

LEBANON ON THE HIGHWAY

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No 2 in Focus on LEM Series

Focus on LEM series
No. 1 Lebanon at the Crossroads

Published By
THE LEBANON EVANGELICAL MISSION
P.O. BOX 166 – BEIRUT - LEBANON

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Joan and Colin White
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Loris Anderson
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(Note: The photographs in the original book are of poor quality due to the poor paper on which it was printed. I have however tried to scan them and inserted them where appropriate and at the end of this manuscript.)

HIGHWAY OF YESTERDAY

HISTORICAL PANORAMA

LEBANON'S HISTORY IS WRITTEN IN ITS STONES AND IN THE HERITAGE OF ITS PEOPLE.

WHEN JOSEPH WENT TO EGYPT, BYBLOS WAS ALREADY AN IMPORTANT CITY AND ITS TEMPLES DREW WORSHIPPERS FROM AFAR.

BUT EVEN BEFORE THAT, HISTORY WAS - BEING ENACTED HERE.

LEBANON'S HIGHWAY STARTS IN THE YESTERDAY OF MAN'S STORY.

Historical pointers .

B.C.

Before 4000 Area occupied by migratory hordes.

c 3975 Phoenicians settled along the coast and paid taxes for trading rights.

c 1690 Egypt ruled area now known as Lebanon.

850 Tyre - an important maritime power.

586 Nebuchadnezzar failed to capture Tyre.

539 Persians annexed Phoenicia.

333 Alexander the Great conquered Phoenicia.

332 Tyre fell to Alexander. Alexander died and Seleucids gained supremacy.

100 The Roman Empire expands.

64 Roman general, Pompey, seized Syria. Beirut; Tyre, Sidon and Byblos prospered. Baalbek, centre for worship of Roman gods.

A.D.

c 32 Christ visited coasts of Tyre and Sidon.

c 40 Christianity spread in area.

636 Byzantines defeated by Omar.

1098-1291 Crusades. Conquests by Saladin.

1300 Mameluke rule.

1516 Beginning of Ottoman Empire.

1860 Massacre of Christians by Druze.

1918 Collapse of Ottoman Empire - allied armies entered Beirut.

1920 State of Greater Lebanon constituted.

1926 Lebanese Republic - French Mandate.

1941 Independence of Lebanon declared.

1946 Last foreign troops left.

1958 Civil war, May to September.

1970 Fifth President, Mr. Suleiman Franjeh.

HIGHWAY OF THE BIBLE

Lebanon and the Book

Imagine today's young man sitting alone to write to his fiancée and on the paper he pens these words, "Your clothes smell as good as the smell of Lebanon" and she replies in her next letter, "Talking of Lebanon, its beauty reminds me of your face which is as excellent as the cedars", and then, warming to the subject even more, he writes, "Even the beauty of your nose is like the tower of Lebanon" We would, to say the least, wonder what it was all about. But Solomon, when he wrote his inspired hymn of love, used the imagery of his time and land. For him and his people, Lebanon expressed the perfection of all that is beautiful.

Lebanon and the Bible - sometimes the picture conjured up in the words and references is used to bring to the mind the concepts of beauty and strength and fruitfulness, but at other times the picture given is of violence and judgement.

What is this LEBANON ON THE HIGHWAY OF THE BIBLE?

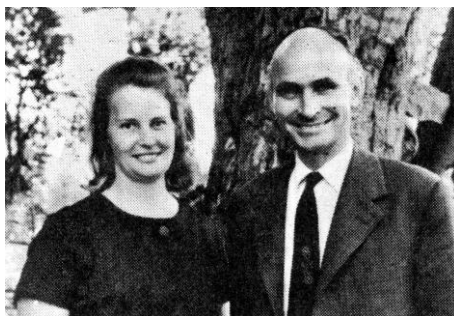
A range of snow clad mountains as mentioned in Jeremiah 18:14 where the Lord asks in wonderment "Will a man leave the snow of Lebanon which comes down from the rocks of the field? Because My people have forgotten Me." The snows of the Lebanese mountains. that in melting pour down nourishment to the land, are a picture of We streams of satisfying goodness that pour upon us from the Lord — but his people forgot Him. How true of these lands today. As the waters fed the lower slopes of Lebanon, the land became fruitful and Hosea used this as an illustration of the blessings the people will enjoy when they return to God who promises them, "I will be as the dew to Israel, he shall grow as the lily and cast forth his roots as Lebanon, his branches shall spread and his beauty shall be as the olive tree and his smell as Lebanon."

Not only would there be fruitfulness, but also strength and stability, for the Psalmist brings into Psalm 92:22 the knowledge of the enduring strength of the cedars of Lebanon and the secret of their deep, hidden roots, as he asserts that the man who is right with God will flourish like a cedar in Lebanon. Then again there is the thought of usefulness in the service of God as we read in 1 Kings 5, when Solomon in building the Temple, sought and obtained from Hiram, King of Tyre, the cedar wood which was so important for strength of the structure and for the beauty of the decoration in the House of God.

But also, with the beauty of Lebanon and its constant use in Scripture as a symbol of what is good and strong, there must be the reminder, as we have it in Psalm 29:4 and 5, that compared to the glory and might and beauty of the Lord earthly beauty and strength are as nothing for the voice of the Lord is full of majesty, the voice of the Lord breaks the cedars, yes, the Lord breaks the cedars Lebanon. Following on from that we find that judgment fell on Lebanon for in Isaiah 33:19 we read, "the highways lie waste... the earth mourns and languishes, Lebanon is ashamed and hewn down." When man sins, God as Nahum 1:3 and 4 tells us, "will not at all acquit the wicked, the Lord has His way in the whirlwind and the storm and the clouds are the dust of His feet rebukes the sea and makes it dry and dries up all rivers, Bashan languishes and Carmel and the flower of Lebanon languishes".

What had been the beauty of Lebanon faded away when sin marred and spoiled the land — Lebanon languishes, the beauty, the strength and fruitfulness have gone when sin, like a locust plague, strips the land. I God, who is not willing that any should perish gives I promise of blessing for Lebanon — for in returning the Highway of God there is the return of peace and enriching. The prophet Isaiah tells us of restoration, "Is it not yet a very little while and Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the Book and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord and the poor among them shall rejoice in the Holy One of Israel". (Is. 29).

KNOW YOUR REPRESENTATIVES JOAN AND COLIN WHITE



"I have spent ten days with a saint", remarked the LESG cook somewhat surprisingly on his return from the LESB camp to which he had been lent at the close of term. The saint in question, Colin White, followed close behind, looking very human in football shorts, camping equipment over his shoulder, the centre of a laughing crowd of boys, while his wife and three small sons waited eagerly to welcome him home.

Colin, and Joan White came out to Lebanon first as short-termers in 1960 and Colin worked as Senior Physics master and later as Vice-principal in the LESB. In 1969 he was appointed Principal of the school. It was a joy to all of us when he and Joan applied for full membership of the Mission in 1965. Quiet, humorous and friendly, Colin gets on equally well with parents, staff and boys. He is also Chairman of the Missionary Executive and one to whom all of us look up for his God-given wisdom and gifts as a Bible teacher.

Joan is just the kind of mother any child would pick if given the choice. She uses their home as an effective base for evangelistic meetings for children as well as a place of warm and loving hospitality where many have heard the messages of Christ.

LEBANON SIGNPOSTS

POPULATION: 2,800,000 (UN estimate 1970)
CAPITAL: BEIRUT; POPULATION; 600,000.
POLITICS: Maintains a neutral position.

The Chamber of Deputies has 99 members. For every Muslim members there are 6 Christian members, all of Whom are elected each 4 years by universal adult suffrage. The President, elected by the Chamber for a 6 year term, chooses the Prime Minister and accepts the Council of Ministers who carry out laws passed by the Chamber of Deputies.

GEOGRAPHY: Wide range of physical and climatic features. Hot, humid summer and short wet winter, narrow coastal plain. Mountains (some over 10,000 feet) are ideal summer and winter resorts. Area is only 10,400 sq. kilometres.

ECONOMY: Private enterprise has long flourished in Lebanon. Beirut with an open money market and free transit facilities for freight has become firmly established as the modern business centre of the Middle East. Other revenue comes from transit dues paid for oil from Iraq and S Arabia. There are two oil refineries. All year round tourism is another important source of revenue.

CURRENCY: The Lebanese Pound =100 piastres and is worth 1/3 of a U.S. \$ or 1/8 of a £ stg. approx.

TINY LEBANON — THE MIDDLE EAST'S BANK, PLAYGROUND, HOSPITAL, EDUCATIONAL CENTRE AND LISTENING POST,

and for Missionary work

HIGHWAY OF TODAY BACKGROUND TO LEBANON

Meet the Lebanese people. Aristocratic land-owner, city business man, village peasant farmer, poor and in debt, modern University student, goatherd tramping the mountain paths — Muslim Ahmed and his sister Fatima, Catholic Fuad and Leila, Druze Saeed and Suad — Do they have anything in common? Brunette, with the attractive dark eyes of the Mediterranean races, they are friendly, warm-hearted, tempers quickly flaring but as quickly subsiding. They prize most highly the virtues of hospitality, family loyalty, kindness, openly-expressed sympathy.

Their lives are a blend of old ways and new. Your hostess in her modern Beirut flat may be wearing the latest Paris fashions, but on the subject of her daughter's welfare you find that ideas of health and hygiene differ little from the age-old lore of the long-skirted village woman carrying home the heavy clay water jar from the village spring.

For Lebanon is a very old land. At Byblos, for example every layer of civilisation found — Stone Age burial jars, Phoenician city, Roman amphitheatre, Crusader castle. But now you reach them by modern taxi. Beirut, the capital, faces west. Lebanon was the first Arabic-speaking country to encourage modern education, and Lebanese are proud of their high literacy rate. The towns have American, French. Italian films and fashion and in every village are radios and even television sets. Up on the mountain terraces the village farmer uses the wooden, ox-drawn plough, while below, his sophisticated cousins water-ski on the blue Mediterranean. Little wonder that many young people caught between these two worlds are adrift and bewildered, uncertain of the old faiths and moral standards.

Lebanon alone of the Arab countries has about 50% of its population nominally Christian. This allows more freedom for Christian missionaries than in the predominantly Muslim lands around. The political system of Lebanon is based on its religious groupings. The President of the Republic is a Maronite Christian.

This balancing of religious groups, and comparative political stability, give Lebanon a unique position in the Arab world, accentuated by its geographic location. A bird's eye view of Lebanon is easy because of its mountainous terrain and small size. About 35 miles wide and 120 miles long, it stands at the crossroads of three continents. It has a large international airport. The four Universities in Beirut have hundreds of students from all Arab countries. No wonder Lebanon wants to maintain a degree of neutrality in international politics, as the "Switzerland of the Middle East".

This, then, is Lebanon, "an eastern country looking west in the 20th century", strategically placed to be a missionary centre. Here, visitors from as far away as Kuwait, Sudan, Morocco, can be reached for Christ. Within the Protestant churches, Christians with a living experience of Christ are catching the vision of service, but "What are these among so many?... Jesus then took the loaves... and the fish". He is doing this in Lebanon. Meet Lebanon and its people. Become more closely acquainted with them. For here is a place of great opportunity for the gospel of Jesus Christ today.

Emigration Problems and Effects

It is a startling fact that the number of Lebanese living outside Lebanon is nearly double that of those in Lebanon and every year thousands more emigrate, most of them never to return permanently to their homeland.

The three main countries to which Lebanese are now migrating are Australia, Canada and the United States of America. Statistics show a sharp increase in the number of migrants to these countries over the past ten years.

Why do so many people migrate?

One of the main reasons, particularly in the case of younger men, is the shortage of work for all classes of potential workers, from professionals to unskilled labourers. As far as professional and technical people are concerned many complete their secondary and tertiary education overseas and then settle there, which is a very real loss to the academic and industrial life of their homeland.

Do they have problems in their new countries?

Yes, they do — to a large degree the same as those encountered by the missionary who, consequently, is able to feel with the migrant for he knows what it is like to be looked on as a foreigner in his adopted country. Our language is a problem to them, so should we wonder that they tend to keep to their own linguistic and cultural groups? Have you ever tried to enter into the loneliness of women who are usually left at home by themselves all day, knowing hardly a word of any language other than their own? Or of single young men, arranging their own meals, doing their own washing, living in one room that is certainly not a home away from home, where families ties had been so close?

Official statistics also show a large discrepancy between the number of immigrants and the number of naturalised citizens. Is it because they never really feel at home in our countries? Are we doing anything to lessen their loneliness and make them realise that we live out the injunction given in Hebrews 13:2 — “be not forgetful to entertain strangers”. One effect of their loneliness is to make them more open to the gospel.

How can you help them?

Here is a list of some ways in which you can help, motivated by the love of Christ and guided by the Spirit of God:

1. Be friendly and understanding. If, according to their culture, their ways of doing things are different and strange to you, don't forget the opposite is also the case and who is to say which way is the better?
2. Distribution of Christian Literature. CALL publications cover the spiritual needs of all from unbelievers to mature Christians. Your local LEM secretary can advise you.
3. The local Social Services would appreciate the help of Arabic speaking Christians in translation, understanding and visiting. Help in arranging such contacts is valuable.
4. By arrangement with your local immigration office or church immigration council, migrants can be met on arrival at ports or airports.
5. Teaching women some English in their homes is a much needed service that Christian women can undertake.
6. In countries where many young people come as students for a given period, much work can be done through hospitality, introducing students to Christian Youth groups and being available to advise on personal problems.

In any help given' to migrants the ultimate aim will be to make the Saviour known and therefore a background knowledge of the Muslim and Druze religions is a real asset. Information about these religions and ways of working among their adherents can be obtained from the LEM office in Lebanon.

Pray about your share in helping those, who settle in your neighbourhood, for they could become evangelists to their own.

KNOW YOUR REPRESENTATIVES THEODORA RAAD

Dora was quite young when she was sent to school as a boarder because her parents spent their winters in Egypt. During one summer holiday, Dora found a tract in the library of their home in Ainzahalta; she was convicted by it, and there and then knelt and accepted Christ as her Saviour. Before she left school God spoke to her about service and a few years later led her into the newly-opened Lebanon Bible Institute. For two years she studied under Rev. E. Harries' guidance, and took her diploma.

Then began her life of service — first in Beirut for seven years, visiting the prison, taking women's meetings and lunch-hour services in factories, etc. When the request came for help in Tyre with the refugee work, Dora gladly responded and the Lord opened a wide door of opportunity in that place. During her 20 years of service there in the school, homes, hospital, camps and villages, the Lord used her in blessing to many. Back again now in Beirut, Dora's joy is to serve her Lord in the Evangelistic Centre, and her prayer is that the love of Christ may flow through her to the many, young and old that she touches.
(Ed: No photo of Theodora was published in the original book)

Women of Beirut



Modernisation in Beirut is not a recent development and even among women there has been a greater freedom for a longer time than in other countries of the Middle East. But even the female pioneers, who helped bring the women of Beirut to the forefront of the women of Arab lands, stand amazed at the rate of progress. One woman physician says, "I never dreamed in my life to see such changes in education and work. Women are awake now after sleeping 1,000 years. Now they are racing forward like a train".

A visiting woman journalist from the West stated "In two months I learned how un-informed I had been. True there is a large population of peasants and Bedouins. But I also found among Lebanese women, learned professors, computer programmers, artists, lawyers, dentists, journalists, physicists, judges, doctors, psychiatrists and archeologists. Many indeed were among the most brilliant, talented, imaginative, individualistic, progressive and, above all, the most feminine women I have ever met".

The education of women in Lebanon and the Middle East presents an amazing commentary on the work and social significance of Christian Missions. The LEM has played a vital part in the emancipation of women in Lebanon and far beyond its borders because of its Christian and educational programme for girls of these lands. A quotation from a secular magazine shows something of this, almost in an unintentional manner, "Lebanon does not have compulsory education", states the writer, "but because there are so many private schools, especially religious schools, well-to-do girls usually have no problems. Those among the poorer classes who don't find a place in the limited state schools can often take advantage of courses provided by some 60 volunteer groups".

LEM, along with the LES, is active both in the private school work and also in the provision of classes for the poor through the Evangelistic Training Centre.

The education of Arab women really began in 1834 when the first school was opened for girls in Beirut by an American Presbyterian missionary. She started with eight pupils. Later came the impetus to girls' education and teacher training when Mrs. Bowen-Thompson opened her first school in 1860 in what is now the LESG. Many of those trained through the school and training college have gone out to pioneer education in various centres of Lebanon and other Arab countries. In 1908 the American University of Beirut opened its School of Nursing and 1921 the first girl was admitted to the university proper. She had to come veiled to classes and her husband, although not a student accompanied her everywhere.

Throughout the Middle East today, of the 300,000 students in National Universities, at least a quarter are girls. Teaching, traditionally the most acceptable work for women, still attracts the greatest number of female graduates. A survey of graduates from the American University of Beirut between 1927 and 1959 showed that 65% of the women who responded to the survey were still working and of them 40% are in the field of education. How significant then, is the role played by the Lebanon Evangelical Mission in providing well-trained, devoted Christian missionaries as educators for the women of Lebanon's tomorrow.

KNOW YOUR REPRESENTATIVES

LORIS ANDERSON



At present in her twentieth year of missionary service with LEM, Loris Anderson fits Lebanon as a key fits its lock.

Born in Melbourne, Loris went on from High School to do architectural training at the Royal Melbourne Institute of Technology. After her conversion in 1945, preparation for the mission field came, for her, in work among children and young people, and in two years' training at the Melbourne Bible Institute.

Adaptability has been the keynote of Miss Anderson's service on the field. In such different settings as Beirut, Damascus, Baalbek, Tyre and Ainzahalta she has carried out teaching (of both art and general subjects) and village evangelism of the type which involves home visitation, Sunday School and Club work, as well as just being available to callers who drop in seeking spiritual help. At present she is engaged in Literative work and programming of courses for the Extension ministry of LBI.

HIGHWAY OF THE GOSPEL

LEBANON'S NATIONAL CHURCH

Imagine a hot summer's day, wit the clear, deep blue of the sky reflected in the waves of the Mediterranean as it lashes its white foam against the rugged coastline of those old Phoenician towns of Tyre and Sidon. Striding along the coast comes a big, rugged, experienced fisherman; he knew what waves were all about. He is stranger to the group of local men, working on their nets for the coming night's catch, but he is soon engage in conversation. All eyes are fixed on him as he tells hair-raising stories of nights battling with the tempests of the sea of Tiberias, and how a Man, different from all others, had stilled the storm with a word, and had walked on the water. He told them also of how this Man had been put to death on cross, and after three days came alive again. So it seems likely, according t tradition, that Peter the Apostle too the good news to these coastal town — the coasts of modern Lebanon.

Then we have too the story of the Lebanese family — they called then selves Syro-Phoenicians in those days, which was so miraculously change through faith in the Lord Jesus Christ.

Would it be possible for news of such an exciting happening to stay locked up within the four stone walls of that village home? A thousand times, No! Anyone who has lived in a Lebanese village will know it would be the talk J the whole district for days, weeks, months. I wonder how long the family had to have "open house" to all who wanted to come and see for themselves and hear first-hand from the mother of her encounter with the Lord and from the daughter of her feelings in. the whole matter - one would ever tire of telling or of

hearing.

Is that the beginning of Lebanon's national church? History can give us no clear answer. Today that church is known as the Maronite church and the majority of Lebanese Christians are members of it.

WHAT IS ITS HISTORY?

Nothing is authenticated before 4th or 5th century. But about that time a monastery was built by a number of monks round a shrine on the banks of the Orontes River. The shrine had been erected for a hermit called St. Maro and the monastery was called Bedit Marun (the house of Marun) hence the name Maronite. The monks, 800 in all carried on evangelistic outreach in the surrounding area and the new cause was established. From its inception monastic orders have been prominent in the life of the church and along with them a strong educational work has been developed. The monasteries in the early centuries were built high on the mountain tops in almost inaccessible places thus providing protection in the troublous times and preserving the light of learning through the Dark Ages. At the time of the Crusades valuable help was given by the monks in guiding the Crusaders through the mountains so well known to them.

In the first half of the 7th century the Maronites who had opposed the monophysite view of the human and divine will of the Lord, remained faithful to the Emperor Heraclius when he put forward his heretical formula which denied that the Lord had a human will. The Emperor had done this in collaboration with the patriarch: in an effort to unite the Syrians, i.e. including the Lebanese, against the Arab invaders. The heresy, which was called Monotheletism, was condemned by the Pope but was held to by the Maronites until their church submitted to the Pope. In the case of Lebanon this was in 1182, but for some other sections in other areas it was much later up to 1517. From that time on the Maronite church was one of the Uniate churches, which means that it retains its own ancient rites, customs and language (the Maronite liturgy even today is largely in ancient Syriac), but brings its creed into conformity with Rome.

It is believed that in the 8th century when the patriarchs were exiled, the Maronites decided to elect their own primate and so a separate line of Maronite patriarch: was established which continues to this day. The head is known as the Patriarch of Antioch and all the Orient and is elected locally, the decision merely being ratified by Rome. The Patriarchal residence is in Lebanon.

What of the Maronite Hierarchy and the People?

The hierarchy is highly organised and made up of highly educated men at least in the upper strata of archbishops and bishops, and the priests in the larger centres. But the rural priests are on the whole poorly educated and poorly paid. They are allowed to marry and, consequently, have to find secular employment to supplement their salaries from the church, which fact does not make efficiency in religious duties.

However there are rare exceptions as two of our workers found while engaged in house-to-house visitation in the main Maronite district of Lebanon. In a small mountain village they found that the local shop was owned by the priest who was only too pleased to discuss the Scriptures with them — the subject for part of the time being the new birth - and they had real fellowship and prayer together. It appears that some years previously he had come to a knowledge of salvation through his own study of the Bible and was given a real sense of the need of the people of his village. The best (and only) way that he knew to meet this need was to become their priest and so he continues to teach his flock the truth of God's word quite unhindered by higher church officials. When our workers spoke of him to the people of the next village who had refused to accept any literature, their reaction was, "Ah, but he's not a good Maronite"!

Many of the clergy are engaged in educational work and the church's history in this field goes back for many centuries. The first educational institution in Lebanon was a Maronite college opened in 1660, it was later closed for a long period, but is now functioning as a junior seminary. The church was also responsible for the publishing of books from as early as 12th century and printing from 17th. The people like to think of themselves as "the people of the mountains" independent, holding tenaciously to their rights, and, like their early ancestors the Phoenicians, experts in the business world, so many of them are in Beirut or one of the coastal towns for work and schooling during the winter months, but they take part in the great exodus back to the villages of their forebears in the summer.

The main Maronite population is found in the mountainous; area north of Beirut through to the villages inland from Tripoli. These people have inherited also the adventurous spirit of their ancestor and crave greater scope for their travels than the confined areas of Lebanon, and we find Maronite communities throughout the countries of the world. There are official records in two south-western towns of England stating that a Maronite prince visited them in 1730! Of all the Christian denominations in Lebanon, the Maronites are the most fanatical in their allegiance to their church and the most difficult to reach with the gospel. Because of this as well as the fact that their own educational system is very adequate, Maronites make up the smallest percentage of the students from all the local religious groups, Christians and non-Christians, in LES schools.

What Then of Work Amongst the Maronites?

There is religious freedom in Lebanon and officially it is not forbidden to give the gospel to any group of people, but some religious leaders are more careful that others of their members and therefore converts from among them are more hardly won. But even so opportunities present themselves. A woman from a Maronite background, living in Baalbek, who came to know the Lord, was the means of a whole Maronite community being opened to the gospel. She comes from village about 5,000 ft., above sea level in a very lovely part of the Lebanon mountains, but also in the centre of the strong Maronite district. This woman was very anxious that her relatives (nearly all the village came into that category one way or another) should hear the gospel was more than willing to help in house to house visitation. We found that wherever we went the homes open to us and the people ready to listen to the message because of what they had seen and heard of her changed life in Christ. Since that time, about eight years ago now, one of the national pastors and his family have spent two months each summer in the village. The friendship between them and the people has grown steadily into something very real and close, and in the last two summers regular meetings for children and adults have been held with the result that a few have come to an understanding of salvation.

In another small mountain village where most of the inhabitants are Maronites four LEM missionaries have rented a house for their summer holidays and have lived amongst the people having friendly and personal contact with them so that there has been much opportunity to discuss freely and explain the Word of God. Weekly children's meetings have also been held.

In these countries a person's religion is recorded on his identity card and registered with the government. It is possible in Lebanon for anyone to "have his papers changed" officially, i.e. to change his religious affiliation, but, even so, there are often family or other pressures which make such an action difficult and the convert is deterred from breaking the ties with his original church. In our western position of religious liberty (or is it laxity?) we cannot judge in such matters, but must surround those who come to this point of decision with loving prayer that wisdom and strength may be given them to follow the Lord wholly.

A number of years ago, two sisters, who had been converted from a Maronite background while in an LEM school, set off on a sunny September morning from their village home with a missionary and two very new missionaries. It was a very special day about which much prayer had been made. The sisters were going to the district governmental offices in a nearby town to change officially their religion from Maronite to Protestant. Their parents had not been very happy about it, but had finally given their consent, a fact that was a definite result of prayer. And now there was a certain air of excitement about the party of five as they boarded the bus and made their way, not too comfortably, to the government centre some fifteen miles away. All the formalities were finalised without difficulty and they returned home with grateful thanks to their Lord Who had made their way plain before them. During the intervening period both sisters have been faithful teachers in LEM schools. The younger one is now married and her husband superintends the LES school for the blind and as well as mothering her five young daughters, she takes her place in the Sunday School and service of one of Beirut's leading evangelical churches. The older one, while continuing as a teacher, is, one of the leaders of the Sunday School work in her denomination which involves planning for and supervising summer conferences, and training Sunday School teachers. Recently she went as one of Lebanon's delegates to a world conference for S.S. workers and has returned with a new vision of the possibilities in this sphere. She is also one of a team which records Arabic radio programmes which spread the message of salvation throughout the Arabic speaking world.

There are others of our friends and co-workers whom the Lord has called into His church from the Maronite denomination. They are steadfast and faithful in their lives and witness in the home, in the school, and in different places communicating the message of our Lord Jesus Christ in the land where once His voice was heard as He walked along the coasts of Lebanon.

The Druze Religion

Because of the secrecy with which this sect, which is centered in Lebanon, is surrounded it is difficult to give more than some basic facts concerning its historical and theological background while touching briefly on its ethical content, mysticism and folk lore along with a passing reference to the family life of the Druze people.

A. BACKGROUND MATERIAL.

1. Historical.

a) Religious Origins.

Some two centuries after the rise of Islam, several sects flourished in Persia (Iran) and on the eastern borders of Iraq under the general name of the Batenites or the Mystics. This name was partly derived from the allegorical nature of their interpretations of existing religions which gave to these religions a new concept altogether. From these interpretations EIDorazi, from whom the Druze religion takes its name, and his teacher Hamza, later took much that is found in the Druze dogma.

About the year 1017 EIDorazi is reported to have gone to the court of Ali El-Hakim biAmrillah, the sixth of the Fatimid Caliphs, in Egypt, and was there appointed to one of the first offices of the state. EIDorazi appears to have published assertions of the divinity of Hakim but he was forced to flee to Syria and Lebanon because of the opposition aroused and his place was taken by Hamza who became most influential in the founding of the sect. In 1021 Hakim disappeared, presumably murdered, but his followers proclaimed that he had disappeared and would re-appear at a future date.

b) Ethnic Origins.

Lebanon became the place from which the Druze religion spread after the arrival of EIDorazi, and the area around Wadi at Taym has been called "the birthplace of the religion". Most of the original community of Druze at Wadi at Taym in 1020 were Persians according to the noted historian P. Hitti.

c) Early Developments.

EIDorazi became very ambitious and may have attempted to use his influence on the new community to establish himself as a rival prophet and Hamza, therefore sent a disciple Baha-edeem to Wadi at Taym to replace him. He it was who may be said to have placed the Druze religion on the basis on which it stands today. His numerous tracts and epistles have ever been the chief subjects of study and contemplation. Even so, EIDorazi exercised his influence for a sufficient number of years to be able to stamp his name on the religion and also to cause a division between the more orthodox followers of Hakim, who accept the moral and religious teachings of Hamza, and Baha-edeem and those who followed the liberalism and extremes of EIDorazi.

With the death of Baha-edeem the door of the "Unitarian religion" was closed and no-one could be admitted to the Druze fold or permitted to leave it. The Druze religion became a distinct nation. "It became wholly hereditary, a sacred privilege, a treasure to be guarded, jealously and zealously, against the profane". There is no attempt made to proselytise and this coupled with the inviolable secrecy with which they practise their religion and the readiness with which they profess the religion that happens to be dominant wherever they are (while inwardly remaining true to the Druze dogma) has enabled the Druze community to maintain its homogeneous existence for more than 900 years.

d) Recent History.

Fakr ed Deen bn Maan (1585-1635) had his strong-hold at Palmyra and was the Druze ruler of the area which included nearly all of south Lebanon. He was the first ruler to open Lebanon to Western influences and Christian missionaries were permitted into the country under his rule.

Under the Turkish rule, in 1860 civil war, instigated by the Sultan on the policy of «divide and rule* broke out between the Druze and Maronites in Lebanon and Syria. Some 10,000 Christians died during these massacres in Damascus, Zahle, Deir el Qamar and Hasbeiya, before France intervened. It was following these massacres that Mrs. Bowen Thompson came to Beirut to work among the refugees and from this beginning has grown the work of the Lebanon Evangelical Mission and the Lebanese Evangelical Society as it is today.

2. Theological.

a) Sources.

The basis, as Hitti states, would appear to be the Islam of the extreme Ismailiyya Shiah type with strong elements of Sufi mysticism influenced by the Eastern religions such as Buddhism and Manichaeism.

b) Books.

It is reported that there are 6 volumes containing one hundred and eleven treatises or letters, which form the sacred books of the Druze and each volume takes its name from the title of the first treatise. They are said to have been written by Hamza and his colleagues and there is an attempt to imitate the style of the Koran. None are allowed the privilege of possessing or reading the volumes except those who have been inducted into the mysteries of their religion.

c) Dogmas.

There are eight chief dogmas of the Druze belief:

(i) Confession of the Unity of God. In God there are no attributes distinct from His essence. He is unknowable and incomprehensible. They refer to themselves as "Unitarians".

(ii) The belief in the succession of the manifestation or the diety in human form.

(iii) Belief in Hakim as the last and greatest divine incarnation. This is the basic and distinctive dogma of Druze theology. The Ismailiyya sect of Islam from which EIDorazi came had venerated certain descendents of Ali and hailed them as infallible rulers of the world. The step to the position of incarnation and diefication was not a large one for EIDorazi to take. Hakim is claimed to be the final and perfect incarnation of a series of ten incarnations among whom are Ali and the ancestors of hakim in the Fatimid Caliphate.

(iv) The recognition of the Five Superior Ministers. These five are created by a process of emanation from God. They are:

(a) The Universal Mind (Hamza), the ruler of the universe he is opposed by the Oppressor who was created also by an emanation from God.

(b) The Universal Soul — a feminine counterpart to the Universal Mind.

(c) The Word.

(d) The Right Wing — or the one who goes before.

(e) The Left Wing — or the follower who is the head of the lower class of messengers interior ministers after whom come the rank and file of Druze initiates.

After the five ministers, in importance, come the seven prophets — Adam, Noah, Abraham, Moses, Jesus; Mohammed and Mohammed Ibn Ismail. Each prophet has an assistant or substitute and twelve disciples. Among the assistants are Ismail, Aaron, Simon and Ali and among the disciples are Enoch, Daniel and Plato. The law taught by each prophet abrogates that of the previous prophet and thus the Druze consider all former religions as forerunners of the Druze religion which supersedes them all.

(v) The Ruler of the Universe is Hamza.

(vi) Predestination. The Druze follow the teaching that man is constrained to act as he does.

(vii) Transmigration of the soul. This is only from one human body to another but infidels and apostates may be metamorphosed into dogs and swine as well as menial servants. All souls were created from the light of Hamza and their number cannot be increased or decreased. This teaching as Hitti points out, when carried to its logical conclusion does away with the necessity for paradise or hell and takes the place of final judgment. The time of triumph when Hakim returns results in the awarding of high offices to the faithful and the punishment of renegades and unbelievers by assigning them to hard manual labour. It seems that the Druze look on China as a kind of heaven and when a good Druze dies in Lebanon he is said to be re-born in China. Part of a song sung at funerals is, "Blessed are the people of China, the hour of your arrival".

(viii) The observance of the seven precepts of Hamza who on behalf of Hakim absolved his followers from observance of the Islamic code (the Five Pillars of Islam)* and instituted the following:

a) Veracity of speech (interpreted in the context of Taqiyya, as explained below).

b) Protection and mutual aid of the faithful.

c) Renunciation of all other forms of worship and false belief.

d) Repudiation of the devil and all forces of evil.

e) Confession of the unity of the Hakim-God.

f) Acquiescence in the acts of God whatever they are.

g) Absolute submission to the divine will both in secret and public.

* See article on Islam in "Lebanon at the Crossroads".

B. SOCIAL AND PRACTICAL IMPLICATIONS

1. Ethics

It must be acknowledged that, in the main, the initiated Druze live lives of moral rectitude and are hard working and courteous. It is in the realm of Taqiyya (see below) that most problems arise in their relationships with others.

Taqiyya (Dissimulation). This practice based on the Koranic teaching permits the Druze to profess outwardly the prevailing form of religion in order to protect himself and other Druze. One writer says, "When a Druze enters a mosque none is more fervent in his devotions or more exact in his kneelings for prayer and should it be to his advantage to profess Christianity he would offer not the slightest objection to baptism. During the period of Ibrahim Pasha, when levies were pressed against the Druze, many, to escape conscription, asked for admission to the Maronite church. When conscription ended they reverted to their Druze religion". This presents one of the most complex facets of the Druze religion and one which every Christian worker does well to reckon with.

2. Mysticism.

Their community is divided into two main divisions — the Uqqaal (Initiates or learned) and the Juhhaal (Uninitiate or ignorant). A coarse woollen garment is the distinguishing dress of the Uqqaal among whom the most advanced rank are the Ajawiid who live a very ascetic life. There is a long period of probation followed by the induction — a secret ceremony which has been witnessed by only one or two outsiders in the long history of the Druze. After admission the initiate must abstain from gaudy colours, swearing and obscenity and all forms of alcoholic liquor or smoking.

3. Folklore and Family life.

a) Khalwehs.

Meetings are held each Thursday evening in the secluded Khalwehs. These meetings are attended by the initiates, both men and women. The women sit behind a partition. The meetings are mainly for the perusal and explanation of the sacred writings followed quite often by political and social discussions.

b) Family life.

Marriage is to be among members of the Druze religion only and they are monogamous but divorce is fairly easy.

From these observations gathered from various sources it is readily seen that here is a difficult but needy area for Gospel outreach. The Spirit of God alone can bring illumination and renewal of life and mind in Christ to these people. Victories can be won only through concentrated prayer and dedicated witness. The share that LEM has in this witness among these people is carried on in Hasbeiya, Ainzahalta and to a lesser degree in Shemlan. Here is a field of Gospel outreach that calls urgently for those who will seek to know and love these people for Christ's sake and who will sacrificially, consistently and patiently work among them for Christ who is indeed "the Way, the Truth and the Life".

Bibliography and Source Materials:-

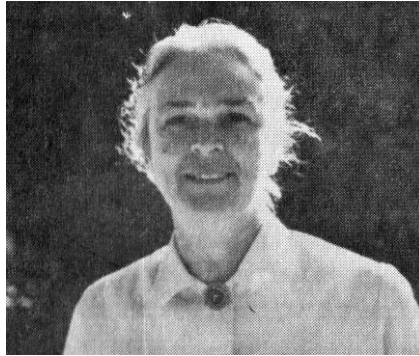
"The Origins of the Druze People and Religion", P.K. Hitti.

"Secret Sects of Syria and Lebanon", B.P. Springett.

"The Druze and the Maronites", Colonel Churchill.

"Researches into the Religions of Syria", Dr. Wortabet.

KNOW YOUR REPRESENTATIVES PAULINE' STAMMERS



From early childhood the Lord began to reveal to Pauline the nature of her future service for Him and step by step He opened the way for her to come to Lebanon. She also knew that He had not called her to serve within the four walls of a school, able though she was for this, and her residence with a Lebanese family in her early days in Beirut helped to develop her natural facility in Arabic.

Her vivacity and charm endear Pauline to an Arab people who have always felt that she is one of them. Young people especially respond to her because they know that she understands their problems. We have seen how God has used her not only to win them to Himself, but through patient, loving sympathy to nurture them and bring them to maturity of faith. Working with Pauline, however dangerous or difficult the situation, one always has the sense that all will be well, perhaps because of her utter confidence in the Lord and her spontaneous turning to Him in prayer as the One who has the answer to every problem.

OUTREACH TO DRUZE

The last part of the journey from Beirut to Hasbeiya is through a mountain; pass, along a lonely winding road, past the source of the river Jordan, through an avenue of eucalyptus trees and then the lights of the village appear on the hillside with one solitary light shining out from among the trees on the top of the hill. Those who have read the history of Hasbeiya will realise that this light marks the ancient Druze place of worship, probably the first in Lebanon, where for, centuries the sacred books have been opened within closed walls. Even today those who purpose to ascend the hill to the "Khalweh" must climb up on foot, because the Druze believe that the pursuit of their religion should not be made easy.

Our home is one of the few Christian homes left in this stronghold of Druzism where ancient modes of dress and customs still prevail but where the younger generation of Druze no longer live their lives in seclusion unaware of other trends of thought in the world outside. Many of them are now studying in schools or universities in Beirut or further afield. As a result there is a new spirit of enquiry which has been apparent in points they have raised for discussion in the course of the Pastor's Bible studies. Other Druze young men have completed Bible correspondence courses and are interested in reading books about Christianity. When these books are returned they sometimes stay for a visit in our home and we discuss different aspects of the Christian life. In fact we find that the open home gives us touch with Druze from many different walks of life — neighbours coming in to borrow a kitchen utensil or tool, mothers to have letters written to sons abroad, prospective brides asking for embroidery patterns or students seeking advice about completing their education.

A flight of stone steps in our hall leads down to a door into the Church Primary School where we share in the teaching. A frieze made by the children in the Scripture lesson took the Christmas message into many of the homes. The children leave us at about the age of twelve, but through conversation with many of them afterwards we find they have gained a love for the Gospel stories. A girl who left school recently mentioned to us that she was enjoying reading the Gospel of Luke. In another village a former student saw us on our way to the Children's Meeting and followed us there anxious to hear again the message he had heard in

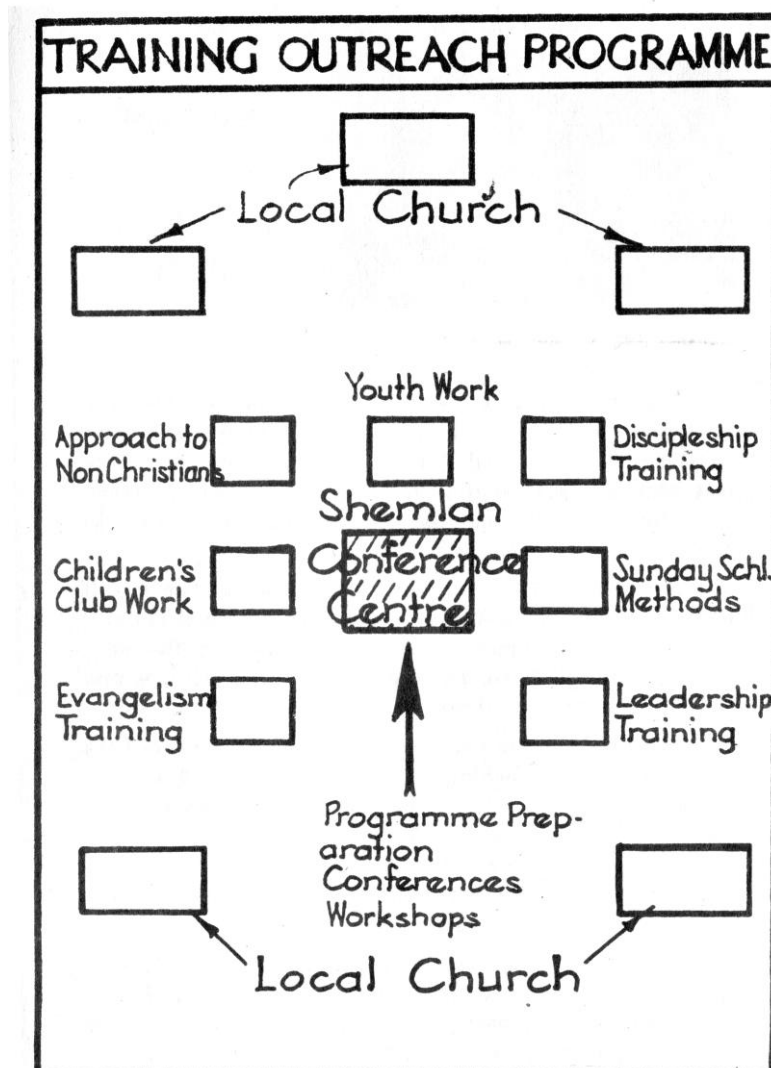
school.

The custom of visiting one another on every occasion gives us an entrance into the homes. We nearly always find a willingness to hear about the things of God although minds so often seem to be closed to the message of salvation through Christ. Because of this we feel that our best approach in our work among the Druze is to children and young people whose minds are still open to receive Christian teaching.

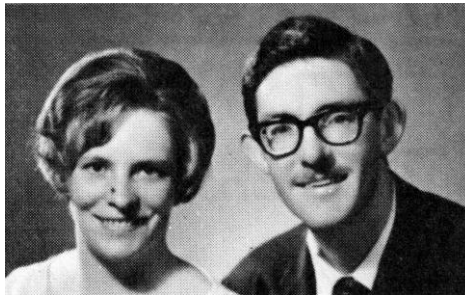
HIGHWAY OF TOMORROW TRAINING OUTREACH PROGRAMMES

Training Outreach Programmes have been accepted as a directive to be worked out in the over-all strategy of the LEM. The concept is that small groups of workers, missionaries and nationals, should programme and prepare courses in certain basic functions of the local church witness and life, such as, Youth Work, Sunday School methods, Children's Clubs, Evangelistic visiting, Evangelism among non-Christians and nominal Christians, Leadership Training etc. and this would then be taken by trained teams to the local churches. The team would go, at the invitation of the local church, to live and work in the village or town for a period of a month or two, during which time they would hold classes and give demonstrations and work with the local Christians in the programme of work that is being studied. Each year Conferences, Refresher Courses and Workshops in each subject being offered as training would be held. (See the chart on the page opposite for a pictorial description of this concept.)

If the church of Jesus Christ is to play its part in the Middle East, laymen must be equipped at every level to do the work of evangelism and church building.



KNOW YOUR REPRESENTATIVES NOREEN and NEVILLE HOLMES



They say "opposites attract", well it is certainly true of Noreen and Neville in appearance. Neville — a long slender 6 ft. 4½ins, and Noreen a short 5 ft.½in! They met while studying at the Bible Institute of South Africa, and after their marriage in 1966, set sail for Lebanon in 1968.

Neville's personal touch with the boys in the LESB bears fruit in the informal atmosphere of the summer camp under the pines of Ainzahalta. During the year he teaches English, Geography, Scripture and Ethics, and as well as acting as librarian, advises the scouts.

Noreen's nursing experience has opened to them both opportunities of reaching staff and patients at Hamlin Christian Hospital. Two days each week Noreen helps train nurses, and Neville has a weekly class in English and assists with the Sunday church services. Visiting the patients gives interesting contacts, especially as a number are from Saudi Arabia.

Lovers of hospitality, their attractive home looking out over the airport to the sea, is much used in the refreshment of missionaries and following up personal contacts made in their various spheres of service.

EDUCATION ADVANCES AND OPPORTUNITIES

Miss Katy Tleel, Principal of the LESG considers Educational Opportunities and Advance in Lebanon today. The world today is faced with conditions, more complex than those faced collectively by any previous generation. No nation — and certainly Lebanon is no exception — is immune. The factors producing these conditions and consequently their influence on education fall into many categories but we could summarize them briefly for the purpose of our discussion under 6 main headings:

1. The increase in the tempo of change.
2. The increase in population.
3. The increase in knowledge.
4. The increase in technology.
5. The increase in interdependence of individuals, peoples and nations.
6. The increase in government participation.

Change is a universal condition which is both desirable and inevitable but so rapid is the tempo of change in Lebanon today that people have been catapulted into a new era before absorbing or adapting to the previous one. Over the last two decades in Lebanon the tempo of the change in almost all spheres of life has been formidable. This has been accentuated by the other factors mentioned above. Lebanon has received a comparatively large influx (for a country of its size) of refugees. Many thousands have settled in Lebanon and have crowded into already overcrowded areas and have seriously overtaxed the schools.

At the same time the increase in knowledge throughout the world has put extra strain on the educational facilities. The most significant advance in education in Lebanon over the last ten or twelve years is a basic

change in its objectives. Previously education sought to produce copies of a certain model of the educated man or woman and the programme of education was patterned to this end. In Renaissance times the standard was the possession of a great fund of knowledge in a variety of subjects but this is no longer viable because of the great increase in the volume of knowledge. Education today therefore should attempt to produce an educated man or woman according to a new model. This will involve many changes in programmes and methods of teaching and learning. Lebanon is facing this fact today. These changes in methods and programmes of education must also take into account the amazing development in technology. Mass media of communications and facilities for travel have opened the East to the West to such a degree that Western culture and ideas are being poured into the East where, in many respects, they are imitated as the standard of education.

This intermixture of people and interchange of cultures reveals the interdependence of people, and education, as a result, is becoming more and more an international enterprise. Youth in Lebanon is clamouring for education as part of their citizenship rights and, wanting equality with their fellow students in the West, they are demanding more educational facilities, more schools, more colleges, more universities and higher standards of academic life.

All these drastic changes have to be faced by a young government which only recently recognized its overwhelming responsibility and rapidly expanding role after full independence was achieved in 1946. Replanning therefore for the present seventies has not been fully considered. Moreover following the old French system of education which was set up under the French mandate, education in Lebanon is centralized within a rigid system and the government recognizes only its own certificates and diplomas. Hence private institutions are obliged to follow the traditional programme set by the Lebanese Ministry of Education which neither meets the present needs of students nor stimulates them to further effort.

The expanding role of the government in education is one of the dominant influences on education in Lebanon today and the student population is hoping to see great improvements in the near future. The Lebanese Ministry of Education with the help of experienced and well qualified Lebanese educationalists, has founded a new Research Centre of Education whose responsibility is to investigate and study the needs of youth and the society of today and, in the light of such research, plan for future educational programmes.

This augurs well for the future but at present much of the burden for education in Lebanon rests on the private schools. In 1970-71 30-35% of the school children in Lebanon were in government schools while 60-65% attended private schools. What this proportion will be in the future depends very greatly on the vigour and success of government planning. If the government can plan a well organized system of compulsory education fitted to Lebanese society without blind imitation then no doubt the free government schools will play a greater role in the education of Lebanese youth. Until then, i.e. —until a compulsory system of modern education is worked out — private schools as they are today will continue to be needed, although perhaps for a limited time. But this does not mean that there will be no place for any private schools; for well programmed and efficient private schools can continue to function alongside the government schools as in other lands.

It is also obvious that there is a great need to expand the types of education available in Lebanon and the New Research Centre is aiming at providing equal opportunities for students who are not gifted along academic lines but have abilities in the technical and mechanical fields. It is hoped that there will be developments along the line of technical education in the near future. Recently the Government opened a school for Hotel Management in Beirut with training centres in and outside Beirut.

In the area of Teacher Training we find the same factors at work conditioning the type of training being given. There are both private and government teacher training institutions for primary and secondary levels. The government training colleges, like the rest of the government school system, is patterned after their French counterpart. The private ones include the Education Departments of the American University of Beirut and the Beirut College for Women and our own Training College. Concerning our College, as long as our Teaching Diploma is recognized by the Lebanese Government, and placed on the same level as the Government Teacher Training College for elementary teachers, as at present, we shall continue to fulfil a real need. But if the government should raise the standard of qualifications it would necessitate a re-evaluation of our position and a re-planning of our programme.

Education in Lebanon is in a state of change. There is much that is challenging and exciting — and also frustrating. But here is an ideal opportunity for Christian educationalists to be in “at the ground floor” and

help in the shaping of a new ideal for education — an ideal based on Christian teaching incorporating modern educational methods and opening doors of service to present the “true wisdom that comes from above”.

Communicating

RADIO

1. What is it that makes radio gospel broadcasts an important ministry in the Middle East?

Above all, I would say, because nothing short of actual policing of the homes of people, can stop the message getting to its audience. This is particularly important in the Middle East where there is much restriction — if not outright prohibition — of personal ministry in some countries.

2. What were the beginnings of this ministry?

It's difficult to say when small and rather isolated attempts to establish radio contact with Arabic-speaking people started, but I suppose the first sizeable and organized outreach came with the establishment of the Radio Voice of the Gospel. This radio station is located in Addis Ababa in Ethiopia, but its Arabic programmes are recorded in a studio in Beirut. It started work here in 1962. About that time there were also a few programmes recorded on a small scale non-professionally, for TWR and perhaps there were some other isolated programmes recorded by other groups. But none of them were very regular or co-ordinated.

3. How many organisations are involved at present?

At the present time, regular programmes are recorded professionally in studios in Beirut for beaming to Arabic-speaking peoples, by Radio Voice of the Gospel (RVOG) for three hours every day; by Trans World Radio (TWR) for half an hour to one hour every day and by ELWA in Liberia for two hours a day in North Africa and one hour a day in the Middle East. The Arab Baptist Seminary also has a well-equipped studio where they prepare programmes which are broadcast over TWR and once a week on a medium-wave commercial station in Cyprus. RVOG also make use of the Cyprus station six days a week. “The Lutheran Hour” prepares programmes at a commercial studio in Beirut which are broadcast on one or other of the other radio stations. Then of course there is the ministry of the Radio School of the Bible (NAM) in Marseille which have a very effective ministry in North Africa.

4. What areas are covered by these broadcasts ?

All of the Arabic-speaking areas of the M.E. as well as Turkey and Iran.

5. Do all these broadcasts reach all the areas you have mentioned?

Some signals come in stronger than others, but most of the stations beaming programmes to this area are received clearly.

6. What particular part does LEM and LES play in this ministry?

For seven or eight years now we have been preparing a weekly Bible study discussion in which five people — all of whom are either graduates of LBI or are closely connected with it — discuss books of the Bible in a regular systematic way. This programme is now carried by all the stations beaming to this area and also will be carried by the Seychelles station when it comes fully on the air. It is designed particularly with Muslims in mind and most Muslim difficulties have been dealt with at one time or another in the course of these discussions.

7. What does your work entail?

My personal job entails the preparation of the scripts and supervision of the recording at the studio.

8. I suppose that takes up quite a lot of time?

It certainly does. My part in the production of this quarter of an hour programme, consumes about ten hours per programme and adding the time of others who type the scripts and voice the programme and so forth, there is about another ten or more “man hours” to add to that. That makes 11 hours preparation per minute of programme.

9. Could you give us any idea of the response to the broadcasts for which you prepare the scripts?

This is rather difficult to pin-point, as the correspondence is handled by the individual stations which carry the programme. At first we attempted to do this, but it was too heavy a load to carry as a part-time job. We

only know that the volume of response to this programme is high on the list of the various stations.

10. What are the needs for the continuance and expansion of this communication ministry?

I suppose the most urgent need as far as we personally are concerned is for someone to continue preparing the scripts and enthusing the team after I retire in June of this year (1972). That is, if this kind of format is to be continued. It may well be that after eight years we have come to the end. But I don't think so.

11. What sort of qualifications are needed for preparing these scripts?

Apart from a zeal to make Christ known to Muslims especially, which we may take for granted, the script-writer needs to know his audience pretty well (especially Muslims), to have an easy style of working, to be fairly fluent in Arabic and to have a good Bible knowledge and A lively imagination. "If these things be in you and abound" well, there's a job waiting to be done.

LITERATURE

NEW BOOKS PUBLISHED 1971/72

Tug of War

Galatians*

Studies in Deuteronomy and Leviticus Selwa*

How to Overcome Worry and Care

Revolution of Love*

Twice Freed

Revolution Now*

Topical Memory System*

REPRINTS

Instead of Me

Children's Bible Story Book 2 & 3 Christ in all the Scriptures

Incontrovertible Truths

OTHER PUBLICATIONS

Scripture Union Notes (Quarterly)

Key of Knowledge Magazine (Quarterly)*

Tracts (24 a year)

* Service Charge work for other organizations

DISTRIBUTION 1971

Books and Booklets	Tracts
30,973	106,750

CALL PUBLICATIONS WENT TO:

18 Arab Countries

7 Other Countries

25 Countries throughout the world received Christian literature in Arabic published and distributed by the CHRISTIAN ARABIC LITERATURE LEAGUE.

LITERATURE

THE CHRISTIAN ARABIC LITERATURE LEAGUE.

Over the years since the upsurge of Evangelical missionary activity in the Arab lands during the latter part of the 19th century, there has always been a definite place given to the production and distribution of Evangelical Christian literature.

The cause of Jesus Christ in the Middle East owes much to the early writings of Zwemer, Upson, Ford and others whose works were published in Egypt and Lebanon. In the early and middle years of the 20th century this literature ministry was centred mainly in Egypt and the Nile Mission Press carried on in the tradition set by the early Evangelical pioneers.

With the change of conditions brought about by the Suez crisis, the work of the NMP was transferred to Lebanon and the name changed to the Arabic Literature Mission. Soon after this the Manarah Society opened its book shop in Ras Beirut and the Lebanon Evangelical Mission opened a Literature Department. There was discussion about a combined project for publication and the LEM and Manarah began co-operation on an informal basis.

In 1966, after having worked in co-operation for some time the Manarah Society and the Literature Department of the LEM along with representatives of the national side of the LEM work (later to become the Lebanese Evangelical Society and members of CALL in their own right), became the founding members of a literature association known as the Christian Arabic Literature League (CALL) and its purpose was to initiate, maintain and promote the production, publication and distribution of all kinds of Arabic Christian literature, to the greatest extent possible in the most efficient way possible and by all means available, acceptable to the Board of the League. Provision was made for membership by any agency concerned with Christian Arabic literature which agrees with the purpose, statement of faith and conditions of membership.

In 1968 the Arabic Literature Mission became an Associate member and in 1970 joined the League as a full member. At this time certain organizational changes were implemented. The CALL Board, which is composed of representatives of the member societies and of CALL Divisions, is the governing body of the League.

The two main divisions, Clarion Publishing House and Publications Centre have committees which recommend to the Board in matters dealing with publication and distribution.

Clarion Publishing House undertakes the editorial and production work for CALL as well as supervising, on a service charge basis, publications for other organizations such as the North Africa Mission, Navigators, Emmaus Bible Correspondence School, Lebanon Bible Institute, Campus Crusades, Christian and Missionary Alliance, etc. Publications Centre deals with distribution of all publications from Clarion Publishing House as well as being the exclusive wholesaler for Baptist Publications of Beirut and handling publications of Khalas el Nafous (Egypt) and Markaz al Shabiba (Lebanon) etc. .

The work of CALL is a co-operative effort to further the work of Christian literature of the Arab world. In the unifying power of the Spirit of God, national and overseas Societies and personnel work together to publish and distribute books, tracts, Scripture Union notes, etc., which can bring the Words of Life to a wide and needy area.

HOW YOU CAN HELP.

1. Obtain information about the LEM prayer meeting in your district from your LEM secretary
2. Have the daily prayer sheet sent to you.
3. Subscribe to the magazine "Crossroads".
4. Enquire about PPP (Personal Partners Plan) Partnership or Missionary Partnership (Sth Africa).
5. Correspond with one of the missionaries on the field.
6. Arrange a meeting in your district for a missionary on furlough
7. Make friendly contact with Arabic speaking people (e.g. Lebanese, Syrian, Egyptians, Jordanians): in your neighbourhood.
8. Ask your local secretary how to obtain tracts and books in Arabic for distribution.

PRINCIPLES AND PRACTICE

MISSIONARIES:

- a) Candidates: should be members of an evangelical church, and have a good educational background, have successfully completed a missionary training course, have satisfactorily completed the Mission questionnaire with testimonials, having passed a medical examination and after acceptance sign the "Conditions of Service", before departure.
- b) Probation: is a period of two years, during which time confidential reports are made upon which the Probationer is confirmed in his appointment or otherwise by the Missionary Executive Committee.

c) Married Couples: each partner has to be accepted as a full member of the Mission.

SHORT TERMERS:

A short termer is one who is engaged for a short period, usually not more than three years. The application of a short termer wishing to join the Mission permanently at a later date would be considered by the Missionary Executive Committee and the Home Council concerned. Conditions of Service are similar to those for missionaries except that the Short termers' allowances come from the Institutions which engage them on the Field, as do their travelling expenses. No language study or deputation work is required. They may attend the annual Field Council but without voting.

CHURCH POLICY:

- a) Co-operation. The aim of the Mission is primarily evangelistic and so it co-operates with existing evangelical national churches and does not establish any new church organisation.
- b) Affiliation: Evangelism is undertaken in affiliation with a recognised evangelical national church or group of believers in the area and affiliation with it becomes Mission policy in that area.
- c) Association: Each missionary is to be associated with a recognised evangelical national church and evangelistic work carried out is to be related to such a church.

FINANCIAL POLICY:

- a) The Mission is dependent upon God for the supply of all financial needs.
- b) The Field is responsible to see that expenditure does not exceed what is sent out.
- c) Personal Partnership Plan: The LEM aims to have for each of its missionaries a band of committed partners. Their share in the work is to back the individual missionary in prayer and financial support. The sum set for the support needed by each missionary or recruit includes provision for travel, medical expenses, accommodation, a share in administrative costs as well as the personal allowance. The LEM will link each member of a Partnership team with the individual missionary and see that regular prayer material and information are supplied.
- d) The Home Councils remit to the Field each quarter the full amount of contributions and gifts of whatever nature, after making due provision for administration at home and for expenditure incurred on behalf of the work generally.

NEEDED

MISSIONARIES NEEDED FOR THIS WORK CENTERED IN LEBANON WITH OUTREACH TO ALL OF THE MIDDLE EAST:

EXTENSION MINISTRIES: Men with theological training to participate in the preparation of Theological Extension Courses for the Lebanon Bible Institute; Deaconesses with experience; Men with pastoral experience to assist in church training programmes; Youth leaders with ability to plan camps and conferences and train nationals.

LITERATURE AND RADIO MINISTRIES: Trained writer or journalist able to train nationals; Artist with lay-out experience; Publication production person with experience in pricing and press work; Radio Script writer; Audio-visual expert.

EDUCATIONAL MINISTRY: Teachers (men and women) with degrees or acceptable teacher training diplomas for teaching the following subjects along with Scripture English, Mathematics, Science.

SENIOR CITIZENS' HOME: Nurses with Geriatric training; Dietician.

Some vacancies exist for short-term service in the education ministry. All full-time missionaries must have, theological or Bible College training.

Missionaries :

Dulcie and Douglas Anderson
Loris Anderson
Kathleen Bennett
Freda Button Marion Carter
Winifred Enderby (leave of absence)
Charlotte Farquharson
Joan Gibson (short term)
Lois and Peter Havill
Jeanette Hoffner
Noreen and Neville Holmes
Margaret and David Judson
Joan Nicholson
Lillian Padget Edith Patterson
Audrey Pole
Hazel St. John
Pauline Stammers
Agnes and Leslie deSmidt
Kathleen Tate
Joan Wakefield
Grace Weston
Joan and Colin White.

Field Address: P.O.Box 166 — Beirut, Lebanon.

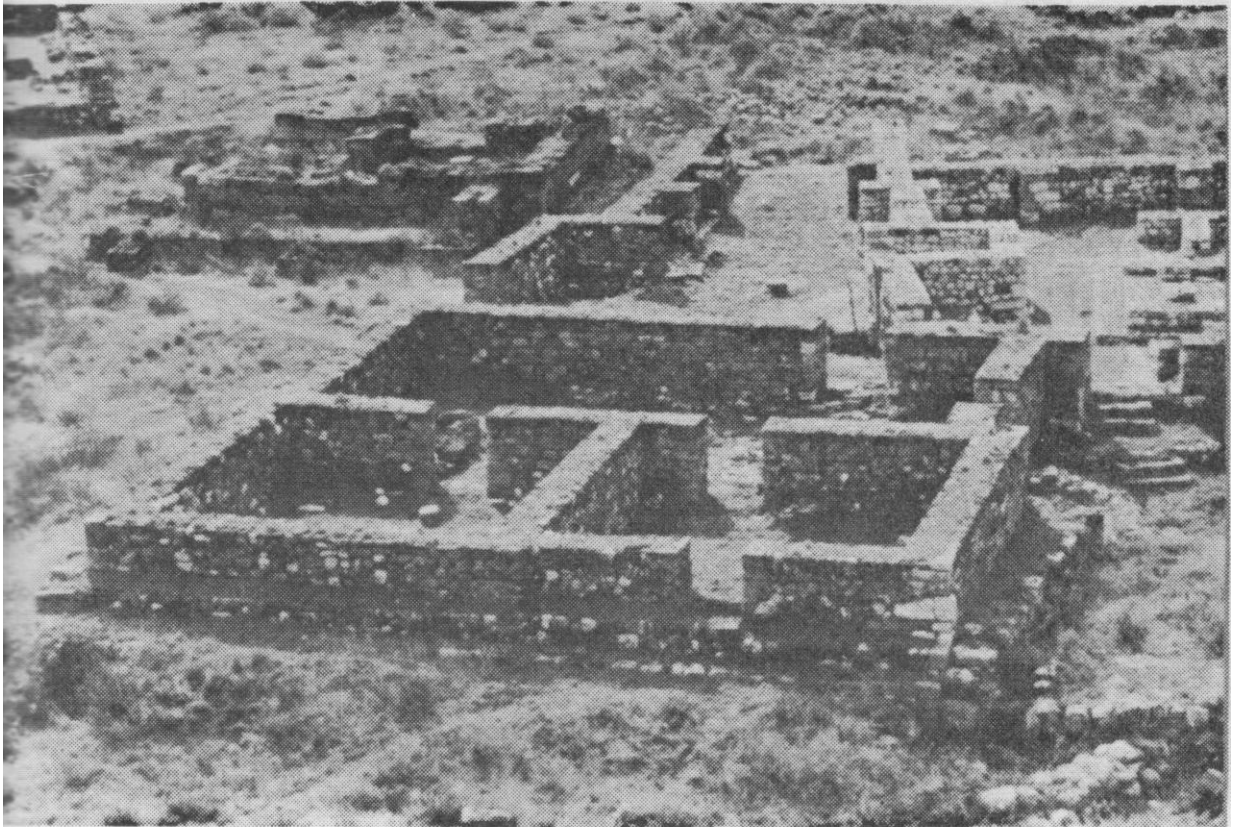
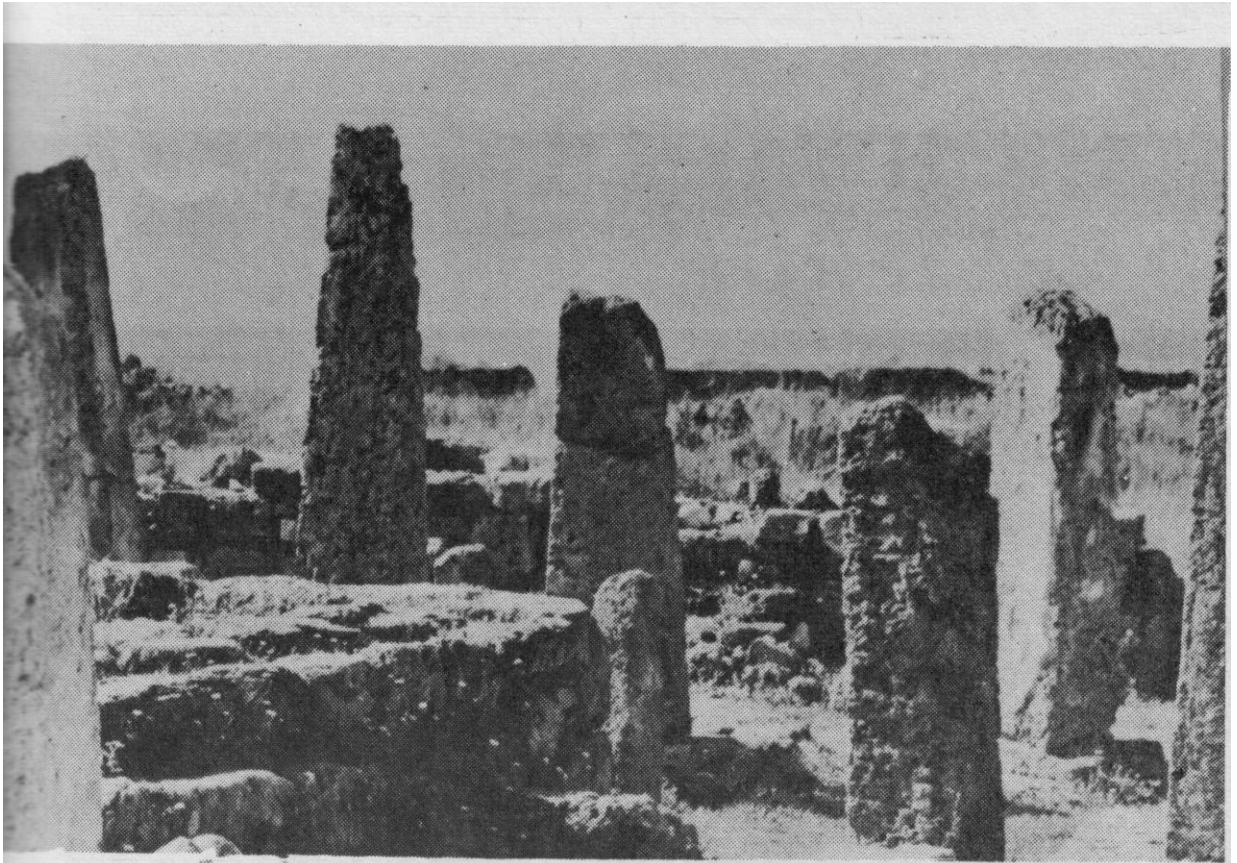
Overseas Secretaries:

Australia: P.O.Box A431, Sydney South, N.S.W. 2000. Canada: c/-ALM, 111 Estelle Ave., Willowdale, Ontario.

Great Britain: 22 Culverden Park Rd. Tunbridge Wells, Kent.

New Zealand: P.O.Box 33199, Takapuna, N.2. Auckland. Southern Africa: P.O.Box 5026, Cape Town.

U.S.A.: Box 205, Western Springs Illinois.



BYBLOS TEMPLES

c. 3200 B.C.

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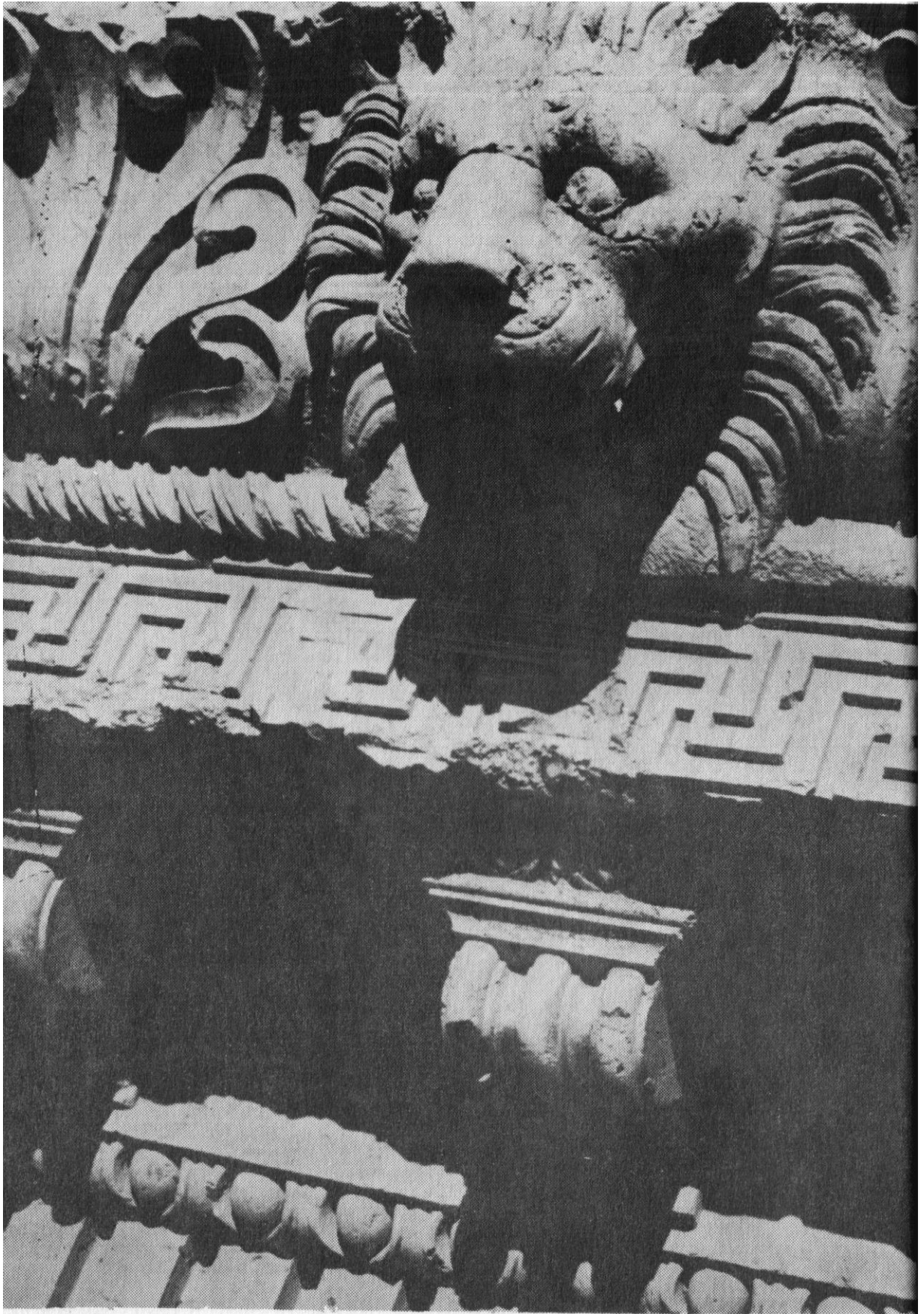
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PHOENICIAN BURIAL URN

BYBLOS



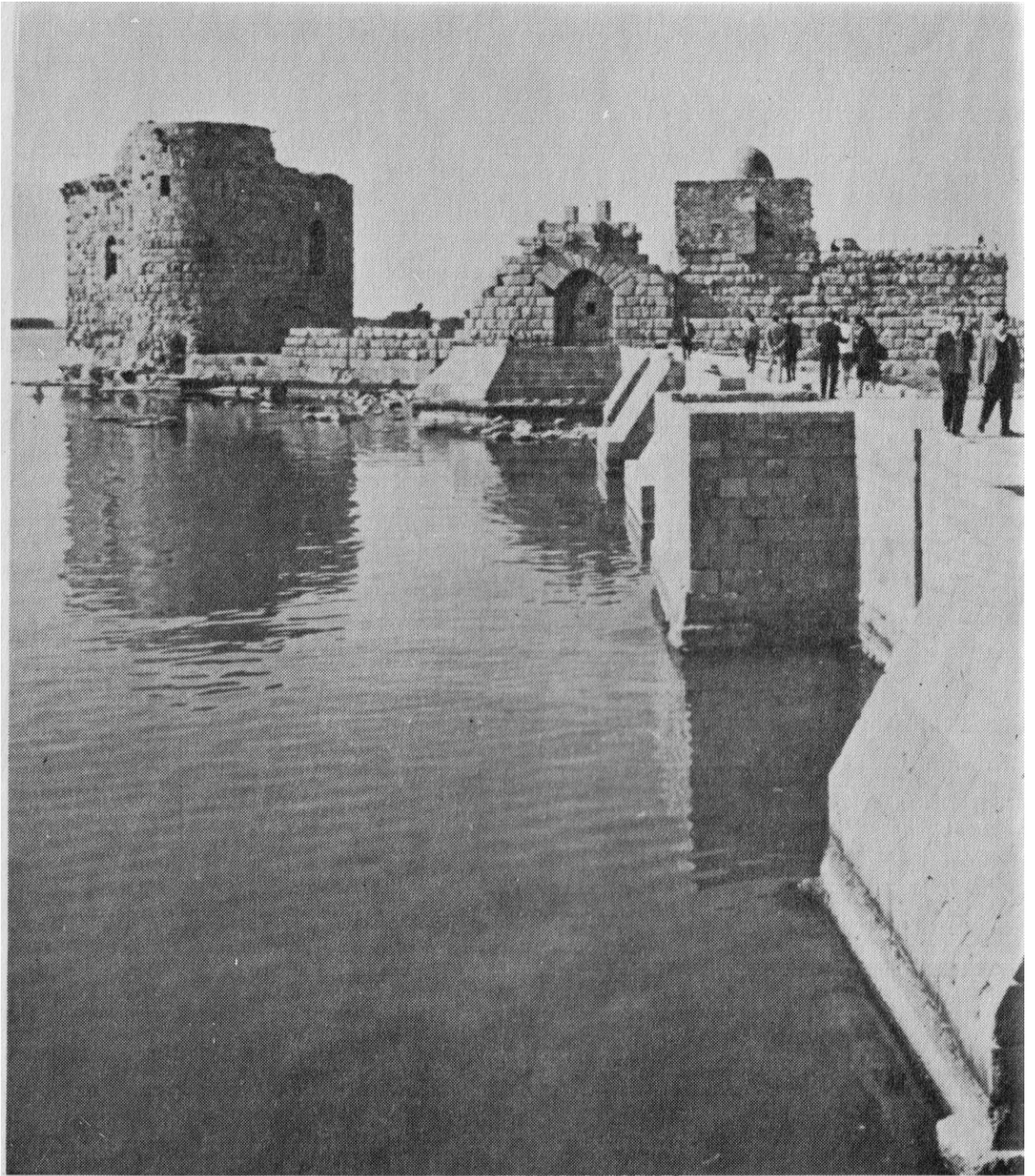
ALEXANDER THE GREAT MARCHED THIS WAY AND BUILT HIS TRIUMPHAL ARCH AT TYRE. 7



8 THE ROMANS BUILT MAGNIFICENT TEMPLES AT BAALBEK



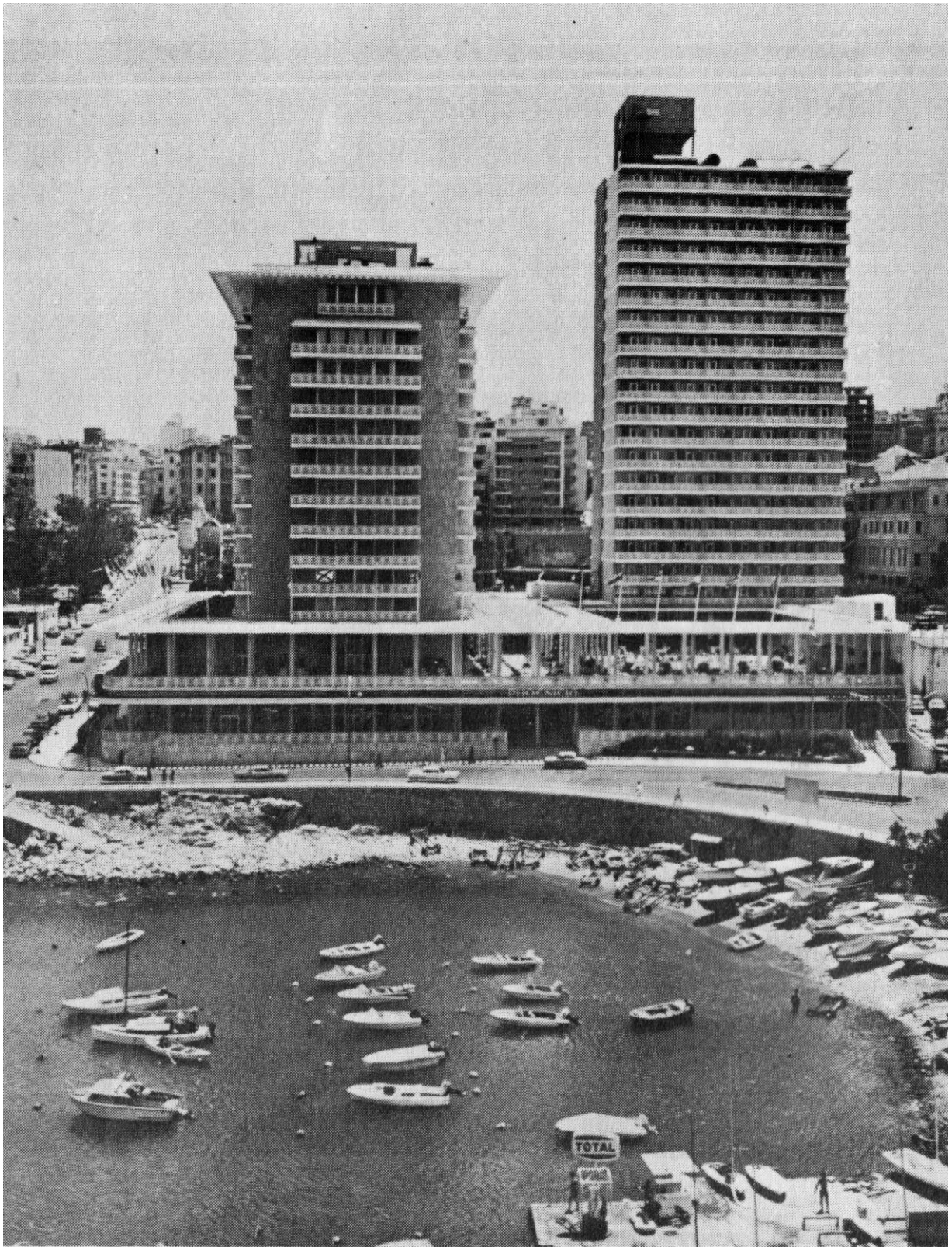
AND LOVELY TOWNS ALL OVER LEBANON.



THE YEARS PASSED AND CONQUERORS CAME AND WENT.
AMONG THEM THE CRUSADERS LEFT THEIR FORTRESS
10 CASTLES AS REMINDERS OF THE PAST.



ARAB ARCHITECTURE HAS ITS DISTINCT AND BEAUTIFUL
STYLE. PALACES SUCH AS BEIT ED DEEN WERE BUILT
DURING THE LAST CENTURY.



12 MODERN BEIRUT BRINGS US TO THE CHALLENGE OF TODAY.

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