

Missionaries

This book is the story of the Hardins, woven together with the story of the church of Christ in South Africa. It is not meant to be a text book on missionary work, but, having spent most of 29 years in the field, one feels compelled to pass along some nuggets of wisdom accumulated during so long a time.

As stated elsewhere, we went into the mission field at a time when the brotherhood had few helps available in the way of books, seminars, college courses, or any other means of specialized training. We desired to go, someone was willing to send us, and we went. Denominational groups work through missionary societies. We do not, for each congregation is a unit in itself — autonomous. Many times we remarked that we could see why there are advantages to centralized control of missionaries, for the society selects, screens, sends, supervises, and recalls. The New Testament has no example of such organization, and following its examples as well as its precepts, we labor under looser “controls,” leaving the work of missions up to individual congregations, some of which perform their tasks better than others.

All who have been on the mission field would stress the necessity of a close friendship between the supporting congregation and the missionary. They should know each other personally so that there will be a genuine interest in each other's welfare. The congregation should have confidence in the person that they send so that, even when there

are thousands of miles separating them, they will trust the decisions made by the man in the field. The missionary needs a like confidence in those who send him. There needs to be a specific agreement between senders and those sent as to areas of work, type of work to be done, length of time to be in the field, vacation times, and rest periods for the missionary, what reports are expected by the supporting congregation, and perhaps other pertinent points.

There is much more than the monthly pay check involved in the support of a missionary. The man in the field needs to inform his supporters of his activities. He needs to give an accounting for the spending of work funds, but not of his personal pay check. The amount of a missionary's salary is his own private concern and should not be made common knowledge through financial reports. Neither is it a good idea for missionaries to compare income figures, for these amounts come from different sources according to individual arrangements. Reports of the work done in the field need to go to all of the members of the supporting congregation and not be stopped in the pigeon-holes of the elders in the church office. The missionary should be the recipient of frequent communications from his supporting congregation — personal letters from the members to give encouragement and official letters from the elders in response to requests for advice, assistance, suggestions, and even possible changes of status. Letters need prompt reply from both sides. An air letter from South Africa to the states takes from six to nine days. Add to that a similar time for a reply, and you have two to three weeks elapsing before a reply is at hand. If someone waits weeks before replying to an urgent request, there are not

only lost tempers but lost opportunities.

In the flow of zeal and enthusiasm of the missionary about to go into the field, he may think it is unnecessary to have specific arrangements made about the details of his support. There have been missionaries whose salary checks have been delayed for a month or two or three, simply because the treasurer failed to be diligent in his duties. It is not difficult to imagine the budget-juggling a missionary in such a fix must do to pay his bills and feed his family. What is even worse, there have been some whose support has simply been cut off with very short notice, and even a case or two where no return fare was provided for the journey home. The missionary is likely to be unable to obtain a work permit to get a job in the country, and it is well nigh impossible for him to raise other support from the states. He may have to sell everything he owns to buy a ticket home! Most missionaries of my acquaintance live from paycheck to paycheck with every cent budgeted to cover living expenses and hefty amounts contributed to the work they are doing.

“BEATING THE BUSHES”

The most difficult part of funding a mission effort can be the way the missionary has to travel all over the states, speaking, preaching, showing pictures, urging his hearers to take action. He may have his salary assured for his tenure in the field but find it necessary to raise work funds, money for vehicles and equipment, and his travel fare. Blessed is the supporting congregation that says to its missionary, “We will support you with everything you need. We will pay your travel expenses, not only to go to

your field, but to return for a visit after the close of your specified time.” The Hardins had it both ways: the fully supported way, and the begging-trail way.

During one furlough, we needed to raise money for a better truck than the one we had been using. Our supporting elders told us to raise what money we could elsewhere, and they would make up any lack. John traveled so hard and so far that he was nearly worn out, when at last a congregation promised to pay half the price of the truck if our supporting congregation would pay the other half. This was arranged, and when we were back with the supporting congregation, one of the members, on hearing of this experience, said to John, “If the elders had just told us, *we* would have raised the full amount right here — no trouble.” This is recorded, not to criticize the elders concerned in the story, but to point out the fact that the best way to raise funds could very well be right at home. Again and again, we heard members of various congregations say that they would do more if the programs of work were presented to them and the needs made known. Do we have the cart before the horse?

LOVE OF THE FIELD

Missionaries often learn to love the countries in which they spend their years of labor. This was our experience. We loved South Africa so much that we did not feel that we were sacrificing to be there. The only real sacrifice was the separation from loved ones such as parents and grandparents. Now that I have grandchildren of my own, I realize that our folks sacrificed very much indeed, not to be able to watch their grandchildren grow up, except for visits

every five years.

Loving South Africa as we did, we were hurt by friends and members of the churches in America who asked us why we wanted to go off to such a far-away place. Naturally we loved the country of our birth, despite its faults. But it isn't the only place on earth that one can love. We did not love South Africa for its apartheid, its separation of the privileged from the non-privileged and its rigid laws that keep it that way. No, we didn't love its slums and its riots, its hurts, or any of those ugly things. We loved its people and its beautiful places.

TO WOMEN PLANNING TO GO TO THE MISSION FIELD

There are chapters one could write, but there are already books on the subject existing today, and mission courses and seminars to attend. Yet, I am compelled to speak my piece, though briefly, perhaps to the point of over-simplification.

First and foremost, no one should even think of going unless she believes in the great commission. Anything so fundamental should need no mention. Yet, there have been wives who have gone simply to please their husbands, and one case I know of in which the wife was full of zeal for the mission field and the husband only conceded to give it a try to please her. (It didn't work). If you do not love the Lord above all else, and if you are not convicted of the necessity of preaching the gospel to the lost in all the world, you need to stay at home.

If you arrive on the mission field not thoroughly convinced of your need to be there, you will be like the

missionary wife who, from the day she first set foot on the dry land of Africa, began counting the days until she could leave it and return to her mother. She did some good, to be sure, but she was miserable inside of herself, and she always talked about how much better everything is in the States, not making the South African people feel good about her or her message.

A person who is determined to be adaptable will, in a few months, learn to accept a new and different life style. Eventually such a one can become so entirely involved in every facet of the new life and the vast amount of work to be done that the old longings for home fade into the background. Perhaps for the person who, after two or three years, is still in a "culture-shocked" condition, the mission field was a wrong choice and she *should* return home. Sometimes a visit home is a cure, and a second period of service becomes easier than the first.

A person who cannot adapt herself can do as much harm as good in the mission field. Therefore, it is to prospective missionaries that these thoughts are addressed. If you are not prepared to adapt to a different way of life among different kinds of people, you are not prepared to be a foreign missionary. We do not go to another country to Americanize but to evangelize. We are the tiny minority. We are the aliens in the land of another people. We may not ever become just like them, but we must be prepared to accept them and to love them for what they are. They may be the mountain people of Peru, the primitive people of Papua-New Guinea, the Arab population of Israel, or the many population groups of South Africa, but we learn first to accept them, and then to love them.

..... "ALL FALL SHORT"

Not all missionary work is a bed of roses. There are thorns, and unfortunately some of the prickliest of the thorns are the missionaries themselves. Human relationships can be ticklish, and when we are in far-away places, problems can be magnified out of all proportion. We all make mistakes, yea blunders, and terrible sins of omission in all of our relationships. I would hate to see a catalog of all the mistakes made by ourselves and our co-workers in those early years! But mark my words, you are still going to make mistakes when you go into mission work.

If a new mission point is being opened up and all the missionaries are new, that area will be unique in its development, whether good or mediocre, but those new workers are free to use what methods they wish. But when a new missionary joins a veteran in the field, there can be all sorts of problems. Permit me to give some examples.

An Afrikaans family had started work at a mission point and had met with considerable success. They had developed a workable relationship with the black people to whom they had gone, based as you might expect upon the generally accepted pattern of inter-racial dealings. Everyone was reasonably happy. An American family, newly graduated from a preacher training school, full of zeal (but not according to knowledge), arrived on the scene. Naturally they brought with them the prevalent American integration ideal, and their treatment of the blacks was considered by the Afrikaans family to be much too "soft." That led to other differences and caused the two men to be at cross purposes, resulting in hurt to the work. They failed to sit down and coolly and calmly talk over their

problems and come to an agreement as to how best to operate and why. I believe that the newly arriving people should have kept a low profile for a while, observed what was being done and why, asked questions about the people of different races, and only then come forward with new ideas and suggestions.

There have been more than one group of new missionaries to arrive in the field at various times, "knowing more" than the old experienced men. With heads full of textbook methods and hearts full of zeal to turn the world upside down in very short order, they succeeded in doing little more than upsetting everything that had been done. Too late to do anything then except pick up the pieces, they worked here and there for a time and eventually went back home. One missionary, of many years standing, pleaded with a friend not to send him any more new people to work with him.

What is the word of advice then? Just this: if you go to an established mission field to work with older experienced missionaries, keep your eyes and your ears open and your mouth closed for a long time, maybe six months, maybe a year. If you see things you think are amiss, if you see places where you think you could improve things, hold your fire. Listen to what the experienced people are saying. Watch what they are doing. Try to determine the reasons for whatever they do or say. Listen to what the people of the country are saying. The established missionary will not be perfect, and his methods may lack in various ways, but he has reasons for what he does. Work with him and learn. When you have had plenty of time to make an assessment of the situation, kindly and lovingly make

suggestions, introduce new ideas, and work with the veteran missionary, not against him. Only when your own experience has grown to the point where you have first-hand knowledge of all the angles of a work are you in a position to make great changes. If you find then that you are not compatible, if you must break away, do so quietly and lovingly, for the sake of the Kingdom.

THE MISSIONARY COUPLE

Prospective missionaries — be sure, if you are married, that it is a good marriage. If you are having marital problems in America, you will have marital problems in the mission field, and they will probably be magnified because of the necessity of adapting to a whole new way of life, and because you are going to be far away from Mama. Any preacher loses effectiveness in the pulpit when his marriage is on rocky ground, and this is emphasized in the mission field. So if you need counseling and time to work on your marriage, do so before going out as missionaries.

Missionary wives, you and your husband are a team. The “team” element of marriage is stronger in preacher and missionary relationships than in any other profession. A doctor’s wife is not expected to be at his side in his consultation rooms. A teacher’s wife is not with him in the classroom. But a preacher’s wife is expected to be with her husband on many occasions, and her presence at all events and meetings of the church, except for business meetings and committees, is taken for granted. In the mission field, this is accented even more, for the conscientious and devoted wife will feel the urgency of being beside her husband in many of his activities, and in addition, she is likely to

become the "secretary."

Although there is nothing wrong with becoming involved in a certain amount of activity outside the church, one must be careful to set limits. One missionary wife placed herself in a position to be criticized when she spent a great amount of time in secular musical and stage productions. Another spent her time taking modeling lessons and appeared in public in outlandish clothing and makeup.

Whatever is true about a preacher and his wife is even more so in the mission field, so there cannot be too much emphasis placed on the fact that missionaries' lives need to be above reproach. You are ambassadors of Christ in a foreign land. You are living models of what Christians are supposed to be, whether or not you like it. You will be imitated by those who are desiring to be Christians, else you will be discovered in your failings and become stumbling blocks and even objects of ridicule. In a foreign land, you may well find that people have difficulty in accepting your American ways, so there is already enough distance between you and your prospective converts without adding to it with behavior unbecoming a Christian.

"ALL THINGS TO ALL PEOPLE"

In some instances, you may be called upon by circumstances to give up things which you believe are all right. In an area where there are members of strict denominations, a woman may need to discontinue the use of makeup in order to win those who have always been taught that its use is a sin. If people are poor, we need to "dress down" and not flaunt our earthly possessions. If Paul could give up the eating of meats in order to win souls, we must be

ready to give up things to which we normally have a right.

A newcomer to a mission field needs to learn the language as soon as possible, or if English is spoken, as in South Africa, it is necessary to learn the local idiom. Words and phrases that are good and acceptable in the states may cause offense in South Africa, and vice versa. For instance, "Shut up" is considered by South Africans to be extremely rude whereas Americans say it to their children simply to mean, "Be quiet." "Shut the door" is less polite than "Close the door." There is a difference between a "lady" and a "woman" when referring to a man's wife. The word "bloody" is considered to be as bad a curse word as any, and whereas in my own American surroundings, we had said that someone "screamed bloody murder" when injured or frustrated, we learned that in South Africa, such a one "screams *blue* murder." A southern American may compliment a child by saying that he is a "cute li'l bugger." South Africans recoil in horror at this, for they accept the first definition of the word as listed in Webster's dictionary, which is "sodomite." Expressions we learned in South Africa are sometimes not acceptable in America, so in experiencing "reverse culture shock," we had to remember, for instance, that in the U. S. one does not refer to making a phone call as "giving a tinkle." These and other examples may seem humorous and innocuous, but one's influence can be totally destroyed by inadvertently using words which are offensive.

A very dear friend of mine never did learn of a problem she caused by her use of an American way of greeting. She was accustomed, as so many Americans are, to greeting with the words, "How are you?" but not really expecting

an answer to the question. She was thought to be insincere and unconcerned when she would ask, "How are you?" and not wait to hear a detailed answer. I explained that my friend was not insincere, and that she used the brief question only as a means of greeting, but offense had already been caused and my explanation was doubted. The "offender" had already left South Africa so I have never had to warn her to use other means of greeting.

All Christians are instructed by the Bible to pay their debts – to owe no man anything. One family of our acquaintance left the area of their work not only with unpaid personal bills, but with bills in the name of the church for office supplies and other items to such extent that it took months to get them all paid. Stores in that city withheld credit from the church, and it was a long time before they could be reassured that matters were in hand and that accounts would be paid promptly. Even if the family in question sent money at a later date to pay off their personal bills, there had been bad reflections cast upon the name of the church.

A WORD TO MISSIONARY WIVES

Stand by your husband and be faithful to him in everything. Be the president of his "fan club." He is going to have problems and heartaches, so be a prop upon which he can lean. Be a listener, a sounding-board. Pray with him. Together, learn to have an optimistic outlook. Rejoice in the Lord and let your joy be made known. When you are busy rejoicing and being thankful, you have less time for complaining, for home-sickness, or any of the "ailments" to which one might be prone. You will have reason

for complaining at times, but never, *never* voice your complaints to the people among whom you are working. Your husband should be willing to listen to you just as you have listened to him, but keep whining and nagging out of the picture.

Don't worry if you are unable to do all the teaching and personal work you would like to do. If all your energies are called for to do what is necessary to keep your husband going, you are doing a worthwhile work. In the States today, the average American husband is expected to share the housework and child care. In a foreign land, it may be considered degrading for a man to perform these tasks, and if so, it would be your missionary work, in part at least, to relieve him of some of the things he used to do for you around the house. In South Africa, we found that it was to our advantage to employ servants. John did not have to spend time helping me in the house, so he had extra hours every day for his own work. My having someone to clean floors, wash dishes, and iron mountains of school shirts gave me time to help my husband and to prepare for teaching classes.

It took our family doctor to rescue me one time from a condition to which ministers' wives are prone — he told me that he had a number of patients — preachers' wives — complaining of the same symptoms as mine. I was tired all the time. There were "knots" in my tummy. I felt unable to cope with the situation. The doctor, not a religious person, talked with me for a time about my activities. He knew us fairly well, having doctored all the family and having made numerous house calls. Finally, he looked at me and said, "I'll bet you have a whopping guilt

complex because you are unable to do everything you think you should." Never had anyone hit a nail more directly on the head! He advised me to reassess my activities, cut down on some of them, take time for relaxing and accept my human limitations. It worked. We need to use the common sense the Lord gave us.

ABOUT THIS THING CALLED "CULTURE SHOCK"

At an ACU lectureship in 1975, Joyce Hardin, who with her husband Dan (no relative of John) had spent many years in Korea, spoke to a ladies' group on the subject of "Culture Shock." Her own experience had been in a land where she had to master a foreign language in order to communicate about the simplest of daily needs, and where the way of life was totally different from what she had ever known. As I listened to her speaking of all the contrasts, I was made to wonder why Americans experienced any culture shock at all when going to South Africa where one can get along almost anywhere with the use of English, and the standard of living of the white people is close to the American standard. During a discussion period following the lecture, I asked Joyce about it. Her reply was that although there are many obvious similarities, there are many more subtle differences. This, she said, is why Americans sometimes are unhappy when they move from one section of the United States to another and find different ways of life and different attitudes. I'd lived in South Africa for a quarter of a century before receiving this insight, so with new insight giving me improved hindsight, perhaps these thoughts may give future missionaries to South Africa a bit of improved foresight.

Many things in South Africa are very similar to America. You can live in a comfortable home in a good area, enjoy modern conveniences, and drive a car. But you may find your home and those of your neighbors surrounded by walls and hedges and guarded by a watch dog. You may find your neighbors "unfriendly" by American standards. Your modern conveniences will be of unfamiliar makes, and they're priced considerably higher. Your car will be of British, continental, or Japanese make and will cost you much more than its American counterpart. It will run on "petrol" that costs two to three times what you paid back home. You will have to look under the "bonnet" to find the engine, carry your luggage in the "boot," keep your odds and ends in the "cubby hole," put air in the "tyres," and park in a ga'-rage (emphasis on the first syllable).

If you are an American missionary in South Africa, you will likely be white. Your children will attend segregated schools. They will have stricter discipline than they experienced back home, and they will have a curriculum with high academic standards. But they will have fewer choices of courses of study, fewer electives, and less opportunity to take part in extra-curricular activities such as bands and choruses. Your PTA will take a different direction — it should be called a PA, for the teachers are seldom present, and its primary objective is to raise funds to purchase things not made available through the regular school system: sports equipment, library books, etc.

The American housewife can buy all sorts of good food in South Africa, but she may experience culture shock when she finds unwrapped, unsliced bread with an

unfamiliar flavor and texture. She will have to relearn the names of cuts of meat. She will be able to buy a wide variety of fresh fruits and vegetables, but they're mostly as they come from the gardens, not wrapped in the plastic bags and displayed on refrigerated counters as they were at home. "Pizza Inn" and "Kentucky Fried Chicken," Coca-Cola and Pepsi are all there, but there is no hamburger to suit the American taste bud unless you make it at home. There are excellent restaurants, but they are different. It will take a while to become accustomed to the metric system: foods by the kilogram, liquids by the litre, distance by the kilometer. So many things are *nearly* the same, and just as good, but different.

Newspapers play a bigger part in the life of a South African than they do in that of a modern American who depends so much on his TV for everything. Different newspapers have different political leanings, so you may be influenced by them, and eventually your own political preferences are made known to your associates by your choice of newspaper.

English spelling is different (colour for color, harbour for harbor, for instance), and pronunciation is not the same as in America. While you may think at first that the accent is affected, the South African will think your accent strange and may even feel that you are slurring words or running them together (Whatcha doin'? I dunno). The Afrikaans person speaking English will roll his "r's" and speak with a different lilt. Only the more accomplished Afrikaans linguist will speak English like the English do, and of course, the Afrikaans person finds that few English people do justice to Afrikaans.

The colored people, most of whom use Afrikaans at home, usually have a distinctive way of speaking English, and as you would expect, the black person speaking English is again very different. When you have lived in the country for a long time, you will be able to "hear" who a person is and sometimes where he came from by these differences. At first, they will confuse you and contribute to your subtle form of culture shock, but they become one of the charming memories of South Africa to one such as myself.

Probably the most subtle culture shock to creep slowly into your consciousness will be the differences in attitudes which will come to you one by one, perhaps over a period of many years. One can soon become adjusted to different accents, different spelling, different meanings of words, and new names for old familiar things, for these are on the surface and quite obvious. Attitudes, different sets of values, are more difficult to handle once they are uncovered.

It is feasible here to give only a few examples of differences in attitudes. One of these is familiar to Americans from southern states, because only a few years have passed since they were much the same — this is the attitude that "I don't have anything against the black man as long as he stays 'in his place'," implying, of course that the 'place' is one of submission, a second-rate place. In the late 20th century, an American may find this hard to handle; yet, as indicated elsewhere, he must do his mission work within the boundaries set by the South African government or be asked to leave the country.

Still prevalent but gradually disappearing is the idea

that the black person is to perform certain tasks that white people just don't do. It took me a long time to accept the fact in 1950 that even the poorest of white people often had servants, and that a perfectly healthy white person had a black assistant to carry even a small package from a shop to the car. A strong white lady could be seen standing over her black gardener, pointing out which weeds to remove. I would think, "Why doesn't she do it herself?" Today, servants are becoming a disappearing class, but they are still present, and old attitudes die hard.

There is a noteworthy similarity in the histories of South Africa and America, even to the wars that divided them within. America's Civil War, and South Africa's Boer War both left aftermaths of bitterness, hatred, and resentment, but America's wounds of division have healed considerably better. Feelings between English and Afrikaans people can still run very deep. This is regrettable, but the missionary entering South Africa must be prepared to try to understand it and work with and around it.

An article from a Nashville, Tennessee church bulletin presents thoughts worthy of quotation. It is titled "Cut It Down and Forget It!" It remarks on the bitter aftermath of the Civil War. There were constant angry recriminations, accusations, and denunciations. To quote — "One man who refused to participate in or condone this terrible harvest of bitterness was General Robert E. Lee. In word or deed, Lee urged reconciliation between north and south. He knew that the war was over and that the future of the nation demanded a new attitude for a new day. To the day of his death . . . he was never heard to speak an unkind word about those who had formerly been his enemies. Lee

even opposed the erection of Confederate monuments because he thought they would only serve to keep wartime passions alive. On one occasion a lady in Lexington, Virginia, where Lee lived after the war, showed him the scarred remains of a tree in her yard. All the limbs had been shot off by Federal artillery during a raid. Thinking the General would share her sense of outrage, she waited expectantly for him to comment. Finally, Lee spoke: 'Cut it down, my dear lady, and forget it.'

TO SET THE RECORD STRAIGHT

Whenever a person is actively engaged in a particular place, he is likely to feel that everyone else should be as interested as he is in that work. Obviously this cannot be so, but we were frequently surprised, and sometimes upset, that people close to us didn't seem to know much about South Africa. Admittedly, we knew little about it until we went there, but after we had been there for four years, or ten years, or fifteen and longer, it was disappointing to find among the very churches that supported us, individuals who did not even know where South Africa is. We constantly had to explain that "South Africa" is not a region, is not just the approximate southern end of the continent of Africa, but is an independent country. Until 1961 it was the Union of South Africa, part of the British Commonwealth but actually self-governed. After that it became independent and is now the Republic of South Africa. South Africa for short.

We have missionaries in Kenya and Tanzania on the east side of Africa, but they are too far away from South Africa for visiting back and forth. Nigeria on the western

side of the continent, is too far away. Only the bravest and hardest of adventurers would venture trips by car. The little country of Malawi is a long hard journey away, and Zambia is not far behind, though trips are not impossible. The nearest country where we have missionaries is Zimbabwe, but it is still a very long day's journey - or two easier days' trip - from Johannesburg to Salisbury, Zimbabwe. South Africa itself is nearly equal in area to Texas, New Mexico and Oklahoma together.

We have known of American friends who have confused South Africa with South America and have even received mail addressed to Benoni, South America. The postman had scribbled "Try South Africa." One lady asked us if we were near Cambodia and if we were in danger because of the war in Vietnam. We have had people write to us and tell us they have sons in the service in Algeria and would like to have us look them up and encourage them. We have had people connected with World Bible School write and ask for help in contacting some of their students in Nigeria and in Kenya and have replied that it would be as difficult for us as it would be for them to make such visits.

In case you are thinking that our feelings in this matter are unusual, let me hasten to say that they are not. In late 1981, a research project by several men at Abilene Christian University, in which questionnaires were answered by a number of returned missionaries, showed that among the problems experienced were "attitudes of U. S. Christians," and "indifference of those in the U. S. about the missionaries' experience." When a returning missionary has to explain to some in his old home congregation where

he has been in the world, and what he has been doing for the last three, four, or five years, when all the time there have been reports, photos, and maps available, that missionary is certain to feel disappointment, yea forsaken and neglected. This thought is not being inserted here for the purpose of winning sympathy – it is for the purpose of saying to all readers – get to know the missionaries your congregation supports, and learn all you can about where they are and what they are doing.

Updates on Various Congregations in South Africa

AN APOLOGY

Several factors have made it extremely difficult to compile a section of updated information regarding congregations all over southern Africa. There have been a few instances of failure to receive requested information while in other cases the information received has become rapidly outdated. By the time this book reaches you, there will have been many changes in various congregations, so the best we can do is to present whatever information is available at the time of writing, in 1983 and 1984. There will almost certainly be some inaccuracies in cases where peoples' memories had to be called upon to produce facts and figures. It is not possible to include all of the names of the hundreds of people who have made great contributions in many ways to the growth of the South African congregations, and for this we are sorry. We hope that the information herein provided will be of some use, and that we can all rejoice whenever there is evidence that the work of the Lord's church has gone forward.

ALBERTON

In early 1978, the Doug Ross and Nick Nieuwenhuizen families left Turffontein to work with Basil van As (SABS 1975) in Heidelberg, 50 km southeast of Johannesburg. The two families lived near Alberton, and when travel to Heidelberg posed a problem, they began to meet

at the Nieuwenhuizen home. In July of '78, they began to meet in a school building and membership increased to about 35.

In May, 1979, Jerry D'Alton became Alberton's minister and Basil van As returned to Heidelberg. When Craig Ross (son of Doug) graduated from SABS in 1980, he began to work as an associate minister, and when he went into the army, he was still able to perform some ministerial duties during weekend passes. A year later, when Craig was posted close to home, he was able to do even more.

At the time of this writing, Craig is working with the Benoni congregation. Jerry D'Alton is preaching at Pretoria, and Alberton, with about 25 members, is much in need of a minister.

BENONI UPDATE

When the Hardins left Benoni in 1959, they were replaced by the Andy deKlerks. The land presently occupied by the Benoni church was bought at that time. It had been a dairy farm and consisted of some 14 acres with a house, a barn, a milk shed, and various other small sheds. More than half of the acreage was immediately sold to the town of Benoni for the construction of a school, and the money from that sale helped to pay for the portion that was retained. At first, the milk shed was renovated and made suitable for a meeting hall seating 100, and when that was filled, the barn, a concrete-block structure, basically sound, was beautifully redesigned to create an auditorium seating about 220. There were four class rooms in the auditorium building, and the first meeting hall was divided into four

class rooms.

When Andy deKlerk left Benoni, Ian Fair moved there to take over the preaching and only left in 1963 because of family health problems. Ian worked extremely hard with cottage meetings nearly every night of the week.

Tex Williams moved into Benoni in 1964 and worked for about a year. During Tex's last eight months, the Al Horne family were also in Benoni and during that time, Al went to the aid of some of the colored churches in the area.

Benoni was one of the first South African congregations to have elders and deacons. In 1975, Doward Runyan (American vocational missionary), Bob Stephens (also an American working in the country), Vincent Hunt, Aubrey Steyn, and Al Horne were ordained as elders. Present elders are Melville Sheasby, Vincent Hunt, and Al Horne. There are at least 5 deacons.

In the mid-1970's, a building seating 600 was completed. The present membership of some 300 do not fill the building, but the annual lectureship crowds fill it to over-flowing. This building, together with a classroom wing of 11 rooms, and the building which was made from the barn and which now serves as a fellowship hall, makes a very efficient and spacious setup for the Benoni congregation.

The Benoni church benefits by having a number of the SABS students worshipping and assisting there. Yet the good number of regular Benoni people who are hard workers keep it a live, growing congregation. Some special features are their "Round Robin" visitation program on alternate Sunday nights, Action Groups with "love feasts" at noon following Sunday services, a dynamic puppet

program (thanks to the art work of Rene Sofianos), an enthusiastic Sunday school, and a very active ladies Bible class of over 30 members. Special mention in behalf of the Sunday school work goes to Anne Hogg and other preacher wives from the Sunset School of Preaching group who brought to South Africa a great many innovations in the way of visual aids, and to Donna Horne who is often involved in teacher training efforts.

BLOEMFONTEIN

The story of Bloemfontein is the story of Phil and Lucy Steyn. Phil is a graduate of the University of Pretoria with a major in clinical pathology. In 1951, Phil and his brother Conrad were baptized in Pretoria by Don Gardner. In 1956, the Phil Steyns sold their home and went to America where Phil obtained his degree in Bible at Abilene Christian in 1960. In September of that year, the family returned to South Africa and began the work of the church in Bloemfontein.

Services were held at first in the Steyn home and later in the Trade Union Hall, where the church met for about 4 years. Bloemfontein was a growing city, and new land was being made available for church buildings. Believing that it would be a wise move to build in a new area, Phil stood in line and worked hard to get a piece of land and a building permit. Phil sold his large American station wagon and bought a small car in an effort to raise funds, and the Garland Road church in Dallas made the congregation a loan of \$5,000. The members did much of the work themselves with Phil perhaps doing more than any of them. In

1969, during a second phase of the construction work, a metal splinter flew into Phil's eye, causing loss of the eye.

There were no members of the church of Christ in Bloemfontein when the Steyns moved there, and they depended on contacts being made "through the natural flow of people one meets." Newspaper advertising was used effectively for the first 3 years, and an Afrikaans radio program from Lourenco Marques helped in the early stages.

Membership at this time of writing is about 100, and there are plans for appointing leaders. They are innovating the ministries system with promise of success. The work is predominately Afrikaans, but all services are "spontaneously bilingual," a method which works with great success in that Free State city.

BOKSBURG

The church had its beginning in Boksburg in about 1966 when a group of Christians worshipping in Benoni but residing in Boksburg decided to begin a congregation closer to their homes. The Carrs, Wisniewskis, Jenkins, Hartmans, Bothmas, Seiderers, and Auntie Kate Anderson were the first members and others joined them later. Property was purchased with the help of the Benoni brethren, on the corners of Bass and Tim Streets, consisting of a large house and a separate large garage. The house was sold to the Harold Fairs (parents of Ian Fair), and the garage remodeled in several stages. Before classrooms were constructed, some of the Sunday school met in the Fair home.

For the first two years or so, the Boksburg members carried on the work by themselves, assisted at times by such

men as Eldred Echols, John Hardin, Les Massey, and Joe Seiderer. Some of the local men developed into quite capable speakers. About the middle of 1968, when the need was felt for a full-time gospel preacher, Tex Williams was contacted at the Sunset School of Preaching in Lubbock. Tex knew that the Jerry Hoggs were planning to work somewhere in the Johannesburg area, so he thus informed the Boksburg brethren who extended the invitation to Jerry to come there and preach. Attendance at that time was around 50 to 60. Jerry evangelized in the area and visited some delinquent members, and in the 18 months of his stay, many were restored and 22 were baptized, and attendance grew to 70 or 75. The Hoggs' move from Boksburg was for the purpose of spending greater efforts among colored and black people.

After the Hoggs left Boksburg, the work was carried on at times by local members, with assistance by men such as Eldred Echols. Aemmon Morgan served regularly for a time, and in more recent years, the pulpit work has been done mostly by Dave Rodger.

CAPE TOWN

Rosebank. The story of the early church in Cape Town appears elsewhere in this book. You may recall that its origin dates back to early in the century. The church work that has developed as a result of the entrance of Caskey, Echols, Miller, and Hardin, as well as others from 1950 onward, actually had its beginning for Cape Town with the conversion of Conrad and Pietra Steyn in Pretoria in 1951. Conrad attended Freed-Hardeman College and

Abilene Christian College in the U. S. and returned to South Africa in 1956 to commence the work in Pinelands, Cape Town. Property was bought in Rosebank and a double-storied building erected. The church prospered and as many as 120 were converted between 1956 and 1968.

In 1968, Philip Leibbrandt became the preacher for Rosebank. Philip and Pat were contacted at the church's stand at the Goodwood Agricultural Show in 1964 and were soon converted, and went to Freed-Hardeman for training. They worked with Rosebank until late 1983. Rosebank prospered, but sometimes the growth has not been reflected by attendance and membership figures, for there have been several congregations formed in other parts of Cape Town, each of them taking several Rosebank members as a nucleus.

Bellville. In 1966, Conrad converted Alan and Aileen Fraser who also attended Freed-Hardeman College and returned to Cape Town to start the church in the Bellville area in 1969. The first meeting place was in the double garage of the Fraser home. In 1971, the Lord was with the congregation in that they were able to purchase a suitable plot of ground for R1. The brethren did the building work themselves, and at first constructed an education block. By 1978, crowded conditions made it necessary for them to erect an auditorium. By 1982, a membership of 200 was reported. When Alan Fraser returned to the U. S. for further study, he was replaced by Dave Savides, a SABS graduate who had been converted in Mondeor in 1968. Latest reports are of good progress by Dave.

Milnerton is the most recently established congregation in Cape Town with Alan Fraser heading up the work.

The only information available at this time is that there were about 80 in attendance at the opening service in the old town hall, and brother Fraser is optimistic about the future.

Goodwood. On the first day of 1967, the Goodwood church had its small beginning in the home of Henry and Margaret Botha. They had come from Durban and were supported by the Durban congregation. After 3 weeks, the congregation then numbering 55, rented a shop on the Vasco Boulevard. Later they rented a church building and ultimately purchased it. Renovations were done, and in 1968 a classroom block was built and additional land purchased. In 1977, the Bill Bryans arrived from America to assist for a while until they moved to Kempton Park. In 1981, the Jerry D'Altons assisted for a year, followed by the Buddy Lawrensons. Presently, Henry Botha is assisted by the Johan Snymans. Johan had been converted at Benoni, and in 1979, he attended SABS. After his graduation, he assisted the Rosebank and Lansdowne congregations, finally moving on to Goodwood.

Kraaifontein. In 1972, Eddie and Yola Bristow were converted by Alan Fraser and went to study at Freed-Hardeman, returning in 1974 to start the work at Kraaifontein. At first the congregation met in the Bristows' lounge. By 1975, the membership was 40, and land was obtained and a building seating 200 was erected.

Brother Bristow suffered a brain hemorrhage and died prematurely in February 1982. George Harris, also converted by Alan Fraser in 1974 followed the Bristows at Kraaifontein. His wife, Louise, is the daughter of Conrad

Steyn. Membership is about 50.

From the Kraaifontein congregation went Peter and Dulcie Rode to study at Freed-Hardeman and Harding Graduate College and return to work in the Cape Town area, and Kerr and Carol Sloan, now working with the congregation they have established in George. Also from Kraaifontein are Paul and Ingrid Brady, (SABS 1974), now in Pinetown, Natal.

Somerset West. A new congregation in Somerset West meets in the home of Peter and Dulcie Rode. By March, 1984, several families were meeting, including a family originally from Rosebank.

It is significant to observe the manner in which the Cape Town congregations have arisen as a result of converted members moving to new areas to begin new works.

DURBAN

The city of Durban, with a population in the mid-50's upward of half a million, was yet untouched by the church of Christ. With its busy seaport, its sub-tropical climate and unrivalled beaches extending far to the north and south, and its thriving industries, including sugar refining, Durban presented another of many white fields ready for harvest. Durban was founded in 1834 and named after Sir Benjamin d'Urban, then governor of the Cape Province. Its public buildings face the Victoria Embankment along Bay Beach, and the residential district is on a range of hills which overlook the harbor.

The history of the church in Durban has its roots in Pretoria. A young man named Clyde Gillespie and his mother, Ethel, were among Pretoria's first members. Clyde

had a tumor on the brain and suffered extremely poor health, so in an effort to give her son some relief and a bit of pleasure in his last months, his mother took him to a resort south of Durban named "Doonside." They did not have a lot of money, but they managed to stay at the Potluck Hotel, a little place for those of moderate means. Clyde did not have long to live, but his mother never ceased to share her knowledge of the Lord with people everywhere. (Clyde was buried in Pretoria, and when Martelle Petty was killed in his motorcycle accident, he was buried next to Clyde). In 1954, Alex Claassen moved to Doonside and converted several people who met for worship in a small rented hall, and the Leonard Grays assisted at that place from September to December 1955.

When John Maples arrived in March, 1956, he decided that it would be advantageous to begin work in the greater population center of Durban. Soon after his arrival in Durban, John was "lost" in that metropolis and stopped at a funeral home to ask directions. (What an unusual place to ask directions!) The incident was the beginning of a friendship with the home's director, Walter Dove, one of Durban's influential citizens, who had a great deal to do with the early building of the Lord's church in his city.

Among early members were the Doves, the Bill Dicks, and the J. J. Potgieters. Meetings were first held at McIntosh Hall in Albany Street and later in the Scottish Rite Hall in Berea. The first building owned by the church was a renovated house at 7 Queen Mary Avenue where the congregation began to worship in November, 1957. Earl Ross, who went to South Africa with the Leonard Grays

in 1958, moved from East London to the Bluff in Durban and established a small work there in 1959.

Property at 1 Queen Mary Avenue was obtained in 1959. By 1961, the first part of an extended plan of construction was completed – an auditorium and a Sunday School wing. Fifteen years later, in 1976, a larger auditorium was constructed, the older one being made into a fellowship hall.

For a long time, John Maples had noted a number of denominational black preachers in the Durban area – in clerical garb with the typical “backward” collar. One day, John struck up a conversation with such a one who said that he was a member of the “church of Christ,” although our ministers do not wear distinctive garb. His faith was, however, close to “ours” and he and brother Maples worked closely for a time in a number of places, with Zulu and Swazi peoples. The report at hand states that the black man “turned out to be a wicked person himself, but through him, the Lord was able to lead John to hundreds of souls.” It brought to mind the stately old hymn, “God Moves in a Mysterious Way.”

The Maples family returned to America in 1967, after 11 years in Durban. Brother Maples was the only preacher that most of the Durban members had ever known, so his departure brought difficult times for the congregation. The Lionel Burgers, South Africans who had gone to America for schooling, moved to Durban to preach but remained for less than a year. Tex Williams arrived in Durban in 1968 with Jan Mauck and Jim Suddeath. In 1969, Tex moved to Pietermaritzburg, leaving Jan and Jim. When Jan also moved to Pietermaritzburg in 1970, Jim carried on

the Durban work until the end of that year. Durban was without a preacher for 18 months. Local men carried the burden of the work, with Gordon Uys, then of Pietermaritzburg, assisting once a month.

In July of 1972, Durban asked Gordon to become their full-time minister. The congregation supported Gordon for a time, and the church showed healthy growth. At the time of this writing, Gordon is mostly self-supporting and works as pulpit minister while Reg Branford, a later SABS graduate, is personal work minister. There have been 60 baptized within a year, and the membership is about 200.

In mid-1979, a good number of Durban members went with Paul Brady to Pinetown to start a congregation there. At present, there are about 30 Durban members living in Amanzimtoti on the south coast, and plans for another congregation to be started in that place are well on the way. The Durban church works at peace and has a good relationship with other congregations, Empangeni in particular.

The Durban Lectureship has now become a regular annual affair with as many as 300 in attendance and in no way detracts from the popularity of the SABS lectureships in Benoni.

Among Durbanites who have so far graduated from SABS are Clive Biggs, Dave Rodger, Colin McKay, Allan Kriger, and Dick Waldie.

EAST LONDON

Early in 1952, our missionaries in Johannesburg and

Pretoria agreed that the time was right for men to begin work in East London and Port Elizabeth. There had been responses from both cities to the radio broadcast and the correspondence course, and although there was more than enough work to be done in Johannesburg and Pretoria, we needed to branch out as well. Leslie Blake of Johannesburg and Don Gardner of Pretoria set out to find housing in Port Elizabeth with the idea of moving there. Finding no houses available in that busy industrial city and seaport, they went to East London, found houses there, signed leases on them, and returned with the announcement that they were moving there. Eldred Echols and we were to have gone to East London, and if we had had any specific reasons for preferring it over Port Elizabeth, we might have been upset over the summary decision on the part of Blake and Gardner. As it was, however, none of us knew much about either of the two cities except that both had good prospects, and the church was needed in both, so everyone was satisfied.

In May of 1952, Blakes and Gardners made the move, and before long had baptized Dick Voogt, his wife, Winnie, and other members of his family. After meeting in homes and in rented facilities for a time, a piece of property at 89 St. George's Road was purchased. Upon it stood a forlorn stable built of concrete blocks, neglected but basically strong. After renovation, it made a presentable building, and the addition of a wing created Sunday school rooms, rest rooms, and an apartment where the preacher might live. One problem remained — the building had an echo that magnified every sound: moving in the noisy folding chairs, babies fussing, feet shuffling, a book

dropping – all sounds rose to the rafters, reverberating and mingling with the voice of the preacher in the most incredible way. Drapes, carpeting, accoustical board – anything would have helped, but all funds were gone, and the echoes had to live on.

East London was off to a good start and showed slow but steady growth. Special meetings were held including a singing school conducted by John Hardin. John reported that he had never seen people who loved singing any better – they wanted to go on until 10 o'clock every night. A picture taken at that time includes Cyril (Squeak) Crosley who has been a song leader now for many years.

In mid-1954, the Gardners returned to America and the Blakes to Johannesburg. Replacing them was the Ray Votaw family. Ray was an ultra-conservative preacher at all times, but well-spoken and very popular, much in demand for gospel meetings and special occasions. Later, about 1959 or 1960, Ray became one of the leaders of the so-called "anti" movement in South Africa, and in 1965 he was "marked" and withdrawn from because of his attitude of pressing anti issues, by his own admission, to the dividing of the church. During his years in East London, he and Thena were great friends of the Leonard Grays and ourselves and we often visited each other and worked as closely as it is possible to do when living 200 miles apart.

When Votaws left East London in 1958, they were replaced by the Leonard Grays and the Earl Ross's. Grays had worked in Port Elizabeth until 1957, then spent nearly a year in the states, intending upon their return to Africa to go to Pietermaritzburg. It was upon Ray Votaw's

insistence that they decided upon East London, and the Grays felt later that their move to East London was through the Lord's guidance, for at about the same time, Tex Williams moved to Pietermaritzburg. After working with Grays for about a year, the Ross's moved on to Durban to establish a second congregation on the bluff.

Leonard and Marguerite Grays' own story would be worthy of a book of its own. Perhaps they will write it one day. Leonard had served as a pilot in the Air Force during World War II. At the end of the war, he considered commercial flying but decided that it may not be the best thing for his marriage. A brief stay at a state university convinced the Grays that their professors were trying to make atheists out of them so they transferred to Abilene Christian. During one summer, the couple sold Bibles in Tennessee and Leonard did some preaching at the little town of Soddy. While there, they were told by their doctor that they would never be able to have children. They'd been married for several years and wanted a family, so this was a hard bit of news to accept.

The Grays trusted in the Lord for guidance, and they decided that if they were to be childless, they would devote their lives to work in a mission field somewhere. They set their sights on Alaska and went so far as to apply for homestead rights. Then they met Collin Smith, at that time the only preacher for the church of Christ in all of Australia, and they about decided to go there. A move to the Birdville church in Fort Worth introduced the Grays to the Echols' relatives, and soon they were drawn to the idea of work in South Africa. Eldred Echols, having been in on the Johannesburg and Port Elizabeth churches'

establishment, spoke of those places, and Port Elizabeth became the Grays' ultimate goal.

Grays would have been in Port Elizabeth before August of 1954, but they had a rather serious accident in May. Their arrival to begin work with us in Port Elizabeth is described in the Port Elizabeth chapter, but long before this, they had proven their doctor wrong and were the happy parents of Fred Leonard and Randy. Susie and Linda were born later.

The Alaska — Australia — South Africa change of mind, says Leonard, proves that "God will move you if you're movable." With this example and these words, he would like to encourage all would-be missionaries.

Leonard and Marguerite experienced much hard work and a fair share of heartbreak, but there were some gratifying results too. One of the best things Leonard did during his first term in East London was to hold training classes for the men, and for a long time he worked with Cyril Crosley, Jimmy and Eddie Petzer, Lionel Burger, and Joe Seiderer. When the Gray family went to the States for a furlough of almost a year, those men carried on so well with the preaching and other work of the church that there was measureable growth in the congregation. Often, when a preacher leaves for a while, the work goes downhill, but not so in this case. There are other faithful workers who could be named, but it is not possible to include them all.

At a later time, it was the same Jimmy Petzer mentioned above who suffered a heart attack and died in the pulpit. Many preachers have been heard to say that they

want to preach until they drop, but perhaps not so literally. Jimmy was not an old man, and although he had had some heart trouble, nobody expected him to be stricken as he was. It was a clear illustration of what preachers often say – “Be ready, for you never know when it is your turn to go!”

Much has been said about the weaknesses of “negative preaching.” “Don’t tell people they are wrong. Just preach the truth, and they will catch on.” But in 1960, several of our brethren cooperated in a series of “What’s Wrong?” meetings in several of the South African cities where we had churches. To quote from Leonard Gray’s bulletin put out just after the East London series – “. . . our efforts never brought more wonderful results . . . The preachers brought such good points in their lessons and the ‘Question and Answer’ time proved to be a most interesting and worthwhile part of the evening. To me it was significant that the only time disorder began to develop, an apology was offered by another member of that same denomination on the behalf of his unruly brethren! . . . next morning . . . a man of another denomination . . . called to express his appreciation to the men on the panel for their ‘Christian Spirit’ under the circumstances.

“From the attendance standpoint this was far and away the best thing we have ever done. Over the 5 nights we had a total of 375 visitors . . . Several good contacts were made . . . On the first night of the meetings a gentleman handed me a long list of questions, requesting of me that I write out the answers and hand them back to him later. After several discussions and attendance at two services on the Lord’s day, the man, Mr. G. Calder, was

baptized into Christ.” Leonard also reported that there were some who had attended the meetings who later visited Sunday services.

The white work in East London made a big step forward when they realized they were outgrowing the Oxford Road building, with attendance sometimes 120-125, leaving standing room only, and in 1967 they completed and dedicated a beautiful, roomy, useful structure at 20 Keam Road, Baysville Extension. It was paid for entirely by East London brethren, a most commendable accomplishment.

Leonard worked with the black people in the East London area too. He gives much credit to Reffie Kotsana. Reffie had been a member of a denomination and was mowing lawns for the East London municipality when he picked up a pamphlet in a gutter – a pamphlet bearing the name and address of Don Gardner. He contacted brother Gardner and was eventually convinced that the church of Christ had the truth he needed. After Leonard moved to East London, he and Reffie often studied together. One day Reffie came for help concerning a discussion he was expecting to have with some people who were keeping the Sabbath instead of the Lord’s day. Leonard gave him a number of scriptures and explained them as thoroughly as he could. When Reffie returned after the discussion, Leonard asked him how it went. “Hau!” Reffie exclaimed. “Brother Gray! When I did hit them with these things, their knees did go to watah!”

At hand is a copy of a letter written by Reffie Kotsana to Leonard Gray on April 22, 1967. I quote it as he wrote it, for its particular charm, written by a man whose

home language is Xhosa:

“Dear Bro. Gray, Greetings, I am writing this letter for you and Sister Gray, that you may know you became an example to all that believe in South Africa not only to the whites but to the non-whites as well. I can say well done for the Lord sake. I did travel with you among the Africans in many places as far as Transkie and Ciskie with your own expenses. I worked with all the American missionaries as far back as 1952 but the length of time working with you is longer than any one that it is why I cannot keep myself quiet. At this moment, as you are about to leave for the U. S. A. We will miss a Gospel Preacher of Christ go home Bro. Gray you did taught us the truth. You were very nice to us all and you will always be as long as you live. Please remember us while you are away.

“But although my heart is twisted on your person, Bro. Uys is here on your stead he will take where you left and go forward as our Lord will guide him.

“May our Lord be with you and keep you always and blessed the churches of Christ in EAST LONDON. My WIFE and I salute you. Your ever yours on Him, Reffie Kotsana.”

Following the Grays in East London, in early 1967, the Ivan Uys’s began their work. Ivan had been our very dear friend and teenage right-hand-man when we lived in Pretoria from 1960 - 1965. During his education period, as he was preparing to preach, he contacted those who were

much more “liberal” or modernistic than we, or the Grays and others who had worked in East London. As a result, he “bumped heads” with some of the East London people who had been taught by more conservative men. We Hardins were in frequent contact with Ivan and Sue and could witness to the fact that they worked very hard and were earnest in their endeavors, but they finally became discouraged and returned to Texas.

There was a considerable period of time when the congregation had no full-time preacher, but there were members capable of teaching and preaching, and this they did on a rotating basis. In 1972, Johan Smulders, a 1971 graduate of SABS took over the East London pulpit. He was fully supported by that church for the first 6 months, then partially supported by them until he went into the East London school system as religious education instructor.

An American team of evangelists from the Sunset School of Preaching moved to the East London area in 1976, consisting of Mike van der Berg, Jerry McCaghren, Kerry Morris, Hank Wagner, and Harley Todd. It was our understanding that these men were to make headquarters in the East London area and evangelize a number of smaller towns for miles around. Unfamiliar to me were some stumbling blocks that, to a large degree, hindered the accomplishment of this goal. A period of discouragement followed and eventually all of the team returned to the states. The van der Bergs and Morris’s worked for a time in King-Williamstown, but as of this writing, there are no members in that town.

By 1982, the Dennis Hofschields, also of Sunset, were in East London to carry on with the work there. Johan Smulders and his family went to Abilene, Texas for about a year during which Johan completed work toward his Masters degree in Bible. Johan has hopes now to move to Amanzimtoti to start a new work together with Clay and Cherry (Echols) Hart, perhaps in 1985. John Graham, a 1983 SABS graduate, is preaching full-time in East London.

The East London congregation has produced a number of men who have graduated from SABS: Chris and Dave Savides, Reg Branford, Angus Gordon, and Andrew Williams. At the time of writing, Dave Savides is reported to be doing an excellent full-time work in Cape Town and Reg Branford in Durban.

In addition to Reffie Kotsana, among the non-white population are Garner Kentane who preaches at Butterworth, Gilbert Nayeti and Abednego Tushe in Duncan Village, and Johnny Kluit (colored) in the Parkside area. All of these have been educated at the Natal School of Preaching in Pietermaritzburg.

EMPANGENI

For many years, we Hardins could say that we knew nearly every member of the church in all of South Africa. Certainly we knew all of the preachers and were acquainted with all of the congregations, and in many instances we were present for opening services, and dedication of buildings. Gradually the churches grew in numbers and in memberships until we could no longer know everybody.

Sometimes we humans have the feeling that the world simply will not go on after we leave it, so I suppose

it is not uncommon for a retiring missionary to wonder how things are going to go after he is gone. We can all be thankful that we are not indispensable, and we can rejoice in reporting that since we left South Africa in November, 1978, many things are going on just as well and even better in 1984.

Not long after our departure from South Africa, we heard that there were some members of the church who had moved to Richard's Bay, a port on the Indian Ocean, 100 miles north of Durban, where there was to be a tremendous amount of construction. Rumor had it that Richard's Bay was to become the biggest port in South Africa. The report was more than rumor, and already by 1983, the harbor facilities were handling more shipping than Durban, and it boasts of the world's largest computerized coal exporting business.

By 1979, five families in the church of Christ were living in the Richard's Bay area and holding services in a rented hall. Recognizing their inability to make great progress by themselves, they asked for someone to help them. As a result, the Jim Pettys and Jerry Hayes moved to Empangeni, 12 miles inland from Richard's Bay, ready to begin their work in early 1980. In mid-1983, they reported 80 members.

Richard's Bay has a population today of about 12,000 and Empangeni 15,000 whites plus some 75,000 blacks, but it is officially projected that by the year 2000, the combined population could pass the half-million mark. One could say that we are "in on the ground floor," ready to meet and work with the people who are expected to

move in from many places. With that in mind, a building program has been planned. The Empangeni members have already raised almost one-fifth of the necessary funds, and when sufficient money is available, they themselves will do most of the construction. Among the members are qualified workmen of all sorts who will contribute their labor and make the cost of the building about half what it would cost to have it built for them.

Jim and Jerry moved to Empangeni with a well-formulated plan of action. Perhaps they had learned from the mistakes of early missionaries who "just went," without benefit of training or knowledge of methods. Step one was to strengthen the existing Christians. Step two — make the community aware of the church and what it teaches. Step three — evangelize the lost. To facilitate these steps, a downtown office with a book and tape library was set up. Services on Sundays and mid-week began to be held in a school hall. In addition to Sunday Bible school classes, there were soon a ladies' Bible class and a men's training class, a special teenage program, monthly fellowships, monthly sing-songs, and other activities. Just two months after arriving, Jerry and Jim arranged for a letter and tract to be mailed to every household in Empangeni. All newcomers in the town are visited if possible, and newspaper advertising and articles help to keep the church in the public eye. They conduct a Bible correspondence course, had a booth at the trades' fair, contact people with C. B. radio, and are active in first-aid classes, St. John's Emergency, blood bank — any way and every way to meet the people. The church has an active bus ministry with two buses owned and operated by them,

besides providing a Bible call and counseling service for the community. All of the above is involved in the work with the white people. The black work is not omitted – Maurice Charlton, a SABS graduate who worked first at the Manzini Bible School in Swaziland, lives in Empangeni and works with the Zulu people of the area, all in fellowship with the white Christians.

Each year, during America's summer months, a group of young people from Abilene, Texas, go to Empangeni to assist in a big Vacation Bible School – 1983's VBS brought 800 children, so God's word touched many families in town.

In 1985, the Pettys plan to return to the states for the university education of their children while the Hayes plan to remain an additional three years. In the meanwhile, training programs in leadership will be conducted so that by the time the Hayes leave, a SABS graduate, hopefully, can step into the pulpit, supported by Empangeni.

GEORGE

When Kerr Sloan finished his studies at SABS in late 1978, he remained in the Benoni area for a time and then moved with his family to the town of George. The situation in George is somewhat different from that in other towns – it is in the midst of a popular holiday resort area so that, in addition to serving the local population, it provides a place for people on vacations to assemble with brethren. George itself, in early 1984, has a membership of 15 and shares fellowship with three families in Plettenberg Bay, and at times with a family in Oudtshoorn.

George has a population of about 17,000 or 18,000 and is situated half-way between Cape Town and Port Elizabeth, some four and one-half hours' drive either way. There are no nearby congregations with whom to visit, so brother Sloan is appealing to SABS graduates or others to move to areas close by. He says that George is reported to be the second fastest growth center in South Africa. What an opportunity for the spread of the gospel!

In addition to baptizing people who live in and around George, there have been as many as 8 "itinerants" converted. In one holiday season, there were six visiting families, from Cape Town, Welkom, Stilfontein, and Port Elizabeth. In a period of two years, there were 60 families or individuals who visited the church while on holiday. There are both white and colored members of the congregation.

Five kilometers from the center of George, the church has obtained a large plot of ground with two old dwellings, one of which is used for meetings and one to house the Sloan family. The Benoni congregation have assisted in efforts to raise a loan on the property.

The Sloan family are partly supported to work in the church in George, and Kerr has a selling job which takes him to numerous towns all around, giving him many opportunities to meet people and speak of the gospel. Clive Biggs, a SABS graduate, teaches in George and assists the church by teaching the adult Bible class. Clive's parents are soon to retire and move to George, a step they would not have taken if the church had not been there. George is becoming a popular retirement center, another way in which it can serve in expanding the Lord's church.

GRAHAMSTOWN

What makes a missionary? Whatever combination of events causes a person or a family to go to a mission field, one thing is certain – it is seldom a sudden decision. The story of the Tutor family and their work in Grahamstown had its beginnings at least seven years before they actually set foot upon South African soil. Various friends tried to get Charlie and Betty Jane to go to the east coast, to Australia, to the British Isles, to Canada – but the time was not right and they felt unprepared. They had discussed mission work with the Joe Watsons as early as 1954, but it wasn't until 1963, at a retreat for the youth, held in Austin, Texas, that their hopes suddenly began to take direction.

Charlie describes the incident this way: "As Betty Jane and I sat at the front of the building eating a sandwich, late in the afternoon, this voice behind me asked, 'Are you ready to go to Africa?' Without looking up or missing a bite I answered, 'Sure.' The voice belonged to Leonard Gray whom we did not know." They sat down and discussed the Grays' plans to go to East London and the need for the church to be taken to the city of Grahamstown. A couple of weeks later, the Tutors decided that "into all the world" meant for them "into Grahamstown."

In 1964, the Tutors landed at Port Elizabeth, met Andy Jooste and the Port Elizabeth members, sailed on up to East London for a week of "orientation" with the Grays, bought a car, and motored on to Grahamstown. Their four children ranged in age from 11 down to 3. The work was a pioneer effort with many discouraging days at first. The family lived first in a residential hotel, then in

two different houses, in each case holding services in portions of their accommodations. Eventually the growing group met in the Scout hall, the Tutors being assisted at times by brethren from Port Elizabeth and East London.

Charlie was deeply affected when the Port Elizabeth church began to be infiltrated by "anti" brethren and was instrumental in getting Joe Watson to move to Port Elizabeth to help stem the tide.

In late 1966, Ned Tutor developed a hearing problem requiring surgery which was to be done in East London. On a Sunday night, after the evening service, the Tutor family left Grahamstown to drive to East London, but they never reached their destination. On a hilltop near the Gwanga River, between Peddie and Kingwilliamstown, an old-model car with 5 drunken men, careened toward them on the wrong side of the road. They had no lights, and by the time Charlie saw the car, it was too late. The collision threw Charlie, Tim, Nancy, and Ned out of the car while John and Betty Jane remained inside as the car overturned three times. Little Nancy, age 8, certain that her mother and father were dead, began to mother and comfort her brothers. Charlie had been flung far down the road and suffered extensive damage to his head and face. Expert surgery restored the crushed facial structure to near normal, but the olfactory nerve was destroyed. Charlie cannot taste or smell – he can only remember the delicious flavors of Betty Jane's cooking.

Everywhere that they have worked, Charlie and Betty Jane have found that their children have been assets. They met many people through them by means of school activities, neighborhood friendships, etc.

When their four-year term in Grahamstown ended, Tutors left South Africa reluctantly. Later, when the family returned and moved to Kimberley, Timothy returned to Grahamstown and attended Rhodes University where he met and converted Errol Williams of Salisbury, Rhodesia. This is of particular significance because Errol later attended SABS and has preached for many years in Umtali (now Mutare).

After Tutors left Grahamstown, the work was assisted by men visiting from Port Elizabeth and East London. Oscar de Vries was there for a time, and Ernie McDaniel served for some time until he moved to Springs in 1978. Since that time, the small group of Christians have been hanging on, taking care of the work by themselves. At the time of this writing, there is hope of renewed effort in the city, and the time is ripe for a SABS graduate or other to move in and work full-time.

KEMPTON PARK

The church at Kempton Park had its small beginning in 1966 when the Phil Theron family moved there from Welkom. They were supported by the West University church in Houston, Texas. Of the earliest members, some have moved to other places, some have fallen away, but the Willem Theron family are still there. (Willem is not related to Phil). During the Therons' period of service, an attractive little building was constructed at 28 Grenat Street in Edleen, on a plot of ground large enough to allow for future expansion.

From 1967 to 1977, Dave Rodgers, one of SABS'

earliest graduates, preached for Kempton Park. Dave supported himself with secular work. From time to time, SABS students Gordon Uys, Izak Theron, Colin Kaufman, and Chris Savides assisted with preaching, and the Echols family attended there regularly as a means of encouragement to the small group: Eldred, Jane, and Cherry all assisted with some of the teaching. At times, other SABS students attended Kempton Park on a regular basis without actually doing any of the preaching.

In 1977, the Bill Bryans, under the sponsorship of the church at Iowa Park, Texas, moved to Kempton Park, and in 1978, the John Reeses, supported by Oxford, Mississippi, joined the Bryans. To quote from a letter from John Reese, "The aim of our work has been to take a small struggling congregation and help it to mature to the extent of having a strong membership, qualified elders and deacons, a fully supported South African preacher, and positive momentum for continued growth and outreach. Although the work has been slow at times, it looks likely that these goals can be reached with the Lord's help quite soon." Target date for the departure of the Reeses is July 1984, while the Bryans will remain through 1985. John is to be "Visiting Professor of Missions" at Harding University in Arkansas for the 1984-85 school year, after which the family hope to return to the Kempton Park area and spend much of the time doing follow-up work for the World Bible School (correspondence course from the United States).

As of mid-1983, Kempton Park listed 78 faithful people: 54 of them baptized, and 24 non-baptized children of faithful families. The original building's 80 seats have

been outgrown. December 1983 marked the beginning of the new 350-seat auditorium with 8 classrooms, which should be completed before the middle of 1984. Plans are to obtain sufficient donations to pay off the building within a comparatively short time so that the congregation will have the means with which to fully support a full-time South African preacher.

Several types of training courses are being taught to the men of the congregation so that they will be prepared to be leaders. Hopefully, there will be qualified elders and deacons as a result of this training and maturing period.

Johan Pienaar, brother-in-law of Andy Jooste of Port Elizabeth and Uitenhage, is presently stationed with the police force in the Kempton Park area, and is teaching the adult Bible study. Brother Reese and brother Bryan assist the little congregation in Rustenberg once a month.

THE REESE STORY

The Reese family's involvement in African mission work began in about 1928 when Alva and Margaret Reese went to Zambia and worked at Sinde and Namwianga missions until 1956. Boyd Reese was a young lad when the family moved there, and he too became a missionary, moving down to Nhowe in Zimbabwe. While still at Namwianga, he met Sibyl Rickman, a single missionary who was working with Myrtle Rowe, and they later married.

Boyd and Sibyl Reese had two sons, Robert and John. The parents later separated, and the boys received much of their education in Salisbury. Robert and his wife, Mari-Etta, are now missionaries in Bulawayo, Zimbabwe

while John married Beth Paden and now works in Kempton Park.

Beth (Paden) Reese planned all her life to go to some mission field. She was in Rome, Italy during the summer of 1971 as a mission intern from Harding, and spent the summer of 1972 on a three-month campaign in Pittsburg, Pennsylvania. John and Beth are both Harding graduates and well prepared for their service in the mission field. They took part in a number of gospel campaigns and spent six months with a follow-up team in Salisbury after the completion of a campaign by Ivan Stewart's group.

After John received his Master's degree, the Reeses worked for six months with the church in Oxford, Mississippi, to get to know the members and make preparation to go to Africa under Oxford's sponsorship. At first, they worked in Salisbury with the Avondale congregation, together with Mark and Flora Swartz and Carl and Leslie Swartz.

The Alva Reeses were some of the first missionaries we met after arriving in Africa in 1949 and we stayed in their home when we visited Namwianga. They were then already veterans of nearly 22 years. It looks as though their grandson, John, will one day equal their record.

The Bryan background is not a missionary one but both Bill and Cheryl come from Christian families, and Cheryl's father is an elder. Bill is a graduate of the Preston Road School of Preaching in Dallas, and had early set as his goal to enter the mission field by 1980. The church at Iowa Park, Texas, which was already supporting Hennie Botha at Goodwood in Cape Town, was influenced by John Maples to undertake the Bryans' support much sooner

than that, and Bill and Cheryl were 5 years ahead of schedule when they landed in Cape Town. After 18 months at Goodwood, the family moved to Kempton Park.

The Bryans' assessment of the Kempton Park work includes the important statement, "The bulk of the work is gradually shifting from our shoulders to those of the members, and we're hoping that in the not-too-distant future they'll be begging us to go somewhere to start another work because they want to and can afford to support a South African preacher."

KIMBERLEY

Before the Tutor family left Grahamstown in 1968, they made a trip to Kimberley in the northern Cape Province to "spy out the land" for the establishment of the church. There had been some members of the instrumental group in Kimberley, but never a very large or active group, and we had never worked with them, so to all intents and purposes, Kimberley was a new area. Tutors were well impressed with the city and made some long-range plans for the future there. It was after working for three years with the church in El Campo, Texas that they made the move to settle in Kimberley, supported by the El Campo church.

It was July, 1971. Tim Tutor soon left for Rhodes University in Grahamstown, where he was able to meet with the church his family had worked to establish in the 60's. The Tutor family bought a home in a middle-class neighborhood and met to worship in the home, inviting neighbors and newly-met friends. As is always the case in a newly-begun work, progress was slow, but it was steady,

and the little congregation became a very closely-knit group, spent time together studying the Bible, praying, singing, eating, and playing. "We were trying to teach them by word and example of life," said Charlie.

The family were well received in the town. Nancy was the first girl to be elected "Junior Mayor" of Kimberley. The children were active in the schools and won scholastic honors, and Betty Jane served on the school committee for three years. The Tutors give much credit to their children: Nancy for her teaching, and the boys for their active part in all phases of the services.

Charlie wrote the following: "In Kimberley, we were well-situated to have visitors who came to see the 'Big Hole' and the museums full of historical artifacts about Kimberley's 'dazzling diamond days.' Also, we were a good 'half-way house' for Christians traveling from Cape Town or other points south of us up to Benoni or Johannesburg. This brought us very special hours with other Christians." (Sometimes there were carloads of young people on their way to or from youth camps who would sleep wall-to-wall on the Tutors' floors, then eat them "out of house and home" for breakfast in the morning.)

Nearest sister congregations are Bloemfontein and Welkom, 113 and 180 miles apart, respectively.

During the Tutors' years in Kimberley, several gospel meetings and two door-knocking campaigns, with SABS students assisting, were held. Twice, John Hardin took the big tent to the locations outside Kimberley, and Charlie worked closely with black brethren there and on farms. One black leader, Johannes Ohaletse Mamapule, went regularly to Charlie's home for Bible study, and Charlie

mimeographed a great deal of teaching material for black brethren around Kimberley and in Lesotho.

One young man from Kimberley, Keith Minnaar, has graduated from Southern Africa Bible School. Six months before Tutors' return to the states, another SABS graduate, Eddie Baartman, and his family, moved to the city, so for that time, the two families worked closely together. Says Charlie, "Thus, the transition from the missionary who began the work to the South African who took over was very smooth."

Having met first in the hotel where the Tutors stayed when they arrived in Kimberley, then in the Tutor home, and then in a hired hall, it was a big step forward when the church bought a small but pleasant building from another religious group. Tutors loved Kimberley, and have expressed their great joy in knowing that because their family went there and preached God's word, there is today a church of the Lord in that city.

Shortly before the Tutors left Kimberley, the Eddie Baartman family arrived from SABS to take over the work. The year was 1976. At that time, the Marony family, the Minnaars, and the O'Hely families were members. Maureen Baartman writes in early 1984, "Over the past eight years we have seen many families come and go. The reason for this is not that all members become unfaithful but because Kimberley is not a place where people go to settle permanently. Promotion usually means being transferred to a larger center. The Maroneys and O'Helys are now in Alberton. The LeRoux's are in East London, the White family in Secunda, the Botes family in Middleburg, and the Gerber

family in Lichtenburg: 33 people who have found a haven in Kimberley . . . The people are moving on faster than we can cope. We have reached virtually rock bottom again . . . It seems that Kimberley is like an oasis, a little bit of shelter for the weary traveler."

Maureen's letter goes on to explain that Kimberley is situated so that the congregation there is able to care for soldiers posted in that area, and it is a worthwhile work they are doing to provide a spiritual home for South African soldier boys. They have the boys in their home, and Eddie visits them on the base and is able to help them with their problems. Homes in Kimberley have also been opened to the parents of the boys in service, and the Baartmans would like to encourage churches in other areas to do the same for parents and sons alike. A similar policy is adopted toward Christians who attend boarding school in Kimberley.

The black work at Vergenoeg is in progress with Johannes Mamapolo leading the congregation of some 30 members. Eddie Baartman preaches for them on Sundays after the white service in Kimberley. They meet in Johannes' home and are in need of a larger meeting place. An area of work about to be opened up is among colored folks. A few colored's have been baptized but are now unfaithful, so a concentrated effort among them is needed.

PIETERMARITZBURG

The church in Pietermaritzburg had its beginning when Tex Williams moved there from Port Elizabeth in August, 1958. In January of 1959, he baptized Ian and June Fair. Ruel Lemmons visited the work in South Africa in 1959 (it was his sermons that had been broadcast

over Lorenzo Marques from 1948 and the congregation for which he preached in Cleburne, Texas that sponsored our original move into South Africa). Brother Lemmons obtained support from Ozona, Texas, for Ian in the latter part of 1959. Tex and Ian worked closely then for the next several years. Ian preached in Benoni from 1961 to 1963, returned to Pietermaritzburg, and Tex then preached in Benoni from 1964 to 1965.

The black work in the Pietermaritzburg area had its beginning in 1962 when Samson Peters began to be supported by Paris, Texas. That work moved on to a good status and later went on into the Natal School of Preaching which is described in the chapter on preacher training.

Tex returned to the States for further education in 1965, then spent two years with Sunset School of Preaching in Lubbock, Texas before returning to South Africa. He first preached in Durban in 1968 and 1969, then in Pietermaritzburg's black work during 1969 and 1970.

The church in Pietermaritzburg purchased property in 1961 and did the first building in early 1963. Further renovations were done at a later date and a Sunday school wing was built. Plans at time of this writing are to sell the present building and relocate in a new suburb.

Gordon Uys, one of the first SABS graduates, preached for a couple of years in Pietermaritzburg, beginning in 1969. At the end of 1968, a group of Sunset School of Preaching graduates arrived in South Africa and lived first in Durban. Of that group, Milton Wilson went to Port Elizabeth, Don Perry and Jim Suddeath remained in Durban, and Jan Mauck and Delbert McCloud then moved to

Pietermaritzburg. The Maucks remained until 1978. Jack Mitchell arrived in 1972. These men worked with the Natal School of Preaching but also assisted the white church in Pietermaritzburg from time to time. Reg Bradford, a 1978 SABS graduate, now in Durban, preached for a while in Pietermaritzburg, and in January of 1983, Andrew Dumbriss, a 1982 SABS graduate, replaced Reg.

The present membership (early 1984) is about 94. Average attendance on Sunday morning is about 65 to 75. Colin Kaufman, who preached for a number of years in Port Elizabeth, supports himself in Pietermaritzburg and assists with teaching and some preaching. Goals for the future include the beginning of a university campus ministry.

PINETOWN

The church at Pinetown, Natal, has had two beginnings. Pinetown is near enough to Durban and the Indian Ocean that the sea can be seen from some places, but far enough from Durban that it warrants having a congregation of its own. In 1966, Walter Jubber and Peter Korsten started the church there, baptized some people, and were joined by a few who moved there from other places. During that time, Walter started a work with Indians at Chatsworth and Shallcross and baptized about 20, many of whom are still faithful today. In 1971, Don Perry, a Sunset School of Preaching graduate joined the workers. There was a problem with which I am totally unacquainted, and later in 1971, the group disbanded and most of the members joined the Durban congregation.

Paul Brady, a SABS graduate of 1976, went first to Durban for two years, then in 1979, with the blessing of

the Durban congregation, the Bradys and two other families went to Pinetown for a new beginning there. They were soon joined by a group of 20 or 25 from the Durban congregation, and families from Pretoria and Zimbabwe moved to the coastal area and found it a good thing to join the Pinetown work. From the time of his graduation from SABS, Paul has always supported himself with a secular job. As of late 1983, Pinetown helps him with a supplemental amount monthly.

In July, 1983, when Greg Woods had to leave Windhoek, Paul Brady suggested he should try to find a church in America to support him to work in Pinetown. At this point, however, history was made in the work of the church in South Africa. Pinetown became the youngest congregation in the country ever to support fully its own preacher. After being in existence for only three and one-half years, with only about 20 wage-earners, Pinetown supports the Woods, contributes toward Paul Brady's support, helps a student, and pays for Allan Kriger's transportation costs in Swaziland. Greg wrote in December, 1983, "They are a wonderful bunch, and we love them." The latest news is that they are negotiating for a piece of land upon which to build.

RUSTENBERG

For many years there have been a few members of the church of Christ in Rustenberg, with some living there for short times and moving away again, including the Andy deLange family of Benoni. I recall visiting in Rustenberg, perhaps in the 1960's and meeting in the home of Frank

Saayman who has only recently moved to Randburg. The Saaymans apparently came under the influence of the Topes' "anti" teachings; the marking and separation from the anti brethren had not yet taken place.

Much later than our personal experience in Rustenberg, the Fred Gee family from Zimbabwe, members of the Christian church in Sinoia, moved to Rustenberg and started meeting with the Saaymans. The Gees have two grown daughters who have their own families: the Ashburners and the Simons-Browns who moved from Zimbabwe to the Kempton Park area. Disappointed in the Christian church they found there, they sought out the church of Christ where John Reese and Bill Bryan preached. They became happy, faithful members there, but preferred the more rural type of life and so moved to smaller Rustenberg. The Gees, Ashburners, and Simons-Browns then requested that John Reese or Bill Bryan preach for them once a month. After a year, Paul Williams, an "anti" preacher began to visit and preach on another Sunday each month, probably at the invitation of Frank Saayman. This has created an unusual situation, for in a small group of people there are representatives of three persuasions: the Christian church influence which is liberal, the "anti" people who are ultra-conservative; and the church of Christ which is in between. The move of the Saaymans out of the Rustenberg area removes some of the "anti" influence.

Recent information from John Reese indicates that the Rustenberg members have requested that neither "side" discuss the so-called "issues" in their preaching. John has refrained from so-doing, but Paul Williams has introduced some points of the favorite anti doctrines from

time to time.

The Rustenberg congregation has presently about 55 members with average attendance of 48. Men of the congregation preach on the Sundays when Reese and Williams are not there. They meet in the Guides Hall and are saving money for a future building of their own. They have no immediate plans for a supported preacher to work in Rustenberg, but the potential of the town would warrant it. It is a growing town with new factories being built in addition to the platinum mining industry which has been there for many years.

SOUTHWEST AFRICA

Southwest Africa, more recently named Namibia, has been governed by South Africa under mandate, ever since Germany lost her colonies to Britain after World War I. Much of the 318,000 square miles is desert and is very sparsely populated by about 3/4 million people: tribal blacks, coloreds, and white people of German, Afrikaans, and English origin. Vast deposits of uranium and a veritable treasure house of semi-precious stones may one day change the heart of Namibia, but not its face, for that vast expanse of desert and near-desert can never change. Karakul sheep that can exist on rough karakul bush, and cattle that actually thrive on the sparse but rich grass are about its only domesticated animal inhabitants. As the traveler sees only dried-up river beds during most of the year, he may well wonder how humans exist, but some of them do. There are no crops raised, so foodstuffs have to be imported. In fact, there is no manufacturing, so everything

has to be imported, with the result that the cost of living is extremely high. To complicate matters for a missionary, there are 9 official languages, although the use of Afrikaans makes it possible to communicate with most people. Greg Woods became proficient in Afrikaans and could preach in it.

Henry Ewing went to Windhoek in the mid '60's with the intention of establishing the church there, but his untimely illness and death brought that effort to naught. When the Greg Woods went there in July, 1975, there was no church of Christ anywhere in the country. From the very outset, work with the white people was difficult since most of them were South Africans working on two-year contracts with various companies. At the end of the contract period, they left. If all of Greg's converts had remained in Windhoek, there would be a good congregation there today. Top membership was 25, and by the time the Woods left in July 1983, nearly everyone else had moved out, so at best there may be only a handful there today.

Greg also started a congregation at Katatura, the black town near Windhoek. The black preacher who was brought from South Africa to help in that work seemed to be all right at first, but he became involved in some criminal activities and eventually returned to the Transvaal. This was a setback for Katatura, but there is still a congregation there.

Greg converted a German farmer by the name of Walter Kirsten, near Maltahohe. Walter and Greg began to teach the black people in the area and a congregation was begun. Services are still being held there, but it is not known how well that work is being done since Walter has

gone to the university to study medicine and is only on the farm during the holidays. There have been as many as 30 to 50 in attendance.

Two Christian families from South Africa started a congregation in the town of Oranjemund, but one of those families has since moved away. A fifth Southwest Africa congregation was started in Swakopmund by some white girls who went to work for the uranium mines there. The leader of the group was Laura Oelofse from Benoni, a girl who had always been active in the youth group there. A teacher moved there from Windhoek and one from New Zealand. Once a month, Greg traveled the 400 kilometers to hold services with them. Otherwise, Laura led the little all-girl congregation in Bible study, and they partook of the Lord's supper and listened to sermons on tapes. The girls have all gone back to their original homes, so there is perhaps no congregation at all in Oranjemund.

Greg was born in Windhoek, finished his education back in South Africa, was converted by Tex Williams, attended SABS, and then returned to his country of birth. He loved the desert and its people, and his wife, Helen, and their daughters were happy to be wherever Greg went. When the church in Kansas that had been supporting the Woods decided to discontinue that work, there was no alternative but for Greg to take his family back to South Africa. Altogether it is a story of lots of hard work and lots of disappointments. However, one can never say that it was a failure, for who knows how or where the gospel message will go as a result of Greg's converts moving on to other places, or what the few who remain may still do

with the foundation they have been given upon which to build.

SPRINGS

When the Hardin family lived in Benoni the first time, from 1957 to 1959, there were several members of the church who lived in Springs and traveled to Benoni for services. In 1959-60, not knowing that Ray Votaw had become more openly "anti" in his doctrinal teachings, John and I encouraged Ray to establish a congregation in Springs. In March, 1960, we moved to Pretoria, and for the first year or two, worked with Votaws in gospel meetings and other special efforts. Leonard Gray preached for a gospel series and John led the singing with over-flow audiences in the little meeting place that had been made from a former shop. Benoni, Turffontein, and Pretoria members supported that Springs effort. Separation from the "anti's" has been described elsewhere in this book.

Springs grew from town to city status and is a progressive and lovely city. It was not until 1978 that Ernie McDaniel moved there from Grahamstown. He rented the Hellenic Society hall, and together with the Toy Edwards family, began to hold services. The Maurice Charletons and Eric Bresslers from SABS assisted during parts of 1978 and 1979. In August, 1979, the Sam Wisharts, also from SABS, placed their membership in Springs. McDaniels were due to return to the States in November, 1980, so Sam gradually worked into the church program so that he could eventually carry it on by himself.

In early 1980, brother McDaniel received some financial help from the U. S. to pay down on a hall which they

bought from an Anglican church in Paul Krugersoord, capable of seating 200. In 1983, when the Welkom church added to their building and obtained new seating, Springs bought their old pews. Those pews had first been in Benoni's original building where Sam Wishart worshipped after his conversion, so as Sam wrote in a letter, "I now feel at home as those are the first pews I ever sat on in the church." Sam is a teacher of technical subjects in the Springs high school.

In 1983, Peet Botha (ex-SABS) became Springs' new minister. He is Afrikaans-speaking, a distinct advantage in a predominantly Afrikaans community. Late 1983 reports show 44 members and attendances in the 50's.

In the Springs black community of Kwa Thema, the preacher, Zechariah Mahlangu was at first wary of the new white congregation lest they be "anti." After several sessions with Sam Wishart, Theo Reppard, and Simon Magagula, brother Mahlangu was convinced that all was scriptural, and there is now good rapport between the two congregations. The Kwa Thema people meet in a school hall and are disturbed by a denominational group which worships noisily, with drums and hand-clapping, a situation with which many of the black congregations must cope.

UITENHAGE

In the Port Elizabeth story, the name of Andy Jooste became well known, for from the time of his baptism in 1953, he was a faithful worker, often carrying a double portion of work with both white and colored congregations. This he did at the same time as he completed his education

and worked as an architect. Andy met Freda Adkins who was in Port Elizabeth with the gospel campaigners under the leadership of Ivan Stewart. In 1971, Andy and Freda were married in Alexandria, Virginia, and the couple made their home and continued their church work in Port Elizabeth. During 1977, Andy attended Freed-Hardeman College in Tennessee, taking a number of Bible courses. He then preached for a time at Seth, West Virginia, before returning to South Africa to begin the work at Uitenhage.

Uitenhage is a mostly industrial city and its culture is mainly Afrikaans, the largest church being the Dutch Reformed. The population of one hundred thousand includes 25% white, 35% colored, and 45% black. Many of the English in Uitenhage are immigrants on limited stay.

Andy is sponsored by the church at Alexandria, Virginia. To quote from a letter from Andy: "One church . . . in West Virginia, pledged support with no personal contact and based only on the comment that John Hardin had taught Andy twenty-five years earlier."

The first meetings of the Uitenhage group were in the home of Jimmy Voulgarelis, and those who attended were Andy and Freda, Andy's parents and sister, Eugene Ward, Colleen Boast and children, and the Voulgarelis family. Other families in Uitenhage and Despatch were contacted and the Park Centre Hall rented for services. Attendances increased to 25, with the Bob Holcombes of Port Elizabeth driving up regularly for several years to assist.

Park Centre Hall had many of the same drawbacks as we had experienced with a rented hall in Port Elizabeth. When at last Park Centre was burned by an arsonist, the congregation met in the Jooste home for a period of nine

months. The residential property at 23 High Street was purchased in 1981 and adapted for worship and class rooms. In 1982 a baptistry was built. Attendance increased to around 40.

There have been 21 baptisms to date, and the little congregation contributes \$200 per month toward preacher support. Services are held on Sunday afternoons and Tuesday evenings for colored and Afrikaans people using the building facilities.

Outreach efforts include gospel meetings, an annual Vacation Bible School, visitors' evenings, correspondence courses, home Bible studies with film strips, and a monthly youth meeting. Good contact has been made with local boarding school students and several have been baptized, some of whom now worship in other towns. Andy made the comment recently that the Uitenhage church reminds him of the Port Elizabeth congregation in the 50's.

VEREENIGING

Among the many towns and cities of South Africa that are in dire need of a missionary is the city of Vereeniging. A busy center with a predominantly Afrikaans-speaking population, it offers good opportunity for the growth of the Lord's church.

From 1979, there has been a small group of members meeting in Vereeniging. At first the group consisted of John and Melba Manion and Hettie Van den Berg. Then the Heathcote family who had been traveling to worship in Boksburg, and the Dennis Behrmanns from Southwest Africa boosted the numbers to 10. Others have since come

and gone again, but the faithful “core” remain. To this number was added Antonie Maritz who was baptized after a series of Wednesday night studies in the gospels and Acts.

The little group have been carrying on their own services, the local men being assisted in their teaching by some tape recordings made at lectureships and other times. Some outreach is being done by means of a voluntary work at the Provincial Hospital and through benevolent work in behalf of a needy family contacted through Social Welfare. Hettie van den Berg has a Bible study with African girls on a Thursday evening, and Melba Manion has started a little Sunday school class. Melba is also doing a Bible study with Ezekiel, a Zulu boy who wants to become a preacher. Ezekiel will likely be meeting with Walter Paul and the congregation at Grasmere.

Hopes for the future are a meeting place, a full-time preacher, and a good program of work to “bring them in.” Melba plans to start a ladies Bible class, and the congregation’s contributions are being saved up for a building. The future could be bright for the church in Vereeniging.

WELKOM

In a number of places in this book, I have referred to chains of circumstances, webs of circumstances, cases of people who were converted and brought their friends to the Lord and then fell away themselves, and cases where some seemingly small effort bore wide-spread results. Perhaps one of the most delicate webs of circumstance – not coincidence at all but the guiding hand of the Lord – is woven about the story of Joe McKissick. It was in the early 50’s when Joe, a single young man, was teaching

school in Athens, Illinois, that he read Martelle Petty's plea for travel funds to South Africa. Joe and Martelle had known one another fairly well at Freed-Hardeman College, so Joe sent what he calls a "small donation" to the fund. It was enough to cause Joe to be aware of what was happening in South Africa and he began to watch the progress of that work.

Meanwhile, brother McKissick moved to Cleveland, Oklahoma, to work with the church there, and met Mary Lou Stach who soon became his wife. Later, when Joe and Mary Lou moved to Dalhart, Texas, they learned that Dalhart was partially supporting Guy Caskey in Johannesburg, thus renewing their interest in that mission field.

The McKissicks' interest in missions, thus whetted, nearly led them to become involved in a mission effort in Puerto Rico. At the propitious moment, Guy Caskey made an unexpected trip to the states to raise funds and to find a replacement for himself and Waymon Miller by 1954. Another man was found for the Puerto Rico work, but none for Johannesburg, so Joe and Mary Lou asked the Lord to help them to go there.

It was just a matter of a few months after McKissicks arrived in South Africa that Martelle Petty, the man who had first brought South Africa to Joe's notice, was killed on his motorcycle in Pretoria. Joe wrote about the incident, "Just how his death fits into this pattern of things I don't know. There are some things that eyes cannot see and our finite minds cannot comprehend — but God has a plan and a purpose for each of us."

In March of 1955, it was Joe McKissick who received

the phone call from Benoni, described in the chapter on our move to that city, requesting help in teaching the group who moved away from the church which had changed its name and was planning to sign its building over to the United Christian Missionary Society.

It was the same Joe and Mary Lou who taught and influenced Dougie and Theresa Pullinger in the Turffontein congregation so strongly that when Pullingers were transferred to Welkom, in about 1956, they were instrumental in the purchase of property for a building and for McKissicks' later move to build the congregation in that city. When Dougie and Theresa moved to another town, they came under the influence of the teachings of Armstrong by means of his "Plain Truth" magazine, and sad to say, are no longer "with us." Yet what a part they played!

The Pullingers held their own little services and put their contributions into a special fund so that by the middle of 1958, they had paid for a lot upon which a church building could be constructed. When McKissicks moved to Welkom in September, 1958, they began to hold services in Pullingers' home and later in a school. In less than a year, the church building was completed. Early members include such names as Reyneke, Englebrect, Klopper, Gerber, van der Merve, White, Evans, Pullinger, Watson, and Coetzee. During the McKissicks' stay in Welkom, their record high attendance was 112 in 1961, and by April, 1962 there was an actual membership of about 65.

Between the time of McKissicks' departure in 1962 and the arrival of the van der Spuys in 1965, there was a period of time during which the men of the congregation

carried on the work on their own, and for a time the Phil Theron family worked there. From this period we have the conversion of Frank and Iris Malherbe who later went to SABS and are now working with the congregation in Turfontein. In mid-1964, Leonard Gray held a most successful gospel meeting with an average of 19 visitors each evening and 17 responses to the invitation.

It was on the first day of 1965 that the van der Spuys began work in Welkom. At that time, attendance was averaging about 55 or 60. Brian van der Spuy was still a young man – too young to be having the health problems that he did. He suffered some heart attacks which we feared would bring a premature ending to a fruitful life, but the Lord had other plans for Brian, and at the time of this writing, he has continued for more than 19 years in Welkom.

Being a gold-mining city, Welkom has always had a problem of transient population, and with the recent dual condition of inflation and recession, members have moved away in large numbers. If this were not so, there would be a membership of many times the 125 reported in early 1984. The original building, constructed during the McKisicks' stay, has been remodeled and/or added to in five steps. First, two extra classrooms were built, then four classrooms in an upstairs block. Next, a kitchen and new restrooms were built, after which the original auditorium was enlarged, and finally, a new auditorium seating 300 has been built with the old one becoming a fellowship hall. Twice it was necessary to buy adjoining ground from the municipality for the building extensions and parking lot.

Among the faithful hard-working members are Billy Watson and his wife, Milly, who have been in the Welkom church for many years. Billy is an elder and an enthusiastic song leader, having studied music at Lubbock Christian College at one time. SABS graduate, Malan Gerber is a deacon and Bible teacher and Joe Seiderer, ex-SABS, was long a great help, but soon to move away. Brian reports many good new members, including two British couples. There are some members who travel from 20 to 70 miles to worship in Welkom, coming from Virginia, Hoopstad, and Henneman.

Immediate future plans are for a new elder and two new deacons in 1984; a regular newspaper column; increased SABS support; and plans to pay off the new building in 5 years. Perhaps most noteworthy is the move to receive possible municipal permission for blacks (not on the mines) to worship with the white congregation.

WELTEVREDEN PARK (PREVIOUSLY FLORIDA)

All around Johannesburg, there are many small towns. To the west is Florida, and there the church had its beginnings in 1972. Peter Korsten was its first preacher. A large house was purchased and renovated to make a room for assemblies and rooms for Sunday school. One of the earliest families was the Saaymans, and soon there were other additions.

In 1977, Nigel Hausberger, a SABS graduate, began to work with the Florida congregation. Nigel had a job in Boksburg and traveled to Florida for all of the services and at other times to be of assistance. Later, Les Massey, who was teaching at SABS, joined in the effort, until he

moved back to Texas.

The Florida church received a very big boost when the Norman Flynns moved there. Norman was an elder at Hillside church in Bulawayo for several years and so was a man of good repute and of experience in the Lord's work. As of December 1983, the congregation, now situated in Weltevreden Park, has about 100 members and a building seating 250. Leaflets were distributed, inviting children in the area to Sunday school, with a response of 25 children. A door-knocking program is in the plans, and a Bible correspondence course is being used. In an area of about 2000 families, "ours is the only lovely church building," to quote Norman. The community is about 80% English-speaking, so most of the preaching is in that language, with a small amount in Afrikaans. A new black work has been started in Krugersdorp; the man working there is a World Bible School convert from Gadsden, Alabama. The Gadsden church supports the Flynns and have contributed toward the cost of the Weltevreden Park building. Brother Flynn reports a success story about the new building. They first prayed, then started looking for a piece of land. They needed a half-acre and were short R6,000 for the one they wanted. Norman called the men together and explained the situation, and within 10 minutes, they raised the R6,000. They sold the house they were meeting in for a profit, were able to get a loan for the balance needed, and had a member of the congregation, Harry Simpson, capable of taking charge of the erection of the building at about half what it would have cost by the usual method. There are 7 class rooms, office, cry room, and fellowship

room.

To quote brother Flynn: "The week the builders poured the concrete on the foundation, that Sunday, the whole congregation met at the building site, we stood in a circle holding hands and thanking God for his goodness toward us. We did the same when the roof was put on."

"PRAY YE THE LORD OF THE HARVEST"

This chapter began with an apology and it must end with this note of regret that it is impossible to include all churches of all races in such little space. Neither is it possible to include the names of all who have had a part in the growth of these congregations.

It is with joy that we can look back upon the events recorded in this book, for we see much evidence of growth, and we can be assured that the work is well grounded in the truth of God's word.

The Church of Christ in South Africa is alive and well, but the field is still white unto harvest. "Pray ye, therefore, the Lord of the harvest," for South Africa and for all the world.



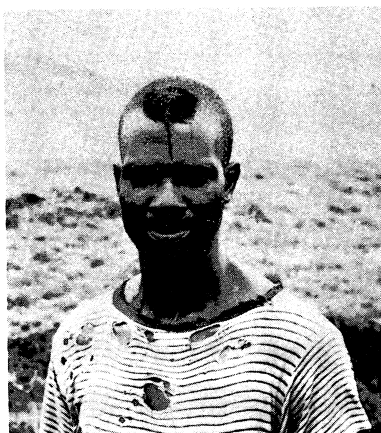
62. A friendly group at Draaikraal gathers to visit.



63. Jackson Sogoni baptizes converts in the Draaikraal area.

64. Fresh from the waters of baptism, a tiny droplet of water hangs from the twist of hair between the man's eyebrows.

65. Ndebele woman with her ornate beadwork.

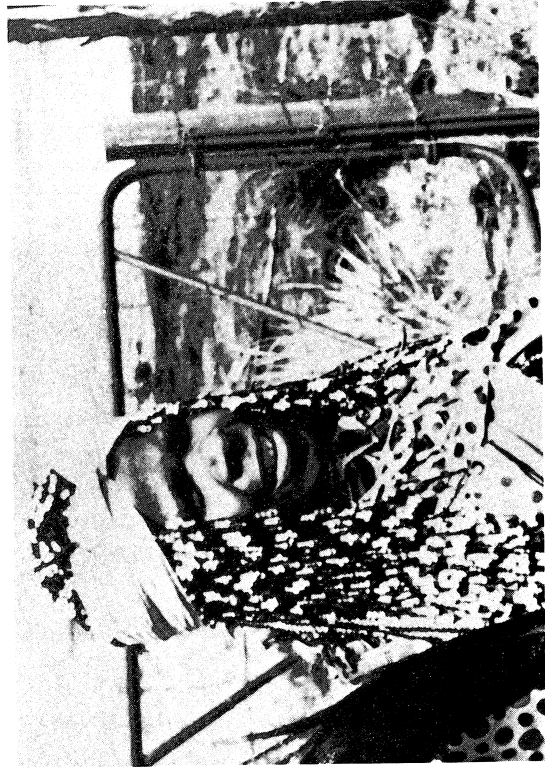




66. Keys to a new vehicle are handed over to Bro. Robert Moraba in Sekhukhuniland.

67. All burdens are carried on the women's heads.





68. A native witch doctor.

69. Brilliantly colored walls in a Mapoch village.





70. Coca-Cola goes everywhere.

71. Young girls work hard grinding meal.





72. A musical instrument. The player hums against the taut reed while tapping on the bow with his rattle.

73. Baptisms following a tent meeting at Ga-Mmamabolo.





74. Church leaders meet in the Apel area.

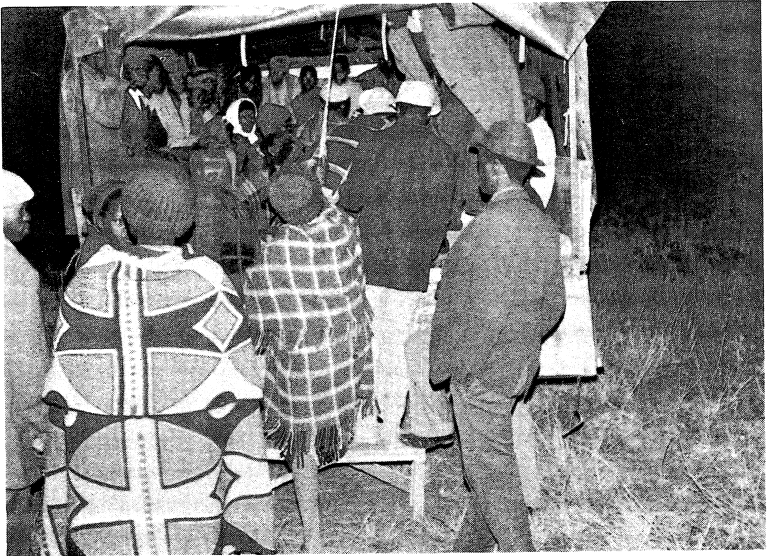
75. The big tent set up at Duthuni.

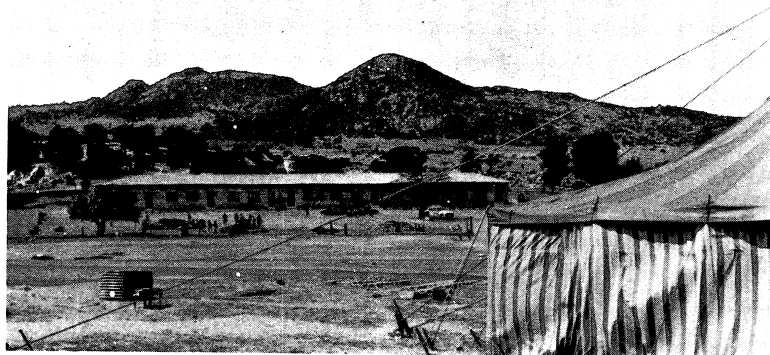




76. Group assembled with John Hardin during Naboomkoppies tent meeting, for special church leadership study.

77. Typical truckload of passengers ride home after a tent meeting. Blankets attest to the chill of the evening.





78. A typical scene of a tent meeting, erected on the grounds of a village school.
79. Black youth campers hard at study, under the shade of the big tent.





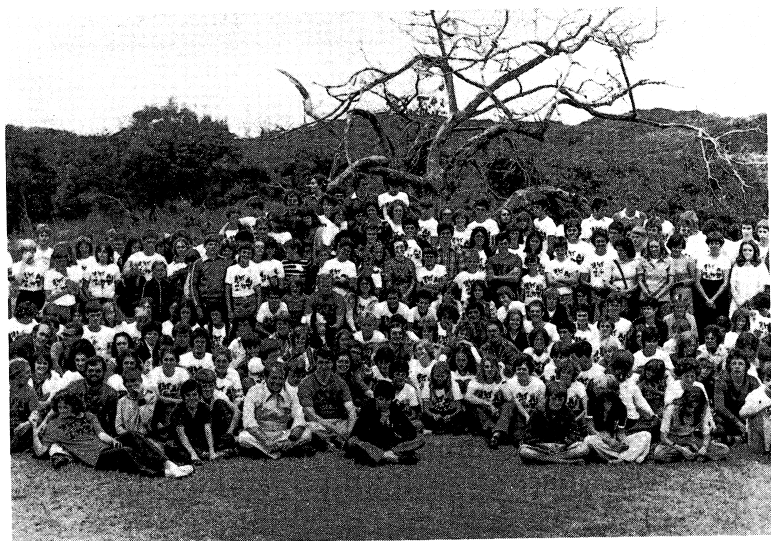
80. Christian youth camps always produced a number of baptisms.

81. Ladies preparing large quantities of food for a youth camp.



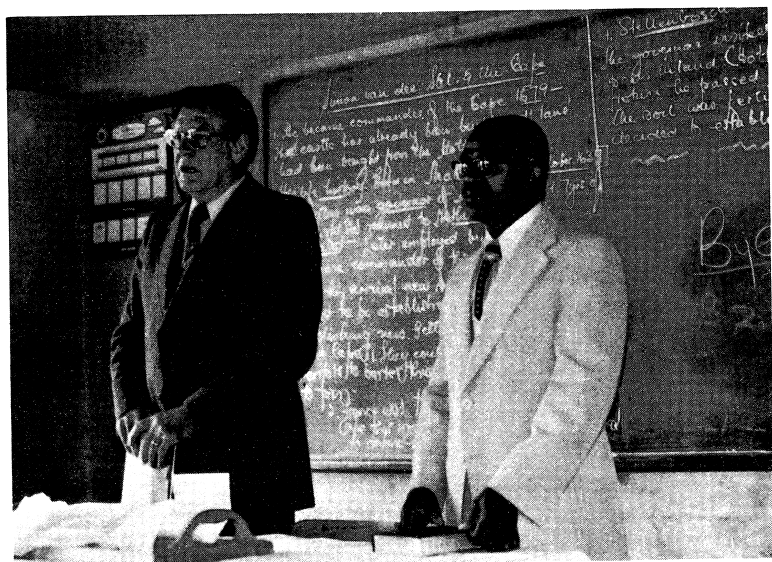


82. The church building in East London.



83. A camp for white youth was held at East London.

84. In 1978, as the Hardins prepared to leave the mission field, many farewells were held at many places. This one, with John preaching and Simon Magagula interpreting, is typical. Someone had written "Bye-bye" on the blackboard.



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