This is a complete transcript of the oral history interview with **Ruth Margaret (Hollander) Long (CN 347, T2)** for the Wheaton College Billy Graham Center Archives. No spoken words which were recorded are omitted. In a very few cases, the transcribers could not understand what was said, in which case "[unclear]" was inserted. If the transcribers were not completely sure that they had the words correctly, a "[?]" was inserted. Also, grunts and verbal hesitations such as "ah" or "um" are usually omitted. Readers of this transcript should remember that this is a transcript of spoken English, which follows a different rhythm and even rule than written English.

. . . Three dots indicate an interruption or break in the train of thought within the sentence on the part of the speaker.

. . . . Four dots indicate what the transcriber believes to be the end of an incomplete sentence.

( ) Words in parentheses are asides made by the speaker.

[ ] Words in brackets are comments by the transcriber.

This transcript was created by Bob Shuster and Emily Banas and was completed in February 2021.

Please note: This oral history interview expresses the personal memories and opinions of the interviewee and does not necessarily represent the views or policies of the Wheaton College Billy Graham Center Archives or Wheaton College.

Collection 347, Tape 2. Oral history interview with Ruth Margaret (Hollander) Long by Betty Smartt on December 3, 1986.

SMARTT: This is an interview with Ruth Long by Betty Smartt for the Missionary Sources Collection of Wheaton College. This interview took place at the archival office of the Billy Graham Center on December 3rd, 1986 at 2:42 pm. Mrs. Long, could you describe the political situation in Niger a little bit before Independence Day [August 3rd] in 1960?

LONG: Well, Niger was one of the French countries that was part of the French col…colonial system and up until that time it was controlled completely by the French. And the Africans themselves didn't have too much to say about the politics of the country, although at the lower level they were involved. But the French were very…very much in control. And they…they didn't look on the Africans as capable of performing, but it turned out that when…when the country or when [French president Charles] de Gaulle offered them a choice of whether they wanted complete independence or partial independence at that time, they chose the partial independence in 1960. They weren't completely dependent [sic] at that time. But it was at that time that all the French had to leave, but there was still a connection between France and Niger.

SMARTT: Were the people at the grass roots level aware of what was going on?

LONG: Up to a point. And you know they had such grandiose ideas about what's going to happen when the country became independent, they were going to be free and all this. But it wasn't too long after they got their independence that they realized that their own…their own fellow countrymen who were in charge who didn't know very much about how to run the country but who were running it mostly for their own…for their own benefit, but they didn't realize that their own countrymen would become more of a taskmaster than the French had ever been. And that's usually the way it goes. It wasn't long…too long before the common, grassroots people were saying, "Well, it was better under the white man. We…we would rather have the white man back and controlling the country than our own Fran…Nigerians."

SMARTT: What kind of factors created that attitude? The economic conditions or…?

LONG: Well, I…I don't…I don't really…I can't really pinpoint any particular factor. It was the general mood, though. Actually, the…the grassroots people, their lifestyle didn't really change all that much. But they realized that they weren't getting better breaks under the blacks than they had gotten under the whites.

SMARTT: Okay. Well, I was going to ask a question related to that. What were the resulting changes that filtered down into Gamli, where you were, after independence?

LONG: Well, typically African, when anybody…or a country becomes independent, they want to be in charge. They want to take control, even though they don't know what they are doing. And we felt that…that a little bit in the hospital, where they would like to take a part in controlling the hospital. But they were never really able to do that, because they realized that they had a good thing in the hospital and that to interfere would…would cause a lot of problems.

But they did impose basic wage scales. And that was I think probably the biggest thing in that became more of a hassle. We had a lot more…more book work to do, a lot more things to send into government: the number of patients we see, the number of diseases. Keep records of this and keep records of that. And send them…send them into the offices, the offices in the state capital in Niamey. It was just a lot of extra work. And then the wages skyrocketed at that time, so that it became rather difficult to have several people working for you in the house or…. So we had to cut back a lot on the wage…on the household help. But the hospital we…we kept at a minimum, but we still had to pay their…the regular wage scales. We also had to send in money for a pension plan for them. They had to…we had to pay it all. They never paid anything, like we do here [in the United States] in Social Security. The person pays a certain amount and the employer pays another. But it was the employer who paid everything. So there were a…some breaks for the African that came along with it.

SMARTT: Were there implication for the hospital as far as the amount of water, electricity…?

LONG: No. No. because we supplied our own anyway. We had our own generators, we had our own wells and reservoirs.

SMARTT: In 1964 your husband received the National Order of Niger.

LONG: Uh-huh.

SMARTT: What was the service that he did that precipitated that?

LONG: Nothing in particular. It was just a general overall thing, the hospital itself having been opened in ’50 and just the general good reputation the hospital had up to that point, so there’s nothing in particular, no one…one thing that pinpointed it.

SMARTT: Were there spoken words about what you had done. Did the government acknowledge the services that you…?

LONG: No. It was just very informal. In fact, we didn’t even go to Niamey to get it. They mailed it to us.

SMARTT: How many of those were given to people?

LONG: I think there were three…three at that time. So maybe each year they gave out a number. I’m not sure.

SMARTT: Well, in 1969, Harmani Diori [sic], the leader of the new….

LONG: Uh-huh. It’s H-A-M. Hamani

SMARTT: Hamani. H-A-M

LONG: A-M-I. D-I-O-R-I.

SMARTT: [Unclear] …got the name right. He had high praise for your hospital when he went to Canada. And I guess he spoke to some SIM leaders.

LONG: That's right.

SMARTT: It was in the newspaper.

LONG: Yeah, that's right

SMARTT: Did this praise have any effect on the responses to missionary work in the Sudan, as far as your supporters, those people?

LONG: I don't think so. I don't think it would have made any difference. We just wrote about it in one of our letters. Maybe that's where you got that information. And those of our supporters who got our letters, they heard about it. But I don't think it went beyond any, you know, any great recognition.

SMARTT: Did you ever visit Hamani?

LONG: O yes, many times. We've got some picture of him and his wife [Aissa Diori] when they inspected the hospital. Then, you know, we would have a great big gathering and all the village people would turn out, you know.

SMARTT: What was he like?

LONG: He was very pleasant, very, very nice. He had actually been a…been a school teacher before he became president I think. And he had been influenced by Christianity. I am not sure whether he had been a Muslim or a Christian. I can't remember. But I know he had had…. He had been influenced by Christianity. And are…are you going to come to the coup? Or should I just mention something?

SMARTT: You go ahead.

LONG: Okay, During the coup, which was [pauses], well, I think in '74, when he was overthrown, His wife was killed in an attempt to fight against those who were attacking them. And then he was sent to prison for a number of years in Zinder. And then he was released, well let's see, maybe five years ago [in 1980; he remained under house arrest until 1987]. I am not quite sure about these…these dates

SMARTT: Yeah.

LONG: But no, he was a very likable fellow and his wife was very pleasant too. And we conversed, although not too much, because this was in French and I was not all that fluent in

French. So I just kind of hung back, but…. [laughs].

SMARTT: Did his popularity…was it…how did it…what were the changes in it over the years? Was it pretty consistent or…?

LONG: I think he was a pretty popular president all the way down…up until the time of the coup. You know, coups are usually…usually are done by just a small minority of people. And I think the majority of…of people did like Hamani Dori and were saddened when his wife was killed and when he was deposed. And I think they felt the loss. But then this small minority, you know, they wanted to get in and do their own thing.

SMARTT: I didn't realize that you weren't there for very long after that happened.

LONG: No.

SMARTT: Were there any changes?

LONG: In the hospital?

SMARTT: And ss far as SIM went and what they were able to do?

LONG: Now at that time, up until the time we left, there were some rumors…. Always there were rumors that the government was going to do this or do that. And in fact they did send…. After we…after we left…. You see, up until the time we left, they didn't …nothing really materialized. We just went on as usual. But then after we left, they did send a nurse, a male nurse. And he was to…we had to hire him, and he had to do his work, just like everybody else. But he was a government employee, paid by us. But he was also a spy. He was to report back to…to Niamey and any…report anything that he thought was out of order. So, you know, there was a lot of tension at that time.

SMARTT: Did you know about that right away, at the beginning?

LONG: No.

SMARTT: When did you know it?

LONG: Know that they were going to send somebody?

SMARTT: That he was a spy.

LONG: [Pauses] They say…. We were gone at that time.

SMARTT: Well, okay. "You" in the sense of the missionaries.

LONG: The missionaries, yeah. Well, I think they probably knew that that's what his function

would be. And then too he wasn't a Christian. And I think though through the influence of the missionaries and also some of the Christians who were working in the hospital, he didn't really have anything bad to report back and he had…I am not sure, but I think he might have been influenced quite a bit by the Christian witness.

SMARTT: We'll get back to Galmi, but going chronologically, in 1967 you went to reopen the eye hospital in Kano, Nigeria.

LONG: Oh, we didn't go to reopen it. Well….

SMARTT: It had been reopened, isn't that correct, and your husband went….

LONG: Well, what had happened, it wasn't completely closed down, I don't think, but there was no doctor there. You see, they…the nurses and the aides and all that, they could handle all…all the things except the surgery. And they had to have a doctor there for…for the surgery. In fact, one of the nurses was so capable that she had learned how to do cataracts and…and other eye surgery. But she didn't…she was not allowed to do it except…up…without…without a doctor being present. So as soon as he got there, it was *seat* [?] as they say, then she could do it again. And he did it. And he was…she was probably better at it than Burt was, because Burt was not an eye surgeon, although he did eye surgery.

SMARTT: Uh-huh.

LONG: But she was doing these things all the time. So for six months we filled in at the eye hospital while this other doctor was on furlough.

SMARTT: The other doctor was actually being trained to be an opthamol…an ophthalmologist.

LONG: Well, he went…he probably was back home doing his boards, taking his [medical] boards, yeah. Although he was an optha…ophthalmologist already.

SMARTT: Okay. Well, what I would like to concentrate on is the riots between the Hausa in the north…the Muslim Hausa and the Christian Ibos…Ibo that caused the hospital to be closed in the first place. Could you tell a little bit about those and what you knew about them?

LONG: Oh, you mean in Nigeria?

SMARTT: Yes, in Nigeria.

LONG: Okay. Well, those were…those were difficult days. We actually were home [in the United States] at the time. That was I think in the beginning of '67.

SMARTT: Uh-huh. October, I think.

LONG: All right, ’66. Because we were home I think ’66 and ’67 or something like that. Or was it ’65? [Laughs] Well, never mind, never mind.

SMARTT: I think it was ’67 that it…when you left.

LONG: When we left to go back. Alright. And that…the coup took place then in ’66 and these riots…. You see, the Ibos were very aggressive. And they were the…the merchants and they were the ones who could…who were educated and who were running the businesses. And the Hausa people were backward. And they…they were real occupants of the north and the Ibos had come over from the south to the east. And so there was quite an uprising. And the [pauses] the leader, the religious leader of the Soko…of Sokoto was killed [the riots occurred June through October 1966] in the riots

SMARTT: The imam?

LONG: The imam, uh-huh. He was killed in the riots and that set off a whole lot of riots and the Ibos were chased out and they were…they had to go back to their own country, but in the process, the Hausa just came in and if they caught any Ibo, the would just slaughter them on the spot. And we were told that even the Ibos that had had eye surgery and were lying in bed in the hospital, they…the rioters came in and just massacred…massacred them. Missionaries hid a few of them, some in the attics and some in the…elsewhere, but that was endangering them…their own lives too. And those lasted for several days. And the whole of north…the north was absolutely torn up. And all the Ibo villages were completely ransacked, the people were slaughtered.

SMARTT: Now the Ibos are often identified as being Christians. To what degree was that true?

LONG: Well, Christian to the extent that they’re not Muslim. Most of them are Catholic. But then there are a lot of born-again believers too.

SMARTT: Uh-huh

LONG: But even…but in Nigeria, [clears throat] anybody that’s not a Moslem is a Christian. So Islam has not gotten down to them in the same way it has gotten to the Hausas. And then the Yorba people too, they are more Moslem, but not as Moslem as the Hausas. But they’re…they’re Christian too.

SMARTT: To what extent does the fact that they are identified with Christianity…to what extent did it have an effect on missionary work there? You know, with this tension between the Moslems and the Christians and the fact that you all are Christians.

LONG: Well, I don’t think…I don’t think it was a Christian vs. Moslem situation at all. It was just an Ibo vs. the Moslem…. Well, it was Ibo vs. Hausas and Yurbas. You see, then the Ibos also wanted to secede.

SMARTT: Uh-huh.

LONG: I forget what date. Was that '66 too, the same time? I'm not sure, but I think so. [Biafra the IBO state declared its independence in 1967 and had been reconquered by Nigeria by 1970] Or it was shortly after. They wanted to secede.

SMARTT: I think it was shortly after.

LONG: Yeah. They want to secede from the coun…from the country and they had oil on their…in their land. Well, Nigeria did not want the Ibos to secede and that's what precipitated the (oh, what did they call those) the war.

SMARTT: Oh, I wish I could help you out there.

LONG: Yeah. Oh [pauses] it will come. [Laughs] But…but let's go back. Let's go on, I mean.

SMARTT: Okay. In any case, they did eventually secede and form Biafra.

LONG: Biafra, that's what it is.

SMARTT: That's what you were thinking of?

LONG: That's what I was thinking of. They…they did. They seceded, they formed Biafra and then they started the war against…between Biafra and…and Nigeria because Nigeria did not want them to secede. And so they wiped them out almost and it got to the point where they agreed not to secede. So they came…they welcomed them back into the fold.

SMARTT: Do you remember the name of the leader of the secession movement?

LONG: [Pauses]

SMARTT: [Unclear] That's not…that's not something to worry about it. What I would like to know was how much of a threat there was to you at the point when you came there and were at the eye hospital, was there any residual violence?

LONG: There was no threat at all at that time [clears throat].

SMARTT: Uh-huh. Okay. Getting back to Galmi. The economy between 1949 and 1975 began to change. At first it had been based mainly on peanuts, that kind of thing. But I guess eventually they did discover some minerals, uranium.

LONG: Okay, now in Niger we had peanuts, but not on the same scale as they did in Nigeria. In Nigeria peanuts was a big crop and the town of Kano was the place where they would take off…well…where all the people of the north would package them and they would have these gunny sacks loaded with peanuts and they would be stacked up in pyramids, oh, a hundred feet

high, just like the pyramids in Egypt. And…and they'd have a hundred pyramids, maybe, more than that. And the whole place was just loaded with these peanut pyramids. That was Nigeria. Now Niger had peanuts, but not on that scale.

SMARTT: Besides peanuts, what did they…?

LONG: In Niger we had cotton, they had cotton. And in fact the French brought in a bigger cotton boll and seed and they introduced it to the Nigerien government and of course the people, you know, they were…they were slow to…to accept it and plant it. But those that did, they got a much bigger cotton boll. And then the rest of the people realized that…that it was better, so they decided to go that way too. And so they had quite a…quite a good cotton economy. Also, we had onions in our area. Onions was a big crop. It was a dry season crop. But in the wet season, they had their daw [dawavita], which is sorghum and their corn, which is really field corn, and their millet.

SMARTT: Uh-huh.

LONG: Those were the three main staples in grain, which they…which they grew during the wet season.

SMARTT: What about exports besides cotton?

LONG: Niger didn't really export much of anything…

SMARTT: Uh-huh.

LONG: …until later on in these years. In fact it was just about the time we were leaving or shortly after we left that they discovered uranium there and France…. [recording stopped and restarted]. Do you want me to say something or do you want me to go back pick it…pick it where I last…?

SMARTT: I just want to….

LONG: Get past that spot, huh?

SMARTT: Okay

SHUSTER [Archives staff]: Just picking up the interview…

LONG: Okay.

SHUSTER: …and see what happens.

LONG: The uranium bit…France and other countries began to mine the uranium. It was probably quite a…quite a lucrative thing at this point. Also they had salt up in the north parts.

Way back…way up into the desert they had salt mines and they'd bring salt out. And as far as exporting, I should say that…I should add this, that they did export their onions to Nigeria. Not overseas, though, but to the neighboring countries. And they export their salt to neighboring countries too. But as far as any other export, I would say they didn't have it.

SMARTT: And the ur…the uranium discoveries were at the end of your term there then?

LONG: Yeah.

SMARTT: Were you there long enough to see if there were any changes in the economy that trickled down?

LONG: I think…I think as a result of this (and this is hearsay) that they have done away with the head tax and the people do not pay head tax any more

SMARTT: What is the head tax?

LONG: Well, they were supposed to be taxed so much for the master of the house, for the…so much for his wife and kids and so much for the goats and so much for the animals, the cattle, the camels. But now I think they don't do that anymore.

SMARTT: Well….

LONG: That was a difficult thing to do anyway, because everybody falsified what they had.

SMARTT: Who began that? Was it the French or was it the…

LONG: Must have.…

SMARTT: …indigenous government?

LONG: I don't remember.

SMARTT: You don't know if it was a colonial leftover?

LONG: I just don't remember.

SMARTT: Okay, the average family that visited the hospital, can you describe a little bit about their life, their living conditions, for instance, what they would eat?

LONG: Well…. [recording is stopped and restarted]

SMARTT: Okay.

LONG: Alright. The average family then was a very poor family. And they…they would live in

their little huts in their compounds and maybe there would be several little huts within an enclosed [pauses] fenced in area. And they were poor clothes. They brought their own food to the hospital 'cause we did not feed them. They always brought a…somebody to take care of the patient in the matter of food preparation. And they would pound their grain outside. We had…we had cooking areas for them. They would take the grain (they would bring their own grain) and they would pound their grain and…and who…whoever was there to take care of the patient, they would provide for his food and make their own pot of stew and whatever. The staple product was what they called *tuwo da miyan.* The *tuwo* was a…a sort of a porridge made from…made from the sorghum and the *miyan* is another word for gravy. And they would make the gravy, there might be a little bit of meat in it, but it would be gravy that they poured over their…their sorghum.

SMARTT: Did you ever taste that?

LONG: Oh yeah. It was good. The only thing that we couldn't stand was the spices that they put into it. And when we would make it or when we would be going to somebody's hut, they knew that we couldn't take the hot spices, so they would reduce them. But when they would say, "Well there's no…we did put any spice in it, we didn't put any hot stuff in it," and we would still find it very difficult to eat [chuckles].

SMARTT: Were there any dishes that you just found it impossible to eat?

LONG: No, I think we could have eaten them. Although we didn't…we didn't as a rule eat native food. We just ate American style as much as we could.

SMARTT: Why was that?

LONG: Well, we just…our stomachs just never became acclimated to that type of food. And we just, you know, with a growing family, with children too…. We would have…we would eat their food once in a while, you know…

SMARTT: Uh-huh.

LONG: …but not as a steady diet.

SMARTT: How…how often did you have people eating in your home? Native people?

LONG: Native people? Not too often, just on special occasions.

SMARTT: What were their reactions to your kind of food?

LONG: Well, the people who ate in our home were those who were also accustomed to eating European style food and they knew how to eat with utensils too. Some of them had been in government positions and some had been educated to a point where they used knives and forks and spoons. But at…in their own villages, the common person just eats with his hands. And they

have a bowl and they put the food in the bowl. And the men eat first. And then when the men are finished, then the wo…the wo…the women, the wife and the children dip into the bowl with their hands. Now when people like that came to our house, which might have been a pastor and his family or…or some of the elders in the church or somebody like that, although in their own homes they would eat with their hands, they knew…they knew how to use a fork.

SMARTT: What do these people wear? You said "poor clothes," but….

LONG: Well, the women wore a wrap around, a wraparound type skirt. It two yards of cloth and they just wrap around. And then they will wear a little top on it. And then they will wear a head scarf. And then they…that's about their basic piece of cloth…of clothing. And then if they get a new piece of cloth, they'll wrap it around on top of the old piece of cloth. And they didn't have too much, but that's the basic clothing.

SMARTT: Uh-huh.

LONG: Little kids, when they're babies, when they're small children, up to four and five they don't wear anything. And then when they get a little bit older, maybe six or so, they'll put on a pair of shorts. And the little girls do that too. Or maybe the little girls would have just a...a very simple dress.

SMARTT: What do these people live in?

LONG: They live in their huts. Most of the huts are made of clay with a grass roof. And a hut might be as big as this…as this room [approximately twelve feet by twelve feet].

SMARTT: Uh-huh. With how many people living there?

LONG: Well, the man and the wife and maybe several…several kids. And as they get older, when…. Some…some of the huts have two rooms. They might have a room here and a room attached. And as they get older, the kids will move into the other room. Or sometimes the kids will move into another hut in the compound, as they're like in their teens or something like that.

SMARTT: When you say compound, exactly what are you describing?

LONG: I am describing a fenced in area. And these fences mostly are corn stalks fences. I'm…I'm describing this fenced in area. And in it you'll have maybe three or four huts in a large open area. And they have…in this open area they will do their cooking. They do their cooking outside.

SMARTT: Uh-huh.

LONG: And they might have a shelter, another area where they just have some sticks and a…and a piece of…and a roof with corn stalks to keep out…to keep the sun…

SMARTT: Uh-huh.

LONG: …off their backs, you know, just to relax in. And that's what a compound is.

SMARTT: And how much land do they have for farming?

LONG: For farming? That depends, but it's maybe…might be half an acre or something like that.

SMARTT: Is that outside the compound?

LONG: It's outside. In fact, the people live in a village and the farms are out, way out. And they all walk to their farms every day.

SMARTT: Do they own that land?

LONG: Uh-huh. And it's been in the family and it's handed down from father to son.

SMARTT: I noticed that at one point in your prayer letters there was a SIM request for money for Christian schooling for people. And I was wondering, what kind of education could the average person expect. And especially a young Christian that the church would want to educate.

LONG: Uh-huh. Well, our mission did begin…did start a school. It was an elementary school. And that was not on our compound—that was about a hundred and twenty five miles away from us. It was in a little town called Tsibiri. And they started it. And it was begun in English, with French being taught as a second language. But gradually over the years it has become more French and English is being taught as a second language. That school still exists and Christian…our Christian kids…the kids of Christian families, a lot of them go there. It's a private school and tuition [Smartt coughs]…. It's a…it's a boarding school

SMARTT: Now where did you say that school is?

LONG: It's about a hundred twenty five miles from Galmi. It is at Tsibiri T-S-I-B-I-R-I.

SMARTT: Uh-huh.

LONG: And that goes on. It continues to this day. Now, a lot of …a lot of our kids have been…have been educated there.

SMARTT: Is that the only SIM school in Nigeria…in Niger, I mean?

LONG: In Niger. There is a Bible school. In fact, we have a…a Bible school in Niamey, but we also have branch Bible schools. Now the one in Niamey is in French. And so in order to qualify to enter that school, you have to some kind of an education in French. You must have had at least elementary school, maybe secondary school, and then go on into that Bible school. But in

Aguie….

SMARTT: How do you spell that?

LONG: A-G-U-I-E. Which is a little town about fifty miles east of Tsibiri we have a vernacular Bible school. That is a Bible School in the Hausa language. And that's…and they're training pastors or would-be pastors in that school too. So you have one in…in Niamey which is run entirely in French and the other in Aguie, which is run entirely in Hausa. And then you don't have the…the educational qualifications to get into the Hausa one. You just have to be able to read and write in Hausa.

SMARTT: What are the…what is the average to highest educational aspirations of the average person, average poor person? If an intelligent child that might have a chance to be educated, what would…?

LONG: Well, I think that every kid would like to go through elementary school. And the…you see, the problem there is that there are not enough places for kids after elementary school to get into the secondary schools. And politics enters into this thing too. So it's not what you know, usually, but who you know…

SMARTT: Uh-huh.

LONG: …in…in getting into a secondary school or on into university.

SMARTT: How many government-run public…I mean, elementary schools are there? A lot?

LONG: Well, there are a lot now. That's another thing that has increased since the independence. Every large town has an elementary school. So I wouldn't be able to count them. Hundreds, I suppose. But for every hundred of those, there may be one high school.

SMARTT: Uh-huh. Okay. Now these people…when you were there, there weren't very many people educated, is that right?

LONG: No. It was on the increase though. There was a public…there was a…a government school in our town of Galmi. And that came to being… into being shortly after we got there. Even the French opened up that one.

SMARTT: Okay. What I am wondering is how did these people respond to the…the kind of modern medical treatments you all were doing at the hospital since….?

LONG: Well, when they found out that it worked, they were very, very appreciative of it.

SMARTT: I read in your letters some little stories about people who would wear the medicine around their neck.

LONG: Yeah.

SMARTT: That sort of thing. Is that kind of superstition…?

LONG: Right. Uh-huh. They would have…they would have these amulets that they would wear around their necks. They wore these little leather bound pieces…well, inside the leather there would be a piece of paper with a…a verse from the Koran written on it. And then they would fold that up and they would encase it in this leather and that would be sold to them by the witchdoctor.

SMARTT: Uh-huh

LONG: Or the…not the witchdoctor but the medicine man for a price, a good price, and that would…. Well, that was…it was good luck. It was a good luck charm. It might…it might bring you a man if you were looking for a man, it might keep away illness. You know, it could do anything.

SMARTT: So when it came to your medicine though, did they get them confused to a certain degree?

LONG: I don't think so. I think basically they knew that our medicine was far superior to anything that they were getting.

SMARTT: In the same vein, but on a different…different subject, sometimes in the letters you mention grain gifts from the United States in years when there aren't very good crops.

LONG: Yeah.

SMARTT: Was famine often a problem?

LONG: Yeah. In '70…in the 70s there was a famine in the land. I don't remember…I don't suppose you remember it, but all of the Sahel, the area going from east to west was affected by famine and Niger was one of those countries. We saw people just dying because they had nothing to eat. They were just lying down, lying as…on their beds or on the floor, skeletons. And even when they could get to the hospital, you know, in that…in that state they were too far gone to even respond to any of the treatment.

SMARTT: Uh-huh.

LONG: And we did get some grain from the…from the government. But that was another problem. This grain was sent over from the [United] States and Europe and once it got in…into Niamey, it got out of the control of the sending comp…country. And so that sending country had nothing to say about it. And the government would send it, or they would hoard it, or they would do anything they wanted with it. Sometimes they would just hoard it in their own big city, or they would pass it out or sell it to the people in the area. And it would never get beyond Niamey.

SMART: Uh-huh.

LONG: I went to Niamey to talk to our embassy about it and they sent me over to talk to the French Minister of Interior I guess, and I plead for grain for our area and we did get…as a result we did get a number of tons of grain. I forget how many, but we were able to distribute a lot of grain during those years.

SMARTT: Did you all do it, the missionaries?

LONG: Uh-huh.

SMARTT: Did that have any effect on your work?

LONG: Oh, I'm sure…I'm sure it did. The people appreciated it. And they knew it was the difference between starvation and…and living.

SMARTT: Uh-huh. You said this happened in the '70s. Since then have things improved or what is the…?

LONG: Yeah, it has not been as bad. But I hear that there is still pockets where there's…where there was no grain, no harvest this year. But overall, I think that…that there is grain on the market that can be…that can be had for a price.

SMARTT: Uh-huh.

LONG: You know, back in the '70s, you couldn't even buy this stuff.

SMARTT: Uh-huh.

LONG: It wasn't available.

SMARTT: Did this have to do with…? What did this have to do with? Did this have to do with a [unclear] sense of marketing system? You know, like the United States, where you don't have to…it's less subsistence, you know, more work in exchange for food, that kind of thing. Have thing changed in that line. Is there less subsistence farming?

LONG: Subsistence farming, is that what you're saying.

SMARTT: Uh-huh. In other words, a man not growing his own grain necessarily but….

LONG: Oh, but everyone grows their own.

SMARTT: Uh-huh.

LONG: They all do. They all have their farms.

SMARTT: Uh-huh.

LONG: And no matter what else they have, they all do go out to their farms. Even the boys that worked in the hospital, they would have time off to go out to their farms. They had to. Although we didn't encourage it. What we encouraged them to do was to save their money, their wages, so they could buy from other farmers.

SMARTT: Uh-huh.

LONG: And yet they were inherent farmers. It was in their blood and they had to do…they had to go out to do their own farming. And of course, if you didn't get a crop, then the ones in the hospital, even though they had the money, they...they couldn't buy it from anyplace too. So they would all do their own farming anyway. And it wasn't all…all that much.

SMARTT: Do you think the mining industry might have had an effect on them?

LONG: No, I don't think so, because the mining is way up north.

SMARTT: Uh-huh.

LONG: It's, you know, almost to Algeria.

SMARTT: In the Sahara, I guess.

LONG: Yeah, way deep in the Sahara

SMARTT: Okay. How did the church…? This is a broad question. How did the church go about operating among these people? If you want to take it by categories, like church discipline, training of people.

LONG: Uh-huh. Well, you know we are right in the center of a Moslem area and it was a long time before we got our first converts. And our church was never all that big. There were I would say maybe thirty regular attenders on a Sunday. But then we'd…we'd encourage the people that were visit…were in the hospital as patients who could ambulate and those who were visiting, we would encourage them to come to church. So we would have maybe up to a hundred. But counting men, women and kids, I think we had maybe thirty that were living in…at Galmi and who attended church. Now as far as discipline was concerned, if there was something to be disciplined, and usually the discipline involved another man's wife or women and men that were not supposed to be together and having affairs, or something like that, then they would be disciplined by being deprived of any office in the church. Also if they…we didn't want to keep them away from church, but if they came to church, they had to sit in the back seats. They didn't…. Usually if they were under discipline, they would not even come to church. But the discipline would last for six months or a year's period of time. Hopefully in that amount of time they would repent and come back to the fellowship and ask for forgiveness and reinstatement

SMARTT: Now you say all this had to do with marital problems. What…what was the attitude toward marriage among these people? Was it monogamous?

LONG: You see, they were Moslems originally and a Moslem can have four wives at a time. So that was a concept that they haven't…that they had difficulty with. And especially when you get a man who becomes a Christian and he's already got more than one wife.

SMARTT: Uh-huh.

LONG: And we had that situation at least once. And what this man did was he…he kept both wives in his compound but he only slept with his…with one wife.

SMARTT: Was this a sanctioned thing? Was this what you…?

LONG: That's not what the ideal was but what can…. You know, you just cannot make hard and fast rules about that. Because if he turns his other…his other wife away, where does she go? Okay, she might have…she might go back to her parents. But is that the Christian thing to do? So, you know...so what happened…. We weren't too strict then with those who had …who became Christians while they had…already had more than one wife, but we were very strict with somebody who took a wife, a second wife or a third wife after he became a Christian. Now that was different. So….

SMARTT: What about as far training leaders in the church, pastors?

LONG: Well, we didn't have a training program *per se*. We would teach…we…we had Bible…we had reading classes in the afternoons and I did a lot of that, teaching the young people to read and to write, to read the Scriptures. And they would help me with…I mean, the young men or women would help me with the AWANA clubs. We would also try to encourage them to do correspondence courses and we would have an evening Bible school…Bible classes from time to time.

SMARTT: Did you do…did you have an African pastor in your church at some point?

LONG: Yeah. Uh-huh.

SMARTT: How much Christian education had he had?

LONG: Well, our first pastor had gone to a Hausa Bible school which became the one in Aguie, but it wasn't in Aguie at the time he went. And it was in Hausa. And we taught him to read and write. Well, then we sent him away to Bible school and he was there in Bible school for two or three years and then he came back as…and was our pastor.
SMARTT: Uh-huh.

LONG: But that must have been ten years or so from the time we started.

SMARTT: What would your approach be in the church, as far as…would you concentrate…whether you would concentrate on doctrinal teaching believers or evangelism?

LONG: Both.

SMARTT: Uh-huh.

LONG: Now, when the missionaries spoke, they would probably try to teach, because that was very important. Usually when the…when the pastor spoke, it was more of an evangelistic approach, we had Wednesday night prayer meetings and usually the missionaries would teach during that.

SMARTT: Uh-huh. Can you think of some differences….? This is also a broad question: can you think of some general problems or maybe even strengths that you would find in that…in that kind of church that you wouldn't find in an…in an American church? You know, things that you came upon that you'd never…that you didn't feel prepared for. You mentioned men having more than one wife, that kind of thing.

LONG: Yeah. Well, I don't think so. There might be cultural chang…problems that…. For example, you know, here in America we have nurseries for our kids and the kids usually go to the nursery. But there, every mother has a baby either on her back or a toddler. And there's always a lot of commotion. The baby will start to cry and before the mother can him off her back and put her to the breast or put him to the breast and quiet him down, there's a lot of commotion. And that kind of thing is quite different from what we have here in this country. And then, of course, [chuckles] they down have any…any hesitation about just letting the babies wet on the floor, you know. And some of those things are hard to get used to but you just sort of go along with the flow.

SMARTT: How long did a typical service last?

LONG: Well, an hour to an hour and a half, if it was run by missionaries. [Chuckles] If it was run by Africans, you'd never know when it would finish [laughs].

SMARTT: Did you sing?

LONG: Oh, yeah.

SMARTT: What kind of things?

LONG: Sometimes…we would always sing and then some of the songs would be songs that were familiar to us and our tunes that had been just translated into the Hausa language. But more and more it got to the place where the Africans themselves made up their own tunes and their own words. And it's kind of…a lot of the singing was a sort of antiphonal thing, where somebody would sing a sentence and then the…the audience would repeat the sentence. And then somebody would maybe ask a question and you'd repeat an answer. And it was back and

forth, that kind of thing.

SMARTT: What was the status of the church after you left? Do you know how it is doing now?

LONG: I think it is…after we left it…it remained about the same for a while. But I think now that there's a…there seems to be a renewal and we're encouraged to find that more people are coming to church. And they have built a new church in the town. Now this church that we were attending up to this point was on our large missionary station. And for the…oh, for years, even while we were there, they talked about building a church in town. And we…we took offerings, we raised money, and all that. But finally within this last year they've got a new church and it's a…it's in town so that it's available to more people. And the people…the missionaries that are there are encouraged, because more…there seems to be a working of the spirit among them and more people are coming to the Lord.

SMARTT: Has SIM…I know that I think in 1970…or in 1965 they had fifty three mission stations…fifty three missionaries in eleven stations. Maybe that was 1965. Have they kept to that number?

LONG: No, I think there may be a hundred missionaries now in…in Niger. Almost a hundred I think. They have doubled at least in Galmi and they have done more building and have got more missionaries.

SMARTT: You mentioned a revival. And you've probably heard more about that than you've seen, since you haven't been in Galmi for a while, have you?

LONG: Now what…what did I say about…?

SMARTT: You said you thought there had been a renewal.

LONG: Oh, you mean just now. Yeah. Well, I don't think it was anything specific, but I think in the overall general feeling that the Holy Spirit is beginning to…. We…we're beginning to see some fruit from the seed that has been sown over all these years. People are coming and asking how to be saved, you know. And they're…they seem to be a lot less bound by Islam. There seems to be a lot more freedom and the people seem to be willing to listen.

SMARTT: Uh-huh.

LONG: More so than before.

SMARTT: Have you been to Galmi?

LONG: Since…?

SMARTT: When was the last time you were there?

LONG: We visited there in ’80. 1980.

SMARTT: Five years ago.

LONG: Yeah, and that was five years after we left. And it was…it was fun to go back. All the people greeted us and were excited to see us again and we hope to go back again. I hope we can.

SMARTT: I hate to leave it right now, but in 1975 you went to Jos?

LONG: Jos [different pronunciation]

SMARTT: Jos [unclear]. You had been there before, hadn’t you?

LONG: Oh yes, we knew it, we knew the town…the country, because we would go down to Nigeria every…maybe at least twice a year. And our children went to school down there in Nigeria, in Jos or Miango, which is twenty-five miles outside of Jos.

SMARTT: Okay, and you went to work in Evangel Hospital. What were your first impressions of your new life there, comparatively to Galmi?

LONG: First impressions were that it was like a paradise compared to the dessert that we had left.

SMARTT: Uh-huh.

LONG: It was exciting to be there.

SMARTT: Uh-huh.

LONG: And it was exciting to be in a city where up to this point we had been out in the…in the boonies [boondocks, a remote area]. And it was exciting to be with missionaries of other missions too. Up to this point we were just all SIM, you know, inbred. And so here we were thrown in with missionaries from Christian Reformed Church, the Lutherans, the Methodists, Baptists and whatever, you know.

SMARTT: Did you live in a missionary community?

LONG: No. Well, we did. We lived on the Evangel compound or station. The hospital was like a half mile down.

SMARTT: Uh-huh.

LONG: And the houses were at the other end. We lived there. But we…Jos was quite large, and…and we’d come together for church, usually at the Hillcrest Church and that’s where we worshiped on Sundays.

SMARTT: Was that related to the high school?

LONG: That was related to the school, yeah, high school. And that's where our kids went to high school.

SMARTT: Did your children live with you then?

LONG: All five of them had already passed on [graduated]. [Laughs.]

SMARTT: I thought maybe you….

LONG: But the youngest didn't. She lived with us for two years.

SMARTT: Uh-uh. What about…?

LONG: Oh, one, excuse me, she lived with us one year.

SMARTT: One year.

LONG: And then we came home.

SMARTT: What about the difference in hospital facilities?

LONG: At Evangel?

SMARTT: Yes.

LONG: I think they are more advanced. They had more equipment than we had at Galmi.

SMARTT: And what about your husband's time commitment? Did he…?

LONG: He was relieved of all the responsibility that he had had at Galmi and this is one reason he was happy to go. Because he had been *the* doctor at Galmi, with an occasional second doctor. And he had all the decision making to do and, you know, it was getting to be too much. And so he was very happy to go to Jos and be just one of the doctors. And there were several doctors and he was not the doctor in charge.

SMARTT: Uh-huh.

LONG: So all he had to do was do his work, which was seeing patients and doing surgery and being on call when he had to. But he didn't have to make any major decisions.

SMARTT: Was he still visiting the leprosaria? That had been one of his responsibilities before.

LONG: No, I think by that time someone else was taking over.

SMARTT: Could you say a little bit about the political climate at this time? This was almost two years after the…the problems that…

LONG: Yeah

SMARTT: …we talked about before.

LONG: Well, we moved down…actually we moved down in the summer of '75, and that very summer the…the civilian…no, the…the military government [of Yakubu Gowon] was overthrown by another military government [led by Murtala Mohammed on July 29, 1975]. General Gowan had been the…the military head up until that point and I think it was in June….

SMARTT: Was that the Plateau State government?

LONG: No, the Nigerian government, the whole thing. And then there was a military coup just about in…like in around July 4th or something like that and another military man took over [Murtala Mohanned was assassinated February 13, 1976 in a failed coup and his chief of staff Olusegun Obasanjo became head of the government]. And then after several years, the military turned it over to a civilian government [in October 1979]. And so the civilian government was in power until [pauses] oh, there was another coup. [December 31, 1983 by Muhammadu Buhari]

SMARTT: It's kind of hard….

LONG: It's hard to get all these dates together.

SMARTT: You don't have to worry about it.

LONG: There have been about three…three coups since…since that.

SMARTT: Now at some point Evangel Hospital had been appropriated by the government.

LONG: Right.

SMARTT: Which government was that?

LONG: The Nigerian government. The main government, although Plateau State was the gov…was the one who was in charge of it, yeah.

SMARTT: Okay. So Plateau State is the smallest….?

LONG: Plateau State…Plateau State. I mean, there are nineteen states in Nigeria.

SMARTT: Oh.

LONG: And we were in Plateau State.

SMARTT: Okay.

LONG: So Plateau State took our…took our hospital and they had it for a couple of years and that was, I think, in the late '70s [1977-1979]. And then they couldn't make a go of it and it ran down and so they offered it back…

SMARTT: Uh-huh.

LONG: …to the…. Okay.

SMARTT: I got a question about that in a minute. As far as the wealth of the people…. Now in Galmi you'd been in a rural area, now you are in the city, so it's probably hard to compare. But comparatively speaking, would you say…? How was the per…average person doing compared to the people you had been with before.

LONG: Well, I think everybody in Nigeria had food to eat. But there were still the very poor people. But along with the very poor there were the very wealthy. And some…some of these Nigerians, they had wealth, you…you wouldn't believe it. They had homes that were absolutely beautiful, cars, Mercedes-Benz cars, and you wonder where they got all their money. Working for the government, you know.

SMARTT: Where did they all…government workers…?

LONG: Well, but even so their pay was not all that great, so you know they had to get it under…under the table. Or in some way…

SMARTT: Uh-huh.

LONG: …that was not legitimate. And those were the things that led to one coup after the other. And they would…they would accumulate wealth. And you just…you just wondered where they could get it. But they…they would appropriate so much money and the project would never get off the ground and the money would be spent. And who spent it? Who knows? Or it was going into somebody's bank account.

SMARTT: Okay. Did you feel very stable…what kind of sense of stability was there? You sort of…you sort of already answered that question, that there were a lot of coups. But I read in one of your letters, you mentioned a water strike. How common was that kind of thing?

LONG: Well, it was getting pretty common. We didn't have too many of those. I think two or three, or something like that. And those were…those water strikes were in the '80s, early '80s or so. And just a few years before we left. And those were…. You can't blame the people for striking because the workers weren't getting paid. Or what else…what else was the problem, I don't know. Those were…those were difficult times.

SMARTT: As far as SIM's role in Nigeria, I had already mentioned that they had…in '65 they

had 53 missionaries, eleven stations in Niger. Now, in Nigeria, where they had begun in 1993, were they…how…did they have more?

LONG: No. Actually, Nigeria had come to the place where they were turning work over to the Africans, to the church. The church that SIM founded is called ECWA or Evangelical Christian…Evangelical Churches of West Africa, E-C-W-A. And we would not only turn over the churches, but the stations. And one by one we were having…getting fewer stations and fewer missionaries. And at the peak of our work in Nigeria I think we had 400 or so missionaries in Nigeria. But today we don't have…we don't even have a hundred.

SMARTT: Why is that?

LONG: Well, missionaries are getting to the place where they have turned over their work….

SMARTT: You mean 400 Americans, or Canadians, Americans.

LONG: Yeah. Or…or European.

SMARTT: Uh-huh. How many African missionaries?

LONG: Well, that's another…another society. An African missionary society. We have about a thousand, at least a thousand in that. More than that.

SMARTT: Why was that done? What kind of decisions went…were behind that?

LONG: To…To start an African missionary societies?

SMARTT: Uh-huh.

LONG: Well, the object of every mission, missionary and mission board is to turn over to the Africans. Get Christians, establish churches, turn it over to the Africans. And that was done in order for the…the Africans themselves to get the burden of missions and send out people. Now most of the missionaries are missionaries in their own country. We think of missionaries as being an overseas missionary.

SMARTT: Uh-huh.

LONG: But they are missionaries in their own countries, but not in their home towns. A southerner might be up working in the north or a northerner might be working down south, or something like that. And of course, the idea is have their own…their own peoples reach…reaching their own people, which is a more effective way to do it.

SMARTT: Uh-huh. How did this trans…transition take place?

LONG: Well, do you mean was it a smooth transition?

SMARTT: Yes.

LONG: Well, I think it was pretty smooth. There were a lot of bumps along the way and there were times when personalities would clash and it wasn't…you know, it wasn't just like a piece of cake or anything. And then there arose the hierarchy within the African church, as opposed to the missionaries. And at this point, SIM is completely turned over to ECWA now. And any missionary that is going out to Nigeria today is not going out with….well, it's going out with SIM, but we're working under ECWA and ECWA has to assign us. ECWA tells us where to go.

SMARTT: Uh-huh.

LONG: And so the whole thing has just reversed itself. And there are a lot of tensions that go…that go along with that. And…

SMARTT: Can you describe some of those?

LONG: Well we…for example, there's the president of ECWA and the general secretary and the treasurer and this and that and the other thing. Well, up until a few years ago SIM had…had their officers that were working had their own headquarters building. Okay, now then ECWA comes in. We turn over to ECWA. So we're in this beautiful building and ECWA wants to come into that beautiful building, see. So ECWA's at one end and SIM is at another end and they are trying to work together. Well, finally ECWA decides that they like the other end better [laughs]. So they switch, because everybody comes into the most important end first, so now ECWA's got the, quote end quote, "the most important end of the building" and SIM is crowded into a few rooms. And so there have been tensions like that. There have been tensions in the church too I suppose where maybe there have been missionaries who did not want to completely let go and give it over to the Africans, knowing they wouldn't do it exactly the way…

SMARTT: Uh-huh.

LONG: …the missionary thought it should be run. But by and large most of the tensions have come with…in the headquarters area. Out on the…out on the stations all over Nigeria, there's seems to be a spirit of harmony and there doesn't seem to be a lot of tension.

SMARTT: Now, the most important thing, your responsibilities there in Nigeria. I've read that you taught in government schools. You also taught Christian school. You taught piano lessons. You must have been doing an awful lot.

LONG: Well, I taught maybe two, three days a week in the government schools and I would teach Bible knowledge. Now in…in Nigeria, Bible was a required subject…or religious…religious knowledge I should say was a required subject. It could be either Islam or…or Christianity. And anybody that was not a Moslem was a Christian. So I taught Christian religion. I taught Old Testament and New Testament history basically. In the school that I taught in there were…there was no Moslem teacher, so I had all the kids. And…Moslems and Christians. But even so it was predominantly Christian, with maybe about twenty-five percent

Moslem. Now of that seventy-five percent that called themselves Christians, there were Catholics and people that were just Christians in name, and I think probably twenty-five percent were born again Christians. So that was a wonderful opportunity that I had of opening up the Word of God [the Bible] and teaching them and being able to show them what it was to be a real Christian. And a lot of those kids came to know the Lord. In fact, this morning, I wrote…I even wrote a letter to one of them, a young man who had written to me. I answered his letter. And we are still in touch. A number of them still write to me. And so that was a real…a good opportunity for me and I enjoyed that very much. I also taught piano lessons at Kent Academy [in Miango, Nigeria] one day a week, had eight students, seven, eight, or nine, depending. And I taught at Hillcrest [School in Jos] too another day, another afternoon a week. Worked on Christian education materials, did some writing. We took the…with Scripture Press' permission, we took their books, their junior age books and we put them down…we wrote Sunday school lessons. And we did this all in English. We wrote the Sunday school lessons plus we made out hand workbooks for the students to work in. And then…then we would form an editing com…committee and we would go over each…each of the lessons and make comments and edit and refine it. And so we worked on that for about four years, until that junior age manual Sunday school books were completed. So they're now…they're now distributed among the churches.

SMARTT: What was the comparative reception of the Nigerian children you were teaching to those of Niger? You have already basically said you had a big response in Nigeria. Why do you think…?

LONG: Well, you see, of course, in Niger, I could not get into the schools. It was absolutely forbidden. In…in Niger, the kids that I worked with were mostly illiterates. Okay, so now I come to a situation where the kids can read and write, albeit their English was not all that great. And we had to teach in English, because there were students in the…in the schools in Nigeria that came from many different languages. And so their English was poor, but still I had to speak slowly and articulate plainly and teach really on a first, second, third grade level, so that they could understand. And…but still, they were very open. And it was really a…a good experience.

SMARTT: Did these kids have churches to go into…

LONG: Yeah.

SMARTT: …when they became Christians?

LONG: Yeah, in fact, right on the com…right on the school campus they have a weekly meeting called FCS, Fellowship of Christian Students. And they have their meeting after church…after school right in the school building. And then they have a chapel meeting on Sundays, right on the school property.

SMARTT: Were the schools Christian in origin? Had they been set up originally by Christian missionaries?

LONG: A lot of them had and government took them over. But even if they hadn't been…. I

don't think this one that I was teaching in mostly had been set up by a mission.

SMARTT: Uh-huh.

LONG: They still would have complied to the religious knowledge requirements, because this was a country that required that and they had to take their examinations in it at the end of the year, just like…just like if it were English or math or anything. The state actually set the exams and the students had to take them.

SMARTT: Was there a point at which you could present the Gospel very clearly?

LONG: Yeah. You see, although we had to work with a certain syllabus, the syllabus included from Genesis through Amos (Old Testament) and the Gospels and Acts. And as we'd go through all of these things and we had to stick close to the syllabus and get everything in it for the year. For example, when it came to the time where Abraham sacrificed Isaac, you know, I was able to bring in the comparison between the father, the Heavenly Father and Jesus Christ and I was very careful to do that. And any time that there was a comparison or a type or a similarity, I was able to bring that in. No problem at all. So just as long as I completed the syllabus and got the kids to a point where they could pass that examination, that was all they cared about.

SMARTT: About how many kids would you say made professions of faith under you?

LONG: I would say…I mean, it's hard to say, but over the period of seven…seven years that I taught…. We were there for nine years and I taught all except for two furloughs. At least a hundred I'd say.

SMARTT: Now, finally I would like to talk a little bit about the impact of the Gospel in Nigeria. In your letters, you mention sort of a break through with some people called the (I'll probably get this wrong) Maguzawas?

LONG: Maguzawa people, yeah.

SMARTT: I'm going to write that down.

LONG: Maguzawa. You had it…you had it right.

SMARTT: They had been given an option by the government to choose…

LONG: Yeah.

SMARTT: …either Islam or Christianity and they chose Christianity.

LONG: Uh-huh.

SMARTT: Could you tell a little bit about that.

LONG: Okay, those were people up in the north and they were surrounded by Muslims. And these people dec…well, the government said, "Okay. It's…. There are no pagans, no more pagans in this country. You are either Christians or you are Muslims." Okay, they didn't want to be Muslims. They had seen enough of that. They wanted to become Christians, so they sent down…sent someplace for help, for teachers to come and teach them…now Christianity. Okay, and this is where the African Missionary Society came in and they played a large part. And the African Missionary Society sent people, sent missionaries, sent Africans up to the north to teach these people. And hundreds became Christians. And it was just a blessing the way…

SMARTT: Uh-huh.

LONG: …the people turned to the Lord in droves. And they started Bible schools in different spots all up…all over around in the north, which is…which is really Hausa country and really Muslim country. And they are all surrounded. And according to the president of the Eva…the Evangelical Missionary Society, which is what it is called, the Evangelical Missionary Society within ECWA. The president is Panya Baba. P-A-N-Y-A [pauses] B-A-B-A.

SMARTT: Okay.

LONG: And he…he says that they cannot keep track of how many Christian there are or how many churches there are. They just…. The next day the number changes because these…the people keep on getting saved. And the revival is still going on.

SMARTT: Are there other groups of people like that?

LONG: There's a group call the Isawa, I-S-A-W-A. They are still Muslim, but they do believe that Jesus…. Now, I'm not sure if they believe that Jesus is the Son of God, but they are followers of Jesus, they say, rather than followers of Mohamed. And I don't whether they've really come…come across the line yet, but they are certainly very interested in the…in the Gospel. And that's another group.

SMARTT: Just as kind of a summary comment, has your… (and this is a very general question, so it's a good summary question) have you changed in your view of life and missions and Christianity, kind of how they all work together over the years? You mentioned…you mentioned things like that you've realized you don't…you don't have a one culture mindset anymore.

LONG: Yeah. You know missions, the face of missions, has changed so drastically over the years that…from what we…from when we started until now. When we went out, everything was a colonial age and now things are completely turned around. The Africans are in charge, they're calling the shots and we are doing what they want us to do. My opinions I think are…are altered too. And I don't think that everyone is necessarily called to be a missionary. A lot of preachers will…preachers will say that everybody must go or at least say they are willing to go. Well, I believe that. I believe they must be…say that they are willing to go. But I don't think everybody is necessarily called to go. And you have to have a certain [pauses] feeling about missions these

days because it…it is completely different. You have to have a certain amount of education. You have to have a technical skill or a professional skill that they're looking for.

SMARTT: Uh-huh.

LONG: And a lot of times, especially today, the missionary will go out there and he's misunderstood by the national. And the white man is not…does not have that exalted position that he used to have.

SMARTT: Uh-huh.

LONG: And you go out now as a servant. Theoretically you went out as a servant before, but the situation was that you became more of a…a…a boss person…

SMARTT: Uh-huh.

LONG: …but now you go out with the idea of serving. Also, a lot of people say that we have to identify with the Nigerians or the natives, or the nationals and become one with them and live with them and live like them. But we just got a letter from our own son and daughter…son-in-law and daughter (Sue and Terry) this last week. And he was talking about this same problem. He said that…. They have fellow missionaries their own age. And he's…he's in a…he's teaching in a Bible school. It's out in the boonies. And the people feel that because he has a van instead of a Peugeot [make of car] like the other missionaries who were there before him had, that he figures that his…he's trying to make the Africans in the Bible school look less important than the other person did, because he only has a van, rather than having…having a Peugeot.

SMARTT: I think that's it.

END OF TAPE