

The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/AUG. '74



JAMAL'S

Glorious Ordeal

By William T. (Pete) Dunn

Jamal had something good to share with people in his hometown. That's an understatement—he had great news about a new-found faith! He was eager to tell his friends and relatives at home in Syria. Then his enthusiasm crashed headlong into reality.

When Jamal's father heard that his son was talking in behalf of Christianity, he pleaded with Jamal to renounce his new belief and to return to Islam. Jamal refused. Solemnly, deliberately, Jamal's father destroyed his son's birth certificate. Next he went to local authorities and had Jamal's notice of birth stricken from the official

records. Jamal was no longer his father's son. In his father's eyes, the young man had ceased to exist.

Now Jamal was not even a citizen, for there was no record of his birth. Without citizenship, he found his driver's license was revoked. As a result, Jamal lost his job as a taxi driver. He was without a family, persecuted by friends, and unable to find work.

The turning point for Jamal had begun on a December night in 1970. As he drove a taxi on the long route from Damascus to Aleppo, he turned on the car radio, as he often did. By chance—so some might say—he tuned to broadcasts from Cyprus. Strains of popular music and "request time" melodies kept him company as he drove.

Then a new program began with the strains of a popular hymn and words in his own language announcing, "This is 'The Message of Life.'" The program that night of December 16 was the first Baptist broadcast over the station in Cyprus.

Jamal became a faithful listener, tuning in as he made his regular run between cities. He had become discouraged in his search for God. Sometimes he stayed overnight

in the mosque, sleeping there after work in the hope of discovering more about God. As he heard "The Message of Life" broadcasts, he drew closer to his own religion in his search for some hope. Still he felt no peace.

Then Jamal began to observe the lives of Christians in Aleppo. Somehow in their eyes and in their lives he saw signs of hope and peace. With a desire to learn about the Christian faith in depth, he sought out a priest in an Eastern church. The priest, however, required 3,000 Syrian pounds for instructing an inquirer. Jamal had only 25 pounds.

Jamal turned to a friend, who told him about people called Baptists in Beirut. With his wife, Gabby, Jamal made the five-hour trip to Beirut, sought out the pastor of the National Baptist Church, and asked how to become a Christian.

The pastor carefully explained the steps of faith. At last Jamal felt something happening to him. As he came to understand the meaning of salvation, he put his faith in Christ.

So it was that the exuberance Jamal felt over his discovery led him to his hometown to share the good news. When he left his hometown, he had no family, no job, no friends. Still, he held to his secure faith in Christ, and he had the companionship of his wife, who also had accepted Christ.

The couple moved to Beirut, where Jamal found a job loading trucks for about \$3.00 a day. But his faith continued to grow, and he requested membership in National Baptist Church. I first met him as he was being introduced to the congregation of about 26 members, for my wife and I are also members of this church.

We visited the couple in their home—a room barely large enough for a bed and a wardrobe. As I sat on the bed and heard him pour out his story, I felt tears of

The author, appointed a missionary in 1968, is stationed in Beirut, Lebanon, where he is director of the Baptist Center for Radio and Television.

joy well up. This new believer said he is no longer Jamal—a Muslim name. Now he is called Jamiil—a Christian name.

Jamiil does not know that I direct the Baptist recording studio that prepared the program on which he first heard the gospel. He only knows me as a fellow member of his church. He and Gabby were baptized into the fellowship several months ago. Because of a radio series and the

living testimonies of Christians in Aleppo, he is a new person with new friends and a deep, new faith.

There is a massive awakening among the people of this area, as though a giant were being stirred from a long slumber. As do most of the church members, I sense this stirring, which indicates that the Holy Spirit is bearing witness to the truth of Christ. In this field we need more people willing to learn one of the most difficult of languages and to give their lives in spreading the good news.

We need money to purchase more broadcast time, to prepare programs for television, to print more tracts and books, and to expand the preaching ministry into the cities, villages, sand dunes, and oases of the Middle East and North Africa. More than 120,000,000 people who speak Arabic need the gospel.

The little Baptist recording studio, in the basement of the Arab Baptist Theological Seminary in Beirut, produces three 15-minute programs a week. These are aired from non-Arab countries—Cyprus and Monte Carlo. Two of the programs each week are directed into the Middle East; the one from Monte Carlo is beamed toward North Africa. Each program costs \$100 in funds from Baptists in America.

As evidenced by increased mail response during the armed conflict in the Middle East last year, the radio ministry can cross closed borders and structured barriers. Despite circumstances not conducive to following Christ, people—like Jamiil—do respond to the messages of good news, both in the Middle East and in North Africa.

Into Tunisia and Morocco two summers ago, evangelistic teams journeyed in an effort to locate those who had written to the Baptist studio seeking help. We located 120 persons during three weeks of intensive witnessing and holding conferences. Thirteen new Bible-study groups were formed. Fifty-four persons made decisions for Christ publicly, and 111 made decisions in confidence.

It was in this setting that I met a Bedouin I will never forget.

From a remote village in Morocco a man had written to the Baptist studio for several years; he had taken all of the Bible correspon-





dence courses. Suddenly the letters from him stopped. We sought to find out why.

At the town of Sefrou we learned that the correspondent lived another ten or fifteen miles further into the wilderness. Half of the road was unpaved and rocky. Our driver had never been over the route before. When we asked him about the man we sought, we were told he was illiterate and poor. Then the road came to an end.

Pondering what to do, we decided not to be stopped so easily. We walked on under the blazing sun. In the distance we saw a dark man dressed in the familiar robes of the Bedouin. We were grateful to find that he was the one we sought. He had been waiting for us since dawn; it was now an hour past noon.

We trudged on with him to his humble lodgings, where he resided with his wife and four children. He

showed us the Bible he kept carefully hidden in a secret place. His eyes sparkled as he brought out the book—his most precious possession.

We asked why he had stopped writing and were stunned to learn that it had been four years since he had received any mail from abroad. In fact, because he is now known as a *kafer* ("infidel"), he is not permitted even to stand on the grounds of the post office.

He had been reading his Bible carefully and frequently, but did not even know how to pray. I shall always remember his shout of unabashed joy upon accepting Jesus as his Lord. We all wept together in thanksgiving.

His generosity embarrassed us. This new child of God stood at the door of his simple home, blocked our exit, and ordered his wife to bring us food for the night. "This man does not have enough for his own family," I thought. "What can he do with three more to feed?" Then his wife returned with a live chicken that her husband had kept just for this occasion.

The young man who was our guide asked us, "Why do you trouble and exhaust yourselves to reach one person?"

Our reply: "Jesus died for that one person."

A return visit to the area has been scheduled for this summer. This time we are praying that more than 100 will accept Christ. TC



MEDICINE FOR THE MASAI

By Orville B. Jenkins



Masai tribesmen take part in a ceremonial dance.

They called it *chai* (Swahili for “tea”), but it tasted like *maziwa* (“milk”) with cow dung and charcoal in it. The doctor drank his whole cup. So did the other missionary who had come as a visitor on this clinic round. The missionary journeyman drank all he could, but still had half a cup left. The journeyman was I.

Hot tea—at least half milk—is the favorite drink in East Africa, even with the Masai, who have resisted modernization admirably. On this occasion



Missionary Dr. Eugene A. (Gene) Moore (now stationed in Tanzania) examines a patient among the Masai.

Jason Saitet and the people of his *boma* (extended family village) were welcoming the doctor who had come on his biweekly Sunday clinic to see those who were sick, as well as be seen by the curious.

Eugene A. (Gene) Moore, a missionary physician, had just come to the mission field. He had not yet gone to his assignment at the Baptist Hospital in Mbeya, Tanzania. The first six months were to be spent at Limuru, Kenya, studying Swahili, the *lingua franca* of East Africa.

The language study was tiring, difficult, and frustrating for the doctor, but he did get to spend one afternoon a week in a Rift Valley weekly clinic about 45 minutes out of Limuru. Also, two Sun-

days a month, taking along an assistant and sometimes one or two of his children, the doctor went up onto Mount Suswa, an extinct volcano rising from the Rift Valley floor. This was about 25 minutes beyond the weekly clinic site; it took an additional 45 minutes to reach Jason's home.

It was my privilege to assist the doctor in those clinics. As a missionary journeyman, I had begun my two-year term in Kenya in August 1971, at first assigned to the Baptist Communications Centre in Nairobi. But my first several months were actually spent in Limuru, where my wife, Edith, worked as secretary for the mission treasurer and East Africa field representative. Carl Hall, another mis-

sionary in language school, also accompanied the doctor from time to time.

The clinics provided opportunities for adventure and retreat to the "real" Africa from the big-city life of Nairobi. Especially was I thrilled by getting to meet and know some of the Masai people. While Moore was still in the early part of his language study, it was my privilege to assist as interpreter at the clinics. It was often necessary to translate English into Swahili and then have it further interpreted for those who understood only the Masai tribal dialect. I was also on hand to help package pills and pour liquid medicine.

Even though *dawa* ("medicine") is expensive, those patients were



Masai women dressed for a celebration.

not charged the full price; all paid at the same rate—adults, 70 cents (U.S.); children, 28 cents. Medication for pinkeye and other eye infections was provided without charge.

One of the most serious diseases was gonorrhea. Moore discussed this problem with the Kenya government's minister of health, himself a Masai. The official agreed to provide penicillin for everyone needing gonorrhea treatment in the two clinics. On one weekend I went there with the doctor on a Saturday afternoon, slept that night in our Toyota pickup, and spent most of Sunday in three villages treating patients for gonorrhea and other diseases.

The Masai seemed to prefer treat-

ment by a "European" (white man) doctor. They knew what *kisonono* ("gonorrhea") was, so we were able to treat more than 50 patients those two days. We were able also to get a number of them to take preventive shots of penicillin and tetracyclin capsules. This was an effort to stop new outbreaks and to wipe out the disease as much as possible.

Those clinic experiences ended for me when Moore completed his six-month course of formal language classes. He then went to Mbeya. Before many weeks passed, another missionary physician, coming to Limuru to start his study of Swahili, had opportunity to step into the clinic work. In the interim, a new journeyman, Jimmy Stephenson, and I visited the *boma* every two weeks to keep fresh the contact with Jason Saitet and his people.

These were the most friendly and responsive of all the Masai we met. Jason, a Christian, had received some education at Kajiado, a school conducted by the Africa Inland Mission. He has some knowledge of English and can read and write his tribal dialect. We gave him Gospels and tracts so that he could read messages to his people. On several occasions Jimmy and I stayed late and presented Christian motion pictures,

giving Jason another kind of opportunity for presenting the gospel to his fellow tribesmen.

One of my greatest thrills was the happy willingness of that particular Masai tribe for us to photograph them. Often Masai object to the presence of a camera. After we had established friendship with Jason's people, we asked about taking pictures. They gladly consented. Now I have a prize collection of color slides that show their homes, their livestock, and our work of witness among them. We even took a few reels of 8 mm. movies of the clinic work.

Jason's people were excited when we would let them see themselves in our slides and movies. Those times of sharing helped them know we were not trying to exploit them. They knew we were impressed with their attire and life-style, but they also knew that we cared for them and had come among them with help and healing for their illnesses.

We tried to acquaint them with the Christian teachings about God and the life he gives. They accepted us; they trusted us. And this was the basis for our brotherhood with them. We were there because of God, the Father of us all, and because of his Son, Jesus Christ, in whom we realize the love of God and true brotherhood. **TC**

Bangoji Bido, of the Kaje tribe, after accepting Christ as Savior taught himself to read. He then spent hour after hour reading through the Bible. Already a polygamist when he became a Christian, he dissolved his marriage to his second wife as he grew in knowledge of God's Word.

So excited about Christianity was he that he began walking miles to reach neighboring villages to share with anyone who would listen what Christ had done for him. His Yoruba pastor, J. A. Keku, often went along on these excursions. The two men won many others to Christ in the Kafanchan area of northern Nigeria.

But Missionary Charles Knight knew that men like Bangoji Bido could witness more effectively if they were trained. In 1949 he invited Bangoji and several other men to come to Kaduna for several weeks of Bible study and instruction in pastoral ministry. This turned out to be the first "term" of the Baptist Pastors' School at Kaduna, now celebrating its 25th birthday.

With an average annual enrollment of 100 men and 80 student wives, the school has been a center of evangelistic outreach in the northern area of the country through the years.

Baptist work was nearly 100 years old in Nigeria before the first Southern Baptist missionary went to live and work among the millions of people residing in what was known as the "Muslim North." The area, almost as large as Texas, lies north of the Niger River, one of the continent's great rivers, that bisects Nigeria.

Baptist witness, however, had already been established there. Yoruba traders had banded together in cities and villages all over the North and had formed Baptist congregations. In response to their repeated appeals for help, Knight moved to Kaduna in 1947.

The missionary not only found Yoruba congregations, but also a



Graduate with highest overall grade average receives congratulations from Missionary Don Frazier at Baptist Pastors' School in Nigeria.

The School at Kaduna

BY BETTY MERRITT



Above: Student pastors at Kaduna school use bicycles for transportation. At end of path is Missionary Payton Myers, advisor. Below: School staff enjoys a tea break.



The author, Mrs. Dewey E. Merritt, has been a missionary to Nigeria since 1956.

number of Baptist Christians within the indigenous tribes. Among these were a few, who, like Bangoji Bido, overflowing with the zeal of their new faith, had learned to read and write in order to read the Bible personally. They also had become self-appointed evangelists among their own people.

When Knight terminated his work in Nigeria in 1950, Missionaries Farrell and Libby Runyan took up the work in the north. They continued the Bible classes Knight had begun. With the additional help of Missionary Bonnie Moore in 1952, Runyan organized the classes into six-month terms. He also sent the men to assigned work during the other six months of the year. A certificate was awarded upon completion of three six-month terms.

Bangoji Bido and nine other men, together with their wives, composed the first formal class of the Baptist Pastors' School. Classes met at First Baptist Church in Kaduna. Teaching staff included Runyan, Mrs. Runyan, Miss Moore, Pastor E. O. Akingbala of First Church, and D. D. Adamu, the first indigenous northerner to finish a course of study at the Nigerian Baptist Theological Seminary in Ogbomosho. J. A. Keku joined the staff the second year.

During Runyan's tenure as principal, classes were moved from First Church to grass sheds erected on a permanent building site in the village of Kawo, on Kaduna's outskirts. The first building, including a small chapel, five classrooms, and an office, was occupied in 1956. Separate classes were organized for the women. A preschool department was started to care for children of students while their parents were in class.

When the Runyans returned to America in 1961, the Baptist Mission asked the Dewey Merritts to continue the work of the school. Dewey (my husband) has served in this capacity since then, except for regular furloughs, when James A. Yarbrough, W. Donaldson (Don) Frazier, and J. A. Keku filled in as acting principals.

Over the years the pastors' school has continued to grow and

expand its ministry. A course of study for English-speaking graduates of primary schools was introduced in 1962. This was to meet a growing demand by indigenous northerners whose education exceeded that of their Hausa-speaking counterparts but who, although feeling called of God to preach, could not meet the higher qualifications for admittance to the seminary in Ogbomosho.

Funds from Southern Baptists through the Cooperative Program and the Lottie Moon Christmas Offering have enabled the school to expand its physical facilities to meet growing demands. The original structure now houses the men's classes. A women's classroom block, a building for the preschool department, and a library-administration building make up the academic quadrangle on the school compound. Dormitories for 80 families and a dorm for single men provide housing for students and their families. Nine houses for staff and missionaries round out the buildings.

A loyal, dedicated staff has characterized the school. From the original five, the teaching staff has grown to 11 Nigerians and 7 missionaries working either full-time or part-time. A number of other Nigerians and missionaries have served the school at various times, each making his own distinctive contribution. Missionaries now on the staff, in addition to the Merritts, include Don and Ina Frazier, Payton and Helen Myers, and Betty Ann Smith. Jim and Marie Johnston are currently on furlough.

The library opened with about 50 books, uncataloged and collecting dust in a storage cabinet. Since I had been secretary to the librarian at New Orleans (La.) Baptist Theological Seminary while Dewey was a student there, I drew from the experience to try to organize the library. With assistance from the local U.S. Information Service librarian (a Nigerian and a Baptist deacon), the processing and cataloging of books was begun.

More recently Betty Ann Smith has served as librarian. A number of people—missionaries, wives of American aid personnel, and staff

and student helpers—have provided special assistance from time to time. Today the library has 8,000 volumes cataloged.

A school choir is one of the newer activities. Directed by Pastor Musa Bawa, who composes many of the selections, the choir features indigenous music in its presentations. Members play their own accompaniment on local musical instruments. One of the more unusual ones is a xylophone made from cow horns.

The preschool department has been Mrs. Frazier's special love. With seven children of her own, she was at once attracted to this phase of the activities when she and her husband joined the staff. Under her direction the preschool department has grown from a baby-sitting session to four classrooms with a graded program of activities planned to enhance each child's coordination and learning abilities.

The headmaster of the nearby day school has said that the children from the preschool department are always far advanced over their peers when they start to school. Visitors to the pastors' school enjoy hearing the children recite the Lord's Prayer in Hausa and sing the Nigerian national anthem to a drum accompaniment.

Because most of the students at the pastors' school are first-generation Christians and thus cannot depend on help from non-Christian families, they have a difficult time financially. In Kaduna on American government business, Joe Sutton, a former Baptist Brotherhood president for Illinois, sensed this need. He and Owen Cooper, immediate past president of the Southern Baptist Convention, led the Brotherhood organizations in Illinois and Mississippi to raise funds for a poultry project at the school. Students cared for the chickens and collected and sold the eggs. The venture was a definite success until disease wiped out the flock.

Money from the project is still used annually to buy guinea corn, a staple food in this section of Nigeria, while it is plentiful and, therefore, less expensive. Students



Joe Sutton (right), a Baptist layman from the U.S., and Missionary Dewey Merritt talk with student poultry worker.

then can buy the grain all year long from the school at lower prices.

Funds from the poultry project also made it possible to launch a program to raise rabbits to provide a much-needed food item in the largely meatless diet of the students. Benefits have extended beyond the school. Pastors and laymen from churches in the vicinity have bought rabbits for their own use. Frazier supervises this project, in addition to his duties as registrar and teacher.

At the heart of the Baptist Pastors' School ministry has always been evangelism. Students ride bicycles to witness in Kaduna and surrounding villages each weekend.

As a result, and in cooperation with the Baptist churches, especially First Church of Kaduna, and the missionaries, Baptist work has grown remarkably in this center of some 300,000 residents. Three Baptist churches, with an average Sunday attendance of 550, existed in Kaduna in 1957. Today there are 28 Baptist churches. Average weekly attendance is 9,000. Most of these churches are fully self-supporting and have alumni of the pastors' school as full-time pastors.

Only in eternity will the full extent of the numbers won to Christ through witness of the students be known. "Dear Sir," began a recent letter to the princi-

pal. "You will be happy to know that the Lord answered our prayers of many years, and on February 17, 1974, my mother accepted the Lord as her Savior." The sender, Luka Madami, is a graduate of Baptist High School in Jos and works in a government ministry. More than ten years ago Luka was led to Christ by a student pastor who rode into Luka's village by bicycle and witnessed concerning the gospel. For these ten years Luka has witnessed to his pagan mother and prayed for her.

In such manner, the witness expands. The school's library houses a collection of idols given to student pastors when their former worshippers were won to Christ.

From a small beginning the Baptist Pastors' School has grown, and its influence has spread, until there is no way to measure its outreach. More than 400 men and women have passed through its doors to be trained and then to give themselves in service to the God who called them and to their fellow Nigerians.

These men and women serve in villages and cities, in churches large and small. Some have undergone persecution for their faith. Others have buried their small children in villages too far from medical help when it was desperately needed. Some, too, have left their "first love" and entered secular work. But most continue to serve faithfully, without hope of large financial remuneration and sometimes under great difficulty.

Now the pastors' school marks its 25th year of life, a shining example of what God is doing through Southern Baptists, as they reach out in prayer, gifts, and lives and join hands with their Christian brothers in Nigeria to spread the good news of Christ. **TC**

Fresh Word from Angola

Church in the Open

By Harrison H. Pike

The effects of the recent change in political climate in Portugal have been felt even in the Portuguese states in Africa, where political tensions have sometimes been severe. In this report, one of Southern Baptists' four missionaries in Angola, one of those states, describes a recent turn of events.

As the world goes up in the flames of racial hatred, and the Portuguese overseas states struggle for independence, where else could be found the love and brotherhood I have just experienced? Picture me, the only white man for perhaps five, or maybe twenty-five miles, walking down the streets of a village of several thousand black people, surrounded by 500 happy, singing young people. At the far end of the street, a similar number waited to receive me.

There was no reason for fear. I was their missionary, bringing the gospel message in an atmosphere of joy and peace—the first missionary able to preach in their village in thirteen and a half years.

But let me go back a little. For five years we have worked to reestablish Baptist work in the Carmona area. Already more than 900 persons from that area belong to the Baptist church in Luanda, the capital. But permission to enter the area was refused until Baptists could provide a metropolitan Portuguese pastor.

Finally a young Portuguese pastor and his family came to Angola from Lisbon to work in the area. But after only a week they returned to Portugal. Their departure created a vacuum.

Two workers from Carmona had been ordained as pastors several years ago. For the past few years they have worked underground. Hundreds were baptized, many in the hours just before dawn to avoid problems with authorities. Last year the ministers began baptizing

while the people were in the fields at work and sentinels could be posted.

The two pastors came to Luanda early in May to attend a meeting concerning the World Mission of Reconciliation through Jesus Christ. They asked what to do about the situation. I could only suggest that they ask the governor of Uige district for permission to open work in Carmona and to allow me, as missionary, to visit one week each month to direct activities.

They saw the governor May 8, and found that he, too, was shocked by the pastor's sudden return to Portugal. The governor immediately approved the plan outlined. He also authorized that the house rented for the pastor be used for public worship services.

Eighty persons attended worship at the house on May 12. The next Sunday 180 came. On May 26 attendance was 237.

The work of the independent Baptist mission in the area had been closed since March 15, 1961. Any gathering of 20 or more persons was outlawed under martial law. Worship as Protestants or Evangelicals was not permitted. So the church went underground to continue its work. Now it has surfaced.

Late in May I spent a week visiting Portuguese officials in six of the surrounding *concelhos* (counties). Contact was also made with the traditional authorities of each village and the chief. I went into village after village, never preaching fewer than three times a day and often speaking five or six times, giving brief sermonettes. The people wanted to hear the gospel proclaimed.

I preached to tens of thousands of people during the week, at least once each day to crowds of over 1,000. My hand ached from shaking hands. Once I was nearly buried under an avalanche of women who wanted to hug me. Never have I been kissed by so many at any one time. Singing choruses and

hymns, the people came to meet me. Speeches were given by a local administrator or the tribal chief or others.

For thirteen and a half years they had heard no gospel preaching, no public prayer or hymn, except that which had been forbidden. Yet over the past two and a half years 800 were baptized. From January to June of this year 467 were baptized.

On Saturday I performed a wedding with 1,000 present. On Sunday I baptized 42; each related his personal experience of salvation. Along the banks of a little creek winding between hills covered with giant trees and coffee trees planted in the shade, a crowd of more than 1,000 lined the banks and the hillsides and sat high in the trees to observe—free at last to worship!

Meanwhile, in another location one of the pastors baptized 73, cared for the presentation of 173 babies, and presided over the Lord's Supper for 455—with one 44-glass tray. (The tray was refilled 11 times in order to serve everyone.)

As we returned one evening from our daily trip to villages, we had three goats, one pig, twelve chickens, two dozen eggs, and four sacks of mandioc flour—outward material expressions of gratitude by the people.

Pray for these Christians as they go about the task of rebuilding their church buildings, cleaning up those abandoned, and remodeling those converted to schools (Portuguese authorities have built new schools in the villages) and those that had been turned into Catholic chapels.

And there must be prayer for missionaries. We need missionaries. We need them quickly to help the thousands hungry for the gospel, to teach and preach, and to train local workers and direct in organization of indigenous churches. There must be someone soon to help with "Pandora's gospel box." TC

MAN AGAINST A WALL



Reuben Oku, Engenni pastor in Nigeria, works on New Testament translation for his people.

By Elizabeth R. Stevens

Reuben Oku is the kind of man who doesn't recognize a wall as necessarily an immovable barrier. He also typifies an increasing number from many language groups in various countries who are eager that their people have God's Word in their own tongue and are willing to undertake the translation of Scripture.

Reuben Oku, an Engenni Baptist pastor from Rivers State in the Niger Delta area of Nigeria, had long realized that his people needed more of the Word than they could obtain through preaching alone. Engenni churches are completely indigenous. They function on their own without a resident missionary. Their members have been taught the way of salvation, and many have received Christ as Savior during 50 years of missionary work among them.

Engenni pastors, however, have only the English Bible from which to prepare their sermons and read to their congregations. Even today only some 15 percent of the people understand English. Since so few Engenni have a knowledge of English, the pastors strive to use the vernacular in presenting God's Word. This means that while the pastor is trying to grasp

the scriptural message in English, he is at the same time translating the passage back into Engenni. This is a difficult process, since the Engenni language lacks many of the equivalents for biblical concepts as expressed in English, and the pastor is not adept at substituting cultural equivalents. Misinterpretations and misunderstandings creep in, both when the pastor studies at home and when he translates Scripture in the pulpit, and these compound with time.

In addition, like many churches and church members in America, the Engenni congregations need reviving. With the passage of years they have "lost their first love." Consequently, they become increasingly weak and ineffective, failing to apply their knowledge of Bible principles to meet the nitty-gritty of everyday life.

Also, in the case of African Christians, precepts taught orally may easily be forgotten. The people need God's Word in their own tongue in which to study and search out their own answers. Second- and third-generation Christians, therefore, may have only vague conceptions of many scriptural truths. There was, for instance, the pastor who confused the ark of covenant with Noah's kind of ark. He spoke

The author is a member of the editorial department of Wycliffe Bible Translators, Inc., Santa Ana, Calif.

to his congregation of the "canoe" which held Aaron's rod that budded, the golden pot of manna, and the tables of the covenant (Heb. 9:4).

Because of these and other factors, Reuben Oku perceived that his people could only increase in Bible knowledge and grow strong in Christian experience by studying Scripture for themselves. They needed a Bible that would speak to their hearts in their own language. God's Word translated into Engenni would also be the means God could use to destroy completely any remaining fear of witchcraft or evil spirits.

Later in life, Pastor Oku recalled the faulty expositions of Bible passages he had heard. "Many times I have heard an interpretation of a Scripture which gives an entirely wrong meaning," he said. "Such interpretations mislead people seeking to know the truth. All these experiences increased my desire to translate the New Testament so that my people might know the truth, and the truth might set them free." This longing was to remain unfulfilled in Oku's heart for several years, however, before God made it a reality.

Oku became a Christian as a schoolboy. Traders from other parts of Nigeria first brought the gospel to his Engenni people. Later, Southern Baptist missionaries came from the United States and built hospitals and schools. Churches were started in each village, but no part of the Bible was translated. Thus, the Engenni had no authority of their own to resolve their questions and problems.

When he left school, Oku became a trader. Then God began speaking to him about preaching the gospel. Obediently he left the business world and went first to a local Bible school conducted by Southern Baptist missionaries. Next he attended theological seminary. Through his Bible studies the Word began to come alive for him as never before. How it would encourage and strengthen his people, he thought, if they could experience the exciting reality of its life-transforming power!

He actually began work on translating Matthew's Gospel, but soon a stone wall loomed before him.

His Engenni language had never been written down. Often he could not find the equivalent in the Engenni language for the English words and phrases. He did not realize that cultural substitutes must be found, nor did he know how to discover them. His basic need was to devise an alphabet—but how did one do that?

Disappointed but not discouraged, Oku began to look for a way over, through, under, or around that wall. He turned first to prayer. He asked the Lord to send him help, so that his people could have God's Word in their mother tongue. He discussed the problems with Southern Baptist missionaries, who encouraged him to persist in pursuing his dream.

Wycliffe Bible Translators had begun work in Ghana in 1962 and in Nigeria in 1963. When they held an Introductory Linguistics Course in Enugu, in eastern Nigeria, in December 1963 and January 1964, Pastor Oku enrolled. There he confided his dilemma to Wycliffe's West Africa administration. Did they have a team of translators who would live among the Engenni just long enough to help him discover an alphabet—probably only a matter of a few months? He could take it from there, he thought.

So it was that in the spring of 1964 Joycelyn Clevenger and Elaine Thomas were assigned to work with Pastor Oku. Joy, a nurse from Cambridge City, Ind., carried her possessions on the bus to the end of the road. There they were loaded into a canoe for the hour-and-a-half trip up the Orashi River to Joinkrama, where she joined Elaine Thomas, Wycliffe member only recently arrived from England. The town of Joinkrama is actually four small towns some 60 miles northwest of Port Harcourt in the Niger Delta country—now accessible by road.

In a burst of concentrated effort the girls provided Pastor Oku with his alphabet—a process of analyzing the language, deciding on an alphabet, and working out how words and phrases should be written. By Christmas of 1964 Pastor Oku had begun a

Every morning Engenni women take the only transportation available to reach their gardens.



first-draft translation of Mark's Gospel into Engenni. The two women held deep appreciation for the broad foundation of Christian training initiated by Southern Baptist missionaries, training that had produced such men as Pastor Oku, with the burden and capability of translating Scripture for their people.

In 1967, after the translation had been checked and rechecked by the translation team, the Bible Society printed Mark in Engenni. Meanwhile, Joy and Elaine made primers and tried these out with groups of people to discover the most successful methods of teaching them to read. Since that time, the government of Rivers State has decided that all schoolchildren should learn to read and write their own language, as well as English. Joy and Elaine were requested to provide textbooks in Engenni and now look forward to the day when this project of the schools will produce many future readers of Engenni Scripture.

Civil war in Nigeria disrupted both the translation and the literacy progress of the Engenni work, and another wall confronted the pastor. This time, however, a door miraculously opened for Oku. The Nigerian Baptist Convention granted him a scholarship for three years' further study in the U.S. Oku was understandably reluctant to leave his wife and family under such circumstances, but his wife made the decision for him. "God has called you," she reminded him. "He has opened the door, and you must go through it."

The most difficult part of the translation lay ahead, as well as Reuben's career as a pastor. He must have the best training possible. This was a part of God's plan for his life.

In June 1972 Oku returned to Nigeria. While in the States he had attended two Southern Baptist schools—Oklahoma Baptist University, at Shawnee, and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Now he held a degree, had acquired a good knowledge of Greek, and possessed a keen desire to finish the New Testament translation for his people before entering upon a remunerative pastorate in a prestigious church. But how would he maintain his family while he devoted himself to full-time translation?

The Engenni churches, although small and financially limited, agreed to meet project expenses, such as typing and duplicating, stationery, and postage. Through interested friends, both in and out of Wycliffe, God provided his salary.

"If half or a quarter of the financial burden were placed on the ethnic group here, the project would have flopped," Pastor Oku wrote the Wycliffe Nigeria Branch director in a warm letter of appreciation. "The Lord has certainly been with you in the decision you have taken.

"You should not be the only ones to share this burden. I must have to sacrifice my own rights as well, that we can all help to make this program a meaningful and costly one. The work will not be meaningful to me, if it does not cost me anything."

The first draft of the New Testament was scheduled for completion by late 1973. Pastor Reuben Oku, with God's help, has vaulted another wall.

What has the experience meant to him personally?

"Translation gives me the opportunity of knowing more about the Bible than I would ordinarily know," he says. "It is both an exciting and a frustrating task. There are times when I am elevated to the heights of joy, and at other times I am depressed and frustrated. Some passages in the Bible have beautiful renderings in my language. But some are very hard to translate, either from the Greek or the English."

A typical problem of adjusting the translation to fit the Engenni culture appeared as Pastor Oku and the young women worked on Luke 12:33. In the verse Jesus is telling his disciples to save up their treasure in heaven, where "no thief approaches and no moth destroys." In the Engenni area no moths eat and destroy, as they do in America—cockroaches do the damage. So "cockroach" replaced "moth" in the passage, making the meaning perfectly clear to the Engenni people. "Get thee behind me, Satan," if translated literally into Engenni would mean, "Follow along behind me, Satan." Reuben finally translated this verse, "Go away to the farthest point, Satan" (Mark 8:33).

When he told of Jesus blessing the bread in the story of the feeding of the five thousand, Oku had to be careful not to use any words that might convey to the Engenni the idea that Jesus gave the bread any magical powers.

"The work is tedious," Oku confesses, "yet it fills my heart with joy to know that the Engenni people will be able to read about God and the love of Jesus in their own language without needing an interpreter.

"Many times even I, a native speaker of the language, fail at one sitting to get a correct translation using the day-to-day expressions of my language. Sometimes I struggle for days to find the right way to translate a verse. Several times I have felt like giving up and saying to myself, 'What is the use?' But I have persisted and finally found a good way to translate the verse.

"I have received words of discouragement from foreigners who ask me, 'What is the use of this translation? Won't the local language die out when all the children go to school and learn English?' My reply is, 'English is the *lingua franca*, and not the true language of the people. The people speak Engenni from the cradle to the grave. Culture does not die quickly. It outlives people.'

Such humble and dedicated men as Pastor Reuben Oku, willing to sacrifice to give their people an authoritative "Thus saith the Lord," view a wall only as a challenge to be faced with God. Such men can help speed the translation work yet remaining. They deserve the undergirding prayers of God's people everywhere. TC

GOD'S BIRTHDAY GIFT

By Betty Poor

On my latest birthday, as Southern Baptists prayed for me, I suddenly knew the Lord had removed my paralyzing fear of airplane travel. This prayer answer came just three weeks before we were to fly back to Uruguay, where we serve as missionaries.

On the South American-bound Lan Chile jet, I relaxed and relived that healing moment on my birthday, and thought of the years that preceded it.

At one time I enjoyed flying. After college graduation I worked in another state and usually flew home for Christmas. Once, as a reporter on a Tennessee newspaper, I flew all over the county with a flying-club pilot in a light plane and took photos. I had also ridden a seaplane and flown in a troop carrier.

Something happened to my bravery about flying at the beginning of my missionary career. In December 1968 my husband (Wally) and I left New Orleans, La., on a plane bound for language school in Costa Rica. Perhaps psychiatrists would say a combination of factors caused me to become afraid: uncertainty about a new country and language; sadness at leaving home; an unfortunate "milk run" flight that stopped in every mountain-ringed Central American capital. Besides, I had often experienced a fear of heights, but never before had this phobia seemed to bother me in airplanes. But as my fear grew, I found that just looking out the window of a jet at 30,000 feet made me dizzy.

A year later, on the last part of our journey to Uruguay from Costa Rica, our jet took off from Santiago, Chile, in a spiraling maneuver to gain altitude to cross the Andes. I

got my first airplane view of the world's second-highest mountains from what seemed like an upside-down position. If I had not been frightened of flying before, that would have done it.

This illogical fear remained throughout our first term of service. I believe Satan used it and "encouraged" me in it. Even my joy at returning to the States for furlough was marred by the thought of the flight.

"We're almost there," I thought as we took off from Houston, Tex., to fly to Memphis, Tenn., where our folks were to meet us. But, alas, our plane was to stop in Dallas, Tex., and Love Field was so fogged in we couldn't land. We circled for an hour and a half before landing. All my resolve about not being afraid left me.

All that sustained me was the determination that somehow we wouldn't fly back at the end of the year of furlough. We would find a ship and return that way. Unfortunately, today there are very few passenger-carrying boats that sail from the U.S. to South America. And boat passage is usually more expensive than air fare. I finally resigned myself to returning by plane. The very thought gave me "butterflies" in my stomach.

Occasionally I shared this fear as a prayer concern with Christians I met during speaking engagements. But usually I was ashamed to admit that a missionary could be such a coward.

Then, during the week of my birthday, I began to lay the fear of flying before the Lord with desperate urgency. As I prayed for deliverance, I was encouraged to know that others who had read my name on the prayer calendar were accompanying me in prayer.

Quite suddenly, the Lord answered. Joy and assurance replaced the "butterflies." I knew, without boarding

a plane to prove it, that God had conquered my fear.

The night before we were to fly out of Tulsa, Okla., on the first leg of our journey back to Uruguay, we prayed with my husband's mother and his brother, Bill, in the airport hotel. At that moment the assurance of the Lord's presence and healing became even stronger. I slept soundly that night. The next day's flight to Miami confirmed the removal of fear.

As I traveled from Miami to Montevideo, Uruguay, and reviewed the Lord's blessings, I felt safe in his care. I remembered that H. Cornell Goerner had told us at Glorieta (N.M.) Baptist Conference Center that when he traveled by plane he always thought of Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms." This is not to say I believed the plane *couldn't* crash. But I knew the Lord was in control, and whatever happened would be used for his glory. And if the plane should crash and bring instant death, I would be eternally safe with him.

The flight to Montevideo was long and tiring, but victorious. Peering out the window, I felt not a hint of dizziness or fear. This time when we crossed the Andes, they seemed not frightening, but beautiful.

Now I can see a wider application to the Lord's deliverance from my fear. He was able to answer prayer and to work in my life only when I realized my helplessness. In mission service the Lord can use us effectively only when we turn to him for daily strength with the same sense of need and desperate urgency.

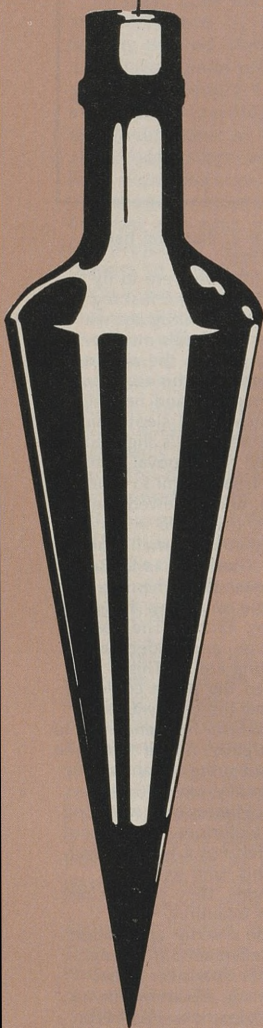
What a birthday gift the Lord sent!

TC

The author, Mrs. J. Wallace (Wally) Poor, was appointed a missionary to Uruguay in 1968. The Poores are stationed in Montevideo.

strategy in foreign

1974 foreign mission graded study



study books and teaching guides

see page 17

The topic may sound dull—"Strategy in Foreign Missions"—but it could be the most interesting study you've had in a long time. Strategy is "the art of devising or employing plans toward a goal," and it's nothing new in Christian mission programs. But do you know how it works? In this study, you **may** find answers to questions you didn't even know to ask. Questions like: How do missionaries begin work in a country? Who decides how mission funds are to be used on a field? What factors determine the methods missionaries use to proclaim the gospel of Christ?

teacher's resource booklet

Free—upon request—from the Foreign Mission Board.
(Contents can be adapted for use with all four age groups.)

Among the helps included are:

- a poster for promoting the Graded Series study
- a background article on the theme, "Strategy in Foreign Missions"
- pictures (some in color)—suitable for display—illustrating various aspects of mission strategy mentioned in the study books
- a list of audiovisual and other media resources for the study, available from Baptist Book Stores
- a back-issue table of pertinent articles recently appearing in **The Commission**
- a chart showing relationships between Southern Baptists' mission program and the Baptist churches and conventions in other countries.

other resources

FILMSTRIP

HOW C
A look at some
the quality of
means of loving
preaching, mi
and in patient
The filmstrip i
available at B
Audiovisual E

CASSETTE

Each cassette
sound and inc
or through the

Especially for
SING A

Songs people
read about in
Graded Series
in some of the
listening treat

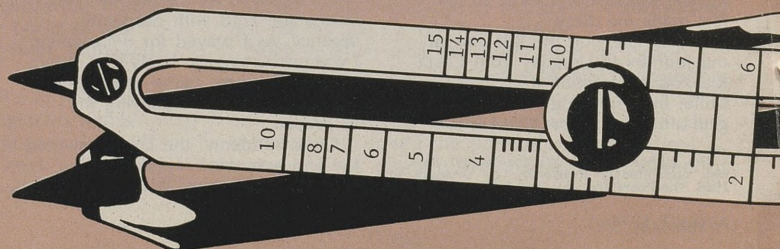
Bamboo and

Especially for
STRATI

Here are state
related to wh
overseas... mi
dialogue in ye
that Southern
Commission.

Still available
MISSIC

Attention, chil
other useful b



gn missions

Study Books, Teaching Guides, and Other Resources

CHURCHES GROW IN LATIN AMERICA ... \$8.50
of the contributing factors in church growth:
local leadership, congregational outreach by
service, Bible study and home worship, street
on Sunday schools—all with Latin enthusiasm
dependence on the Holy Spirit.
in color, with cassette and manual, and is
Baptist Book Stores or through the CAVE (Church
Education) Plan. Sale only.

RECORDINGS

(C-60) contains approximately 60 minutes of
includes log notes; available at Baptist Book Stores
CAVE Plan. Sale only.

For children:

SONG OF SIX LANDS \$5.00
—just as they are done by the people you
the children's books of the 1974 Foreign Mission
songs in Spanish, Japanese, Vietnamese, and
languages of East Africa and Indonesia. A
to use along with the stories in **Song of the
Five Ways**.

For concerned church members:

KEY FOR FOREIGN MISSIONS \$5.00
statements by and about missionaries... statements
missionaries are and why they do what they do
missionary commentary to encourage missions
church and to enrich your discussions of all
Baptists do together in response to the Great

Useful and helpful for 1974:

MISSIONARY LIFE STYLE \$5.00
men's leaders! Side One includes music and
background material from Indonesia.

MOTION PICTURES

MISSIONS... IMPOSSIBLE? ... 15 minutes, \$4.00 use fee
ONE WORLD, ONE MISSION ... 14 minutes, \$4.00 use fee
MISSIONS... IMPOSSIBLE? and **ONE WORLD, ONE
MISSION**, each in its own style, provide an impressionistic
look at a variety of missionary methods and opportunities
overseas today.

Book motion pictures (16mm, color, and sound) for rental from
Baptist Film Centers or through the CAVE Plan.

missions/mediapak: The Missionary Overseas

This versatile missionary education resource kit, published in
1973, is especially helpful for the 1974 Graded Series study.
Mission study teachers/leaders: examine "Stimulog" package
in the MediaPak for items to increase awareness of ways
missionaries work at the sharing task which takes them
overseas; use "Etcetera" items, the posters in "Sight," the
records in "Sound," and other materials in the MediaPak to
create a sense of "you-are-there" in foreign missions.
If your church does not have a MediaPak already, buy one at
your Baptist Book Store or through the CAVE Plan; \$14.95
each MediaPak.

FROM BAPTIST FILM CENTERS:

Motion Pictures

FROM BAPTIST BOOK STORES:

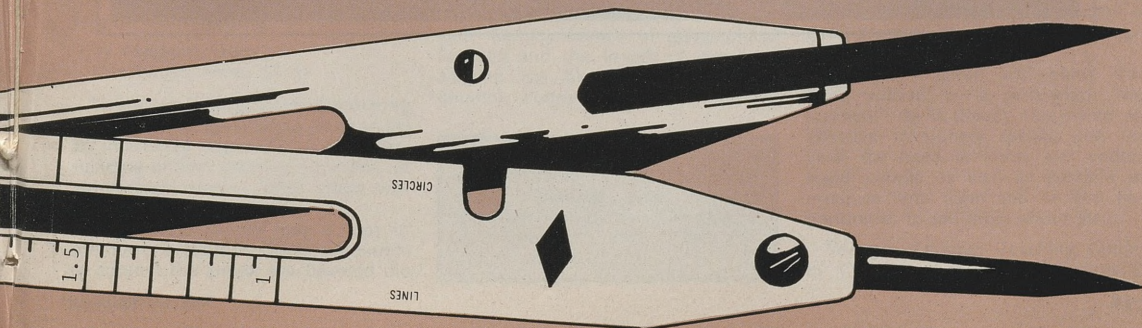
Study books and †Teaching Guides

Filmstrips

Cassette recordings

missions/mediapak

†Teaching Guides also available from Woman's Mission-
ary Union—600 North Twentieth Street, Birmingham,
Ala. 35203





STRATEGY IN FOREIGN MISSIONS

BY LOUISE McCULLOUGH

To those who think of the term *strategy* in connection with wars and games, this year's theme for the Foreign Mission Graded Series may seem inappropriate. But through the study Southern Baptists will discover that strategy is indeed important to missionaries as they apply basic mission principles to specific situations in foreign locations. They will come to understand this definition of mission strategy by Winston Crawley, director of the Overseas Division of the Foreign Mission Board: "the management of resources for the greatest effectiveness."

How in This World

By Leland Webb
Convention Press, \$1.10

Take five words beginning with the letter *I*. Add personal experiences and thoughts of missionaries written by an author with ability to make ideas come to life. What you get is the 1974 adult foreign mission study book.

Southern Baptists need to know under what principles, freedom, and restrictions missionaries operate. A reasonable expectation for the adult who reads this book is to understand concepts about foreign mission work that lay people have heretofore considered the province of the "experts."

It is also reasonable to hope that the book will stimulate more lay involvement. That will include participation in, and promotion of, present avenues of support for foreign missions.

If the five words become permanent fixtures in Southern Baptist minds, the result will be knowledgeable interest in missionary education and careful but creative planning for use of resources, human and material. Understanding the how and why of missions, members of this denomination will continue in the great tradition set by its founders. The challenges of the last quarter of the century, both at home and abroad, call for devotion and excellence, qualities revealed in the missionaries introduced in this book.

Adult Teaching Guide, by Geneva Webb, 50 cents.

Mission for Tomorrow

By Margaret Sharp
Convention Press, \$1.10

Using the programmed-learning technique, Margaret Sharp gives youth an interesting approach to an understanding of how different situations on the foreign mission fields affect mission strategy.

Each reader should have a copy of the book, because in the development of content the author has inserted the

learning process. With the programmed-learning format Miss Sharp gives interesting examples of missions terms, explains what mission strategy is, and illustrates the rationale for ways some Missions conduct work—all in careful sequence.

Then, through expertly developed questions, the author gives the reader an opportunity to see if he has followed the material carefully and accurately. Whether the reader's answer to a question is right or wrong does not matter; he receives a reminder of previously presented facts or ideas as he follows the order of the content and checks his answers.

Youth and their leaders should be pleased with this approach to mission study. It teaches concepts, yet tells fascinating episodes in the life and work of Southern Baptist missionaries overseas.

Youth Teaching Guide, by Margaret Sharp, 50 cents.

Five Ways

By William F. and Muriel Blackwell
Convention Press, 65 cents

This mission study book for older children provides glimpses into Southern Baptist mission work in five different countries. Readers will meet children from Tanzania, Paraguay, Mexico, Indonesia, and Japan.

Without sounding like a textbook, the study teaches how cultural differences affect the way missionaries present the gospel to people of various lands. The five stories also indicate the significance of geographical location and the length of time the Mission has been established in a country. Young readers learn of the

knowledge and concern that both missionaries and national Christians need as they share the responsibility of communicating the gospel.

The Blackwells promise a journey, and a journey they give. As youthful readers travel from area to area of Southern Baptist mission involvement, they will meet some delightful new friends.

Older Children Teaching Guide, by Barbara Hintze, 50 cents.

Song of the Bamboo

By Betty Merrell
Convention Press, 65 cents

Have you ever seen streams of people with their only possessions either on their backs or stacked in miserable huts made from the refuse of war? Can you imagine how you would tell people in such misery about the love of God?

In *Song of the Bamboo* Betty Merrell relates what Southern Baptist missionaries have done under stark conditions in South Vietnam. Two young sons of a missionary family move from one locality to another with their parents, meet many Vietnamese, and see the ups and downs the small group of missionaries encounter as they take news of God's love to those who have not heard.

The children see the faith and patience of the missionaries as they work and wait for the gospel to change lives. And the words of a tune inspired by the sound of wind blowing through the bamboo trees become a good measure of the way things happen.

Younger children will enjoy this book written by a missionary "on location." As is usually true when an effective missionary speaks, she reveals the need to know and understand people as well as possible in order to help them and to find opportunities to tell them about Jesus.

Younger Children Teaching Guide, by Claudia Jones Swain, 50 cents. 

Study books and teaching guides are available in Baptist Book Stores. Teaching guides are also available from Woman's Missionary Union, 600 N. 20th Street, Birmingham, Ala. 35203.

THE FORGOTTEN MAN

BY KENNETH RAY YOUNG



Ann Judson brings New Testament manuscript hidden in a pillow to her husband imprisoned in Burma in 1824 during First Anglo-Burmese War. Illustrations used here appeared on the Judson Sesquicentennial Calendar, published in Rangoon in 1963.

Rumors insisted that war was imminent between Burma and the British East India Company over border disputes and trade rights, rumors the American missionaries chose to ignore in moving to Ava in 1823. The rumors proved accurate.

As it became obvious war would soon erupt, the missionaries—Adoniram and Ann Judson, Jonathan Price, the George Houghs, and the Jonathan Wades—still refused

to leave the capital. At first they tried to disassociate themselves from the British, particularly their relationship with Henry Gouger, the merchant who had often been helpful by providing funds to the missionaries in emergencies, funds that subsequently were repaid. The missionaries proclaimed their American nationality and demanded special consideration, in the Burmese sense, because they were religious teachers.

In Gouger's opinion, expressed in an excellent memoir, he, as well as the missionaries, foolishly remained in Ava even when it

was obvious war would break out. Gouger justified his remaining because of a sizable investment, which would have been sacrificed if he fled. As for the missionaries, he declared:

There was no excuse: they were positively to be blamed. They had no money to protect . . . and, allowing a strong missionary spirit to operate, it is not easy to see what good they could expect to arise out of their teaching, even if they were allowed to live at large, in the midst of . . . [war]. Their resolution to remain was little else than courting martyrdom, which they were likely enough to find, unless

The author is associate professor of history and social science at Western Connecticut State College, Danbury. A member of the faculty for more than eight years, he specializes in American-Asian relations.

the Burmese were further advanced in . . . history than they had any right to look for.¹

When the First Anglo-Burmese War erupted in May 1824, the missionaries, along with all other "Europeans," were arrested. The grounds: suspicion of spying for the British. The Burmese attitude toward the American missionaries can easily be justified—they were white, spoke English, and had financial dealings with the English. The missionaries also generally thought of themselves as "Europeans," for, as second-generation Americans, their nationality was

not truly distinct. The Judsons in particular were amiable with the British for reasons of "civilization" and hope of religious freedom in a defeated Burma under British rule.

The Houghs and Wades in Rangoon were quickly freed by advancing British forces, yet Price and Judson—but not Ann—as well as five other Europeans, including Gouger, would remain in prison for 18 months. Although their treatment by modern Western standards was harsh, by contemporary standards, East or West, the prisoners were treated much

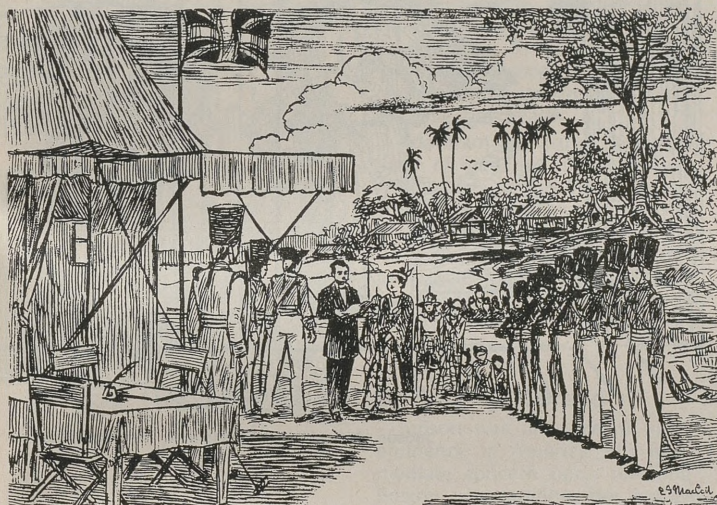
as any other political detainees of the era. In fact, Judson had special consideration—Ann was not arrested and was allowed to visit Judson; this privilege often alleviated some of the harsher prison conditions for her husband. Perhaps the most difficult thing for the prisoners to withstand was the constant fear of execution.

No Executions

The missionaries were not executed. Such a possibility was always present, but the Burmese did not execute any of the Europeans. They even tended to hold the missionaries, as religious teachers, in special respect. Also, as the Burmese war effort faltered, the Burmese needed the missionaries, for they were among a very select group capable of communicating in Burmese and English. They were essential as translators and were employed as such by both the Burmese and English as the war neared its conclusion in late 1825 and early 1826. As a translator, Judson was important in the negotiations ending the war in February 1826 by the Treaty of Yandabo.

A condition of the peace, since the British were quite concerned over the welfare of the missionaries, was the release of all European prisoners unharmed. The Judsons, of course, were happy the war was over. They were pleased the British had won, for they hoped this would lead to an expansion of Christian activity in Burma. The British General, Sir Archibald Campbell, to Ann's delight honored the Judsons at a special dinner party celebrating the victory.

The story of Judson's 18 months of imprisonment brought him renown in missionary circles around the world, particularly in the U.S. The trials of Adoniram and Ann, and Price as well, were communicated to the outside world only after the termination of the Anglo-Burmese War in February 1826. Most future missionary accounts of the episode would be based on an eyewitness report subsequently written by Mrs. Judson, describing the two years of hardship. Shortly after Adoniram's release, she wrote a letter to her husband's brother, later pub-



Judson serves as interpreter at Treaty of Yandabo in 1826.

Judson in 1832 preaches in Karen villages, where he met response to the gospel.



lished in James D. Knowles' *Memoir of Mrs. Judson* (1829). The letter required two months to complete; when published, it ran more than 30 printed pages.

The letter placed the missionaries' internment before the American public in the most salutary manner and the Burmese Government in the most derogatory. The letter subsequently became the main source of information on the imprisonment and early missionary experiences in Burma. Alternative evaluations, more favorable to the Burmese and often critical of the missionaries, were generally ignored.

Gouger, also a prisoner, although not denying the hardship suffered, understood the Burmese position. He pointed out that Judson and Price, as "teachers," were given special treatment. Particularly praiseworthy, according to Gouger, was the fact that Ann Judson was not arrested. Modern accounts by Burmese, as well as by Western scholars such as Courtney Anderson and Helen Trager, deemphasize the conditions of prison life and attempt to justify the actions of the Burmese.

Following the Flag

It is often asserted that missionaries followed the flag of Western imperialism. In Judson's case, this was not initially true. He attempted to convert the Burmese long before any part of Burma came under British domination. He was unsuccessful. Thus, when the Arakan area and the Tenasserim, the southernmost part of Burma, were ceded to the British by the Treaty of Yandabo, Judson decided to move his mission to the Tenasserim—first to Amherst and subsequently to the city of Moulmein. As a result, Judson indirectly followed British conquest.

The mission's most fantastic successes came in areas under British control among minority ethnic groups, particularly the Karens. After 1826 the American Baptist Mission was closely associated with the British. In July 1826 Judson accompanied John Crawford on a diplomatic mission to Ava to further explain and elaborate on the Treaty of Yandabo;



Judson dedicates the completed Burmese Bible in 1834.

the missionary served as the official translator for the British until January 1827. Sadly, during Judson's duties with Crawford, Ann died. Her death provided additional publicity for the American Baptist Mission in Burma, since the American Baptist Board immediately authorized a memoir of her life. The book by Knowles, published in 1829, rapidly went through several editions.

After 1826 the Baptist missionaries began to confine their efforts to territory controlled by the British. At the close of the First Anglo-Burmese War there were only three American missionaries in Burma: Adoniram, Ann, and Price. The size of the mission at Moulmein quickly increased to include many future well-known and honored missionaries besides Judson. Among them were the Cephas Bennetts, the Eugenio

Kincaids, the Francis Masons, the Jonathan Wades, the Justus Vintons, the Lovell Ingalls, the Edward Stevenses, the Elisha Abbotts, and George and Sarah Boardman. (Sarah became Judson's second wife in 1834, three years after George Boardman's death and eight years following the death of Ann. Judson and Sarah would have eight children.) By 1836 there were more than 50 missionaries in Burma.

Proselytizing was confined primarily to the Karen community in the Tenasserim, although some mission work was done among the other hill tribes, such as the Kachins, Shans, Chins, and in the Arakan area, also ceded to the British by the Treaty of Yandabo. Success was much greater among the Karens than it had been among the Burmans. The Karens, unlike the Burmans, who were Buddhists,



were animists and more susceptible to Christianity. From 1813 to 1824 only 21 baptisms had occurred in Rangoon. Between 1826 and 1831 more than 200 Karens were converted in the Tenasserim. In 1832 there were another 126 baptisms in the Tenasserim, but only three in Rangoon. By 1849 one Baptist historian estimated there were in excess of 6,500 church members in Burma, primarily Karens.

Following the move of the mission to Moulmein, Judson did little preaching and allowed other missionaries to attempt to convert the Karens. He concentrated on translating the Bible into Burmese, a task he had begun as early as 1815. As soon as he finished the translation in 1840, he transferred his efforts to compiling an English-Burmese dictionary. The dictionary and Bible remain today prime

testimonies to Judson's career in Burma. Both are still in use.

By the 1840s Judson was America's most eminent missionary. Books on the Burma Mission were popular reading among the Christian community in the United States, and several extolled the virtues of Judson. The American Baptist Society naturally wanted Judson to return to the States for a visit, in order to display him to the religious community. Several times the society requested that he return; each time he refused. But when his second wife, Sarah Boardman Judson, became seriously ill in 1845, Judson felt obliged, after 33 years in Asia, to return with her to the U.S. in the hope that a northern climate and a sea voyage would improve her health.

Adoniram and Sarah, along with three of his elder children who were going to the States for an education (three younger ones stayed behind), departed Rangoon April 26, 1845. Sarah died during the voyage and was buried at St. Helena. Judson and his three children arrived in Boston on October 15.

On Tour by Demand

Judson was unaware of his eminence in America. His immediate concern upon reaching Boston was lodging, not realizing that the American Board had been expectantly awaiting his arrival for months. Enthusiastically greeted in Boston, he was almost immediately forced, as other returned missionaries had been, to begin a series of lectures for the society, so that the many contributors to the Burma Mission could view the legendary first missionary.

Somewhat ill by this time, Judson, then 57, had vocal difficulty—a throat condition prevented him from speaking to large audiences. But this did not deter the board. At each stop on the lecture tour Judson would whisper his words to the local minister who would then transmit them to the crowds.

Parts of Judson's tour were recorded by many newspapers, such as the *New York Daily Tribune*, *New York Herald*, *Hartford Daily Courant*, the *Boston Journal*, and the *Boston Atlas*. His

visit was commemorated in the publication of John Dowling's *The Judson Offering* (April 1846), which described his tour. He appeared in most of the major cities of New England, including Boston, Salem, and Providence, and other cities, such as Washington, D.C., Philadelphia, and New York, and as far south as Richmond.

Choosing a Wife

While in the States, Judson met and married his third wife, Emily Chubbuck, a novelist who wrote under the pseudonym Fanny Forester. His initial interest in Miss Chubbuck was based on a desire to have a biography written about his second wife, Sarah. The third Mrs. Judson eventually wrote such a book on Sarah Boardman Judson (published in 1848). Because Emily was considerably younger than Judson—only 29—a scandal brewed. But Judson, demonstrating a depth of character that would have been impossible for him 30 years earlier, appeared totally unconcerned. The marriage would be a success.

Judson was as lucky—or as expert—in the selection of his third wife as with the two former Mrs. Judsons, although his treatment of the three were different. The first Mrs. Judson, Ann, was a pious, devoted woman, as demonstrated in her writings. The second, Sarah, was a missionary in her own right, particularly among the Karens, before she married Judson. The third was less pious, but loving and appreciative of the emotional and intellectual depth Judson had acquired during 30 years of suffering, converting, and finally accepting the Burmese.

Slightly less than a month after Judson and Emily were married, they sailed once more for Burma. They arrived back at his post in November 1846. He spent the next four years—his final years—in completing the English-Burmese dictionary. After an illness of several months he died in April 1850. He was 61.

As America's pioneer missionary to foreign areas, Judson made significant contributions, direct and indirect. When he went to Burma in 1813 there was not an American in the entire country.

At his death in 1850 approximately 50 American missionaries were serving in his adopted land. There were more than 74 established Baptist churches, primarily in British-controlled territory, with a total membership of almost 8,000, and operating 12 different schools with over 700 pupils. The Baptist press, established in 1816, by 1850 had printed in excess of 5,095,180 pages in Burmese, much of it by Judson, including his Bible and dictionary. With these foundations, Baptist churches and American missionary activity in Burma would expand greatly in the next century.

A Judson Summary

In the words of one modern biographer of Judson: "His contribution was outstanding, his influence on the growth of the Christian community has proved far greater than any other man throughout the hundred and fifty years . . . since he began his work. The existence of the Christian community in Burma today is the true memorial to Adoniram Judson."²

Judson at his death was the acknowledged father of American foreign missions. A number of books had made him famous in his lifetime and inspired missionary and Christian interest in Burma as a country and in Asia in general. In the decade following his death Judson was the subject of a number of biographies. These ranged from short pamphlets to a two-volume work by Francis Wayland, president of Brown University. In the next 100 years more than 40 books would be written on Judson and his three wives.

The assertion has been made that, considering the plethora of books on Judson and the American Baptist Mission in Burma, American missionaries had a greater impact on American attitudes through their writings than they had on the Asian societies they attempted to convert. Initially this would appear accurate, but actually, in the case of Burma, the

reverse is true. Judson, as well as the Baptist Mission in Burma, remains obscure in American history, for the missionary writings had only an ephemeral affect on American attitudes. The missionaries had a permanent effect on Burma.

The American Baptist Burma Mission prospered from the death of Judson in 1850 to the outbreak of World War II. When Judson died, Baptists in Burma exceeded 8,000, primarily in the Tenasserim, in approximately 74 different churches. In December 1852 the Burmese and British became embroiled in a second war. American missionaries, whose sympathies continued to be with the British, acted once again as translators during treaty negotiations, particularly Eugenio Kincaid. The Burmese, again defeated, were forced to cede to Britain additional territory, including the coastal province of Pegu connecting the Tenasserim and Arakan. This move left Burma totally landlocked.

Baptists quickly established new missionary stations at Rangoon, Bassein, Prome, and Toungoo, as well as other areas now British-controlled. Fourteen thousand new members, mostly Karens, were recruited to the church by 1880. This pushed total Baptist membership in Burma beyond 20,000 in some 400 churches.

Expansion in Burma

After Burma was totally colonized by Britain following the Third Anglo-Burmese War (1885), equally dramatic expansion occurred, and by 1890 Baptists in Burma totaled above 30,000. By 1913, the time of the centennial of Judson's arrival in Burma, there were 185 American missionaries in the country, and more than 65,000 Baptists in 916 different Baptist churches, most of them totally self-supporting.

American Baptist missionary activity reached its apex in the late 1920s, with over 220 missionaries in Burma. By 1929 church membership had increased to 100,000. The depression of 1929

prompted Americans to curtail their activities, and by 1941 there were fewer than 100 American missionaries in Burma, yet church membership had risen to 130,000; of these, 70 percent were Karens. The missionaries were never very successful among the Burmans; in 1940 fewer than 10,000 out of a total of 9,000,000 were Christians.

Baptist influence was felt particularly in education. In 1939 the American Baptist Mission, with financial support from the British, was operating 708 schools with an enrollment of 35,000. Included was the prestigious Judson College, affiliated with Rangoon University.

The Closing Era

American activity was temporarily terminated during World War II, for most American missionaries fled Burma. By 1948, however, when Burma obtained its independence from Britain, there were approximately 100 American missionaries in the country.

After independence, the Burmese demanded control over the Baptist churches. They achieved this aim in 1958, although the American Baptist Society continued to send a limited number of representatives to Burma. Not long after the death in 1965 of the last famous American Baptist missionary, Gordon Seagrave, the Burmese Government moved to eliminate completely the American influence on Burmese Baptist churches. Mission schools were nationalized, and stay permits for the remaining missionaries were not renewed.

Today there are no American Protestant missionaries in Burma. Still, this fact does not alter the effect on Burmese society made by the approximately 800 American Baptist missionaries who served in Burma between 1813 and 1966. When the last missionaries departed in 1966, they left behind 213,000 converts. **TC**

¹ Henry Gouger, *Personal Narrative of Two Years Imprisonment in Burma* (London: Murray, 1860), p. 12.

² Bertie R. Pearn, *Judson of Burma* (London: Edinburgh House Press, 1962), p. 7.

'Grain' Interprets Missions

BY RUTH FOWLER



"Grain" 1974, left to right: Roger Rhinehart, who served as a summer missionary in New Hampshire, joined "Grain" in January to replace Steve Cheyne, who returned to Ethiopia, where his parents are missionaries; Mary Kay Johnson, former missionary journeyman to South Vietnam; Jerry Jones, former journeyman to Austria; Nancy Crider, former church youth director, sister of a missionary to Spain; Scott Walker, who has lived in the Philippines, where his parents were missionaries, was a summer missionary to Liberia and a summer medical missions worker in Honduras.

The vibrant sounds of "Grain," the Foreign Mission Board's first musical missions team, faded with their final performance in the Board chapel in May. But the influence and testimony of the group lives on in the lives of the 30,000 people to whom they communicated missions on their ten-month, 16-state tour.

"Grain," a group of five young people (three men, two women) with first-hand missions experience, began their tour in August 1973. Their purpose was to communicate and interpret missions primarily to college and seminary students.

The idea for such a group began in 1970 when Stanley A. Nelson, associate secretary for the Department of Missionary Personnel (who became supervisor of "Grain"), heard of the success of a similar group in Indonesia.

Three years later the idea became a reality when Jerry Jones, former missionary journeyman to Austria and staff assistant to Nelson, agreed to search out young people with backgrounds and experiences suitable for the group. Selection was made on the basis of musical talent, ability to express themselves and relate to others, and a personal interest and involvement in missions.

The basic format for performances by "Grain" was religious and secular music, interspersed with personal testimonies about the meaning of missions interpreted through each individual's involvement in missions. Each performance lasted about an hour.

Reaction to "Grain" has been overwhelmingly favorable. A large number of complimentary letters and phone calls have been received. Student reaction was especially encouraging.

One student wrote, "They really shared themselves with a sincere heart and humble spirit. They said their purpose was to interpret foreign missions with people, and they did a tremendous job of sharing what foreign missions is and does."

Others were touched by the personal challenge of foreign missions. Another student wrote, "Before meet-

ing them ["Grain"] I had never considered foreign missions or even the journeyman program as a part of my future. . . . But since I met 'Grain,' I now realize that foreign missions must also be a consideration for my future, and I am open to the Lord to be used in a ministry to another country."

"The group was superb!" wrote the director of student ministries at a college in Texas. "The stability and genuine commitment of each team member was evident, and their authentic Christian life-style was an inspiration." He added, "I would like to see this approach in reaching students in the interest of Christian missions continued."

"These young people have communicated both the message of Christ and a vision of missions which is unique and is vitally needed," commented a pastor in North Carolina. "I want to commend the Board for using this avenue of communication."

Members of "Grain" also gained insight into student attitudes about missions. "Students are thinking of missions not on a college student level, but on an RA-GA level," says Jones. "They think of missions as involving someone else, someone different, maybe more special. They saw 'Grain' as very human, with faults and hang-ups, having also worked through hang-ups about missions. This brings missions to them."

One question members of "Grain" were asked was, "How did you find the 'will of God' in your lives?"

Miss Johnson found the answer most significant to her: "By verbalizing the discovery we had made, we became aware of the freedom of growth that God gave us in not holding us to one

static commitment, but giving us freedom to grow from what we were, to what we are, to what we will be."

"Grain" was not a static experience for the members of the group or for the people who heard them.

"We learned," Jones says, "that the temporary was something we could celebrate and be thankful for in our travels. Forming short-lived relationships with students allowed for vulnerability which proved to be one of the surprising joys of 'Grain.'"

Vulnerability—opening oneself up—knowing of the possibility of rejection.

"We came to understand the unconditional love of God," Miss Johnson adds. "Being able to be myself at all times, no matter how I felt, and be loved for myself by other members of the group, allowed me to see the difficulty that God has in loving me at times. But, nevertheless, he does."

In evaluating "Grain" and their contributions to foreign missions, Nelson states, "The idea that young adults can best communicate with young adults has been validated by 'Grain.' In their personalized style, 'Grain' has interpreted missions to students and shattered stereotypes. 'Grain' has blessed us as well as others."

Options for future plans for members of "Grain" include seminary, graduate school, teaching assignments, and many other possibilities. But in any endeavor they will continue a pattern of life that reached dynamic levels of development in the "Grain" experience—sharing themselves and their basic Christian commitment with other persons.

In a nutshell, to borrow a line from one of the songs by "Grain"—"That's what it's all about." TC

The author is staff writer in the Foreign Mission Board's office of press relations.

SHARING DECISIONS

History was made in April at the joint meeting of the evangelism and church development committee of the Mexico Baptist Mission with presidents of 16 of the 18 Baptist associations in Mexico and six representatives of the National Baptist Convention of Mexico. Major business was the formulation of budget requests for 1975 in evangelism and church development.

A prior communication from the area secretary had indicated that the overall operating budget for 1975 must not exceed the amount of money received for 1974. The total budgeted for 1974 in the evangelism and church development accounts is \$95,544. Requests for 1975 totaled \$147,155.

With full participation by our national brethren the group sifted through each individual field and program request a total of five times. Requests were reduced to within \$2,063 of the 1974 budget.

What is inevitably a gruelling experience became—for the first time in my 28-year missionary career—a truly spiritual experience. We were deeply moved when Roberto Porras, attending as an observer from the convention, took five minutes to share his impressions of the meeting.

"I congratulate you," he said. "This is integration in its truest sense—the in-service training and voting participation of national personnel in the administrative processes of missions."

Many national participants took occasion at different times to express appreciation for the privilege of sharing in the decision-making process and indicated that for the first time they really understood why all requests for funds simply cannot be granted. There was an urgent sense on their part that a workable formula of priorities must be established to guarantee (insofar as humanly possible) that resources be invested where they will produce maximum results.

A special study committee was named to propose to the evangelism and church development committee a workable formula for determining what percentage of available funds should be assigned to a given field or program of work. The same committee also is to restudy the "five-year plan" of subsidy reduction in the light of current experience to see if some degree of flexibility is needed in the application of the basic principle involved.

James D. Crane
Guadalajara, Jalisco, Mexico

174

EPISTLES

DEATH OF A FRIEND

She died yesterday. I had known her for several years. I do not remember the day I first met her, but it must have been at a meeting of the East African Women's Club, an organization for women in the interest of charity.

On many occasions I had visited with her in her home. We had chatted over numerous cups of tea, and we had walked together in the woods near her home. She had always received me with gracious hospitality, which she had learned well as a child in Switzerland. When a special series of programs was scheduled for television, she had invited me and my friend to come and watch.

She came to my home, too. Often she brought candy for my children, vegetables for my table, or one of her beautiful African violets to me.

She had commented recently, "I do not know why you and other missionaries love me so much. You come to see me as others have. I've never had friends, though, just like you."

My words seemed inadequate as I tried to explain that we love because God loved us and gave Jesus, and because he lives in me.

That time in the hospital recently when I spoke of God and of Jesus, her eyes looked longingly to me. She was so weak by then that she seemed not to have the reserve to ask whatever she wanted to ask. Cancer had taken most of the strength from her body.

She died yesterday. I do not know what was in her heart, but if she had trusted Jesus, she never told me. Did my friend go out to meet her Maker unprepared? Where did I fail? Were my words too little and too late? What about her husband? What about my life? Was there something that stood in her way?

May God forgive us for the opportunities we miss for him.

Laura Lee (Mrs. R. Jay E.) Stewart, Nyeri, Kenya

THE SEKURU OFFERS A HAND

The Land Rover from the Sessami clinic howled a protest as its heavily taxed four-wheel drive pulled us up the steep gully which serves as the only road to Mangweru. The vehicle was loaded with African women, men, and children. Our guide, and lay preacher, sat on the hood, obscuring my view.

As we bounced and banged our way down one embankment after another, I wondered how much the truck could stand. Judy (my wife) hid her eyes as I accelerated up a steep, sandy river bank. Our passengers sang all the way, and Baba Fibian, on the hood, sang out to a passerby, "Open the door and let the Savior in." I wondered, as the lady waved and grinned, what result such a witness, small as it was, might someday become in her heart.

Old Sekuru (grandfather) Ncube crept out to greet us. We wound through his village and gathered others as we went down a hill to a place where local residents had fashioned a makeshift church, with logs for benches on the open ground. Under the tall thorn trees we had to strain to hear some of the thoughts as the message progressed.

The people seemed to appreciate our singing, although we stumbled over several words in "Rudo Rwa She" ("The Love of God"). We ended the service just in time to return before darkness could overtake us. But Anthony, our two-year-old, was nowhere to be seen. Then we spotted him trudging up the steep slope toward the Land Rover. As the incline became almost too much for his still babyish legs, a rough, withered hand reached down to help. Anthony never hesitated, but grasped it firmly and allowed the ancient sekuru to help him up.

"That's the kind of thing he'll never really remember," I thought out loud, "but it will affect his attitudes for the rest of his life."

"Maybe ours, too," Judy said softly, as we smiled, clasped hands, and made our way up the same slope.

E. Philip Langley, Salisbury, Rhodesia

THE NEW PATTERN

The Indonesian Baptist Mission has committed itself to a new pattern of theological education, popularly characterized as "Extension Theological Education." Extension seminary study has long been practiced in various forms in many places, but never before has it been made the normative center of theological study as projected here. This approach has been adopted because of the masses of people to be reached, the vast numbers of church leaders needed, the limitations and weaknesses of the campus approach, and primarily because of the biblical teaching concerning the church and its ministry.

A large portion of my time recently has been spent in formulating a biblical philosophy of education to undergird the new program. In addition, the seminary staff has completed a guidebook and handbook outlining the details of curriculum, various seminary work programs, policies, methods, and statement of faith.

The extension program will greatly expand the scope of theological education in Indonesia in several ways: (1) Physical expansion—seven centers rather than one. (2) Curriculum expansion—courses tailor-made to achieve predetermined educational objectives at five levels of study. (3) Student body expansion—every church leader will have an opportunity to receive a theological education, carried out on his level of public-school education. (4) Instructional expansion—programmed learning and other modern educational methods of planned learning enable the student to study at his own pace, with quality education ensured. (5) Practical experience expansion—the student will have a broader experience, because he will continue to serve while studying and will be able to apply teachings to his place of service.

There are other advantages to the new pattern of study: (1) The student can practice what he learns immediately. (2) He can develop personal study habits that can be used throughout life. (3) He has economic-support patterns related to his people.

Programmed texts in use here have been pretested to ensure that the average student can complete one day's assignment for one course in one hour. Students must complete five hours of home study with the programmed text before they meet in class session for the sixth hour of study with other students, led by a trained teacher.

J. Marvin Leech, Purwokerto, Indonesia

STUDENTS SHARE THEIR FAITH

Watching the radiance of enthusiastic new Christians never becomes "old hat" to us. At the Christmas student retreat we learned, quite by accident, of the witnessing routine of three boys. After closing hours at the student center they went to beautiful Rizal Park. There they spent an hour and a half every night for six weeks winning newfound friends to the Lord, and often meeting them later in Bible-study groups.

This news spread to 25 other students who began going twice a week in outreach teams to street, market, park, and dormitory for witnessing and Bible study. In January 131 persons came to accept Christ because these students cared. In addition, 35 student counsellors within the center won more than 200 persons.

Howard D. Olive, Manila, Philippines

ON THE AIR IN JAPAN

The five-minute radio program in Osaka, heard nightly except Sunday, is well into its fourth year. The project is carried out in cooperation with the church in Osaka and other interested churches and missions. The program consists of music and a short message, usually by a Japanese pastor.

In the first 45 months the program was on the air, 4,400 persons wrote to request free New Testaments. During the first few months a Bible correspondence course was offered, 125 persons enrolled, and 28 finished the course. A survey of those who had received New Testaments before the correspondence course was begun showed that 31 were Christians or had accepted Christ. In the early months of the correspondence course, another 29 came to have faith in Christ.

Similar results have been noted from a radio project in Hokkaido, in its second year. The newest radio project of the Baptist Mission consists of a nightly, 15-minute program broadcast after midnight from Chejudo Island off the coast of Korea over a station that can be received in all of Japan.

Wayne E. Emanuel, Itami, Japan

THE MOSQUITO AND MISSIONS

My head whirled as I ran to the sink. I wretched until my toenails felt sore, and everything turned to jelly. I collapsed in a heap on the bathroom floor, my head spinning; my arms and legs felt like rubber. From the bathtub my two-and-a-half-year-old son cried, "Why are you on the floor, Mommy?"

I talked to him to keep my consciousness. After two tries I finally managed to find hands and knees and crawl to the telephone. Again I wretched and collapsed. "Why are you lying on the floor, Mommy?" I reached up to the phone and dialed my neighbor. "Lealia, I'm awfully sick; can you come?" I had no strength, but I asked Jimmy to dry off and put on his pajamas and then help "Auntie" Lealia with the door.

God bless good neighbors. She came and helped me into bed and called the doctor. I continued to wretch until she managed to get me quiet. She waited until Sam (my husband) came in. The doctor arrived with advice, medicine, and a new collection of pills.

I had fallen victim to the mosquito before, but never like this. The mosquito must grow meaner with each bout of malaria. For a little fellow, the insect certainly does a lot of damage.

What does all this have to do with mission work? Well, it hinders it. Thika is on the border of a malaria area, and many cases of malaria are to be found locally. Many of the church members are sick for long periods. Others take a few pills, and the illness is gone by morning.

Malaria is but one of many sicknesses that affect our people. Children suffer from malnutrition, which can cause serious malformation of bones and cripple many of the young ones. We often wonder why there must be so much suffering in the world, but God has a plan we know not of and often purposes we cannot understand.

Bonnie (Mrs. Sammy G.) Turner, missionary to Thika, Kenya, now on furlough

MISSIONARY FAMILY ALBUM

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

ADAMS, Margaret (Journ., *Indonesia*, terminated June 30), 10108 McKenney Ave., Silver Spring, Md. 20902.
BEDSOLE, Jerry P./Rosie (Ethiopia), Box 307, Foley, Ala. 36535.
BLANKENSHIP, Harold L./Dorothy (assoc., *Libya*), c/o Mrs. Nall, Rt. 6, Box 1096, Pensacola, Fla. 32507.
BRASWELL, George W., Jr./Joan (Iran), Box 1032, Canton, N.C. 28716.
BROWN, Jeryl E. (Journ., *Israel*, terminated June 30), Box 44, Hartford, Ky. 42347.
BROWN, Katherine (Journ., *Ghana*, terminated June 30), 918 S. Hawthorne, Independence, Mo. 64053.
BUMPUS, Claud R. (S. Brazil), 8942 NE. 51st St., Spencer, Okla. 73084.
CARTER, Jack L./Geneva (Thailand), Box 492, McAllen, Tex. 78501.
CASEY, J. Kenneth/Frances (assoc., *Bermuda*), 211 Virginia Ave., Greer, S.C. 29651.
CECIL, James W./Katharine (assoc., *Hong Kong*), c/o Carl Fiske, Rt. 1, Box 117A, Lanesville, Ind. 47136.
CHILTON, Charles A./Ray (Philippines), 5909 Setter Dr., Elkridge, Md. 21227.
CLARK, G. Harold/Anna (Malaysia), 1524 S. Eighth St., Terre Haute, Ind. 47802.
CLEMENS, Margaret (Journ., *Mexico*, terminated July 31), 802 NW. Seventh St., Andrews, Tex. 79714.
COMPTON, Betsy (Mrs. Charles E., Jr.) (S. Brazil), 1137 Watauga St., Kingsport, Tenn. 37660.
COWART, J. Minton (Journ., *Ghana*, terminated June 30), Box 156, Gibsonton, Fla. 33534.
DITSON, Clyde J./Anneli (emer., *Rhodesia*), c/o Wiley Messick, 1866 Cedar Canyon Dr., NE, Atlanta, Ga. 30345.
FAILE, George M. (Journ., *Korea*, terminated June 30), 3 Erskine St., Greenville, S.C. 29607.
FERRELL, William H./Onal (Argentina), 208 Main St., Clinton, Miss. 39056.
FIREBRETS, Elizabeth (Journ., *Zambia*, terminated June 30), 762 Aster, Baton Rouge, La. 70802.
GORDON, Vickie Lynn (Journ., *Malawi*, terminated June 30), Rt. 6, Box 93, Shelby, N.C. 28150.
GREENWOOD, Richard R./Lahoma (Guatemala), 1118 Louisa, Iowa Park, Tex. 76367.
HAGOOD, Martha (Nigeria), 203 Wilton Dr., Decatur, Ga. 30030.
HALL, Bob/Suzanne (Journ., *Kenya*, terminated June 30), 2994 Gulf Ave., Memphis, Tenn. 38114.
HALSEL, Thomas E., Jr. (Journ., *Hong Kong*, terminated June 30), 77 Arcadia, Tuscaloosa, Ala. 35401.
HAMILTON, Todd C./Doris (assoc., *Philippines*), 3021 Samford, Shreveport, La. 71103.

ATTENTION PIANO STUDENTS, TEACHERS

Now a course you have dreamed about. A complete course for piano based on the old hymn tunes. Play hymns from the very first lesson; develop your talents for the glory of the Lord. Books One through Four available. Also Hymns in the Concert Style, concert arrangements of thirteen beloved hymns, plus two original compositions on grades two to three level. Excellent solo numbers. Only \$3 per book, plus 25 cents shipping charge. Complete satisfaction or your money back. Order from: Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

HARDY, Robert D./Mavis (Japan), 615 N. Main St., Russellville, Ky. 42276.
HAYLOCK, Arthur R./Martha (Dominican Rep.), Rt. 4, Box 113, Pensacola, Fla. 32503.
HENDERSON, Ron D. (Journ., *Austria*, terminated June 30), 205 Third St., Ft. Cobb, Okla. 73038.
HINES, James F. (Journ., *Ghana*, terminated June 30), 4619 N. Trenton, Tulsa, Okla. 74126.
HOOD, Bobby T./Sue (Argentina), 1206 Augusta Rd., Ellisville, Miss. 39437.
HUNT, Susan (Journ., *Mexico*, terminated June 30), c/o E. G. Hunt, Hale, Mo. 64643.
ISEBEL, Marcia (Journ., *Hong Kong*, terminated June 30), 3657 Joslyn, Memphis, Tenn. 38128.
KEITH, Douglas L. (Journ., *Vietnam*, terminated June 30), Box 297, Tutwiler, Miss. 38963.
LECH, J. Marvin/Linda (Indonesia), 4624 Frazier St., Ft. Worth, Tex. 76115.
LEGGOTT, John L. (Journ., *Togo*, terminated June 30), 1106 N. St., Brunswick, Ga. 31520.
LIDHOLM, Elaine (Journ., *Kenya*, terminated June 30), Rt. 1, Dittmer, Mo. 63023.
LOCKHART, Guy (Journ., *Rhodesia*, terminated June 30), 1602 Myrtle, Jackson, Miss. 39202.
LOVE, Max H./Flora (Japan), 92 E. Wesley Rd., Atlanta, Ga. 30305.
McCANN, Rod E. (Journ., *Belgium*, terminated June 30), Box 41, Ball, La. 71101.
McCULLOUGH, John E. (Journ., *Tanzania*, terminated June 30), 1321 Sauter Rd., Birmingham, Ala. 35209.
McELRATH, William N./Betty (Indonesia), 1016 McElrath Dr., Raleigh, N.C. 27606.
McMANNIS, E. Leo/Linda (Journ., *Botswana*, terminated June 30), 1491 Denny Dr., Amelia, Ohio 45102.
MILNER, Gary D. (Journ., *Tanzania*, terminated June 30), Box 97, Kings Park, N.Y. 11754.
MIXSON, Daniel J. (Journ., *Indonesia*, terminated June 30), Rt. 4, Box 349A, Gainesville, Fla. 32601.
O'REAGAN, Daniel W./Beverly (Japan), 615 Lallah St., Pineville, La. 71360.
PATTEN, John E./Nanette (Thailand), 1741 Neely Ave., East Point, Ga. 30344.
PEARMAN, Linda (Journ., *Vietnam*, terminated June 30), 2700 Clayton Rd., Joppa, Md. 21085.
PERRY, Martha (Journ., *Rhodesia*, terminated June 30), 509 Compton Ave., Laurel, Md. 20810.
RAGAN, James B./Lucia (Lebanon), Rt. 2, Wehunka, Okla. 44883.
RAMSEY, Mary Anne (Journ., *Korea*, terminated June 30), 3207 Lancaster, Shreveport, La. 71108.
REDDING, James C./Marilyn (Peru), Box 505, Murfreesboro, Tenn. 37130.
REEVES, Linda (Journ., *Argentina*, terminated June 30), Box 29, Buna, Tex. 77612.
RIDDELL, Gerald F./Virgie (Chile), 4004 Ave. G, Austin, Tex. 78751.
ROBERTS, Charles (Journ., *Liberia*, terminated June 30), 320 N. Wood, Cleburne, Tex. 76031.
ROBERTS, Hoyt M./Louise (Honduras), Southwestern Baptist Theological Seminary, Box 22000, Ft. Worth, Tex. 76101.
RUSSELL, Peggy (Journ., *Liberia*, terminated June 30), Rt. 2, Box 164, Winstonsboro, La. 71295.
SANDERS, Edward O./Jaleta (Indonesia), 1127 S. Gordon, Tulsa, Okla. 74112.
SHELTON, Rexana (Journ., *Japan*, resigned June 30), 311 S. Sue St., Crane, Tex. 79731.
SHURLING, Rebecca (Journ., *Korea*, terminated June 30), 910 N. Collins, Plant City, Fla. 33566.
SLACK, James B./Mary C. (Philippines), 423 Carolina Dr., Bogalusa, La. 70427.
SMITH, Ebbie C./Donna (Indonesia), 1512 N. Thompson, Conroe, Tex. 77301.
SPESARD, Rosemary J. (Thailand), Rt. 1, Strasburg, Ill. 62465.
STEPHENS, Martha (Journ., *Mexico*, terminated June 30), West Star Rt., Box 134C, Portales, N.M. 88130.
STEPHENSON, James L. (Journ., *Kenya*, terminated June 30), 5125 Kaywood Dr., Jackson, Miss. 39211.
STEVENS, Howard L./Norma (Mexico), 2103 Hampton Ave., Nashville, Tenn. 37215.
TAYLOR, Pamela (Journ., *Eg. Brazil*, terminated June 30), Rt. 4, West Carters Valley, Church Hill, Tenn. 37642.
TOWNSEND, John M. (Journ., *Korea*, terminated June 30), Rt. 4, Box 143-E, New Braunfels, Tex. 78130.
TURNER, C. Edwin, Jr. (Journ., *Okinawa*, terminated June 30), 214 Avenue J, Hale Center, Tex. 79041.
TURNER, Donald E./Donna (N. Brazil), 8017 LaGrange Rd., Louisville, Ky. 40222.
TYLER, Phyllis (Journ., *Vietnam*, terminated June 30), 3612 Stanolind, Midland, Tex. 79701.
WAGNER, Lucy E. (Korea), c/o Mary Bricken, 508 S. Russell, Odessa, Mo. 64076.
WALKER, Beverly (Journ., *Honduras*, terminated June 30), Rt. 1, Bush, La. 70431.
WALKER, Graham B./Jeanne (assoc., *Singapore*), 702 Metcalf Bldg., Orlando, Fla. 32801.
WATSON, James O./Frances (Paraguay), 990 Melody Ln., Roswell, Ga. 30075.
WATTS, Harriet (Journ., *Tanzania*, terminated June 30), Rt. 1, Luella, Tex. 79533.
WELLES, Jac S./Jane (assoc., *Singapore*), c/o C. W. Vano, Rt. 1, Vance, Ala. 35490.
WELLS, Melvin/Carrie (assoc., *Zambia*), 5992 Short St., Yorba Linda, Calif. 92686.
WILLIAMS, James A., Jr./Faye (assoc., *Mexico*), Golden Gate Baptist Theological Seminary, Mill Valley, Calif. 94941.

WISDOM, Charles J./Lilly Faye (Mexico), 164 N. First, Dibi, Tex. 75840.
WRIGHT, Andrew C. (Journ., *Vietnam*, terminated June 30), 19657 116th Ave. SE., Renton, Wash. 98055.
WYMAN, David C./Barbara (Mexico), 4618 Frazier, Ft. Worth, Tex. 76115.

Departures to the Field

ALEXANDER, Mark M., Jr./Cecile, Argentina.
BAGGETT, Lee/Ruth, Mexico.
BAKER, Dwight L./Emma, Israel.
BANKS, J. Allison/Sue (assoc.), Yemen.
BECK, G. Frederick/Linda, Indonesia.
BELLINGER, Charles L./Jane (assoc.), Botswana.
BRADSHAW, Melvin J./Edith, Japan.
COBB, Daniel R./Fannie, Thailand.
ENGSTROM, G. Edwin/Jeanette, Philippines.
FAW, Wiley B./Geneva, Nigeria.
FREELAND, Estelle, Ivory Coast.
GARNER, Darrel E./Judy, Malawi.
HARRIN, L. Byron/Dora, S. Brazil.
HAWKINS, Fred L., Jr./Maricuth, S. Brazil.
HAYES, Herman L./Dottie, Vietnam.
HEISS, Donald R./Joyce, Japan.
INGRAM, Lawrence D./Shirley, Hong Kong.
JOHNSON, Glen L./Rayella, Argentina.
JOHNSTON, James D./Marie, Nigeria.
KIMLER, Eugene B., Jr./Evelyn, Venezuela.
KIRK, James P./Maxine N. Brazil.
LAUGHRIDGE, Edward H./Frances (assoc.), St. Lucia.
McCELLAND, Charles W./Vertie, Rhodesia.
MERKITT, John W./Elizabeth, Germany.
NELSON, G. Barry/Judith, Indonesia.
NOLAND, Paul W./Betty Ann, S. Brazil.
NUNNELLEY, Edith (Mrs. Newman F.) (assoc.), Nigeria.
OATES, Alma E., S. Brazil.
OODY, T. Eugene/Betty (assoc.), Liberia.
PARKER, G. Keith/Jonlyn, Switzerland.
RANDALL, Mary L., S. Brazil.
ROBISON, Oren C./Jr./Martha, Liberia.
ROPER, Anita, Nigeria.
ROWLAND, W. Russell/Betty, India.
SHEPARD, John L., Jr./Joan, Japan.
SLEDGE, Maxwell V./Betty, Nigeria.
SNYDER, F. Joy/Hazel, Kenya.
SORRELLS, Wayne E./Virgie, N. Brazil.
SPIEGEL, Donald J./Betty, Eg. Brazil.
STANLEY, Robert L./Dora, Philippines.
STEWART, Robert R./Maxine, Thailand.
THREKELD, Garland M./Sally (assoc.), Ethiopia.
VERNER, W. Eugene/Marjorie, Ghana.
WILLIAMSON, Guy S./Julia, Mexico.

Deaths

EATON, Stella I., mother of Paul D. Eaton (Kenya), May 20, Farmington, N.M.
GARROTT, W. Maxfield (Japan), June 25, Winston-Salem, N.C.
NEELY, Mrs. A. P., mother of Alan P. Neely (Colombia), June 16, Albuquerque, N.M.
OVERSTREET, Mrs. Frances, stepmother of Darlene (Mrs. Stockwell B.) Ragan (Singapore), May 18.
RAGAN, Mrs. C. S., mother of Jarrett D. Ragan (Malaysia), May 27.
THOMPSON, W. H., father of Lavonne (Mrs. H. Eugene) Meacham (appointed for Malawi), June 1.
WALKER, Mrs. William C., mother of Graham B. Walker (Singapore), May 23.
WINTERS, Mrs. Pearl, mother of Virginia (Mrs. John S.) Oliver (Eg. Brazil), June 15, Greenwood Springs, Miss.

Marriages

CHEYNE, Martha Ruth, daughter of John R./Marie (Eg. Brazil), to Arthur Long, Jr., June 9, Addis Ababa, Ethiopia.
HOLLEY, Bryan Ferrell, son of Herbert H./Frances Holley (Malaysia), to Carol Bertha Harnish, June 15, New Baltimore, Mich.
MURRAY, John, son of James E./Jane (S. Brazil), to Patricia Ann Patterson, May 25, Lavara, Tex.

Degrees Conferred

MARSHALL, William W. (field rep., Near East and North Africa), received the doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky., May 31.
WOO, Rudolph M. (Belgium), received the doctor of ministry degree from Southern Baptist Theological Seminary, Wake Forest, N.C., May 11.

WHAT DOES IT MEAN?

Words important to understanding foreign missions will appear with definitions and illustrations in "Missionary Dictionary," an eight-page supplement in the September issue. You'll want to save this special feature for study.

LOVE THY NEIGHBOR

By Baker J. Cauthen

Under the leadership of Woman's Missionary Union and the Brotherhood, a significant emphasis is being made in the churches during 1974-75 under the title, "Love Thy Neighbor."

The remarkable thing about this emphasis is that it points the way toward making tangible love for neighbors. It is not so difficult to love others in theory, but it becomes a different matter when we begin to put it into practice.

To be sure, not everybody can do the same thing. The Bible teaches that God gives different gifts to those who love him. He also sets before us a variety of opportunities. No one should feel that he must do exactly what somebody else does, but he should undertake to find out what the Lord would have for him.

This emphasis will stimulate creative thinking. Suggestions are being given with regard to various ways that love for neighbors can be expressed. These suggestions will start a chain reaction of creative thought, which will result in many additional, constructive steps.

Most of us do not intend to bypass our fellowman, as the priest and Levite bypassed the wounded man on the Jericho road. Most of us would like to be the good Samaritan who extends the helping hand. Amid the pressures of life,

however, we so often do not become aware of the neglected, bypassed people until something strikes us forcibly and brings to our attention what needs to be done.

Among the various needs being emphasized is that of extending love to internationals in our midst. Thousands of students from other lands are annually in our institutions of education. Their time in this country is a major opportunity for extending to them genuine Christian interest and helping them learn about Jesus.

It is natural for internationals to be hesitant about coming to houses of worship without special invitation. The invitation is much more meaningful when it is accompanied by personal welcome and an introduction to other people. Most Southern Baptists will not have opportunity to witness overseas, but by a wise extension of loving fellowship, a warm and meaningful witness can be extended to internationals here.

By emphasis upon "Love Thy Neighbor," many barriers can be crossed and bridges built for understanding between people of varying groups with differing economic and cultural backgrounds. People can be made to feel the warmth of Christian concern, regardless of racial or other differences. Much good will be done if those who

show no interest at all from the standpoint of religion can be helped to feel the warmth of Christian love, so that the Holy Spirit may speak to their hearts.

This is an outstanding emphasis. It is one way of being a missionary right in one's own immediate vicinity.

Just when I was graduating from high school and about to enter college, along with an older man I became interested in a Mexican community near our town. Under a big tree he and I began Sunday School, telling Bible stories to the children. It later became a church, and I have cherished the memory of that mission effort across the years.

In the "Love Thy Neighbor" emphasis many of you may find some experience that you will cherish for the remainder of your days. Woman's Missionary Union and the Brotherhood are to be congratulated on this splendid emphasis.

Portrait: Famine

In all the "prayer support" comment presented on this page in recent issues of *The Commission* nothing has been said to turn anyone's attention to the awesome spectre of famine. Multiplied millions are trapped and dying under its gruesome shadow.

This editor is one among many who are more than adequately fed, clothed, and housed and who have paid little more than lip service and pious shaking of the head at reports of the massive misery that goes on day and night. It leaves in its wake literally thousands dead every day. The truth is that the subjects of drought, famine, and starvation have stirred little more than academic interest among us. Many, however, have given money to implement relief efforts.

What you are about to read is a prayer letter recently sent out by Jerold and Grace Palmer, Southern Baptist missionaries in the famine-ravaged Republic of Niger. The Palmers are stationed at Maradi, where Jerold has set up a trade school, part of a beginning witness for Southern Baptists in that West Africa country. Following a general greeting, Jerold writes:

I grew up on a milk-and-honey, creek-bottom farm in the West Tennessee delta, where we had several hundred acres of deep, fertile, clay-loam soil, plenty of rain, barns, cattle, hogs, mules, kids—all full and fat; some money, too much credit, a good laugh now and then, all we could eat, and some Christian love. I now live in a land where the very opposite is the present lot of its people—sand-lot farms, stripped of everything including the cornstalk roots—no rain, empty grain rooms, deserted villages, dead cattle, no mules, starving children, no money, no credit, only tears, hunger, sickness, and death, day and night! The pendulum seems to have swung and hung, its shadow bringing years of famine.

It is a gross understatement to say this has gotten next to me, so at night I have been taking a fresh look at the teachings of the Bible on famine. Let me share some of these verses, which are perfect pictures of our dying situation here. These verses have taken on new meaning for me. In the past I didn't take seriously news about drought, famine, and starvation. My half of the world didn't seem to really know.

How the Other Half Dies

The wells go dry, the ground is parched and cracked for lack of rain.

The farmers fear to dig and plant; there seems no hope of gain! (Jer. 14:3-4)

This drought plays havoc with a farmer's dream; 'tis a nightmare gnawing with persistence.

With tattered clothes and rusty hoes, it's a sand-to-mouth existence!

His seed grain rots under the clods; the garner stands desolate and bare;

His herd perplexed—no grass for them—they bawl and bleat in despair! (Joel 1:17-18)

The heat has devoured all pasture grass and singed the leaves of the trees;

The creeks and pools are dry as dust; no help for us from these! (Joel 1:19-20)

The people groan and sigh for bread: "We've sold our all for food," they said!

Their infants faint on shrunken breasts—life ebbs away—and they're dead! (Lam. 1:11; 2:11-12)

Their black skin drapes on chalky bones; 'tis withered and dry as a stick;

To die of hunger is worse than in war—the sword is better, 'tis quick! (Lam. 4:8-9)

Famine rides a black horse to our town; no welcome mats displayed!

With balance he rations the measly corn—no oil, no wine, no aid! (Rev. 6:5-6)

Death rides a pale horse close behind; his bloody scythe set for reaping;

The men blame God; the children die; mothers and daughters sit weeping! (Rev. 6:8)

Hell rides a green horse closer yet; the cash must come; the budget met;

To add this misery seems such a shame; 'tis normal though—Levi's his name!

The memory of plenty has been erased; the last happy song is sung;

The widow now dazed, neither cares nor sees her child eating camel dung! (Gen. 41:30-31)

We hear hungry children cry till they can't, and then they sob no more;

They squat on the ground not making a sound, dying at their own front door!

We see war, famine and pestilence; earthquakes shake "A-," "Post," and "Pre!"

Our need is not change of thought on last things, but milk—not eschatology! (Matt. 24:6-7; Luke 21:8-11)

Since our last prayer letter, some help has come and we thank God for it. We now have a missionary doctor and nurse sent in by the Foreign Mission Board. It would take seven such teams as this to really meet our need, but we're grateful.

With the Palmers at Maradi are missionary doctor Walter M. Moore and missionary nurse Rachel Bandy, recently transferred from the Baptist Hospital at Nalerigu, Ghana. While praying for them, let us give thanks for the way God has already used them as demonstrations of his mercy and grace. They are the eyes, ears, hands, and feet of Southern Baptists in one of the most devastated parts of our planet. Their personal needs are both physical and spiritual, amplified intensely by the relentless, day-after-day impact of agony and death.

Through prayer you and I can stand with them, trusting the Holy Spirit to give them strength and grace for their exhausting task. We must be part of this "extra dimension" for their living and ministry.

FLOYD H. NORTH, Editor
LELAND F. WEBB, Managing Editor
BOB HARPER, Art Editor

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.

Published monthly by the Department of Missionary Education, Foreign Mission Board of the Southern Baptist Convention. The Commission is published at 3806 Monument Avenue, Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

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 figures 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.

Foreign Mission Board

W. O. Vaught, Jr., President
Robert B. Bass, First Vice-President
E. H. Westmoreland, Second Vice-President
Mrs. Thomas C. Womble, Jr., Recording Secretary
Miss Elizabeth Minshew, Asst. Recording Secy.
John C. Williams, Attorney

State Members: Charles L. Carter, L. Earl Tew, J. R. White, Ariz.; Harold Friend, Ark.; W. O. Vaught, Jr., Calif.; Jerry Leslie Harris, Colo.; Glen E. Braswell, D.C.; Kenneth Thornton, Fla.; Andrew M. Hall, Don Mott, Ga.; Mrs. Lindsey Barron, Mrs. L. G. Hicks, Jr., William L. Self, Ohlen R. Wilson, Ill.; Raymond L. Odle, Ind.; Ronald P. Liesmann, Kan.-Nebr.; J. W. Pace, Ky.; Mrs. Ray Mullendore, Eldred M. Taylor, La.; John G. Alley, Md.; Ralph D. Walls, Mich.; Hubert G. Keefe, Miss.; James Richardson, John Lee Taylor, Mo.; John W. Goodwin, James W. Hackney, N. C.; J. D. Ratliff, N.C.; Ray W. Benke, Mrs. J. E. Collette, Grady B. Wilson, N.C.; Thomas C. Womble, Jr., Ohio; W. Paul Payne, Okla.; Harvey Albright, Robert L. Lynn, Ore.-Wash.; William O. Crews, Jr., S.C.; Ira O. Craft, Lonnie Shull, Tenn.; Joe L. Orr, Jonas L. Stewart, C. Clifton Ward, Tex.; Travis S. Berry, Clyde J. Childers, Morris G. Cobb, James Flamming, James G. Harris, B. J. Martin, Ralph E. Smith, E. H. Westmoreland, Va.; Mrs. James T. Cravens, Lonnie E. Quillen, Jr.

Local Members—Robert B. Bass, J. Roy Cliford, Paul E. Crandall, Austin W. Farley, Gurney W. Grant, Franklin D. Hall, Hiram L. Harrison, Scott C. Humphrey, Neal T. Jones, J. Leonard Moore, John W. Patterson, Julian H. Pentecost, Bruce H. Price, M. Hunter Riggins, Jr., Mrs. Ross S. Shearer, Mrs. E. S. Stratton, Mrs. Thomas Whalen, H. I. Willett.

Elected Staff

Baker J. Cauthen
Executive Secretary

Rogers M. Smith

Administrative Assoc. to Executive Secretary

Winston Crawley

Director, Overseas Division

Area secretaries: Frank K. Means, South America; H. Cornell Goerner, West Africa; J. D. Hughes, Europe and the Middle East; Charles W. Bryan, Middle America and the Caribbean; R. Keith Parks, Southeast Asia; James D. Belote, East Asia; Davis L. Saunders, Eastern and Southern Area Consultants: Franklin T. Fowler, Medical; Joseph B. Underwood, Evangelism and Church Development; W. Eugene Grubbs, Laymen Overseas; Truman S. Smith, Missionary Family. **Director of Missionary Orientation:** W. David Lockard.

Jesse C. Fletcher

Director, Mission Support Division

International Writer-Editor: Ione Gray; **Public Relations Consultant:** Richard M. Styles.

Missionary Personnel—Louis R. Cobbs, Secretary, Associate Secretaries: Stanley A. Nelson, Melvin E. Torstick, W. L. (Timmy) Smith, Dwight A. Honeycutt, **Regional Personnel Representatives:** Robert C. Covington (New Orleans, La.), Don A. Reavis (Ft. Worth, Tex.), Allen C. Orr (Kansas City, Mo.).

Missionary Education—Eugene L. Hill, Secretary, Associate Secretaries: Fon H. Scofield, Jr., Program and Product Development; G. Norman Price, Publications; Wilbur N. Todd, Resources and Services, **Editor, The Commission:** Floyd H. North.

Promotion and Furlough Ministries—Samuel A. DeBord, Secretary, Associate Secretaries: Edna L. Ward, Dawkins, Sues, Pittman, Roger G. Duck (Arlington, Tex.), Ralph L. West (Atlanta, Ga.).

Sidney C. Reber

Director, Management Services Division
Treasurer: Everett L. Deane, Assistant Treasurer: Ralph A. Magee, Business Manager: Elbert L. Wright, Assistant Business Manager: J. Ward S. Hildreth, Jr., Employment Manager: James G. Edwards, Manager, Information Processing Department: William K. Dawson.

The COMMISSION

August 1974

Vol. 37, No. 8

COVER STORY

Jamal's Glorious Ordeal

William T. (Pete) Dunn Cover II

ARTICLES

Medicine for the Masai

Orville B. Jenkins 3

The School at Kaduna

Betty Merritt 6

Man against a Wall

Elizabeth R. Stevens 10

God's Birthday Gift . . . Betty Poor

13

Adoniram Judson—The Forgotten

Man (Part II)

Kenneth Ray Young 18

PERSPECTIVE

Love Thy Neighbor

Baker J. Cauthen 27

From the Editor

28

EVENTS

Fresh Word from Angola: Church in the Open Harrison H. Pike

9

'Grain' Interprets Missions

Ruth Fowler 23

Missions Update Cover IV

MISSION STUDY HELPS

Resources 14

Mission Study Topic: Strategy in Foreign Missions

Louise McCullough 16

MISSIONARY PERSONNEL

Needed Now Cover III

DEPARTMENTS

Epistles 24

Missionary Family Album 26

Letters 26

COVER: "Bedouin," painting by Bob Harper, introduces this month's lead story on response to gospel broadcasts in the Middle East.

CREDITS: Photos—Fon H. Scofield, Jr., 1, Al J. Stuart, 2 (top), Gerald S. Huey, 2 (bottom), Carl Hall, 2-5, Donald E. Smith, 6, 8, Wycliffe Bible Translators, 10, 11, James E. Legg, 16, 23, Art—E. G. MacColl, 18-21.



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.

Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

INDONESIA: *Theology teacher* to work with emerging Indonesian Baptist leadership in training and educating present and potential Baptist leaders. Should have B.D. or M.Div. degree or equivalent. Needs mastery of programmed literature (may be studied on field) and administrative, teaching, and evangelistic ability. Language: Indonesian.

GHANA: *Field evangelist* to work with Suhum Baptist Association, including three national pastors and 13 churches (most begun since 1969), both rural and urban, within a 90-mile radius of Accra, the capital. Must be a seminary graduate with two years of pastoral experience and skilled in evangelism and teaching. American missionaries are welcome and will find receptiveness in the churches and in towns still without Baptist churches. English is the official language, but Twi is required for effectiveness.

JORDAN: *Elementary teacher* for Baptist Girls' School at Ajloun. Bachelor's degree in English or elementary education and a master's degree are required. Training in teaching English as a second language would be helpful. Opportunities include teaching and witnessing to Muslim students and to girls in a country that only recently opened the door of education to women. Language: Arabic; English is the second language in the country.

PHILIPPINES: *Publications worker* to write curriculum materials for Sunday School. Must have degree in theology or religious education. Experience in religious education and writing helpful; must be willing to work with Filipino writer. Would study Philippine culture and churches as orientation for preparation of a variety of literature. Location: Manila. Language: Tagalog.

COLOMBIA: *Dietitian* to oversee dietary department at 58-bed Baptist Hospital in Barranquilla. Should have college degree in dietetics. Food service management experience helpful, as well as some hospital experience. Would teach classes in nutrition, train hospital employees through in-service program, teach in school of nursing, and assist in other local mission work as time permits. Language: Spanish.

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

Missions Update . . .

Final policies for transfer of mission work in PANAMA from the Southern Baptist Home Mission Board to the Foreign Mission Board, effective next Jan. 1, were approved by the Foreign Mission Board at its June meeting. The Southern Baptist Convention at its recent meeting in DALLAS authorized the transfer.

Of the record \$40 million Cooperative Program budget adopted by the Southern Baptist Convention for the 1974-75 fiscal year, \$36 million is for operating expenses of Convention agencies. Of the \$36 million, the Foreign Mission Board is to receive 50 percent. Of the total budget, \$1 million is to be divided among agencies receiving capital needs funds; the final \$3 million is called the "challenge budget." If the full \$40 million is received, the FMB will get \$1.5 million of the "challenge budget."

A cardiac monitoring unit, made possible through Cooperative Program gifts from Southern Baptists, has been installed in the intensive care unit of the BANGALORE, INDIA, Baptist Hospital. Missionary Cardiologist RICHARD H. HELLINGER reports. The first of its kind in southern India, the equipment provides continuous computer read-outs of all vital heart functions and can diagnose many heart illnesses.

The Southern Baptist Convention's Education Commission has accepted a request to begin a joint venture with the Foreign Mission Board to study higher education needs of mission fields throughout the world. The action came in response to a speech by FMB Executive Secretary BAKER J. CAUTHEN at the commission's meeting. He asked the educators to study how Christians can have an impact on the proliferating universities in emerging nations and provide assistance to Baptist universities abroad.

More than 20,000 recorded decisions, including 13,000 first-time professions of faith in Christ, have resulted from united effort of Baptists in NIGERIA in a year-long evangelistic campaign. The Nigerian Baptist Convention and Southern Baptist missionaries joined in sponsoring a series of city campaigns; in each, the three-week plan included a lay evangelism school, a central crusade, and the final week for simultaneous revivals in Baptist churches. Invited by Nigerian Baptists, some 100 U.S. pastors, musicians, and laymen assisted, their travel costs paid personally or by their churches.

"During the past ten years, the Foreign Mission Board has involved more than 1,200 preachers, musicians, and laymen in 83" special evangelistic campaigns overseas "in which more than 312,000 first-time decisions (for Jesus Christ) have been recorded," JOSEPH B. UNDERWOOD reported to the Foreign Mission Board. Underwood, FMB consultant for evangelism and church development, pointed out the necessity of the work of missionaries and national Baptists through the years to establish churches that make possible such campaigns.

For the first time in the 25-year history of Baptist involvement in LOURENCO MARQUES, MOZAMBIQUE, an outdoor public meeting and an ordination have been allowed, due to a new government policy allowing freedom of assembly. . . . A new movie produced by the Southern Baptist Radio and Television Commission and the Foreign Mission Board focuses on Missionary ROBERT L. LINDSEY in ISRAEL and his 30 years as missionary, Bible scholar, and translator. Release date is scheduled for spring 1975.

More than 3,000 persons telephoned Baptist mass media offices in MEXICO CITY during a recent campaign to ask for a free "Yardstick of Love." The yardstick, to measure the height of children, has 1 Corinthians 13 printed on it. First lesson of a course on the family was sent with each yardstick. . . . Special gifts from Southern Baptists made possible printing of more than 100,000 copies of the Lao edition of The Man You Cannot Ignore, a book published by United Bible Society on the life of Christ, condensed from the Gospels. Missionaries in LAOS already have distributed over 55,000 copies.