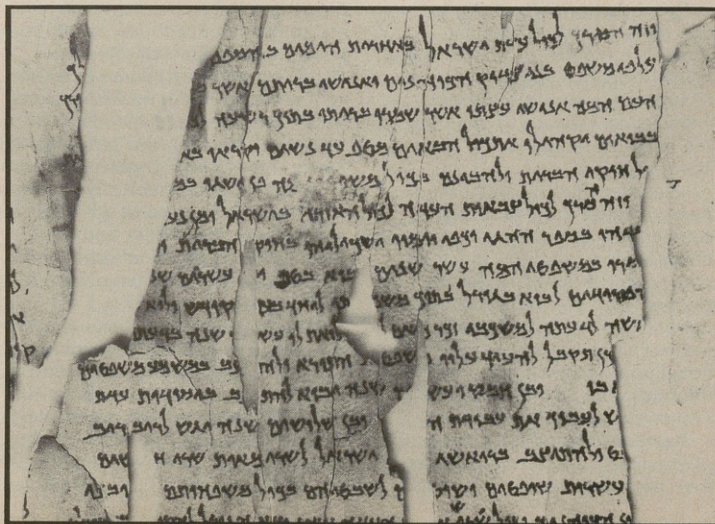
One of the most widely known and significant discoveries in biblical studies in the last 25 years was the finding of the Dead Sea Scrolls, discovered at Qumran along the northwest shore of the Dead Sea in Jordan (territory now

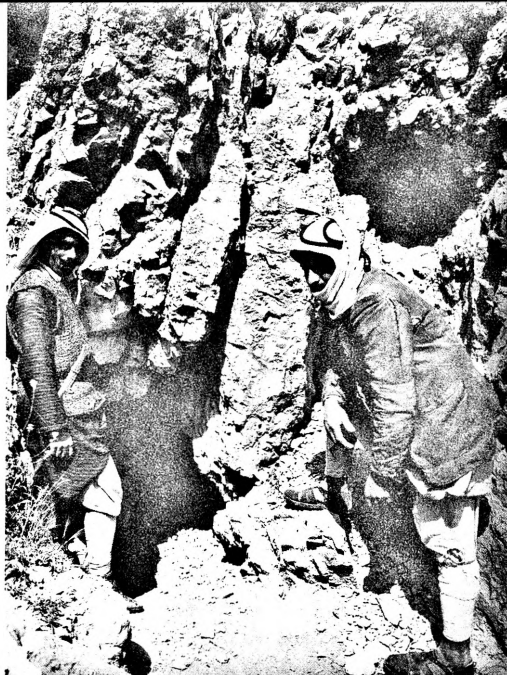
under the inspiration and guidance of the Holy Spirit.

This inspiration of the Scriptures has been variously described. Useful for, and basic to, the discussion here is the term "organic inspiration." The writers of the various books of the Bible were inspired, guided, controlled by the Holy Spirit in the preparation and writing of their materials. At the

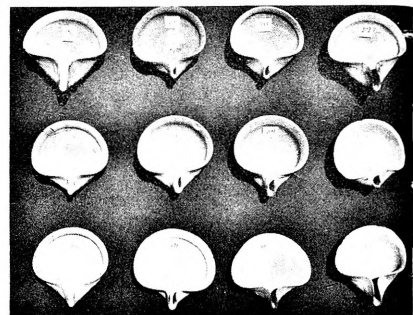
One of the Dead Sea Scrolls—documents written in Hebrew and dating from the time of Christ found in caves along the northwest shore of the Dead Sea.

BY
BASTIAAN
VAN
ELDEREN





Above: The two Arabs who found the first Dead Sea Scrolls stand in front of Cave 1, where discovery was made. Top: Group of clay lamps, each about five to six inches in diameter, dating from time of Old Testament kings of Israel and Judah. Right: Ruins, Temple of Jupiter, Baalbek in Lebanon.



occupied by Israel). These scrolls or manuscripts (written on animal skins) were part of the library of a monastic community residing there in the first century B.C. and the first century A.D. Although originally discovered by Jordanians in Jordanian territory, these scrolls are now in the hand of the Israelis.

These documents, along with the ruins of the settlement, provide a picture of first-century Jewish religious thought. The community's strong messianic expectation helps us to understand the messianic hope in the New Testament.

Likewise, these scrolls have demonstrated the Palestinian setting for much of New Testament thought; for example, the light and darkness motif in John's Gospel, and the messianic interpretation of the role of Melchizedek in the Epistle to the Hebrews. This new literature contributes to the interpretation of many New Testament passages.

Another outstanding contribution of the Dead Sea Scrolls was the new material provided for the

establishment and study of the text of the Old Testament. The oldest copies of the Old Testament prior to this new discovery were from the ninth and tenth century A.D. However, scholars now have copies of almost every book of the Old Testament approximately a thousand years earlier. Basically the text is the same, but there are some significant new readings, which have greatly clarified the Old Testament text. Some of these can be found in the newer versions, such as the Revised Standard Version (in Isaiah), the Jerusalem Bible, and the New English Bible.

How did an ancient city look? What was the nature of the city gate where the elders and the judges sat? How wide were the streets and how large were the houses?

Some of these questions can be answered by visiting a modern village in the Middle East today. However, the remains of cities from biblical times uncovered by the archaeologist provide a much clearer picture in which to place the events of the Old Testament.

The double (and sometimes triple) city gate arrangement included rooms for the guards and benches and chambers for the judges. The small houses, the narrow streets, the fortification walls, the cisterns, the compact arrangement of buildings, the strategic locations for defense, water, and food—all suggest a densely populated city requiring rather regimented organization. An awareness of these features will prevent one from reading the Bible in terms of a twentieth-century western community and its practices.

HOW does the archaeologist do his work? Where does he begin, and what are the procedures and methodology he uses to uncover, record, and interpret the material?

As one travels through the Middle East, he frequently sees large mounds that mark the sites of ancient cities. These mounds, called tells, are the accumulation of layers of successive cities built



on this site. Ideally, an ancient city had to be located in a place that could be easily defended and had available natural resources, especially water. As a result, frequently when an earlier city had been destroyed by war or natural disaster, people would build a subsequent city upon the ruins of the earlier one. Today, the archaeologist removes these various layers of occupation—carefully separating them by closely observing the various soil layers and strata and associated architecture.

However, this process is not

simply removing uniform horizontal layers, as if the tell were a layer cake. Already in ancient times there was a kind of “split-level” living. Furthermore, a later occupation level was not necessarily the same size as an earlier one. In addition, inhabitants would sometimes dig trenches, pits, cisterns, and installations into earlier occupation levels, causing the intrusion of later evidence into these levels. Likewise, the later reuse of earlier walls or surfaces could contaminate earlier evidence.

To control all these variables, archaeologists, especially those associated with the American Schools of Oriental Research, have developed a procedure known as “stratigraphic excavation.” The archaeologist is often popularly referred to as a “treasure-hunter,” and many of the local residents continue to think so. However, although true of some archaeologists a generation ago, the term does not describe the modern archaeologist, who is more interested in, and works primarily with, soil layers, surfaces, potsherds, and the associated architecture and monuments.

A tell is carefully surveyed and laid out in a grid pattern of uniform squares (usually about 20 feet square) with one-meter (39 inches) dividers (called “balks”) between them. Certain of these squares are carefully investigated, so that the successive layers are uncovered. These are carefully recorded; special features are photographed and drawn.

For the archaeologist to reach earlier levels, he must destroy his evidence as he proceeds; hence, careful documentation of the material is important. One important check for the archaeologist is the vertical faces of the balks, or side walls of the square, which preserve evidence of the various layers cut through in the digging.

Because the ancient people made and used numerous clay vessels in their domestic living, thousands and thousands of broken pieces of pottery (potsherds) are found in the excavation of an ancient city. Through studies and comparative analysis of these potsherds, it has been possible to identify features that were characteristic of a given

period, so that now a pottery chronology has been developed to date a given level on the basis of the potsherds found in it. This procedure has been developed and confirmed by the discovery of datable materials, such as coins, inscriptions, or organic material (dated by carbon 14), in the same context.

Through these investigations, along with the scientific analyses of other materials—bones, soils, pollen, ash, carbon, etc.—the archaeologist attempts to reconstruct the life and history of the ancient city. He and his colleagues are continually developing and refining their techniques in order to recover and record the maximum amount of information. In some instances a computer is being used to collect and classify materials. Thus, with the use of these data and the often limited literary resources the archaeologist and historian try to reconstruct history.

THE role of archaeology in biblical studies must be properly recognized and delineated. Some people prefer to speak of archaeology as a confirmation, validation, and authentication of Scripture. Although archaeology has confirmed the historical accuracy of Scripture in an amazing way, to use this as a rationale for biblical archaeology can be very dangerous. It tends to make faith dependent upon the confirmation of historical fact and the authority of the Bible dependent upon validation by archaeology.

If the acceptance of the Christian religion is dependent upon the validation and confirmation of its literature by archaeology and historical research, what becomes of those parts of the Bible which have not been, and perhaps never will be, confirmed by such research? In this approach, faith in Christ is changed, perhaps unconsciously, into faith in a book and this, in turn, into a faith in the confirmation of the book. In essence, this approach actually vitiates the very presupposition upon which it is based. Such statements as, “The Bible is right,” or, “The Bible has been confirmed again,” often betray a deficient

appreciation of the Bible as the Word of God.

The confirmatory function in archaeology must not become an argument to substantiate the authority of the Bible. The authority and trustworthiness of the Scriptures are primarily matters of faith, not proofs. But this does not mean that archaeology has nothing to do with these characteristics of Scripture. Through archaeology, a deeper appreciation of these characteristics of Scripture can be gained.

In summary, the role of archaeology can best be described

as that of illumination, clarification, elucidation, and illustration. God's revelation was given to an historical people in an historical situation and recorded in the living language of that day—Hebrew, Aramaic, and Greek. Archaeology seeks to reconstruct that historical situation and thus enhance the meaning of Scripture.

Since the Bible is not primarily a history book, there are some gaps in its presentation of historical and political details. Archaeology has thrown much light on the political and economic conditions in ancient Palestine. This information fills in

background details of many biblical narratives.

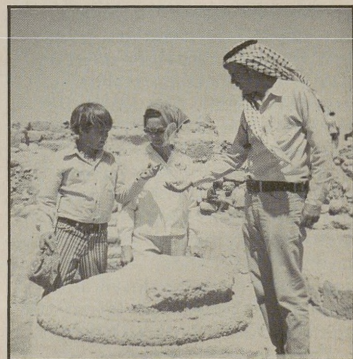
Archaeology provides the raw materials for textual criticism—the science by which the biblical text is established. Archaeology has contributed considerable new light on the language of the Bible. Newly discovered documents written in languages related to Hebrew have provided new insights into the meaning of words and grammatical constructions. Our understanding of New Testament Greek has been greatly enlarged through the study of numerous papyrus documents discovered in the sands of Egypt. In these ways archaeology contributes to a proper and balanced interpretation of a biblical passage through a careful study of its original language and historical setting.

Biblical archaeology, through its recovery of the material remains and fragmentary literature of past civilizations, seeks to enlarge and deepen our comprehension and appreciation of the Bible and its message. However, it can never give us the actual message of redemption, life, and hope—this can only be found in the Bible: God's special revelation to us.

As those who are committed to this view of the Bible, we must use every means and all the resources available to understand God's Word in order to make it relevant in the twentieth century. To know what God is saying to us today, we must know what he said 2,000 or more years ago. To understand what his Word means today requires knowing what it meant then. In this way the Bible becomes a living and meaningful message for today. **TC**



Above: Ornamental stone block in Temple of Bacchus at Baalbek in Lebanon. Right: Missionary Emmett A. Barnes, who took part in the 1973 dig at Heshbon, shows a piece of mosaic flooring to his wife, LaNell, and son, Steve, who visited the site.





Tim Smith poses with his sister, Kathy, sitting on round stone that serves as door to ancient tomb.

MK ON A DIG

By Alta Lee Lovegren

CRAWLING around in ancient tombs may not be the American teenager's dream of the ideal vacation, but for Timothy Smith, who considers archaeology his major hobby, it is "exciting."

"My father likes archaeology, so I guess I got interested in it from him," said Tim, 16-year-old son of Paul and Virginia Smith, Southern Baptist missionaries in Amman, Jordan.

Contributing to his interest in archaeology are the facts that Tim likes history, enjoys being with the Arab people, and can communicate with them in Arabic, as he has continued to study this difficult language in school—three years of elementary school and two years of high school. At the Heshbon dig

he translated for some of the foreign professors who could not talk with their Arab co-workers.

Since Jordan is rich in archaeology, a drive of only a few miles can take a person back centuries in point of time. This proximity to ancient sites adds to Tim's interest.

The earliest recollection Tim has of a dig was when he was seven years old, and his father took part in an excavation of Dibon. Tim went down to "help," and his young eyes were opened to the wonders of history as seen through the understanding of the archaeologist. When he was 12, Tim spent two weeks working on the dig at Machaereus, one of Herod's castles, which overlooked the southern tip of the Dead Sea.

In 1971, when he was 14, Tim

worked two weeks on the Heshbon dig in an area dating back to the Islamic era, about A.D. 700; last year that area was excavated as far back as the Iron Age. In 1973 Tim worked the entire season of eight weeks at Heshbon in the tombs area.

Tim decided to apply for the dig at Heshbon last summer after his neighbor, Bastiaan Van Elderen, director of the American Center for Oriental Research, told him about the dig. Tim contacted Siegfried Horne, professor of Old Testament at Andrews University, Grand Rapids, Mich., who agreed to accept him. No exceptions were made for the teenager. Workers on the dig received no payment, but had to pay for their food. Older workers

paid a tuition fee in order to receive eight hours credit toward a graduate degree.

Located south of Amman on the road to Madaba, the Heshbon tell is on the edge of the desert in the open sun. It is hot, and a desert wind blows almost constantly. For protection from the heat, Tim wore an Arab *kafeyya* on his head. On the 1973 dig there were 47 foreigners, ten Jordanians representing the Jordan government's Department of Antiquities, and about 150 workers who dug, carried dirt, and did manual labor.

The American Community School on the edge of Amman was rented for a campsite. Classrooms were converted into sleeping quarters for men and women; the auditorium became a dining hall. A large room was used for the work of the bone specialist, architect, and pottery experts.

The general procedure for digging starts with blocking off an area about four or five meters square. Digging must be done very carefully, so that historical levels may be found and artifacts identified properly. When the upper, modern layer is cleared, there will be a change in the color of the soil for the new period, and dirt of that layer is cleaned off. As digging of a site continues, the upper layers are lost, so it is imperative that good records be

kept. Each important piece is numbered, classified, and stored for future use.

Professional photographers, with their own darkroom, produce a photo of each significant article, with an identification photographed beside the picture, giving the area, square, locus, view, photo number, and subject for the master file that is ultimately for the purpose of reference and study. Professional draftsmen are used to draw architectural features for publication. As the digging goes deeper, it must go straight down from strings which have been tied at the top in directions of north, south, east, and west.

The tombs area, to which Tim was assigned as worker and translator, was not laid out with strings. Instead, workers probed until they found a tomb, then dug out the dirt, layer by layer. Artifacts found in the tombs included tear bottles and vases of glass, coins, sewing needles, weights for a weaving loom, coffin tacks, bracelets, and gold rings for the ears, nose, and fingers. Most of the bones were already decomposed.

When one tomb was found, Tim and a Jordanian worker crawled into the underground tomb from its side and with flashlights searched to find the door.

"It was an exciting realization," Tim recalls with a smile, "that we

were the first people for centuries to see the objects in that tomb. We entered six or eight feet underground and measured the interior and location of the tomb door. Then measurements were taken from above, and we dug down to the door from the top. It wasn't eerie or scary, just real exciting!"

The following night, a vase was stolen from that tomb, so all the workers in the area, including Tim, were taken to the police station for questioning. The vase has not been returned.

A student (class of 1975) at the American Community School, Beirut, Lebanon, Tim would like to continue Arabic language study as a minor in college. His favorite subject is history, especially history of the Arab East. His hobbies include sports (rugby, squash, and skin diving), bird watching, and archaeology.

Other historical places of archaeological interest where Tim has traveled include Turkey (sites of the seven churches named in Revelation, plus some Pauline sites, Goremé, and one underground city), Egypt (pyramids, sphynx, Luxor), Syria (Palmyra and Damascus), Lebanon (Baalbek and Byblos), Italy (Rome), and Jordan (Petra, Jerash, Gadara, Amman, Mt. Nebo, Madaba, Aquaba, desert castles, and a Bronze Age burial area at the Dead Sea).

Converted at the age of nine while the family was on furlough in Austin, Tex., Tim was baptized into the Hyde Park Baptist Church there. He is now a member of University Baptist Church, Beirut.

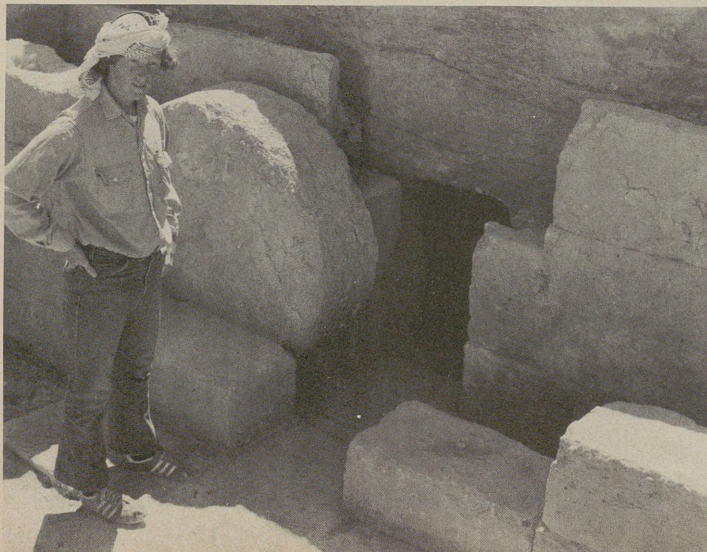
Tim says he would like to pursue archaeology as a hobby, not as a career. Among the qualities he feels an archaeologist must have are patience, self-discipline, and a knowledge of history and of the culture of the people.

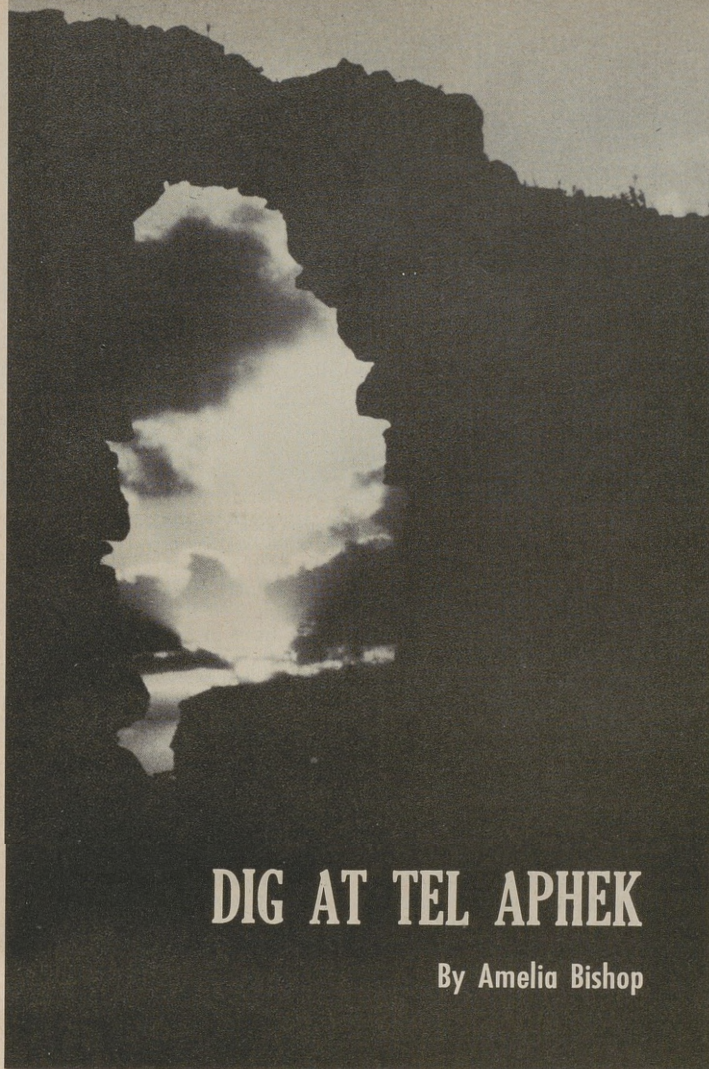
What can archaeology teach us?

"By learning more of the past," answers Tim, "we learn more about ourselves and the present, and, therefore, can better understand the future. Man is always curious. Archaeology helps to answer some of man's most vital questions."

This teenage archaeologist may have his head in a tomb, but his feet are on the ground! **TC**

Tim Smith stands beside a tomb with a round stone at the Heshbon dig. The tomb dates to the Roman period and is the only such tomb found east of the Jordan River.





DIG AT TEL APHEK

By Amelia Bishop

Sunset at Tel Aphek.

WITNESSING comes in many forms. For a group of 45 Southern Baptist "diggers" involved in an archaeological excavation last summer, it was more than a "cup of cold water given." It was also—

- The opportunity of becoming friends and sharing beliefs with co-workers, tour guides, and bus drivers, to whom Jesus is only a historical figure.

- The chance of dropping in on a "western style" restaurant on the eastern shore of the Sea of Galilee, and after a half-hour stop, hearing the owner say, "We've had many foreigners in here, but you're the nicest we've ever had. I hope you'll come back—and what group did you say you were with?"

- The privilege of making friends with hotel clerks and camp personnel, and being invited into their homes to share a day of their lives.

"Mother," one 13-year old said

after a visit to a home in Bethlehem, "I just didn't know how it all was. There are so many of them, and they live in two small rooms. But everything they had, they wanted to share with me." And she held out a fistful of small, chewy nuts.

Certainly a highlight of the summer was the deep-down joy of sitting around a July Fourth campfire with a group of Israeli co-workers, who sang with warm voices and warmer hearts of their homeland and then listened as we ventured forth on "America, the Beautiful."

In such occasions as these a bridge of communication is forged, a bridge that may well serve to help spread the gospel in this land where it all began some 2,000 years ago.

The experience started on May 27 when a group of "diggers-to-be" left New York, bound first for Greece, and then Israel, under the leadership of George L. Kelm, of the Department of Archaeology, New Orleans (La.) Baptist Theological Seminary. With his wife, Linda, he was conducting his fourth seminary tour to the Holy Land and his second to Tel Aphek, an archaeological site near the town of Petah Tiqva, eight miles from Tel Aviv and a short distance from the Baptist Village.

"This program is something we really believe in," emphasized Kelm. "To see the places where Bible history actually took place certainly gives a more realistic perspective to both the Old and the New Testaments."

He thought for a moment and then added, "By this method, we can bring young people face to face with the peoples of other cultures. So often they stand back from foreign mission service because they don't know 'what's out there.' A call to a church in Jerusalem or Hong Kong or Rome should be as readily answered as one to any church in America. It's all a part of God's work with people."

The excavation program is sponsored jointly by the archaeological department of the University of Tel Aviv, with Moshe Kochavi directing, by the New Orleans Seminary, and by the Petah Tiqva municipality. While unique finds

The author, Mrs. J. Ivyloy Bishop, is a homemaker-teacher-writer living in Plainview, Tex.



At Tel Aphek, Mrs. Moshe Kochavi (right), one of the "restoration artists," reassembles an ancient piece of pottery. Seated behind her is Pirhiya Beck, of Tel Aviv University.

and one-half of all artifacts become a part of Israel's cultural treasures, the sponsoring institutions share in the balance; some of the treasures ultimately will find their way to the seminary museum.

The group making the trip in 1973 consisted mostly of seminary students and wives. There also were Bible professors, pastors, teachers, college students, laymen interested in the archaeology of Bible lands, and one family group. The oldest participant was 77 years old, the youngest 13.

Touring started with an Aegean cruise the day after landing in Athens. Stopovers included several Greek isles, with Patmos, Crete, and Rhodes ranking high on the interest list. Another highlight was a visit to Ephesus in Turkey.

"Where are you going?" a guide asked at this point.

"We'll end up in Israel," one of the group replied. "After we see Greece and Israel, we're going to an archaeological excavation near Tel Aviv and work for three weeks."

"You're going to dig?"

"Yes."

"Well—" the guide spoke hesitantly, "do they pay very much for work like that?"

The group member smiled. "They pay us nothing at all."

Astonishment washed across the guide's face. "Then why are you doing it?"

"Because we are Christians, and we want to help those who are trying to learn more about Bible lands."

"Because we are Christians. . . ."

"I am a follower of Jesus. . . ."

"This is what I believe. . . ."

As individuals, we had many privileges in the weeks following to share with others what we believed, and why. We also had the opportunity of visiting briefly with Wayne and Jeannine Buck (missionary associates) at the Jerusalem Baptist Church. Missionaries Thomas and Marilyn Nabors (Tom is administrator of Baptist Hospital in Gaza) and the G. Douglas Youngs of the American Institute of Holy Land Studies were dinner guests of our group in Jerusalem and shared with us the nature of their work and ministry.

At the Baptist Village, near Petah Tiqva, we met the Milton Murpheys. Also, Missionary James L. (Jim) Burnham, of Ramat Hasharon, helped at the excavation as his schedule permitted. An additional site of interest was the Jerusalem House, where student work is strategically carried on near the YMCA in the city.

Such contacts as these helped us to see "where the water hit the wheel," even as did our digging in the weeks that followed.

Work had begun at "our excavation"—Tel Aphek—in the summer of 1972. Situated near the Yarkon

River source, Aphek was called in Arabic *Tell Ras el-Ain* ("mound at the head of the spring"). In antiquity it was on the main international highway of the ancient Near East, the Via Maris. It was a stopover point between Damascus and Egypt and is mentioned in the Bible (Joshua 12:18). Sometime later, Aphek stands out as the northern border town of Philistia, from which the Philistines waged the decisive battle of Ebenezer when the Ark was captured (1 Sam. 4:1).

In New Testament times the site was known as Antipatris, built by Herod. Here the Apostle Paul spent the night when he was taken to Caesarea, following his arrest in Jerusalem (Acts 23:31).

Seen from a distance today, Tel Aphek appears to be simply a hill topped by an old Turkish fort, gaping holes marring its walls from the Turks' attempt to defend themselves against the British in World War I. But under its surface artifacts from the period of the patriarchs and before (Early Bronze and Middle Bronze Ages), the Israelite period (Iron Age), and the times of Herod the Great and Jesus (Roman Period) are being recovered by "diggers" and interpreted to provide new insights into these biblical periods. Over 170 coins were found during the 1973 excavations alone, many belonging to the periods of Herod the Great, Pontius Pilate, Agrippa I, and



George L. Kelm (left), tour director, and Allen Parnell, seminary student, delicately uncover a "find" dating to the Middle Bronze period.

Felix, all well-known names from the life of Jesus and the New Testament.

The camp at Aphek is a cluster of concrete buildings, with dig areas about a block's walk away. A crew of ten or twelve worked in five major areas, each with an archaeologist as supervisor. Kochavi and Kelm served as camp co-directors. Our immediate "boss" was Esther Yadin of Tel Aviv University. Working with us also, as well as in other areas, was Architect Judith Dictrow, whose drawings showed where "finds" were located and the overall plans of the ancient buildings. Photographers in the various areas were also a part of the crew.

Our day began at 5:00 A.M. with the raucous clanging of a bell. A light breakfast—coffee or tea with bread, butter, and preserves—was served at 5:15. Excavating began at 5:30.

Work lasted until 1:00 P.M., with time out for a real breakfast at 8:30 and a juice break at 11:15. Breakfast involved some form of eggs, French toast, a salad of tomatoes, bell peppers, and cucumbers, yogurt, bread, tea, coffee, and milk. "Juice" was reminiscent of Vacation Bible School back home, with a large metal vat of Kool-Aid-type mixture and paper cups set out on planks for thirsty diggers. The main meal came at 1:00, usually consisting of some form of meat and

a variety of cooked vegetables.

Bread was always available, occasionally *pita* (a delicious flat, chewy bread, in pancake form).

Meal time was sharing time, in more ways than one. Food was served family style, and in short order the discussions became family style also. In the working crew were not only our group, but also Israelis from the surrounding area, Jewish students from the U.S., and other Americans who came only for the digging.

The work was hard, but intensely interesting. "Going down another level" involved work with large pickaxes. When a "floor" was reached, work began with smaller picks (called "piddling picks" by one of the group because of their size). When a discovery was made, work proceeded very slowly and carefully. The worker used a small icepick-type tool, lifting the dirt around the object carefully, and dusting it off with a paint brush. Before the object (or the skeleton, as the case may be) was removed, pictures were made to show its location in relation to the balance of the area, at which angle it was found, and related matters.

"Proper" attire was usually blue-jeans and long-sleeved shirts for those who had tendency to sunburn, and perhaps shorts and short-sleeved shirts for the hardier souls. Almost everyone wore hat and work gloves.

Pottery pieces (shards) were put into baskets tagged with the number of the area, taken to camp, soaked overnight in water, and washed the next day. After being dried in trays, all pottery was examined at the 4:30 P.M. "evaluation sessions," presided over by Kochavi and Kelm, along with Pirhiya Beck of Tel Aviv University, and area supervisors. Pottery with enough pieces to be put back together was sent to "restoration" and the balance declared "souvenirs."

During these days a type of togetherness grew up among us; the "family feeling" became very strong.

One day a new young man showed up in the dining hall, and the head cook was trying to determine who he might be. "Are you sure he is new?" someone asked. "Maybe he is just someone who has been here all along, and cut his hair."

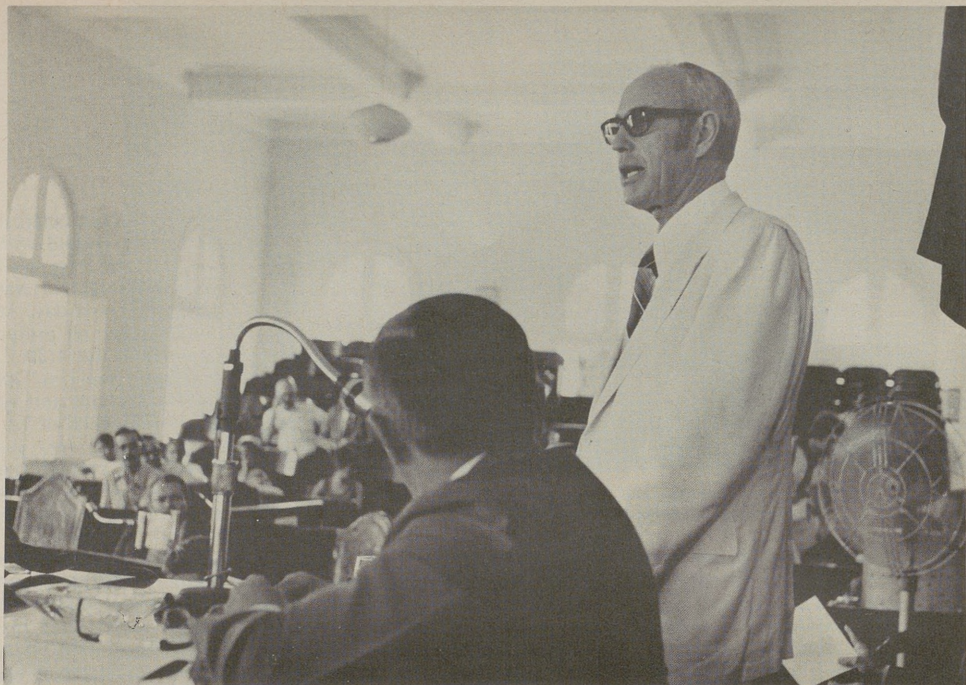
"Of course, I'm sure he's new," she answered in Hebrew with a touch of reproach in her voice. "Don't you think I know our own family?"

That was it. We became one family. Such a relationship made it easier to share the deep convictions of the heart.

A development of this sort is not new. For many years on mission fields Southern Baptists have joined hearts and hands with nationals in mutual efforts, have become one with them, and the work has moved forward.

This has been true with our lifetime missionaries, and for those who served shorter periods. In recent years it has become true also with our missionary associates and missionary journeymen. It is true also with groups willing to go and throw themselves into the life of a country, be it only for a brief period.

Of such are the bonds forged that help to lead to missionary advancement.



Joseph B. Underwood explains World Mission of Reconciliation to city council in Recife, Brazil.

RECONCILIATION

A WORLD MISSION

By Joseph B. Underwood

BLESSED are the peacemakers," said Jesus, "for they shall see God." This is the comprehensive objective of the World Mission of Reconciliation through Jesus Christ, the project of the Baptist World Alliance in which 98 Baptist conventions in 85 countries are engaged.

The author, who served as a missionary to Brazil 1943-53, has been a member of the Foreign Mission Board's administrative staff since 1961, becoming consultant in evangelism and church development in 1963. He serves as general chairman of the World Mission of Reconciliation through Jesus Christ and has been enabled by the FMB to share in planning conferences throughout the world.

Reconciliation is an essential emphasis of the gospel of redemption. In fact, it is the mission of the churches—the reconciliation of man with God and of man with man. To this end, all believers are designated ambassadors of Christ (2 Cor. 5:18-20).

The perpetual commitment of the Foreign Mission Board, therefore, is to this objective, in obedience to the command of the Lord Jesus Christ and in expression of the essential nature of the gospel of redemption. Extraordi-





Throughout the world, Baptist leaders have met to formulate plans for participation in the World Mission of Reconciliation through Jesus Christ. This planning session for activities in the U.S. is in Chicago.



During a WIN (Witness Involvement Now) training school in Hong Kong, Missionary Ervin E. Hastey (left) briefs trainees before a special witnessing effort among night-school students. Translating for Hastey is Daniel Y. K. Cheung, pastor of Kowloon City Baptist Church and a Baptist World Alliance vice-president.

nary evangelistic campaigns in many nations have resulted from the primary emphasis on evangelism and its necessary corollary, church development.

Evangelistic campaigns as early as 1950 that resulted in phenomenal blessings on several mission fields inspired much greater endeavors, such as the Brazilian Baptist national campaign of 1965 and the Crusade of the Americas in 1969. The leader of both of these gigantic efforts in evangelism was Rubens Lopes, of Brazil. So numerous were the blessings growing out of these campaigns in all aspects of life, as well as in evangelistic victories, Lopes felt impressed by the Holy Spirit to challenge Baptists of all nations to attempt a world evangelistic campaign.

After much study and prayer the Baptist World Congress, meeting in Tokyo, Japan, in 1970, issued an appeal to all Baptists to unite in a World Mission of Reconciliation

through Jesus Christ (WMRJC). Thus, the dimension of horizontal (man-to-man) reconciliation was added to the vertical dimension, as contemplated in the proposal of a world campaign of evangelization.

Baptist World Alliance leadership made no attempt to impose a uniform program. On the contrary, each Baptist convention has been encouraged to develop, under the leadership of the Holy Spirit, the plans most harmonious with its particular history, circumstances, culture, and opportunities.

Out of the planning by 98 conventions in 85 countries have emerged four common emphases: (1) spiritual renewal; (2) training of all believers for effective personal witnessing; (3) cooperative evangelistic endeavors of gigantic scope; (4) ministries of love to serve men according to their needs and thereby to lead them to reconciliation with God and man.

Southern Baptists, through the Foreign Mission Board, have provided vital assistance and encouragement, not only in countries where their missionaries serve, but also in numerous other places, by the invitation of local Baptists. One of the most helpful ways has been through responding to requests for leadership training in personal evangelism.

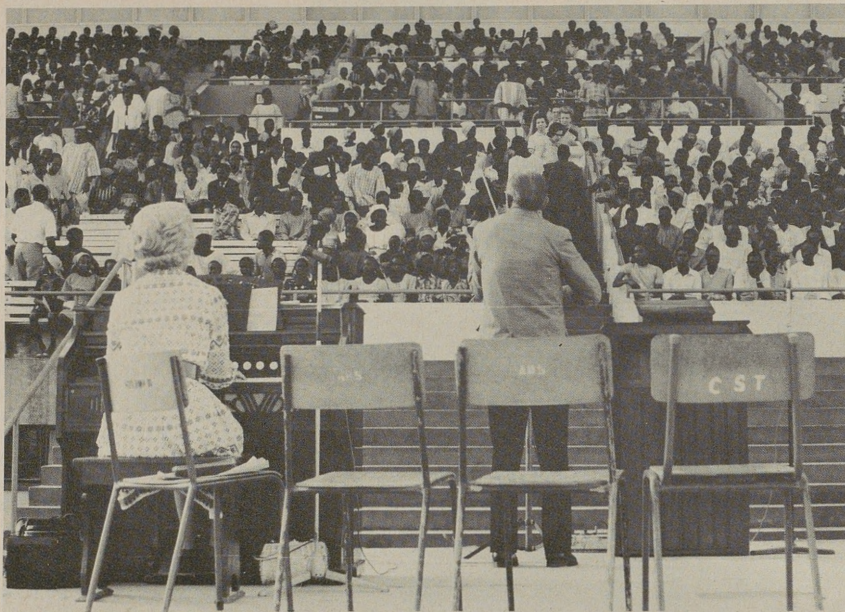
The WIN (Witness Involvement Now) training program for personal witnessing has been introduced, with appropriate adaptations, in more than 50 countries—with remarkable effectiveness. Missionary Ervin E. Hastey alone has shared in leading such schools in more than 20 countries; he is serving as assistant to the Board's consultant on evangelism and church development while on extended furlough.

Hastey, assisted by Missionary James F. McKinley, Jr., led a recent training school in Bangladesh in which more than 1,200 Garo Baptists took part. At Hastey's next stop, in Hong Kong, representatives from 14 churches shared in a school he led. On Wednesday night of the school 100 trained witnesses met with 551 students at a local high school; 189 students made professions of faith that night.

Baptists of Nigeria have witnessed the conversion of thousands in their special evangelistic campaigns. Seventeen districts have planned such efforts, including weeks of training in personal witnessing, a week of a central campaign, and a week of simultaneous campaigns in all the churches of that region. More than 3,000 persons received individual counsel during the campaign centered at Ibadan. Similar victories were experienced in the Ogbomoso district, where 800 persons shared in the WIN schools of training.

Churches in the U.S. can derive many ideas from the ministries of reconciliation being practiced by churches throughout the world:

(1) Maintain continuing outreach into every area of life through



During citywide rally at Kaduna, Nigeria, as part of one of the evangelistic campaigns sponsored by Baptists, special music is played as crowd continues to gather at Ahmadu Bello stadium.



The WMRJC emblem, Yugoslavian version, is displayed at the Baptist theological seminary in Novi Sad, Yugoslavia, by Librarian Rute Lehotski and Professor Stejan Orcic, who is also a pastor.

dynamic personal witnessing and special approaches.

(2) Encourage believers to become personally acquainted with neighbors, seeking to minister to the lonely, to those with special problems and needs—engaging them in home Bible-study meetings and otherwise developing and enriching friendships.

(3) Hold social gatherings, in homes and churches, of persons of various races and/or classes, in order that they may become acquainted, share experiences, and overcome misunderstandings, prejudices, and fears.

(4) Train church members to minister to particular needs, or motivate them to use their special abilities and vocations to assist others in need of such skills.

(5) Extend ministries of love and service to those who need the spiritual, economic, or physical assistance that church members can render.

These and many other ideas not only show ways to share his love now, but also afford avenues of opportunity whereby we may



Social service projects are a part of the World Mission of Reconciliation. Among ministries of love sponsored by First Baptist Church, Niterói, Brazil, are a medical clinic and self-help programs, such as this sewing class.



Evangelism, in mass campaigns and person to person, is at the heart of the WMRJC. Here the pastor of First Church, Niterói, Nilson do Amaral Fanini, witnesses to a couple.

"Share the Word Now" (the 1973-74 Southern Baptist Convention emphasis).

It is not sufficient, however, for Southern Baptists to be involved in the WMRJC just through their Foreign Mission Board. More is essential: To be involved with next-door neighbors, to reach out in love and serve those in the vicinity of the church building or "across the tracks." To minister to drug addicts, alcoholics, the suffering and lonely, the underprivileged and deprived, the aliens and illiterates, the poverty-en-slaved and diseased, the underfed and under-housed of the community, and those of other races who need to experience the reconciling love of God in Christ.

"God was in Christ reconciling the world unto himself." Is he in us—for the same purpose? Are we effective ambassadors of Christ for this goal?

Let us become involved—personally, and as churches—in order that the people of the world may be reconciled to God and to one another. **TC**



In Hong Kong 120 trainees from the WIN school in October spent the closing evening of the training period witnessing to more than 500 night-class students—mostly teenagers—at Pui Ching Middle School. Of the students, who were divided into small groups for the time of witnessing, 189 accepted Christ that night, and 144 others indicated a desire to hear more about the gospel.

DISCOVERING THE BIBLE IN OUAGADOUGOU

BY J. B. DURHAM



Top: Bicycles and motorbikes crowd parking area near central market in Ouagadougou, Upper Volta. Above: Woman and girl greet one another in a village compound. Right: Mr. and Mrs. J. B. Durham, missionaries, walk beside man with a burro-drawn cart, a common form of transportation in Upper Volta.

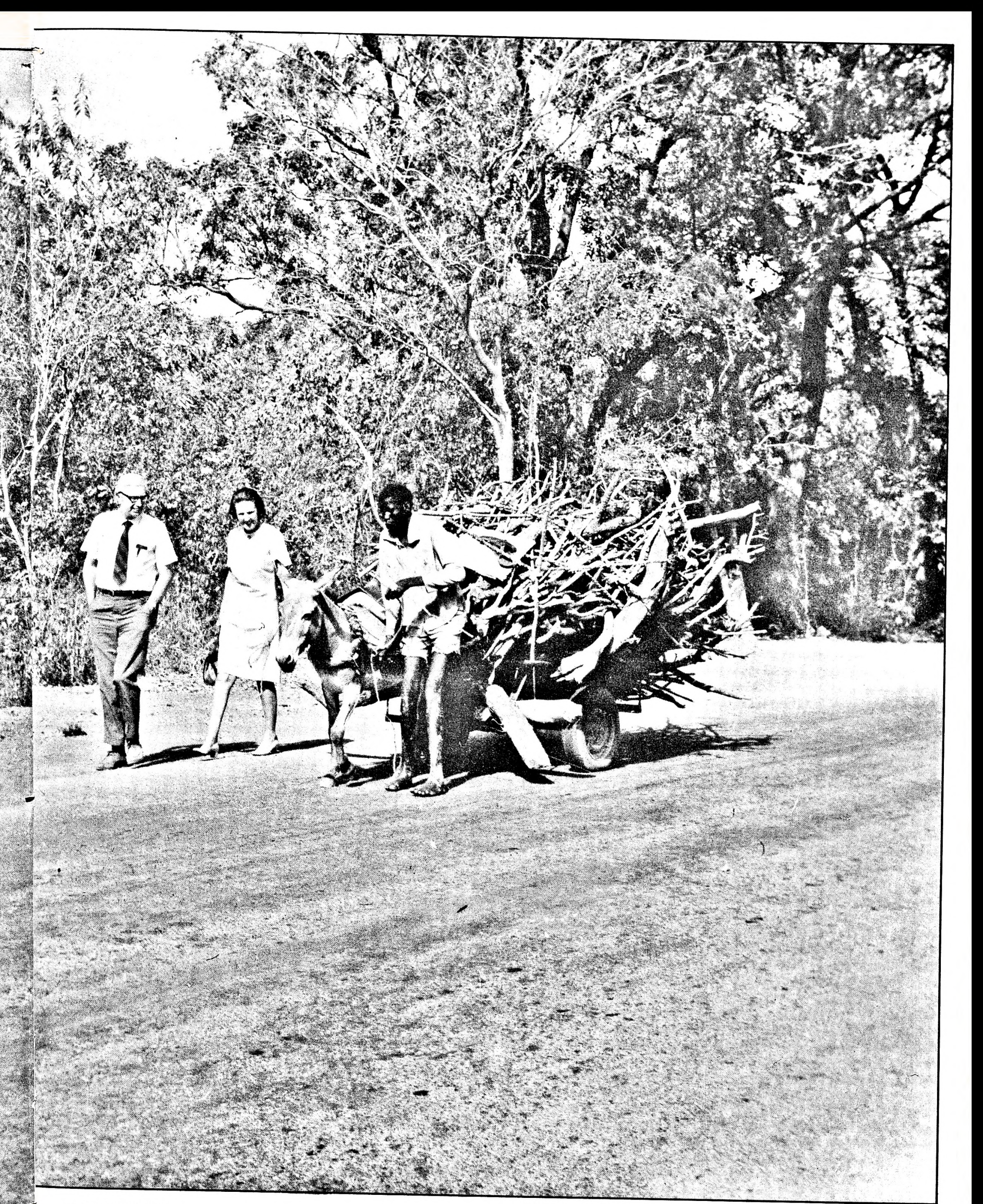
IS THIS the office of the Bible Correspondence School called *A la Découverte de la Bible?* The inquirer at the door of the Baptist Mission office in Ouagadougou, Upper Volta, was a young man in military uniform. Assured that he was in the right place, the soldier replied, "I have come to enroll in your school. I heard the announcement on the radio at noon today, and when getting off duty I came immediately."

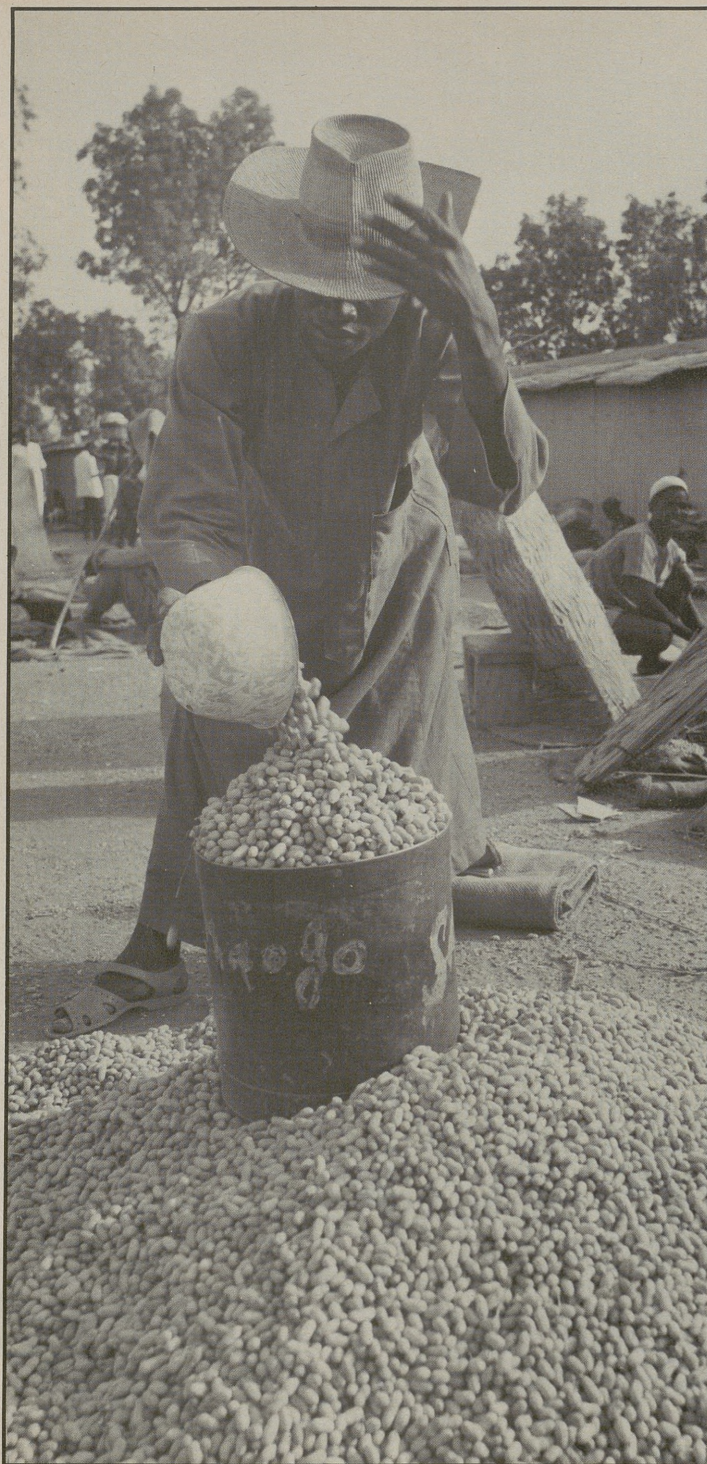
A few minutes later the French-language version of the Bible Way Correspondence School, under the name "For the Discovery of the Bible," had opened officially in Ouagadougou (pronounced wah-gah-doo-goo) by enrolling its first student.

In the months since that December afternoon in 1972—and after the distribution of more than 40,000 pieces of publicity, much of it hand-delivered, and the use of radio and newspaper announcements—565 others followed Benjamin Namoro's

Appointed a missionary in 1950, the author served in Nigeria until transfer to Upper Volta in 1970. Currently on furlough in the U.S., his field assignment is at Ouagadougou, Upper Volta.







example and enrolled in Bible study. Among them are soldiers, students, policemen, office workers, teachers, businessmen, and housewives. Special Bible study classes were started in our home. Thirty-three persons made professions of faith, 18 of these during the home study periods.

Included among those enrolled are Muslims, animists, Roman Catholics, and Protestants. "Can one who is not a Christian enroll for the study?" came the earnest question from one young soldier. Receiving an affirmative response, he signed up.

"We Muslims have heard much about Jesus Christ, but we don't know much about him," said a 34-year-old principal of a municipal high school. "Will this book *Who Is Jesus?* give me the true facts?" He is now a student, and so are 44 pupils from his school and a Muslim friend who is a labor union leader.

"After so many centuries, we Roman Catholics are just beginning to discover the Bible," declared a schoolteacher as he enrolled for all five courses at once.

UPPER Volta, a landlocked country 300 miles from the Atlantic, is situated in the very heart of West Africa, on the southern fringes of the Sahara Desert. Some 30 different tribes are found among its five and one-half million people, but the Mossi of the central portion of the country make up more than half the total population. French remains the official language, although the nation obtained its independence from France in August 1960.

The country has been described as one whose story could be told under the title, "A Tale of Two Cities—Only Two." This cryptic statement emphasizes the fact that the country has largely a rural populace. Only two communities—Ouagadougou, the political capital with 130,000 population, and Bobo-Dioulasso, with 90,000 inhabitants—could in any way qualify as cities. More than 95 percent of the people live in small

In Ouagadougou's central market, peanut-seller measures product.

villages or the open countryside.

"The poverty and hostile climate of Upper Volta are, in fact, the blessings of God," wrote an editorialist in one of the Ouagadougou newspapers. "Because of that," he continued, "we have peace. If our country had been richer in natural resources or if our climate had been more inviting, the white man would not have left us alone."

Not everybody in Upper Volta would agree. With the average income at less than \$40 a year, many people would settle for a little less peace and a little more money.

Subsistence farming and cattle raising are the order of the day. The average Voltaïque person is never any further from hunger's door than a few head of sheep or goats and a few bushels of millet. Of the 25 poorest nations of the world, according to a recent United Nations survey, Upper Volta is one of the two countries nearest the top of the list. To date, no mineral or oil deposits worth exploiting have been discovered.

The country's extreme poverty shows up in almost every aspect of Voltaïque life. Less than 10 percent of the children of school age attend school. Only one person in every 190 has a fixed monthly income, and about half of those work for the government. There is but one motorized vehicle for every 550 inhabitants; in villages such as Dori, in the northeastern corner of the nation, camels far outnumber cars. The most recently released figures by the government show only 65 doctors for the entire country.

IN a setting of such grinding poverty and such a dry, hostile climate, what is the attraction for Christian missionaries?

The answer is simple—people. With one of the highest population concentrations and one of the lowest percentages of Christians of any country in Francophone West Africa, Upper Volta is one of Africa's richest mission fields. The warm, friendly people who so eagerly welcome strangers only add to the country's attractiveness. Upper Volta literally can be called a land of hospitality and sunshine.

The opening of the Bible correspondence school did not mark the beginning of Southern Baptists' contact with Ouagadougou and Upper Volta, but was only the culmination of a long line of events directed by God for his work in this area of Africa.

My wife (Ina) and I arrived in Ouagadougou in mid-October 1971 as Southern Baptists' first missionaries. Prior to that we had studied French for one year in France. The decision to study French and come to Upper Volta grew out of consultations with H. Cornell Goerner, Foreign Mission Board secretary for West Africa. More than ten years earlier Goerner, accompanied by Board Executive Secretary Baker J. Cauthen, visited Ouagadougou. As a result, they decided that Southern Baptists one day should play a role in evangelizing Upper Volta by locating missionaries there.

That decision, in turn, was largely motivated by a little group of Yoruba Baptists, some of whom had been in Upper Volta for more than 15 years but who had been unable to do much

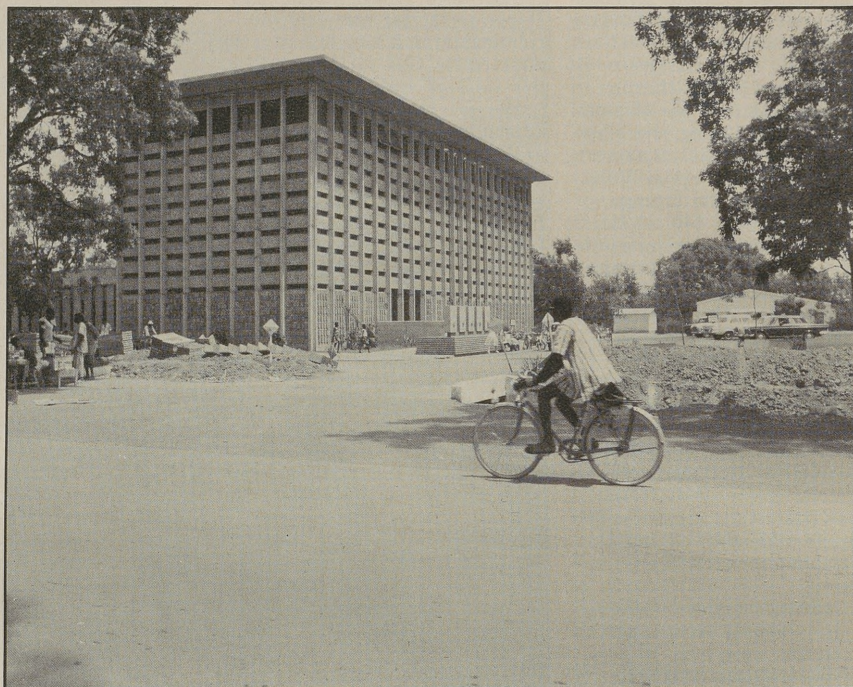
toward evangelizing the Voltaïque people. This small group of Spirit-led Yoruba Baptists made a lasting impression on the Board's representatives by not requesting money, as is so often the case, but by asking for missionaries to help them spread the gospel. The group of Yoruba Baptists still exists today as First Baptist Church of Ouagadougou. Its some 150 members witness enthusiastically to the Yoruba community and are beginning to try to reach out to the Voltaïque people.

We are convinced that God led in the decision to begin Baptist witness in this country by the Bible correspondence course. Some of those engaged in the study program have shared revealing testimonies as to what God has done in their lives through the study. Others have thanked God and Southern Baptists for making the course possible. Still others have expressed a desire to know God's Word well enough to lead someone else to Christ.

"I thank you very much to have helped me advance several steps nearer to Christ, my Savior,"

In the peanut-ring section of the market, young girl awaits a customer.





Bicyclist passes Ouagadougou's new post office building.

SAVE FOR
GRADED SERIES
1974

was the way Noël Kobiane, a student at the municipal high school, expressed his sentiments upon completing the first course. Noël began attending Bible study at our home almost every Sunday and made a profession of faith.

"It is with lively pleasure and with a heart full of joy that I write you today," were the words from Sanwé Kam, 25, a member of the national gendarmerie who lives in Koudougou, a village about 75 miles from the capital.

"Your course, *Who Is Jesus?*, has been profitable to me and has brought me new light about Christ and his life," he continued. "I thank my Lord to have guided you to Upper Volta. You are in the process of rendering a great service to Africa."

When Romual Sawadogo sent in his decision card indicating a profession of faith, he added these comments: "I wish to inform you that your courses, 'For the Discovery of the Bible,' interest me very much. I have learned that it is only Jesus who saves from sin. I would like to know more, so that I might be able better to teach those who are lost."

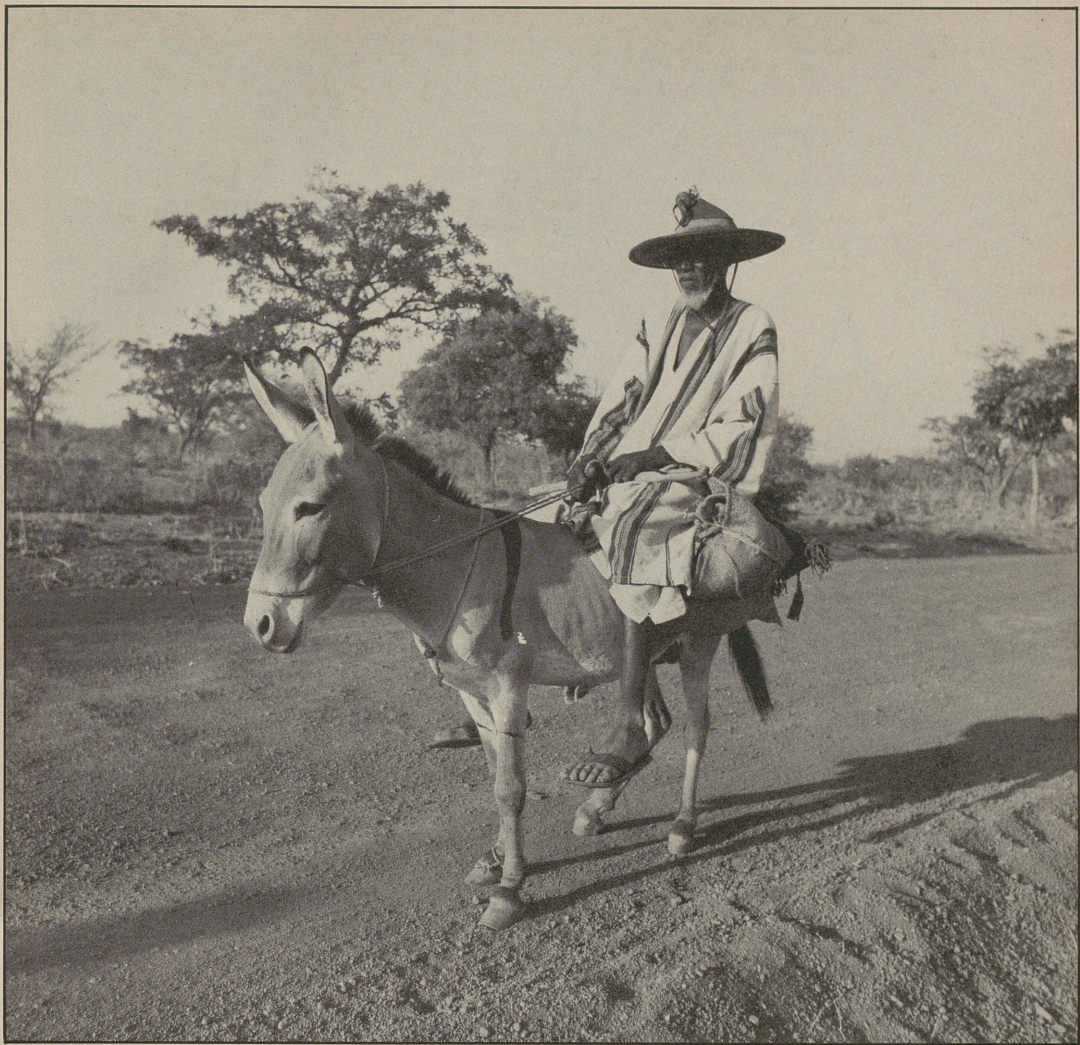
He began attending Bible study classes in our home almost every Sunday, as we attempted to help him fulfill his desire.

In a country where government statistics list the population as being 68 percent animist, 27 percent Muslim, and only 5 percent Christian (Roman Catholic and Protestant), the results

of the Bible correspondence course take on added significance as a demonstration of the Holy Spirit's being at work.

One of those who attended Bible classes in our home is Adama Dipama, 16, a student at a local commercial school. He has eight brothers and five sisters. His father, an animist, has three wives and worships regularly at the family shrines. According to Adama, none of his family is Christian. While attending school in Ouagadougou, he lives with a sister and brother-in-law, who are devout Muslims.

Adama had never held a Bible in his hands until he first attended the studies at our home, although he had heard others read from the Bible at the government pri-



In eastern sector of Upper Volta, colorfully dressed man rides his donkey along the road.

mary school. One month after beginning the special study, Adama professed his faith in Christ.

Despite the promising beginnings of the Bible correspondence course, we still feel deep concern for Upper Volta. The grim reality of poverty and the taxing struggle to survive often blind people to their spiritual needs or drive them to the worship of the most elementary forces of nature.

Many Voltaïque children and some adults often describe heaven

as a place where there will be plenty to eat. In one of our study-period discussions a teenage boy described heaven as a place where he would be able to eat meat twice a week. Mundane? Yes, but so are the pangs of hunger.

It is hard to envision any country where Southern Baptists could have a greater opportunity of tempering a spiritual ministry with a physical one, or one where they would be more welcome. Programs of health, education, technical training, agricultural train-

ing, social services, youth ministry, literacy, and others would all be worthwhile investments of the lives of those who are willing to render such service in the Lord's name.

Meanwhile, because we believe God has called us and because Southern Baptists have made it possible for us to be in Upper Volta, we will continue to promote and encourage the study of the Book which tells of "streams of living water in a dry and thirsty land." TC

RACE AND FOREIGN MISSIONS

FURLOUGHING missionaries all too frequently make "one-night stands" at churches to talk about their work. This does not give them time to adequately discuss problems confronting them in their work. At times, missionaries are even asked to refrain from talking about race, since it is considered a local issue that the foreign missionary may not fully appreciate or understand.

But Baptists must face this issue, for it does vitally affect the work done by foreign missionaries.

The missionary may not be an authority in solving this problem, but he does have experiences to share. He is no romantic, but an ordinary, often-prejudiced person whom God has touched by his grace. The missionary was born and reared in the same kind of home and educated in the same schools and churches as other Southern Baptists.

The author has been a missionary to Nigeria since 1955 and now serves as executive secretary of the Nigerian Baptist Mission. This article was a message delivered by the author at the Christian Life Commission Conference held at Ridgecrest (N.C.) Baptist Conference Center last June. He is scheduled to return to the field in February following furlough.

And he has to deal with racial tensions in his own Christian life.

Southern Baptists as a denomination must reexamine their racial practices and bring them into harmony with their missionary commitment.

Signs of the Times

In earlier years the missionary and the African national rarely discussed matters of race. The missionary himself might have had strong racial prejudices in his own country, but in winning converts and establishing churches he related to his national co-workers in ways which perhaps would not have been permitted in his own native state. In those days most African nationals, under colonial domination, did not openly challenge such inconsistencies.

Although ideas had been changing gradually over the years, World War II thrust Africa into the technological age. Wartime airfields were converted into international airports. Taxis, buses, and trucks

HE
WHO SAYS
HE IS IN THE
LIGHT
AND HATES
HIS
BROTHER
IS IN
THE
DARKNESS
STILL.

1 JOHN 2:9

By Edgar H. Burks, Jr.

multiplied. The transistor radio brought world events to the smallest villages. National politicians arose with the cry of "freedom." Independence came to many former colonies; nations were born.

Nationalism became a burning passion in these newly independent African nations. Nationals discovered their potentials as private individuals and public citizens. No political issue has burned with such heat as the racial policies of Rhodesia, South Africa, and the Portuguese states. This nationalism also examines closely the racial philosophies and practices of the world powers.

A new day has arisen among the people in the so-called "third world." They expect things to move quickly and want nothing to do with a doctrine of gradualism. The new churches in the third world are fully aware of the racial situation in the United States, and they question why such should continue. Foreign missions in Africa received a reprieve when the United States officially declared that segregation and discrimination by race

were illegal. Americans immediately stood far above Rhodesia and South Africa because we officially had said racism is wrong.

But now questions are being raised. Africans see government and public agencies continuing to make gestures in the right direction, but they find it difficult to understand why the church, which should be the pace-setter, lags far behind.

Some Factors Affecting Missions

The following statements have arisen out of nearly 18 years as a missionary in West Africa. They have not been researched, read, or polled, but come out of personal experience, limited to West Africa.

(1) *Race and Host Governments.* Missionaries work in all countries as guests of those governments. The average Baptist finds it difficult to understand why there are governments that do not want missionaries, are suspicious of missionaries, or would place limits on missionary work. But the missionary must accept the legal requirements,

restrictions, and limitations imposed by national governments, for he is an alien in a host country and does not have unlimited freedom.

The practice of racial discrimination in the United States is a constant threat to every American who lives and works abroad. Any media report of a racial incident in the U.S. will likely find its way into the filing cabinets of African government offices to be available to their media if needed. It was called to my attention recently that there are even files on Baptists, since they form a large alien segment in some countries.

Just before leaving Nigeria, I went to the immigration office to request a 12-month, reentry visa, without which I could not return to that country. The officer stamped my passport, held his pen poised over the form to write the length of time, and said, "I have decided that 12 months is too long. I will give you only six months." He continued: "You see, the Americans have been giving our people a rough time. I have decided to give you the same kind of treatment."

He wrote a figure in the blank and gave me my passport. Then he said, "I have given you the 12 months you requested. I was only joking with you." I got my visa, but he had made his point.

(2) *Race and Students Abroad.* Thousands of African students now attend American colleges and universities. Many of these are selected by governments, businesses, or church groups and are given scholarships. They will return to become leaders of their respective organizations. Missionaries will deal not only with illiterate tribesmen, but also with those who have won their graduate degrees with distinction.

Every Nigerian student who comes to the States is warned that he should wear his national dress, lest he be mistaken for a native black American. The average student accepts this and is prepared to encounter an occasional race problem at the airport or the bus station. But he is totally unprepared to find the rigid race standards applied by many Southern Baptist churches, standards which affect both black Americans and the visiting black student.

Some years ago a brilliant African student and his wife were studying in a Baptist theological seminary in the States. He was working on a graduate degree to better prepare himself to serve in his convention. Late one night the wife became seriously ill. Her husband, along with other students and faculty members, rushed her to the local Baptist hospital. Despite the emergency, the students were told they would have to go to the municipal hospital because they were black. They had already been told that they would not be welcome in the church nearest the seminary.

But, you say, "Was not that sometime ago? Things have changed." This may be true, but I live and work with leaders, both in government and in churches, who share such scars, often inflicted by the denomination whose representatives led them to Christian faith.

(3) *Race and Americans Abroad.* In earlier years West Africans knew few Americans apart from

the missionaries. This is no longer true. Large numbers of Americans now live abroad and work with government, universities, or private business.

Many of these Americans whom I have met are professing Christians, some of them Southern Baptists. A few have made outstanding contributions to Christian witness. They have strengthened new mission churches, shared work loads with missionaries, become engaged in student discussions, and witnessed to government officials.

But there are others who have brought their racial prejudices and practices with them. These American Christians reject fellowship with national Christians and refuse to become involved in churches unless special services can be provided for them.

Racial discrimination is distasteful to all Nigerians. But to have it imported to their own country and flaunted in their faces by professing Christians is something the average man cannot tolerate. Where once he thought all Americans were like missionaries, now he may be skeptical of all missionaries. Some Africans today are questioning the motives of individual missionaries, not on the basis of personal disagreement, personality conflict, or issues involved, but simply on the basis of black versus white. Thus, in recent years Americans abroad have brought a new race factor to the mission field.

(4) *Race and the Denomination.* It is regrettable that our Southern Baptist denomination often has remained silent on certain social issues. Economic threats by churches and leaders to withhold contributions from the Cooperative Program may have kept some of our most concerned, most knowledgeable, and most influential spokesmen from giving the guidance Southern Baptists need in these issues.

Another problem facing our denominational program is that we have been almost "white only" in sending foreign missionaries. We currently have only one black career missionary and one black missionary journeyman in Africa. This is due to the Convention's policy to appoint only members of Southern Baptist churches, and there are few black members. Africa will continue to refer to the "white man's religion" until more black Baptists share this field with us.

Admittedly this discussion has been limited to one segment of race and missions—the white-black relationship as it refers primarily to Africa. I have attempted to deal only with that with which I have had personal experience. Other areas of mission work may present different problems.

But the foreign missionary is faced almost daily with the question recently put to Joseph B. Underwood, the Foreign Mission Board's consultant in evangelism and church development. At a conference on evangelism in Nigeria, a Baptist schoolteacher asked, "Why is it that Southern Baptists love us black people in Nigeria so much, but can't love the black people in your own country?"

This is the question your missionaries must continually try to answer. What would you say? **TC**

THE Foreign Mission Board is a working organization. The amount of time, diligence, thought, and prayer devoted by Board members to the responsibilities carried by this agency is an inspiration to all who observe it.

The Board is composed of 67 members elected by the Southern Baptist Convention to represent all the states cooperating in Convention life. The president is W. Douglas Hudgins, former executive secretary of the Mississippi Baptist Convention. Pastors, businessmen, women, and professional people make up the Board membership.

The Board meets 11 times each year to appoint missionaries, make appropriations of money, and take care of all matters of policy and special concern that need attention.

All members of the Foreign Mission Board are desired at any meeting of the Board, but because of the realities of time pressure upon each person, all members are asked to be present at the three full meetings of the Board—in October, April, and during the summer at the

commended to the Board in October. Final appropriations of Lottie Moon Christmas Offering funds are made in April and following the close of the offering.

Many subcommittees work under the direction of the Administrative Committee, including the Investment Committee, the Committee on Audit, the Committee on Salary Study, the Committee on Missionary Support, and many special committees appointed for particular assignments.

One of the most hard-working committees is the Committee on Missionary Personnel. Its responsibility is to review carefully and make recommendation to the Board concerning the application for appointment for each candidate. The candidate material is studied carefully by the committee and is reviewed in work sessions, after which the candidate is invited to come to Richmond to appear before interview committees and then be appointed by the Board. The work sessions are numerous and often very lengthy, as Board members with great earnestness seek to find God's direction.

Callaway Gardens in Georgia, where new missionaries spend 14 weeks in special orientation before departure for the field.

The Committee on Orientation of New Board Members gives attention to helping new members of the Board become fully acquainted with the Board's work as quickly as possible after being elected to this responsibility by the Southern Baptist Convention.

Matters brought to the Foreign Mission Board for attention customarily come through one of the committees mentioned, where the questions are carefully studied, and recommendations to the Board are formulated.

The Board not only works through its committees, but also through its administrative staff. Staff members are related to their respective committees, so that their service is highly significant in bringing to the committees information and observations through which recommendations to the Board can be made.

The Board maintains an air of realism concerning actual situations on mission fields by enabling the administrative staff

HOW THE BOARD WORKS

By Baker J. Cauthen

Foreign Missions Conference either at Ridgecrest or Glorieta. All Board members are requested to select one additional meeting at their own convenience, so that at all meetings there will be strong representation.

The meetings of the Board, however, tell only part of the story. A vast amount of work is done through committees, which report to the Board for final action. Some of the committees have many work sessions that require as much time as the meetings of the Board itself.

One of the most responsible committees is the Administrative Committee. It has to do with financial matters and general policy. This committee studies all appropriations of funds, which, when approved, are recommended to the Board. The major financial responsibility comes in the preparation of the annual budget, which is examined carefully by the Administrative Committee and rec-

Each of the seven areas of missionary service overseas is related to an area committee. All matters related to mission work in any country in the area are studied by the respective committee. Matters relating to missionaries in service are also reviewed by the area committee involved.

The Committee on Missionary Education renders a major service in studying the steps which are taken to share the message of missions with Southern Baptists through THE COMMISSION magazine, tracts, pamphlets, visual aids, mission study books, and many other ways.

The Committee on Promotion and Furlough Ministries has oversight of deputation responsibilities of missionaries while on furlough and all the measures taken to communicate the message of missions to Southern Baptists.

The Committee on Missionary Orientation oversees the work carried on at

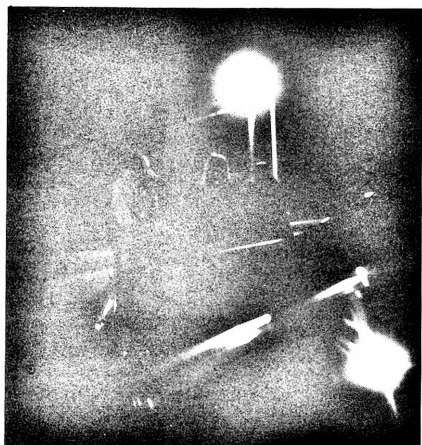
to visit the mission fields sufficiently to know the problems being confronted. Area secretaries usually visit their fields three times each year. Thus, they are in position to keep the missions fully informed concerning developments at the Board and also to bring to the Board both information and recommendations growing out of first-hand knowledge of conditions on the fields and points of view of missionaries.

The work of the Foreign Mission Board is both demanding and thrilling. The Board always remembers that it is a channel of the missionary concern and compassion of the nearly 35,000 churches cooperating in the work of the Southern Baptist Convention. The objective is to maintain a channel sufficiently deep and wide to administer wisely and effectively the outflow of missionary giving in life and resources, as Southern Baptists respond to God's call to a world task.

MK HOLIDAY

A photographic essay

by James E. Legg



Top: W. L. (Wimpy) Smith, of Foreign Mission Board staff, speaks to assembled MKs.
Above: Arriving at retreat ground for closing session.
Right: Impromptu pop can stacking

THE FIRST holiday of the college year is always exciting. For 93 MK college freshmen (children of missionaries) this past Thanksgiving was the occasion to meet at the Foreign Mission Board headquarters in Richmond, Va.

The fourth annual meeting of freshmen MKs was accompanied by warm, clear weather and shouts of recognition between old friends and high school classmates. This was a time they had looked to, not only as a break in the campus routine, but also to enjoy a brief time with those who can talk about "home" without having to explain where this is overseas.

Charlotte Acres, retreat ground for First Baptist Church, Richmond, was the site for the closing session Saturday evening. The fireplace added warmth to an already balmy evening. There were nostalgic conversations with guitar playing in the background.

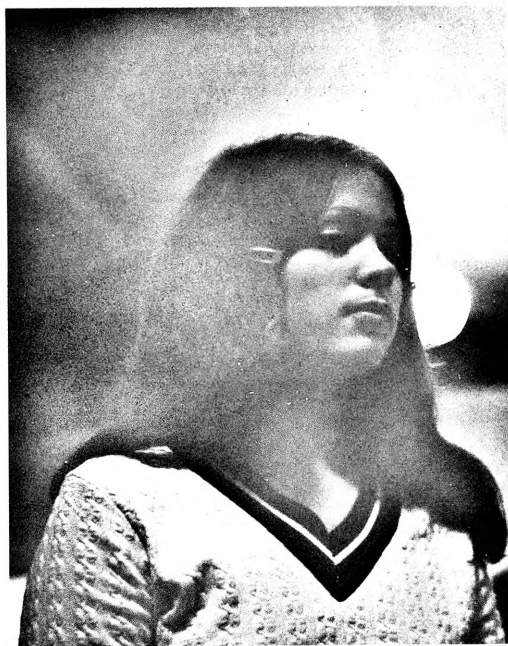
The enthusiastic and even ecstatic greetings on Thursday now became subdued farewells. The sweetness of the time together is understood best by those who, like these, have experienced a heightened awareness of the now presence of God. **TC**

—Truman S. Smith





Left: Quiet farewells were expressed as the holiday ended.
Below: A tasty meal—part of the Saturday-evening session.



Quiet reflections marked the closing moments.

EPiSTLES

JOURNEY TO TONDELA

Mario Pascoal, a young pastor at Tondela, in the north-central part of Portugal, has had a vision of reaching everyone in his district with the gospel. He led his church to pray and plan toward this end. He invited me to accompany 11 members of his church on a week-long effort, called "The



First Missionary Journey to the District of Tondela." In three cars we invaded the towns and villages of this mountainous area. We distributed thousands of tracts and gave our testimonies to everyone who would listen.

The people to whom we witnessed reacted in various ways. The great majority listened and thanked us for coming to their village. Some refused even to take a tract from us. Several people wept with joy upon hearing the gospel, apparently for the first time. One woman who received a tract said she had just been waiting for someone to tell her more about the gospel, because her mother, who lives in Brazil, had found Christ and had written her daughter about becoming a Christian also.

Through the contacts the church made, the pastor can now establish mission points from which the gospel can be spread further.

Norman L. Harrell
Porto, Portugal

AT ROAD'S END

In the interior of Venezuela we held services in a little church building at the end of a road that stopped at a river. It was satisfying to know that at the end of this road is a Baptist church to tell people about Jesus.



As we met the members, each said, "A brother in Christ," and gave his name. Two kerosene lanterns provided light as the people sang and recited Scripture from memory.

At the conclusion of service we all prayed together, "We rededicate ourselves to thee. Send us out into the world to tell that a Savior has come."

J. Bryan Brasington (field rep.,
N. Field, Spanish South America)
Quito, Ecuador

LETTER FROM DEATH ROW

From death row in Muntinlupa Prison came a letter from Billy Salar, a Bible correspondence student, telling of his execution date set for September 28. But his letter, written in mid-September, did not reach the Baptist Hour office until October.

Since we had seen no newspaper report of the execution, we called the prison and learned that President Marcos had granted Billy two months' clemency. Because we expressed interest in Billy, we received an invitation to hold services in the prison chapel.



Larry Macasero, the Baptist Hour speaker, brought a message of hope and salvation in the chapel. As a result, seven men made professions of faith. As we stood talking with four inmates of death row, they spoke, almost with one voice, of the positive, joyful testimony of Billy, then within two days of his expected electrocution. Billy, young and handsome, looked up with a winsome smile and said, "It doesn't matter now. I am in God's hands. Since being in prison, I have accepted his greatest gift, eternal life, and now Christ lives within me."

We prayed a thanksgiving prayer, because Billy has already passed from death to life.

Howard D. Olive, Manila, Philippines

SUITABLE SOIL FOR PLANTING

Our mission calls field evangelists "church planters." Charles (my husband) takes his title seriously and is always looking for suitable soil. One day he turned down a road at random and was giving out tracts along the way when he came upon some men who showed much interest. They invited him to their *barrio* (farming community) to lead them in Bible study. Charles asked if there was a home where they could meet. "Oh, we'll meet in our chapel," they replied. "We have a chapel but no priest."

Charles protested, explaining that he is not a Catholic. "That's all right," they insisted. "We are." The situation seemed strange, but what Charles found the first Saturday he met with them was stranger still.

These seekers in Bucayab *barrio* had met to pray every night for more than two years. They had an altar of earth and stone, and in the dirt floor at one side is a hole in the ground, as though for drainage. They had prepared a place so that individuals could lie down and look into the hole as they prayed. They were looking for a miracle. Some claimed to have seen Jesus, moon and stars, fire, and other sights.



Others said they had smelled the ointment with which Jesus was anointed. A bottle containing clay from the hole was their medicine. They dissolved clay in water for medicinal use.

Charles did not denounce their customs, but led them in a study about Jesus and the way of salvation. The people bought their own Bibles, and each saw for himself what God's Word says. They no longer have to look into the hole to see Jesus. He is living in their hearts. Twenty-four of the group have accepted Christ and have been baptized.

It has been exciting to look on as the Holy Spirit has revealed the truth to these people. First, they gave up looking into the hole. They found they could see much more in the Bible. The number of candles they burned kept diminishing, until they were down to one. For weeks they kept that one candle burning. Can you imagine our joy when we drove up one Saturday night to see that the last candle was gone?

Soon they will put away the statues, too. They do not pray to the images, but it is their tradition to keep them on display. Soon the Holy Spirit will lead the believers to discard them.

On a recent Saturday night in Bucayab Charles and the people sang praises to God, led by some of the teenagers. Many new people had come to find out why some were being baptized. New Christians stood and told how their lives had changed since they had been saved: "I used to steal; now I don't." "I used to always use bad words, but no more." "I was always looking for the meaning to life—I've found it."

After a three-hour Bible study led by one of the new Christians, three more individuals accepted Christ. See what your prayers have wrought!

Dorothy (Dottie) (Mrs. Charles D.) Brock
San Fernando, La Union, Philippines

AFTERNOON WITH A FRIEND

A youth in tattered shirt and shorts approached us from the eucalyptus thicket surrounding his village. His brown eyes, searching our faces curiously, and his quick, shy grin were not unlike those of countless other Ethiopian children a teacher-friend and I had encountered on our afternoon trek across the countryside near Good Shepherd School. During our brief exchange of greetings, however, I felt drawn to the boy by the soft, questioning intelligence in his gaze and the warm clasp of his hands about mine.

I responded with an eager "yes" when he impulsively offered in his broken English: "Would you like to see my village?" We trailed him up a roughly cobbled path, past a row of spacious, smoke-stained huts to his father's "cow house" and tukul compound. During our visit, which we spent talking and reading while perched on a hilltop fragrant with cedar and wild roses, we were given a chance to share our love for Jesus with our new friend, Kassa Brook. Discovering that he owned no Bible, we promised to bring him an Amharic New Testament on our next visit.

As Kassa walked with us back toward Good Shepherd School, the rosy glow of dusk on the teff fields warned us we'd better hurry. We sang hymns Kassa had learned at a mission church, and he taught us "Thank You, Thank You, Jesus" in Amharic. Before sending Kassa back to his village, we joined hands in a circle—the lights of Good Shepherd School blinking on in the distance—and thanked God for giving us this new friendship. Later, stooping to crawl under the fence behind my house, my heart was still praising God with "Thank You, Thank You, Jesus"—and the words were in Amharic!

This encounter and the growing friendship which followed I consider God's answer to a need I felt during one of my first frustrating months as a "journeygirl" in Ethiopia: the hunger to communicate with the people I met daily. Realizing that, because my assignment involved teaching English-speaking children full-time in a school for MKs, I would have little time for learning Amharic—an extremely difficult language—I prayed the following prayer: "Walk through rocky fields of teff with me and look out through my eyes into that curious, timid, proud, brown face and tell him in that look, Jesus, that we both love him. Though my heart clamors to speak to him, my tongue lies mute in my mouth. I don't know Amharic, God!"

Laura Ann Dubuisson
missionary journeyman to Ethiopia 1971-73

A FATHER'S DECISION

A father brought his 12-year-old daughter to the Baptist Hospital in Jibla, Yemen. Her arm was black from gangrene. Only an immediate amputation might save the girl's life. Her father insisted that the doctor give his daughter some medicine so that she might recover. When told that only an amputation could save her, he refused permission. After more than an hour of argument he took his daughter home to certain death.

"If she dies, it is from Allah; if she lives, it is from Allah," the man argued continuously. "All is from Allah." When it was pointed out to him that he had the power to save his daughter's life by allowing an amputation, the man refused to acknowledge the possibility.

Two things stand out in the episode. First, people of Yemen show complete acceptance of the Islamic teaching that all things in life, good and bad, are from God. Their view is that God is above all, and it is man's place only to accept and resign himself to God's plan. Part of the apparently easy acceptance of death in Yemen may lie in the fact that death is such a common event, coming to the young and the old with the same monotonous frequency as waves pounding a beach.

Second, an influence much more subtle may have crossed the man's mind, perhaps even unconsciously. Disfigured girls cannot expect to be married. In the marriage tradition of Yemen, fathers sell their daughters for several thousand rials (from \$200 to \$1,000 or more). A disfigured girl is worthless, even a burden, since she becomes a social outcast, and her presence in a family may bring them discredit. Thus, the future of a disfigured girl would be filled with hardship, misery, and almost complete isolation from society.

Leland Meister
missionary journeyman to Yemen 1971-73

BURNING THE CHARMS

For vacation our family went to East Java, to the large city of Surabaya. During the vacation God gave us one of our most unusual experiences on the mission field.

Charles W. Cole, missionary in Surabaya, had led a Balinese man to the Lord, along with his Javanese wife. Cole had been meeting with the couple weekly to study God's Word and to lead them to a deeper knowledge of Jesus.

He asked me to go with him to the house of the man, a university professor named Santa. Cole explained that for several weeks Mrs. Santa had been depressed and was experiencing nightmares. Doctors could not help, and Cole asked if I thought the problem might be that the couple still had some "black magic charms," left from their former superstitions. Because I'd been living in Bali for more than a year, I did not hesitate to say yes. I know that black magic and fetishes are demonic in origin.

At Santa's house we prayed. Then Charles asked the couple if they still had any magical charms. They admitted it and brought two into the living room. They explained that when they were first married they went to Bali. After the birth of their first child, the local witch doctor claimed the baby was unclean because the mother was not Balinese. He put a "hex" on the infant, who became very ill. Mr. and Mrs. Santa returned to Java, where another witch doctor gave them "cures" for the illness. Later, Santa's family brought other "cures."

One of the charms on the table was made of three silver containers about the size of thimbles; inside two were dried placentas; in the other was a thin piece of copper with "holy" engraving. The other charm consisted of some seeds to be boiled and rubbed on the sick boy. Asked if they had still other charms, the Santas brought to the table some incense sticks a witch doctor had "blessed" to ward off demons from the child.

Charles read from Acts 19:13-20 and asked the couple what they thought they should do. Santa did not answer us. Instead he said to his wife, "Get some matches and kerosene."

We all went into the front yard, where Santa burned the charms in the name of Jesus. What a victorious moment! Santa kept repeating, "Our prayers have been answered. Our prayers have been answered."

H. Warren Rice
Bali, Indonesia

NEW

MISSIONARY PERSONNEL

These new missionary personnel (except as noted) can be addressed from Jan. 7 to April 12 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

December 1973

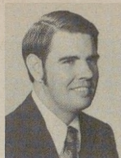


URUGUAY: Ned L. Duncan; born: Marion, N.C., June 6, 1940. Graduate: Carson-Newman College; SWBTS (B.D., M.Div.); North Carolina Baptist Hospital School of Pastoral Care (certif.). He worked for a manufacturing firm and has served as interim pastor and pastor of churches in North Carolina, including Jackson Park Church, Kannapolis, 1969-73. Expected type of service: general evangelism. **Sandra Rhyne Duncan;** born: Anderson Co., Tenn., April 28, 1941. Graduate: Carson-Newman College. She was a staffer at Ridgcrest (N.C.) Baptist Assembly (now Conf. Center) the summer of 1959 and was a summer missionary for Virginia Baptists in 1960 and 1961 as a Vacation Bible School worker. She has taught music in public school in Texas. Marriage: June 30, 1963. Children: Barry Todd, May 28, 1967; Brian Curtis, Feb. 13, 1970.



ZAMBIA: Jerry A. Hubbard; born: Caruthersville, Mo., April 24, 1942. Graduate: Ouachita Baptist University; SWBTS (M.Div.). He worked as Bookmobile driver for the Ft. Worth, Tex., Public Library 1966-70 and has been pastor of churches in Arkansas and Texas, including Pine Ridge Church, Sourlake, Tex., 1970-73. Expected type of service: general evangelism. **Dorothy Smart Hubbard;** born: Ft. Worth, Tex., April 7, 1945. She has worked as a church office helper and church secretary in Ft. Worth, and on the Southwestern Baptist Theological Seminary library staff. Marriage: Dec. 18, 1964. Children: Jason Andrew, Feb. 5, 1970; Shelah Ruth, July 6, 1973.

LIBERIA: Ronald W. Hunt; born: Los Angeles, Calif., Aug. 7, 1944. Graduate: Oklahoma Baptist University; Tulsa University (M.A.); attended SWBTS. He has been pastor of churches in Oklahoma and Texas, including First Church of Lucas, at



McKinney, Tex., during 1973. From 1966 to 1972 he served as assistant principal, counselor, and teacher in junior high schools in Tulsa, Okla. Expected type of service: theological education. **Anita Coleman Hunt;** born: Okmulgee, Okla., Sept. 21, 1944. Graduate: Northeastern State College. She has been employed as a file clerk and personnel secretary and has taught school in Texas. Marriage: Jan. 18, 1964. Children: Geoffrey Wayne, July 22, 1965; Cortney Shane, Sept. 19, 1969.

TAIWAN: Ann E. Thomason; born: New Orleans, La., Mar. 23, 1945. Graduate: Houston Baptist College; NOBTS (M.R.E.). She was a Home Mission Board summer missionary in California in 1967, served as program director for a summer GA camp in Virginia in 1968, and was a summer faculty member at Ridgcrest (N.C.) Baptist Assembly (now Conf. Center) in 1969. She has been a church youth director and church education secretary. She was director of Baptist Young Women and Mission Friends for the Woman's Missionary Union in Louisiana 1970-73. Also during 1973 she taught in the seminary extension program in Louisiana. Expected type of service: student work.

Missionaries Reappointed

December 1973



PHILIPPINES: James T. Lochridge; born: Griffin, Ga., April 27, 1923. Graduate: East Carolina College (B.S., M.S.Ed.); SBTS (B.D.). He served in the U.S. Marine Corps 1942-45. He taught school and was pastor and state Baptist student worker in Kentucky before he and Mrs. Lochridge were appointed missionaries in 1958. They were stationed at M'lang and Dadiangas, and they did language study in Manila. They resigned May 31, 1971. While in the U.S., he has been pastor of Riverside Church, Plymouth, N.C., and has been a special project supervisor for county schools. Expected type of service: general evangelism. **Mary Frances Manuel Lochridge;** born: Winston-Salem, N.C., Feb. 24, 1924. She has worked as a secretary. Marriage: Sept. 7, 1946. Children: James Thaddeus, Jr., May 7, 1949; William Ernest, May 30, 1951. (They expect to leave for the field early in 1974.)

Missionary Associates

Employed December 1973



RHODESIA: Horace F. Burns; born: McAlester, Okla., April 29, 1915. Attended Baptist Bible Institute, New Orleans, La. (now NOBTS). He has been a member of the International Typographical Union for about 30 years and has worked from time to time in various printing plants. He set up the printing plant for the *Baptist New Mexican*, state paper of the Baptist Convention of New Mexico, in 1939 and served as editor 1940-43 and 1959-66. He was associate editor of the *Baptist Standard*, Texas Baptist state paper, 1944-45 and 1947-50. Beginning in 1934, he has served as pastor of churches in Louisiana, New Mexico, Washington, Alabama, and California, including Calvary Church, Vancouver, Wash., 1967-73. He was a superintendent of missions for Northwest Baptist Convention 1953-54, living in Seattle, Wash., and 1956-59, living in Portland, Ore. Expected type of service: printing. **Elizabeth Rohr Burns;** born: Vandalia, Mo., Sept. 30, 1915. Attended Baptist Bible Institute (now NOBTS). Marriage: July 13, 1936. Children: James Richard, Dec. 3, 1941; Don Alan, Dec. 2, 1954.

JAPAN: Dorothy M. (Dot) Elliott; born: Elizabeth City, N.C., Aug. 15, 1924. Graduate: Wake Forest College (now Univ.); attended SWBTS. She was a summer missionary for North Carolina Baptists in 1945. She has been educational director for churches in North Carolina, was director of Christian education at Spencer Memorial Church, Tampa, Fla., 1965-72, and became minister of education at First Church, Belle Glade, Fla., last July. She was Baptist Book Store manager in Savannah, Ga., 1954-56, in Tampa 1956-63, and in Jacksonville, Fla., 1963-65. Expected type of service: secretarial.

YEMEN: Frances H. (Pinkie) Read (Mrs. Larry) Pendley; born: Butler Co., Ky., Sept. 12, 1918. Graduate: Louisville (Ky.) General Hospital School of Nursing (dip.); achieved R.N. standing in 1941. She served as nurse at Louisville General Hospital (1940-41), as public health nurse in Kentucky (1941-42), and as staff nurse, head nurse, and supervisor in the U.S. Army (1942-45). Since 1945 she has been private duty nurse in Lexington, Ky., on a part-time basis. She married Larry Pendley, a civil engineer, Feb. 10, 1943; he died June 8, 1970, following a heart attack. Children: Linda, Mar. 2, 1946; John, Dec. 1, 1948; Suzanne, Oct. 2, 1950; Melanie, Feb. 2, 1953; Sara, Oct. 15, 1955. Expected type of service: nursing.

THE MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, 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

ANDREWS, William P./Constance (Chile), 401 Merwick Cir., Charlotte, N.C. 28211.
BEDFORD, A. Benjamin/La Nell (Argentina), 1920 Wallace, Clovis, N.M. 88101.
CLARK, Mary Louise (Rhodesia), c/o Mrs. Wiley Dougherty, Rt. 8, Gainesville, Ga. 30501.
COLEMAN, Anita (Japan), 414 N. Claybrook, Apt. 1, Memphis, Tenn. 38104.
COX, Theodore O./Patricia (Japan), 717 Georgetown Rd., Evansville, Ind. 47712.
DICKMAN, Jean F./Gaza, c/o Mrs. Wm. Popering, Box 64, Miconopy, Fla. 32667.
ELLIOTT, Darline (Colombia), c/o Mrs. Claude White, Box 7, Round Rock, Tex. 78664.
GILBERT, James P./Dorothy (Ecuador), 208 E. Main, Clinton, Miss. 39056.
GLASS, Kenneth D./Connie (assoc., Philippines), c/o Mrs. J. R. Glass, Rt. 4, Scottsboro, Ala. 35768.
HERRIN, Manget/Elaine (assoc., Guyana), 327 West Ave., Wake Forest, N.C. 27587.
IRBY, Rodney R./Virginia (Chile), Northwood Acres, Marble Falls, Tex. 78654.
KIRK, James P./Maxie (N. Brazil), Missionary Apt., Southern Bapt. Theological Seminary, 2825 Lexington Rd., Louisville, Ky. 40206.
LEAVELL, Cornelia F. (Hong Kong), 208 S. Washington Ave., Starkville, Miss. 39759.
LINDSTROM, Dale C./Janet (Venezuela), Rt. 1, Box 174, Sterling, Colo. 80751.
PEARCE, W. Boyd/Sydney (Kenya), 905 Lubbock Rd., Brownfield, Tex. 77936.
SAYOR, Roy E./Kay (Ivory Coast), c/o P. V. Cargill, 1009 W. 11th St., Plainview, Tex. 79072.
THOMAS, Bill Clark/Ruth (Malaysia), c/o C. G. Douglas, 3527 Clinton Rd., Paducah, Ky. 42001.
VAL LEAR, Marie (Poland) (Nigeria), Rt. 1, Box 45, Clifton Forge, Va. 24422.
VAUGHT, Betty M. (assoc. Hong Kong), 509 Belmont Rd., Muskogee, Okla. 74401.
WATSON, Thomas L./Lris (Peru), c/o A. G. Smith, Rt. 1, Texico, N.M. 88135.
WOLLERMAN, Ann (S. Brazil), 801 W. 20th Ave., Pine Bluff, Ark. 71601.

Departures to the Field

ADIAN, Virginia, Kenya.
COLEMAN, J. L. Victor (appointed for Venezuela), Costa Rica.
COOPER, Jackie B./Arlene, Costa Rica.
CULPEPPER, Charles L., Jr./Donal, Taiwan.
DAUGHERTY, Robert J./Myrtle (assoc.), Japan.
DAVIS, C. Evelyn, Kenya.
DRIGGERS, Marcus L./Ruth Anna (appointed for Chile), Costa Rica.
EDWARDS, Robert L./Dolores (appointed for Colombia), Costa Rica.
FUDGE, Billie F./Peggy, Korea.
GOODMAN, Tom K./Georgia (assoc.), Nigeria.
HALL, Diana L. (appointed for Colombia), Costa Rica.
HARVEY, Gerald S./Eunice, Rhodesia.
HAWKINS, Roy D./Judy (appointed for Venezuela), Costa Rica.
HERINGTON, Russell A./Annette, Costa Rica.
HICKS, Steven P./Minnie, Mexico.
HORTON, J. Ed/Mary, Kenya.
HUGHES, Juanita (Mrs. Thomas W.), Nigeria.
KEATON, Larry N./Kitty (appointed for Spain), Costa Rica.
LINEBARGER, Gary D./Inez, Taiwan.
LINEBERGER, Marion T., Sr./Polly, Argentina.
McDANIEL, Major C., Jr./June (assoc.), Korea.
McNEELY, Gerald A./June, Spain.
McPHERSON, James E./Sharon, Lebanon.
MANTOOTH, Robert D./Suzanne, Israel.
MARLOWE, Tommy/Charlotte (appointed for Togo), Switzerland.
NEWTON, Thomas M./Wanda, Korea.
NICHOLES, Buford L./Mary (emer., China-Indonesia), Macao.
OLIVER, Virginia (Mrs. John S.), Eq. Brazil.
OVE, Takahiro/Lana, Japan.
PARK, J. Kenneth/Divina, Chile.
PATTERSON, Floyd E./Carole (appointed for Ecuador), Costa Rica.
PEARCE, D. Ann (appointed for Paraguay), Costa Rica.
PERRY, Robert L./Nancy, Mexico.
PETERSON, Arnold A./Barbara, Korea.
PHILLIPS, Gene A./Jackie, France.

POOR, J. Wallace/Betty, Uruguay.
RHODES, Paul A./Lana, Korea.
ROULEDGE, Dan C./Beth (appointed for Ivory Coast), France.
SCHELLENBERG, Daniel/Catherine, Kenya.
SELLE, M. Lounelle (assoc.), Taiwan.
SHEHANE, Robert W./Carel (appointed for Laccard Islands), France.
SIMS, Robert W./Sherry, Ghana.
SMYTH, Jerry P./Frances, N. Brazil.
SNEEL, Donald B./Nancy, Trinidad.
STATON, R. C./Philecta, Ethiopia.
SUTTON, A. C., Jr./Virginia (appointed for Angola), Portugal.
TCHERNESHOFF, Peter J./Rheta, S. Brazil.
THOMPSON, J. Ross/Laveta, Colombia.
WILLIAMS, William J./Leslie, Nigeria.

Transfers

CAMPBELL, Roderick L. (Journ.), Malawi to Zambia, Dec. 1.
CLAXON, W. Neville/Emma, Upper Volta to Dahomey, Jan.
DUYKA, Donna (Journ.), Malawi to Rhodesia, Dec. 1.
PEPEN, Homer, Jr./Jeannie, Philippines to Guam, Dec. 1.

Resignations

GASKIN, R. Kenneth/Jewell (Dahomey), Dec. 11.
HOLLAND, Robert M./Kathleen (Japan), Dec. 31.

Births and Adoptions

COMPTON, Robert William, son of Robert R./Priscilla Compton (Vietnam), Dec. 6.
HARRUCK, Matthew George, son of George C., Jr./Patricia Harbuck (Paraguay), Nov. 4.
ROATEN, Edward Lynn, son of Paul E./Betty Roaten (Uruguay), Nov. 19.

Deaths

DEAN, V. L., father of Pratt J. Dean (Japan), Nov. 24, Ozark, Ala.
GULLATT, Dowell B., father of Tom D. Gullatt (Japan), Dec. 15, Fairburn, Ga.

Marriages

SMITH, Beth Irene, daughter of Hugh G./Kathryn Smith (Singapore), to William Coleman Cochran, Aug. 12, Independence, Mo.

Three Honored for Achievements

Franklin T. Fowler, medical consultant for the Foreign Mission Board, recently received a Distinguished Alumni Award from Carson-Newman College, Baptist school in Jefferson City, Tenn.

Miss Genevieve Greer, who retired in April 1972 after serving as book editor for the Foreign Mission Board since 1950, received an Alumni Achievement Award from Oklahoma Baptist University, Shawnee, Okla., in November.

Mrs. N. Hoyt Eudaly, missionary stationed at the Baptist Spanish Publishing House, El Paso, Tex., has been listed in the 1974-75 edition of *Who's Who among American Women*. She edits children's literature for the publishing house and has written children's books in Spanish and English.

INDEX '73—FREE!

Your copy of the index of the 12 issues of THE COMMISSION for 1973 (Vol. 36) is ready for you. In it every item appearing in THE COMMISSION during the year is listed by month and page number, according to author, country, and topic. To secure your copy, simply send your name and address to Editor, THE COMMISSION, Box 6597, Richmond, Va. 23230, and ask for the 1973 index.

(Copies go automatically to SBC agencies, Baptist state paper editors, state WMU headquarters, and church libraries with subscriptions.)

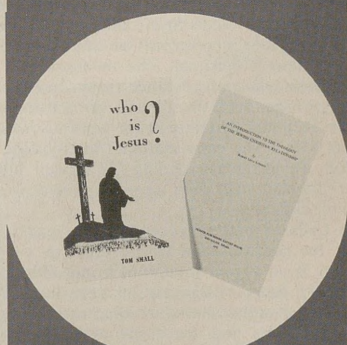
using missions mediapak

THE MISSIONARY OVERSEAS

One important thing about a general study theme is the opportunity to look at a subject as a whole, to get some idea of how the various parts relate to each other. Take, for example, the 1974 Foreign Missions Graded Series theme, "Strategy in Foreign Missions." All the countries where Southern Baptist missionaries live and work make up the subject matter for such a study. This consideration alone makes the materials in the Stimulog package of Missions MediaPak exciting—great material for dialogue.

When you talk about the missionary overseas, one question always concerns how to make contact with people across barriers—across language and culture, across a people's understanding of God, or lack of understanding.

Two MediaPak items will help in understanding what is involved in the life-style and work the missionary undertakes in another land. The correspondence course sample (*Who is Jesus?*) illustrates basic material developed by missionaries in Zambia to introduce people to Jesus Christ. The monograph from Dugith Publishers, Baptist House, Jerusalem, Israel, may be your introduction to the complexities of missionary service among Jewish people.



You will find *Who is Jesus?* and Robert L. Lindsey's monograph in the Stimulog package of Missions MediaPak: THE MISSIONARY OVERSEAS.

Available now at your Baptist Book Store. And through Broadman Films' CAVE Plan. Sale price: \$14.95

Expanded Prayer Support

WHAT season of the year is best for supporting missions through prayer? Is one time better than another? Such questions are not intended as unfavorable reflections on seasons of prayer as they occur in calendars of emphases for Southern Baptist churches. Yet we could slip into some faulty thinking, rationalizing that some times of the year are better than others for this kind of involvement. This would be a tragic assumption, for every day must be a day of prayer in support of those who are at the missionary fronts of the world.

Thus we are attempting here to call upon every member of every Southern Baptist church to assume a responsible share of missionary support through prayer.

This is done with full awareness that through the years there has been a responsive, faithful corps of persons who, through prayer, have helped sustain and strengthen missionaries and their families, both those in the homeland and those overseas. Who can measure what God has done in missions through these who have "stayed by the stuff" and who have held the rope for their colleagues who have gone down into the well of which William Carey spoke?

The need for such involvement is not a seasonal matter. Through a widely dispersed missionary force our witness as individuals, churches, and denomination continues around the clock and without regard to the coming and going of calendar years. It is hardly enough for the missionary just to be present on an assigned field. His being there is essential, but his effectiveness as one "called and sent" comes through the power of God's Spirit and seems to be inextricably linked to the prayer involvement of other persons. The primary consideration is spiritual. The missionary is there because of a personal sense of guidance from God, a step-by-step spiritual pilgrimage. Such phenomena do not occur apart from prayer, for deep and dynamic in the working out of God's missionary purpose is the conversational interchange he has with a person. He is always leading his servant into a productive and triumphant role, even when it involves soul-testing encounters with difficulty.

Calls to prayer sometimes are issued for seasonal causes or for confrontation with a crisis or an emergency. Instead, ours is an urgent invitation to an effort that can sustain and fortify every missionary all year long. We center attention on the personal and situational needs uniquely identified with missionaries and the tasks to which our Lord has called them.

The subject of prayer does not lend itself to statistical treatment. It has dimensions that we have not learned to measure, if ever we should. To speak quantitatively of prayer support is to run the risk of being misunderstood. Too much of our denominational life has been subjected to a "nose-counting" approach. One missionary on the prayer lists of a hundred people back home will not necessarily be 100 percent more effective on his field than a fellow missionary for whom only 50 persons pray.

But there seems to be a valid rationale for trying to en-

list more people in prayer support. No mathematical formula is being propounded for increasing spiritual dynamics. Yet the very nature of our mission task cries out for deeper involvement and for more fellow believers to join that involvement. If the "effectual fervent prayer of a righteous man availeth much" (James 5:16b), what is to be anticipated if a thousand persons, so qualified, apply themselves to the effort of prayer? While trying to generate greater financial support, surely we want to expand the base of spiritual support through prayer. If 10,000 of us engage for the first time in deliberate, daily prayer support of missionaries and their work, surely our worldwide witness will have been made stronger.

Following a prayer-life pattern may lead to some adjustments. It may call for a transition from haphazardness to purposeful order on a daily basis. To commit one's self to a daily discipline and a specific prayer plan is almost sure to require some alteration of routines. This could be a blessing. Unstructured, purposeless days need to be changed into well-ordered, progressive stages of spiritual growth.

Perhaps we are saying too much here about shaping up ourselves and our environment for productive prayer involvement. Maybe it is better to cite the needs and concerns that our missionaries wish to share with us from their fields. They continue communicating to us the concerns and burdens they have with regard to an almost endless variety of situations. These range from matters that are deeply personal to large-scale projects and plans for which they and fellow missionaries bear large responsibility. They themselves have usually prayed much about each item of need before asking us to bear them up through petition and intercession.

During the months ahead we plan to present a series of specific prayer requests in *THE COMMISSION*, selected out of recent ones received from the missionaries. It is our hope that these shall become the prayer objectives of many persons, groups, and churches who have never before been so involved. As a beginning for this year, we invite you to pray for the following:

Africa (Senegal)—Pray that a translator will be found for the production of Bible study materials in the French language for the Francophone (French-speaking) countries. Requested by Peggy Grossman, missionary.

South America (Chile)—Pray for Mrs. Gerald (Virgie) Riddell, missionary suffering much pain and limitation because of a bone ailment.

East Asia (Japan)—Pray that God will call forth pastors and evangelists to serve the many Japanese churches that are now without leadership. Request from Wayne Emanuel, missionary.

Middle America and the Caribbean (Dominican Republic)—Pray that the many new mission points in this field will soon have leaders through whom God can develop strong churches.

Southeast Asia (Malaysia)—Pray for the Kuching Baptist Church that it may soon have capable, dedicated nationals to lead it.

The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

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SUBSCRIPTIONS—Single subscriptions: \$1.50 a year; \$2.75 for two years; \$3.50 for three years. Addresses in foreign countries \$2.10 a year. **All-Families Church Budget Plan:** Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership. **Club Plan:** Write for information. Student rate: \$1.00 a year; \$2.00 for three years. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission. Address all correspondence: The Commission, Box 6597, Richmond, Va. 23230.

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COVER: Introducing this month's articles on archaeology on mission fields is this photo of ruins of the Temple of Jupiter at Baalbek in Lebanon. Photo by Fon H. Scofield, Jr.

CREDITS: Photos—Bastiaan Van Elderen, Cover II, 1, 7, 8 (2), Alta Lee Lovegren, 2, 10 (right), Fon H. Scofield, Jr., 3 (1), 8, 9, 11, Lavell Seats, 5, Kenneth R. Lawson, 6, 10 (left), Paul S. G. Smith, 12, Amelia Bishop, 13-15, Joseph B. Underwood, 16, 17 (top), 18, 19 (2), Gerald S. Harvey, 20, 22-25, H. Cornell Goerner, 20-21, James E. Legg, 30-31.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1974—Strategy in Foreign Missions, 1975—Directions in Healing and Helping (Southern Baptists' Medical and Benevolent Ministries), 1976—Schools and Student Work, 1977—Publications: Tool for Church Development and Evangelism.

World Awareness

Through the years THE COMMISSION has been read with great appreciation and used in many ways: study courses, posters for all age groups and various activities . . .

The people who read THE COMMISSION become aware of the conditions in the world and what God is doing in other countries of the world, which gives us an opportunity to have a part in the Great Commission—worldwide. . . .

We appreciate the Update sheet. . . . Have taken THE COMMISSION apart—made booklets of subjects for 1973, reserving the parts designated for the future.

Mrs. H. L. Wyatt
Baton Rouge, Louisiana

I've been able to read several issues of THE COMMISSION recently, including several with articles about Gaza and the Middle East, and I've really enjoyed them. I would like to subscribe to THE COMMISSION and thank you for publishing such a good magazine.

Dem Ward
Winston-Salem, North Carolina

Deemphasis on TC

I join . . . in casting a vote against the use of TC as the name of our foreign mission magazine. Let's spell it out.

Mrs. J. L. Gillespie
Brevard, North Carolina

Please let me add my disapproval and real displeasure in your use of TC as you do on the cover of THE COMMISSION. What is wrong with the outright and prominent display of the meaningful and significant word dear to Baptists and evangelical Christians—Commission? TC has absolutely no meaning. The first time I saw this change it "turned me off." I've been unhappy with it since.

Estelle Hall
Dothan, Alabama

We hope that these correspondents (letters written before the end of 1973) and several others who have expressed negative feelings about the featuring of "TC" have noticed that, beginning with the January issue, the revised logotype reemphasizes "The Commission." (The name was never changed; the revised logo used during 1973 simply featured the initials.)

Epistles a Favorite

I enjoy THE COMMISSION so very much, especially the letters from missionaries. The October issue was tops.

Mrs. Ruth Coffland
Mena, Arkansas

Let me thank you and my fellow workers for the inspiration from the July 1973 THE COMMISSION. I am not sure the mission imperative exists everywhere as in Ethiopia or other Third World countries, but the demand for sharing Christ as one can where one can was well stated by the Ethiopian team.

[Missionary] Larry Yoder
Waterloo, Belgium

Missions Update . . .

The number of the Foreign Mission Board's overseas missionary personnel increased to 2,538 during 1973, the largest number ever, LOUIS R. COBBS, secretary for missionary personnel, reported to the Board in January. He said that during the year department staff members talked with more than 500 new people about missionary service and conducted 3,133 personal interviews with missionary candidates. . . . The Board approved a recommendation for a special full meeting of the Board Feb. 11-12 to consider the recently released report of the "Committee of 15" to the Southern Baptist Convention's Executive Committee. The report contains several recommendations concerning the work of Southern Baptist agencies, including the FMB.

JAMES D. BELOTE, Board secretary for EAST ASIA, reported that for the first time Baptist churches in East Asia related to Southern Baptist mission work have a total membership of more than 80,000, not including Baptists in mainland China. He also told of an increasing number of self-supporting churches in East Asia.

Transfer of mission work in the REPUBLIC OF PANAMA and the CANAL ZONE from the Home Mission Board to the Foreign Mission Board has been jointly recommended by the two boards. Subject to approval by the Southern Baptist Convention, the change is to take place Jan. 1, 1975. The HMB has held responsibility for the work since 1908. Included in the rationale for transfer: Panama Baptist Convention has developed, and its ties with other Central and South American countries have increased; FMB work in the CARIBBEAN has grown; the medical mission work in the SAN BLAS ISLANDS will fit into the FMB's extensive medical program; the Baptist seminary at CALI, COLOMBIA, can care for graduate work among Panama's pastoral leadership. The Panama Convention has voted to request that the FMB establish fraternal relations with it. . . .

Baptist work in Panama includes 42 churches with 6,639 members among four distinct ethnic groups. There are 82 missions, a theological institute, an assembly, and a medical clinic. The 13 home missionaries now serving there will be offered the option of being relocated on another home mission field or applying for FMB appointment.

Initial steps toward opening mission work in the MALAGASAY REPUBLIC, an island off Africa's east coast, have been approved by the Foreign Mission Board. DAVIS L. SAUNDERS, FMB secretary for EASTERN AND SOUTHERN AFRICA, reported that he met with leaders from most of the Protestant denominations on the island recently and learned that Southern Baptist missionaries would be welcome. Population: about 7,500,000. . . . The Board in December appropriated \$10,000 in relief funds to help in reconstruction of earthquake-damaged Baptist church buildings in MEXICO.

As follow-up on decisions for Christ made by KOREAN servicemen, the Korean Baptist Mission has launched Project LISTEN (Leading Isolated Servicemen to Evangelistic Knowledge). In the pilot project 48 battery-powered cassette tape players are used to allow servicemen to hear messages on Christian growth. Evangelistic messages also are to be provided.

A new hymnal for Chinese-speaking Baptists, New Songs of Praise, has been published, the first edition totaling 10,000 copies. Replacing a hymnal published in the early 1930s, the new hymnal includes 640 songs, 10 percent of them original works from China and other Asian countries.

Jordanians and foreigners assembled recently at ground breaking for the AMMAN Baptist Elementary School in JORDAN. The site is in a new residential area. . . . The first missionary supported by an individual Baptist association in TANZANIA, ANOSISYE MWANGWEMBE, has begun a church and four preaching points at IRINGA, Tanzania. Supported by Rungwe Association, in two years Mwangwembe has baptized 73 persons and learned the language and customs of the Hehe tribe in the area.