



March 17, 1976

76-49

Spinning Wheel Project Aids
Ethiopia's Menz District

By Ruth Fowler

ADDIS ABABA, Ethiopia (BP)--Although missionary Raymond V. Lindholm didn't invent the spinning wheel, he did develop a special kind of wheel the people of Ethiopia needed to spin their flax into linen.

Each day Mr. and Mrs. Lindholm, Southern Baptist missionaries here, leave Addis Ababa and travel to the Menz district. Their trips are made easier by an ambulance converted into a sleeper recreation vehicle.

For six years now, the Lindholms have combined evangelism, leadership training and hand-crafts to improve both the spiritual conditions and the living conditions of people in the highland of Menz.

Lindholm and V. Lynn Groce, agriculturalist missionary, have teamed to find more ways to use flax, a crop already raised by the people.

Previously, flax wasn't grown for the plant itself, but for the seeds used in flavoring food. Lindholm is not only teaching Ethiopians to soak the plant and use the fibers to make cloth, but also to thatch the stems for roofs and extract valuable lindseed oil.

The missionaries believe that once the idea of spinning flax is accepted, linen can become an important product, both for local sale and a wider market.

"We should also be able to anticipate a by-product in Lindseed oil which should be saleable in larger cities. The homemade spinning wheel should prove helpful in this new endeavor," said Lindholm.

Groce has collected 20 different varieties of flax and planted them under experimental conditions. He is now trying to determine which might best adapt to the Menz climate and the people's needs.

Another important part of the Lindholms' work is a teaching program they have going in two locations. It includes young men who are or soon will be leaders in their churches and communities, according to Mrs. Lindholm. Most students haven't been to public school but can read and write, due to training by priests of the Greek Orthodox Church. Most of the students are priests or deacons in the Greek church, but some are farmers or rug weavers.

"These students are like none we've ever taught before," said Mrs. Lindholm. "They get up before dawn to do their daily chores. Classes start at 9 a.m. and meet until 5 p.m., with a half hour break for lunch."

Subjects include Bible history, Acts and Paul's journeys, Isaiah and the Jewish nation, and others. In addition, a Orthodox priest teaches a Bible study, said Mrs. Lindholm. "These hours have been especially helpful to us in getting a better understanding of their church and their culture."

Sunday services are held in both areas. The Lindholms travel from one area to the other having services and Bible studies.

"We're not really migrants," said Mrs. Lindholm, "but we travel with the crops, the Lord's harvest."



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News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
460 James Robertson Parkway
Nashville, Tennessee 37219
(615) 244-2355
W. C. Fields, Director
Robert J. O'Brien, News Editor
James Lee Young, Feature Editor

BUREAUS

ATLANTA Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041

DALLAS Orville Scott, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996

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Latin America Urgently Needs More 'Preacher' Missionaries

By Teresa Shields

RICHMOND (BP)--Latin America urgently needs "preacher" missionaries for assignments in evangelistic work, according to the Southern Baptist Foreign Mission Board's three area secretaries who serve the countries.

Describing the job of the "preacher" missionary, or general evangelist, Frank K. Means, area secretary for Eastern South America, said this type of missionary works with pastors, trains leaders, plants churches and mission points, helps established churches grow, and promotes church and denominational programs.

Charles W. Bryan, area secretary for Middle America and the Caribbean, added, "For several years there have been calls to enter new countries. Lack of personnel has prevented us from entering those doors of opportunity. There are seven countries in Middle America and the Caribbean we could enter tomorrow if we had sufficient personnel to do so."

Echoing Bryan and Means, J. Bryan Brasington, area secretary for Western South America, said, "In our area, the big need is for general evangelists. We need young pastors to preach and teach."

A report prepared by the board's missionary personnel department shows Latin America averaging the lowest number of missionaries appointed per year over a five year period.

Means called the need in eastern South America "acute." There are 150 requests for missionaries in 1976 to go to the area. More than two-thirds of those are for general evangelists.

"Some are needed to be pioneers working in areas previously neglected," he continued. "Eastern South America includes the vast Amazonian Basin, the Transamazonian Highway, and the projected perimetral highway just inside Brazil's remotest boundaries."

Some general evangelists are needed to work with groups of churches, much like associational missionaries in the United States, he added. Many are city missionaries in urban situations such as Buenos Aires, Argentina; Sao Paulo, Rio de Janeiro, Belo Horizonte, Salvador, Recife or Fortaleza, Brazil.

Brasington cites 148 requests in his area, three-fourths of those for general evangelists, and Bryan reports 116 requests for Middle America and the Caribbean, also more than three-fourths for general evangelists.

"In the strategic location of Piura, Peru, there is a missionary residence which has been unoccupied for five years," Brasington said. "We need a couple to work there in the northern mountain area which is a very responsive place today. That is just one incidence of the need."

Bryan added, "In urban and rural Panama we need three couples to work in general evangelism. I can't convey enough the real urgency of this particular need."

Other requests include, office secretaries, theological teachers, religious education promoters, music promoters, camp developers, social workers, urban center workers, physicians, nurses, chaplains, dietitians, student workers, counselors, agricultural evangelists, Woman's Missionary Union workers, and literature workers, according to the three area secretaries.

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"There are harvests to be gathered waiting for reapers," Bryan said. "Jesus told us to 'pray to the Lord of the harvest to send out reapers to his harvest field,' (Matthew 9:36, Williams translation)."

Brasington continued, "We pray somehow Southern Baptists will become aware of these great needs and through the churches, God will call out young people to fill the needs. We have the resources. What we need now is a greater world vision."

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Worship Continues
In War-Torn Angola

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RICHMOND (BP)--Worship services continue in Angola and the Baptist Bookstore in Luanda, the capital city, is open, according to Southern Baptist missionaries who evacuated Angola in August but still have contact with national Baptists there.

Word has been received that worship services are being held in all three areas of the country and the only bookstore still in operation in Luanda is the Baptist Bookstore.

Letters from Angolan Baptists to Mr. and Mrs. Harrison H. Pike, Southern Baptist missionaries to Angola who are in the United States on furlough, did not indicate that any Baptists had lost their lives. One pastor had been reunited with his family after several months of separation and another is ill, but services continue.

A request was also made of the Southern Baptist Foreign Mission Board via the Pikes that 20,000 Bibles in Portuguese, and some in an African dialect, be secured for sale in the Baptist Bookstore in Luanda.

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Black Militants Accept
Christ Behind Bars

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By Robert Di Veroli

SAN DIEGO, Calif.(BP)--The "God Squad" got to '60s black militant leader Eldridge Cleaver in jail and now he is a Christian, they say.

In December, 1975, in San Quentin prison in California, "Death Row Jeff," who lays claim to founding the Symbionese Liberation Army, had the same experience.

Last fall, Tim Dudley, a radical Black Liberation Army of America leader, was baptized at the prison. It was the God Squad again.

The God Squad is the outgrowth of a general auxiliary ministry to churches and other ministries founded in 1956 by Glenn Morrison, an ordained Evangelical Church Alliance minister.

Known formerly as Follow Up Ministries, the God Squad concentrates on the spiritual rehabilitation of inmates at California's adult and juvenile correctional institutions.

Morrison said Cleaver embraced Christianity shortly after entering the Alameda County Courthouse Jail in early January where Morrison is a chaplain.

"I just helped him put the pieces together," Morrison said in an interview. "He knew he had a spiritual vacuum in his life and came to realize that Jesus Christ could fill it."

"I feel the man is a genuine Christian. He is not ready to talk about it now because he doesn't want to be labeled as a hypocritical Christian."

Two San Diegans played strong roles in influencing Cleaver to embrace Christianity, Morrison said.

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David G. DeHaas, Protestant chaplain at the Metropolitan Correctional Center (MCC) here, and Baptist minister George Stevens, a local member of the God Squad and member of Calvary Baptist Church, both talked with Cleaver while he was being held at MCC, Morrison said.

Soon after arriving at the Metropolitan Corrections Center here last November, Cleaver expressed an interest in Christianity to DeHaas, the center's Protestant chaplain.

DeHaas contacted S. M. Lockridge, pastor of Calvary Baptist Church, suggesting that a "Mr. Cleaver" might be more receptive to a black clergyman.

In response, Lockridge recommended that Stevens, a self-admitted former radical and militant, talk to Cleaver.

"I just told him I had come down to introduce him to Jesus Christ," Stevens said of his meeting with Cleaver.

At the end of a one-hour conversation with Cleaver, Stevens said he left with these words: "It's like this Eldridge. I give you a blank check signed by Jesus in his blood. All you have to do when you need it is to fill it in. Eldridge said 'O.K., I can dig that.'"

Additionally, Frank Gordon, now a Christian who describes himself as a long-time, bitter enemy of Cleaver's, interested Cleaver in reading the Bible while both men shared a cell at the Alameda jail.

Morrison said Cleaver asked to see him after talking with Gordon.

Cleaver was raised in a Christian home, but turned away from Christianity "because of peer group pressure," Morrison said. The 1968 death of Martin Luther King sent Cleaver "into a tailspin," and he subsequently became a Black Muslim and a Communist, Morrison noted.

Former militant, "Death Row Jeff" (real name, Clifford Jefferson), is still at San Quentin, where Morrison is stationed, but Jefferson's conversion to Christianity seemed so implausible to many of those around him it left them "still trying to figure out what happened to him," the minister said.

Morrison said he baptized Dudley, whom he described as a Black Muslim leader, at San Quentin and "one of the most radical revolutionaries of our day, but a man who's really getting his life together now."

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Robert Di Veroli is religion writer for the San Diego (Calif.) Evening Tribune.

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Callaway Honored By
Archaeological Institute

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LOUISVILLE (BP)--Joseph A. Callaway, professor of Biblical archaeology at Southern Baptist Theological Seminary here, has been named a research professor during his 1976-77 sabbatical leave at the Albright Institute of Archaeological Research in Jerusalem, according to a seminary spokesman.

The Albright Institute, named for the famed Johns Hopkins University professor who was the leading American Biblical archaeologist of this century, is the primary archaeological expedition headquarters for the American scholarly community. The Institute was founded by the well-known American Schools for Oriental Research, of which Southern Baptist Seminary is a member.

Callaway, a member of the Southern Baptist Seminary faculty since 1958, has conducted an excavation at the site of the ancient city of Ai since 1964 under a \$100,000 grant from the Smithsonian Institution and additional grants from the American Schools of Oriental Research. The Ai project is a cooperative venture of Southern Baptist Seminary, the Harvard Semitic Museum and several other schools.

The Albright Collection, personal library of the world-famous archaeologist, is now part of the collection of Southern Seminary's library on the Louisville campus.

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