

The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/OCT. '74



Today's Challenge: Strategy in Foreign Missions

AN OPEN INVITATION

The Foreign Mission Board is engaged in a far-reaching study of plans for the future. Escalating worldwide needs make imperative a careful review of all existing plans and earnest seeking for God's guidance toward whatever bold new plans may be helpful in sharing Christ with the whole world.

This imperative arises out of the fact that the worldwide population explosion is as yet unchecked and is expected to double the number of people on this planet before the close of this century.

Diminishing food supplies and threat of famine in vast areas of the world give world leaders great concern. Maximum effort is going to be required to meet what lies ahead.

Food for hungry bodies is important, but it is secondary to the Bread of Life for time and eternity. Our task is to minister both to the spiritual and physical needs of our fellowman, giving priority always to sharing the redeeming love of God in Jesus Christ with people everywhere.

How can the Word of Life be communicated most effectively in the situation we confront? How can people be brought not only to believe on Christ, but to observe all that he has commanded? How can New Testament churches, solidly rooted in the life of redeemed people, be cultivated all over the world?

Careful steps have been worked out by the Foreign Mission Board for considering these matters, and missionaries all over the world are giving their prayerful thought and study to recommendations they will submit through their mission organizations. Many conferences will take place in the months to come.

The Foreign Mission Board would like to invite every Southern Baptist to share personally in this study.

First of all, you can pray. The Holy Spirit gives insight and understanding. Plans born of God are made possible when we ask our Lord for guidance. We would encourage every Southern Baptist to make this matter an object of prayer.

Furthermore, you can share with us your suggestions. You can write to us any suggestion that you feel needs to be considered.

Obviously, all suggestions must be carefully weighed and considered. Not all of them can be utilized, because of limitations of resources in finance and personnel.

All suggestions are eagerly sought. Sometimes one careful thought gives rise to another and through examination and discussion may lead to results that are far-reaching.

This is an invitation to every Southern Baptist to share in a careful study of bold, effective steps which might be taken to share Christ with the whole world in an era of unparalleled opportunity and danger. We will be grateful for your prayers and for the suggestions you feel led to share with us.

Baker J. Cautben

*Executive Secretary
Foreign Mission Board*

For the Greatest Yield

By Winston Crawley

Everyone uses strategy. In its simplest sense strategy means simply a plan for getting something done. Of course, in most cases the person doing the planning does not think of it as strategy.

The word *strategy* is more likely to be used, and is probably more appropriate, when the plan is somewhat more complicated—that is, when it is a group plan, rather than merely an individual plan; when it is a long-range plan, and not just an immediate plan; and when it is comprehensive, rather than simply incidental. Talk of mission strategy usually implies use of the term in this more specific and more complicated way.

The basic question for strategy is "how?" Naturally, the questions "what?" and "why?" are also involved, but usually these are matters of common assumption or mutual understanding. For example, when new missionaries are appointed, they are likely to have a general idea of what they are to do (that is, "mission work," or making Christ known to as many persons as possible) and why they are to do it (because Christ has called them to this work). They may not have the vaguest idea of how to go about it. And even after they have spent years on the field, there will still be vigorous discussion about how the work should be carried on.

One possible illustration of the "how" question is that of a football player who may ask himself just exactly how he is to maneuver on the next play. If he is an end, for instance, he could run a number of different pass patterns, or he could block a defender, or even run through his own backfield and carry the ball around the opposite end. Many possibilities are open, but he will need to plan his own action in line with the play the team will be running. Otherwise, his action will be wasted, perhaps even disastrous. Furthermore, the team will plan the next play in terms of a larger game plan, adapted for any circumstances that may already have developed in the game.

In the same way, a missionary fits into mission strategy as he plans his own activities in the context of the "game plan" of the Mission, with its continuing adaptation to new circumstances. This means that mission strategy is dynamic rather than static. It cannot be worked out once for all, but is a continuing process of developing strategy.

A former missionary to China and Southeast Asia, the author became Foreign Mission Board secretary for the Orient in 1954 and director of the Board's Overseas Division in 1958.

Planning by the missionaries in a particular country, organized together as a Mission, is not at all new in mission work. Mission groups have been doing strategy planning for generations. The word *strategy* and the concept of a more sharply focused and well-defined plan for strategy development have come into use within the past decade or so.

This sort of planning today is made more urgent than ever by a number of factors. Rapidly growing world population makes the dimensions of the mission task larger and larger. Modern developments in transportation and communication add new possibilities. The presence of churches in most lands and growing church strength around the world call for adjustments in strategy.

Limitations of resources, compounded by inflation and dollar devaluation, make it even more vital that available resources be used in the most effective way. Uncertainty as to how long this gospel age will last is always a factor in mission urgency. In addition, the resources in strength and devotion granted to Southern Baptists imply an urgency of stewardship for the giving of the gospel to the world.

It becomes essential, then, for the Foreign Mission Board and for missionaries around the world to give their best thought to the development of plans that will use available resources for the greatest overall effectiveness in world evangelization.

Basically what kind of strategy do we have? Southern Baptists, through our Foreign Mission Board and our missionaries, have developed over the years a strategy that has some identifiable characteristics. We feel that these reflect our understanding of Scripture, who we are as Baptists, and our particular calling in world missions.

The Scriptures do not give us a detailed strategy plan for world missions, but they do imply some general principles. Therefore, we seek to have our plans harmonize with the principles of Scripture. The process of strategy development needs to be filled with prayer and seeking for the guidance of the Holy Spirit.

Without attempting to mention all of the characteristics of Southern Baptist mission strategy, I would like to identify some of the more prominent ones.

- Ours is a *cooperative* strategy. This factor runs through our mission efforts from beginning to end. The churches cooperate in setting up the Foreign Mission Board as a channel and in providing resources through that channel. The missionaries work cooperatively as an organized team in each field. They cooperate with developing Baptist life in their field. This cooperation at all stages is expressed through the democratic processes that are appropriate to our Baptist denominational and church life.

- The process of strategy planning is *decentralized*. General policies and guidelines are developed by the Foreign Mission Board, but the details of planning as to how the work is to be done in each field are worked out on the fields by the persons in closest touch with the realities of the local situation and the ones who will be implementing the decisions made. Thus, the missionaries themselves are vitally involved in the seeking of the Holy Spirit's guidance for their own particular circumstances.

- Concern for the developing of *indigenous strength* is central. This means that what the missionaries themselves do directly to share the knowledge of Christ is not as important in the long run as what they can do to bring into being and strengthen local churches that will be able to do vastly more in evangelizing their nations. The role of the missionary is primarily a generative role, acting indirectly to generate increased local forces and resources. The more truly indigenous those forces can be, the greater will be their likelihood of effectiveness. Consequently, the missionary needs to immerse himself in the local culture and avoid any attitudes or approaches that might hinder the growth of indigenous strength.

- Our mission program is *comprehensive*, making use of all the essential ministries for the developing of strong church life, instead of providing only one type of ministry. A great many independent mission organizations specialize in one type of ministry. Our efforts seek to have appropriate proportions of various ministries in a well-rounded mission effort.

- Our approach to methodology is *inclusive*—"both-and" instead of "either-or." A vast variety of methods is used, including both old and new.

- *Flexibility* on the part of missionaries and administration and flexibility in strategy and methodology are of major importance (with the understanding that true flexibility involves concern for a proper measure of continuity in the midst of the needed changes).

It is to be hoped that the study of mission strategy in Southern Baptist churches will help church members avoid well-worn stereotypes in their thinking about missions, and the condescension that might look on missionaries and their national co-workers with a "downward slant." The study of mission strategy should result in more sympathetic understanding of the work missionaries are doing and the problems they face and help church members to pray more effectively for missions.

More important, it should help us respond more completely to God's challenge to us in such a day of tremendous urgency and unprecedented opportunity for world evangelization. **TC**

The basic and vital matter of strategy is the subject for mission study in Southern Baptist churches this fall. The 1974 Foreign Mission Graded Series topic: "Strategy in Foreign Missions." Almost all of the content of this month's issue is directed at providing supplemental insights and illustrations to the matter of strategy.

NEARING THE FIRST MILLION

By Ronald C. Hill

Southern Baptists are approaching a takeoff point in their foreign missions program. At the present rate of growth, churches related to Southern Baptist foreign missions should pass the one-million-membership mark in 1977.

The year 1973 saw the greatest number of baptisms in the history of Foreign Mission Board work. More than 62,000 were baptized. For the first time, total membership went over 800,000.

A look backward into the statistical summaries of the past 20 years proves that statistics can be exciting. During each of the past two decades, churches related to Southern Baptist foreign missions about doubled in membership.

At the end of 1953 there were 195,067 members in Baptist churches and conventions where Southern Baptist missionaries are working. By 1963 membership was 364,943, an 87 percent increase. In the following decade, membership (not counting estimated figures for China) grew to 807,356, an increase of 121 percent. The average annual growth rate for 20 years has been 7.4 percent. Southern Baptist growth at home was just under 2 percent in 1973.

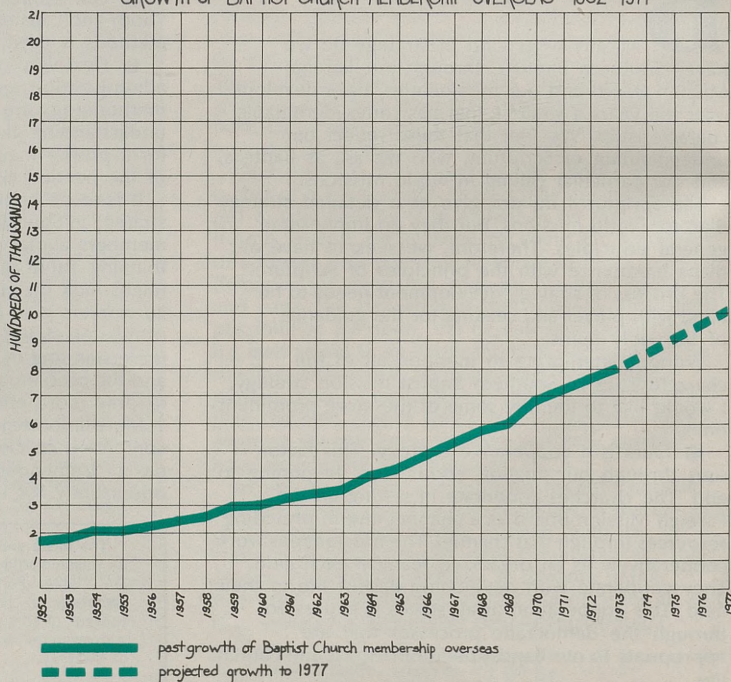
The overall growth being experienced seems all the more remarkable after a look at country-

by-country figures for 1972 and 1973. Baptists in many countries show almost no growth at all. Ready reasons come to mind: newness of the work, persecution, difficulty of proclamation, unresponsiveness, and so on.

In other countries, however, phenomenal growth has taken place. Several East African countries

are experiencing an ingathering into the churches of from 16 to 60 percent a year, far above the average. In Southeast Asia in 1973 unusual growth was taking place in Indonesia (18 percent), the Philippines (22.3 percent), and Vietnam (37.9 percent). Korea, of course, continues to be one of the nations most responsive to the

GROWTH OF BAPTIST CHURCH MEMBERSHIP OVERSEAS 1952-1977



The author has been a missionary to Thailand since 1952. During his recent furlough he assisted Joseph B. Underwood, Foreign Mission Board consultant for evangelism and church development.

gospel, and Baptist work grows along with that of other groups.

Projecting the present growth rate into the future presents a breathtaking challenge. If Baptists continue to baptize some 50,000 a year as during the past decade, the first million should be reached by 1977, and by the year 2000 the second million.

If, however, the momentum could be maintained of doubling every decade, a different picture would emerge. Considering 1977 as the takeoff year, the two-million mark should be reached by 1987. Then, if the Lord does not return, why should Baptists overseas not double again to number four million by the year 2000?

While such growth and such a projection are exciting, the situation is not out of the ordinary in today's mission fields. David Barrett has shown in his 1970 study* that churches are growing at a much faster rate in traditional mission lands than in the West. He predicts that by the year 2000 there will be more Christians in the Third World than in Europe and North America. With such responsiveness in so many places, no wonder Donald McGavran says we are at the "sunrise of missions"!

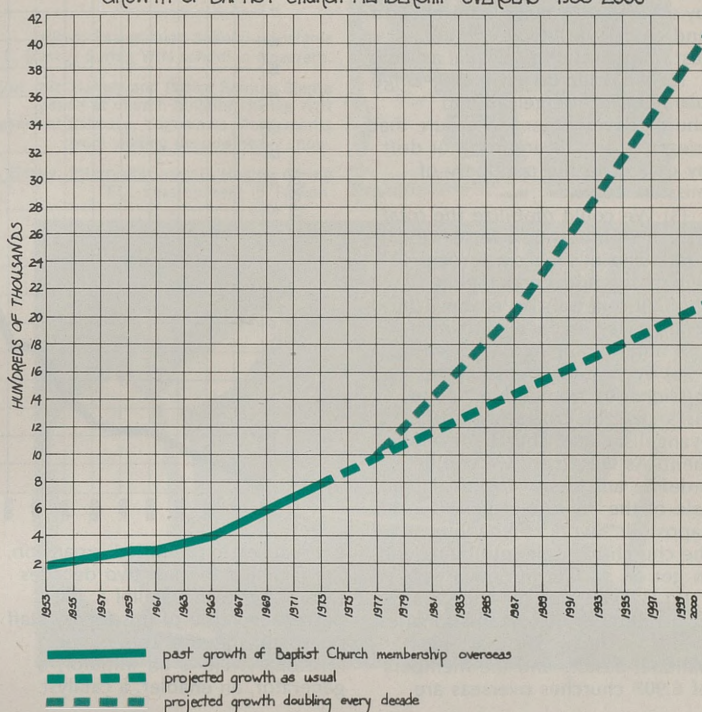
As Baptists, we should truly praise God for the evidence of his blessing on the churches with whom we work. Growth of 100 percent per decade is impressive. Yet rejoicing must be tempered by some sobering facts.

- *The unreached multitudes*—Even if we are able to win four million to discipleship by 2000 A.D., what of the projected four billion that still will be non-Christian by then? Is a goal of doubling every decade enough? Even though our growth rate (7 percent) is three times that of the world's population (2 percent), still the gap is not closing fast enough.

- *The experience of some Baptists*—Peter Wagner has published a study of all Baptists worldwide in which he says that during the last decade Baptists have grown at a rate of only 25 percent.

*International Review of Missions, Jan. 1970.

GROWTH OF BAPTIST CHURCH MEMBERSHIP OVERSEAS 1953-2000



Although we have baptized over three million, we are standing still, barely keeping up with biological growth. Growth rates can slow down, and some Baptist bodies have stopped winning people at all.

- *Indications of a slowdown*—A decrease in the last few years in the ratio of baptisms to church members in our overseas work is disturbing. As constituencies get larger, the tendency is to have more inactive members and to have a smaller percentage involved in witnessing. Unless those baptized into the church are mobilized and trained for witnessing, the growth rate will not continue, although we may win more numerically.

- *Our part of the task*—As the largest Evangelical missionary sending organization, Southern Baptists make up 5 percent of the Evangelical missionary force. As stewards of vast financial resources and with a reservoir of potential manpower perhaps unprecedented

in modern Christian history, we represent an even larger part of the missionary potential. The troubling question is: Are we pulling our full weight? Are we producing our share of the fruit?

In the light of the growth of the two decades and of the magnitude of the unfinished task, what should be the response of Southern Baptists?

We could continue as we are, in the comfortable feeling that things are going pretty well and sizable growth will come almost automatically. Or we could make a faith response that mobilizes all our resources to take maximum advantage of God-given opportunities for unprecedented growth. Some possible approaches:

- (1) We could encourage missions, national churches, and conventions to set *realistic but challenging goals* in evangelism and church development. It is so easy to be nebulous and indefinite in this vital

area and thus be satisfied with minimal growth, when much more is possible. Southern Baptists and their representatives in foreign missions could well be challenged by some worthy goals in evangelism and church development, not just numerical, but spiritual as well.

(2) We could do more *long-range planning* in evangelism and church development to ensure that programs in this area do not drift by default to the periphery of mission effort.

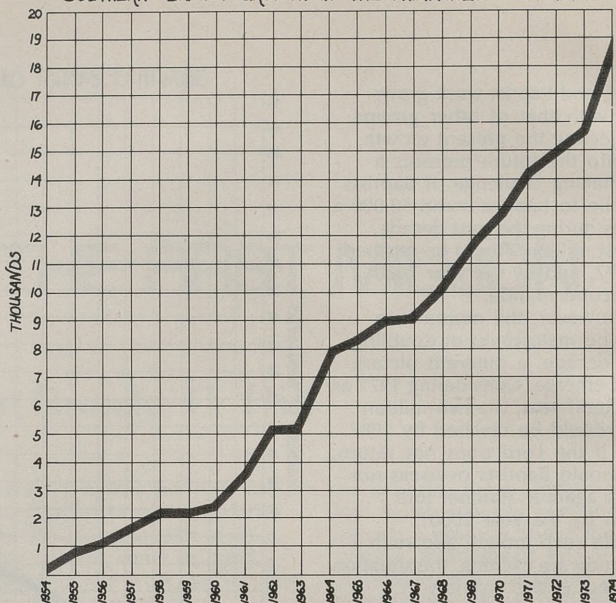
(3) We could *mobilize the total church membership* overseas for continuing evangelism through reinforcing and encouraging spiritual renewal, lay evangelism training, lay leadership training, and timely campaign evangelism.

(4) We could *release more missionaries* from other "good tasks" for the crucial work of evangelism and church development. As we do so, we could redefine and honor the essential role of the "field evangelist" in his "apostolic" work of enabling the church to come into being and to get on its feet in new areas.

(5) We can pray for and seek out a vast number of new *missionaries*. While we recognize that 5,884 national pastors and the members of 6,907 churches overseas are

the real key to unlimited expansion, the fact that the last two decades of rapid growth parallel a 140 percent increase of missionary staff points up the vital role of the missionary. He is an initiator, a generator, an enabler, a catalyst.

SOUTHERN BAPTIST GROWTH IN THE PHILIPPINES 1954-1974



(6) We could *concentrate on responsive areas* (while not neglecting a steady effort in less responsive ones) by putting more personnel into harvesting fields like Kenya and the Philippines. We could also bring Southern Baptist resources at home to bear in a major effort in areas where we have a strong base, such as Brazil and Nigeria.

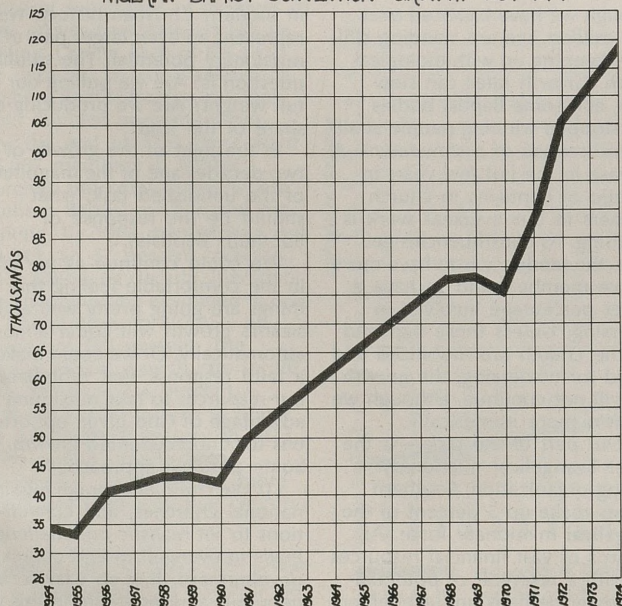
(7) We could *draw lessons* from rapidly growing areas and *apply them* to other fields where growth is slow but could be better.

(8) We could *develop some "specialists" in evangelism and church development* who could aid missions and national bodies in evaluating their efforts and in doing planning and training for evangelism.

(9) We could find a better way to use the witness of approximately 100,000 Southern Baptist laymen working overseas, as well as the thousands of Southern Baptists, both preachers and laymen, who are able and willing to pay their way overseas for shorter or longer periods to add their witness to that of career missionaries.

Southern Baptists have some challenging things to think about as we approach the last quarter of the century. TC

NIGERIAN BAPTIST CONVENTION GROWTH 1954-1974



Right: Pastor Fuad Saknini translates for Ervin E. Hastey during WIN school in Nazareth.

Below, left: Hastey and Pastor Samuel Sjanta pause at church building during WIN school at Cakovec, Yugoslavia. Participants went visiting despite heavy snow.

Below: Interpreter assists Hastey during TELL session held in Taiwan.



WIN Wrap-up

By
Ervin
E.
Hastey

One aid to the emphasis of evangelism on mission fields has been the "Witness Involvement Now" (WIN) materials developed by the Baptist Sunday School Board, and the Training Evangelism Lay Leadership (TELL) materials developed by the Home Mission Board for teaching WIN methods. Ervin E. Hastey, missionary to Mexico for some 20 years, now assigned to Panama, for two years was attached to the office of Joseph B. Underwood, Foreign Mission Board consultant for evangelism and church development. Hastey's primary assignment was to teach WIN schools—more than 30 schools in some 20 countries. Here Hastey has recalled some highlights.

When I received some WIN materials in English in early 1971, I read and reread them with a deepening belief that they could help Baptist work in Mexico. I had already begun translating the materials into Spanish when Thomas W. Hill, director of the Baptist Spanish Publishing House, called a consultation meeting to consider translation and adaptation of WIN into Spanish.

In 1972 I presented some of the basic materials to conferences of pastors and laymen in Mexico. Groundwork was laid for early introduction of the WIN program into Mexican Baptist churches.

Accra, Ghana, June 1972—After

a stop in Nigeria to help plan for 1973-74 evangelistic campaigns, I conducted a night session of the WIN school in Accra. One practical activity on Tuesday night of a school is to divide participants into groups of four, give each five pipe cleaners, and have them mold these into a design that represents their spiritual life. In Accra pipe cleaners were unavailable, but one long piece of copper wire was substituted, with good results. Most of those attending were young.

Cali, Colombia, July 1972—

A. Clark Scanlon (Foreign Mission Board field representative for Middle America) and I presented the materials to the Spanish and Portuguese section of the Pan American Congress for Baptist Men. Response was enthusiastic.

As I left one session I saw a young layman from Venezuela sitting with a young man. The Venezuelan told me that, as suggested the previous day, he had taken the special evangelistic tract and had witnessed to this stranger he met in a park. When I went over the main points with the young man, he assured me he was trusting Christ.

Vowed the Venezuelan: "I am going to meet this brother each day here in Cali and help him in his spiritual life." To me, this is basic evangelism.

Managua, Nicaragua, Sept.

1972—Conducted WIN school at First Church and worked with Scanlon in the TELL school in morning sessions. Representatives from all Central American countries attended. One layman from Managua had attended the Cali conference and already had begun witness at home. His church, Bethel, held a revival two weeks after the WIN school; professions of faith exceeded 150.

On Thursday night of the school 35 teams of three went out to witness; there were 23 professions of faith. In the morning session a pastor shared a note from a young woman, a member of his church and a former Olympic team member. Visiting a woman in a home the night before, she had met the woman's son, a graduate engineer, coming out of a prolonged alcoholic binge. She spoke with him, and he agreed to receive a visitor from the church. The

layman who had been to Cali made the visit, and the engineer, sober since the woman's visit, trusted in Christ.

He came to see me off at the airport. He said he wanted to say thanks for what the Lord had done and to tell me that his wife had accepted Christ the night before and that he and his wife and daughter had been reunited.

*Mexico City, Sept. 1972—*School at Bethel Church. In the Thursday-night witnessing, 37 professions of faith were made. In the testimony session afterward, a man about 60 reported that the person to whom he had witnessed had not made a decision, but he personally felt a sense of victory—he had witnessed to his faith for the first time in his life.

"I have the firm hope," wrote Augustín Acosta, secretary of the missions department of the Baptist Convention of Mexico, "that with these schools we may be able to revolutionize our methods of evangelism in Mexico and win many of our fellow citizens to a saving knowledge of Jesus Christ."

Fernando de la Mora, Convention secretary of evangelism, wrote last may that the WIN program was catching fire and that he was receiving calls to conduct the schools in various parts of the nation.

*Amman, Jordan, Nov. 1972—*WIN school at First Church, perhaps the most enthusiastically received to date. On Thursday night 27 persons went out to witness, made 21 visits, reported 22 professions of faith. Last March the pastor told me the school was still producing results.

*Beirut, Lebanon, Nov. 1972—*School at First Church, with seminary students taking part. No definite continuation was planned, but reception of methods and materials was good.

*Madrid, Spain, Nov. 1972—*Pastor had written that the night witnessing program could not be carried out because of restrictions in Spain. This troubled me, for the witnessing activity is at the heart of the program. Yet the Holy Spirit seemed to tell me he was not limited to one way.

Forty attended, and on Thursday night I reviewed with them how to use their testimony and the tract

in witnessing and to depend on the Holy Spirit. I asked them to pray that the Lord might lead them to persons without Christ. On Friday night there was hardly time for the closing lesson and activities because of the testimonies about witnessing and of persons trusting in Christ.

*Novi Sad, Yugoslavia, Jan. 1973—*Despite snow and sleet, 50 attended from the local church, 20 from surrounding churches. About 40 made visits on Thursday night; although there were no immediate decisions to receive Christ, every witness was well received.

A man of 70 who visited on Thursday came to the Friday morning session. He told how he could not dismiss the matter from his mind after the visitors left his home. His wife explained the gospel further to him, and he trusted Christ in his home. Practically every one in the room was weeping when he finished.

*Cakovec, Yugoslavia, Jan. 1973—*On visitation afternoon, between 4:00 and 6:00, 53 persons went to visit in a driving snow. Not one home refused to receive them. An American studying in Zagreb wrote, "I believe that we as Christians are going to have to return to a system of individual witnessing, and each person has a responsibility to talk to others about Christ. . . . This is especially true here in Yugoslavia, where the church functions are not as free as they are in some countries. But no one prohibits you from talking to someone about Jesus Christ and sharing your personal testimony."

*Plymouth, England, Jan.-Feb. 1973—*School at Mutley Road Church; on Thursday 62 went to visit. An elderly man testified later that he was the happiest he had been in years, because for the first time he had shared his faith with another person.

I spoke with the pastor by phone when I passed through London in October. "Do you remember the man who phoned the church rejecting our proposed visit to his home?" he asked. "Just this past Sunday he stepped out in our service asking for baptism."

*Edinburgh, Scotland, Feb. 1973—*On Thursday four groups of three went out to witness; two people trusted Christ.



Pastors, lay leaders, missionaries from Central American countries pose at TELL school in Nicaragua.

Barcelona, Spain, Feb. 1973—Average attendance 23; most enthusiastic. On Thursday five groups of three went visiting.

Kingfisher, Okla., Feb.-Mar. 1973—Conducted WIN school in First Church, where my wife and I were members while on furlough. There were several decisions for Christ during Thursday witnessing. Later a physician told how good it was just to go to a home and sit and talk naturally about Jesus, instead of unimportant things.

Beirut, Lebanon, Mar. 1973—In Badaro Street Church, with 103 baptized members, average attendance was 135. More than 80 went out witnessing, contacting 75 homes; at least ten persons accepted Christ. Word received last April indicates the church has continued to visit each week.

Nazareth, Israel, Mar. 1973—School at First Church; 18 professions of faith were reported from visits in homes. A deacon praised "the direct way of talking to people—telling them we have come to your home in the name of the church and in the name of Jesus to tell you about Jesus and about the salvation plan. Then we start to tell them about Jesus, and we were puzzled to see how they reacted positively to all that we had said."

Jimmy Register, 12, the son of Missionary Ray G. Register, Jr., witnessed to a boy his own age, answered his questions, and saw the boy accept Christ in the presence

of his parents. In the three months following the school 103 persons trusted in Christ in their homes through the witness of church members.

Jerusalem, Israel, Mar. 1973—At Arab Baptist Church; on visitation night about ten persons trusted in Christ.

Temuco, Chile, May 1973—During Thursday night visitation, 25 persons made professions of faith. On Friday night two middle-aged men who had trusted in Christ on Thursday were present and gave moving testimonies of their experience.

Asunción, Paraguay, May 1973—Explaining continuation activities, the pastor announced that members would meet every Sunday afternoon to witness. A new Christian stood to say he thought setting a day was good, "But I am not going to wait until Sunday to witness to some of my friends. I witnessed for the first time tonight, and a man trusted the Lord. Tomorrow I am going to some of my old buddies and tell them what the Lord has done for me and what he can do for them."

Buenos Aires, Argentina, May 1973—Twelve churches were represented in WIN school at centrally located church, three at another church for a weekend school. Information on WIN was presented to the annual pastor's conference at the seminary.

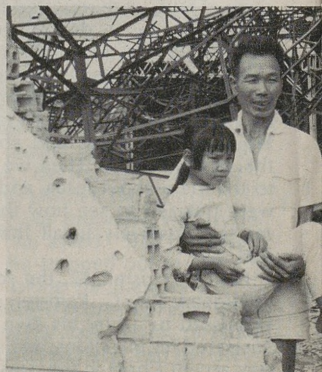
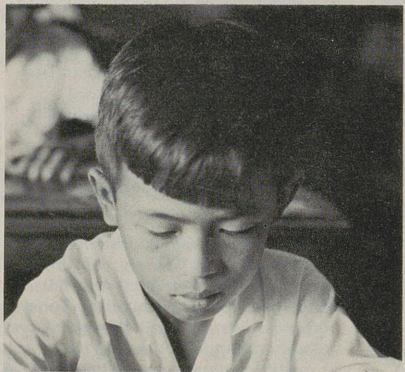
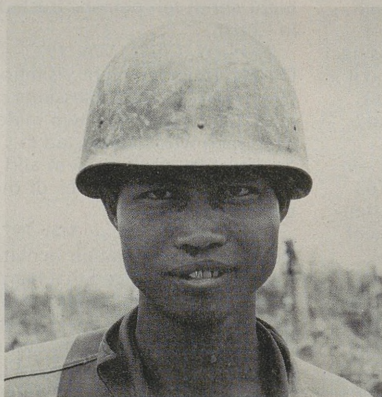
San Salvador, El Salvador, Aug.-Sept. 1973—In school held over

weekend, witnessing night fell on Monday; 60 persons went out, and another 25 stayed at the church to pray for them; 15 professions of faith were reported. One young woman who had never witnessed said she could not do so, but wanted to go to observe. In a home she met a young woman without Christ and in conversation began giving her testimony; the woman being visited accepted the Lord.

Bangladesh, Oct. 1973—More than 300 attended sessions at a Baptist Union meeting at Birisiri; night attendance at times reached 1,200. Afterward a woman came with one of the Australian Baptist missionaries to tell me she had never before realized that Christians were to witness for Jesus, and that having learned what the Lord expects, she intended to witness regularly.

Hong Kong, Oct.-Nov. 1973—Representatives from 23 churches attended school at Kowloon City Church. On the closing night participants carried the gospel to more than 500 night-school students, mostly teen-agers, at Pui Ching Middle School. Reports revealed that 189 young persons accepted Christ that night.

The WIN program is designed to be self-extending, as leaders train other leaders—all with the goal of cultivating habits of personal evangelism. Today both missionaries and national leaders are continuing to conduct WIN schools in many locations around the world. TC





How do you say, "I love you;
"God loves you; you ought to love yourself"?
How do you say it to faces shadowed
 under conical thatches?
How do you say it to all of the faces—
 etched by the hand of care,
 eroded by helplessness,
 gaunt with fatigue,
 scarred with mistrust?
How do you whisper it into ears turned to hear
 the band of our generation—beating out
 the marching tune with whine of jets as fife
 and thump of rockets as drum?
Do you say it with a word?
A smile?
A helping hand?
A bowl of rice?
My God, my God, how do you want me to say it?
How did you say it?
Does love always have to be said from Calvary?

HOW DO YOU SAY IT?

I don't know how one would communicate love other than through word and deed, or how one can possibly refrain from exhibiting love, as if the gospel itself could be communicated in some vacuum apart from the people who communicate it and the people who receive it.

We are not in the business of just handing out money to everybody to say, "I love you, I love you," but to help a man achieve the self dignity that he has in God, by providing him the circumstance and the environment—the tools—necessary to train himself and educate himself, so that he can provide for his own family.

And in this way we are trying to say through Christ, "I love you enough to help you achieve the dignity that God wants you to have." T

—Lewis I. Myers, Jr.

Missionary to Vietnam

(Excerpt from cassette recording, "Strategy for Foreign Missions," see next page.)

Symposium on Strategy

To consider mission strategy means going below the surface, leaving the superficial behind. Strategy embodies the guidelines that keep in bounds the specific actions of missionaries. To reinforce this fall's Foreign Mission Graded Series study of "Strategy in Foreign Missions," several resource materials have been prepared (see August, pp. 14-17). One resource aid is a cassette recording, "Strategy for Foreign Missions" (approximately 60 minutes, \$5.00 at Baptist Book Stores). The cassette may be used in individual or group study, perhaps as a discussion starter in gatherings large or small.

Beginning on this page, we present the basic content of the cassette, adjusted to some degree for reading. The printed version and the cassette can supplement each other in study sessions. To read the material aids in pondering the meaning; to hear it spoken can assist in interpretation.

Followers of Christ organize themselves into local churches for study, witness, worship, and ministry. These churches reach out to their neighborhoods and communities and to areas outside local boundaries. They reach out to share Christ, to preach the gospel, to proclaim the good news of God's love for all mankind.

That's a big undertaking. All the more so for the followers of Christ who call themselves Southern Baptists, when you realize that in this reaching out, Southern Baptists in the 1970s are seeking to share Christ in some 80 countries around the world.

For this reason alone, it is important to consider together "Strategy in Foreign Missions."

Mission strategy, like everything else you know about, is changing—"evolving" may be the more precise term. But as missionaries reach new and deeper understandings of their tasks in the changing environments where they serve, they are reshaping and honing mission strategy, mission theory, and day-to-day, down-to-earth mission action.

When that group of churches created the Southern Baptist Convention in 1845 and simultaneously

formed boards for domestic and foreign missions, they set in motion a far-reaching cooperative missionary effort. In fact, through their Foreign Mission Board, Southern Baptists developed a unique procedure to match their human and financial resources to the world missions task as they see it.

In this process these Baptists have also developed general principles by which their missionaries overseas adapt their witness to the local situations in which they serve. These principles combine into a comprehensive, overall strategy to manage the available resources for the greatest effectiveness. These long-range strategy guidelines then make possible the development of day-by-day, place-by-place actions, the "tactics" of missions at home and abroad.

The whole story of this evolving process is too big to tackle, but in this symposium are statements by Southern Baptist foreign missions administrators and missionaries, whose personal involvement in the gospel witness goes beyond the borders of our country. In this symposium they seek to share insights, observations, convictions, questions—and maybe a few answers—about foreign missions at a time when strategy, far from being static, is sometimes changing rapidly, but more often evolving to match the varied, new conditions everywhere in the world.

Discarding Stereotypes

Three years ago, Missionary George H. Hays, in Japan since 1948 (now field representative for East Asia), spoke to Second Baptist Church, Liberty, Mo., to dispel some missionary stereotypes and to identify Southern Baptist foreign missions as an enterprise dedicated to preaching the gospel.

HAYS: To some, the missionary is some sort of a super-saint on a pedestal; to others, he is a person arrogant and domineering, who thinks his religion is superior to others, and, therefore, trots all over the globe—bothering and insulting people, trying to persuade them to a religion that hasn't worked in his own country.

In the early 1960s a number of books on the general theme "missionary, go home!" appeared against the background of emerging new nations. Then the missionary was looked upon as a part of colonialism, and therefore, expendable, as a sad era of human history was coming to an end. Along with other aspects of colonialism, the missionary with his (usually) white face, was associated with some colonial government and declared *persona non grata*.

Those who made such judgments were nationalistic and wanted the pastors and lay leaders who had been trained by the missionaries to assume all leadership and responsibility for pastoral evangelism and the national work. These scholars seemed to forget that Christian missions—the gospel—had been the cause of the revolution in Africa and Asia in the first place, for it was a Christian faith that liberated people from the overlords of colonialism and from fears and superstitions.

What they, and we, should have remembered is that the gospel is a gospel of freedom, that wherever this gospel is preached the human spirit is freed—and you can expect, sooner or later, some kind of revolution.

In all the turmoil of the past two decades, Southern Baptist missionaries have not yet had the experience of not being invited back. Why? Because Baptists, with

'You and I have an obligation to share what we have experienced in Jesus Christ with the person who lives next door and also with those who live 10,000 miles away.'

their free church tradition, have a cooperative, working relationship with the national Christians—not a church-to-church relationship, but a cooperative one of considerable flexibility.

In this changing world context I have a growing conviction that something happened in the cross and resurrection that involves all mankind, because the whole life of man was changed by those events. Since then,



George H. Hays in Mission office, Tokyo (1961). He is now field representative for East Asia.

the focal point has been not the man Jesus Christ, but people's relationship to Jesus.

This relationship is the reason for missions. Therefore, it follows that every person ought to be told about Jesus. You and I have an obligation to share what we have experienced in Jesus Christ with the person who lives next door and also with those who live 10,000 miles away. The Apostle Paul put it this way: "God was in Christ reconciling the world unto himself" and God . . . gave us the ministry of reconciliation (2 Cor. 5:17ff.).

Committed to Sending

At the first meeting of the Southern Baptist Foreign Mission Board in this decade Executive Secretary Baker J. Cauthen gave an overview of missionary advance.

CAUTHEN: We come to the decade with grateful hearts for a period of advance, unbroken since 1946. One high point was the meeting of the Convention in Miami in 1946, when, on foreign missions night, there

began an offering for world relief and rehabilitation that brought in more than \$4 million and lifted us into a postwar ministry.

This was followed by the meeting in Memphis in May 1948, when the Advance Program was set before Southern Baptists. And this was followed by the Atlantic City Convention in 1964, when a new call for 5,000 missionaries was given. Since that time, there has been a sustained moving ahead. We are grateful for it and account for it only in terms of the Lord's leadership and power.

The Executive Secretary clearly emphasized the Great Commission in terms of the responsibilities he foresees for the Convention. Mission support, he insisted, will follow the missionaries. That is, mission finances will be forthcoming as men and women commit themselves to missionary service. In fact, he said, foreign missions is probably the single most unifying factor in Southern Baptist life.

CAUTHEN: We are committed to the concept that our witness and ministry in the world is one in which people called of God from our own ranks here are sent forward out there to be involved personally with others in witness and service.

We are not committed to a program that merely says our task can be done by remitting money across



Executive Secretary Baker J. Cauthen.

the world to help various bodies do better what they are doing, and hope thereby to discharge our ministry. We believe that our task calls for a ministry of personal involvement on the part of people who feel called of God from our ranks to go forth to join with others around the world, to involve ourselves in witness and service as part of the emerging Baptist life.

It is true that some mission bodies have drawn back at the point of sending missionaries and have undertaken to discharge their work primarily by sending financial resources. However, we believe, both from the standpoint of the work on the field and for the nurture of this Convention in this enterprise, that the remitting of money and the offering of prayer, however commendable, however worthy, is only a portion of the discharge of our missionary stewardship. We are committed to an enterprise involving the sending of missionaries in larger numbers.

This foreign mission enterprise is one of the—if not

the most—unifying factors in Southern Baptist life because of what it proclaims; because of what the Lordship of Christ in it means; because of what the experience of personal regeneration and discipleship demands of us; because it moves us out of ourselves and our littleness into the greatness of a global enterprise.

In a Disturbed World

Mission strategy begins even before the missionary arrives on the field, for by the time of appointment, he or she has completed the proper training and schooling for a particular type of assignment. Beyond all this, however, the missionary has a major adjustment to make in the process of fitting into the overseas situation, an adjustment which begins in the 14-week missionary orientation. There Winston Crawley, director of the Board's Overseas Division, interprets for newly appointed missionaries their role in evangelism on the mission field and the Board's concept of mission strategy in the world today.

CRAWLEY: Historian Arnold Toynbee has predicted that we will not have in this last 30 years of the twentieth century a general, major world war, but that on through the century we will have the brush-fire wars and local revolutions that have characterized the past 20 years. I hope he is right about the first part of that prediction. I feel reasonably sure he is right that these revolutionary events are not likely to stop today, or tomorrow, or in five or ten years, but that this is the nature of the world in which you will be missionaries.

This is the world in which you and I will serve Christ, if we serve him in one at all—this disturbed world.

It would be possible to hide our heads in the sand, and say, "Let's wait out the century." Or it's possible to try to make the adjustments this revolutionary world will demand of us.

Because the church is supposed to be missionary in its very nature, there should be a missionary dimension to everything a church does. Everything it does should, in some way, indirectly contribute to the fulfilling of its

'We believe that our task calls for a ministry of personal involvement on the part of people who feel called of God from our ranks.'

missionary purpose. But not everything the church does has a missionary intention and function. When you get to the field, everything your Mission [organization of missionaries within a field] does should have an evangelistic dimension, should have that concern for evangelism and some potential of strengthening the evangelism of the Mission and the churches. But not everything your Mission does has an evangelistic function.

To use seminary teaching as an example, presumably the ones you teach are already evangelized, so that what you are doing in the seminary classroom is not evangelism. Some people have tried to stretch this term "evangelism" by calling everything evangelism. They say "church-related evangelism," "mass evangelism," "educational evangelism," "medical evangelism." To

some extent this is justified, but if carried to an extreme, it becomes absurd. The function of your job when you get to the mission field may be secretarial. It may be the teaching of preachers. It may be managing the business affairs of a Mission. These are good functions; they relate to each other, but they are not identical.

A missions professor at a northern university several years ago wrote a book, *From Missions to Mission*. If



Winston Crawley.

I were writing the book in the light of the changes taking place today, I would likely call it "Mission Expressed through Missions." This makes *mission* fundamental. First, it implies the understanding of the *whole* mission of of the *whole* church to the *whole* world. Then it tries to avoid the danger of a general concept without particular expression.

Some people today feel that missions is something originated more or less incidentally in connection with Western colonial expansion, that missions is a human undertaking with some advantages and probably good motivations and some good results in the elevation of undeveloped people, but is a human, Western cultural expression. If missions is a human invention, however, we would be better off, ultimately, to be out of business. But if missions roots in the eternal purpose of a living and loving God, and your missionary service overseas is an expression of the eternal purpose of God, then you have something to stand on.

We believe that it is the will of God for everyone in the world to have a chance to hear about Jesus, and that this cannot be accomplished just by a general sense of mission on the part of the church. Rather, it can be accomplished only if there are those who go intentionally to specific places as an expression of that mission.

Working Together

The actions that grow out of efforts to accomplish this task call forth a strategy which in foreign missions is an evolving process, tailored to the situation on each mission field. And these actions, this strategy process, focus attention on certain principles—guidelines, if you will—one of which is, called "indigenization," that is, making the church real and relevant to the local people. Surprising

as it may seem, this principle of indigenous church development is well under way in crisis-ridden South Vietnam.

Herman P. Hayes, the first Southern Baptist missionary to Vietnam, arrived in Saigon in 1959. Now, after years of experimentation and struggle, Hayes and his colleagues feel that they have found the missionary role that works in Vietnam. In March 1972, just before the last major Tet offensive of the American involvement in Vietnam, Hayes talked from his heart about this experience.

HAYES: During this period of laying foundations for Baptist work in Vietnam, there has been a definite change in the role of the missionary. We all knew we wanted to establish indigenous churches in Vietnam, but we didn't know what indigenous churches were; we didn't understand the exact meaning of the words we were using.

We now feel that we need to introduce people to the gospel and let them express it in the way they feel the Lord would have them do. In some areas a missionary is an advisor or a counselor. In other areas he is the initiator of new work who moves out because he has greater concern and ability to do this. In still



Herman P. Hayes.

other areas the missionary simply works along with the local Christians. But in all of our relationships in Vietnam, we notice that the Vietnamese Baptist Christians have tremendous respect for missionaries; they seek counsel and advice, and we work along together.

In any consideration of missions overseas, whatever planning is done inevitably involves training national Christians. In the past this process has many times included the duplication of American institutions and the importation of Western concepts—with varying degrees of success and with the many problems inherent to the transplanting of Christian witness from one culture to another.

Missionary Al W. Gammage, Jr., at the Korea Baptist Theological Seminary in Taejon, finds that his colleagues on the faculty and his students are pioneering new ways of outreach, not just for the sake of theological education, but in terms of a total mission strategy.

GAMMAGE: We are at the present in process of preparing a planning instrument (we call it a program base design) for the seminary. We are trying to move toward an indigenous pattern of theological education geared to the needs here. We want to overcome the basic shortcoming of theological education in foreign missions, namely, the reproduction of what is familiar in the United States and Europe. We hope to begin with our purpose, which we have defined as educating the "set-apart ministry" unto the equipping of God's people for the ministry of the church.

As we see it now, this will call for an extension program, including extension centers throughout the



Al W. Gammage, Jr., at Korea Baptist seminary, Taejon.

country and a correspondence course for those who can't reach these centers. As I see it, we are moving to a diversification of the forms of theological education which can serve every person who has the gifts and the calling to the "set-apart ministry," not just those who can go to a theological school.

We also want to integrate the curriculum to emphasize the missionary motif—the planting of the church where it does not exist in such a way that it can grow on its own strength.

Planning for missions advance is under way in countries as divergent as Nigeria, Jordan, Spain, and Jamaica. Such planning is actually a recent phenomenon in Southern Baptist foreign missions, its techniques pioneered in the Western Hemisphere in 1970 by a team of six missionaries, representing as many countries in Latin America. Their task involved a three-and-a-half-year research project to determine past mission progress, to study the

'We are committed to an enterprise involving the sending of missionaries in larger numbers.'

current situation, and to seek to relate both past and present to future actions. This Latin America Church Development Depth Study, as it was called, paved the way for intensive strategy planning now in progress in Middle America and the Caribbean, as well as on the South American continent.

Simultaneously with the inquiry in Latin America, four Missions in East Asia, besides Korea, also undertook studies. The aims: (1) to determine present goals in the light of present conditions; (2) to eliminate programs under way but not now vital to the missions task; (3) to determine priorities for the placement of missionary personnel and the use of available funds. In Japan, for example, much work has been done to clarify national-missionary relationships.

A Case Study

In 1970 the Japan Baptist Convention launched a five-year plan toward total self-support. Some time prior, Japan missionaries had begun to consider the changes inevitable to a self-supporting convention. Thus, when the Foreign Mission Board requested all Missions to begin developing a strategy for the seventies, Japan had already begun the process to find new forms adaptable to the changing realities.

In the consideration of Japanese culture and the role of Christianity, Missionary Dickson K. Yagi, an American citizen born in Hawaii, was able to draw on his Japanese heritage to interpret the contemporary scene.

YAGI: Anyone with a feeling for sociology and the nature of social change can easily begin with the pessimistic presupposition that things don't change. But at the same time, the Christian must look at the gospel with faith in its power, must examine its contents to see what is so attractive as to make Japanese people want to become Christians.

Think about conversion: How many Japanese people will permit themselves to be baptized? Perhaps not



Dickson Yagi in Japan, 1974.

ever very many. But the influence of Christianity is not limited to how many people are baptized. Christian thought has been—and is—very powerful in Japan. Christian books, Christian ethics, the Christian view of man—all have pervaded Japanese society to the extent that Christianity is now always an alternative for thinking people. Its influence is very strong.

In Hiroshima, Japan, in late fall of 1972 Missionary Melvin J. Bradshaw, then in evangelistic field work, talked about the Japanese Baptist situation after World War II. Speaking about relationships between Baptist missionaries and the Baptist convention, Bradshaw views a mission strategy and the implementation of an administrative structure as less important than the dynamic process by which changes occur. For him, strategy planning is the process by which missionaries and nationals grow together.

BRADSHAW: Most people, I suppose, think that, first, the Mission is in charge of everything; then the Mission and the national convention, if there is one, share in the responsibility; gradually the Mission turns responsibility over to the national constituency entirely. In a way, all this took place in Japan before the war. And afterwards, the convention assumed an increasingly large role, and,

‘We believe that it is the will of God for everyone in the world to have a chance to hear about Jesus, and that this cannot be accomplished just by a general sense of mission on the part of the church.’

on the national level at least, missionaries worked less as members of the Mission than as members of individual churches in the convention. Now, as the Japanese have realized the necessity of directing their own financial program, in addition to leadership in all other programs, they have adopted a plan to achieve full independence in five years.

What this means for the Mission now must be determined in a partnership relationship which is something new, something not yet faced in the same way anywhere in the world. Our strategy study came at the right time for us to reevaluate working relationships and our work as a Mission, to grapple with what a Mission is and should do, who missionaries are, and what they do.

So far, we have put emphasis more on programs of work than on administrative structure. We have attempted to make what administrative structure we do have purely an enabling structure, that we actually will have no structure that is not absolutely necessary, and that when any structure in organization becomes no longer necessary, then we get rid of it. So our structure is adaptable to current work and flexible enough to be changed as necessary.

Brother to Brother

Like Bradshaw, F. Calvin Parker, a missionary in Japan since 1951, has been deeply involved in development of mission strategy in his adopted country. For him, the problem of a missionary serving as a pastor raises the question of the primary function of the Christian missionary.

PARKER: In a number of conversations between convention leaders and mission leaders, we learned that the Japanese Christian in the Japan Baptist Convention considered

our past relationship as that of a father and child, whereas now they consider themselves full-grown and want to be related to us as brother to brother. If this change is the wave of the future, then it has to be considered a turning point in the history of our Mission.

Seldom, if ever, has it been satisfactory for a missionary to serve as a pastor. However, missionaries have been most effective in pioneer work and in the development of new churches. In fact, the Japanese are quick to say that in some way the missionary can do a better job than a pastor in starting new work.

In many ways the missionary is a symbol of the universality of the gospel, a safeguard against the nationalism that tends to develop even among Christians. But once a church is developed, the members feel the need of a pastor who thinks like they think and who can communicate adequately. This is understandable, because the missionary, no matter how fluent, never really masters the intricate Japanese language.

Our purpose is “to minister to spiritual needs of the people.” We see these needs primarily in terms of



Calvin Parker at 1964 Mission meeting in Japan.

making disciples and developing indigenous churches. We focus on needs—spiritual needs—which we interpret very broadly, and we’re there to minister to these needs.

We don’t want to project ourselves as salesmen of the gospel or as promoters of a cause. Rather, as servants, we’re here to minister any way we can in the name of Christ to whatever needs exist among the Japanese people.

A ‘Counterfeit Japanese’

A year after the Hiroshima interview, Bradshaw came home on furlough and reported on the progress of the strategy development process in Japan. He defined the role of the missionary as central in any strategy that relates meaningfully to a national convention. He fairly exudes enthusiasm as he interprets the missionary role in the seventies, particularly with regard to problems of entering another culture. He sees a biblical basis for meeting the problems of culture in the New Testament, in Paul’s letter to the Ephesians.

BRADSHAW: All through our strategy development we keep coming back to one question: What is the role of the missionary in Japan today? This role is central to

any strategy and basic for whatever convention-mission relationships evolve.

Let me speak to this role as one missionary who learned, to my chagrin, that I was trying to be a "counterfeit Japanese." I think every missionary faces this. We try to become like the people we seek to serve, but this is impossible. Even if we wear kimono and geta and speak Japanese fluently, nobody would ever mistake our identity. [Even] over the phone, no one would ever mistake me for a Japanese; I cannot become a Japanese. My role is to remember who I am and what this means to the Japanese. Being myself is the first thing here, and I think this is so anywhere in the world.

Like I told my friends in Hiroshima Church, "If you accept me, you'll have to accept me as an American.

'The foreign American and the Japanese each has a unique contribution to make in the providence of God and under the leadership of the Holy Spirit.'

I love America. I was reared in America. I owe more to America than I can ever pay back. But, likewise, you don't have to become Westernized for me to accept you. Your being Japanese and Christian is exactly what I want to see."

Pastor Kiyoki Yuya, more than any man I know, was thoroughly Japanese and one of the most Christian men I have ever met. From him I learned that a person has to be himself/herself wherever he/she is. Actually, the role of the missionary is, to a great extent, determined by this foreignness. The very thing those of us in Japan have to contribute is what we bring to Japan from America, our experience and history.

Some people insist that the missionary is to work himself out of a job. But I have never bought this concept.



Melvin Bradshaw enjoys ice cream in Hiroshima.

I can never work myself out of a job in a population of 106,000,000 where only 1,000,000 are Christians; I just cannot conceive of it.

But what does working yourself out of a job mean? Does it imply that I go with something superior to "indigenize" and turn over to the Japanese as soon as possible, and then leave? Doesn't that seem rather

strange? I can't accept as fact that something which came from Europe, and has been changed radically in America, has to go to Japan like it came to me. True, when I go as a missionary, I have something to give; but I have as much to learn as I have to teach.

In studying Ephesians, it seems amazing to me that there could have been a strategy or a plan through the ages in which every possible culture could participate, bringing to its participation all its unique and personal elements, and yet fitting the overall plan drawn "from before the world began." Consider the Ephesian concept of Jew and Gentile: If the Jewish congregation had had control, the church would probably have died on the vine; or if the Gentiles had been allowed to go all the way they wanted to, the Christian movement would likely have played out in a few years. But out of the uniqueness of both Jew and Gentile came a new thing. This says to me that the foreign American and the Japanese each has a unique contribution to make in the providence of God and under the leadership of the Holy Spirit.

The now-being-born united strategy will bring about something unique in Japan, something never done anywhere else because of the particular and unique elements involved. Therefore, a missionary to Japan doesn't go just to teach something. The goal has to be something above both cultures. Culturally speaking, a Japanese church would be like the Jerusalem church. A church which is servant only of the Japanese mentality would strangle to death. I surprised myself one day with a group of Japanese leaders. They said, "We want missionaries to understand the Japanese mentality." But having heard this for 20 years, I was tired of hearing it and said, "Maybe we understand the Japanese mentality better than you think we do. Maybe the most effective way to kill the church is to let it become completely servile to the Japanese mentality."

Amazingly, every one of those leaders agreed with me. But by the same token, the fact that we have translated foreign programs and organizations into Japanese and tried to promote them has been one of the reasons why the church in Japan hasn't grown. I don't think any foreign thing will ever grow—until it gets roots. However, I also think it is possible for the church to be thoroughly Japanese and thoroughly Christian.

World of Cities

In Southern Baptist life today, foreign missionaries relate to their overseas assignments through a missions administrator, seven of whom now serve Southern Baptists in the areas of the world where foreign missionaries are.

One of these is R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, which includes among its fields Indonesia, Malaysia, Singapore, South Vietnam, Laos, and Thailand—countries of populations so large that probably in no other part of the world has there been such rapid growth of the urban areas.

Yet this urbanization is not unique to Japan, or even to Southeast Asia. Urban growth is a worldwide phenomenon. All of us, like it or not, now live in a world of cities. As mission strategy is projected

for each particular area of the world, there are certain common factors, one of which—this urbanizing process—is changing the face of the land from village to town to city and, in many cases, forcing large cities to reach out in the kind of urban sprawl that proliferates both deprived ghetto and whatever affluence remains.

Reporting to the Board in September 1973, Parks emphasized the spreading pattern of the urban world and the growing problems of missionaries who are learning to cope with urbanization and change. We must think of the work of most foreign missionaries today in terms of cities which are centers of urbanization—and of mission outreach.

Here in the U.S., we Southern Baptists, most of us with rural backgrounds, but a changing people ourselves, increasingly live in cities, sometimes in



R. Keith Parks.

large cities—and often without a mission strategy orientated to the city. Parks feels that the retraining of missionaries for the urban setting may very well begin here at home, where we, too, face a retraining job. We, too, must learn new ways to reach out, must learn to minister to urbanites.

In a sense, then, we've come full circle in the missionary undertaking. The single purpose of the Foreign Mission Board is to be the channel through which the missionary outreach of Southern Baptists goes beyond the borders of our country, but Southern Baptist foreign missionaries come from the ranks of our own churches. Here we have it: God calls people born and bred in the heartland of the Southern Baptist Convention to serve in other countries, some with cultures that to Americans seem exotic. To fulfill their calling, these missionaries must adapt, learn, relearn, identify with the people to whom they go. In this light the need for missionary strategy becomes dramatically urgent.

Happily, mission strategy is a continuing process. It cannot stand still. It must be dynamic, for it is a

growing process. It is, in a way, the sum total of the everyday kind of encounters in which we seek to share the realities of the gospel. At the same time it is more, much more. Strategy for the sake of strategy, or the strategist, misses the point. Strategy is a tool—a means by which to gain efficiency and effectiveness.

And we must always bear in mind, as Parks emphasizes, that wherever gospel witness is made, growth comes only because the Lord is at work. Parks speaks of how it is in Southeast Asia.

PARKS: We are encountering, in Southeast Asia at least, such a growing urbanization, such a changing pattern of possibilities of work, that we're faced with a mammoth task of retraining missionaries to meet the current challenges of an urban setting. Many of them come out of small pastorates and are fairly well represented by one who stood in a metropolitan area of two million people with high-rise apartments all around. Finally, in desperation, he said, "You know, I can't get enough money to build a building. The government won't give us a permit to buy a piece of land. I can't start a church. I can't find anything to do."

It might be easy to be critical, but actually this man's experience and disposition, his very personality, are such that without considerable help and a measure of retraining, he does not know how to function except in the patterns of a well-defined community, with a church building and an organization to promote.

We're trying to minister to this problem on mission fields: urban evangelism conferences; experiments in the high-rise complexes; help as missionaries come on furlough. But frankly, Southern Baptists have not yet broken the urban barrier. We do not have the answer about how to minister either to the affluent, high-rise apartment complex or to the rural village that has been set in the urban ghetto.

Another area of changing patterns appears on the mission field—true in all the areas of the world, I'm sure, but particularly in Southeast Asia: We are riding a crest

'Increases are coming in every phase of our ministry, because the Lord is at work.'

of nationalization, which is a little different from nationalism, although they're related. Again our institutional patterns have to change. Again a changing role of relationship will have to be a growing pattern. We're going to have to adjust to meet this.

We're seeing growth in our cities. We're seeing growth in rural areas. We do feel a tremendous need for more workers. There is a gratifying and encouraging spiritual tone among us. And throughout Southeast Asia I hear missionaries saying we are praying for more workers, but not just anybody—the right kind, spiritually equipped, the God-sent, deeply motivated people who will come and stay.

They're also saying we're confident in the way God is working, that even without the workers, even without the funds we think we need, the work is going to continue to expand. And increases are coming in every phase of our ministry, because the Lord is at work in a tremendous and exciting way. **TC**

CHANGE

A Reality for Missions Strategy

By Helen E. Falls

Lorries, or "mammy wagons," public transportation in many African countries, frequently carry mottoes or proverbs. One lorry seen recently had printed on the back, "No condition is permanent." Nothing should be changed just for the sake of change, but there always should be openness to change. Change is certain. It can also be dynamic.

Mission boards, administrators, and field missionaries are asking questions about how missions should adjust to changing times. They seek to answer the question, "How can this task of giving the gospel to the world be done in the best and most fruitful way?" In so doing, they are examining methodology or strategy.

In our changing world static strategy has no place. Strategy must be altered to meet new challenges.

Strategy has often been identified as a military term—knowing the situation and establishing ways to meet desirable ends. Peter Wagner in *Frontiers in Missionary Strategy* defines it as "a mutually agreed means to achieve the ends

which have been determined by a particular group." Strategy studies, therefore, actually define problems. The studies review and rethink what has been done and determine objectives for the future.

Strategy study is not so much a matter of specific decisions as it is an on-going process of overall, long-range planning. It is not the work of one individual or even a select group. It is a combination of individual plans and actions and group plans and actions within the context of long-range planning. It is an overall philosophy that encompasses any plans to be implemented. Thus, missionaries must be willing to submerge personal preferences for the sake of maximum effectiveness in carrying out the program of the total Mission.

Strategy studies often may cause pain. Many people are so wedded to tradition that they find it difficult to take an objective view of where they have been, where they are, and the direction they should go. Fearing that a pet project may be abandoned or a "sacred cow" shot, many are content to maintain a status quo or continue in the way something has always been done. Planning and clarifying strategy requires time and energy.

Basic to planning mission strategy

is a study of changes taking place in an area. This should include social and economic changes as they will affect the organization and growth of churches. For example, the rapid, worldwide trend toward urbanization becomes an indicator of a necessary change in mission strategy in some areas. Political changes, likewise, should be considered, especially in areas where persons have not had freedom of thought and activity. Frequently, people so oppressed are more receptive to the Christian message. Keeping up to date with changes requires wide reading, diligent effort, flexibility, much planning, constant cultivation of relationships, and sometimes changing roles for missionaries and nationals.

The unit for strategy planning is a particular country, because the circumstances, problems, and challenges there are peculiar to that country and those who work in it. Planning must be developed on the field by persons who are in direct contact with local conditions and who must carry continuing responsibility for implementing strategy decisions.

Strategy planning deals with the past, as missionaries outline the philosophy under which they have worked and what they have

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Helen E. Falls

hoped to accomplish. It deals with the present, as they take inventory of how effectively they have carried out those objectives. It deals with the future, as long-range goals are set.

Identification of target groups is essential to all strategy planning. Some areas include several basic units of people, but wise strategy determines which units may be the most responsive and plans approaches to reach them. It is possible to have more than one target group on a field.

Planning strategy should include an analysis of the most efficient utilization of personnel already on the field, requests for additional personnel, and the best use of other resources. A reevaluation of needs in the light of genuine and

legitimate goals should result from such analysis.

Goals are essential to strategy planning, yet setting goals can be a risk, for there is always the fear of failure to reach them. Still, strategy cannot be accurately planned or effectively evaluated without measurable goals. In many Missions where in-depth study of strategy is being undertaken, there are those who readily admit that each has "done his own thing" and that no goals have been agreed upon collectively.

In order to arrive at goals for long-range planning, missionaries have held long, arduous sessions. In advance of a meeting of the entire Mission, each missionary has been asked to evaluate on paper his own job assignment

in light of his objectives when he began work. In addition, he has also made an appraisal of the other tasks in the Mission. Much of this has been painful, but has been carried out in a constructive spirit.

Next have come study sessions of the entire Mission to hammer out clearly defined group goals to which each individual missionary could relate. In large Missions sometimes there has been an intermediate step—a representative committee studying needs and proposed goals to be brought as suggestions to the full Mission.

In most instances, after long-range goals have been set, the Mission has called upon each standing committee to relate its ministry to them and to set short-range goals. The chairman of the strategy study in one Mission wrote, "We look forward to the time when all our present work can be related to future goals which are attainable and which represent our concern for the spread of the gospel in [this field], for establishing and developing churches, and for ministries which demonstrate the love and will of God for all men."

All innovation and change require a certain openness to experimentation, testing new ideas, refining old plans, and searching for creative approaches to ministry. Patterns of ministry must always be flexible enough and resourceful enough to meet the actual needs of people. Missionaries must not be afraid of doing something different and new.

Strategy is never static. It is always revisable. It should include a continuous system of feedback that permits evaluation. By its nature it assumes a long-range implication, not just day-by-day planning. So missionaries give their best thought, study, prayer, and commitment to answering questions of how best to share the gospel with the world.

Strategy planning requires constant evaluation of working relationships between missionaries and nationals. This calls for a

'Proper missionary strategy is filled with faith, optimism, and confidence in the power and victory of the Holy Spirit.'



willingness to promote national leadership, while making the role of the missionary flexible and often subservient. The rise of leadership within the national churches has meant that the direct leadership of missionaries has receded in prominence. More and more national church bodies are assuming direction and control of Christian work in their areas. Missionaries, therefore, become "helpers," rather than administrators, and nationals are being entrusted with an increasing share in determining policies to be followed.

Relationships with nationals should involve more national "input" toward policy formation, especially in relation to personnel requests and assignments and to determining the need for new projects or institutions. Also, each institution should be carefully studied periodically to determine whether it is still needed, whether it should be missionary directed, and whether it is making satisfactory progress toward self-support.

A constant study of interpersonal relationships does not exclude the possibility of differences of opinion, misunderstandings, and personality conflicts. There are scriptural illustrations of those, such as the disturbance in the church at Jerusalem over the question of relief work among the poor (Acts 6) and the serious dissension in the church at Corinth over the problem of personal loyalties (1 Cor. 1:4). But such differences do not necessarily impede the spread of the gospel in an area. With so many of the

world's people still unreached, more and more nationals must be trained to work with the missionary in areas where he is still needed. We can no longer consider that the answer to worldwide evangelization is simply the sending of more and more missionaries, even though considerable stress is being placed on this as an answer.

Strategy planning also involves a closer correlation between missionary assignments and national goals, and a better understanding of his job assignment by the missionary. Edward Pentecost in the 1974 *Mission Handbook* quotes this statement: "It is the adaptable, not the well adapted, who survive." One prerequisite for a missionary is that he must be able to adapt to change.

It is a mistake for missionaries or boards to regard mission fields as permanent spheres of influence. A certain mobility must be retained, so that when a group of national Christians is able to undertake fully the work of communicating the gospel to the people of their area, the missionary or mission board can then move on to other areas. Adaptability is an essential quality for a successful missionary in the last quarter of the twentieth century.

At the same time, Missions must clearly define job descriptions before requesting new personnel. One missionary in a strategy session said there should never be a situation where personnel had to search for their justification. "A prerequisite for future requests," he declared, "in order to cut discouragement and improve

the economy of personnel, should be the previous development of prospective work to the point that when the new appointee arrives, his position is not a vague idea and hope."

After objectives and target groups have been determined and measurable goals have been set, priorities must be determined. In order to move as far as possible toward long-range objectives, items to major on in the years immediately ahead should be identified. Next, a plan of action must be undertaken. Best results will follow only the united and cooperative effort of missionaries. This demands the highest degree of patience and forbearance by members of a Mission. While each missionary should seek to give full expression to individual initiative in helping to form Mission policies and programs, there should be a willingness to conform to the final decisions of the Mission as a whole.

World evangelization must be rapidly accelerated. This means not just placing more missionaries in more locations with more equipment to use. It means stepping up the impact of the Christian message throughout the world. Whatever means are employed, the objective and message are the same: to convert men to faith in Jesus Christ, to plant churches, and through those churches to reach out positively and dynamically to change society. Proper missionary strategy is filled with faith, optimism, and confidence in the power and victory of the Holy Spirit. TC

'APOSTOLOS' AND THE MISSIONARY ROLE

By Ronald C. Hill

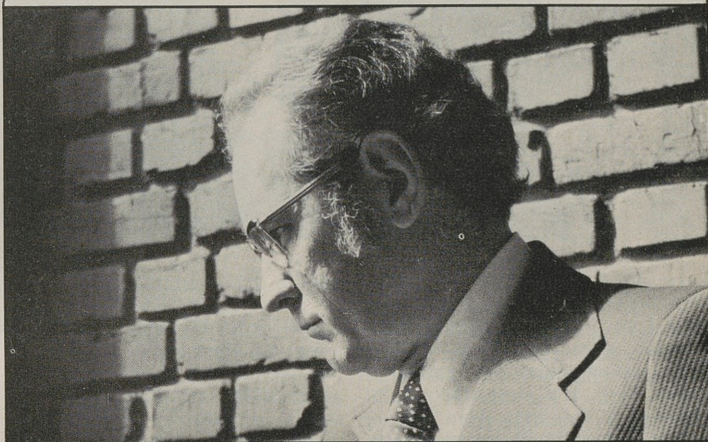
The missionary's role is under attack today as at no time since William Carey. In a time of unprecedented opportunity for growth of the church worldwide, from within the church come voices challenging the validity of the missionary's work.

These challengers are just as sure of their theological underpinnings as were the good men who opposed Carey and his audacious proposal that the church of each generation was bound to carry out the Great Commission by sending out missionaries. The consequent uncertainty about the role of the missionary requires a fresh look at the biblical foundations for the missionary's task.

An obvious place to start is with the men who were the New Testament missionaries, the apostles. They are named first in two lists of spiritually gifted men in the church given by the Lord to maintain its life and growth (Eph. 4:7-13; 1 Cor. 12:27-31). In a third list, Romans 12:5-8, where Paul is exhorting the readers in the use of their own gifts, apostles are not mentioned.

Several ministries are mentioned in the three lists—apostles, prophets, evangelists, pastors, teachers, administrators, servers, encouragers, contributors, leaders, miracle-workers, healers. Among these, apostles are those who extended the life of the body of Christ by introducing the gospel in new areas and planting local congregations there.

A basic problem, however, in identifying the work of the missionary today with the New Testament *apostolos* is the special connotation that term has acquired in its identification with the original 12 apostles. The term *apostolos* in the New Testament,



closely related to the Hebrew term *shaliah*, was used to designate a personal representative or messenger sent by someone on a mission with his authority to perform certain tasks.* In this sense Jesus is called *apostolos* in Hebrews 3:1. He is the original Apostle. In a similar sense, Epaphroditus is an *apostolos* of the Philippian church to Paul's need (Phil. 2:25), and *apostoloi* of the churches go with Paul to take the offering to Jerusalem (2 Cor. 8:23).

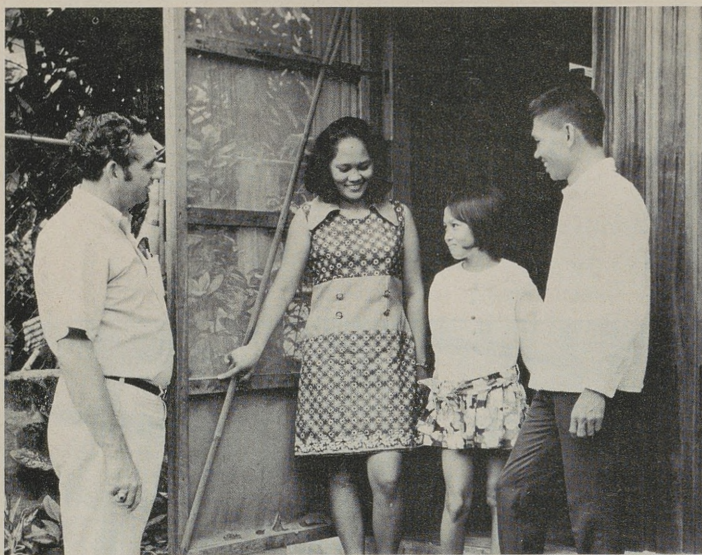
Jesus used this term to designate the special twelve he called to be with him and to be sent out to proclaim his gospel (Luke 6:12-13). Luke, who uses *apostolos* with interesting discrimination in Luke-Acts, calls the disciples *apostoloi* when they return from having been sent out on their first mission by the Lord with "power and authority" to preach the kingdom of God (Luke 9:1, 10).

These twelve, with Matthias replacing the apostate Judas, became *apostoloi* in a unique sense.

They were personal, commissioned, authoritative representatives of Jesus Christ to lay the foundations for his church. In this sense their work was once-for-all and unrepeatable. It is their names which will be written as "the twelve apostles of the Lamb" on the foundations of the New Jerusalem (Rev. 21:14). The "church which is his body," God's new building created by Jesus Christ, including both Jew and Gentile, is "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). It is this undeniable meaning of *apostolos*, as the authoritative, firsthand bearer of the revelation of Jesus Christ, that sometimes obscures a second, more functional meaning of the term in the New Testament.

Others than the twelve are called *apostoloi* in the New Testament. Paul constantly claims it for himself, and Luke applies it to him (Rom. 1:1; Acts 14:4, 14). Barnabas is also called *apostolos* by

*The author has been a missionary to Thailand since 1952.



At Cebu City, Philippines, Missionary Robert N. Nash talks with Pastor Ben Bardoquillo and his wife and daughter.

Luke. James and "the Lord's brothers are referred to as *apostoloi* (Gal. 1:19; 1 Cor. 9:5). Andronicus and Junias, Paul's relatives, were "outstanding among the apostles" (Rom. 16:7). The most obvious meaning is that they were known as apostles, although the meaning may be that they were well-known by the apostles.

Paul, although reluctant to apply the term *apostolos* loosely even to his co-workers, does include Silvanus and Timothy with himself in writing to the Thessalonians, saying in 1 Thessalonians 2:6, "We might have been burdensome, as the apostles of Christ." In defending himself and the churches against "super-apostles" and "false apostles," Paul recognized by implication that there were others among the churches known as apostles (2 Cor. 11:15, 13; 12:11). His argument is not that there can be no other apostles than the twelve and himself, but that these men are not sincere workmen.

So there is in the New Testament a broader, functional use of *apostolos*. Beginning with Acts 13 and the sending out of missionaries by the church at Antioch, a shift in the use of the term is evident. Paul claims it and says that his authority and work are not inferior to the original twelve (1 Cor. 9:1-6; 2 Cor. 12:11-13). Luke

applies it to Paul and others, and he is not alone in using the term *apostolos* for the many missionaries who went out in addition to the twelve. And in Ephesians 4 *apostoloi* are listed with other special ministers in the church whose ministry continues on in the church of all ages. The church has always needed the man gifted at extending the kingdom to new areas, as well as prophets, evangelists, pastors, and teachers.

What, then, is the work of the *apostolos* in this broader, functional sense? Paul's ministry provides the classical definition of the role.

First, he was a pioneer, a boundary crosser, an initiator, an extender of the church into new areas. "It has always been my ambition to preach where Christ was not known, so that I would not be building on someone else's foundation" (Rom. 15:20). It requires a different set of spiritual gifts to begin from the beginning in a new area—whether a new culture, a new subculture, or simply an unchurched area—than to do the work of an evangelist or pastor where the church is already established.

Second, he was a church planter. He started from nothing and continued until there was something. He saw the miracle of the church take form. He proclaimed Christ until the Holy Spirit brought

response and then gathered those won into an *ekklesia*. Watchman Nee sees in this Paul the Tentmaker.¹ He not only won converts, but he also formed them into a responsible, orderly, functioning local body. He did not stay long, but he stayed long enough to see the church take shape.

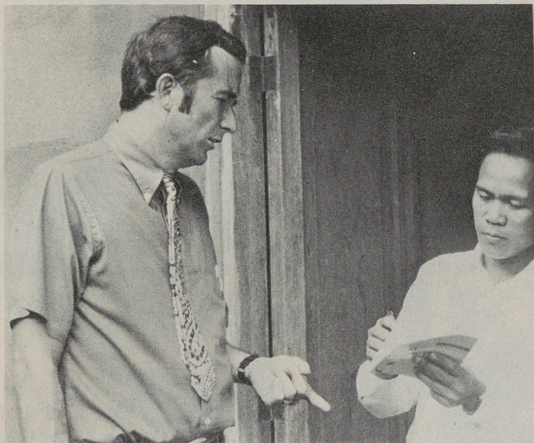
Third, he was a nourisher of churches, a father to them. He never exercised any direct-line authority over a local church, but he felt a responsibility for them. He demonstrated supportive concern for their growth and well-being through visits, letters, and sending members of his apostolic team. He did not leave them to flounder in their problems, even though he was removed by circumstances from them. "Besides everything else, I face daily the pressure of my concern for all the churches" (2 Cor. 11:28).

Putting this brief look at the New Testament *apostolos* against the situation today, it is evident that men with such gifts are needed, not only in the "mission lands" but in all lands. The church, if it is to grow and to fulfill its appointed mission, never ceases to need *apostoloi*. There is a task in the church today that corresponds to that work done by the men called *apostoloi*. Conversely, the Holy Spirit is equipping some men in the church with the gifts that enable them to carry out this task.

As far as the mission field is concerned, the man who most closely corresponds to this model is the field missionary or field evangelist. His is the task of crossing cultural boundaries to introduce the gospel to new areas.

During outdoor service of Munyo Baptist Church near Nyeri, Kenya, Pastor James Muriuki translates, while Missionary Will J. Roberts preaches.

Near Olongapo, Philippines, Missionary Charles A. Chilton meets with pastor of Fellowship Baptist Church.



He is the church planter who founds New Testament assemblies. He is the one who cares for new churches until they not only are firmly established and growing but also reproducing themselves. He does not exercise his gifts in one church, but rather works with many churches. He is not a pastor, a teacher, or an evangelist, though his work involves something of these ministries. He is an *apostolos*.

This *apostolos* certainly does not have to be a foreigner. Peter the Jew was the apostle of the circumcision. Missionaries should pray that as soon as possible the Holy Spirit will raise up *apostoloi* from among national Christians. In many fields today these men are very much in evidence. But a missionary's foreignness certainly does not disqualify him as an *apostolos*. In fact, the foreigner as a person coming "from there to here" fits naturally into the apostolic role as one "sent."

Usually the apostolic gift is not the first one to appear among a people. Until it does, the Body of Christ needs *apostoloi* to grow, and the *apostoloi* have no right to pull out of a country and leave

stagnant churches. Too often today in the legitimate concern to reduce foreign influence and to encourage national leadership, the first thing that is abandoned is concern for the evangelistic outreach of existing churches and the planting of new churches. Missionaries continue in specialized roles as seminary teachers, administrators, and the like, but the specialist in the outreach and growth of the church is often the first one withdrawn.

The plea here is not for paternalistic colonists continuing to dispense funds and control the situation thereby. The day for that kind of missionary is gone forever. The call is for a new breed of missionary, willing to depend on spiritual power and not foreign funds, willing to work beside national pastors and evangelists and encourage every apostolic tendency that appears.

He needs to be well-trained in cross-cultural communication and willing to wear his "learner plates" for ten years, as one national leader suggested, until he understands the cultural situation. He should be trained in what makes the church grow and gifted

at communicating it to others. In other words, the plea is for apostolic ministers closer to the New Testament pattern, yet geared to the realities of today.

If we accept this as our biblical definition of a field missionary, what about missionaries whose work does not fit this pattern—pastors of churches, teachers in seminaries, doctors and nurses? Ideally, all who work with the church overseas should have something of the apostolic motivation and *modus operandi*. But many will display other spiritual gifts and fulfill other functions of the New Testament ministry.

Perhaps a helpful framework for seeing their work is that of the "apostolic team," seeing the missionary force in a given country as patterned after Paul's team of co-workers with many gifts cooperating in the overall apostolic task. One missionary organization has recently adopted this concept for its work.** However, care should be exercised that we should not lose sight of the apostolic ministry as the heart of the team's work and the role of *apostolos* as central to the whole enterprise.

In a day when the word "missionary" has become all things to all men, the New Testament *apostolos* can take us a helpful step toward defining that role. More study and thought need to be given to the concept. **TC**

* Kittel, Gerhard, editor, *Theological Dictionary of the New Testament*, Vol. 1, p. 413ff.

** Nee, Watchman, *What Shall This Man Do?* (London: Victory Press, 1961), pp. 13-14.

** "Missions as Apostolic Teams," in *Church Growth Bulletin*, Vol. X, No. 3, p. 332.

MONOLINGUALITIS:

AN AMERICAN AFFLICTION

By Donald N. Larson

A basic principle of strategy in Southern Baptist foreign missions is that missionaries carry on their work in the language of their particular field. To this end, introduction to principles of linguistics is a regular part of missionary orientation, learning the language spoken on the field becomes a priority assignment for new missionaries, and mastery of the language remains a constant goal for each missionary. Some of the reasons for this strategy are underscored in this article by Donald N. Larson, professor of linguistics and anthropology and chairman of the social science department at Bethel College, St. Paul, Minn. Larson helped design the linguistics program used at missionary orientation and frequently teaches at orientation sessions.

For all his scientific understanding and technological know-how, the average American, should he overhear a couple speaking in a foreign language in his favorite supermarket, is likely to chatter about it for a week. He has learned to harness new sources of energy, put men on the moon, and control all manners of pests and diseases, yet he remains amazingly ignorant of language, his most distinguishing attribute. Indeed, "monolingualitis" is endemic in the United States as in no other country of the world.

The average American can scarcely believe it when he learns that nine out of ten humans do not speak English. And he sees little or no significance to the

fact, once he accepts it. Yet Christians must take these facts seriously, lest our ignorance cripple efforts to proclaim the gospel in every tribe, tongue, and nation.

Too many of us, naively concluding that these nine out of ten will—must—ultimately learn English, fail to realize that 5,000 Buhids in the mountains of the Philippines can keep secrets from 400 million of us, and so resist at least some of the pressures which English-speaking people create for them in today's world.

Evidence of monolingualitis is abundant. Just ask your friends

a few simple questions: How many languages can you name? How many languages are there in the world? How many languages are spoken by a million people or more? Perhaps their answers will lead you to conclusions similar to mine.

How many languages can the average person identify?

The number varies widely, although certain patterns are evident. First, people name the language taught during school days: Spanish, French, German, and so on. When they run out of names in this category, they shift to the languages spoken by their



On street in Vientiane, Laos, Missionary J. Murphy Terry talks with a Mao tribeswoman who is selling handmade brooms.



While in missionary orientation, Max T. Furr gets introduction to study of Spanish in language lab. He then attended language school in Costa Rica before going on to serve in Peru.



Using the local language is a practical necessity. Mrs. Roger W. Cole buys meat at market in Campinas, Brazil.

ancestors in the Old World. When this tack fails, they turn to countries currently in the news: Vietnamese, Arabic, Japanese, etc., or even wild guesses like "Congolese," which refers to people of Congo (Zaire), who actually speak scores of different languages. Then there are always a few sharpies who recall their geography and toss out guesses like Chinese, Dutch, Assamese, Estonian, Australian, Indian, South American, the last three of which are not names of languages at all!

How many languages are there in the world?

As yet nobody knows precisely, for pockets of people in isolated corners of the world are still being found who speak one language only. Some of these have dwindled down to a few hundred members and are found today only in remote corners of Latin America, Africa, and Southeast Asia. New Guinea alone, for example, may have as many as 750 such groups, each with its own language. But Americans usually fail to approach even reasonable estimates, which today place the figure somewhere between 3,500 and 4,000, excluding differences in dialect.

How many languages are spoken by a million people or more?

One would think that a million people speaking the same language

would deserve at least a mention in school textbooks, yet it is amazing to find educated people guessing as low as "25 or 30" and as high as "500 or more." Americans seem to be unaware of the sheer numbers and sizes of the speech communities of the world.

In fact, almost none of those interrogated were even able to name the five languages with a million or more speakers indigenous to our hemisphere: Aymara in Bolivia; Guarani in Paraguay; Nahuatl (Aztec) in Mexico; Quechua in Ecuador, Colombia, Peru, and Bolivia; Haitian Creole in Haiti. Some were shocked to discover that there were more than 20 such languages in India and Pakistan alone and 14 in Russia, excluding Russian! Americans are indeed ignorant of these basic facts about the world's languages.

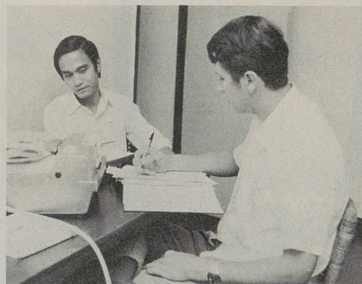
The causes of monolingualitis run deep and are far too complex to treat in a few paragraphs. One explanation, however, is to be found in the narrowness of public education, where a cursory examination of materials reveals a totally inadequate treatment of even basic and easily accessible facts about the speech communities of the world. The American press, radio, and TV do little to expose the public to the linguistic dimensions of our international

involvements. The average citizen has almost no understanding of how languages are involved in international trade, summit conferences, or peace talks. Without such exposure, he cannot hope to understand the manifold problems running the gamut of human affairs that are generated by linguistic diversity in our world.

Another explanation is to be found in the overpowering presence and prestige of Americans in the underdeveloped areas where linguistic diversity is at its peak. At home our melting-pot philosophy tends to wash out the traces of ethnic diversity in the second or third generation of immigrants to our shores; today it is impossible in most States for a person to secure a driver's license if he does not know English, no matter how well he can operate an automobile. At the same time, the overseas American expects people to talk English to him and virtually ignores those who do not.

For the average American the consequences of monolingualitis are perhaps not too serious, but when we contemplate the fact that nine out of ten Christians speak English, the problem takes on serious proportions: our Christian resources seem to be locked up in the English-speaking world!

It would seem that the language of Christian worship, service, and education should be that of the



Missionary J. Gordon Harris (r) studies with teacher in language institute, Manila.

home and the heart, not simply the one which happens to be prestigious in a given area. With countless numbers who can be reached only via their mother tongue, can the church rest on its oars when it has planted itself only in the prestige language? Perhaps it *can*, but perhaps it *must not*!

Consider what has happened. Our economic strength has made it possible for us to assume most of the responsibility for the international missionary effort in modern times, yet most of the resources are selfishly focused on the communication of the gospel in English. In so doing we have unwittingly served the causes of Americanization or Westernization by forcing upon others the burden to learn English. In many countries, for example, a national Christian cannot aspire to the high offices of his church unless he knows English.

Gallons of ink are committed annually to the development and distribution of Christian literature in English, while only a few drops are committed to the translation of materials into other languages or for the support of those who can develop and distribute similar literature in their own mother tongues.

In no way should this be construed as a denial of the importance of English in the modern world, but it should serve to point out the serious economic effects of monolingualitis on our Christian mission. While we enjoy the luxury of reading any passage of Scripture in any one of a half dozen good translations, our Christian brothers in far-off lands may have only a book or two of the New Testament in a language

which is not even their mother tongue. While we browse through new titles every week at our favorite Christian bookstore, our Christian brothers read and re-read the same few volumes until they are threadbare.

Above and beyond the costs of translation, production, and distribution of the Scriptures and Christian literature, is the expense of literacy campaigns to enable people to utilize the materials which are available. Countless numbers of people live in areas where socio-economic conditions make it virtually impossible for them to obtain materials, even if they could read them. Even more expensive is the provision of tricky problems involving language structure, writing systems, and translation testing.

Each is an obstacle to progress and an expensive one to overcome. Yet if we believe that the church is not really planted until it is using the vernacular of its community, it is an expense which must not be overlooked.

To treat our monolingualitis, we must not only be aware of it, but recognize its debilitating effects on our mission. Such treatment must be carried out along several fronts simultaneously. Religious periodicals must expose their readers to the issues stemming from the linguistic dimensions of missions. Schools and colleges must expose more of their students to

the fundamental facts of linguistic diversity. Local congregations must give more attention to these kinds of problems in missionary programs and conferences.

People must be awakened through every available medium to the sheer bulkiness of the problem of communicating the gospel to 3.6 billion people who must say "Jesus loves you" in 3,500 different ways. Until the masses of Christians are cognizant of the problem, the present patterns of allocating resources are not likely to be altered. Only when they begin to see how Christians and non-Christians alike in the non-English-speaking world are neglected will they review their present priorities and budgetary principles, find new alternatives, and give new support to Christian brothers engaged in ministries involving other languages.

In fact, to continue on our present course is indeed risky, for more persons are born into the non-English-speaking world every day than into our own. At some point the tide will have to turn. Or better, we will have to turn it—and it will require all hands to do the job. **TC**



In Botswana Missionary Associates Charles and Jane Bellenger and Missionaries Marvin and Elizabeth Reynolds receive language instruction.

To Missionaries And Unknown Tongues

WITH SYMPATHY

I speak Thai. I have not always spoken Thai, but had to learn to speak it. I learned to speak it well enough to receive a Foreign Service Award in Thai proficiency at the end of two years of Peace Corps Service in Thailand. That's not a public pat-on-the-back but necessary background information to allow a more helpful appraisal of what follows.

I also speak English. I have not always spoken English, but had to learn to speak it. The main difference between learning English and learning Thai is that I learned spoken English at three, Thai at twenty-three. Anyone can learn to speak Thai (or Russian, or Portuguese, or Navajo). I repeat: *anyone*, meaning that even linguistically provincial Americans, trapped within a one-language culture, can learn another language or two. We need not think (as I have thought) that the cosmopolitan European who glibly chats French, German, and English has cornered the world's market on language abilities.

The average American can speak as many languages as his European friend, and the way he can learn them is essentially the same way he learned spoken English. It's simple and three-fold: (1) listen, repeat, and practice what you hear; (2) listen, repeat, and practice what you hear as soon as you hear

it; (3) keep on listening, repeating, and practicing what you hear every minute.

I want to shatter the idea (as a former English teacher) that it is in the schoolroom that the American child learns English. Long before he reaches the classroom, the American child has learned English; long before reaching the classroom, he has absorbed the "Americanese" feeling for speaking about things, thoughts, and people; long before reaching the classroom, he has a linguistic grip on the world—and he grabbed it with English.

How did he do it? He did it by listening to television and radio. By listening to mommy talking to daddy and daddy talking to mommy. By listening to his mud-pie buddy and phone-tied sister. By listening to garbage-men banter and preachers preach. He constantly reinforced that learning by repeating all (unfortunately) he heard. Learning to grab the world in another language (learning to speak another language) occurs the same way.

The best setting in which to learn another language is, obviously, in the country where the language is dominant. But whether one learns the new language in the foreign country or in one's own I urge:

(1) One must be isolated from his native tongue. This means that an American who desires to learn a second language but cannot

leave America must find a way to isolate himself from his English-speaking environment in order to build his world of communication around the second language. (This is rather difficult to do in America, which emphasizes the advantage of learning the second language in the foreign country.)

(2) One must converse with different kinds of people. By "practicing on" a variety—farmers, mechanics, toddlers, teachers, businessmen—one better feels the whole language. I generally found that the people best to practice on were those with the least education; they simply could not understand me unless my pronunciation and syntax were "just like a Thai's."

(3) One must create situations in which new vocabulary can be used. One cannot merely memorize vocabulary; rather, vocabulary must be immediately and frequently tested on people to check for pronunciation and usage in the proper context.

(4) And, finally, it seems to me that the Christian who works overseas must seriously face the responsibility that preaching Jesus Christ with power first requires power over the preaching language.

TC

By Neil Gallagher

The author, who served with the Peace Corps in Thailand, now teaches Bible at Victoria (Tex.) College.

DOCTOR AT LARGE

By Joyce Harms

A medical missions ministry may be carried out in a variety of ways, depending upon specific circumstances in a particular location. This report from Honduras by Mrs. W. David Harms, wife of a physician, describes a medical mission work carried on in a location without a Baptist hospital. David and Joyce Harms were appointed missionaries in 1972.

As is routine in our household during breakfast, I turned on the Missavia radio, which provides contact with the three villages in which David (my husband) works, the Missionary Aviation Fellowship (MAF) pilot, and other locations in Honduras. On this particular Tuesday David was already in Gualcince, and I felt it would be an easy day. I needed it!

MAF Pilot Paul Johnson came on the air about 9:00 A.M., calling for Palmira, the section of town where we live. He informed me that he was bringing in an emergency case and requested that I meet him at the airport. Then David's voice came through. He asked me to take the patient, José del Carman, to San Felipe Hospital for an emergency appendectomy.

"But I've never done this before. Where do I go, and what do I do?" I asked.

The only answer I received: "Just take him. You can do it!"

Before leaving the house, I prayed for special strength. When I arrived at the airport, the plane was just landing. The pilot and I moved the patient into our car. The patient was very pale; his appendix had ruptured the previous Sunday. We were not sure he would survive. The trip from airport to hospital takes about a half hour. I tried to drive carefully, but it was impossible to miss all the potholes.

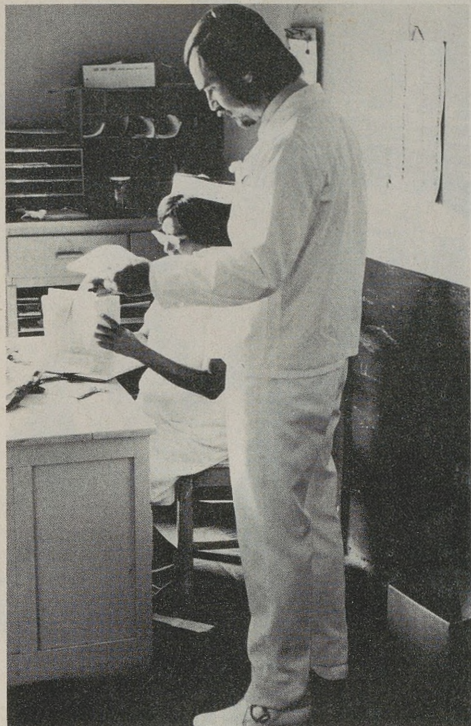
I entered the emergency room as though I knew what I was doing, even though I was nervous. Soon a stretcher was carried to the car, and the patient was finally in a bed. After I talked with some of the doctors and interns, they realized who my husband is, since he often sends patients to the hospital. I was treated



At hospital in Tegucigalpa, Honduras, Missionary Dr. W. David Harms (clockwise from above) enters, checks charts at nurses' station, visits patient, chats with personnel, and writes report.

PHOTOS BY BOB HARPER







Harms converses in patio area at hospital.



Doctor meets an elderly member of community.

like a queen, but even at that, it took six hours before the "emergency operation" could be performed.

After being informed the operation would be at 6:00 P.M. and I would not be able to see José until the following day, I returned home, contacted Gualcinco by radio, and reported the day's activities to David. José's family was waiting anxiously to hear results. I visited the patient daily, and when the time came took him to the airport for his trip home. He seemed like a different man.

David is Southern Baptists' first medical doctor in Honduras. Baptists have no hospital or clinic, but David serves rural areas where medical attention is unavailable. He usually leaves our home in Tegucigalpa on Monday morning and returns Thursday afternoon, after spending one night in each of three villages—Mapulaca, Gualcinco, and Tixila. When he comes upon a difficult case in these villages or one that needs a specialist's attention or surgery, David sends or brings the patient into the city to the hospital. We try to provide room and board and make the necessary arrangements for hospital care.

Our missionary nurse, Frances Crawford, accompanies him on many trips. She offers not only medical help, but also is proficient at extracting

teeth. During these trips to the villages, David holds preaching services at night and sees patients during the day. The Lord has blessed the work. Persons are accepting Christ every night, and the churches are growing. In Tixila, a new village for David, live six new Christians. Pastors are needed in Gualcinco and Tixila. Jorge Gonzalez, a graduate of the Baptist Theological Institute in Tegucigalpa, serves as pastor in Mapulaca.

Eugenio, another patient in the hospital at the same time as José, lives in Mapulaca. He and his brother made the two-day trip into the city by bus. (David covers the distance by plane in 40 minutes.) They arrived at our house one Friday evening and stayed until Monday. It was a pleasure to have them in our home, even though the food and the beds and other comforts were a completely new experience for them. Eugenio was operated on and after a month was able to return home.

It always provides us a sense of satisfaction when individuals who are ill come from the villages and later return home feeling well. However, our goal is two-fold, for their spiritual needs concern us as well as their physical health.

Eugenio is a believer, but his

brother has not made a profession of faith. He is unable to read. Illiteracy is a serious problem we face; many have not had opportunity to attend school.

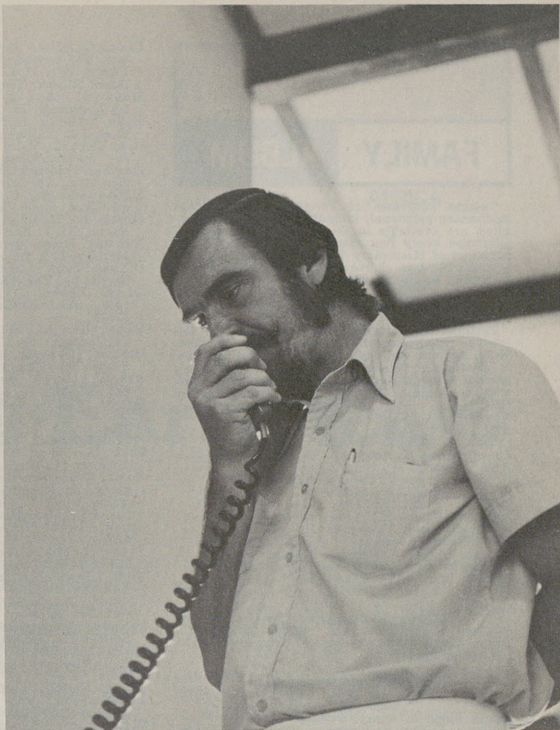
José and Eugenio are but two of many patients brought in from the villages. Others have come and gone, such as Doña Sofía and Doña Ofelia, who came into Tegucigalpa physically and spiritually ill. The two women went back to their villages physically well and with a complete change evident in their lives. They found reason for living when they let Christ take control. What a thrill it was to see the difference in them!

Recently Niño, 13 years old but smaller than our 9-year-old son, has been in the children's hospital. Sent on his way to school one morning without breakfast, Niño saw a mango in a tree and decided to climb to pick it. He fell, landing on a stick that penetrated his jaw. The teacher brought him to David, who realized surgery was needed. The boy's face was already swollen.

Niño came in the plane with David and stayed for three days in our home. He was able to wear our son's clothes, and we bought Niño his first pair of shoes. Teaching a 13-year-old to tie his shoes was an unusual experience. We watched him



Children tag along after the missionary.



Radio provides contact with MAF pilot and villages served.

take the ice from his glass and hold it in his hand to observe this strange substance, so wet and cold. At his first taste of ice cream, the unexpected chill frightened him. Since Niño's village of Tixila has no electricity, many new experiences awaited him. He could not listen to the television for talking about it constantly in his fascination. As we walked down the street, he kept wanting to stop and stare—he had never seen a bicycle, motorcycle, truck, or car. His appetite was ravenous, and we tried to fill him spiritually, as well as physically.

From David's weekly trips to the villages we have learned that the Lord uses people in unusual ways. Even through a "postman" the Lord can reach souls. When David returned from his weekly trip recently, he brought a package for a university student. On a Sunday night Ricardo and two other students came to our home to pick up the parcel. After talking for a while, we invited them to attend church with us. During the service Ricardo made a profession of faith in Christ.

Ministering to various people often takes time and patience. But as the Lord works in individual lives, and those lives are changed, we are repaid again and again. **TC**

Harms and his sons take part in worship service at the church the family attends.



FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, published every four months by the Board's Department of Missionary Education. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Appointments (July)

Portraits and biographical sketches of the following appointees will appear in the December issue. Present address is listed for those not now in Missionary Orientation; all others may be addressed through December 13 at: Missionary Orientation Center, Box 535, Pine Mountain, Ga. 31822:

AUTRY, Joe G./Kathleen, *Korea*.
BORO, James J./Linda, *Vietnam*.
CLEDENEX, Michael H./Annette, *Taiwan*.
COUTS, Bobby M./Rebekah, *Dahomey*.
HITE, Raymond H., *Hong Kong*.
HOLLAND, James V./Carolyn, *Angola*.
LAWSON, Barbara E., *Indonesia*.
MCNAIR, John L./Kathleen, *India*.
MENZIES, Marina E., *Honduras*.
NORVILLE, Buddy V./Brenda, *Ivory Coast*.
PAGE, Naomi, *Panama*.
PHIFER, Dudley A./Rebecca, *Malawi*.
PICKLE, W. Stewart/Clara Louise, *Ecuador*.
PINSON, Marilyn S., *Upper Volta*.
THOMAS, Charles F./Kathie, *Upper Volta*.

Reappointments (July)

DIXON, Curtis L./Bettye, *Angola*; Caixa Postal 5129, Luanda, Angola.

Missionary Associates

(Employed in July)

BLAIR, Ralph L./Nancy, *Ecuador*.
CROXTON, Everett H./Berenice, *France*; 111 France Ave., N. Charleston, S.C. 29406.
OWLE, Raymond L./Mildred, *Yemen*.
TWIFORD, Bobby L./Joann, *Rhodesia*.
(Recycled in July)
COLE, J. Phillip/Lotella, *Liberia*; P.O. Box 1416, Monrovia, Liberia.

Transfers

ALLISON, Clarence A./Alta, *Kenya to France*, July 30.
BITE, Mattie Lou, N. Brazil to S. Brazil, Aug. 1.
HAILEY, William M., Sr./Christine, *Indonesia to Japan*, July 30.
KIRK, James P./Maxie, N. Brazil to S. Brazil, Aug. 1.
MOORE, Walter M., *Niger Rep. to Ghana*, June 16.

Retirements

COZZENS, Katherine (S. Brazil), Aug. 31.

Resignations

BECKETT, Charles A./Jeanne (Bangladesh), Sept. 15.
CAVE, John D./Laura (Argentina), July 31.
SMITH, J. Allen/Frances (Philippines), July 31.

Arrivals from the Field

AKINS, L. Bynum/Sybil (Taiwan), 1800 N. Midland, Midland, Tex. 79701.
BARRETT, Herbert L./Alice (Taiwan), 7 Sunset Dr., R. 2, Kirsksville, Mo. 63501.
BETHAE, Ralph C./Lizette (Kenya), 2098 James Rd., Memphis, Tenn. 38104.
BOSWELL, Ronald N./Marlene (S. Brazil), 218 W. Montana, Dallas, Tex. 75224.
BRICE, George B./Judith (N. Brazil), 11 Shamrock Ln., Greenville, S.C. 29609.
BROCK, Charles D./Dorothy (Philippines), Rt. 4, Box 427C, Neosho, Mo. 64850.
BROWN, Lorne E./Virginia (Kenya), 342 Walnut St., Trion, Ga. 30753.
BURKWALL, Paul A./Faye (Nigeria), 155 Colony Rd., Newburg, N.Y. 11955.
CLARK, Charles B./Shirley (Venezuela), 4626 Frazier, Ft. Worth, Tex. 76115.
CLEARY, Thomas A./Joyce (Austria), 3200 E. Lake Partridge, Winter Haven, Fla. 33880.
CRAWFORD, James L./Sammy (Venezuela), Box 232, Poteau, Okla. 74953.
CRAWFORD, Linda L. (N. Brazil), 41 Church St., Bagdad, Fla. 32530.
EDMOND, Leroy T./Aranna Marie (Japan), c/o A. H. Wilson, 7217 Lakehurst, Dallas, Tex. 75230.
FARIS, A. Kent/Sarah (S. Brazil), 7415 Leah Dr., NE, Albuquerque, N.M. 87110.
FITTS, Marvin E./Jan (Peru), 3277 Crete, Memphis, Tenn. 38111.
GARRETT, Doris O. (Nigeria), 511 Carby Rd., Houston, Tex. 77037.

GATELEY, Harold G./Audrey (Korea), 430 Highland, Fayetteville, Ark. 72701.
GILMORE, Billy O./Lee Ann (S. Brazil), 2826 Littleton, Kilgore, Tex. 75662.
HAMPTON, Robert A./Wilma (N. Brazil), c/o Charley Rodenberg, Rt. 2, Norborne, Mo. 64668.
HEERY, William O./Nancy (Lebanon), 436 Millbrook Rd., Raleigh, N.C. 27609.
HIRX, Glenn L./Mabel (Okinawa), 1218 W. Bellevue, Winston-Salem, N.C. 27101.
HIXON, Frederick M./Elvée (Japan), 3107 Fourth Ave., Cheverly, Md. 20785.
MCGILVER, Roy C./Orlene (Gaza), Ripley Medical Clinic, Ripley, Miss. 38663.
MORAN, Ed B./Mary Ann (Rhodesia), c/o C. O. Moran, Rt. 2, Box 489-C, Orlando, Fla. 32810.
NEWMAN, Diane (Kenya), Colombia, terminated July 31, Box 972, Denver City, Tex. 79232.
O'NEAL, Floyd A./Irina (N. Brazil), 2531 Emmett St., Dallas, Tex. 75211.
OLIVE, Howard D./Marjorie (Philippines), Box 2446, Samford University, Birmingham, Ala. 35209.
RALEY, Harry L./Frances (Taiwan), 2334 Coronet Pl., Jackson, Miss. 39204.
REDMON, Donald H./Jo (Costa Rica), 1625 Easy St., Yazoo, Miss. 39194.
REYES, Robert J./Beverly (Trinidad), 1808 Organ St., Eldorado, Ill. 62930.
REVES, Samuel D./Elizabeth (Argentina), 2557 Burnt Leaf Ln., Decatur, Ga. 30033.
REGISTER, Ray C./Rose (Kenya), 404 W. Whitakers Mill, Raleigh, N.C. 27603.
RICE, Lawrence E./Karene (Venezuela), 11326 Mischler St., Kensington, Md. 20795.
SCOTT, Bobbie Rue/Gwendolyn (Malawi), 402 Mistletoe Ln., Bartlesville, Okla. 47003.
SHELLEY, James C., Jr./Patsy (Eq. Brazil), Rt. 5, Linda Dr., Douglasville, Ga. 30134.
SMITH, Donald R./Doris (Venezuela), Box 1085, Slidell, La. 70666.
TERRY, J. Murphy/Linda (Laos), 113 Briarwood, Palestine, Tex. 75801.
TOPE, Charles A./Laverne (Kenya), 203 S. Beckwith, Malden, Mo. 63862.
TREAT, C. Dennis/Marlene (Uruguay), 604 E. Lockheed Dr., Midwest City, Okla. 73110.
VERNON, Vance O./Sue (S. Brazil), c/o Patrick Lumbard Co., Scottsboro, Ala. 35768.
WELKAMP, Ben H./Janis (Colombia), 8130 Fondren, Houston, Tex. 77036.
WILSON, Ernest C., Jr./Billie (S. Brazil), 5020 Grein St., Ft. Worth, Tex. 76117.
WITHERSPOON, John A./Linda (Argentina), 763 Highview, Joplin, Mo. 64801.
WOMACK, M. Ruth (Nigeria), 117 Park Ave., Minnville, Tenn. 37110.
WORMMAN, Gerald M./Barbara (Malawi), 1204 E. Houston St., Apt. 3C, Beville, Tex. 78102.
WRIGHT, Morris J., Jr./Joyce (Japan), 1107 Wilma Lois St., Pasadena, Tex. 77502.
YOUNG, James M., Jr./June (Yemen), 4213 Seminary Pl., New Orleans, La. 70126.

Departures to the Field

ALBRIGHT, Leroy/Jean, *Zambia*.
BARGER, Deborah (S. Brazil), *Dominican Rep.*.
BASHAM, John (S. Brazil), *Tanzania*.
BASHAM, Ernie (Kenya), *Kenya*.
BASS, Andrea (Kenya), *Laos*.
BLANKENSHIP, Harold L./Dorothy (assoc.), *Libya*.
BONNELL, Dutton A., Jr./Marilyn (appointed for *Dahomey*), *France*.
BOWIE, Kenneth W./Linda (Kenya), *Peru*.
BRANHAM, Suzanne (Kenya), *Gaza*.
BROWN, Stephen F. (Kenya), *Vietnam*.
BULLINGTON, Billy L./Evelyn, *Togo*.
CALDWELL, Joseph D. (Kenya), *Taiwan*.
CECIL, James W./Katharine (assoc.), *Hong Kong*.
CHILDERS, Steven D. (Kenya), *Zambia*.
CLEAVER, Constance (Kenya), *Argentina*.
COLEMAN, David M./Linda, *Rhodesia*.
COOK, E. Eugene, Jr. (Kenya), *Ghana*.
DILLARD, Jim C./Janet, *Kenya*.
DILLWORTH, Linda (Kenya), *Philippines*.
DOYLE, Lonnie A., Jr./Janelle, *Eq. Brazil*.
ELIAS, R. Peter/Roberta, *S. Brazil*.
ESCALERA, Margaret (Kenya), *Taiwan*.
FLEMING, Connie (Mrs. Phillip) (Kenya), *Japan*.
FORMAN, Cathy (Kenya), *Gaza*.
FLENNAH, Glenda (Kenya), *Mexico*.
HARDY, Lawrence (Kenya), *Liberia*.
HARRIS, Jane (Kenya), *Taiwan*.
HENSELEY, Robert C./Betty Jo (transferred to *Panama*), *Costa Rica*.
HERNANDEZ, Mel (Kenya), *Mexico*.
HIGHFIELD, Donald B./Erma, *S. Brazil*.
HILL, Rebecca (Kenya), *Peru*.
HILL, Ronald C./Evelyn, *Thailand*.
HURY, Jimmy M./Sylvia (Kenya), *Philippines*.
HUGHES, Stanley L./John (Kenya), *Hong Kong*.
JAMES, Sharon (Kenya), *Dominican Rep.*.
JONES, Donald C./Juanita, *Korea*.
JONES, Donald W./Helen, *Taiwan*.
JONES, Jerry (Kenya), *Taiwan*.
JOWERS, Alcide May (Mrs. S. Clyde), *Philippines*.
KAMMERDIENER, Donald R./Meredithe (field rep., *S. Field, Spanish S. America*), *Argentina*.
KELLER, Marsha (Kenya), *Argentina*.
KEOWN, Sherrill (Kenya), *Kenya*.
KIDD, Jesse L./Wilma (assoc.), *S. Brazil*.
LACE, Diane (Kenya), *Thailand*.
LAW, Thomas L., Jr./Betty, *Spain*.
LEWIS, Robert L./John (Kenya), *Kenya*.
LOCHRIEDGE, James T./Mary, *Philippines*.
LOONEY, Anna Mae (Kenya), *India*.
LOTT, Dorothy D., *S. Brazil*.

McGUCKIN, John N./Mary Lou, *Argentina*.
MANRUM, Mary (Kenya), *Costa Rica*.
MASHBURN, Margaret (Kenya), *Venezuela*.
MEARES, Jan (Kenya), *Ecuador*.
MILES, Tress (Kenya), *Angola*.
MOON, Hazel, *Nigeria*.
MYERS, Robert V./Jeanne (assoc., appointed for *Panama*), *Costa Rica*.
NEELY, Alan P./Virginia, *Colombia*.
OLIPHINT, Keith L./Peggy, *Tanzania*.
PARSONS, John L. (Kenya), *Vietnam*.
PHILLIPS, Robert H. (Kenya), *Okinawa*.
PINKSTON, D. Edwin/Greta, *Ivory Coast*.
PRUITT, Jane (Kenya), *Japan*.
REED, Polly (Kenya), *Kenya*.
RESE, Gordon B./Donna, *Ecuador*.
ROBERSON, William T./Audrey, *Vietnam*.
ROBINSON, Charlene (Kenya), *Japan*.
ROBINSON, William T./Audrey, *Vietnam*.
ROGERS, Kathryn (Kenya), *Vietnam*.
ROGERS, Lillie O., *Singapore*.
ROPER, Harriet (Kenya), *Mexico*.
SANDERS, Susan (Kenya), *Indonesia*.
SAUNDERS, Mary Lucile, *Philippines*.
SAWYER, Camille (Kenya), *Japan*.
SCHAEFFNER, Karen (Kenya), *Ghana*.
SCHMIDT, Joe Mack (Kenya), *Costa Rica*.
SHELLEY, Samuel D., *Kenya*.
SHEROUSE, J. Neil, Jr./Marsha (Kenya), *Japan*.
SLOAN, Charles B. (Kenya), *Kenya*.
SMEDLEY, Gloria (Kenya), *Colombia*.
SMITH, Peggy L., *Kenya*.
SORRELLS, Fred H. (Kenya), *Kenya*.
STAPLETON, Trenta (Kenya), *Venezuela*.
STARNES, H. Cloyes/Mary Jo, *Korea*.
STEVENS, Paul L. (Kenya), *Singapore*.
STEVENS, T. W., *Kenya*.
SWINEY, Kathleen (Kenya), *Colombia*.
TAMASHIRO, Linda (Kenya), *Honduras*.
TAYLOR, Delbert L./Lois, *Colombia*.
THARE, Edgar L./Cathy, *Hong Kong*.
THOMAS, John N./Evelyn, *Colombia*.
TUCKER, H. Robert, Jr./Margaret, *Venezuela*.
UPSHAW, David F. (Kenya), *Kenya*.
WALL, Deborah (Kenya), *Korea*.
WHITAKER, Carol (Kenya), *Kenya*.
WILLIS, James R. II (Kenya), *Ethiopia*.
WILSON, Charles E. (Kenya), *Spain*.
WINGO, Virginia, *Italy*.
WISDOM, Charles L./Cathy Faye, *Mexico*.
WYATT, Roy B., Jr./Joyce, *Colombia*.
YARBROUGH, Diane (Kenya), *India*.
YEAREY, Kerry C. (Kenya), *Indonesia*.
YORK, Ted E. (Kenya), *Liberia*.
YOUNG, Kathy (Kenya), *Tanzania*.

Births and Adoptions

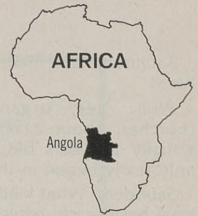
HUCKABY, Johnathan David, son of S. Eugene/Janice Huckaby (Chile), July 12.
PHILPOT, James Orvil, son of James M./Jurhee Philpot (Mexico), Aug. 7 (See Deaths).
SMITH, Susan Carol, daughter of James E., Jr./Sharon Smith (Japan), July 10.

Deaths

BURNS, Mrs. Katherine, mother of Horace F. Burns (assoc., *Rhodesia*), Aug. 12, Jacksonville, Okla.
EUBANK, J. E., father of Jackie Eubank (Nigeria), Aug. 6.
MISNER, Mrs. Bess, mother of Mariam L. Misner (Indonesia), Aug. 18, Ironton, Mo.
NEWTON, Mrs. Mary Ann, mother of Anna (Mrs. Marvin R.) Ford (Ecuador), Aug. 19.
PARTIN, Mrs. Robert L., mother of Duane B. Partin (Eq. Brazil), Aug. 15, Georgia.
PHILPOT, James Orvil, son of James M./Jurhee Philpot (Mexico), Aug. 9.
SMITH, Jay Scott, son of Hugh G./Kathryn Smith (Malaysia), Aug. 10, Selangor, Malaysia.
SMITH, Mrs. S. P., mother of Hugh G. (Malaysia), Aug. 18.
STOFFER, Mrs. Anna Lesher, mother of Paul W. Stoffer (S. Brazil), May 8, Chambersburg, Pa.
YOUNG, Brooks, father of Sara Ruth (Mrs. Charles D.) Mullins (Hawaii), July 21.

Marriages

CARTER, Carol Anne, daughter of Pat H./Evelyn Carter (Mexico), to Mario Martinez, June 8, Torreon, Coahuila, Mexico.
MARLER, Gloria Ellen, daughter of L. Parkes/Martha Ellen Marler (Guam), to David Jackson Glaze, son of A. Jackson/Eugenia Glaze (Argentina), Aug. 6, Guam.
MEFFORD, Janie Lee, daughter of Joseph W., Jr./Lila Mefford (Kenya), to Kerri Shukie, Aug. 6.
RAMON, Peggy Jane, daughter of John C./Newlyn Raborn (Hong Kong), to Lewis James Morris, son of Russell R./Betty Morris (Kenya), Aug. 17, Dallas, Tex.
ROBINSON, Trudy Elise, daughter of Arthur C./Ruth Robinson (Taiwan), to Robert Alton Nigh, June 8, Riverside, Calif.
SMITH, Arleigh, daughter of Wanda (Mrs. Hoke, Jr.) Smith (Colombia), to Tommy Ray Kennedy, son of Thomas J./Willie Mae Kennedy (Nigeria), July 15, Colombia.
STUCKEY, Cynthia Suzanne, daughter of Robert H./Suzanne Stuckey (Indonesia), to Curt Zimmermann, July 15, Dallas, Tex.
WALKER, Carol Ann, daughter of William L./Mary Walker (Japan), to Fred Smith, June 15, San Antonio, Tex.



The Early Years

The matter of strategy becomes particularly apparent when missionaries enter a new field. Evaluating circumstances and deciding where and how to begin are initial tasks facing the missionary. The first Southern Baptist missionary couple to enter Angola—the Harrison H. Pikes—arrived there in 1968. Last February Davis L. Saunders, Foreign Mission Board secretary for Eastern and Southern Africa, interviewed Pike in his apartment in Luanda, Angola.

Davis Saunders: When did you and June come to Angola?

Harrison Pike: I first came on a survey trip in January and February of 1968. Then we were transferred from Brazil, where we had served for 12 years, to open work in Angola. Our family arrived here in August of 1968.

Saunders: Then you are on your second tour here?

Pike: Yes, we've been back from furlough about a year and a half.

Saunders: Tell me a bit about Angola.

Pike: It is approximately a square, 1,500 miles in any direction, twice the size of Texas, populated by about six million people, of which a million are white. It was discovered by the Portuguese sea captain, Diogo Cam, around 1480. It has been a part of Portugal, as a colony, then as a province, and now as an overseas state.

Saunders: You use the same language as the mother country?

Pike: The same. Language here is greatly influenced by African dialects.

Saunders: When, approximately, did Protestants and Baptists get started?

Pike: The first two Protestant missionaries came in 1878 from the Baptist Missionary Society of London. They started work in northern Angola, along the Congo River on the border with what was known as Belgian Congo. After the Berlin Conference and the agreement for other Protestant groups to enter, representatives of the American Methodist Church and the Congregational Church of the American Board of Commissioners came early in the 1880s.

In the early 1900s an independent Scottish Baptist mission was founded along the seacoast—the Cabinda district—and also came into two districts to the north of Luanda and along the coast up to the Congo River. At the death of the missionary, the Canadian Foreign Mission Society assumed sponsorship. When this society left in 1964, the mission continued as an independent work.

Saunders: Did Baptist Missionary Society missionaries also leave in 1964?

Pike: No, the missionaries left in early April of 1961. In March of that year revolutionary warfare broke out, and there were implications; for this reason, most of these missionaries were expelled at that time.

Saunders: Were other Baptist missionaries here when you came in 1968?

Pike: One, serving from the Portuguese Baptist Convention. He had been here since 1964. The Portuguese Convention began work in Angola in an official capacity in 1937, although in 1929 a Portuguese layman had started mission work among the Angolans. He later was ordained, organized a church in Nova Lisboa, and began work among dialect-speaking people. Other

churches—few and small—were organized.

Saunders: What was the picture when you came, and what is it today?

Pike: There was one multi-racial church in Nova Lisboa, with five native churches. There was a small, multi-racial church in Lobito, a seacoast town about 450 miles south. And there was a recently organized, multi-racial church in Luanda with about 40 members.

Now Baptists have churches in other areas: a multi-racial church in Cabinda; in Luso, to the east; a new, multi-racial work in Robert Williams, about ten or twelve miles from Nova Lisboa; a church in Sa da Bandeira in the south; a recently organized second church in Lobito; and now in Luanda four churches. In Carmona are many Christians left from an independent English Baptist mission effort. These missionaries were excluded in 1961, and in 1969 they appealed to us to give them attention. Approximately a thousand already belong to the churches. In the last two years about 400 have been baptized. (See August issue, p. 9.)

Saunders: What relationship do you have with Portuguese Baptists?

Pike: Our work is multi-racial. All is done in the Portuguese language, except for the dialect-speaking work around Nova Lisboa—about eight churches. The other eleven churches are multi-racial, Portuguese-language. We receive a great deal of help from Portugal in the form of workers. We also send young men preparing for the ministry to the Baptist seminary in Portugal.

Saunders: But you are not under the Portuguese Baptist Convention?

Pike: No; we maintain a fraternal relationship.

Saunders: But there is a convention here?

Pike: Yes, organized with 19 churches, about 2,000 members. It is actually 28 years old, but its life has only really begun in the last few years.

Saunders: What kind of work do you have besides churches?

Pike: Basically, our work is that of evangelism. But there is also training of lay workers and pastors—those either too old to attend the seminary, or without preparation, or with a large family to support, or with a job to maintain—in what we call the Bible Institute. It is a one-month, extension preparation. Some ten persons attended last year; this year's prospects are for about 25. Also, we are in the process of organizing a book store to serve the small evangelical community; in Angola there are no religious book stores, either Protestant or Catholic. We also have radio work, now in its third year—a 15-minute program is rebroadcast over six different stations scattered throughout Angola.

Saunders: Fifteen minutes a week?

Pike: Fifteen minutes a day, scattered out over the week, from Monday through Sunday. Only on Saturday do we not have a program.

Saunders: In other words, it is broadcast on a different station every day, so that if you had a powerful enough receiver. . .

Pike: You could hear the program six times.

Saunders: Are you and June still alone?

Pike: We have been alone, but support is close. A couple appointed to do agriculture work—Bert and Virginia Sutton, with their children—is in Portugal studying the Portuguese language. They will be coming here [probably in December] to work in Nova Lisboa at the mission station in conjunction with the Portuguese Baptist Convention, under supervision of the Angolan Baptist Convention.*

Angola offers tremendous opportunities for missionary personnel. Luanda, with approximately a million population, has many opportunities for beginning missions and preaching points. We will need more office help, and

because this is a new work, and we are in the process of forming a denomination, we need educational work as well as publication work.

Saunders: Do you mean church-related education?

Pike: Church-related, not secular; we would be in competition with the federal government in that sense. Our churches have all-age Sunday schools, but there is a serious time lag for the literature to arrive, either from Portugal or Brazil. We have begun publishing our own adult and youth quarterlies, and we hope that we can soon move into publishing children's literature as well.

Saunders: In other parts of Africa, there has been tremendous response to the correspondence course, Bible Way. Has that worked here?

Pike: Bible Way was sent to us from Zambia some years ago. We asked permission for it to be translated into Portuguese, and this was done through the cooperation of several Portuguese women here. All five books and related materials have been translated. We started the course in 1970. It has not had the response we had hoped, but we feel it is gaining momentum. It is promoted through the radio programs and local churches. In many of our churches it is now being used as an indoctrination book for new converts.

Saunders: Here on the table is a Baptist magazine. Tell me about it.

Pike: This is our monthly news-magazine, reporting what is being done, as well as containing theological material and sermons, and information concerning youth work, women's work, and brotherhood work.

Saunders: Would you outline your Sunday for me?

Pike: We leave the house about 8:15 A.M., June going in one direction and I in another to pick up people for Sunday School in Portuguese that begins at 9:00. I teach a doctrinal class; June teaches a youth class. At 10:00 we move into the Portuguese worship service. As we vacate certain rooms of the building, members of the English-speaking community of Luanda move in for Sunday School. Upon completing morning worship service, as I say goodbye in Portuguese, I am saying hello to the Americans arriving for the 11:15 worship service.

Saunders: So you preach in Portuguese one hour and in English the next?

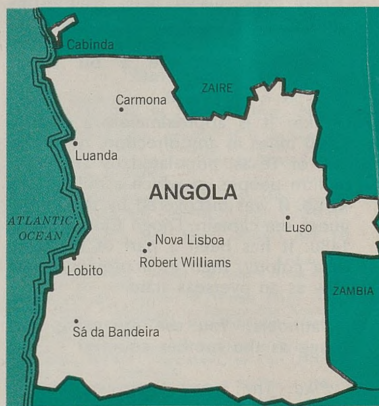
Pike: I switch gears, or try to—sometimes I strip them. In the afternoon, after lunch and rest, we attend a mission at three o'clock; at 4:30 we are back at the church for youth work—two Sundays a month for RAs and GAs, the other two for youth and children's societies. At 5:30 we have a break with a lunch period. At 6:00 we begin evening worship. There are always some committee meetings, then others to take home; we get home about 8:30.

Saunders: What special prayer requests would you make?

Pike: First, for trained personnel—not just American missionary personnel, but pastors for Portuguese-language churches, as well as pastors or evangelists for the beginning of new work, because Angola is an open door for evangelization. And pray for us, and pray for others as they come.

Saunders: Do you visualize the next few years as a time of growth?

Pike: I feel we are on the threshold of breaking through. Work in the last five years has increased from about 500 Baptists to nearly 2,000, churches from eight to nineteen. In 1968 there were one Portuguese pastor, one Portuguese missionary, two Angolan pastors, and, with our coming, one American missionary couple. Now there are in prospect three missionary couples from the Foreign Mission Board; one couple from the Portuguese Convention; one couple from the Brazilian Baptist Foreign Mission Board; three full-time, Portuguese-speaking pastors, with prospect for another one, coming to First Church, Luanda; and eight dialect-speaking pastors. TC



* A missionary journeyman has been assigned to Angola 1974-76, a couple was appointed in July for service in Angola, a volunteer worker has been approved to serve in English-language ministry there for one year, and a couple who formerly served in Brazil were reapointed for Angola in July.

'LIKE A MIGHTY ARMY'

I thought I had received my share of "once-in-a-lifetime" experiences and never really expected another. But on July 28 I was allowed to do something that I doubt if any other person has ever been privileged—or ever will be privileged—to do. God gave me the opportunity of presiding over the organization of a local Baptist church—with 5,665 charter members!

As I drove up in front of the rented house where the congregation meets in Carmona, Angola, I heard beautiful religious recorded music being played over a loud-speaker. (I was surprised and chagrined to realize the words were being sung in English.) Since the house is much too small for the expected crowd, a brush arbor had been constructed in the roomy back yard. It was needed, for 1,200 persons attended.

The music continued while we waited for all the civil dignitaries to arrive. Suddenly I became aware of a hymn I have heard and loved all my life—"Onward, Christian Soldiers." It took on a new meaning for me as I looked out over the vast crowd filling the brush arbor and spilling out into the sunlight. It was "like a mighty army," following the banner of Christ.

I was in Carmona for the organization of the first Baptist church to be formed in this new day of freedom in an area where for 13 and a half years all types of Protestant work had been prohibited. This congregation was not a split from some other group, but the result of a beautiful process of natural growth.

During the preceding month I

had become aware that the church would be of tremendous size, for First Baptist Church of Luanda (where I have been pastor for six years) had granted letters for 1,934 members in its last business session in order for this church to be formed.

But during the past month alone, 1,292 persons were baptized by the two co-pastors serving in the Carmona area. Then another 2,439 persons presented themselves on declaration of faith as Baptists, since Archibald Patterson, an independent English Baptist missionary, had worked in this area from 1925 to 1961. These members had been underground all these years, but have emerged to take a definite stand for the Lord in a new day in Angola.

This church serves an area including seven counties. It has 74 congregations, served by the two co-pastors, 42 evangelists, and 21 lay leaders. Sixty-six deacons were present at the organization.

In August we were ready to begin reducing the size of the enormous church by organizing two other churches. This process will continue month by month for the remainder of the year, so that there will be at least one church in each county. The prospects point to 50 or more churches within the next year in this area.

I will direct the work until someone comes to help (won't someone feel called to come serve as associational missionary?), but already the same type of thing is happening, although on not such a large scale, in other areas, particularly in the Ambriezete section. We do need help desperately.

—Harrison H. Pike

FROM THE EDITOR

Elected in July

We welcome William A. Kruschwitz to the Foreign Mission Board's staff. He assumed his duties as regional personnel representative on July 31, the same day he was elected by the Board.

A former journeyman to Nigeria, Kruschwitz is based in Louisville, Kentucky, and will counsel with persons and groups interested in foreign mission service. He will channel qualified volunteers into application procedures leading toward missionary appointment.

Louis R. Cobbs, secretary for missionary personnel, identifies Kruschwitz as a member of the missionary personnel department staff working with Melvin Torstrick, associate secretary for missionary personnel.



Billy Kruschwitz

Kruschwitz (known to many as "Billy") is assigned a territory that covers 20 states and includes Southern Baptist Theological Seminary, Louisville, Kentucky.

The states include Kentucky, Tennessee, Illinois, Indiana, Ohio, Michigan, Wisconsin, West Virginia, Pennsylvania, Delaware, Maryland, New Jersey, New York, Maine, New Hampshire, Vermont, Connecticut, Rhode Island, Massachusetts, and the District of Columbia.

He is one of four full-time regional personnel representatives of the Foreign Mission Board. The others are Don A. Reavis, Ft. Worth; Robert C. Covington, New Orleans; and Allen Orr, Kansas City, Missouri.

Born in Louisville, Kruschwitz grew up in Elizabethtown, Kentucky, where his father was a minister. Kruschwitz, 28, received his bachelor's degree from Georgetown (Ky.) College and his master of divinity degree from Southern Seminary where he has done additional graduate studies.

As a missionary journeyman (a two-year overseas assignment for college graduates) he taught for two years at Niger Baptist College, Minna, Nigeria.

Kruschwitz worked in several camps and at Ridgecrest Baptist Conference Center during his summers. He has also worked as recreation director, Southern Seminary, and as activities assistant, Walnut Street Baptist Church, Louisville, Kentucky.

He is married to the former Marlis Lee Pinkley.

At Any Hour

Support of overseas missionaries through prayer involves us in a fellowship that encircles our planet. With the recent assignment of a couple to the Malagasy Republic (formerly Madagascar), Southern Baptists now have their witness extended to 81 foreign mission fields. Few are the time zones, if any, where our financial and spiritual support is not needed.

Whether our praying occurs during early morning hours, at noonday, or at night we relate significantly to at least some missionaries who are awake and working

at their posts. They keep telling us that this is something they depend on and from which they derive encouragement, joy, and strength for their adversities.

Prayer support for missionaries has no limit for involvement. It is a continuing opportunity for each person's private prayer life, also for families, special groups, and for entire church congregations. There was a time when considerable emphasis was placed on prayer partnership, in which two persons would covenant together for special prayer objectives. The objective quite often was a missionary, a missionary family, or even an entire mission field.

No rules have been laid down in the Scriptures as to what time of day a person should pray. Our Lord did not specify any particular hours for our prayer life; instead, he expressed concern about the manner, spirit, and quality of our attempts to communicate with God on the behalf of others. On several occasions he said, "When you pray. . . ." It seems obvious that he expected and assumed that his children would make prayer a vital part of their day-to-day living for him.

We present the following requests confident that many persons will respond with the kind of praying that God can apply to specific situations:

Botswana: Pray for more missionaries, our greatest need now. Only three Baptist families now serve here in Botswana. We need two couples right now, one to go to Gaborone, the capital . . . and another to go to Maun, a village about 300 miles from Francistown.

—Missionary Edward L. Smith

Laos: Pray that God will send forth laborers to Laos, a field that is open and ready to harvest. Pray that these laborers will be forthcoming while it is yet day—the darkness comes on so quickly where communism threatens to choke out the source of truth to the people.

—Missionary J. M. Terry

Tanzania: The Holy Spirit is at work among us missionaries these days (now we number four couples). Especially is this true in regard to some European friends. After prayer meetings every day for two weeks we feel God leading us to begin an English-speaking Baptist church. This week we are all studying the Book of Acts to see exactly what form it should take. We want to leave off all our traditions and let the Holy Spirit lead and demonstrate his power.

—Missionary Cordell Akin, Jr.

Mocambique: Please pray for the cooperative mission giving effort we are promoting here in Mocambique so that the Convention will become more and more able to carry on its own program without the help of outside sources.

—Missionary C. Ernest Harvey

Japan: Orientals seem to believe that all religions are simply different roads leading to the same destination—God. Pray that the Holy Spirit will convict six Japanese teenage girls in my Sunday School class that Jesus is the *only* way, the *only* truth, and promises the *only* eternal life with God.

—Missionary Norma Lea (Mrs. Darrell) Mock

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Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1974—Strategy in Foreign Missions, 1975—Directions in Healing and Helping (Southern Baptists' Medical and Benevolent Ministries), 1976—Schools and Student Work, 1977—Publications: Tool for Church Development and Evangelism.

Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

ETHIOPIA: *General evangelist* to work in rural, perhaps isolated, area as "rural development coordinator," with emphasis on community development. Could use preaching, visual materials, cassette tapes, Bible correspondence, Bible studies, and other methods. Should have theological degree, plus skills in other areas, such as mechanics, woodworking, agriculture, medical assistance, welding. Language: Amharic; one year of study in Addis Ababa, the capital.

ARGENTINA: *Secretary* for Mission power of attorney in Buenos Aires, the capital. As time allowed, might also be involved with women's work in local church, assist at theological seminary or in good will center. Would serve with present Mission office secretary and bookkeeper. Basic secretarial experience required. Language: Spanish (one year of study in Costa Rica).

GAZA: *Physical therapist* to work in Department of Physical Therapy at Baptist Hospital, providing the only physical therapy available to the 400,000 residents of Gaza; modern facilities and equipment. Possibility open to develop physical therapy work in two government hospitals. College or university degree in physical therapy required; experience in general clinical work and in administration, teaching, orthopedics, and burns treatment helpful but not required. Should have, or be eligible for, membership in American Physical Therapy Association. Language: Arabic.

GUADELOUPE: Single woman as *religious education worker* to strengthen churches as they are formed; currently four mission congregations. Should have religious education degree or ability and be able to teach piano to beginners. Needed are teacher-training classes, weekday children's groups, piano classes, Vacation Bible Schools, women's Bible classes. Must be able to relate to predominantly black culture. Language: French and Creole (study in France provided).

INDONESIA: *Hospital administrator* for Baptist Hospital in Kediri. Must have degree in hospital administration and two years' experience. Challenge to apply principles of administration in cross-cultural situation. Language: Malay (Bahasa Indonesia).

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

Missions Update . . .

The rainy season has come at last to NIGER, the famine is over, and the epidemics have been averted, according to reports. To assist during the emergency, the Foreign Mission Board appropriated \$37,969.05, and Southern Baptist individuals and churches gave another \$85,555.72. The Board also transferred temporarily to Niger a missionary doctor and a missionary journeyman nurse.

New facilities for Baptist Hospital in AJLOUN, JORDAN, were recently opened and dedicated. The new building includes 50 beds, a children's ward, and a maternity ward. FUAD KILANY, Jordan's minister of health, cut the ribbon, acting on behalf of KING HUSSEIN, who was unable to attend. In 1973 the hospital staff, in the old building, treated 14,500 clinic patients, admitted another 2,275 patients, delivered 295 babies, and performed 485 surgical operations.

In AMMAN, JORDAN, 44 persons united to organize the first Baptist church in the capital city. It was the second church to be formed in Jordan this year, bringing the total in the country to seven. . . . International Baptist Church, BRUSSELS, BELGIUM, uses a baptistry on wheels. A former member, a construction engineer, designed the large, steel tank when the church met in rented facilities and could not install a baptistry. The rolling baptistry now conserves space in the church's new building.

Japanese Baptists have reached the midway point toward their goal of full self-support, SHUICHI MATSUMURA, outgoing president of the JAPAN Baptist Convention, said at its annual session. MATOSUKE UEKI, of Seinan Jo Gakuin, a Baptist girls' school, was elected to succeed Matsumura. The convention admitted seven new churches, bringing the total of self-supporting churches to 163; membership exceeds 23,000.

When a Tanzanian traveled to Kenya some six years ago, he became a Christian. Upon return to his village, he shared his experience, and others accepted Christ. The group wrote to several denominations, but only the principal of the Baptist seminary in ARUSHA, TANZANIA, replied. Now the 8,400 new Christians in 30 new churches have asked to become part of the Tanzanian Baptist Convention. The convention voted to teach Baptist beliefs to those in the new group so they could be baptized as they are ready.

The Bolivian Baptist Convention, the African Baptist Assembly of BOLIVIA, and the Baptist Convention of GUYANA were accepted as new members of the Baptist World Alliance at the BWA Executive Committee meeting in August. This brings BWA constituency to 98 member bodies in 75 countries. Baptist churches are reported in 140 nations and dependencies, with a baptized membership of 33,492,813 (not all in national bodies related to BWA) and with an estimated Baptist "community"--including children and others enlisted in church activities--of 63,561,445.

To consider principles of strategy, Southern Baptist missionaries in EUROPE met recently in RUSCHLIKON, SWITZERLAND. J. D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, led strategy sessions. WINSTON CRAWLEY, FMB Overseas Division director, said that strategy is best developed by those closest to the situation. He added that perhaps the greatest contribution Southern Baptists could make might be in helping Baptists of Europe by contributing insights, inspiration, examples, and vision.

A second Baptist center has been opened in DAKAR, SENEGAL, in heavily populated Ouaganiaye, a residential section. The center has a reading room, a reading club, and classes for children and young women. . . . Calvary Baptist Church in ACCRA, GHANA, recently ordained the first white deacons in its history--Missionary ROBERT W. SIMS and Missionary Associate DEAN E. RICHARDSON. . . . JAY SCOTT SMITH, 15, son of MR. and MRS. HUGH G. SMITH, missionaries to MALAYSIA, died Aug. 10 in SELANGOR, Malaysia, of injuries received the previous day when a car struck the bicycle he was riding.