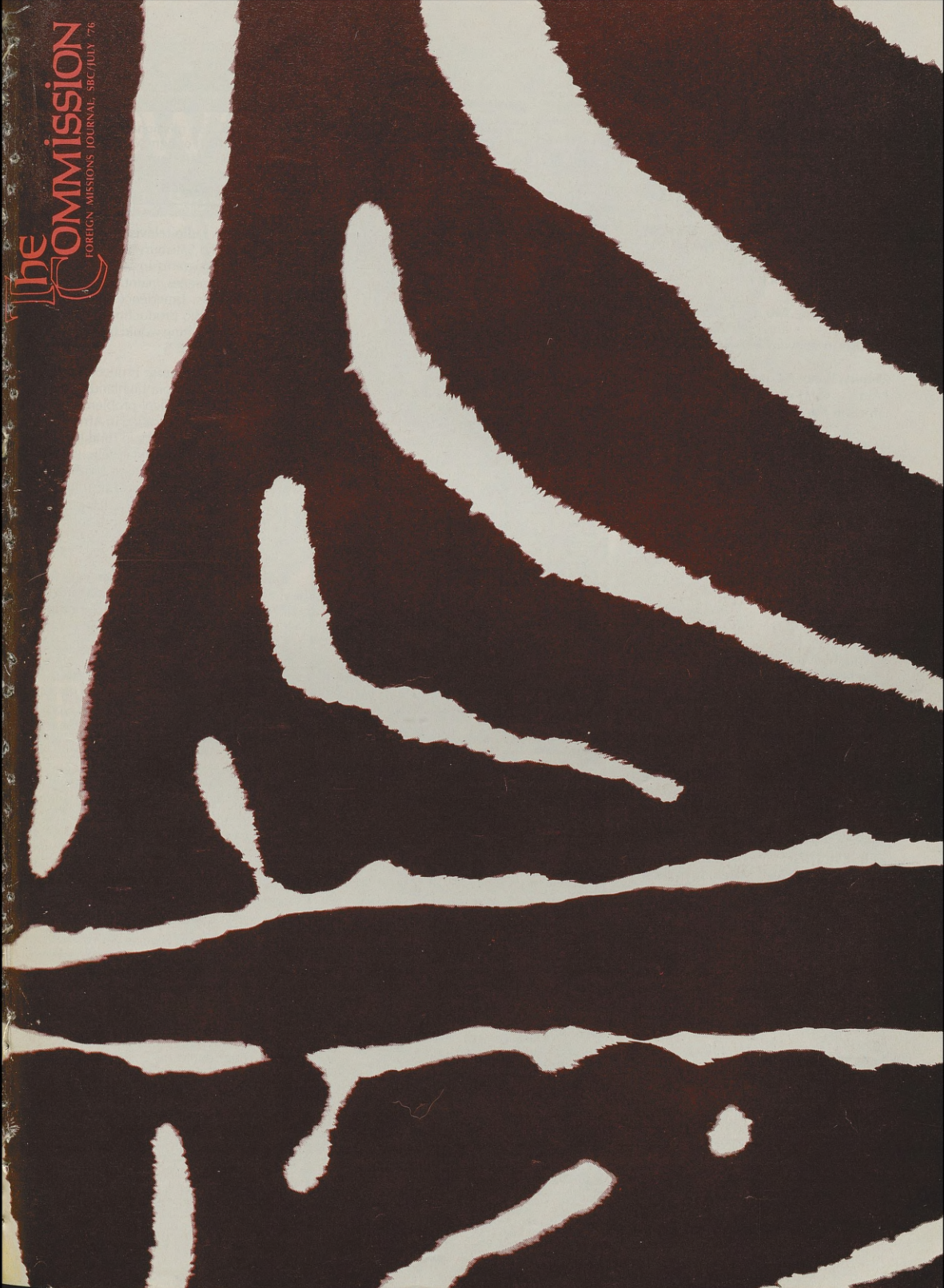


The COMMISSION
FOREIGN MISSIONS JOURNAL, SPRING 76



The COMMISSION

July 1976
Vol. 39, No. 7

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Art: Ed F. Paxton, 6.

Map: Harold R. White, Jr., 3.

Floyd H. North, Editor
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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 Communications, Foreign Mission Board of the Southern Baptist Convention. The Commission is published at 3806 Monument Ave., Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

SUBSCRIPTIONS—Single subscriptions: \$3.50 a year; \$6.00 for two years; \$8.00 for three years. Addresses in foreign countries \$4.60 a year. **Church subscriptions**—Budget Plan (one subscription per church family): \$2.16 per subscription per year. **Group Plan** (ten or more subscriptions): \$2.88 per subscription per year. **Student rate**: \$2.25 a year; \$4.25 for two years; \$6.00 for three years. Make checks and money orders payable to The Commission. **ADDRESS ALL CORRESPONDENCE: The Commission, Box 6597, Richmond, Va. 23230.**

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and Student Work: 1977—Publications: Tools for Church Development and Evangelism. 1978—Sharing Christ's Mission Overseas: Evangelism in Brazil and the Philippines. 1979—Church Planting (Nurture and Development) in the Caribbean.

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.

Rhodesia: A radio-television programmer is needed in the Salisbury area to produce weekly radio programs in Shona, Ndebele, and English languages, maintain equipment, and write scripts. Experience in recording scriptwriting, radio production, and in music and choir directing would be helpful.

Ethiopia: A male nurse is needed to work in rural area of Ethiopia highlands, treating a wide variety of medical problems. Would do the work of what is called in Africa "clinic dresser," treating needs in rural locations isolated from other medical help, "practicing medicine out of a suitcase." Likely would work with doctor on regular schedule. Should have R.N. or B.S. in nursing degree, with training as broad as possible. Language: Amharic.

Ethiopia: Public health worker, with medical degree or training in public health (experience desirable), to work in conjunction with the other doctor or doctors on the field in preventive medicine, possibly with a small laboratory. Would locate in rural area or small town. Would probably work in a broad area, covering all regions of the Mission's outreach, under a mobile type of approach, flexible to needs and resources. Language: Amharic.

Zambia: General evangelist with basic theological degree and pastoral experience needed for pioneer work, locating in Livingstone, city of more than 50,000 population. Evangelistic opportunities are said to be limitless in the area's townships, villages, and schools. No Baptist work in this area. Languages: Chitonga or Chilozi, English.

Rhodesia: Area evangelist with basic theological degree and pastoral experience needed in the area of Wankie and Victoria Falls, where there is no Baptist work at present. Main opportunity would be with the African population of about 20,000 at Wankie; thousands more live in neighboring rural areas. There could be English-language involvement with white residents at Wankie and a possible outreach to tourists at the falls. Language: Ndebele.

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.

HOW THEY GREW

By Davis L. Saunders



Twenty years ago—August 1956—three missionary couples met in Oshogbo, Nigeria, to plan for the opening of Southern Baptist missionary outreach in East Africa. The three men—Wimpy Harper, Jack Walker, and Davis Saunders—had just returned from an exploratory visit to Kenya, Tanganyika (now Tanzania), and Uganda.

After two days of prayerful consideration the six completed their organizational plan and their request for personnel and funds to submit to the Foreign Mission Board. They soon separated, to meet again in December in Dar es Salaam, Tanganyika, on the other side of the continent.

By Christmas day my family and I were in a hotel in Nairobi, Kenya. The Walkers were in a hotel in Mbeya, Tanganyika. The Harpers, joined by three new missionary couples—the Hamptons, Carrolls, and DeBords—remained in Dar es Salaam.

The question uppermost in our minds in Nairobi was how and where to begin. The city of Nairobi and the country of Kenya were our field. No Baptist congregation existed. The name “Baptist” was unknown to all but a few of the Westerners in the country.

Twenty years have passed. The number

of Southern Baptist missionaries assigned to Kenya and Tanzania has grown to more than 175. The Baptist Convention of Kenya and the Baptist Convention of Tanzania have already celebrated their fifth anniversaries. Reports indicate that these two conventions have about 700 congregations with a membership of 30,000.

Personal memories arise about the beginning in 1957 and the years that followed. The mental picture is still clear of the start in Riruta, just outside Nairobi, where today a crowded church building vibrates with the singing of a packed congregation on Sunday. How clear are the recollections: the dust-covered floor; the half walls plastered in cow dung; the benches made of crooked, green poles resting on forked limbs driven into the ground; the handful of poorly clad, unkempt children who shyly entered, followed by the one or two adults who came at first.

Recall is easy of the cracks in the walls of the little rented room in Athi River, on the other side of Nairobi. As the sun baked through the single window, another little group came in, filmed with the dry, hot dust of the Athi plains; or, if, perchance, rain had fallen, laden with cakes of the black soil clinging tenaciously to each foot.

Never to be forgotten is the piece of land heaped with rubbish, rubble, and charcoal where we were told by the government that a community center could be built. Now the property is bulging with buildings, the rubble replaced by bougainvillea and roses. All week long, but especially on Sunday, a stream of humanity passes in and out, in touch with some phase of the Christian ministry and worship that is a part of the Shauri Moyo Baptist Church and Center.

The few Baptists present in 1959 can recall how diligently they worked for the Billy Graham crusade. Almost every member, missionary and national alike, served as counsellor to the hundreds who made decisions, although only a handful expressed Baptist preference or even knew who Baptists were.

Missionaries and nationals alike faced their task with commitment and versatility. They served where the needs were greatest and did what needed doing.

The James Hamptons, for example, initiated the work in Mombasa, Kenya, and Tanga, Tanganyika, before moving to their present assignment in Arusha, Tanzania. The Charles Evans family served in church planting in Mbeya, Tanganyika,

and in Kenya at Kitale, Meru, and Nairobi. The Dale Hoopers, living in Nairobi, moved from evangelism and community center responsibilities into publications and then to communications. Dot Emmons began in kindergarten and housewifery instruction in Nairobi, but moved to teaching and administering the women's program at the Baptist Theological Seminary of East Africa in Arusha.

African Baptist leaders also exhibited flexibility and growth. Daniel Nguku began as a caretaker at the Baptist Center in Nairobi, moved to the little church at Athi River, then on to the seminary. He returned to Nairobi as pastor, where he had begun years before. He now serves as vice-chairman of the Kenya Convention.

Anyangishe Mwasondube served as pastor in a rural church; after seminary training he moved to the Mbeya church near the Baptist hospital. He was leader of the churches when the Tanzania Baptist Convention was organized and represented them at the Baptist World Alliance Congress in 1970 at Tokyo, Japan. Now he serves as pastor of Magomeni Church in Dar es Salaam.

Arthur Kinyanjui, after being pastor of two churches in Nairobi, moved to Uganda. There he served in a missionary setting for more than five years before returning to Nakuru, Kenya. He is now chairman of the Baptist Convention of Kenya and, since the meeting of the BWA in Stockholm, Sweden, in 1975, is a vice-president of that body.

On and on could go the list of both missionaries and nationals who have been involved in the growth of Baptists in East Africa. They accepted responsibilities and met each need as it arose in priority. From a bare beginning 20 years ago, these men and women have been used of God for the establishing of the two Conventions with the 700 congregations and 30,000 members. The picture conveyed is one of constant growth, dynamic flexibility, continual change, and all-consuming urgency.

Such a context makes possible the development of strategies in keeping with these days in Africa, the persistent evaluation of church growth studies. No wonder the Conventions and Mission join hands in basic harmony. In a day when others say that missionaries are not needed or wanted, these Conventions ask for a continuing strengthening of the missionary force which Southern Baptists have supported in their midst. Also not surprising are the dream and the plans for its realization—

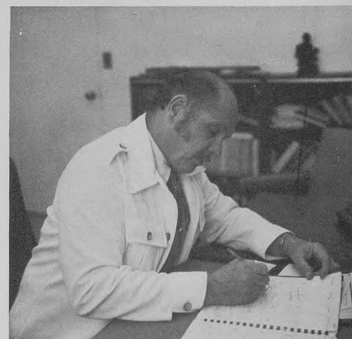
The author served as a missionary in Nigeria 1951-56, in Kenya 1956-64, and in Tanzania 1964-68. He was Foreign Mission Board field representative for East and Central Africa from 1969 until 1973, when he became FMB secretary for Eastern and Southern Africa.



Preceding page: Student in class at Mom-basa Baptist High School in Kenya. **Top:** Jean (Mrs. J. Franklin, Jr.) Baugh checks with Laura Lee (Mrs. R. Jay E.) Stewart, assigned preparation of the Baptist Mission of East Africa's 20-year history. **Above:** Missionary Journeyman Van C. Payne (l) and Missionary Dale G. Hooper work on 20th anniversary documentary film. **Right:** Area Secretary Davis L. Saunders.

for 4,000 congregations with more than 340,000 members by the year 2000.

The pages of *The Commission* during the past 20 years have carried word pictures of many of the thrilling events of this story. Baptists in East Africa anticipate, under the leadership of God's Spirit, a continuing of such a picture for the rest of this century. **TC**





SUDAN

ETHIOPIA

UGANDA

ZAIRE

Mbale

• Kitale

KENYA

SOMALIA

Kisumu Nakuru

• Kericho

• Nyeri

• Embu

Bukoba

LAKE
VICTORIA

• Narok

• Thika

• Limuru

Nairobi

• Machakos

RWANDA

• Mwanza

Malindi

BURUNDI

Arusha

Mombasa

• Moshi

Tanga

• Kigoma

TANZANIA

Dar es Salaam

INDIAN
OCEAN

Mbeya

• Tukuyu

• Njombe

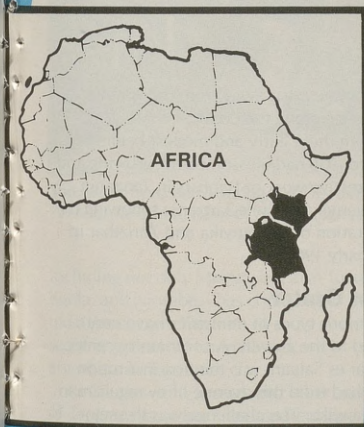
Lindi

Kyela

ZAMBIA

MALAWI

MOZAMBIQUE



happy, however, at the idea of having another mission come in "to confuse the Africans."

Full of excitement and hope at the prospects for Southern Baptists to open the new field, the survey team returned to Nigeria. Their report was favorably received by the Foreign Mission Board. Exactly one year later the Board officially voted to open the new work.

The First Six

Sadler personally traveled through Kenya and Tanganyika in 1956. He became thoroughly convinced that the Board had decided wisely. During a brief stop in Nigeria before going on to East Africa, Sadler had begun thinking and praying about the pioneers to represent Southern Baptists in the new field. Counsel was sought from Nigerian leaders as to who would be best qualified. Whoever was chosen must be

But through a series of extenuating circumstances, all six found themselves in Tanganyika five and a half months later. There they joined the three couples from Nigeria to launch a bold new effort for Baptists in that part of the world.

During their survey in East Africa, Harper, Saunders, and Walker had selected three locations for the opening thrust: Dar es Salaam, capital of Tanganyika; Mbeya, a small town in the southern highlands of Tanganyika; and Nairobi, capital of Kenya and the largest and most progressive city in East Africa.

In Mbeya, Walker, a medical doctor, would begin the first hospital operated by Southern Baptists on the eastern side of Africa. In Dar es Salaam the Mission decided to work among many thousands of city-dwelling Africans. Those in the city had been largely overlooked by the older missions, which had moved inland to the more

Baptists in Tanzania

20 Years of Growth

By James E. Hampton

The roots of Baptist work in Tanzania reach all the way across Africa to the country with the largest population on the continent—Nigeria.

The late George W. Sadler, then Foreign Mission Board area secretary for Africa, learned in 1954 that Baptist witness was practically non-existent on the east coast of Africa. He asked the Nigerian Baptist Mission to pick two staff members to survey the countries of Tanganyika, Kenya, and Uganda for the Board.

The Mission's Executive Committee selected I. N. Patterson, then executive secretary-treasurer of the Mission, and W. L. Jester to make the survey. Jester had spent 17 years in East Africa under auspices of the Africa Inland Mission.

These two highly trained and experienced men flew first to Uganda, then to Kenya, and finally to Tanganyika to "spy out the land" for Southern Baptists. They spent many hours meeting with leaders of other mission groups, government officials, and everyday citizens of the three countries. Most of those the missionaries met were receptive to the proposal of Baptists to begin work in the area. A few were not too

experienced in mission matters, yet young enough to learn a new language and courageous enough to brave the difficulties of pioneer work.

Finding three couples who met these requirements did not take long. Named were Winfred (Wimpy) and Juanita Harper, Jack and Sally Walker, and Davis and Mary Saunders. Shortly after their selection and commissioning by the Nigerian Mission, the three men flew to East Africa on June 25, 1956, for a third survey. This study determined sites, location, and general arrangements for opening the new Mission.

At about this same time another commissioning service was taking place in Richmond, Va., that eventually would provide six missionaries for the new Mission. On July 18, 1956, Webster and Betty Carroll, Samuel and Teny DeBord, and James and Gena Hampton were appointed for service in Africa, the Carrolls and DeBords assigned to Rhodesia and the Hamptons to Nigeria.

responsive areas away from the Islamic influence along the coast.

From these early and modest beginnings in late 1956 had blossomed the growing and progressive work of Baptists in Tanzania. (Tanganyika became Tanzania following the federation of Tanganyika and Zanzibar in the early 1960s.)

First Center

Various types of ministries have contributed to the growth. A community center in Dar es Salaam was the first institution. Few had tried this avenue of evangelism in Tanganyika. The challenge was to seek through this means a way to minister to the mind, body, and soul of the individual. Adults would be taught to read and write. Mothers would be instructed in how to prepare well-balanced meals. They would also be taught how to care for their children and how to make their own clothes. In the classroom, the nursery school, the kitchen,

The author, appointed a missionary to East Africa in 1956, is stationed in Arusha, Tanzania.

and the chapel a warm spirit of Christian concern would radiate to draw men to the Savior.

In addition to the hospital ministry in Mbeya, growing under the capable leadership of the Walkers, church development was also taking place in Mbeya and Dar es Salaam. The first two Baptist churches were constituted in Tanganyika March 29, 1959. The Mbeya church was organized under leadership of Carlos Owens. The church in Dar es Salaam was assisted by Samuel A. DeBord and Ralph Harrell.

From these gospel seeds planted in the fertile soil of the southern highlands—

Martin joined him to make up the first faculty.

When the first decade of Baptist ministry had become history, by late 1966, the number of churches had grown from the original two to one hundred and nine. In these churches were 3,000 members. The missionary force had expanded from the original 12 to 45.

As churches sprang up throughout the country, the need for local training at Bible school level arose. The first such school opened in Tukuyu in 1965. Another opened later in Kigoma. Foundations were being laid for strong, biblically sound churches.

meet together to pray, plan, and promote the work of Christ in the nation.

In these annual meetings the pastors and church representatives began to express desire for a larger organization, one with their own elected officers. An attempt to organize a convention in 1966 was unsuccessful, since it had no promise of full Mission support. Not until June 20, 1971, was the Baptist Convention of Tanzania officially organized with Mission backing. The new Convention accepted 128 churches into its fellowship at the organizational meeting. Ishmael Sibale of Mbeya was elected president. Harry Mwasanjala of Tukuyu became secretary, and Missionary James Hampton of Arusha was elected the first treasurer.

From the first, the work in Tanzania has advanced steadily. Stations were opened in Tanga, Kigoma, Lindi, Njombe, Moshi, and Mwanza, in addition to those at Dar and Mbeya. Almost every year since 1956, additional missionaries have joined the forces throughout the country.

Many Shapes of Ministry

Many methods have contributed to the expansion of Baptist witness in Tanzania: various programs of evangelism, such as the 1967 and 1970 evangelistic crusades; a variety of ministries, including community centers, libraries, reading rooms along the coast, medical work at Mbeya Baptist Hospital, clinics in Kigoma, Kyela, and Moshi, Bible schools at Tukuyu and Kigoma, the seminary at Arusha, and agriculture in Tukuyu. Most of all, there have been the dedicated efforts of hundreds of pastors, laymen, and missionaries.

The number of churches has increased to 247, with 14,186 members, according to 1975 statistics. Sixty-seven missionaries work alongside 300 national pastors. The 1975 total of baptisms—6,798—was the largest in Tanzanian Baptist history.

To be present in Tanganyika in 1961 when the country received independence from Great Britain was an unforgettable experience. At the exact hour of independence a torch of freedom was lighted on the pinnacle of Africa's highest mountain, Kilimanjaro. Since that day the torch has become a symbol not only of Tanzania's freedom, but also of the people's determination to rid themselves from the bondage of ignorance, poverty, and disease.

During the last 20 years Baptists have been privileged to help spread the news of freedom from another kind of bondage—the spiritual bondage of sin. Our message: Jesus Christ can liberate and make men free. With that message we turn toward the next decade full of hope and expectation, as were the pioneers from Nigeria. **TC**



Top: Boys herd cattle along road leading to Baptist Theological Seminary of East Africa at Arusha, Tanzania. **Above:** Author Hampton greets pastor in village near Arusha.

including not only Mbeya, but also Tukuyu, Kyela, and Njombe—has come one of the most productive harvests of souls and consequent growth of churches known anywhere in Tanzania.

As Baptist work spread into other areas of Tanganyika, it became apparent that some kind of theological education would be needed for promising young men coming out of the growing churches. In 1962, after much prayer, planning, and preparation, the Baptist Theological Seminary of East Africa opened its doors in Arusha to 15 students and two teachers. DeBord served as principal and also as a teacher. Earl R.

As churches developed and African leaders emerged throughout the country, national leaders began to call for an organization in which their ideas and views might be expressed. Exactly two years after the Foreign Mission Board decided to open work on Africa's east coast, the first meeting of Baptist church leaders and missionaries in Tanganyika took place—on a farm 23 miles from Iringa October 1-8, 1958. Eighteen persons attended: four missionaries and fourteen pastors.

This meeting was the forerunner of what would become the annual Baptist Assembly, where pastors, laymen and missionaries

Changing Role of a Baptist Mission

As a Tree Grows

By James C. Tidenberg

On December 12, 1963, a tree was planted in Kenya. It was planted on the birthday of the Republic of Kenya by Jomo Kenyatta, who was to become the new nation's first president. The tree symbolized the new beginning born out of struggle and determination. It was a symbol of the new republic that would develop into a full-grown tree.

Another tree, a figurative one, had been planted in December 1956. This was not a tree made up of chlorophyll and wooden fibers, but one made up of human life and nurtured by a spiritual source. The beginning of the Baptist Mission of East Africa could well be described as the planting of a tree.

Today, 20 years later, the growth and development of that tree can be seen. It has blossomed into a life-giving tree more beautiful than was thought possible. God has nurtured its growth.

THE PLANTING. In that planting of the Baptist Mission, what was the purpose? What was to be the role of the first missionaries? In the preamble of the Mission's first constitution the purpose can be seen: "To witness to the saving gospel of Jesus Christ," and "to assist in the development of churches."

In the beginning could be found a newness, a challenge, an excitement that can only be felt during beginnings. The challenge was to help the peoples of Kenya and Tanzania to know Christ and to join their hearts in churches. Thus, the role of missionaries in those first days was to plant churches. This was carried out mainly by preaching.

The missionary was primarily a preacher. His congregation might be a small group under a mango tree or an even smaller group in a rented room. The planting of churches was aided by medical efforts, literacy programs, community centers, and various other efforts.

Even in the planting stages the missionaries saw that it was vital to strengthen the task of preaching and developing churches. Important to this effort was the opening of the Baptist Theological Seminary of East Africa at Arusha, Tanzania. Its purpose: to strengthen the "planting" as pastors prepared for this God-called task.

To reinforce the planting, the Baptist Publications House in Nairobi was opened. Later, another vital force emerged with the beginning of Baptist Communications, a recording studio to prepare the preaching of the Word for radio.

In all of these efforts the basic initiative came from the Mission and the missionaries. The missionary took the lead in new ideas, new directions, and also in how to use funds provided by Baptists in the U.S.

CHANGES. As a tree grows older, changes make growth possible. Situated on a wild, windy slope, a tree bends its trunk to conform to the breezes. If it is close to other trees, the trunk shoots up to meet the life-giving rays of the sun. Likewise, as a Mission grows, it must be able to change to meet the winds blowing against it.

It must also be in position to let the warming rays of God's Spirit work.

The basic change in the role of the Mission and missionaries concerns initiative. As time passed, it seemed evident that the basis of initiative could not remain with the missionary. National Baptists did not openly challenge or question the Mission's initiative in those early days. (God has blessed the work with a group of loving, cooperative national leaders in both Kenya and Tanzania.) But it also became apparent that such a pronounced approach by the Mission would prove detrimental to the development of churches.

Efforts were made to place more initiative with the national groups. An evangelism committee (so called because our main task was seen as evangelism) was formed by national Baptist leaders in the two countries, along with three missionaries. Their task was to discuss matters that were a part of our evangelistic thrust. The Mission also had a coordinating committee related to this evangelism body.

DEVELOPMENT. Inevitable development put greater focus on relocating the initiative. A day long looked for by national Baptists in both Tanzania and Kenya came in 1971 when a national Baptist convention was organized in each country. This action did much to shift initiative from the Mission to national groups. It soon became apparent that even more initiative should rest with the Conventions. Obviously the Mission could no longer project plans without involvement of the Conventions.

"Radical surgery" was carried out on the Mission in 1974 to allow more opportunity toward a unified effort. In each country a committee, called the Development Council, was organized, made up of five African leaders and five missionaries. This council deals with any matter that is part of the total thrust involving both Conventions and the Mission. The council considers finance, personnel, new work, and any other matter that needs joint action. This new structure was built on the basis of a "partnership" we hope will long endure.

Another important change has come in finances. The "station missionary," as he was called at first—now termed the church development advisor—was considered the paymaster. Today, in most every area, funds that once had come to this missionary are channelled through the local association. This transition was made with a minimum of difficulty.

In the process, the missionary has been able to develop a somewhat different role, one that gives him more liberty to teach and assist in church development.

MORE DEVELOPMENT. If a tree does not develop, it is not alive. Only living things develop. When life stops, development ends. Baptist work in Kenya and Tanzania cannot remain static; there must be progress.

Development brings change. Yet change must not be feared. Instead, it must be nurtured. With God's direction, more can be done in East Africa with change than would ever be possible without it. **TC**

Appointed a missionary in 1962, the author is stationed in Nairobi, Kenya. He works in publications and church development.

Looking for the Facts

But why is the research being done?" asked Pastor Nathan Masila. He deserved an explanation of the rationale for applying scientific research to the study of churches. So I began.

"Christ expects us to be faithful stewards," I explained. "We must carefully use our God-given time and money.

"Mistakes of the past should be avoided. Plans for greater growth in the churches should be made. All of this requires research."

Nationals like Pastor Masila, missionaries of the Baptist Mission of East Africa, and the Foreign Mission Board all have accepted the need for research and its validity. The project got under way in August 1973 with the appointment of missionaries and nationals to the newly formed Church Growth and Development Research Committee. The data-gathering phase ended two years later when recommendations were presented to the Mission and to the Convention.

Now the committee continues to serve by sharing the results of the research with the churches.

Dozens of national Baptists and missionaries have worked together during the three years involved in planning, training, and gathering the statistics and information. Research was recognized as one of the keys to church development. Daystar Communications, a Nairobi, Kenya, firm, was engaged in a consulting role. We saw that self-criticism, and self-measurement were needed.

Many of us in the Mission and in the churches were troubled that no other enterprise on earth involving a comparable investment of money spends less time and effort in research than does the missionary enterprise. Wanting to correct some common blind spots, we needed training in research techniques and on-the-scene surveys, with case studies done by local personnel. We sought to become familiar with what was aiding or hindering churches in faithfully fulfilling Christ's mandate and commission.

Personal interviews made up the primary method of research. Over a seven-month period interviews were held with 631 Bap-

tist church members and leaders, selected by random sample from the 505 Baptist churches in East Africa. The random-sample method made possible drawing up a fairly reliable picture of the entire Baptist membership in East Africa. Interviews were conducted in many languages, including Swahili, Kikuyu, Kamba, Kinyakusa, and Luo.

From the case studies of the churches, these are some of the findings:

- The place of residence of Baptist church members in East Africa is 84 percent rural, 16 percent urban.
- The average member is 32 years old and has been a Christian less than five years.
- Three-fourths of the church members

live within one mile or less of the church building.

- Members come from many tribes and speak a total of 31 different languages.
- About 45 percent of the members have not attended school.
- Less than one-third of the Baptist families own a clock or radio.
- Nearly half of the members were converted not at church, but in their own homes.

Missionaries of the Baptist Mission of East Africa were also surveyed. We sought to secure facts and views to provide a basis for both short-range and long-range planning. From missionaries came an avalanche of information. Among the findings:

- The major purpose of the Baptist

A Typical Baptist Church in East Africa

Has 56 members.

Baptizes six persons a year.

Has 46 persons attending worship weekly.

Sunday School attendance: 42.

Has 15 adults attending Bible study (55 percent).

Holds prayer meeting with 19 persons present (60 percent).

Has women's meetings with 13 women (74 percent).

Choir with 15 members.

Receives Sh 454 (\$65 U.S.) as annual offering.

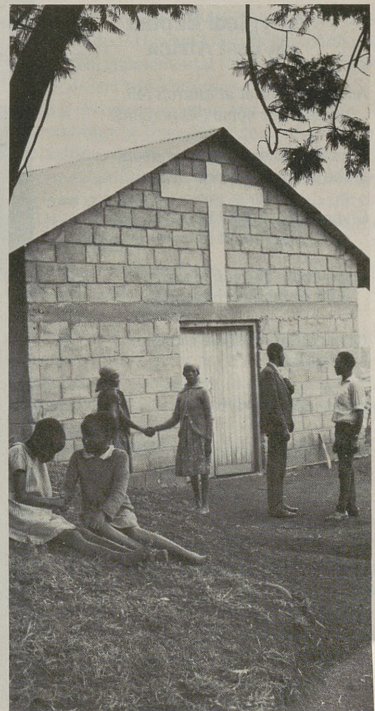
About eight years old.

Building is made of mud, usually with a tin roof (71 percent).

Has helped to start one new church.

Pastor is trained or is being trained (65 percent).

Service conducted in a vernacular (not Swahili) (75 percent).



Appointed a missionary in 1959, the author served first in East Pakistan (now Bangladesh), then transferred to Kenya in 1963.

Mission of East Africa should be—

- evangelization, 40 percent;
- starting new churches, 22 percent;
- education and training, 22 percent;
- other, 16 percent.

• Missionaries feel the following methods would most likely bring more people to Christ—

—training church members to witness, 25 percent;

—more Bible study for all members, 18 percent;

—training pastors to be evangelistic, 18 percent;

—starting more churches, 12 percent;

—other means, 27 percent.

• Causes of slow growth in some areas were felt to be—

—lack of a spiritual dynamic, 24 percent;

—lack of mature, trained nationals, 20 percent;

—working with non-responsive people, 15 percent;

—low priority on starting new churches,

12 percent;

—other causes, 29 percent.

A major purpose in the research was to gather data about Baptist life in East Africa that could be used to plan strategy. This came in view of the Foreign Mission Board's request for long-range planning toward the year 2000.

We attempted to discover demographic facts, influences on conversion, influences on Christian development, and causes of growth, and lack of it, in the churches. We aimed to reach valid conclusions. Upon these could be based recommendations to the Board, to the Mission, the Conventions, associations, and churches.

Church growth and development rests upon the principle that unless the Holy Spirit leads and blesses, our human effort is in vain. Because of this, and from our research, we made over 30 major recommendations. These included:

• That the planting of many new churches be accepted as top priority, and that we

endeavor to establish churches approximately every three miles in heavily populated areas.

• That goals for growth in numbers of congregations and numbers of members be agreed upon by the Mission, Conventions, and associations, and that available resources be utilized to attain these goals.

• That an urban evangelistic strategy is urgently needed, and should include visitation outreach, personal witnessing, home Bible studies, and a multi-language ministry.

• That, because spiritually dynamic, mature leaders are an important factor in church growth, every effort should be made to develop such leaders.

Our experience in research in East Africa has led to the personal impression that serious research in church development is a worldwide need. Critical examination, firm self-evaluation, and careful strategy planning are essential for qualitative and quantitative growth in the future. Baptists owe their best thinking to Christ. TC

A Typical Baptist in East Africa

Accepted Christ at church (45 percent) or home (43 percent).

Tries to witness to others about the gospel (75 percent).

Gives Sh 8.10 (\$1.15 U.S.) to church each year (about nine cents monthly).

Lives about three-fourths of a mile from church building.

Owns either a clock, bicycle, or radio.

Farms (81 percent).

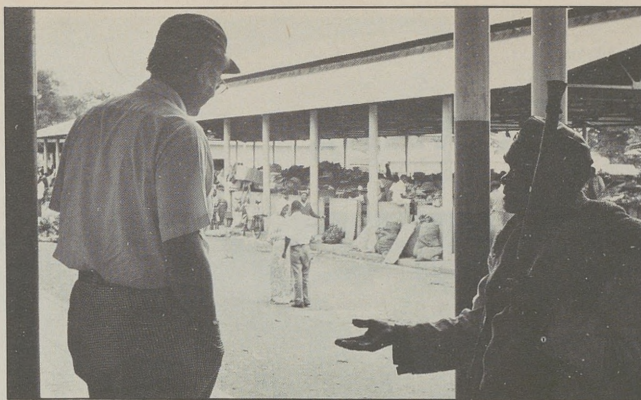
Speaks more than one language.

Accepted Christ at age 27.

Is 32 years old.

Lives in a rural area (84 percent).





In Arusha, Tanzania, market a beggar approaches Co-author James E. Hampton.

One Becoming Two

By J. Frank Baugh, Jr., and James E. Hampton

This year the Baptist Mission of East Africa is celebrating its 20th anniversary. But it will never be more than 21 years old. Rather than cause for alarm, that announcement is but another indicator of changing times. Preparations are under way for a division into two separate entities—the Baptist Mission of Kenya and the Baptist Mission of Tanzania.

A Mission is, of course, the organization of Southern Baptist missionaries within a specific geographical area, customarily one country. Among Missions of the Foreign Mission Board, the Baptist Mission of East Africa has been unusual, for it is composed of Southern Baptist missionaries in both Kenya and Tanzania. (Missionaries assigned to Hong Kong and Macao are also in a single Mission; for a time this was also true of missionaries in Malaysia and Singapore.)

The Mission was constituted August 23, 1956, when six missionaries from Nigeria were set apart to begin work in East Africa. From 1963 to 1967 missionaries serving in Uganda were also a part of this Mission.

Since the East Africa Mission's founding, approximately 250 missionaries have served in the organization. The present staff, including all categories of missionaries, is 170.

The formation of separate national Baptist conventions in Kenya and Tanzania and political considerations have encouraged the move toward separate Missions. In 1975 the Mission voted that it "divide into two separate missions, becoming effective on January 1, 1978." The motion passed by the necessary two-thirds majority.

This historic action was taken after much deliberation, prayer, and heart-searching. There were strong feelings on both sides of the issue. But after the final vote, when division had become a future reality, missionaries joined in singing, "There's a Sweet, Sweet Spirit in This Place." This kind of united feeling has always been characteristic of the mission team in East Africa.

Much must be done before division takes place. New officers must be ready to begin work in both countries in January 1978. A new organization must be developed in each country. New constitutions must be drawn up, specifying officers needed. This will require a constitution deliberation committee made up of members from both Kenya and Tanzania, selected by the Mission, but ratified by missionaries in the respective countries.

Baugh was appointed a missionary in 1959 and served in East Pakistan (now Bangladesh) before transferring to East Africa in 1964. He and Mrs. Baugh are stationed in Mbeya, Tanzania. Hampton has served as a missionary in East Africa since 1956. He and Mrs. Hampton are stationed in Arusha, Tanzania.

At the 1977 annual Mission meeting—the last for the Baptist Mission of East Africa—budget and personnel requests for the separate Missions must be formulated to be presented to the Foreign Mission Board. This means organizations responsible for making these requests must already be functioning.

Within the present Mission are several activities expected to serve both entities after division. How will this be accomplished? What shall be the relationships? All this requires much study and spelling out of international relationships. A committee acceptable to both groups will be required to draw up guidelines for consideration by missionaries in the separate countries.

Property now belonging to the larger organization must be divided. How will it be divided? How will historical records and materials be preserved? Will supplemental funds be needed to set up two Mission offices and two treasurer's offices?

The matter of funding always crops up in any endeavor. A special request for funds must be formulated and presented to the Foreign Mission Board to cover extra expenses involved in the division. Various study groups will require travel and other expenses. Printing of new constitutions and other documents must be paid for. Such expenses were not anticipated when the Mission proposed its 1976 budget.

The wheels are turning to implement the division. Still it becomes evident that a lot of hard work, consultation, and prayer will be needed before completion.

Many questions remain unanswered. Will the division result in more people being won to Christ? In more churches? Will the results produce stronger churches and a more effective witness by Africans? Will the division cause missionaries to work more effectively and harmoniously?

Jack Taylor has said in *The Key to Triumphant Living* (Broadman Press, Nashville, Tenn., 1971; pp. 101-102), "Dare we seek an experience of enduement of power from on high in these days? Or should we continue to reevaluate, reassess, retreat, appoint new committees, and realign the structure? Are we ready to admit that the structure, regardless of how perfect its organization and efficient its personnel, must have the power of God upon it or be a reproach? I say that we dare do no other thing than seek God and his spirit of power, claim his forgiveness for trusting in our own 'horses and chariots,' and claim personally the fullness of the Holy Spirit in our lives. We dare do no other thing."

Only time can reveal the answer to these questions.

TC

Pattern for Growing

By Sam G. Turner

Steady and remarkable growth—that's the story of Baptist witness in Kenya. Today, after 20 years of witness, Baptist growth in the country is still exciting.

What has been the pattern of development? Why have Baptists grown so much? How have the life and witness of the missionaries and Mission affected the life and witness of the young Baptist Convention of Kenya? What does the future hold in the way of opportunities and challenges for Baptists?

Baptists opened their witness in Nairobi, Kenya, largest and most progressive city in East Africa, in 1956. Missionary Davis L. Saunders (now Foreign Mission Board area secretary for Eastern and Southern Africa) was assigned to Nairobi for evangelistic work and to find a suitable site to construct a building for a witness.

Nairobi's Shauri Moyo section housed thousands of workers, as well as many persons from rural areas who had moved to the city to seek jobs. Many of these displaced rural residents needed training in order to find work. Some of those employed sought advancement. Women needed to improve their domestic skills. The cost of books made learning through reading prohibitive to most residents of Shauri Moyo.

For Kenyans, as well as for Americans, moving to the big city requires much adjustment. During this period many are open to hear the good news who would never have listened at home in the villages. A church was needed to reach these multitudes for Christ. Baptist approach needed to face both the social and evangelistic needs of Shauri Moyo. A combination was called for.

Center Leads to Church

Thus, the Shauri Moyo Baptist Center was opened in 1958. The Earl R. Martins direct the program: domestic instruction, library, evening classes, and preaching the gospel. In this center the first Baptist church in Kenya was organized in 1959. From this beginning other churches have been established in Nairobi.

The second area of Baptist work was the coastal city of Mombasa, Kenya's second



Congregation meets under a tree in Masai country in Kenya.

largest city. The approach followed the Nairobi pattern. James E. Hampton led in establishing a Baptist center and church there in 1960. Now an active association of Baptist churches ministers within the city.

Altitude dictates Kenya's population pattern. Low lands are hot and dry. Areas at altitudes above 4,000 feet get sufficient rain to support a higher concentration of people. Ninety percent of Kenya's people live on only 23 percent of the land. They have concentrated along the coastal strip, central highlands, and the Lake Victoria basin. In some places, population density exceeds 2,000 persons per square mile.

In 1960 the Eric H. Clarks moved to Kisumu, near Lake Victoria, and the W. R. (Jack) Hulls went to Nyeri, in the central region, to start planting churches. Work in both areas grew rapidly.

After Missionary Will J. Roberts arrived to help in church development at Nyeri, the Mt. Kenya Baptist Association was formed. In 1968 the association was divided into three associations—Nyeri, Murang'a, and Embu. Church development advisors (or area missionaries) were assigned to work in these respective areas.

Construction of Nyeri Baptist High School was a 1965 joint project of Mt. Kenya Baptist Association and the Baptist Mission. School facilities have been used during school holidays to provide leadership training classrooms for people from area churches.

Walter E. Allen went to Kisumu to help in that rapidly growing Baptist work. Soon division became necessary there also, and three associations—Homa Bay, Western, and Maragoli—were established. A missionary was assigned to assist. With the number of churches growing in the Kisumu area, training facilities were called for. Jack Conley formed Kisumu Baptist Bible School in 1969. (This came one year after Clark, who was assigned to the region, was killed by a buffalo in a tragic hunting accident.)

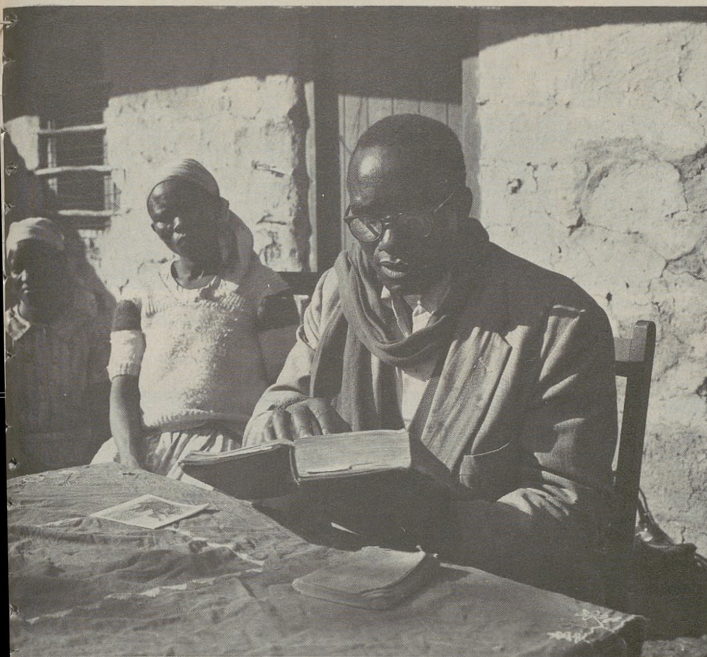
Church development missionaries are also assigned to Kitale, Tigoni, Nakuru, Malindi, Machakos, and Kericho. All these are in the high-to-medium density population areas. In 1973 the Mission assigned the John Dillmans to work with the nomadic Masai. This was the first assignment in a low-density area.

Planting of churches in Kenya has been effective. As stated, the first church was begun in 1959. In 1976 there are more than 262 congregations with over 18,000 baptized believers.

Flexible in Approach

From the first, missionaries have been flexible in developing ministries to meet the needs of the people. For example, recognizing that teaching materials were called for in the rapidly growing number of churches, the Mission assigned the Boyd Pierces to the task and rented an office in Mombasa for publishing literature.

The author, appointed a missionary in 1970, is assigned to general evangelism work and is stationed in Thika, Kenya.



Ernest Waithaka leads prayer meeting in yard of his home in Nyeri, Kenya, area.

In 1962 a second couple, the Dale Hoopers, were assigned to this work, the national staff was expanded, and a permanent facility was built in Nairobi.

To try to keep pace with the demands of church growth and development, the publication ministry has expanded until more than 1,500,000 pieces of literature were printed and distributed in East Africa last year. This support institution for church growth and development is considered an international institution, in order to avoid duplication within East Africa.

Education stands as a major concern of Third World countries, and Kenya is no exception. Baptist youth must be educated so that they may take a leadership role in their communities and provide a stronger support base for the churches. For this purpose the Mission rented facilities in Mombasa, and Mombasa Baptist High School classes opened in January 1963. The school moved to new facilities late that year. Missionary Ray Milligan served as first headmaster. Mombasa and Nyeri Baptist High Schools seek to provide a Christian education and to give spiritual guidance to the young people of Kenya.

Several colleges are located in Nairobi, and in response the Mission has established a student ministry.

To train pastors, Kenya relies upon the Baptist Theological Seminary of East Africa at Arusha, Tanzania. Kisumu Bap-

tist Bible School provides effective training on the local level. Other areas have relied on leadership training offered by area missionaries. In 1973 the Mission assigned the Vance C. Kirkpatricks to head a pilot project in Theological Education by Extension for central Kenya. This is designed to train local leaders within their home communities.

Broadcasting the Gospel

Mass media have been used for evangelism and training. Baptist Communications, started in 1969 under the direction of Dale Hooper, has effectively utilized all available opportunities over the Voice of Kenya and Radio Tanzania. This ministry has helped make Baptists known throughout East Africa. Bible Way Correspondence courses were begun in 1972. Through these courses many persons have accepted Jesus as Savior, and many other believers have grown in their faith.

Medical work has taken the form of clinics, church-related by design. Clinics are conducted by Missionary Drs. Lorne E. Brown in Kisumu and John T. Adams in Nairobi and Machakos. Some 1,200 patients yearly are treated at the clinic building in Kisumu. The Nairobi clinic is held in the squatters village of Mathari Valley, where some 75,000 persons live in unsanitary conditions. As a result of the clinic, a church has now been formed.

The Mission in 1963 bought Bracken-

hurst, an old residential hotel atop a 7,500-foot mountain at Tigoni. The \$45,000 price included 108 acres of the best land in Kenya, all hotel facilities, and a clubhouse that was converted into a missionary residence. This property became the Baptist Assembly. The assembly hosts conferences and retreats through the year, some of them international, drawing participants from throughout Africa.

When Brackenhurst was a hotel, the only Africans allowed on the property were servants and workers. But in 1971 the former hotel was meeting site for the assembly of the Baptist churches of Kenya at which the Baptist Convention of Kenya was formed. The change at the Brackenhurst symbolizes the rapid change and development in Kenya.

At that 1971 meeting the relationship between Mission and Convention began to change. The missionary now serves as a co-laborer with his national brother.

Missions-minded Churches

"Character follows belief," someone has said. The missionary character of Kenya Baptists results from a missionary faith. The Convention's first major action after its formation was to appoint a home missionary. Today three home missionaries are supported by an annual Christmas offering among the churches.

Missionaries conscientiously have tried to incorporate into the work broad principles valid in any land, such as the principle of independent, yet interdependent, churches finding fellowship and mutual strength in associations.

The principle of cooperation has bolstered evangelistic outreach. Cooperation has not diminished the freedom of the local church but has enhanced the missionary character of the Convention and the associations. Most associations are engaged in starting new churches within their areas. The Convention and the Mission carry on a coordinated missionary activity designed to open new areas within Kenya.

The principle of seeking to meet the needs of the people, both spiritual and social, has brought credibility to the Baptist message. The preaching of the gospel in boldness and the application of the gospel in love have caused many persons to become Baptists.

By no means has Baptist work in Kenya overcome all the obstacles in obtaining a total ministry. Needs remain to be met. Many people-centered, not program-centered, ministries must be developed. But each of these is another opportunity for growth. **TC**

Her bright eyes sparkling, Fudasia scrambled down from her morning tea and made for the open door. A sharp command from the kitchen brought her hurrying feet to a stop. Fudasia whirled about, gave her mother a quick hug, and was off again.

Fudasia was on her way to Changamwe Baptist Center in Mombasa, Kenya, where she and 90 other children her age fill their mornings with kindergarten activities. Fudasia is a lucky little girl. She was one of the small number accepted each year out of the hundreds of children who apply at the three Baptist social centers, located in key East African cities: Dar es Salaam in Tanzania, and Nairobi and Mombasa in Kenya.

These centers, along with various relief projects, are the efforts of the Baptist Mission of East Africa to offer "a cup of cold water" in the name of Jesus.

The first Baptist center in East Africa was opened in 1957 by the late Wimpy Harper, later assisted by the late Mary Lou Hobart and others. The government of Tanganyika (now Tanzania) agreed to let Baptists begin work in the country only if they would help eliminate illiteracy. Thus, Magomeni Baptist Center was opened in Dar es Salaam, the capital, with the primary purpose of teaching literacy. During the early years the missionaries did most of the teaching and gradually expanded the program to include other subjects.

Today the 20-year-old center bears little resemblance to the first concept of a social center in Dar. This year 700 students have been enrolled in the center's program. They were offered courses in literacy, adult education, bookkeeping, commercial typing, business English, office procedure, sewing, baby care, and cooking. Four classes of kindergarten children were also taught.

Missionary staff has been reduced to the director, Vestal N. Blakely. Baptist nationals account for almost all the rest of the teaching and maintenance at the center.

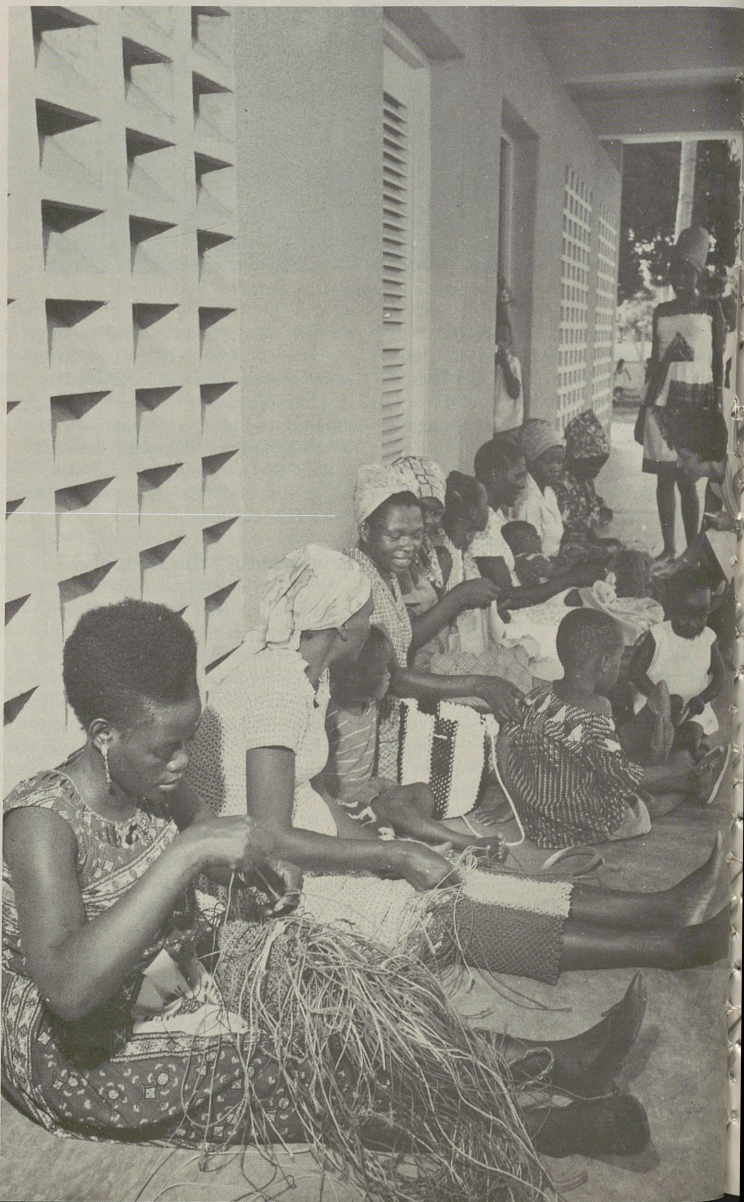
Cries of "*Weka, weka!*" come from an enclosed area, as ten young African men try their skills on the Shauri Moyo Baptist Center basketball court. *Weka* is a Swahili word meaning "put," or in this context, "shoot." Exuberant basketballers, the youth around Shauri Moyo love to take part in the games held at the center.

David Kitemeson was one of these enthusiastic players during the years he was studying the commercial course the center offered. A vibrant young Christian, David used the basketball court to tell others of

The author, Mrs. Louie T. Scales, and her husband were appointed missionaries to East Africa in 1969. They are stationed in Mombasa, Kenya.

Helping When It Counts

By Jo Scales





Left: On veranda of Baptist center in Dar es Salaam, Tanzania, women practice sewing and weaving. **Above:** Changamwe Baptist Community Center, Mombasa, Kenya.

Jesus. Recommended by the center's director, Missionary Jo Snyder, David was able to further his education at one of the Mission's high schools.

To Snyder, seeing his students get the opportunities they need and deserve is a basic part of his job. Such was evident this year when every graduate of the commercial program was located in a job by the center's placement service. Snyder feels this responsibility for the nearly 500 students currently enrolled at the center in one of the three programs; they include, besides the commercial program, an adult education course and a nursery school program.

An enthusiastic sports participant, Snyder likes to see young people involved in games. He invites neighborhood youth in for sports after regular center hours. The center sponsors three basketball teams, two volleyball teams, a soccer team, and a netball team. It was in this program that David Kitemeson found his first opportunity to witness for Christ.

Today much of the social life of the highly congested Shauri Moyo residential area revolves around the center. The Baptist center provides the only place in the neighborhood for reading, study, television viewing—and even weddings. Snyder feels the center is meeting the needs it was built for—providing a place where people can meet together in a Christian atmosphere.

The third Baptist center is the one Fudasia attends in Mombasa. It is the only completely Africanized center. Louie T. Scales, whose primary assignment is church development, is the missionary in charge, although he spends little time there. Director Elimbenzi Mrema, a Tanzanian, supervises programs in kindergarten training and adult education. Competent African Baptist teachers comprise the staff and are active in Changamwe Baptist Church, which is part of the center. The center's governing board makes Christian living a prerequisite for employment.

One of the kindergarten teachers, Rose Okuma, thought she was a Christian and was willing to abide by the rules of her contract when she was hired at the center. However, after becoming involved in the center and the church for three months, she discovered that she had never become a Christian. At a woman's society meeting she confessed her need and asked Christ to become Savior and Lord of her life.

Rose has been at the center more than three years and enjoys her work. Finding Christ was the best part of it, and Rose takes every chance to tell of her gratitude to the other teachers and workers for showing her what being a Christian really means.

Four relief projects have been undertaken by the Baptist Mission of East Africa. These programs augment the work of the three centers in providing for the physical needs of people.

Severe droughts in two areas caused missionaries to ask the Foreign Mission Board for special relief funds. The first was for the Masai people, who were suffering the worst drought and food shortage in many years. Missionary John and Kathy Dillman and Carl R. Hall decided to buy food—maize meal and powdered milk—with the money granted and personally to give it out as an expression of their love through Christ for the people.

John and Kathy personally tried to see that each child got—and drank—a glass of milk each week. If any child seemed to be in more desperate need than the others, he was given extra food.

The Dillmans soon realized that some of the worst cases of malnutrition would never recover without more intensive care. John and Kathy took six children into their home, then only temporary quarters. Meals were prepared on a camp cookstove. The couple began to care for the six undernourished, sick Masai children, suffering not only the debilitating effects of malnutrition, but also from the inept efforts of medicine men.

A Dutch doctor visited the Dillman home daily to bring medicine and oranges and to examine each child. As the children

regained their health, the Dillmans took them home and taught the mothers how better to care for them.

One little boy, Munkei, had the most difficult time of all. He remained in the Dillman home until the missionaries went on leave in the spring of this year. To look at the healthy, vivacious Munkei today, it is hard to believe he was only a breath away from death such a short time ago.

The second drought-relief program was granted through the Foreign Mission Board in late 1975. The \$10,000 appropriation will be used to relieve suffering, starving people, this time in the Machakos area, south of Nairobi.

A relief program with a different emphasis was set in motion by Missionaries David H. Whitson and Carlos R. Owens in the southern tip of Tanzania. This was geared to help refugees from Mozambique. These refugees, having fled their homeland 12 to 15 years earlier, wanted to return to their country following its independence to settle on their own land, desolate since their departure.

Whitson became aware of their need when Baptists in the churches spoke of having to carve their homes out of the wilderness. He decided that giving these Baptists some basic tools to take home with them would help in building churches, as well as homes, in northern Mozambique. Each family received medicine, hoes, blankets, pangas (machetes), seeds, soap, salt, and an axe, all from a \$10,000 Foreign Mission Board relief grant.

A final program of relief aid is a well-digging project in the Coast province of Kenya. This is part of a pilot program by Missionaries Clay Coursey and Louie Scales, and Missionary Journeyman Robert L. (Bob) Tucker to win 20,000 among the Giryamas to the Lord in a one-year period beginning in July 1976. This particular tribe is about 90 percent pagan, though there have been mission efforts among them by other groups for years.

Why do missionaries involve themselves in physically helping their African brothers?

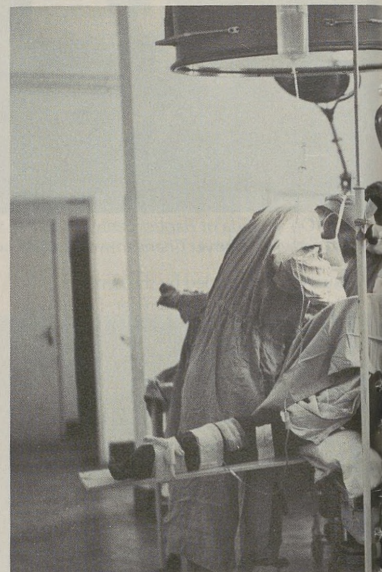
The answer was best voiced by John Dillman as he sat on a grassy hillside and watched Munkei playing nearby.

"We couldn't want our ministry to be based on a dole, like a bag of maize meal, but to ignore huge needs while saying, 'God loves you,' would be to live a lie.

"People would not be expected to accept the promise of God's love if we drove up in a big car, told them of God's love, and drove off again," Dillman went on. "Meeting these kinds of needs is an integral part of the gospel. There must be a balance."

And so there must. **TC**

I AM BAPTIST HOSPITAL



By Jean Baugh

I was born with the laying of my cornerstone in 1958. The bloodlines of the world run through my veins, because I offer healing to the physically and spiritually ill in my town of Mbeya, Tanzania, where African, Asian, and European people live and work together. I am many things and many people. I am Baptist Hospital.

I am 95 working souls, 85 of whom are African nurses, technicians, chaplains, cooks, laundry workers, cleaners, and yardmen. My surgeon and my administrator are career missionaries. My three American nurses are contract and missionary journeymen, all in their first year. My pharmacist is a journeyman, too, although a career pharmacist will join my people in August. My laboratory technician is a volunteer spending her first year of retirement serving me without salary.

I am even a missionary journeyman schoolteacher, who teaches missionary children and helps the African staff with

English. My contract doctor, a Christian from south India, is a direct answer to the prayers of my staff here and many of my friends in America.

I am my other surgeon and nurse in America, telling you about my ministry, studying and resting to return.

I am a dentist, hoping to come next year. I am their families, their children in boarding schools in Kenya and in U.S. colleges. I am 20 acres of land being surrounded by this rapidly growing town of perhaps 35,000 persons. I am eight missionary homes with a gorgeous view of Mt. Loleza and Mbeya Peak.

I am jacaranda and flame trees, bougainvillea and orchid plants, poinsettias and roses. I am citrus and peach trees, lillies and succulents. Although I am brown for six months, I am emerald green the rest of the year. My weather is always mild. I am a gardener's paradise.

I am a building holding 120 beds and facilities for those resting in them. My satellite buildings are supportive ones for storage, maintenance, and carpentry. My tennis court was donated free by a local

contractor. My driveways were rolled by my administrator, the former director of evangelism, and the yardmen, using black-top rejected by road builders nearby.

I am one X-ray unit, one steam boiler, one of every essential; when one part of me is broken, there is no replacement. I give myself to constant, daily use, and much of me cannot last much longer. I give my trust, then, that when this happens, the Lord will provide, for I have no way to provide for myself.

I need to be twins, or even triplets, to do my work, but my responsibility is to do "the best I can with what I have, where I am, for Jesus' sake, today."

I am 34,000 outpatients a year. My plan calls for five doctors, but since I have never had that many, I can only dream of a circle of outlying clinics feeding into me those who need hospitalization.

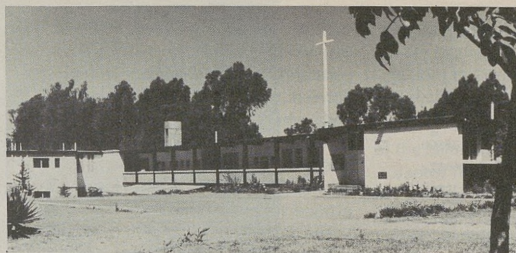
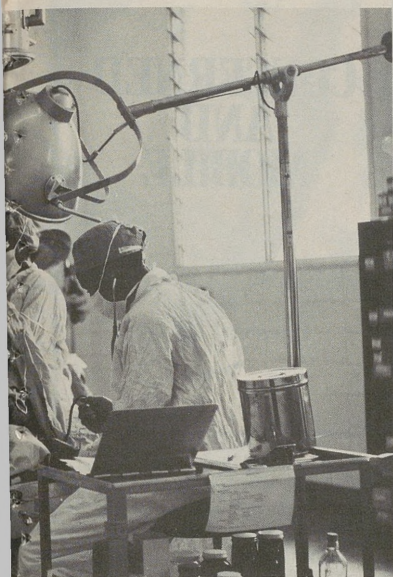
I am 2,000 inpatients a year, many requiring major surgery, many with tuberculosis.

I am a calendar and a clock. Every day and hour of the year I am functioning. If one of my missionaries is away, someone else must pick up his load.

I am a polyglot of languages and dialects; difficulty in communication is one of my major frustrations. Even using the same words, the cross-cultural concepts of the meanings are very different. No one person inside my doors can ever understand every other person.

I am a budget. More than 50 percent of

The author, Mrs. J. Franklin Baugh, Jr., and her husband were appointed missionaries in 1959. After service in East Pakistan (now Bangladesh), they transferred to East Africa. They are stationed at Mbeya, Tanzania, assigned to Baptist Hospital there.



Left and above: Baptist Hospital, Mbeya, Tanzania.

me comes from the quite modest fees charged those patients who can pay. The rest is sent by my Baptist friends in America. Last year I totaled \$191,000. My problem is that there is no room in me for inflation, depreciation, replacement, or upgrading. I can expect on the average each year from the Lottie Moon Christmas Offering \$5,000 for capital improvement.

I am initiative. My nurses make lap packs from diapers and colostomy bags from plastic. My doctor changes the blood of a newborn with jaundice using a 3 cc. and a 10 cc. syringe. My administrator improvises surgery table accessories. My shopping must be done a thousand miles away in Nairobi, so I must plan well and even then do with many substitutions.

You can look at me and see my nurses stuffing toys for the sick children at night, the doctor giving his own blood for a critical patient with no donors, the administrator counselling with the chaplains. You can see the lab technician or the pharmacist or the teacher busy long after hours, and the Indian doctor giving his first devotional.

You can see the wives comforting families waiting during a long surgery, dashing up for emergency help, or welcoming the stranger in need. You can even see the MKs passing out tracts or singing in a worship service.

My greatest need, on a human level, is for an adequate, stabilized missionary team: one that can open my clinics, staff my

vacancies, cover my work during furlough and adequate vacation times, and establish in-service training to upgrade my national staff. I desperately need a director of evangelism to help my chaplains and to take my converts back to their villages to find or establish a church.

I am frustration. My short-term contract helps struggle to show their love without knowing the language and without fully understanding the people. My career missionaries have too many responsibilities to be able to do any of them as well as they would like; and they have too few resources to help them. My African staff must adjust to the constant turnover of supervisors.

In July 1977 not one contract or career missionary here today will still be with me. I am never able to feel secure. I am in constant need of a miracle to stay open because of personnel shortages.

I am opportunity. I am the best medical facility within 500 miles, and I enjoy an excellent relationship with the government and other missions in the area. With my lack of government grants or restrictions, there is no limit but myself to what I can do. I am wide open evangelistically, and the response to my witness is good. My missionaries are indispensable for years to come, for there are no national counterparts available.

I am many guests: A dentist gave me his month's vacation. A surgeon and other medical specialists have helped for short periods. A mechanic fixed several of my machines. A wonderful evangelistic team of 18 came to me from a Memphis, Tenn., church last year. Travelers from many countries have been sheltered within my doors, including a Jewess hitchhiking through the area who was won to the Lord.

You can feel my hurts when many of those who come to me are so advanced in their illnesses that I can often do little to help. My heart breaks when a mother inadvertently kills her own baby by secretly giving it native medicine.

My heart breaks when one chooses death

rather than surgery, because of fear. My heart breaks when one dies who could easily be saved with facilities available elsewhere, or when one dies of a curse, even though there is no physical cause.

My heart breaks when we lose a missionary family, or the MKs away from their families have to face their problems alone. My heart breaks when budget and personnel limit what needs to be done.

Most of all, my heart breaks when one who comes to me dies without knowing the Lord Jesus. That is death eternal.

I have many victories, too, and how my heart sings at them! When a child, brought to me near death from malnutrition, walks out well, I am happy. Successful surgery, healed bodies, broken bones set straight and grown strong—all bring me a sense of fulfillment and joy. I am happy as I see joy in the face of a convert and peace in a Christian's acceptance of the Lord's will. I think my greatest joy, though, is when one is healed both physically and spiritually. That is what I call real success!

I am a witness to the saving power of the Lord Jesus Christ. I am staff devotions, worship in the outpatient clinic, services in the wards. I am personal witnessing to each patient admitted, Bible classes, Sunday services, and hymns and Scripture over the speaker system.

I am prayer before surgery, a gift Bible, and a visit with the lonely. I am comfort to the bereaved and follow-up in the villages of my converts.

I am 615 souls saved in 1975, 120 of them in the hospital, the rest in a lawn campaign.

I am many churches in Mbeya and Rungwe districts which have started through my witness.

I am two wonderful African chaplains, a largely Christian African staff.

I am missionaries praying together.

Yes, I was conceived with the prayer "that they might have life, and that they might have it more abundantly." May I always be true to my purpose. I am love in action. I am Baptist Hospital. **TC**

Taking medical help to where the sick people are—that's the simple motive behind the ministry of mobile medical clinics made possible by Baptists in East Africa. Such clinics began in East Africa in the late 1950s in association with Baptist Hospital, Mbeya, Tanzania. They grew out of the hospital's ministry. But over the next decade, mobile medical clinics became an entity in themselves.

As early as 1962, Missionary Dr. Hal B. Boone was assigned to begin a series of church-related mobile clinics in and around Jinja, Uganda. Missionary Dr. Lorne E. Brown arrived the next year with a similar assignment in Uganda. He was later transferred to Kisumu, Kenya, where he has continued assignment in an ever-expanding medical work.

Missionary Dr. John T. Adams began medical clinic work in the Nairobi, Kenya, area in 1970. The most recent mobile clinics were begun three years ago in Kigoma, Tanzania, by Missionary Dr. Chester L. Todd. At present, the Kisumu, Nairobi, and Kigoma clinics are still operational.

By far the largest of the medical clinics is the Kisumu-based work. Brown travels to five church-related clinics in five some-

The author, a physician, was appointed a missionary to East Africa in 1968. He is stationed at Kigoma.

what widely separated locations. All are manned by medical assistants, who are constantly in attendance at the clinics. Three of the clinics have three to four beds, where a very ill patient can be kept for several days if necessary. One clinic also has a dental technician in daily attendance. He has a small office, where he extracts teeth and makes dentures.

The pastor of each church is also in attendance daily for a time of worship every morning and for counseling and witnessing during the day.

Last year these five clinics treated approximately 85,000 patients. Brown visits each clinic once a week. He is available for consultation on difficult cases. He also supplies all five clinics with medicines, equipment, and other needed items.

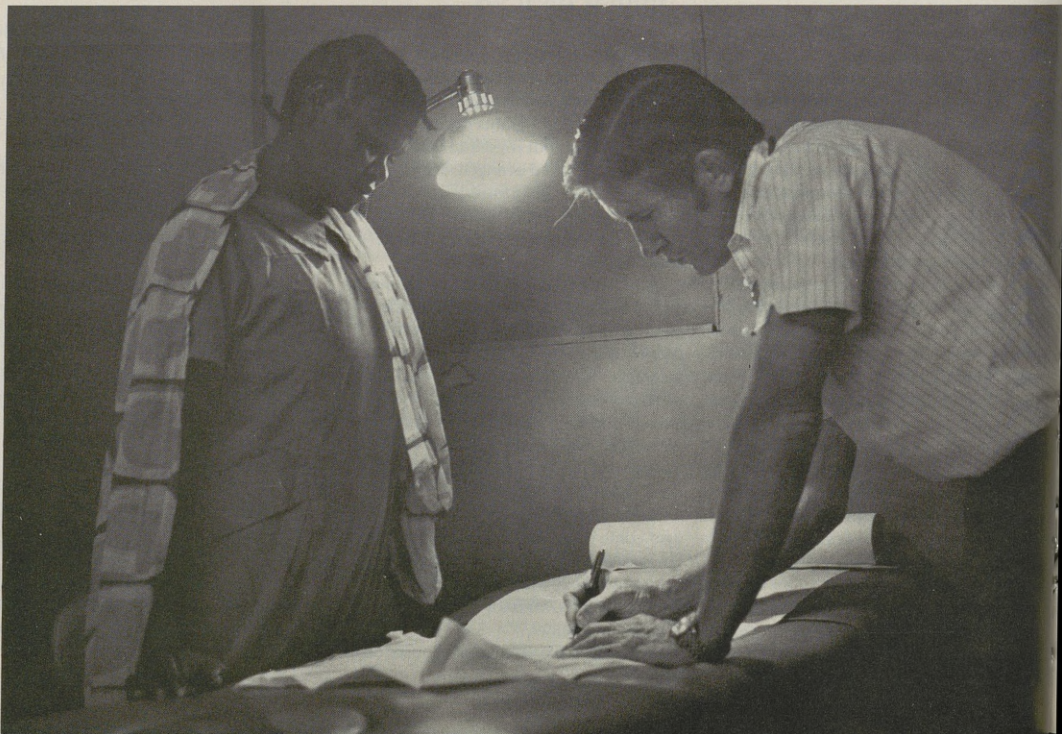
The Nairobi-based clinic centers around the ministry in Mathare Valley, an area of largely unemployed people within walking distance of the heart of Nairobi. The clinic was started in 1970 by Mrs. Mary Saunders, whose husband at that time was Foreign Mission Board field representative (he is now area secretary). At first the clinic was a twice-a-week pediatric clinic. But with the arrival of Adams in 1971, the clinic has grown. It now operates out of a plywood building four days a week. Average attendance is 50 patients daily, mostly in pediatrics and gynecology.

CONCERNED AND MOBILE

By
Chester L. Todd

The clinic is staffed mostly by volunteer help—an American nurse and laboratory technician and local Baptist pastors and church members. Waiting-room time is occupied with teaching about nutrition, venereal disease, child care, family planning, and Christian witness. Each patient is charged a small fee. Those requiring hospitalization are referred to local hospitals.

At Baptist clinic in Mathare Valley area of Nairobi, Kenya, Missionary Dr. John T. Adams writes out instructions for patient.





Above: At a Baptist clinic in Kenya, Missionary Dr. Lorne E. Brown thanks boy for helping. **Below:** Mother and child await medical treatment at Baptist clinic in Mathare Valley, Nairobi.



Each Tuesday Adams travels to random, prearranged clinics outside Nairobi; these average 40 to 160 patients a day. These clinics are held in local Baptist church buildings within a radius of 40 to 70 miles of the center of Nairobi.

Baptist medical clinics began operating in the Kigoma area in July 1973. Clinics are conducted along Lake Tanganyika, the longest (430 miles) and second deepest (4,708 feet) lake in the world. Clinics also are held east of Kigoma in an area where Baptists have a dozen churches in scattered villages.

Along the lake, churches are located as far as 30 miles north from Kigoma (within a few hundred yards of the Burundi border) and as far as 100 miles south. Travel to lake churches is by a 17-foot motorboat bought in 1961 by Royal Ambassadors of Tennessee. Land-based churches are reached by Land Rover; most lie an average of 75 to 80 miles from Kigoma.

Clinics are held at 14 locations along the lake and 14 on land. Response generally has been greater on the lake, although a heavier response has been seen of late in several Ujamaa villages near Kasulu; some young churches there are showing signs of growth.

Besides examining and treating patients, the doctor carries with him a small "drugstore." In it he sells envelopes containing small amounts of over-the-counter medicines. Recently he has added toothbrushes, toothpaste, bathing soap, and mosquito repellent coils, unavailable in local villages.

To try to reduce malnutrition, the drugstore now sells vegetable seeds, *jembes* (hoes), *pangas* (machetes), and axes. The store also has distributed more than 1,000 three-week-old laying chickens and planted 300 orange and tangerine trees in various villages. This has become a popular part of the total medical effort.

The drugstore also sells several kinds of Bibles and New Testaments in the Swahili language. In the last three years 2,400 Bibles and New Testaments and 4,000 Gospel portions have been distributed.

Clinics are arranged in such a way as to require the volunteer help of the pastor and several of his church members. A copy of each patient's registration is left with the pastor for future visitation. Before each clinic opens, a worship service is held. Sometimes friends and other missionaries have accompanied the medical team and helped with clinic work.

Settings may be remote, but the compassion shown by the Christian physicians and helpers is deep and the motivation of Christian love plain to those given aid. Where people need physical care and spiritual ministry—that's where clinics reach. **TC**



Above: Students ride through gates of Baptist Theological Seminary of East Africa, Arusha, Tanzania. **Right:** Missionary Louie T. Scales enjoys a moment with some students at seminary building.



GETTING THEM READY TO LEAD

By Carlos R. Owens

Many governments are asking missionaries to leave their countries. Some even have trumped up charges and have imprisoned the "foreigners," usually accusing them of being spies of the so-called imperialists. In late 1975 five such imprisonments took place in one country in eastern Africa.

Communist influences are making it more and more difficult for the foreign missionary to function effectively. Recently a high government official, speaking to a large assembly of the Lutheran Church of Tanzania, declared that the church in Tanzania must soon cast off the yoke of "aid" from abroad—both personnel and funds.

This type of declaration is commonly heard in public meetings, as well as read in the newspapers—usually the sole legal organ for disseminating government views to the people. Some church leaders are talking about a "moratorium" on foreign funds and personnel for five years.

We missionaries, too, want to remain only as long as we can be of help. We desire foreign funds only as long as there is a positive benefit in their coming.

The author and his wife were appointed missionaries to East Africa in 1957. They are stationed in Moshi, Tanzania.

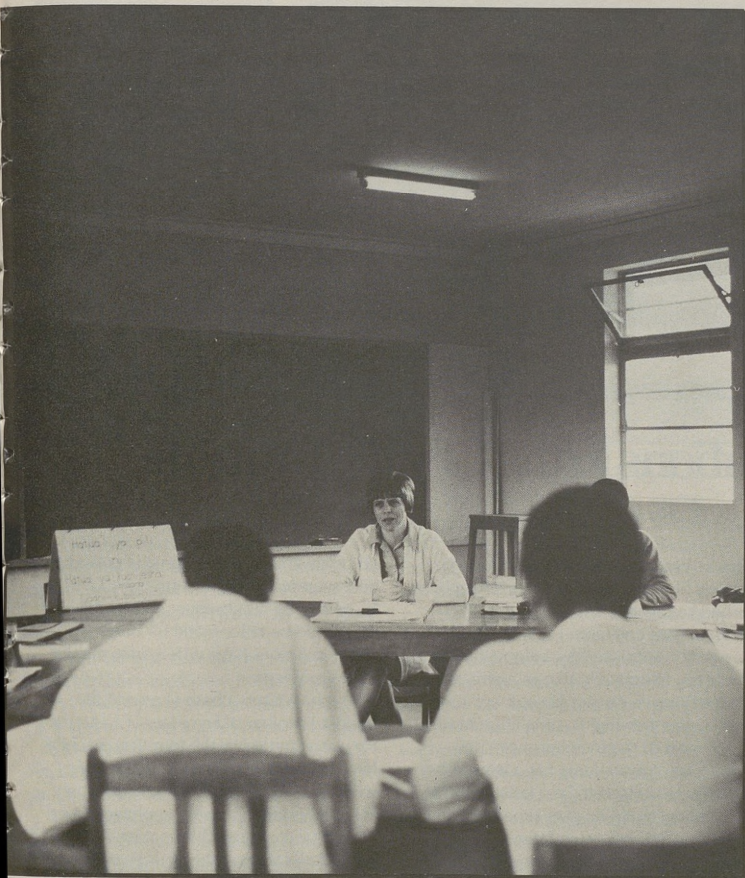
Because of the prevailing winds, however, we are sensing a keen need to train local Christian leaders, for the day may soon come when we have to leave. And we must leave competent leadership behind. The local church leader must bear the burden, as well as reap the joy, of effective church leadership. If this training is not accomplished, the spread of the gospel may be crippled considerably.

The Baptist Mission of East Africa has been keenly aware of the need for trained local leadership since the Mission began in 1956. However, these 20 years of labor have not provided nearly as many qualified leaders as desired.

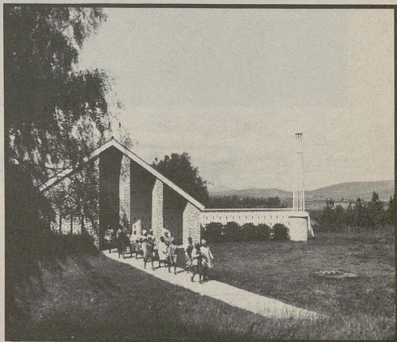
Practically every imaginable method of training has been tried. John and Kathy Dillman have resided in a tent and followed the nomadic Masai tribespeople, ministering and training daily as they lived by and with this unusually picturesque and colorful, yet hard-to-reach, people.

The Tom McMillans minister at the permanently established Baptist Theological Seminary of East Africa. Four-year courses in English and Swahili train pastors in residence from several East African countries. Varied short-term studies are also offered.

The Clay Courseys and the Louie Scales are instigating a pro-



SAVE FOR
MISSION STUDY
1976



Above: Students leave the chapel building at seminary after a service. **Left:** Mrs. Jo Scales, missionary, leads seminary class.

gram through which it is hoped to establish 400 new churches in a largely pagan area. They are seeking to accomplish this in two years. A crash program of winning people, organizing churches, and training leadership will be pursued.

In Tukuyu, Kigoma, and Kisumu are Bible schools that operate continually on short-term basis, yet allow intermittent periods for the leaders to return to their villages to do pastoral work, as well as to farm their fields. Over a period of three to four years the leader will have acquired enough credits to receive a diploma.

Many church development advisors (missionaries working directly with local churches) have local pastors to come in for one day a week and/or for three-to-four-day training programs each month. Usually these studies seek to meet needs as they arise.

In Moshi we follow a variation of this program. We go to the churches; pastors and church leaders from surrounding areas come together for two to four days of leadership training. We sleep in tents and teach in the local church facility. Women of the church cook for us. The advantage of this program is that

we allow any member of the church to take part in any or all of the sessions.

A somewhat recent method of leadership training, now gathering considerable momentum, is Theological Education by Extension (TEE). In the TEE program the missionary or other trained leader meets with his students every week or every two weeks, reviews previous work, and makes assignments. The leader does his study assignments at home.

Occasionally conferences and seminars are conducted on the national or multi-national level, with highly specialized training given on short-term basis.

More recently, the Mission and the Conventions have been involved in interdenominational training programs, such as Campus Crusade (now called Life Ministry in East Africa). Selected leaders from the Convention or Mission are approved for courses offered by these groups.

Our heart's desire and prayer to God is that his work will continue, even after the missionaries leave. We believe it will. **TC**



Seeking Solutions to the Cry for Training

By Jack G. Partain

High on the slopes of Mt. Kilimanjaro, Loitokitok is not on the way to anywhere. Baptist churches in the area were begun by "pioneers" from other areas in East Africa. Most of them were young couples carving out farms on the rugged Kenya-Tanzania border.

• John Mutury led in everything. A good farmer, he helped the community put up buildings, began the nursery school, lined up a teacher, and opened worship services in several places. He and his churches felt God was calling him to preach. Plainly, he was gifted. But he had only a primary school education.

Was there an appropriate way for him to be trained for his ministry?

• Mrs. Tesa Wamache is a busy woman. Her husband is pastor at Molo, Kenya. She visits in the Baptist association, working with women's groups. She often is asked to lead in associational and national women's meetings. She has been elected treasurer of Baptist women in her nation, a mark of their trust in her. At home she is rearing five children.

Are there ways Mrs. Wamache can learn to be a better leader?

• Andrea Kadamu upon seminary graduation immediately joined the staff of Kisumu Bible School. He had studied to be a pastor and had been an effective student pastor.

The author and his wife were appointed missionaries to East Africa in 1962. They are stationed at Arusha, Tanzania, where both serve on the faculty of the Baptist Theological Seminary of East Africa.

But he had learned little about grading papers or writing lesson plans or teaching others to preach.

How does one learn to do this job?

• Pastor Anosishe Mwabaluma had a problem. His church, like so many others in the Rungwe district of southern Tanzania, was growing. But the church was new; most of the members were new Christians. Mwabaluma has a way with people. He longed to be a better pastor.

But how could he ever expect to attend a school. Seminary was far away. How could he leave the farm? How would his large family manage? Who would lead the church? Besides, Mwabaluma was old and had attended school only three or four years, a long time ago. Must he be content with the little self-development he could manage?

• Mzee (Elder) Danieli Gihuga is a young man. He's only 29. When he finished primary school, he took over his father's farm. He works part-time as a government land surveyor. Recently he was chosen an officer in his coffee-marketing cooperative.

In the area of central Kenya where Gihuga farms, the title "pastor" is reserved for full-time pastors. The churches are many. And they are expanding. So most congregations are led by men like Mzee Gihuga, artisans and farmers whom the people have chosen to lead.

As in all he does, Gihuga wants to be effective in his church leadership. But to

go off to school would demand considerable sacrifice. And his church would not be helped by his absence. Is there training that could be tailor-made for him?

The solutions have differed for the different problems.

> John Mutury chose to attend the Baptist Theological Seminary of East Africa. He was admitted to the four-year Swahili-language certificate course for pastors with at least a primary school education. He and his family have completed three years of the course. Others, with high school education, study four years in English for a diploma.

Four missionary couples, a single woman, and two Africans make up the teaching staff at the seminary, centrally located near Arusha, Tanzania.

Days at the seminary begin early. Someone must milk the school's dairy cattle. Personal gardens may require irrigating. Family chickens or rabbits need tending. Children must walk to their school. And mother and father have to be in class by 7:45 A.M.

Hardly a break is allowed until campus "handwork" is finished at five o'clock. When not attending theological classes, most everyone works on something special—choir, guitar, typing, tractor driving, farming lessons. Pastors need numerous skills. Many can expect to be "tent makers." The holiday months (April, August, and December) include concentrated skill-

Left: Jerry Hall (left), visiting professor from Wake Forest University, Winston-Salem, N.C., and Missionary Jack G. Partain (right), lead theological teachers from Kenya, Tanzania, Zambia, and Malawi in a teaching workshop in Tanzania. **Below:** Students leave Rungwe Baptist Bible School, Tukuyu, Tanzania, after a regular training session.



builder courses, such as bookkeeping, carpentry, beekeeping, driving, and speed reading.

Weekends have special activities. Mutury has built up an area preaching point. And he and his family rent nearby farmland to supplement their small allowances.

Since the first class finished in 1964, 107 men have graduated from the seminary. Few of them serve as pastor of only one church. Many serve several churches, aided by local lay pastors. A majority of graduates are looked to as teachers, training other leaders.

Graduates bear heavy loads in local associations and national convention organizations. Some have been employed by such agencies as Baptist Publications, Baptist Communications, Baptist Hospital, the Bible Societies, or Baptist community centers. Some have dropped out. A few have studied abroad. Two have returned to the seminary to help train others.

In addition to its regular program, the seminary tries to help in many kinds of leadership training.

> Mrs. Wamache obviously could not leave home for a four-year course. Occasional national meetings did not satisfy her needs. So she arranged to attend a three-month leadership course for women at the seminary. There she learned how to teach the Bible, how to begin and lead a Baptist women's group, and some things to teach. Perhaps most important, she gained self-confidence for doing her work.

The women's program at the seminary is closely related to women's organizations

in East Africa. Student wives not only learn child care, homemaking, sewing, and health care, but also Bible, doctrine, and methods of church work appropriate for a pastor's wife. Some also learn to read and write for the first time.

> Andrea Kadamu was invited to take part in a three-month teaching-methods workshop for theological teachers, led by a seminary teacher. The orders for every day were the same: learn it by doing it—how to lecture, prepare learning helps, lead group discussions—all of it.

The experiences of Mrs. Wamache and Kadamu represent many kinds of leadership development programs in East Africa. Such training has been a high priority from the beginning of Baptist work. A "workers retreat" in 1958 quickly became an annual "assembly," devoted to teaching and inspiration. Other special training events are part of every year's Baptist calendar: a music leaders' clinic, a writers' workshop, a seminary "Old Boys" (alumni) refresher week, an evangelistic clinic, a management conference, a short course for church treasurers, a literacy teachers' conference, a Theological Education by Extension (TEE) writing workshop. The list is as varied as the needs of the Baptist leaders. Many of the events, but not all, are conducted by a school, such as the seminary.

> Pastor Mwabaluma got his opportunity in 1966 when Baptists began a Bible school in his area of Tanzania.

Bible schools were developed as a response to a clear need. Most Baptist churches are led by older men. Many of

these leaders have little formal schooling. They have families and farms which they cannot easily leave for long periods. Training in a residential school obviously is impractical for most of them. Yet the occasional local training event produces little change or growth.

"Why not have a regular training program for which these leaders could qualify and attend?" someone asked. Rungwe Baptist Bible School was the first answer—but only the first.

The school accepts leaders who can read and are recommended. Study continues for two years, one week per month, three three-month terms each year. Classes emphasize essentials. Learning is mostly by listening and discussing. With growth in knowledge and skills comes a bonus—a sense of oneness among area leadership.

Bible schools are everywhere now. Another school at Kisumu was modeled after the Rungwe school. Others at Kitale and Kigoma have adapted the model. Almost every association has some form of school. The latest is a "roving Bible school" at Embu. It has no building. Churches host the school in their areas one week in each month.

Most of the teaching in all these Bible schools is now carried on by trained African pastors.

> Mzee Gihuga found just what he needed in a TEE group. His group includes a primary school teacher, two other farmers, and a mason. They have been studying specially "programmed" home-study textbooks translated into Swahili. They have already completed books on prayer, the Old Testament, and evangelism.

Each Friday they meet at the teacher's house to discuss what they have learned. Meanwhile, each of them can continue with his daily work. And every week in the churches they serve they can use what they have learned.

A TEE project was initiated by the seminary in central Kenya in 1973. Since then, many associations have adapted the plan to their needs, often integrating TEE materials into a Bible school. Usually a seminary-trained pastor leads the group. Members often include all sorts of leaders, not just pastors.

Each of these approaches to helping leaders develop their potential has its advocates. Some feel "their method" is the best way. Each has weaknesses. Each needs further refinement. Actually, no single way can be best. As long as there are John Muturys, Tesa Wamaches, Andrea Kadamus, Anosishe Mwabalumas, and Danieli Gihugas—each with varied training needs—Baptists in East Africa will need all these approaches. And more besides. **TC**



In a Kikuyu village in Kenya a Baptist church orchestra plays for worship service.

SINGING THEIR OWN SONGS

By Glenn T. Boyd

Now that the East African has freedom politically, economically, and socially, he is also searching for freedom in religious expression. He wants to worship in ways that are natural, or indigenous, to him.

But the question missionaries face is: What is truly indigenous to the African?

The African has not been influenced just by his own forefathers and the villages; he has also been touched by the colonial background in which he was brought up. In most instances, the African wants to use his own music, indigenous forms, in Christian worship. Whenever he has this opportunity, his transformation in facial and vocal expression becomes obvious.

Soon after arriving in East Africa, I visited Lumbwa Baptist Church, northwest of Nakuru, Kenya. The people opened the worship service that day by singing in Swahili the familiar hymn tune "Nettleton," usually sung to the text of "Come Thou Fount of Every Blessing."

On that day, nothing was familiar about "Nettleton." Members of the congregation did not follow the tune. They could not sing the tune. They groped through several different keys, seeking the tune. "Nettleton," you see, is a Western melody,

The author served as a missionary to East Africa from 1971 to May 1976.

and Africans have problems with it.

The next song was to a Kikuyu tune and was sung in the Kikuyu language, since nearly 100 percent of the members of that church are of that tribe. I did not understand the language, but I certainly understood the spirit in which the people sang the gospel of Jesus Christ. I was impressed by the difference in their enthusiasm and skill when singing their own music.

Now I am trying to encourage Africans to use their own dialects and their own tunes in Christian worship. After all, it is not important that they communicate to us, the white missionaries, but it is important that they communicate the gospel of Christ to the masses of Africans.

One exciting area of the work comes in encouraging the African to use his own tunes in putting God's Word to music. One major thrust: to find Africans with special musical ability and encourage them to set God's Word to song.

Missionary Marilyn McMillan—her husband, Tom, is principal of the Baptist Theological Seminary of East Africa, in Arusha, Tanzania—has been working in this area for a long time. She helped a group of wives of students to write a musical setting for books of the Bible. There are two songs, one a setting of

books of the Old Testament, the other for New Testament books. These songs communicate in the people's own language and from their own culture.

Both songs have become popular, but particularly the one for the New Testament, "Agano Jipya." Its popularity has grown so that it was theme song for the 1975 meeting of the National Baptist Women of Kenya. The women sang it many times in their regular sessions. In addition, before and after each session women gathered in groups to sing and dance to the books of the New Testament. What a moving experience it was to see them begin to use their own means of expression in Christian worship!

And you can be assured that, as the women returned to their villages and towns, they did not keep the song to themselves. When they learn a song, they share it!

We have tried to encourage the African to take scriptural texts and sing them to indigenous tunes. Eliud Funga-meza, a student at the seminary, has used a local tribal tune from southern Tanzania in putting John 3:16 to music. In travel to seek indigenous songs, I have shared this tune with many different groups. Everyone loves to sing it, because it is



Far left: Church member plays melodica for outdoor service in Kenyan village.
Left: Choir performs at Baptist Theological Seminary of East Africa, Arusha, Tanzania.



Above: At Baptist church in Kikuyu village woman plays tambourine during singing. **Left:** Congregation sings heartily at Mimosa Church, Nairobi, Kenya.

simple and repetitious. Men at the seminary began singing it, their wives picked it up, and even the children learned it.

A few weeks after Eliud introduced the song to us, I was invited to teach music for a week at the Assembly of God Bible School in Arusha. Along with many other songs, I introduced John 3:16 to the men and women at the school. In every session they called for this particular song.

Two weeks later I traveled to Kigoma, Tanzania, where a missionary had invited me to help with a two-day choir festival in a remote village 100 miles south of Kigoma. The village could be reached only by boat. After traveling two days overland from Arusha to Kigoma, we continued another six and a half hours by boat. We reached the village late one afternoon, spent the night, and opened the choir festival the next morning. After the exchange of proper greetings, we were seated at the front of the little African church building.

The first choir stood and sang the setting of John 3:16 that Eliud had composed. I was astounded. How could that song have traveled so quickly to such a remote village?

After the choir finished, I asked where they had learned it. A young man stood on the back row of the choir.

"You probably don't remember me," he said, "but I am a student at the Assembly of God Bible School. You taught me that song two weeks ago. I arrived here on leave from our school last night and taught the song to the choir, and they are singing it today."

They probably had stayed up most of the night to learn the song, because every word had been perfectly sung, and every note in every part could be heard.

Music spreads God's Word, and the witness of God's power spreads through music.

In the search for African tunes I found a book, *Africa Praise*. One of the songs in it was a tribal tune from Malawi. I felt that this tune would communicate to the people and that the English text would translate well into Swahili. I asked Wilson Chiko, who had been working with us as a Swahili conversant, if this tune spoke to his heart as it did to mine. He agreed it was truly an indigenous sound that would communicate to his people.

Wilson helped me translate the words into Swahili. The theme is especially meaningful to Africans. Every verse extols Jesus as king; the song ends with the invitation to come to him.

The seminary choir included this song, along with many others, in its program for

the 1973 Tanzania Baptist Convention. The choir sang for every session of the three-day convention, and each session included the new song. The people enjoyed hearing it. The choir liked to sing it.

At the end of the last session, an old man in the congregation asked to hear the song once more. Choir members made their way to the front of the convention hall, and we shared the song again. After the benediction, the people began to cluster around each of the seminary students and to take individual students to every corner of the school building where we were meeting. Members of the audience were insisting, "We've got to know that song before we leave here." A majority of the people stayed up all night learning that one song, "Praise the Name of Jesus, the King."

Early the next morning the participants began returning by bus to their homes in all parts of Tanzania. Since June 1973, as I have traveled into nearly every section of Tanzania, I have heard that song again and again. What a wonderful way to share Jesus with others!

As I meet Baptists in all sections of Kenya and Tanzania, I find they are searching for new music. They appreciate music of any type, any form. But when they hear music that originates from their own people, they seem to say, "This is what we have been waiting for!" **TC**

BETTERING LIFE IN ONE 'LITTLE CORNER'

By Evelyn Knapp

"I was standing in front of a tiny, newly constructed, bamboo hut, almost surrounded by elephant grass ten feet tall. In this tropical savanna in one of the most remote areas of Tanzania, accessible only a few months of the year by car, a few courageous people were carving out an existence," relates Doug Knapp, agricultural missionary.

"The young Christian couple proudly showed me their recently born twins—two of the finest-looking little babies I had ever seen. The father asked me if I could help him with some powdered milk, as his wife was finding it difficult to nurse both babies successfully.

"I had to explain," Doug continues, "that this was my last trip into the area for some time, because soon the car would be unable to cross the swollen river. I explained to him how his wife could increase her own mother's milk and said good-bye, not able to return for several months.

"When I next returned to the area and drove into the churchyard, I immediately knew what had happened. To one side were two tiny graves. The father explained: the mother had become ill, the cow went dry, and the babies cried and cried, until finally they died of starvation."

Such an experience would not likely happen to Doug today, after 12 years of work in Rungwe-Kyela districts, in the southern highlands of Tanzania.

Now a bridge spans the river.

A 100-acre demonstration farm flourishes at the village where the babies died.

New, purebred Sahiwal cattle have been imported. These are cattle that can be grown successfully in the tropics.

A program of distribution of dry-milk

The author, Mrs. Douglas M. Knapp, and her husband were appointed missionaries to East Africa in 1963. Here she writes about the work of her husband, an agricultural missionary, in the Tukuuya area of Tanzania.



formula to parents of twins has been established.

And the missionary and his family now live on the demonstration farm; they are on hand to help local people in case of emergency.

Agricultural evangelism seeks to help people with their physical needs while presenting the gospel of Christ to meet their spiritual needs. Half the world is either chronically hungry or suffers serious dietary deficiency. Every day, thousands, most of them children, die as a result of malnutrition. The diet-deficient areas include all of Africa except the southern regions. In Central Africa 50 percent of the children die between weaning age and



school age.* One-third of these deaths are directly attributable to protein deficiency, even though hunger is satisfied through ample starchy foods. Results are either death from kwashiorkor or stunted growth, mental retardation, and susceptibility to infectious diseases.

The agricultural missionary seeks to help turn this tide where he works.

Doug Knapp leads a busy life. He is responsible not only for 50 churches in the Baptist association, but also for the myriad of agricultural projects designed to increase food production of the local farmers and help raise their standards of living.

A typical day finds him attending the preaching service for workers and visitors at 7:00 A.M., just as the sun comes up over the rugged Livingstone Mountains. Large numbers of people—sometimes several

*"Dimensions on the Problem of World Hunger," by Herbert J. Waters, in *Resource Guide on World Hunger*, published by Council Press for Church World Service.



Far left: At Kpolwe Baptist Church garden Knapp helps Sunday School children tend their crops. Children later sold vegetables they raised to buy a Bible and Bible story book for their class. **Left:** Pastor Thompson Mwakasisi and Knapp examine nodules on soybean roots at Baptist farm.

Far left: At Makwale Baptist demonstration farm near Tukuyu, Tanzania, Agricultural Missionary Douglas M. Knapp explains preparation and value of vegetables. **Left:** Samples of food prepared during demonstration are served to wary audience.

hundred—visit the farm each day. Many of these hear the gospel for the first time; some of them accept Christ.

Doug spends a goodly portion of the day walking over parts of the 100-acre farm to observe the work and make decisions. Some time each day also is given to the African farm manager and to a discussion of problems he has not been able to solve by himself. Often a pastor will come to the missionary with a need or problem requiring a lengthy, unhurried discussion; the discussion often involves inviting the pastor to lunch with the Knapps.

Occasionally an individual will come to the front door of the home and ask simply, "Can you tell me how to become a Christian?" No matter what's happening at the moment, Doug always takes time to open the Bible and explain the way of salvation.

Not infrequently, visiting government officials are welcomed to the farm. They are served tea or dinner and given a tour of the facility.

A typical day on the farm would see local farmers coming to buy a young, pure-bred pig, or a pair of Californian rabbits, or perhaps hatching eggs from the Rhode Island Red chickens. Many people come to buy seeds, fertilizers, or pineapple suckers to plant. Altogether, it makes for a varied life. The Knapps never know, when the sun rises over the mountains, what that day will bring.

The Baptist farm is the only outpost of

"civilization" in the area. Local people, as well as travelers, often come seeking help. This may involve an emergency trip to transport someone to the hospital.

During rainy season travelers in distress look to the farm for aid. In the middle of the night a loud knocking at the door may announce the arrival of an unexpected caller. "Our Land Rover is stuck in the mud," comes the announcement. "Could you please help us?" Two hours later a wet, tired missionary crawls back into bed and weakly thanks the Lord for another opportunity of service.

Much progress has been made in this little corner of the world. The new IR-8 rice from the Rockefeller Foundation's International Rice Institute is produced widely in the rice-growing area. Large, sweet pineapples are grown by the tons. Hybrid corn, unknown to the local farmer five years ago, is popular today.

Farmers have caught a glimpse of what might be done on their own farms. They have seen pure-bred rabbits, chickens, and cows for the first time. They have seen their first turkeys and geese.

Still, Doug has many unfulfilled goals. For example, a well could be dug to furnish clean water for the area around the farm. A hydroelectric plant could be installed to supply electricity for a chicken hatchery; for heavy machinery, such as power saws and drills, grain dryers, grinding machines for feed, and the like; and for audiovisual aids to teach the people. This may seem like a dream and may take years to be realized, but without the vision and a goal, it might never come to pass.

Ultimately, Doug foresees a clean, healthy community—homes with cement floors, with roofs that do not leak; children eating balanced diets, with the opportunity to grow normally.

Most of all, he foresees a strong Christian majority in the area, with many witnessing, growing churches.

The vision is not an impossible one. Of the scores of different crops tried at the farm, one has proven to have outstanding

commercial promise. Soil and climatic conditions are nearly perfect for pineapple production. Doug introduced the first improved pineapples to the area ten years ago. He has found that they grow with exceptional vigor, producing abundant crops of large, delicious fruit—up to 15 pounds each.

After a study of the economic potential, Doug asked the government to consider constructing a pineapple-canning factory. The government made a survey that indicated the factory was, indeed, a promising commercial possibility. The factory would need at least 1,000 acres of pineapples to begin operation.

The demonstration farm now has about 60 acres of pineapples. This can supply the necessary planting material, and Doug plans to launch a major effort toward getting local farmers to plant the needed acreage. The factory would provide jobs and a cash market. This would bring money into the local economy and eventually could make possible a decent standard of living for the people.

Baptist Pastor Thompson Mwakasisi and his wife, Daina, provide one example of the kind of Christian home Knapp hopes will be common in the area in the future. Mwakasisi has built a two-bedroom house with burnt brick, cement floors, and substantial roof. His wife has attended women's training classes. There she has learned basic facts about home sanitation, such as the importance of boiling drinking water for the family.

When twins were born to the couple, she was able to give them supplemental feedings; today the twins are healthy five-year-olds. Their other seven children attend school; three are in high school and one is a student at the University of Dar es Salaam. Only a few students in Tanzania go beyond the seventh grade. To have three members of the same family receiving "higher education" is very unusual.

Today the Mwakasisis stand as an example of the type of Christian family God can raise up out of poverty and ignorance. **TC**

*'The gospel of Christ breaks
down old traditions. It gives
women status and freedom.'*

By Joan Carter

Unsilent Majority



"God called me to serve him when I was a young girl," said Lois Mathuku, my pastor's wife, as she gave her Christian testimony. "I had an opportunity to go to a Bible school to prepare myself for service," she went on, "but someone convinced my father that it would be foolish to send a girl to a Bible school. I was heartbroken.

"I thought I would never have an opportunity for Bible training, but God heard my prayers and answered them after many years in his own way. I married a fine man. Later, God called him to preach. He went to our Baptist seminary for training.

"By that time I was the mother of three children," she continued. "The wives of all seminary students were required to enter a special course for women during the time our husbands were in school."

Concluded Mrs. Mathuku, "I knew God had answered my prayer. At last I was able to be trained for God's service!"

Lois Mathuku is but one of the many Baptist women in Kenya serving God in her home, her church, and her association through a real sense of calling.

More than half the members of Baptist churches in East Africa are women. In some rural churches about 75 percent of the members are women. The women of East Africa, traditionally considered at a lower status than men, have assumed a passive role in most matters. It might seem that these factors—the numbers of women in the churches and the traditionally passive role of women—would result in stagnation as far as church growth is concerned.

Not so! The gospel of Jesus Christ changes this.

One of the first comments made by a Kenyan man after receiving Christ illustrates this. The convert said he was going to give his wife a higher place, or literally, to "push her ahead."

The gospel of Christ breaks down old traditions. It gives women status and freedom. It teaches women, who once felt they could do nothing, that with Christ they can do all things.

Once as we were studying the book of Timothy in a meeting of Kenya Baptist Women, quite a discussion centered on 1 Timothy 2:12. In that verse Paul forbids women to teach or to usurp authority over men, and he exhorts women to remain silent. Since this fits with African tradition, I was surprised at the comments.

Some of the women declared there were no men in their churches who would take any responsibility. Unless the women did it, the job would not be done.

Finally one woman summed up the feelings of many. She asked passionately, "How can we obey the Great Commission and follow the teachings of Jesus on witnessing and serving if we remain silent?"

Many women are not loud vocally in their witness. Instead, theirs is the quiet type of witness in their homes and communities. They pray and visit the sick. They encourage pastors and Christian husbands. They sing in choirs and take children to Sunday School. They work in the fields and weave baskets to sell, so that they may have an offering to give.

Yet, in almost every area of Baptist life, women are actively involved in leading and developing churches.

In Machakos, Priscilla, a young mother (her husband is one of Kenya Baptists' home missionaries), has become lay "pastor" of a church, because no man was available to lead. So many new churches have sprung up in the last few years in the area that the available pastors, including Priscilla's husband and brother, are involved with other churches on Sundays and during the week. Other pastors in the association have baptized converts from Priscilla's church and conducted weddings and funerals, but Priscilla leads Sunday worship services and weekday activities.

Witnessing for Christ does not necessarily call for a high degree of education. "Mama Mary," an elderly, crippled woman with a fifth-grade education, has become a church planter. She has been instrumental in starting more than one preaching point near Molo, by means of home Bible studies. Miriam, another elderly woman, has been one of the mainstays among Baptists in Yatta in starting new congregations.

Almost all of the Baptist churches have men in the major leadership roles, but some women serve as deacons (or deaconesses) and church treasurers. A few women have been elected to associational offices.

Elizabeth Muriu, presently chairman of Baptist Women of Kenya, is assistant treasurer of her church. She is also a member of her association's Executive Committee and chairman of the nominating committee for Kenya Baptist Convention. She accepted Christ during Kenya's turbulent times in the 1950s. Following the Lord was not always easy, and she made mistakes. But she remained confident that God wanted her to serve him.

Now as a mature woman with a family, Elizabeth can look back to individuals she has led to know the Lord and to churches she has helped to strengthen. She can testify that her greatest joy is in

serving the Lord in any way she can.

Because so many of the women in our churches are illiterate, women's leaders spend much of their time teaching and leading other women. After a continental meeting of Baptist women in Kenya in 1967, Rachel Markos, from Kisumu, told me she wanted to do more for God. Her opportunity for greater service came a short while later, through tragedy.

Missionary Eric Clark died in a hunting accident. His wife, Phyllis, was dedicated to working with women, but she found it hard to travel throughout the huge Kisumu area alone. She also found it impossible to work in the languages spoken by the different tribes, since she knew only Swahili.

God had already put the desire in Rachel's heart to serve. When Phyllis asked that she work with her, Rachel was ready. Phyllis and Rachel have worked together with women in three associations. Rachel also has become a teacher in the Bible school in Kisumu and is secretary for Kenya Baptist Women.

Many other women are involved in teaching of one kind or another. Several associational women's organizations have chosen an African woman "missionary" who teaches women in the smaller churches and helps them to witness in their communities. The women's groups usually pay this worker's transportation and enough for her to hire a baby sitter for her children. Other women teach in Sunday School. Many feel a real responsibility for teaching their own children Christian principles in their homes.

In a survey by the Baptist Mission on church growth in East Africa, churches with large numbers of adult women appeared as fast-growing congregations, especially if the church had an active WMU. These women, the majority of Baptists in East Africa, many times appear to be silent. Women such as Elizabeth, Priscilla, and Rachel are the exceptions. Women involved in teaching, starting churches, preaching, and serving as church officers cannot be seen in every church, nor even in every association.

But many of the women who are truly redeemed are speaking for Christ in their homes and communities. They work quietly, as yeast in dough. The results of their witness echo loudly in the growth of the churches through the members of these women's families and their friends who come to know the Savior.

Baptist women, the silent majority, are far from silent in their 20 years of influence on Baptist church development in East Africa. **TC**

The author, appointed a missionary in 1961, specializes in women's work. She is stationed in Nairobi, Kenya.



Electronic Evangelism

By Dale G. Hooper

"I never listen to the radio in English except for two programs: your 'Man on the Mike' program and Sunday Morning Worship," the editor of a Nairobi, Kenya, weekly newspaper in Swahili wrote to Baptist Communications Center. "But I never miss these," he added, "and I'm Catholic."

"How very much I have enjoyed your messages during the past very busy week on VOK [Voice of Kenya], in 'Lift Up Your Hearts,' 'The Epilogue,' and 'Music with a Message,'" said the letter from a Nairobi educator. "I particularly enjoyed the series, 'Your Personality and God,' which seemed to me to strike at the very heart of truth."

Such responses encourage those involved with the Baptist Communications Center. During the center's nearly seven years of operation it has averaged producing about 450 radio and television programs a year. That adds up to an average of being on the air more than once a day for about ten minutes on an operating budget of about \$800 a month.

The center's history is comparatively short. In 1963 the Baptist Mission of East Africa made a request to the Foreign Mission Board for funds to begin work in

"mass media." The request was renewed year after year until an appropriation was made. But there still was no "communications expert" available. Because I had had some experience in this field and related areas, the Mission asked me to consider the assignment. Thus, electronic evangelism, to be based in Nairobi, got under way.

Two significant steps were taken during my 1967-68 furlough year. First, I received professional training in radio and television programming, as well as technical skills. Second, plans were begun for office-studio facilities; equipment was bought in the U.S. and shipped to Kenya.

Even before the building was completed, near the end of 1969, radio programs were being aired, prepared in borrowed and rented facilities. The total investment of \$65,000 in building and equipment for Baptist Communications Center provided some of the best recording studios available in the city—or in all Africa, for that matter. They are perhaps the best church-related studios.

Only four church-related broadcasting stations exist in Africa. All other stations are owned, operated, and controlled by governments. This is true in Kenya and Tanzania. But approximately 15 hours a week are made available for religious broadcasting on government stations in East Africa. With completion of the center,

Baptists were ready to take advantage of this opening by providing taped programs for radio and to become involved in television.

Most of the available air time has been in Kenya, though some has been given in Tanzania. Under study is the feasibility of broadcasting from the two international transmitters, one in southern Africa and one off the African coast.

The main thrust of the Baptist Mission's communications ministry has been in radio. Programs range from five-minute devotionals to forty-five-minute worship periods, using primarily Swahili and English, but also three or four other vernaculars. For six years Baptists have prepared a weekly Sunday-morning interview. This deals with significant people and events in the Christian community, both locally and around the world. This has become, as the editor's letter noted earlier reflects, one of the most popular religious programs on the local station.

Figures are unavailable on how widely heard are the Nairobi station in Kenya or the Dar es Salaam station in Tanzania, or the religious broadcasts in particular. But it is estimated that at least three out of every four of Kenya's 12,000,000 people have access to a radio—at home, in a friend's home, or in a community center or other gathering place—and listen regularly.

The author and his wife were appointed missionaries to East Africa in 1959. They are stationed in Nairobi, Kenya.



Facing page: Moses Wesonga at controls in Baptist Communications Center recording studio, Nairobi, Kenya. **Left:** Missionary Dale C. Hooper adjusts microphone in studio.

Government figures suggest that religious programs are popular. It is known that programs aired in Nairobi are picked up in neighboring Tanzania and Uganda. Thus, the guess is that radio plays a vital role, but one urgent need is careful study and research in this field.

The scope of television is quite different. Tanzania has no television (except on the island of Zanzibar). In Kenya there are probably only about 20,000 TV sets. These are located mainly in the three main centers—Nairobi, Mombasa, and Kisumu. Out of the broadcast day of about five hours, a very small percentage of time is given to religious programming. However, church groups have not yet taken advantage of the possibility. Television is expensive; skilled personnel are required. But as funds and personnel become available, a new thrust is being made by Baptists to acquire air time.

Closely related to television is the production and use of materials on 16 mm. film. It might be possible to use film clips for TV. Short films for use in churches could be made. Under study is the setting up of a regional film unit for eastern and central Africa. This unit would produce films suitable for the whole area, for use both in churches and on TV. This would allow broader use of films and call for

much less outlay in equipment and personnel. Films produced in the U.S. now are widely used effectively in East Africa; it seems obvious that providing locally produced films is an urgent need.

With the recording studio available, much effort has gone into developing, producing, and distributing teaching materials on audio cassettes. A large number of relatively inexpensive playback machines have been secured and put in the hands of church leaders; these leaders make good use of the recordings for teaching. Programmed materials cover evangelism, music, stewardship, classes for new members, and dramatic presentations of basic Christian teachings. As funds become available for equipment and supplies, this program will expand.

A related possibility is production of materials for presentation on video. One program under study: recording teaching materials on evangelism, stewardship, and the like on videotape for use in Bible schools, secondary schools, the Baptist seminary, and associational and church meetings. This would make possible bringing in "experts" again and again, on tape, while the "experts" went on with their work elsewhere. The great number of possibilities for using video equipment must await funds and personnel.

The relatively short but successful history of electronic evangelism in East Africa suggests bright prospects for the future. Electronic evangelism is expected to play a vital role amid the rapidly changing scene so characteristic of Africa today, in regard to social and political developments.

The radio ministry is expected to continue and to expand in an area where radio is an important tool of communication. The reach of television will be expanded by governments. This means that likely opportunities will open for participation by Mission and churches, if they are equipped to do so.

Reaching the multitudes of unreached people of the world in general and East Africa in particular is not possible by traditional methods of the past. God seems to have given new methods and means. Attention must now be given to utilizing these methods to the fullest. **TC**

WITNESS IN THE CLASSROOM

By Laura Lee Stewart

Over the years, education has become an entry permit for religious groups into many countries. In Kenya, while an evangelistic effort was already well under way in each of the places where Baptist secondary schools were later built, these schools have provided entry into the hearts and lives of many people.

Today the schools continue to open doors. People associate the name Baptist with the winner of a basketball game or tournament, a poultry-judging competition in the Nairobi Show, or in a "Freedom from Hunger Walk." Such recognitions are not sought for the glory of Baptists but for the opportunity to present Christ.

Baptist missionaries entered Mombasa, Kenya, in June 1957. Within four years they asked that the Mission build a high school there. Classes began in 1963 in rented buildings; the school moved into new premises by September.

Some students attend on a day basis; others live in a hostel provided nearby. The school became the nucleus of Mombasa Baptist Church, organized not long after the school opened.

Nyeri Baptist High School, a boarding school, was built in response to needs voiced by Kikuyu people in that area. This town had been in the center of Mau Mau activity, and many of the people had fought for their independence. Their next hope was to train their young people to lead the country to become strong. People of Mt. Kenya Baptist Association proposed that the association furnish one-fourth of the school's cost, the Mission to supply the rest.

Many church members worked on actual construction of the school buildings. Women dug the foundations for rooms where their sons and daughters would receive an education. When the first class entered the school in February 1966, the boys slept in one classroom and attended classes in the other, while construction continued. The four girls in the first class

shared a room in the shack that served as temporary kitchen.

Both schools set up mental, physical, and spiritual goals. They sought to provide the highest possible quality of education in a Christian atmosphere for Baptist students recommended by the churches.

"We have undertaken this adventure in Christian education with the total needs of youth in mind," said Missionary Ray A. Milligan, first headmaster, at the Mombasa school's dedication. "Man is body, mind, and spirit. This school pledges that it shall strive to meet the needs of the total personality of its students, thus striving to produce students who will make their maximum contribution to their society and be able to live life at its fullest."

For students not Christians, the staff's prayerful goal has always been to lead them to trust in Christ.

Another concern expressed in both schools is that the students who are Christians will recognize and accept their personal responsibility to witness to those who do not know Christ. They have opportunities to give testimonies in chapels, churches, hostels, on and off school grounds, at preaching points, and in street meetings. They can witness to fellow stu-

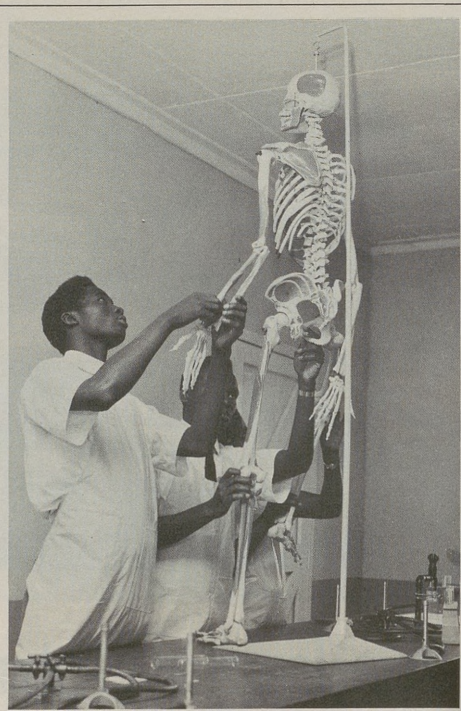
dents, families, and friends. The family of the African is not limited to brothers and sisters, but the extended family includes aunts, uncles, cousins, and others. Hence, opportunities for witness become great, as students return to their own homes and villages.

Joshua, a student at the Nyeri school, asked to sign up to attend a meeting, but since time for sign-up had passed, permission was denied. Later that afternoon Joshua returned to the headmaster.

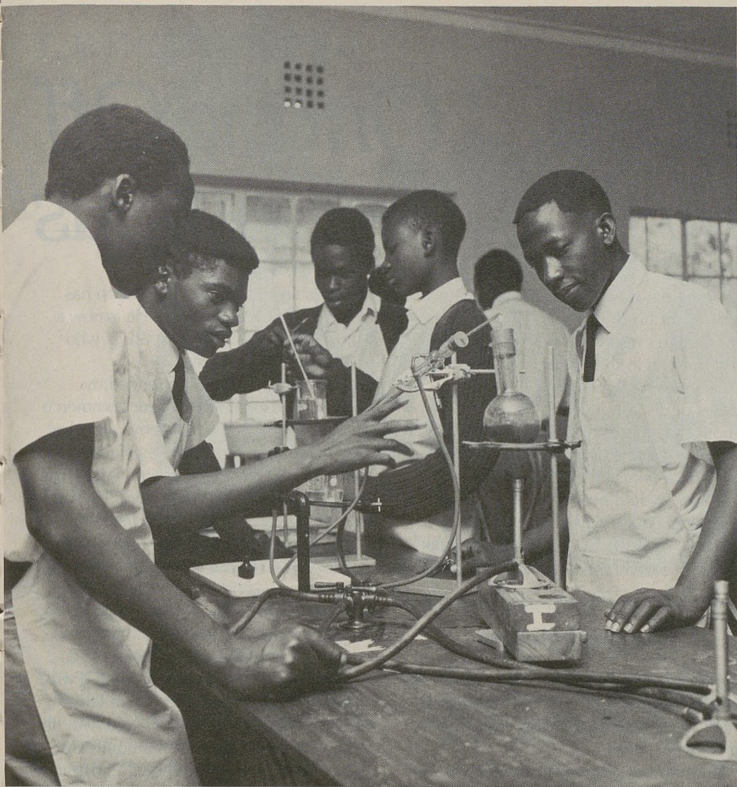
"Thank you for not letting me go," he began. Then he explained that, instead of attending the meeting, he had been talking to his friend, and the friend had trusted Jesus as Savior.

By several means the schools also help students improve their living conditions. The Mombasa school has an industrial arts department, where students learn to build many things. At the Nyeri school, every student studies agriculture. Students not only must learn classroom material, but also must make practical application in the workshop and on garden plots assigned to each student. Whatever a student grows on his plot can be sold to the school's kitchen, and the profit is his.

In home science classes girls learn



The author, Mrs. R. Jay E. Stewart, and her husband were appointed missionaries to East Africa in 1964. They are stationed in Nairobi, Kenya.



Left and above: Students in science lab of Baptist High School, Nyeri, Kenya.

sewing, cooking, personal health, and hygiene. For many, it is their first exposure to these subjects.

These programs enable students to raise their standards of living and in some cases assist them in finding employment after leaving school.

A witness in a classroom or on a campus can be like a ripple on a pond. It may continue to grow and reproduce, stopped only by the shores of eternity. This potential can be multiplied by 35 to 40 students in the classroom at any given time.

How can these goals be reached? Daily prayer, meaningful chapel programs, and Bible instruction in the daily curriculum are parts of both schools. Sunday Schools, evening Bible studies, witnessing classes, and prayer meetings are available for boarding students. Personal witnessing and counseling are considered important.

Each student is given a Bible when he enters school. On occasion there are other presentations of copies of the New Testament or of other translations, in order to encourage Bible reading. Christian Union and club activities encourage student par-

ticipation. Students go from these schools to preach, sing, teach Sunday School, and witness personally in areas where the gospel has not been felt. Individuals have come to know Jesus through the efforts of students; in some cases the organization of churches has resulted.

Perhaps the most important witness to the students and their families are the examples of the Christian lives they see in their teachers and other staff members. Basic honesty is required in all dealings. Fairness to all, proper respect for every person, and love for one another portray Christ. The teacher should enter class with a well-prepared lesson, with genuine concern that students will learn, and with a deeper concern that each student will know Christ as Savior and give his life in the Lord's service. Sports also provide excellent opportunity to show Christ while developing physical strength.

But there are hindrances to reaching these goals. The greatest barrier, most seem to agree, is self. Temptations to relax and take short cuts weaken effectiveness. At times confidence placed in a student meets disappointment. Not all follow

through as we would wish. Many times we learn that the student has said the right words in telling of his experience, but sincere depth is missing.

The Hindu and Muslim backgrounds present in many of the coastal (Mombasa) homes form real obstacles. It is very difficult for a student to break these ties in total surrender to Jesus. Even those from Baptist churches sometimes are discouraged when they go home and are not allowed to take active part in church services; perhaps the elders imagine their positions of leadership threatened.

Yet we can always be encouraged by the knowledge that Jesus is more powerful than any hindrance faced.

Education is one of the most expensive ways to do mission work. Costs are high, personnel requirements great. Is it worth the cost in relation to the number of people reached?

To answer, we must decide how to make a cost evaluation. What is the value of a young life? Will even one of those students someday become a cabinet minister, an ambassador, the head of an industry, or even president? Will one of the girls become First Lady or a leading surgeon? What could result from a Christian teacher's witness in a small classroom, when a young life is molded to fit into God's plan?

It is still too early to measure all the results of the educational ministry of Baptists in Kenya. But today former students of Baptist schools hold influential positions in banks, customs, hospitals, business, industry, and government. Some are officers in the armed services or in the police force. Former students translate Sunday School lessons in Baptist Publications, work at the assembly, social centers, and in other places. Some have studied in the country's highest institutions of learning; some are studying abroad. Many have become teachers.

One student in that first class at Nyeri Baptist High School was Samson S. Mathangania. He came to the school as a young Kikuyu boy whose father and grandfather were polygamists. Samson worked hard in all phases of the school's activity. He grew physically to become a strong young man. At graduation Samson was chosen outstanding student in his class.

"I have gotten many things at this school," he said as he responded to the honor. "I have gotten knowledge, and I have gotten physical strength. Most of all, I have found God here."

Today Samson works with young people in the churches of Nairobi. He wants to share his faith in Jesus with others. **TC**

On and Off the Campus

Where tomorrow's leaders are— that's where Baptist student work is today.

- A Jaluo, a Kikuyu, a Masai, a Mkamba, a Kisii, and a Baluya—representatives of six tribes of Kenya—sit down in a dormitory room at the University of Nairobi and become involved in each other's lives as they meet weekly for Bible study.

- A trip to the bush of Kenya to visit agricultural students from the university who are fulfilling course requirements becomes a time of fellowship and mutual strengthening.

- Fifty college and university students gather for a weekend retreat of recreation, discussion, and Bible study. For many, it is the first meaningful exchange with people of other tribes.

- A group of young men meet weekly in a Christian coffee house to deepen their understanding of Christ, as they seek to become his disciples on campus.

Each of these vignettes shows an area of the student work ministry of the Baptist Mission of East Africa, a relatively new ministry in the 20-year history of Baptists in East Africa.

Since its inception in mid-1971, with the coming of Missionaries Allen and Alice Stickney, the thrust of student work has been to grow and disciple Christians. The first student-work ministries were begun on two teacher-training campuses: Kenya Science Teachers College and High Ridge Teachers College.

The present directors of student work in Kenya, David and Ann Wallace, established additional ministries on two campuses of the University of Nairobi in 1973—the main campus of 5,000 students and the Agricultural/Veterinary campus of 450 students. This gave four campuses in Nairobi a Baptist witness.

Walking up and down flights of stairs, often 20 to 30 an evening, is one of the "joys" of dormitory visitation. It was on such a trek that we first met Robert Maungu, a third-year medical student from the Kisii district and tribe. His openness, his invitation to visit his room, and his questions provided a way to share in his life, needs, problems, and hopes, as well as

opening the way to share the ultimate answer for his life—Jesus.

Maungu's responsiveness and growth will not end in the dorm. He is planning a career in rural medicine—healing villagers of diseases even as he tells them about the greatest healer, his Savior.

Visiting in the dorms has also made possible a ministry to a group of young men who would not be as free to hear in their own country. Musa, Kiwanko, and Bugoyo, students from Uganda, now take part in a weekly Bible-study group. The

By David R. Wallace

freedom that so much of the world seeks is make more real to them through freedom in Christ.

Dormitory visitation, Bible studies, discussion groups—all are ways of maintaining the personal touch with students and assisting them in their search for more peace-filled, meaningful lives during their years on campus.

During these one-to-one or group encounters, the needs of the students surface as demanding ones in a people who outwardly show little evidence of internal unrest or urgency. Political hopes, career ambitions, and dreams of future family are at the pinnacle of these thoughts. The greatest unrest comes with the break from past taboos concerning boy-girl relationships. Accepting God's plan is not questioned, unless it comes up against their desires. It is with these desires in life that we work, allowing Christ to remold lives for his purpose.

And changes are happening.

They are happening in the life of John Otieno, a third-year education student from a village on Lake Victoria in western Kenya. Otieno came to the university in Nairobi seeking freedom from his tribal relatives, the excitement of a city with a Western influence, and an education that would bring a job and money.

During his first year on campus he was introduced to Christ, and through the Baptist student ministry reached out for this new life of meaning. By means of a

discipleship training group, Otieno has grown in his Christian walk. He is now a witness on campus, sharing Christ who made his joy complete.

Changes are being experienced by Richard Mchanga, a third-year commerce student from Muranga in Kenya's Central Province. When a retreat was planned for college and university students, Mchanga was not on our list to be invited. He was seen as a great guy, a "challenge" to our ministry, but not the sort who would add to our retreat objectives. When he heard about the weekend away from campus, however, he asked to go. We couldn't say no. He became number 50 on the list.

During the weekend we began to see changes. Mchanga moved easily and with interest among some of the more committed students. When we visited with him following the retreat, his first comment was, "I really wish I could be a Christian and really be committed to Jesus. I saw and heard things which impressed me."

He still has a long way to go, but the way is open. A retreat directed toward strengthening Christians became an avenue of witness for Mchanga and others.

Bible studies, discussion groups, dorm visitation, and retreats are valuable means of outreach for those of us in student work. But these are tried and proven methods. We have also been able to employ more novel approaches with exciting results. Many students, sharing a certain lostness and cynicism with their American counterparts, have been open to the "something different" we have attempted.

Across the highway from Kenya Science Teachers College, in the midst of several *dukas* (shops) is one shop with a large, plateglass window painted in the design of a stained-glass window. Red, orange, violet, blue, green, and yellow—the colors attract much attention to the door and the sign above it: "Soul Man Coffee House." When the curious walk in—and large numbers of students from several schools do venture inside—the initial reaction is one of shock. The interior walls on either side are painted in the same colors as the windows, in 40-inch diagonal stripes. Combined with the end walls of yellow, they create a vivid and

The author and his wife were appointed missionaries to East Africa in 1972.





Scene on the campus of the University of Nairobi in Kenya.

welcome change of pace from the campus.

Students come in to play darts, chess draughts (checkers), and other table games. They listen to the piano played by Dave Stevens, missionary journeyman from Missouri, or to music from the tape recorder. Barriers drop; conversation is unfettered.

During these evenings, sharing Christ takes on new meaning. Often the sharing is by one of the students who take part weekly in a discipleship group directed toward witnessing on campus. Words from a fellow student can carry a lot of weight for Africans—God and the salvation he offers suddenly are not white man's religion. The story is told by a fellow African who personally has experienced the faith. Now the African can relate; he begins to realize that this God is not for one nationality or culture, but for all.

The message shared during an evening devotional time at the "Soul Man" is evangelistic. Films shown often have a Christ-centered message. Music enlightens hearers to more aspects of God's love.

On one recent evening at "Soul Man," a student from Kenya Science Teachers College entered somewhat reluctantly. The colorful stripes produced the usual surprise. His boredom, loneliness, and curiosity had prompted his first visit to the coffee house. A corner table provided a refuge from which to survey activities.

Charles Sloan, a missionary journeyman from Georgia, was alert to the new face. Soon Sloan was telling the student what Jesus had done and was doing in his life.

The testimony aroused questions, answerable from God's Word. In the midst of music, games, and laughter, Christ was uplifted to someone who had not known him before.

Another experimental method of involvement takes place far from any campus.

We had been working with a number of students from the Agricultural/Veterinary Campus of the University of Nairobi in a discipleship group. Then they went to western Kenya to complete part of their course requirements by doing practical farming on village farms in remote areas. We travelled to see them in order to maintain friendships developed over two years of ministry and to see how they were doing away from campus. The reception we received made worthwhile the long walk to their location after our car could travel no further over the mud paths and grass.

The "friendship maintenance" turned into a time of New Testament Christian fellowship, prayer, and mutual encouragement. We saw these students carrying their witness boldly among a people of different tribe, tongue, and culture.

Each of the various methods has opened a way for building a student ministry.

Every Sunday morning Christian students can be found teaching children's classes in Sunday School at two local Baptist churches. At Riruta Baptist Church, Grace Waithira and Agnes Onyango assist Samson Mathangani, associational youth worker, in a youth service every Sunday morning.

Weekend evangelistic teams go to vari-

ous parts of Kenya to share with students the truth found in Christ.

New Bible study groups are being formed with Christian students leading.

Students are stepping out to accept their responsibilities as Christians on campus. The future is bright.

Student population in the university and colleges of Kenya is growing rapidly. The need for a continuing witness among students continues. A great number of colleges and technical schools need a Christian ministry; they need it now. The greatest need remains a one-to-one sharing of the character and message of Jesus.

Our hope for a ministries center in the middle of the university area remains positive. As we become "common faces" to the students, we find a greater opportunity to present Christ's claims.

The future also will bring realization by Kenyan Baptists of the importance of student work. We pray that God will call nationals to serve in this ministry.

Maungu, Otieno, and Misses Waithira and Onyango are some of the reasons Baptists have begun a ministry among students in East Africa. These young men and women are strategic to God's kingdom, to Kenyan churches, and to the future of Kenya and its people. Soon these young people will be fulfilling roles in government, commerce, education, and medicine. They will go equipped to serve their country and also ready to serve their Lord and the Baptist churches of Kenya, as they share Christ with others. **TC**



In Nairobi, Kenya, Journeyman Rebekah Dannelley hands out tracts at fair.

Journeyman Leave Their Marks

By
Tom
Jones

They come in all shapes, sizes, and colors. Sometimes the men's hair is longer than the women's. Young adults—single or married, called of God, armed with a bachelor's degree—go forth into the world as short-term missionaries, better known as missionary journeymen. Usually this term is something of a misnomer, since it implies apprenticeship.

For each of the past several years there have always been 15 to 20 journeyman missionaries working in East Africa. Schoolteachers, nurses, builders, student workers—all have shouldered the load side by side with the more experienced missionaries in carrying out the Great Commission.

What is the journeyman's contribution? It is as varied as personalities.

"It is the opportunity to share in the lives of people," says Fred Sorrells.

For Mike Dickens it is "teaching Bible to students who really want to learn the Bible."

Elaine Lidholm says it is "beginning a work in full-length drama for radio and TV." John Basham left physical contributions: church buildings, Bibles, and a six-foot wooden car, built jointly with African young people.

Edith Jenkins provided a service to the Mission treasurer and missionaries through her work as secretary. Jerry Lachina wrote a year's curriculum for a Baptist periodical.

"Pudge" Watts left a smile, plus some African nurses who had learned the meaning of "nursing care." Terry Cluck thought his teaching at Nyeri Baptist High School was his biggest contribution.

Without doubt, each one has left the imprint of his or her life indelibly stamped upon someone in East Africa.

What does the Mission think of journeymen? Through the eyes of most career missionaries, a journeyman is a young specialist, available to carry a full missionary load—maybe more. He is a potential long-term missionary. The young woman can implement missions easier than can a mother-homemaker, due to family responsibilities.

Journeymen are able to identify with young people who might never listen to an older adult. They bring creativity like the freshness of a spring flower. They bridge the communication gap between the MK and parents and give the MK a fresh glimpse of America.

During my years on the mission field I have worked directly with six different journeymen. The experiences have been rewarding, frustrating, exciting, and unusual, bringing growth, reflection, and anticipation. I will always remember Sam Devore's beginning his prayers, "Good morning, Jesus."

Many current and former journeymen have been consulted about their views of the Mission and mission work.

Most journeymen see their roles as supportive. Perhaps Ron Custman describes it best: "The journeyman is a co-laborer and assistant to help in work that is already going on. He can provide fresh insight and enthusiasm to a project, but the development and long-term results are still dependent on long-term missionaries."

How does missions integrate into the Christian life? "By going, I became aware that the call to missions is not one of crossing the seas, but one of attitude," says Jerry Lachina. "Missions isn't going—it's being."

Shirley Daugherty discovered that being a missionary doesn't cause you to wake up every morning with a heavy burden for souls. She says, "Whatever your need or circumstance, you must let Christ be Lord of your life wherever you are."

Terry Cluck learned about the Foreign Mission Board and the Baptist Mission of East Africa while he taught at Nyeri Baptist High School. "My newfound knowledge makes my monetary contributions more personal," he says, "because it is not going to a bunch of strangers in an uncaring bureaucracy."

Many rewards come to journeymen. Time after time, exciting experiences are shared about African lives changed by Jesus. Becky Schmidt tells about the growing relationships with three African hospital workers. She reports that current letters

bring great joy as they share the work of God in their lives.

Mike Dickens describes the thrill of watching a young Bible student grow into a Bible-study leader. Bob Tucker has observed pagan Giriama people turning their idols into a bonfire and turning their lives into a new fire for Jesus.

Frustration is a part of daily life. Most journeymen say their greatest frustration comes when they cannot adequately communicate with people because of language and cultural barriers.

Funny and unusual things happen, too. Jane Bullington's car was charged by a rhino. Mike Dickens' train ran into an elephant, wrecking the engine and stranding him in the bush. Becky Schmidt had to use two pillows to drive a Land Rover. John Basham sat down in safari ants and ran to the river to take off his pants.

When Jimmy Stephenson tried to break up a fight, one young man pulled a knife on him. Sam Devore ate Indian curry so hot it made his nose run. Dave Stevens looked for a student in the dormitory for an hour before learning he was in the wrong dorm.

While climbing Mt. Kenya, Elaine Lidholm was chased into a thorn bush by a buffalo. Shirley Daugherty was given a live chicken as a gift. And an African offered one missionary a ten-cow bride-price for Doris Glenn.

When asked if they would come to East Africa again, most former journeymen said a definite yes. Danny Bullington has replied, "Anything that gets me excited three years later is worth going back to."

"The journeyman program has been the greatest era of my life," says Fred Sorrells, "and I am certain that its effects will be far-reaching, as the Lord guides."

David Cheyne knows there is much yet to be done. He says, "We should be reaping while the response is good."

Sam Devore wrote, "I learned about God, the world, and myself. I am a better person for having been involved. However, about returning, God hasn't said anything, and I haven't brought it up."

What about you? Have you brought it up? **TC**

The author and Mrs. Jones were appointed missionaries to East Africa in 1968. They are stationed in Nairobi, Kenya.

A JOURNEYMAN RETURNS

By Von Bryan

A journeyman returns. She returns to the land where, a few years earlier, she had invested two years of her life as a missionary journeyman sent out by the Foreign Mission Board. Fresh out of college, she spent 1970-72 in one of the Baptist Mission's high schools in Kenya. She pledged herself in those two years to share the gospel through opportunities both inside and outside her classroom.

Now she has returned to that same land. She is a few years older (and, she hopes, wiser) and is no longer a journeyman. Now she wears the badge, "career missionary." Fresh out of seminary this time, she has committed her career, her energies, ambitions, hopes, dreams—her life—to sharing the good news of Jesus with the people of Kenya.

What does it mean for a journeyman to return? What does it mean to that young woman to have answered for a second (and more permanent) time the call of God to Africa?

It means primarily to experience—again—the depth of peace and exuberance that accompany an awareness expressed this way: "I am in exactly the right place, at precisely the right time, doing the work God has called me to do." To find anew that sense of rightness, of being in the center of God's will—that in itself is enough to explain why this journeyman has returned to the mission field.

But there is more. When a journeyman returns, as a career missionary, to the land where God has called her, there is, inevitably, much more.

What does it mean for a journeyman to return? For one thing, it means language school. Because missionary journeymen are assigned to English-language situations, no provision is made for any formal language study. Whatever Swahili that young woman learned during two years as a journeyman she learned on her own and in a rather haphazard fashion.

Now she finds her first assignment as a career missionary is to study Swahili. At times she vows that six months of language school is much too long; at other times she feels panic, declaring that six months is much too short. But her days

as a journeyman taught her that a working knowledge of Swahili is vital to the development and maintenance of meaningful relationships with African friends. Thus, she appreciates the value of devoting the first six months back in Kenya to studying language.

What does it mean when a journeyman returns? It means facing the discipline of



Miss Von Bryan.

language school, but it also means facing the monstrous chore of packing, sorting, crating—and then unpacking. The task of packing is the least romantic and most headache-provoking aspect of life for a newly appointed career missionary.

In 1970 that young "journeygirl" arrived in Kenya with only 125 pounds of air freight. In 1975, returning as a "big missionary," she arrived with more than 3,000 pounds of household effects, shipped by ocean freighter. Journeymen are provided furnished living quarters for their two-year stay. Career missionaries are asked to bring with them their own furniture and household goods.

But even mundane considerations, such as sheets, dishes, and chairs, subtly reflect a deep distinction between journeyman and career missionary. That 1970 journeyman found 125 pounds of freight sufficient

for two years in Kenya. She knew that when she left, other journeymen would use the furniture and appliances, the linens and kitchenware provided by the Baptist Mission.

But in 1975 she knew that her return to Kenya was as permanent as God's call for her to be there. Such an awareness of permanence, of long-term, long-range commitment, necessitated an increase in baggage. She would not be "camping out" for two years now. This ex-journeyman had returned to make Kenya her home.

What did it mean for that 1970 journeygirl to return to the field in 1975? It meant saying "the" instead of "we" in front of the word "journeymen." It meant having a good time hugging all those "old missionaries" who met her plane at the airport. It meant the shocking discovery that those MKs she left three years earlier were now three years older.

It meant resolving not to make the same mistakes as a career missionary that she made as a journeyman. (At least be original, she thought, and come up with some new ones.) It meant that first nostalgic visit back to the little town and the Baptist high school of her journeyman days. It meant seeing Pastor Danieli again. And it meant rediscovering the joys of the roasted corn sold on the street corners.

What does it mean for a journeyman to return? It means driving to the Hindu wedding of an Indian friend from journeyman days. It means gratitude for a few ready-made answers, such as: *Question*—"When are you going to climb Mt. Kilimanjaro?" *Answer* (gratefully)—"I did it already, when I was here as a journeyman, so I don't have to do it again!"

It means being charged by a wounded rhino four weeks after arriving. It means being grateful that there are some things the missionaries don't remember about her two years as a journeyman.

A journeyman returns. What does it mean? To me, it means all of the above and much more, for I am that 1970 journeyman who returned to Kenya as a career missionary.

A journeyman returns—for me, it means driving down the road feeling foolish, because I've just caught myself grinning from ear to ear at the sheer joy of being back, of coming home, of returning to the center of God's will for my life. For me there is no greater joy. 

The author served as a Baptist Student Union summer missionary in Malawi in 1969 and as a Foreign Mission Board missionary journeyman in Kenya 1970-72 before being appointed as a career missionary to East Africa in 1974. She is stationed in Mombasa, Kenya.

Receiving letters. . .

"Pray for me."

"I read your book, and accept Jesus Christ as my Savior."

"We have been meeting together and studying the lessons. And now we have a church. Please come and visit us."

"Our books have not yet come. Why?"

"Could you print this tract for us?"

Waiting. . .

For writers to finish their manuscripts, already late.

For preparation of materials to share with other countries using the Coordinated Literature approach.

For translations to be finished.

For typing the final copy.

For the materials from the press.

Production procedures. . .

Proofreading the translation.

Selecting pictures and illustrations.

Proofreading the copy.

Choosing inks and papers.

Designing covers.

Exposing and developing negatives.

Burning printing plates and developing them.

Cutting the paper required.

Starting the presses.

Waiting, again. . .

In line to buy postage.

In line to send parcels.

In line to clear parcels through customs.

In line to claim undelivered parcels.

In line to do banking.

Twenty minutes for a dial tone on the phone.

In line for lots of other things.

Frustrations. . .

Major theft by a trusted employee.

Thieves in broad daylight.

Runaway inflation, taking all the best planning with it.

Training new workers who have little experience.

Paper stocks gone, and none available.

Finding an error in the printed copy.

Waiting (always there's waiting). . .

Three days and four calls for technician to repair press.

For suppliers to make promised paper deliveries.

For slow customers to pay their accounts.

For manuscripts, perhaps lost in the post or not written.

For new ideas on how to cope with the situation.

Anticipation. . .

Of prayers being answered.

Of promises being kept.

Of God leading in his own chosen time.

Of workers that God will send.

Of a harvest that has been promised.

And office work, too. . .

Answering letters.

Bills, bills, and more bills.

At outdoor preaching service in Nairobi, Kenya, market area gospel tracts are offered to listeners.



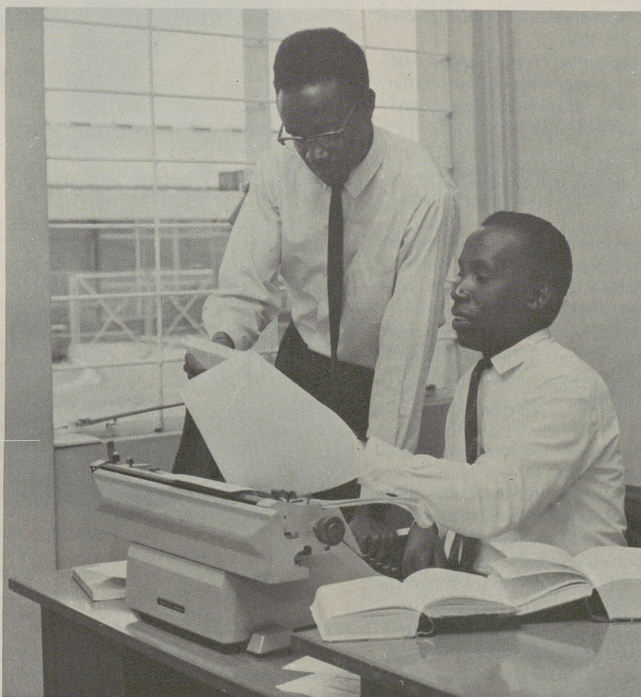
SAVE FOR
GRADES SERIES
1977

The author and his wife were appointed missionaries to East Africa in 1964. The Stewarts are stationed in Nairobi, Kenya.

PUBLISHING:

BY R. JAY STEWART

What It's Really Like



At Baptist Publications House in Nairobi, Reuben and Absalom Karuga work on translating a Bible-study lesson to be published.

Visitors from the churches, the States, everywhere.

Telephone calls (when it's working).

Teaching pastors and teachers.

Staff meetings.

Promoting the ministry.

Projecting the program.

All of this and much more is the ministry and program of Baptist Publications in Nairobi, Kenya, serving Kenya, Uganda, and Tanzania. The ministry of the printed word—began in 1962 in one room with a mimeograph machine, one missionary, and one national—now has a large building and staff and keeps two offset presses busy. From it flows more than a million printed pages annually into East Africa.

Through the years many missionaries have given themselves faithfully to this task, claiming God's promise that "My word . . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11). TC

Coming 'Home' as a Missionary

By Cathy Schellenberg

Me, a missionary? It's still hard to believe. Few struggles and even fewer sacrifices have been involved. In fact, the Lord's blessings have far exceeded any of my expectations. But where shall I start my story?

A good beginning, I suppose, would be June 1958. That was when our family (the Hal B. Boones) left New York City aboard ship for a six-week voyage to Tanganyika (now Tanzania). I was ten years old then, but I didn't realize that this move was any different from the many others we had made.

I perceived no anxiety or discouragement on the part of my parents—at that time or any time since—that made me aware I was in a “foreign” country and sharing in an exciting and sometimes trying pioneer work. My life was lived on a level much the same as that of any growing American teenager. I shared little in the “African” work, since most of my years as an MK (missionary “kid”) were spent in an American boarding school exclusively for MKs.

In fact, I probably fared better than most American teenagers, for I was surrounded by a Christian staff at boarding school and the center of attention when home on vacation (well, almost—there are six children in the Boone family). High school was busy and enjoyable and ended excitedly as my parents accompanied me home for my freshman year at Baylor University in Texas.

College life wasn't easy, since I was only an average student. I reacted somewhat negatively to the rush and superficiality so common on college campuses. I withdrew a bit and kept myself busy with work and studies. My junior year was best, for I dated steadily my only high school sweetheart from Rift Valley Academy in Kenya. He returned to Kenya for a short missionary term, however, and our romance was again reduced to letters.

Following college graduation, with state boards for registered nurses behind me, I returned to Uganda. Home again! With no



Mrs. Schellenberg.

plans in mind for the future, I felt somewhat threatened by the serious intentions expressed by the high school sweetheart I had known up to this time primarily in letters. But the Lord used my father to remind me that God knew what lay ahead for me, and I need not worry about it. Within three months Dan Schellenberg and I were engaged; two months later we were married in Kenya; a week later we were at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., preparing to meet requirements for appointment as Southern Baptist missionaries.

The summary makes it sound a little easier than it actually was. There was the time I spent an hour crying when, at age 19, after my first three-hour-long biology lab, I thought I'd never make it through college. And what guy wants to marry a dummy?

And getting married was important for a special reason. Two things stood in the way of my carrying through a pledge I had made at age 14 to be a “foreign” missionary. One was that I couldn't bear the thought of going single. I've just related how God handled that. The second problem was that I was rather repulsed by the backward people ministered to by so many of our missionaries. The Lord took care of this during a visit home to Uganda between two college years.

An evangelistic push, to be led by several evangelists and preachers from the U.S., had been planned for all Uganda. Much prayer was offered and personal struggles were dealt with as the crusade approached. The struggle terminated in a prayer meeting at a missionary home, following arrival of the preachers. There was confession of doubt about the forthcoming crusade, forgiveness of this, and then an earnest plea to the Lord to be used to show his love to these people.

My problem was solved. It was not I who had to love these people—the Lord already did! I was relieved on the spot of guilt feelings about not loving perfectly strange people. I didn't have to come to the mission field because I loved these people, but because God does! It's God's love to them that we must share.

Even with this realization, opportunities for me have been few. I am thankful to have been allowed to come to Africa as a missionary housewife and mother, for the responsibilities take all my time, as is true for most any mother of three young children. After some wrestling with the problem, I have been assured by the Lord that this missionary housewife is responsible for rearing Christian children, supporting a busy principal-husband at a Baptist high school, and representing a Christian home to so many who do not know our Lord.

I want to share the good news of my Lord's love with those who live without him. Those who support our work through tithes and prayer make possible our presence in Kenya. I praise God for this missionary opportunity.

TC

The author, Mrs. Daniel Schellenberg, is the daughter of Missionary Dr. and Mrs. Hal B. Boone, who have served in Uganda, Tanzania, and Kenya since 1958. The Schellenbergs were appointed missionaries to East Africa in 1973 and are stationed in Nyeri, Kenya.



GROWING UP IN EAST AFRICA

By Betty Cummins

Jim and Tim Tidenberg, twin sons of Missionaries James and Parilee Tidenberg, at Rift Valley Academy.

Brown Boone, Pasadena, Tex. Mrs. Linda Hull Rachel, Gloucester, Va. Mrs. Valerie Clark Rogers, Stamping Ground, Ky. Mrs. Suzanne Knapp Groce, Ethiopia.

What do they have in common? They all grew up in East Africa.

Along with 196 other MKs (missionary "kids") they are a part of a big family called the Baptist Mission of East Africa. Sixty-five of that number have finished high school and are now in college or working in their chosen professions. They include one doctor, three preachers, two missionaries, three nurses, several housewives, and those who serve in full-time Christian vocations.

Eight of these MKs have married other MKs, and one married a former journeyman. Eighteen others have transferred with their missionary parents to other countries. And 49 others, whose parents served in East Africa for varying lengths of time, live in the U.S., where their parents now serve. This adds up to more than 260 young persons who at one time or another have called East Africa "home."

And home it is! As Karen Whitson, MK from Lindi, Tanzania, says, "Africa, where I have lived most of my life, is my home to me."

What is it like to grow up in East Africa? MKs love it, because they are close to nature, never far from an abundance of wild animals. Riding along a road, they may see lions or elephants. Safaris involve travel through volcanic mountains, great plains with herds of wild game, lush valleys dotted with villages, and dusty re-

serves where nomadic tribesmen guard their herds. Some MKs have hunted big game. Climbing expeditions include assaults on Africa's highest—Mt. Kilimanjaro and Mt. Kenya.

Home to the East Africa MK means a comfortable, Mission-provided house in a small town or in a capital city. The home may be isolated from other missionary residences, but most MKs have missionary neighbors whose families become a part of their growing up.

Home becomes all things to the MK—schoolroom (Mom's the teacher) and church (Mom and Dad are the English-language Bible teachers). Its clean beds and delicious food make it the best hotel in town; African pastors, missionaries, Southern Baptist tourists, and stranded travelers all find their way to the missionary home. The MK's hamburger for lunch may be ground zebra on a homemade bun, served with freshly prepared mayonnaise.

Neighbors are Africans of various tribes. The MK hears many languages and usually becomes conversant in one or two besides the American English of his home and the British English still spoken in East Africa. He grows up with the influence of many cultures. ("Coke breaks" at boarding school are nearly always "tea breaks"—a rich mixture of hot tea and milk.) Besides African tribes, English, and other Europeans, there may be Orientals in the community, and the East Indian influence certainly will be felt. Living in an international culture affects the adult life of MKs as they return to try to adjust to a more provincial and sometimes prejudiced Stateside community.

The MK lives thousands of miles from grandparents and other "real" relatives. But

the 150-plus missionaries become aunts and uncles; other MKs are like cousins or even brothers and sisters. Once a year the entire "family" gathers at the Baptist Assembly at Limuru, Kenya, for the great event known as Mission meeting.

Sooner or later, Rift Valley Academy at Kijabe, Kenya, with its red-and-gray uniforms, becomes part of the MK's life in East Africa. On the edge of the great Rift Valley, RVA is a conservatively administered boarding school. It dates to the turn of the century, when the Africa Inland Mission opened the American school for MKs of all denominations. It has met a great educational need.

The school provides a more comprehensive social environment for the teenagers whose only prior teachers may have been their mothers. Its Spartan living conditions and rigid discipline make it sometimes unpopular, but usually a strong school loyalty develops. The sports program and popular school choir are widely known in all East Africa. The choir has cut its own records and has presented two private concerts for Kenyan President Mzee Jomo Kenyatta.

School holidays are April, August, and December. These months find the MKs at home for reunions.

The MKs grow up accustomed to seeing people show respect and loyalty to the government in their countries of residence. Flags fly, the national anthem is played, and a one-party system has helped keep East Africa politically stable since independence. But the MKs are also much aware of their own American heritage and thrill to American community celebrations, such as the Fourth of July and Thanksgiving.

Most MKs would say that growing up in East Africa has been a great, God-given heritage. As Karen puts it, "Looking back on the years spent there and then at the life ahead of me, I can see that I really have been privileged. I have a deeper understanding of people and their needs." **TC**

The author, Mrs. Harold T. Cummins, and her husband were appointed missionaries in 1959. After service in East Pakistan (now Bangladesh) they transferred to East Africa in 1963.

Looking Ahead

Goals and objectives don't really have to be set and plans made for reaching them—unless you intend for available funds and personnel to be used in the best way possible. In that case, planning is demanded.

Strategic planning is hard work. Often it is not done—probably few other enterprises with as much money and people involved have done as little strategic planning as churches and missions—on the assumption that the job can be done without it. But strategic planning is essential to Christian stewardship.

What does strategy planning involve? It includes setting goals and objectives and making plans for reaching them. To look into the future, the past must be carefully analyzed and present circumstances properly assessed.

It is too easy to assume that one knows where he is going just because the cause is worthy and the Lord is with him. It is far better to try to determine where one ought to go and have reason to expect to arrive there—with the help of the Lord.

Careful planning for the future is a somewhat new exercise for the Baptist Mission of East Africa. To be sure, there has always been some projection into the future, but little in the way of setting

goals and objectives and laying plans to reach them. This planning, it is hoped, is becoming a part of the Mission's life-style, following adoption of the strategy committee's report in August 1975.

The Foreign Mission Board's instruction to the Mission was to plan for the next 25 years. Just how to go about this was not at all clear. In the rapidly changing countries of East Africa it seemed impossible to peer more than two or three years into the future—at most, five—with any degree of accuracy. Yet the Mission had been asked to plan for 25 years. That's five years longer than Baptists have been in East Africa.

The task was formidable, for circumstances change drastically and rapidly in developing countries of the Third World. Vision is not keen enough, signposts not clear enough to foresee everything. But the Mission has agreed that the experience has been good so far and is committed to going ahead.

The committee—eight missionaries and the chairmen of the Baptist Convention in each country—during the course of a year examined every aspect of Baptist life in Kenya and Tanzania. Raw material came from two sources. First, every missionary was asked to analyze his work—what he is doing now and where he wishes to go. Second, the committee had access to the completed report of the two-year study by the Church Growth Study Committee (see page 7).

After a careful study of available data, specific observations were made about every part of the Mission's program. Other recommendations concerned the Mission as a whole. Now the Mission has adopted specific numerical goals for church growth. These are measurable goals, by which the leadership can determine progress. Every church and association will be encouraged to set goals and periodically to reevaluate them.

The statistics paint this picture of Baptist life in East Africa:

KENYA		
Year	Congregations	Membership
1965	89	4,079
1975	354	18,800
1980	687	391,000
1990	1,360	111,000
2000	1,755	169,400

TANZANIA		
Year	Congregations	Membership
1965	109	3,000
1975	336	10,990
1980	665	35,350
1990	1,420	95,300
2000	2,215	170,400

The projections were drawn from care-

ful consideration of past growth, population figures for the present, future estimates, and other demographic information. The goals call for ten times more Baptists in East Africa by the turn of the century. This would be incredible growth. Still it would be less than 1 percent of the population expected by that time.

Definite plans were set for reaching these goals. Special attention will be given to urban evangelism, seeking specialized help from outside, if feasible. Mission institutions will be examined to be sure they play a definite role in church growth.

Four specific recommendations relate directly to the churches: (1) Churches and associations are encouraged to set goals for baptisms to equal the intended membership increase and to update these goals annually. (2) All church leadership is to be trained either through seminary, Bible schools, or Theological Education by Extension. (3) All congregations are to engage in planned and organized Bible study. (4) By 1980 no church is to be receiving outside aid for pastoral salary.

To come to grips with these objectives the church development advisors (formerly "station evangelists") meeting in January set forth ways to achieve them. Priorities will be reexamined regularly and new plans will be developed to keep strategy dynamic.

General recommendations adopted by the Mission will have a long-range effect. Mission organizational structure was completely redone two years ago to give the Mission a lower profile and to put more responsibility for decisions on national leadership. This has worked well, but the Mission will continue to examine its structure and make changes as needed to achieve a more mature partnership with national organizations. Both the church growth study committee and a strategy committee were continued.

To reach proposed objectives and goals the Mission has approved plans for more effective use of funds and personnel available through the Board. Effort will be made to locate missionaries with reference to abilities, interests, and needs and to utilize missionary wives, laymen, and special project personnel. Attention will also be given to missionary staff development and training—both on the field and while on furlough.

These days in East Africa are exciting, though uncertain. The Mission is taking seriously the need to set out measurable goals and definite objectives in light of available resources. These missionaries have determined to be good stewards of the resources, opportunities, and responsibilities God has placed in their hands. **T**

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

April 1976



PARAGUAY: Ronald H. (Ronnie) Ballard; born: E. St. Louis, Ill., Oct. 31, 1940. Graduate: Clarke Memorial Junior College, William Carey College; NOBTS (M.Div.). He served as a summer missionary in California in 1962. He has been pastor of churches in Mississippi, Louisiana, and Michigan, including Carrollton (Miss.) Church, 1973 to the present. He served as chaplain at Mississippi State Hospital, Meridian, 1972-73. Expected type of service: hospital chaplaincy. **Sue Wilson Ballard;** born: DeWitt, Ark., Nov. 15, 1945. Marriage: May 29, 1964. Children: Susan Marie, Sept. 13, 1965; Timothy LaRon, Mar. 1, 1968; Kevin Scott, April 8, 1971. Present address: Box 231, Carrollton, Miss. 38917.



HONG KONG: Jerry W. Barrett; born: Marshall, Tex., April 29, 1936. Graduate: Kilgore College; East Texas Baptist College; Baylor University (Ph.D.). He served in the U.S. Army Airborne 1954-57. He has been on the faculty of Samford University, Birmingham, Ala., since 1966, as assistant professor (1966-69), associate professor (1969-74), and professor (1974 to the present). In addition, he has been chairman of the Health Programs Committee since 1969. He was senior visiting lecturer at Hong Kong Baptist College 1972-73, while on sabbatical leave from Samford. Expected type of service: college education. **Lynn Madison;** born: Winston-Salem, N.C., Jan. 10, 1937. Graduate: East Texas Baptist College. She was a staffer at Ridgecrest, N.C., Baptist Assembly (now Conf. Ctr.) in 1956, and was an "Invincible" for Texas Baptist Sunday School work the summer of 1957. She received medical technology registry, MT (ASCP), in 1959. She has worked for a physician in Austin, Tex., and as medical technologist at hospitals in Marshall and Waco, Tex. She was an instructor at Hong Kong Baptist College 1972-73. Marriage:

Aug. 28, 1959. Children: Patrick Sean, Dec. 29, 1963; Leigh Erin, April 15, 1968. Present address: 709 Sautler Ln., Birmingham, Ala. 35209.



TOGO: W. Jerome Ethredge; born: Baker Co., Ga., June 15, 1937. Graduate: University of Georgia (B.S., M.S.); attended NOBTS. He has worked as an assistant county agent in Georgia. From 1966 to 1976 he was assistant superintendent for the University of Georgia's Southwest Experimental Station at Plains. Expected type of service: agricultural evangelism. **Joann Davis Ethredge;** born: Roberta, Ga., Sept. 13, 1943. Attended NOBTS. She has been employed as a secretary. Marriage: Dec. 10, 1961. Children: Walter Jerome, Jr., Oct. 2, 1962; Margie Ann, April 22, 1964. Present address: Rt. 2, Box 143, Leary, Ga. 31762.



EQUATORIAL BRAZIL: Donald R. Johnson; born: Dugginsville, Mo., Jan. 19, 1940. Graduate: School of the Ozarks; Southwest Missouri State University; SWBTS (M.Div. expected in May). He served two years on active duty in the U.S. Naval Reserve. He worked as an assistant manager of a drug company and then as sales representative for pharmaceutical companies in Missouri. From 1973 to 1975 he was pastor of Burneyville (Okla.) Church. Expected type of service: general evangelism. **Bethel Walker Johnson;** born: Crane, Mo., Oct. 31, 1941. Graduate: University of Missouri. She has taught school in Missouri and Texas and has worked as a receptionist. Marriage: July 16, 1966. Children: Michael James and Myron Jay (twins), Oct. 11, 1969; John Mark, Dec. 5, 1972. Present address: 506 Webster, Springfield, Mo. 65802.



GAZA: Gerald H. (Gerry) Milligan; born: Tulsa, Okla., Oct. 1, 1941. Graduate: Northeastern State College; Texas Christian University (B.S. in nursing); attended

SWBTS. He achieved R.N. standing in 1976. He served on active duty with the Oklahoma Air National Guard in 1960 and worked for the Boy Scouts of America organization in Tulsa for two years. He has been sales representative for pharmaceutical firms in Oklahoma and Texas. He was a psychiatric assistant at a Ft. Worth, Tex., hospital and has been an operating room nurse at Harris Hospital, Ft. Worth. Expected type of service: nursing. **Arylis Rayburn Milligan;** born: Holdenville, Okla., Feb. 20, 1941. Graduate: Hillcrest Medical Center School of Nursing, Tulsa, Okla. She achieved R.N. standing in 1962. She has worked as a nurse at hospitals in Oklahoma and Missouri. Marriage: June 21, 1964. Children: Sean Patrick and Michael Kevin (twins), June 27, 1966; Erin Marie, June 10, 1970. Present address: 4525 Selkirk Dr., Ft. Worth, Tex. 76109.



TOGO: Danny M. Panter; born: Pascagoula, Miss., Dec. 10, 1946. Graduate: Clarke Memorial College; Mississippi College; NOBTS (M.Div. expected in May). He served in the U.S. Army 1965-69, including service in West Germany. He has served as pastor in Mississippi and Louisiana since 1970, including University City Mission, Kenner, La., 1974 to the present. Expected type of service: general evangelism. **Elizabeth (Libby) Wallace Panter;** born: Jackson, Miss., Sept. 10, 1951. Graduate: Clarke Memorial College. She has worked as a library assistant, salesclerk, and as cashier and assistant manager of a clothing store. Marriage: Jan. 23, 1970. Children: Traci Ellen, Mar. 15, 1972; Kathryn Dean, Oct. 29, 1974. Present address: 404 Holy Cross Pl., Kenner, La. 70062.



TAIWAN: Carl R. Pate; born: Porterville, Calif., July 18, 1943. Graduate: California Baptist College; GGBTS (M.Div. expected in June). He served in the U.S. Air Force 1961-65, including assignment in France. He served for six months on the Los Angeles, Calif., police force before preparing for the ministry. He has been pastor in California, including First Church, San Pablo, 1974 to the present. Expected type of service: general evangelism. **Peggy Segui Pate;** born: Charleston, S.C., Oct. 18, 1946. Attended GGBTS. She has worked

(Continued on page 43.)

Call for Volunteers

This listing of opportunities for laymen to serve in short-term mission projects overseas was provided by the office of the consultant for laymen overseas at the Foreign Mission Board. If you feel God's leading to fill such a role, write to W. L. (Wimpy) Smith, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

CONSTRUCTION TEAMS

Philippines: Ten men are needed for 15 days to construct a small dormitory for 12 students at Luzon Baptist Bible School, Dagupan City. The school provides training for pastors—high school, plus two years of college.

Another team is needed to build the first floor of the main building of Luzon Baptist Bible School.

A team is needed to build the director's residence at Luzon Baptist Bible School.

Chile: A team is needed during July or August for two weeks to lay a new gym floor at the Baptist Academy in Temuco. Team members will be responsible for their round-trip transportation. The Mission will provide food and lodging. Wood has been purchased and is ready to install, but team members will need to bring hand tools.

Trinidad: A team of three cement-block layers, two plumbers, three carpenters, and two electricians is needed to complete construction of Point Fortin Baptist Church, San Fernando. Teams will be needed any two

weeks in September. One meal per day will be provided by the Mission.

Dominican Republic: Baptist church in Bonao is planning to put up a multi-purpose building during July and August. The church is requesting a team of five to assist sometime during those months. Each team member will provide his own round-trip transportation. Room and board will be provided locally.

ROAD-BUILDING SPECIALIST

Colombia: A road is needed to be built from the main road to the back of the national Baptist camp, Valle Camp, a distance of a little more than a half mile. Part of the terrain is hilly. Workmen to construct the road would be found in Colombia. A two-to four-week assignment.

WATER WELL SPECIALIST

Colombia: Needed is an expert in determining whether water can be found in a given location to assist Valle Camp, the national Baptist camp, in improving its water supply. Person would be expected to give instructions as to how the well for the camp could be built. A two-week to four-week assignment.

CONSTRUCTION, MAINTENANCE

Dominican Republic: Four persons are needed to do general repair work on church building, missions, and missionary residence in Santiago.

BIBLE TEACHER

Liberia: Person needed to teach Bible for missionary on furlough, grades seven, nine, and twelve at Ricks Institute. Arrival date of April 1, 1977, requested. Round-trip transportation and furnished housing provided for husband and wife.

VOCATIONAL INSTRUCTOR

Philippines: A vocational instructor in mechanics is needed for Southern Baptist College to work with teachers in the vocational department and help with church work in local churches for one year. Volunteer would need to bring basic tools for auto and/or motorcycle maintenance. Housing and round-trip air fare provided.

EVANGELISM TEAM

Philippines: Ten men to witness and teach home Bible studies needed.

CLERK-TYPISTS

Gaza: Two clerk-typists needed to work at the Baptist Hospital in Gaza for one year, beginning the latter part of this summer. Round-trip transportation and furnished housing provided.

HOSPITAL ADMINISTRATOR ADVISOR

Jordan: An experienced hospital administrator is needed to help the administrator at Baptist Hospital, Ajloun, review and restructure the hospital's organizational structure. Furnished housing is provided for this four-month assignment, but the volunteer must pay his own round-trip transportation.

SECRETARY

Japan: Person needed to serve as secretary for the Baptist Mission office in Tokyo. Volunteer would serve one year, taking the

In Memoriam

LUCY ERNELL BROOKS

Born Bridgeton, N.C., Nov. 16, 1916
Died Raleigh, N.C., April 13, 1976

Miss Ernelle Brooks, 59, a missionary to Nigeria for 29 years, died April 13 in Raleigh, N.C., of cancer. She was home from Nigeria on medical leave at the time of her death.

A graduate of East Carolina Teachers College and Johns Hopkins School of Nursing, she was a registered nurse and had worked in that capacity before her appointment by the Foreign Mission Board in 1947. In Abeokuta, Nigeria, she taught Bible, health, and arts and crafts at the Baptist Women's Training College. She also directed the college infirmary and supervised upkeep of college buildings and grounds.

During her overseas service her other responsibilities included serving as associational Woman's Missionary Union advisor, working with a church training organization at the college, and supervising the students' preaching ministries in surrounding villages.

She is survived by a brother and two sisters.

place of a missionary on furlough. Arrival in Tokyo should be November 1976. Furnished housing and round-trip transportation provided.

WMU WORKERS

Dominican Republic: One or two Spanish-speaking women trained in WMU work are needed in Santiago to train national leaders; a one-to two-month assignment.

PAINTERS

Colombia: A team of eight men is needed to paint the exterior of the Baptist clinic in Barranquilla. A one-week assignment. Mission hopes to have the work done before the third week of August. Team will be expected to pay its own round-trip transportation. Mission will provide food and lodging.

VOLUNTEER MEDICAL NEEDS

Synopsis of volunteer medical needs, two weeks to three months. For additional information, write Dr. Franklin T. Fowler, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

Dentists: Antigua, Honduras, Trinidad.

GP: Bangladesh, Ethiopia, Guatemala, Honduras, Jordan, Rhodesia, Thailand, Yemen.

Internal medicine: Ghana.

Internist: Rhodesia.

Pediatrician: Ghana, Nigeria.

Surgeon: Gaza, Ghana, India, Nigeria, Rhodesia, Thailand, Yemen.

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New Missionary Personnel

(Continued from page 41.)

as a teacher's aide. Marriage: June 26, 1965. Children: Timothy Carl, Jan. 9, 1967; Heather Anne, Aug. 26, 1969; Andrew Charles, Oct. 15, 1973. Present address: 2132 Dover Ave., San Pablo, Calif. 94806 (until July 15).

LIBERIA: Peggy Russell; born: Winnsboro, La., Aug. 24, 1948. Graduate: Northeast Louisiana University; NOBTS (M.R.E.,



M.Div. expected in July). She was assistant director of a GA camp in Virginia in the summer of 1970, and she has worked as a secretary. She was Baptist Young Women's director for the Georgia WMU 1971-72. She served as a Foreign Mission Board missionary journeyman in Liberia 1972-74. Expected type of service: general evangelism. Present address: Box 324, New Orleans Bap. Theol. Seminary, 3939 Gentilly Blvd., New Orleans, La. 70126.



HONDURAS: Michael E. (Mike) Williams; born: Shreveport, La., Aug. 13, 1949. Graduate: East Texas Baptist College; SWBTS (M.Div. expected in May). He was summer youth director for a Texas church in 1968 and served as a Home Mission Board summer missionary in the Washington-Oregon area in 1969. Since 1969 he has been pastor of three churches in Texas, most recently at Valley Creek Church, Leonard (part-time). Expected type of service: general evangelism. **Deborah (Debbie) Simmons Williams;** born: Ft. Worth, Tex., July 23, 1952. Graduate: East Texas Baptist College. She has taught school in Texas. Marriage: May 13, 1972. Present address: 2816 W. Atlanta, Nederland, Tex. 77627.

Missionary Associates

Employed April 1976



GHANA: W. Robert (Bob) Anderson; born: Ft. Myers, Fla., Sept. 10, 1926. Graduate: Emory University (B.A., D.D.S.). He has served in the U.S. Navy and has taught school. Since 1958 he has been a dentist in private practice in Ft. Myers. Expected type of service: dentistry. **Betty Brown Anderson;** born: Ft. Myers, Fla., Mar. 24,

1929. Marriage: Aug. 16, 1947. Children: William Robert, Jr., Aug. 19, 1948; Beverly Elaine (now Mrs. Kenneth B. Pilotto), Jan. 22, 1952; Stephen Wayne, Oct. 9, 1954; Michael Paul, Feb. 15, 1965. Present address: 1323 Morningside Dr., Ft. Myers, Fla. 33901.

LETTERS

'A Key to Outreach'

Thank you for the consistently fine job on *The Commission*. My purpose is to express my particular thanks for the exceptionally fine article, "A Key to World Outreach," by Charles Chilton in the March issue. May God multiply Charlie's breed.

Richard Greenwood (missionary)
Coban, Guatemala

Thanks for February

I just want to thank you for your February issue . . . on the problem of world hunger. I think that the words and the pictures paint a powerful challenge, and I deeply appreciate this particular issue. Keep up the good work.

Roger Lovette (pastor)
Clemson, S.C.

Please renew our subscription. . . We cannot afford to be without this magazine in our church. I am especially sorry that we missed the Febru-

ary issue. It really pulls at your heart to see and hear of the needs about us.

John B. Cunningham (pastor)
Calgary, Alberta, Canada

Member of the Family

I just received my May issue of *The Commission*. I thank my God that I can be a part of a group of his children who are having a part of this great work of spreading the gospel. Thank you for the job you are doing, trying to keep us informed. I enjoy so much my *The Commission* each month. I don't know just how long I have been a member of *The Commission* family, but hope I can be one until our Lord calls me home.

Mrs. Ethel Helton
Mt. Holly, N.C.

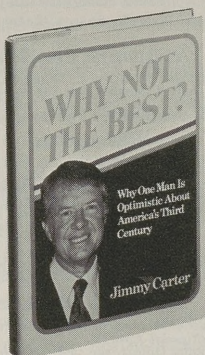
MK Reflections

Being a missionary kid, I've always had the chance to read and look at *The Commission*. I really didn't take advantage of my fortune. During my years in college we were provided with a free subscription of our own, one per MK, for the length of our college career. It really didn't mean much to me at that time, until I found personally the lordship and the fulfillment of life that only Christ can give. At that time I also started finding something new in your magazine.

I now long to hear more news from the missionaries, some of my long-lost friends, and of the work that the FMB is or will be involved in.

(Continued on next page.)

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BROADMAN

Our faces are now set toward a great objective. We must go as far as God gives us strength, power, and resources to make known the gospel of redemption to every human being on the face of the earth within the remainder of this century.

It is essential that the Lord has reminded us that it is not by might nor by power, but by the Spirit of God, that victories are achieved in the work of the kingdom of our Lord.

The objective before us has been determined by long process of prayer, consultation, and seeking. We are deeply convinced that it is the will of God that every person should hear the gospel of Christ. We are likewise fully aware that everybody has the right to hear it, and that those who have been blessed by it have an inescapable obligation to share the word of truth with our fellowman.

Such a staggering objective might seem impossible or even foolhardy to some, but we remember that our Lord has given us his clear instructions to make disciples of all nations.

There is no thought that this can be done aside from our fellow laborers of all groups who bear witness in the name of Christ. Southern Baptists represent only a portion of the messengers of life who proclaim the saving grace of our Savior. We do represent a strong portion, however, and we have a weighty responsibility to do all that within us lies to help the whole world know the word of life.

We hope and pray that the efforts we make may encourage others also to renew their efforts to reach out toward our fellowman with the gospel of grace. It would be a vast blessing if all Christian people of whatever denomination might be caught up in a mighty effort to make known the name of the Lord Jesus to all mankind, and at the same time to minister as wisely, effectively, and lovingly as possible to the hurt of humanity, so that wounds might be healed and Christian love might be made evident.

We are encouraged as we remember our leader. It is the Lord himself who has promised to be with us. We believe profoundly in the leadership of our Lord through the guidance of his Holy Spirit. We do not need to walk in the darkness, nor do we need to flounder through uncertainty and fear. Just as the Lord went before his people long ago with a pillar of

cloud by day and a pillar of fire by night, we can be assured that he will go before his children now as he has promised.

Our commitment is to follow him. Not only are our resources to be at his command, but also our very lives must be laid upon the altar of dedication. We must go as he calls. We must be prepared to bear whatever he, in his loving grace, sees fit to let come our way. We must not count the cost in terms of financial or human resources, but we must turn our eyes toward Calvary's cross and see what God has done that man might be brought to know, love, and serve him.

Amid the dangers of this uncertain world, we must boldly dare to press forward. We realize there will be casualties, as there have been before, but the cause is so glorious that all of us stand under its mandate.

Our unity is most precious. As long as we are bound together in love, common purpose, and complete dedication, we will walk as a mighty army. As long as we keep our eyes upon our Lord, that unity can be maintained. We shall be bound together by loyalty to his command. We shall rest confident that he will keep his word.

Our expectations are from God. We know enough about ourselves to realize how frail, unwise, and unworthy we are. But we thank God for his greatness, for his righteousness, for his love. We go forward, expecting our Lord to be unchangeable, knowing that he will be the same that he has been throughout all the years.

Our God is a God of victory. He can take the efforts he enables us to exert and use them for his glory and praise, to the end that people for whom Christ died on Calvary might be gathered into the ranks of those who own him as Savior and Lord.

May God grant that many who are caught up in the challenge of what lies ahead will find their hearts saying, "Send me, O Lord, send me."

Pray for those who bear special responsibilities. Pray for the power of his Holy Spirit to rest upon his missionary servants around the world. Pray for our hearts to be set aflame with zeal from on high, that we may preach, pray, give, go, and serve as the Lord Jesus will command.

Thank God for the glorious days that lie ahead!

TC

Marching To Zion

By Baker J. Cauthen



Missions Update...

NASA has approved a Christian broadcasting experiment that will reach SOUTH AMERICA via a \$260 million satellite. Permission was given in response to a request made by representatives of 49 Christian organizations, including the SBC Foreign Mission Board and Radio and Television Commission. Broadcasting is scheduled to begin in January 1977. . . . In ECUADOR 2,500 telephone calls were registered at Baptist contact centers nationwide as a result of 12 hours of religious films presented on the life of Christ.

The 16-year-old son of Southern Baptist missionaries MR. and MRS. DAVID H. WHITSON died June 1 after he touched an electrical wire while painting a barn in CLEBURNE, TEX. On furlough in Cleburne, the Whitsons have served in TANZANIA for more than 13 years . . . Missionary doctor HAL B. BOONE has been paralyzed from the waist down following a car accident near VOI, KENYA, and has been flown to HOUSTON, TEX., for further treatment. . . . VENEZUELA missionary RICHARD A. FORRESTER was hospitalized with a concussion and broken bones after falling over 1,000 feet while searching for two hikers. He was in the ravine for eight hours before rescuers were able to reach him.

MISS ALMA HUNT, former executive secretary for Southern Baptist WMU, has just visited HONG KONG, KOREA, and TAIWAN to assist Baptist women's work there. She emphasized what a woman's role can be in witness and ministry in the world.

Rebuilding efforts continue in earthquake-devastated GUATEMALA with work crews of Baptist laymen from eight states reconstructing churches in four villages. "Construction on churches outside GUATEMALA CITY have been started first because building permits are easier to obtain outside the capital," explained missionary HARRY E. BYRD . . . Guatemala is but one country where Baptist laymen are helping out. In GEORGETOWN, GUYANA approximately 7,500 patients were treated by five Baptist dentists and two assistants from the U.S. It was the 11th annual "Christian Love in Action" dental project there. The group was aided by local Baptist pastors, Southern Baptist missionaries, and Baptist church members along with government school teachers.

Half of the Foreign Mission Board's appropriated \$5,000 disaster relief fund to the flooded PHILIPPINES has already been dispersed in the form of food, clothing, and medicine, according to Southern Baptist missionary ROBERT N. NASH. . . . In KENYA the Kamba tribe is not suffering from too much rain, but too little. Missionaries there have been distributing grain and vitamins through the Baptist churches in drought plagued UKAMBANI. . . . The WEST JERUSALEM Baptist Church has responded to relief needs in war-torn LEBANON by contributing \$525 in aid to victims.

U.S. State Department officials voiced their thanks to the Foreign Mission Board for its immediate response to the GUATEMALAN earthquake disaster, calling the Board's action "crucial" to disaster relief efforts. . . . In INDIA President FAKHRUDDIN ALI AHMED commended BANGALORE Baptist Hospital for its service to humanity after a visit to its facilities on invitation from WILLIAM C. MASON, missionary hospital administrator.

Missionary ELLEN (MRS. CHARLES G.) TABOR has been awarded a letter of appreciation for medical service in KOREA by the minister of health and social affairs for the Republic of Korea. The letter noted her special contribution in the field of nursing education and for providing free care for persons unable to pay. . . . The first woman president has been named to the PARAGUAY Baptist Convention. MRS. BETTY MISSENA, whose husband is a past convention president, was appointed to the post. . . . The Government of ISRAEL has named a 35-year-old Arab Baptist as the main assistant for the city of HAIFA and north Israel in the Christian Department of the Ministry of Religious Affairs. IBRAHIM SIM'AN is the first Christian to serve on an administrative level.