

A SURVEY OF SOUTHERN BAPTIST MISSION HISTORY:

With special reference to Africa and ZAMBIA in particular

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Introduction

"Every Baptist is a missionary"--so proclaimed Johann Gerhard Oncken, an early German Baptist leader who played a prominent role in the initial spread of his denomination through central and eastern Europe (Crawley, 27). This notion is reflected in a recent communications theme of the Foreign Mission Board of the Southern Baptist Convention (SBC): "Southern Baptists--A Missions People." Indeed, the very origin of the SBC in America may be traced to a spark of controversy which the fiery zeal for missions ignited almost a century and a half ago. The Baptist Church (all varieties) is the largest "free church" denomination (i.e. no links to any state church anywhere) in the world with an overall global membership that approaches 35 million, while the Southern Baptists in particular constitute the largest Protestant church in the United States with over 15 million members (Crawley, 22) and more than 300,000 new converts being baptized annually (McBeth, 17).

Of special importance to the present study is the fact that the SBC currently operates the largest foreign missions program in terms of both money and manpower of any US denomination, most of their growth taking place since the close of World War II. At the end of 1987 its Foreign Mission Board supported nearly 4000 overseas missionaries in 115 countries, while nearly the same number of home missionaries were stationed in the U.S. (loc.cit.). In an age when the majority of established "main-line" denominations are thankful just to maintain the status quo as far as membership goes, the Baptists are forging ahead with a constituency which has more than doubled over the last 40 years. Could there be any connection between this impressive growth rate and the church's central concern for missions?

It is the position of this paper that there is indeed a vital relationship between these two factors, which should come as no surprise in view of our Lord's final command to his Church and its accompanying promise. While we unfortunately cannot agree with the conditioned nature of the "good news" that Baptists preach and teach, including their devaluation of the Sacraments, we certainly cannot deny that the basic Gospel message is being proclaimed--throughout the world--and this has brought obvious blessings. Perhaps there is something that we as WELS Lutherans can learn from the Baptist experience, and thus a historical survey of their mission development may be insightful. We will begin with an examination of the genesis of the SBC with its initial mission emphasis and how the latter has been strongly manifested over the years. This will be followed by an overview of how their primary concern for foreign outreach has been carried out on the continent of Africa in general and the Republic of Zambia in particular. Our study will conclude with a few observations on what ecclesiastical history might teach us with regard to the strengthening of our own evangelical commitment to "make disciples of all nations" (Mt.28:19).

A General History of Baptist Missions

The Influence of Missions on the Origin and Development of the SBC

The Southern Baptist Convention was established in May of 1845 as a result of a serious controversy--one which outwardly reflected the turmoil that was beginning to grip the entire nation over the issue of slavery, but which internally revealed a deep conviction that missionwork must go on despite the prevailing sociopolitical climate. In order to fully understand the significance of the latter situation, one must go back some thirty years to 1814 when "pro-mission" Baptists in the United States, under the leadership of Luther Rice, joined together to form a distinct "General Missionary Convention" (more popularly known as the "Triennial Convention" because it met every three years). The expressed purpose of this grouping of Baptists was to develop and carry out a plan for "eliciting, combining and directing the energies of the whole denomination in one sacred effort, for sending the glad tidings of salvation to the heathen" (Parks, 2).

Such a focused effort was necessary due to some significant opposition on the part of those who were overly influenced by "hyper-Calvinistic" ideas, especially the "Particular" Baptists, who believed in a "limited atonement", i.e. only for the "predestinated elect". The missiological implication of this doctrine was that since those who were chosen for salvation, as well as those who were not selected, had no say in the matter anyway--it being an irrevocable divine decree--then why do missionwork? Or in more popular terms the argument went:

"Young man, sit down: when God pleases to convert the heathen,
He will do it without your aid or mine." (Walker, 54)

Other anti-mission Baptists, such as John Taylor and Alexander Campbell, rejected missionary organizations as being unscriptural since we do not have any examples of them recorded in the Bible!

In spite of some powerful opposition, the Triennial (Mission) Convention proceeded to carry out the purpose for which it was founded. Missionaries were sent first to China, and then later on others were commissioned to Liberia in Africa to minister to freed slaves there. As the years went by, however, and tensions generated by the slavery question mounted, a break in the organization became inevitable. Northern abolitionists tried unsuccessfully to have unrepentant Southern members expelled. The last straw was the nomination of a Georgia slaveholder, James Reeve, to be a home missionary. In an effort to avoid open conflict, church leaders refused to act on this application, but then Alabama Baptists forced a decision by demanding that the Triennial Convention rule on the matter. The responsible board finally determined that slaveowners would not be acceptable as missionaries either at home or abroad. The resulting crisis was ended only by a split in the body, with the Southern members resolving on May 8, 1845 to form their own organization called "The Southern Baptist Convention". Their principal goal is clearly set forth in Article II of the Constitution that was adopted, namely:

"It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for **the promotion of Christian missions** at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the Kingdom of God." (Parks, 2--emphasis added)

Pursuant to this central purpose, the major decisions made by the initial constituting Convention were to establish governing boards for both home and foreign missions. The extent of the founders' mission vision is suggested by the following quotation, which is taken from the Convention Annual, or report, of 1845:

"We sympathize with the Macedonian cry from every part of the heathen world,--with the low moan, for spiritual aid, of the four millions of half stifled Red Men, our neighbors; with the sons of Ethiopia among us, stretching forth their hands of supplication for the gospel, to God and all his people....the mounting pressure of our obligations to God... shall urge our little streams of the water of life to flow forth, until every wilderness and desolate place within our reach (and **what extent of the world's wilderness wisely considered is not within our reach?**) 'shall be glad'..." (quoted in Cauthen, 22--emphasis added)

This vision was built more on faith and a hope for the future than on any human resources, for at this point in time the new SBC did not have a single missionary in the field or any funds to do missionwork in their treasury!

An overriding concern for missions has been manifested in the near century and a half since the denomination was founded and the original resolution made. We can but call attention to some of the highlights of this fascinating history of global commitment and achievement for the sake of the Gospel.

Not long after the momentous Convention of 1845, a headquarters for the foreign mission board was established at Richmond, Virginia, and an impressive administrative organization and proposed program of action was agreed upon. The first official mission field of the SBC was China to which two missionaries were appointed in 1846. In the next 25 years another 80 missionaries were commissioned by the board and four new countries were entered: Liberia, Sierra Leone, Nigeria, and Italy.

Women have always played a key role in the Baptist program of mission outreach. Not only have single women been sent out individually, e.g. as teachers and organizers of national women's groups, but the wives of men have always been recognized officially and statistically as "missionaries" along with their husbands. Furthermore, Baptist women have been leaders in generating funds for missionwork both at home and abroad. Lottie Moon, for example, a longtime missionary to China proposed in 1887 that the week before Christmas be dedicated as a period of prayers and offerings for the cause of missions. This annual celebration later became known as the "Lottie Moon Christmas Offering for Foreign Missions," and in the next

80 years (to 1968) a total of almost 170 million dollars was contributed through this special fund. In 1888 the Women's Missionary Union was organized in Richmond, and over the years this body has served as a powerful stimulus and focus guiding the support of women for missions.

Around the turn of the century, there were a number of significant developments in the history of Baptist missions. In 1898, after many years of operating in the red financially, the Foreign Mission Board was able to announce that all debts were paid, and this in turn generated a period of renewed growth up to World War I. In order to upgrade the training and preparation of missionaries, a "department of missions" was begun at the Southern Baptist Theological Seminary in 1900. This was the first such specialized program to be offered at any American seminary. Medical missions became an increasingly important part of SBC missionwork as reflected, for example, in the building of six new hospitals in China just before the outbreak of the war. A significant number of educational institutions, such as a seminary in Nigeria (Ogbomosho), and religious publishing houses were also constructed during these years. To help keep the home constituency informed about the progress being made in missionwork and to involve them more personally in this worldwide effort, three regional "field secretaries" were appointed whose task it was to "confront all Southern Baptists with foreign missions" (Cauthen, 32). Thus the situation just prior to WW I looked good: there were almost 300 missionaries working in nine foreign countries, and the annual Board income had increased to well over half a million dollars; there was expansion on every front.

The disruption to all normal activities caused by the great war severely hampered mission outreach during the next decade. But a greater cause for concern was the debt which the Mission Board had been gradually building up as a result of some well-intentioned, but overambitious planning and an overextension of available resources. These adverse factors when coupled with the world economic depression in 1929 combined to almost "put Southern Baptists out of the mission business" (Cauthen, 35). A complete restructuring of the church's financial organization had already been undertaken in 1925, a consolidating operation which resulted in the formation of the "Southern Baptist Cooperative Program." The significant fact to note in this connection is that since this plan was inaugurated, the Foreign Mission Board has regularly received approximately 50% of all funds contributed. That in itself is a significant indication of where SBC priorities lie in the whole area of church development.

However, it took a little more time and administrative reorganization before the Convention could get off its feet financially and psychologically. As Charles Maddry, Executive Secretary of the Foreign Mission Board reported in 1932:

"A greater handicap, perhaps, than the debt itself was the low morale and the spirit of defeatism which had gripped the churches." (cited in Cauthen, 39)

A number of debt-repaying movements were begun in the church, such as the "Baptist Hundred Thousand Club" (i.e. 100,000 members pledging themselves to contribute \$1.00 a month extra until the entire debt was repaid), and in ten years (1943) they finally succeeded in this denomination-wide endeavor.

One might have expected that such a negative financial experience would have cooled somewhat the Baptist ardor for mission expansion. Indeed, there was an appreciable pause in the momentum while these matters were being resolved, but as soon as conditions permitted, it was business as usual, so to speak--the Lord's business--and that despite another world war! Thus by 1944 there were over 500 missionaries under appointment in foreign fields. In Crawley's words:

"Perhaps our passing through the deep waters of Depression and the fires of war helped us find renewed dedication to world missions." (p.32)

But missionwork is not just a matter of overseas expansion and development; it requires a strong foundation back at home to support all of the diverse activities taking place in foreign fields. One must therefore not overlook several important programs which were being developed between the wars on the home front to promote the work. First of all, a special "Foreign Missions Week" was organized to popularize among the laity and clergy alike what was being done by the SBC in so many places so far away from home. The purpose of this and many subsequent conferences was to generate more widespread "knowledge, concern, money and prayer support, and above all, mission volunteers" (Cauthen, 47).

Also in 1933 a new committee with its own administrative secretary was appointed to "push the educational work of the Foreign Mission Board" (Cauthen, 43). The recommendation was made and adopted that a "Department of Education and Promotion" be established specifically to enhance public relations with regard to the SBC foreign mission program. Approval was given for the publication of a separate journal in order to give the Foreign Mission Board "a direct voice to its constituency" (Foreign Mission Board, Minutes, IX /Oct. 11, 1933/, 35). The first issue of this journal, called The Commission, came off the press in January of 1938, and it has continued as an instrument of popular communication of mission news ever since. Also in the area of publications, arrangements were made with the "Sunday School Board" to produce educational and inspirational books on foreign missions and to market them through Baptist book stores. It should be noted in this connection that for Southern Baptists the "Sunday School" is not just for children, but is an effective means of both educating all their members in Bible study and informing them about the work of the church, missions in particular (McBeth, 19).

Another key department that was established as a distinct entity ten years later was that of "Missionary Personnel". The primary purpose of this body was to assume, through its administrative secretary, the responsibility for:

"Interviewing and corresponding with young people who are interested in missionary service, advising them of the opportunities on foreign fields, and the preparation required for appointment, and finally helping the Board select the candidates best qualified for the positions available."(The Commission, July-August, 1943, p.2)

An important feature of this program was to cultivate potential missionary

personnel while they were still young and at school, that is, "in the high schools, Baptist colleges, state universities, medical colleges, and other technical schools throughout the South" (Foreign Mission Board, Minutes, XI /April 14, 1943/, 66). Obviously, to carry out the ambitious mission plans that were being proposed by the SBC, a large pool of well-prepared human resources would have to be ready for the call to serve, whether at home (in the support services) or abroad.

By 1945, 100 years after the formation of the SBC and its Foreign Mission Board, work was being carried out in 17 countries by some 500 missionaries. To celebrate these blessings and also to take advantage of the many new opportunities in the post-war era, another program of mission expansion was embarked upon in 1948 called the "Baptist Jubilee Advance". The new Executive Secretary of the Mission Board, M. Theron Rankin, unequivocally committed the entire church to this go-forward policy:

"We can not accept any alternative which will exclude either the support of our present program or the expansion of our undertaking. We must plan for both."
(Foreign Mission Board, Minutes, XI /April 10, 1945/, p.262)

Two years later, after extensive world surveys had been carried out by the various area secretaries, Dr. Rankin was prepared to issue his previous challenge more directly and in even broader terms:

"The time has come for us to challenge Southern Baptists with the outline of a program of world missions commensurate with the faith that 6,000,000 Baptists profess, and with the potential resources which we unquestionably possess. Such a program, even in minimum outline, will be so vastly larger than anything we have ever seriously contemplated that it will be startling. Even so, the time has come for us to hold up that kind of a program before our people."
(Foreign Mission Board, Minutes, XII /Oct. 14, 1947/, p.188)

Indeed, a large financial commitment would have to be made for three main areas of need: (a) to reenter the mission fields that had to be abandoned due to WW II, (b) to rehabilitate the programs and facilities in these and other locations, and (c) to provide various forms of relief to the destitute inhabitants of those countries which had been devastated by war (Cauthen, 50). Despite all the money which would be applied as Christian aid, the Board recognized the need to "steadfastly pursue the objective of promoting **indigenous Baptist churches** which are directly responsible only to God...(as) his agencies of salvation among the people of their own lands...(and) rooted in the soil and life of the nations in which they grow" (FMB, Minutes, XI /June 21, 1945/, p.283). That is certainly an excellent definition of what it means to be an "indigenous church".

In brief, the "Advance Program" called for a 300% increase in the number of foreign missionaries (to 1750) coupled with an annual budget necessary to support them, i.e. ten million dollars. In addition, various expenditures for capital building and restoration projects, national church development programs, and relief work would also have to be funded. This plan was fully adopted by the entire SBC in 1948 and put into operation

in 1950. Shortly before his death in 1953, Executive Secretary Rankin encouraged an active response on the part of all Baptists to the mission challenge:

"Unless we are able to expand our present boundaries of thinking and action concerning God's kingdom, we had better not dare (i.e. to undertake the Program of Advance). The world of men in which God is moving today is expecting and demanding far more than can be produced by the token services which organized Christianity has become accustomed to render in the name of God....We are afraid that we may over-extend the Board's program at a time of easy money and get caught with commitments which we cannot support at a time of tight money....But I have another fear. I am much more afraid of standing at the door of the new day of advance in the coming of God's kingdom and having God pass me by as he moves on, seeking those who will dare to follow him out into the world of this day. I wouldn't dare be left standing there!" (FMB, Minutes, XVI /April 14-15, 1953/, p.23f.)

Rankin's successor to the post of Executive Secretary of the Foreign Mission Board was a former missionary to China and area secretary for the Orient, Dr. B.J. Cauthen. In an address entitled "Advance Must Continue" he rededicated the SBC to the progressive mission program which had been adopted a few years earlier:

"Our destiny lies in advance. It is only as we march together as a mighty army in a program of worldwide witness for Christ that we can preserve and enrich the spirit of evangelism which means so much to us." (address to the SBC meeting in St. Louis, MO, June 2-5, 1954; quoted in Cauthen, 62)

In order to streamline and strengthen the administrative organization of the Board, three distinct divisions were created: Overseas, Mission Support, and Management Services. This structure has continued essentially the same since the 60s. In addition, a team of "consultants" were elected to give direction and serve as emphasis specialists in certain key areas of missionwork: medicine and hospital services, evangelism and church development (including stewardship support and leadership training), music and mass communications, missionary education and promotion, and mission personnel. Of the latter, Cauthen himself makes the following important observation:

"Of supreme importance to advance is missionary personnel. Enlisting those whom God calls, orienting them, and sending them forth with the denomination's blessing, prayers, and financial support are the heart of foreign missions." (p.70)

The Baptist Jubilee Advance culminated in 1964 on the 150th anniversary of the formation of the mission-oriented Triennial Convention in 1814. Since 1948 the program of foreign missions had grown from a staff of 625 missionaries serving in 19 countries to more than 1800 assigned to 54 countries of the world (Crawley, 33). Surely, that is an "advance" to be both proud of--and thankful for!

The next decade saw this remarkable growth pattern continued. By the end of 1975 there were almost 2700 SBC missionaries working in 82 nations. Additional modifications in the administrative and operational structure of the Foreign Mission Board were needed to accommodate this rapid development. In 1964, for example, the "Missionary Journeyman Program" was initiated in which college graduates are trained (if necessary) in a special technical field and then sent abroad on a two-year focused assignment under the supervision of mission staff on the field. A more rigorous, 16-week orientation program for new missionaries was put into effect in 1967, and a director of orientation was appointed to oversee this crucial time of preparation. The information explosion and the development of electronic, computer-operated processing equipment and technology made it imperative to begin a department of "Information Processing Systems" also in 1967, and one year later this was included in the newly formed "Management Services Division". This well-organized administrative system has been able to increase the Board's efficiency in managing and overseeing the large foreign mission operation by saving time, money, and manpower. The goal has been to utilize "every means to convey to Southern Baptists world need, missionary opportunities, and foreign mission work in order to secure more missionaries, funds, prayer, concern, and involvement" (Cauthen, 76).

Current SBC mission policy is being guided by yet another comprehensive program of expansion, named "BOLD NEW THRUSTS in Foreign Missions 1976-2000." Several highlights of this plan, which was adopted by the Foreign Mission Board on January 13, 1976, are as follows (cf. Means, 319-320):

- a) a 100% increase in missionary staff--more than 5000 by A.D. 2000;
- b) SBC missionaries at work in at least 125 countries "as God may lead";
- c) more volunteer lay involvement overseas---from 3000 to 10,000 per year by A.D. 2000;
- d) increased use of the mass media of radio, television, and publications, especially in areas not presently open to missionary activities;
- e) greater attention given to areas of human need through medical and social ministries;

In addition, concentrated efforts would be made in specific ministries such as evangelism, particularly among students and urban dwellers, leadership training (seminaries, theological training by extension (TEE)), and local church development. Specific world "trends" have been identified and play an important part in strategic, contextually-oriented future planning; these include: the "six-continent" concept (i.e. the whole world is a mission field), constrained circumstances (i.e. closed or restricted entry), focus on the poor, charismatic renewal, ecumenical developments, parachurch agencies, volunteerism (i.e. lay-missionaries), internationalization (i.e. of mission staff), nationalization of local churches, missiological theory, modern technology, and financial pressures (Crawley, 61-63).

The Foreign Mission Board of the SBC has adopted an inclusive and adaptable methodology to achieve its aims, one which incorporates a number of the modern principles of "church-growth", such as: cross-cultural evangelism, "people-groups", identification of hindrances, concentration on the responsive areas ("ripe harvest fields"), cultural adaptation ("homogeneous unit principle" and "people movements"), reproducible models (i.e. of organization, education, stewardship, etc.) in the local setting, and the value of research and measurement (Crawley, 272-273). The chief goal is not centered on mere numerical church growth, however, for various facets of a more encompassing notion, namely, "indigenous church strength", are recognized (i.e. growing "better" as well as "broader"), e.g. spiritual life, biblical understanding, moral uprightness, compassionate ministries, stewardship, leadership, influence in the surrounding community, and so forth (ibid, 277). Another key element in the Board's overall mission policy is the forging of a "partnership" with national churches and a progressive "transfer of responsibility to local entities under local leadership" (ibid, 364). A summary of the SBC approach to the practice of missions is given by Crawley as follows:

"...for our overseas mission work we project (a) comprehensive methodology, unified in a focused program, balanced as to the different parts of the program, flexible to change methods as circumstances change. Mission strategy, after all, is not arbitrary and static. It is a dynamic process."
(p.304, original emphasis)

By the end of the 70s (the latest statistics available), the SBC was well on its way towards achieving the goals outlined above. Over 3000 missionaries were on the field in nearly 100 countries. The mission budget had more than doubled in ten years, i.e. from about 32 to 76 million annually, and per-member giving for foreign missions, adjusted for inflation, increased 10% over a period of 16 years (as of 1985; Crawley, 24)! The vigorous, ongoing program of expansion into new countries and ministries "made larger budgets not only unavoidable but highly imperative" (Means, 324). A definite priority in this regard is suggested by the fact that almost 65% of this budget is being spent on missionary support, including cost-of-living supplements, longevity allowances, and a pension plan. This reflects a major strategy concern in the Mission Board's long-range plans, namely:

"No arbitrary numerical limits (or "caps") are placed on the appointing and sending out of missionary personnel. In the allocating of available mission funds, continued priority is given to the maintaining of missionaries." (Crawley, 365)

Some other programs which have been inaugurated in more recent years to facilitate the implementation of the "Bold Mission Thrust" have been the following: The "Mission Service Corps", established in 1977, aimed to involve 5000 Baptist laypersons in 1-2 year (supplementary) mission assignments either at home or abroad. This program was intended "to augment--not be independent of--the work in which (full-time) missionaries and national Baptists were engaged" (Means, 323). The National Student Ministries of the SBC, which had been in operation since 1947, sponsored a highly successful "student conference on world missions" in 1979 to further generate interest and support for world missions among the next generation

of church leaders. On the foreign front, an emphasis was placed upon the institution of "student center ministries" wherever possible "both for their evangelistic and leadership enlistment values" (ibid, 328). A similar stress was accorded mass-media ministries world wide, and by 1970 (the latest statistics available) the SBC "Radio and Television Commission" was preparing broadcasts in 44 different countries in more than 50 languages. These figures have greatly increased in the last two decades.

In recent years more and more attention is being paid to "human need ministries", including such aspects as health-care (medical missions), relief and development, and agricultural work. These are recognized as "valuable allies that complement the central thrust of evangelism that results in churches" (Crawley, 306). A special "medical ministries development fund" was established in 1977 to help offset the rapidly rising costs associated with operating a comprehensive health-care program, especially in foreign lands. In the mid-70s the SBC also became more deeply involved in hunger relief and disaster response through a separate department that supervises non-budgetary funds:

"The people in the churches insisted, and rightly so, that Southern Baptist personnel should be ready to respond promptly, appropriately, and vigorously as soon as a crisis strikes."
(ibid, 331)

The two areas of central concern in the SBC mission program have always been **evangelism and church development**. Included in the latter has been educational work of various types. From the beginning, Baptist schools have been intended for educational evangelism, and even institutions of general learning "have a role in preparing Christian leaders" and also indirectly "help the (local) churches to become self-supporting." They serve to give "Christianity and the Baptist denomination a good reputation in the community" and "help permeate pagan cultures with Christian ideas and ideals" (Crawley, 307). In more recent years, when it is not been possible or advantageous to operate independent schools, Baptist missions have begun a vigorous "student ministry" at major government universities, colleges, and technical/trade schools. The latter is closely related to the "special groups" ministry which is strongly emphasized in modern SBC mission strategy. Most established Baptist missions also include staff members who specialize in different aspects of church development, such as music, stewardship, men/women/youth work, camp/retreat programs, as so forth. These efforts, aimed at strengthening the local churches, are intended to overcome two major problems that missionaries often encounter in overseas work:

"One is the large number of persons in relatively responsive fields who make a profession of Christian faith but never follow through to baptism. The other is the large number of persons in some settings who drop out as "back door" losses from the churches."
(Crawley, 309)

In concluding this survey of SBC mission history, we observe a church body that has clearly committed itself to carrying out the Lord's Great Commission as fully and as quickly as possible with the human and material resources available. It has boldly, yet carefully, planned for the future in order to keep up with a changing world in which many new opportunities

for proclaiming Christ to the nations have presented themselves. The SBC seems to be well on their way toward accomplishing the ambitious goals which they set for themselves in the final quarter of this century, i.e. the "Bold New Thrusts" program. Theirs is not a hesitant "if-and-when" policy, but a dynamically optimistic "when-and-then" approach toward outreach. Their accomplishments have indeed been great, but they have never been inclined to rest upon their laurels. In the words of one of their mission spokesmen: "Our world and our perverse generation demand greater efforts--much greater--between now and AD 2000" (Crawley, 371), the date which will bring their current mission campaign to a close.

II.

Southern Baptist Missions in Africa, especially ZAMBIA

As was mentioned above, China was the first country to be entered by SBC missionaries shortly after the church's founding in 1845. But the "Dark Continent" of Africa was not far behind. In the first annual report of the Foreign Mission Board to the Convention in 1846, the following commitment was made:

"Another important position which the Board consider themselves as specially invited to occupy is Africa. They are only waiting to secure men of suitable qualifications to enter the field. Africa is doubtless to be evangelized."
(SBC, Annual, 1846, p.24)

In our survey of the SBC, as distinct from other Baptist, outreach into Africa, we will proceed country by country, beginning with the first developed fields in West Africa and moving to the heart of the interior, to Zambia in particular where the WELS has been doing missionwork since 1953.

1. Liberia:

Liberia was a natural place for the SBC to begin their evangelistic program in Africa because it had already been a field of the old Triennial Convention, one that was supported in particular by churches in the South, both white and black. The first two missionaries were in fact ex-slaves from Virginia. Early efforts to get things started in this area were greatly hindered by yellow fever and malaria which made many parts of Africa "the white man's graveyard". Thus, for many years more disease-resistant Negro ministers and teachers continued to carry on most of the work. "Educational evangelism" was perhaps the principal means of getting established during this period, and by 1853 11 day schools with over 400 students were in operation. But in time, a serious lack of resources left the program struggling, and the Mission Board was forced to suspend this work in 1875 in favor of what appeared to be a more promising field in Nigeria. Later in 1883 an American Baptist Negro mission group assumed primary responsibility for Liberia, especially along the coast among "Americo-Liberians" (Adams and Talley, pp.32ff.).

In 1960, however, the SBC was invited by the independent Liberia Baptist Missionary and Educational Convention, Inc. to once more play an active role in the national church's development, and thus a period of revival began. This invitation was extended by William R. Tolbert, who was a local Baptist church leader and also vice-president of the Republic of Liberia. Mr. Tolbert was later elected as vice-president of the Baptist World Alliance (1965-70) and then in 1972 he became president of the country. Baptists operated one of the best technical schools in the nation, the Ricks Institute, and a number of other lay-training programs were begun, for women in particular. Mass media work started in 1975 and the Liberia Baptist Theological Seminary opened its doors in 1976 by which time the church numbered some 25,000 members.

2. Sierra Leone:

Baptist work in the colony of Sierra Leone had been begun already in the 1700s by the British Baptist Society, but some immediate setbacks forced them to abandon the endeavor. A small local church was established, however, and when some SBC missionaries passed through the capital city, Freetown, in 1853, they were asked to come and help. This was done in 1855, the operation being eventually combined with the mission in Liberia. Thus SBC work in Sierra Leone also came to an end when the Liberian field was closed in 1875. For the next 72 years, up until 1947, the Foreign Mission Board untypically concentrated its mission efforts on a single African country, namely, Nigeria. The work in Sierra Leone, unlike that in Liberia, was not resumed later by the SBC, but more importantly, it was revived by national missionaries sent by the Nigeria Baptist Convention.

3. Nigeria:

Shortly after the Liberian venture was undertaken, an exploratory trip eastwards to the heavily populated Niger River delta region was planned. A team of three including one Negro set sail in 1849 with instructions to penetrate the interior and "to remain there until they should become well acquainted with the character of the climate and the people" (T.J. Bowen, Central Africa, 1857, quoted by Goerner, 138). One white man died and the black man remained in Liberia, but the team leader, T.J. Bowen, pushed on to Nigeria where he took up the study of Yoruba, the major language of the southwestern region, while searching for a suitable place to settle. In 1854 he and his wife occupied the first SBC mission residence in Nigeria at the large town of Ijaiye. He later opened a new station in Ogbomoso, but the work suffered due to the heavy casualties caused by tropical diseases as well as by the outbreak of the Civil War in the US and by various tribal wars in Nigeria itself. By this time not a few SBC members were questioning whether in view of the adverse conditions on the continent--chiefly disease, war, difficult travel, and a relatively resistant indigenous population--the mission enterprise in Africa ought to be continued at all (Goerner, 143). But the Board determined that the effort must be renewed and this was done in 1875 under the leadership of W.J. David.

The work was initially no easier the second time around. In 1888 a split in the Lagos (capital) church occurred over a salary dispute, and

many national members withdrew to enter a splinter group led by a Nigerian pastor named Moses Stone. This rift was not repaired until 1914. Meanwhile the mission branch concentrated on a broadly based program of education as they had done in Liberia. Just about every church had its own primary school, and a national high school, college, industrial school, and seminary were begun, the latter in 1910. In spite of opposition from the male-oriented society, a girls' school named "Idi Aba" was also established at Abeokuta in 1910. A medical missions program was begun in 1907 in Ogbomosho where a hospital was constructed in 1923. Independent and mission-backed Baptists in Nigeria joined to form the Yoruba Baptist Union in 1914 with nearly 3000 members. It later became less provincially known as the "Nigeria Baptist Convention". In 1919 an active women's organization was founded under the name, the "Baptist Women's Missionary Union of Nigeria. By the time of the national Convention's centennial in 1950, there were 350 churches with some 200 pastors and 24,000 members in the country (plus about 100 SBC missionaries).

Since the Second World War, the emphasis of Baptist mission policy in Nigeria has been upon the "Nigerianization" of the church. A summary of this program, which has been followed by most other national conventions in Africa, is provided by Goerner as follows:

"A board of directors, composed of missionaries and Nigerians, was named for each Mission-operated institution, and steps were taken to increase African participation and responsibility in the administration and support of Baptist work. Constructive plans were made to stimulate self-support and to lead churches to complete financial independence. The Nigerian Baptist Convention was encouraged to develop its own boards and agencies and to become more active in the fields of evangelism, education, and church growth." (p.151)

In 1947, for example, the supervision of the Baptist school system in Nigeria was turned over from the mission to the national convention. An official headquarters was established at Ibadan, and Nigerian missionaries accompanied their SBC counterparts to evangelize the vast and Muslim-dominated northern portion of the country. For the first time, in 1960, national missionaries, supported entirely by the Nigerian Baptist Convention, were sent to a foreign country, Sierra Leone. In 1964, on the 50th anniversary of the Convention, Dr. J.T. Ayorinde became the first Nigerian to be elected to the major administrative post of General Secretary. By 1970 there were 216 SBC missionaries in Nigeria working alongside 539 national pastors to serve 455 organized congregations with a membership of almost 76,000 (Goerner, 184). Nigeria was indeed the bright star of Baptist mission efforts on the African continent.

Since that time the missionary force has been cut in half, both as a result of the civil war, which ended when the Biafran insurrectionists surrendered in 1970, and due to the progressive indigenization of all church posts. Advances have been made particularly in the areas of national evangelism, publications, the promotion of literacy as a tool of church development, and the medical program. In some cases, especially with regard to general education and health care, the government has taken over responsibilities that formerly were managed by the mission and/or national

church.

In 1948, under the Foreign Mission Board's "Advance Program", the SBC resolved to break out of its single field and move into the rest of Africa. Indeed, the church was already spreading out to neighboring countries as Nigerian (Yoruba) traders travelled there and brought their beliefs with them. The political movement towards independence, which was sweeping throughout Africa during these years, made such expansion imperative and even facilitated it in many respects, for in most cases the new nations were friendly to the Christian West and greatly in need of continued support in development projects of all types. Between 1950 and 1970 the SBC entered fourteen new countries and by the end of this period had over 600 missionaries working in Africa south of the Sahara.

4. Ghana:

Ghana, formerly known as the "Gold Coast", was the first of these countries to gain its independence in 1957. Yoruba immigrants from Nigeria had actually begun the work here much earlier, and as a result of their continual appeals for pastoral and missionary assistance, several volunteers did go to organize a number of congregations in and around Kumasi near the center of the country. A secondary school as well as an institution for training pastors, later called Kumasi Academy and Ghana Baptist Theological Seminary respectively, were both established in 1955. A hospital, which also served a nearby leper colony, was constructed in 1957 in the northern part of the country. Ghana Baptists formed their own Convention, separate from Nigeria, in 1964, though this was still dominated by Yoruba congregations. In 1969, however, the church as a whole was severely weakened when a government law restricting aliens forced most of these Nigerian immigrants to return to their home country. Overnight the Ghana Baptist Convention had lost nearly 80% of its membership.

This apparent calamity turned out to be a blessing in disguise, for it greatly stimulated an indigenous Ghanaian take-over of the work. In 1976 a comprehensive literacy program was launched to serve as an "effective bridge of outreach to both pagan and Muslim groups in local situations" (Means, 383). Many other evangelistic adjunct ministries were started as well, such as radio and television, TEE training through the seminary, national crusades, indigenous music composition, a large Bible correspondence course, health care (medical, leprosy, TB), agricultural training, university student work, and a prisons ministry. The fact that all of these were initiated within a period of only ten years illustrates the typical SBC multi-frontal strategy of church outreach and development.

5. Guinea:

Soon after the Republic of Guinea became independent in 1958, a survey team recommended that work be started there, especially in view of the lack of any strong evangelical churches in the country. A missionary couple was quickly transferred from Ghana to Guinea on a temporary entry permit, and thus began a long series of meetings with various government officials in order to gain permanent residence. Since the government was strongly

inclined towards Marxism politically, it did not regard Christian evangelism too highly. Therefore, the missionaries attempted to justify their presence in the country as teachers of "English as a second language" (ESL). Their application was rejected, however, as was the visa extension of another couple, despite a personal appeal on the part of high Mission Board representatives with the nation's President, Sekou Toure. This was the only time that a SBC application for permission to begin missionwork had been denied by any African nation. Nevertheless, an important lesson had been learned: when working in French West Africa, it was vital for all staff members and representatives to be fluent in the French language due to the high prestige value that it carries (Goerner, 169).

6. Ivory Coast:

Yoruba Baptists from Nigeria were again instrumental in the founding of a national church in the Ivory Coast. Several congregations in the vicinity of the capital city, Abidjan, were already flourishing by the time of the arrival of the first Baptist missionaries in 1966. These Nigerians must have been a bit disappointed to hear that the primary concern of the missionaries, according to established policy, was going to be the indigenous people through the French language (the national language of Nigeria is English). But that was the only hope for the institution of an independent Baptist entity in the country. The strategy in the Ivory Coast centered on the use of a busy community center as a base of operations in Abidjan. Thus coupled with evangelistic campaigns were a number of weekday activities designed to keep people in contact with the church: a reading room, sewing classes, a local choir, children's games, and Bible classes. In 1977 a communications center, intended to serve all of French-speaking West Africa, was constructed in Abidjan.

7. Togo:

The first Southern Baptist work among the French-speaking nations of West Africa was begun near Lome, the capital of Togo, in 1964. This outreach was yet another product of the lay-evangelistic work of Yoruba Baptists from Nigeria. After some initial difficulties, such as a split in the "First Baptist Church" of Lome, the work began to make steady progress. In October of 1967 the "Togo Baptist Mission Center" was opened to provide a focus for outreach. Initially, the Togo Baptists were affiliated with the Convention in Ghana, but by 1968 they had become an independent body. A part-time training program for pastors was started in the Mission Center, and this later developed into a full-time school of theology for all of French-speaking Africa. A student media center was opened in Lome in 1977, offering Christian literature and cassette tapes, films, various study group sessions, and other recreational activities. Agricultural and literacy development work was also initiated.

8. Senegal:

A 1959 survey trip by SBC Mission Board executives revealed that Dakar, the large, strategically-located capital of Senegal, contained only one

small Protestant church. It took another decade for a mission couple to respond to the challenge of working in this Muslim-dominated country. Once more, the approach focused upon the youth, who, it was felt, would be less impervious to the Christian message. A youth center and reading room was built in Dakar, and this proved to be very popular. In 1971 the first church service was held in this Baptist center, and subsequently more such centers were opened, continuing the emphasis upon the ministry to high school and university students. Continual drought in the dry Sahel region called forth various relief efforts on the part of the Baptist Mission, and this has had a positive effect upon the Senegalese population at large, Muslim as well as Christian.

9. Benin:

In 1970 this Marxist-oriented nation was entered by a single missionary couple in response to the need to serve another group of congregations which had been previously established by Yoruba Baptists from Nigeria. Similar groups were discovered later, and these were all formed into a loosely organized association in 1977. Due to the clamp-down on public evangelistic witness, the Baptists in Benin have gone about their work quietly, concentrating on service ministries, such as a reading room, literacy training, agricultural development, preventive medical services and dentistry, along with health teaching clinics.

10. Niger:

Famine relief work provided the initial entry point for this French-speaking Muslim country. For the first several years, that was all that could be done. But having gained a positive reputation through these efforts, the staff were able to initiate a teaching ministry in the capital, Niamey. Agricultural development work has continued since then in conjunction with a low-keyed evangelistic outreach.

11. Upper Volta:

A similar pattern of relief work, agricultural training, and a diverse instructional ministry (music, correspondence school, TEE, etc.) was undertaken in this nation. It, too, had received a Baptist witness in the form of Nigerian immigrants, who began a congregation in the capital city of Ouagadougou. The work expanded much more quickly here than in Benin, and in 1977 a national Baptist Convention was formed.

In summary, by 1980 the West Africa area included a total of 339 SBC missionaries who were serving 2882 local congregations and over 310,000 members (Means, 380). The majority of these were of course living in Nigeria. The work in this region has been rewarding, but extremely difficult at times due to disease, civil wars, coups, famines, and Muslim resistance. Members of the Nigerian Baptist Convention have proved to be an indispensable catalyst for the outreach by establishing lay-led congregations in many of these countries. They provided a springboard into the Francophone nations

in particular, and this group has now been organized by a unified program of church development as a means of conserving resources and coordinating strategy.

The region of "East and Southern Africa" was established as an area distinct from "West Africa" in 1973 when the Mission Board divided Africa south of the Sahara into two for ease of administration. Each region has its own "area secretary" who is assisted by "field representatives". Unity between the two regions and their individual national Conventions is maintained by means of regular "All-Africa Baptist Missions Conferences", the first of which was held at Oshogbo, Nigeria in 1961. Various mission-related topics are discussed at such meetings, including evangelism, leadership training, developing self-support, publications and other mass-media, and church outreach into new areas (Goerner, 185).

12. Rhodesia/Zimbabwe:

Southern Rhodesia (later Rhodesia, and finally Zimbabwe) witnessed non-SBC work since 1929, but this was carried out largely among the white, European population groups while little evangelism was being done among the indigenous Africans. So it was that the Mission Board authorized work to begin among the African communities in 1950. A gift of land near the Sanyati Reserve made it possible to establish a mission station to consolidate the work and serve as a base of operations for efforts such as elementary education and medical care in the surrounding villages. A central primary school was opened at the station and a hospital in 1953. A seminary was started near Gwelo in 1955, and in 1961 a Publishing House began to produce Baptist literature for use in all of Central Africa. The Baptist Convention of Central Africa was established in 1963, but this had to be divided up shortly afterwards when the (British) colonialist-imposed Federation of "Rhodesia (North and South) and Nyasaland" was dissolved. At the end of 1969 (latest statistics available), a total of nearly 4700 members were reported in 44 congregations, being served by 56 missionaries along with 27 African pastors (Goerner, 158).

In 1972 the expatriate-controlled government of "Rhodesia" declared independence from Britain, and a decade of bloody guerrilla warfare resulted. The ensuing "state-of-emergency" in the land greatly restricted the movement of missionaries, and church work in the rural areas suffered. Nevertheless, progress was made on a number of fronts, such as in music, school administration, broadcasting, medical missions, and stewardship development. With regard to the latter, a plan of phased subsidy reduction was introduced to accelerate the attainment of national self-support. Over the years, Zimbabwe (which became independent under black majority rule in 1979) has served as an established base from which Baptist outreach into neighboring countries, notably Malawi and Zambia, could be carried out and supported.

13. Tanzania:

The first SBC missionaries to East Africa were veterans from the Nigerian field. Three couples arrived in Dar es Salaam, Tanganyika (later, Tanzania) in December of 1956 where in an initial planning session they determined that each team should go to start up a different mission station in this vast territory. Since the Southern Baptists were relative latecomers to the region, it was decided that they would "find areas of work which would not be regarded as competitive with the established churches" (Goering, 159). Therefore, they adopted a policy of beginning in the large cities with their work being organized around a full community center program. They also pledged to construct a tuberculosis hospital to serve the southern part of Tanganyika. The latter was formally opened in 1959. Its success "created a favorable atmosphere for a Baptist witness and was credited indirectly with the phenomenal growth of churches in that area" (ibid, 160).

The foundation for an indigenous national church was laid in Arusha, Tanganyika in 1962 when a theological seminary to serve all of East Africa first opened its doors. The independent Tanzania Baptist Convention was established a decade later in 1971, and this gave new impetus to national evangelistic programs, such as the Bega kwa bega ("shoulder to shoulder") crusade in the early 80s. The community center approach turned out to be very successful, and this was complemented by mobile medical clinics, various agricultural and relief projects, and even an air service ministry to reach out to distant or otherwise inaccessible places.

14. Kenya:

A similar community center ministry was begun by a single SBC couple in Nairobi, the capital city of Kenya, in 1956 as part of the East Africa Mission outreach into this region. The church grew rapidly in the country as more teams entered and were assigned to new areas. A publications center designed to serve nine countries in East Africa was established in Nairobi, featuring a revolving fund for literature production, especially in the regional lingua franca, Swahili. The "Bible Way Correspondence School" was set up at the Baptist Assembly headquarters at Limuru, and this program enrolled 40,000 students within its first five years of existence. The Kenya Baptist Convention was organized in 1971, and due to travel restrictions between the two countries, the East Africa Mission was separated to form distinct Kenya and Tanzania branches in 1977.

Several innovative evangelistic ventures were subsequently tried out in Kenya with good results. A Christian coffeehouse was opened in Nairobi to minister to the otherwise largely unreached, young, urban, sophisticated, and multi-ethnic population there. Permission was obtained to conduct Bible classes in public schools. Performances involving Christian musicians and cinema films were also offered periodically. Small local medical clinics were built next to churches in order to demonstrate Baptist concern for the "whole individual". Finally, in rural areas a plan of "saturation evangelism" was carried out whereby a series of four teams would proceed to make a progressive witness to an entire tribe on the following levels: (a) basic presentation of the Gospel and congregational formation, (b)

lay-leadership training, (c) more in-depth instruction of leaders via TEE, and (d) the setting up of an area Bible school for pre-seminary training. As a result of one such effort, over 2800 people were baptized and 185 new churches were organized.

15. Uganda:

Entrance into Uganda was initially postponed due to unpromising local circumstances, that is, up until the country gained independence in 1962 when the first SBC missionaries took up residence there. The principal strategy adopted here was the use of mobile clinics as a tool for evangelism as well as physical health care. It had originally been thought that the work in Uganda could be carried out as part of the East Africa Mission, but for political as well as sociocultural reasons this proved to be not in the best interests of local church development. Therefore, the Uganda Mission was instituted as an independent organization in 1967. In that same year a small Bible school was opened for the training of ministerial students.

The murderous and chaotic regime of Idi Amin, which began in 1971, appeared at first to hamper the work. The Baptist church, along with many others, was officially banned in 1977, and church buildings along with pastoral training schools were closed. Missionaries were forced to leave the country from time to time when conditions grew intolerable, but some kept coming back whenever they could "because they felt it was important for the concern of outside Christians to be symbolized by their presence" (Means, 376). Despite the ban on overt Baptist activity, the church continued to prosper. The Baptist Union of Uganda, which included other Baptist denominations, was formed in 1975. When Amin was finally overthrown in 1979, there were over 100 churches and some 200 pastors and leaders eager to get on with the rebuilding process. A great relief operation, in which Baptists of all walks of life made a contribution, helped the country to get back to its feet again, physically as well as spiritually.

15. Ethiopia:

A pair of missionary families entered Ethiopia in 1967 on temporary six-month visas. They had no assurance that permanent residence permits would be granted, but after carefully explaining the nature of the program which they wished to carry out, they received permission to stay. Surprisingly, their permit specified that they should begin community development work in the ancient Ethiopian kingdom where evangelical missionaries had never before been allowed to operate. A multifaceted development project was initiated, including reforestation, local health centers, handicraft schools, vocational training, road and bridge construction, well-digging, dam building, famine prevention, irrigation, agricultural and veterinary work. Two private airplanes were used to make more ministries possible in the rugged, mountainous terrain. These diverse projects won official approval, and permission to teach the Bible on a non-denominational basis was received.

Since the formation of Baptist churches was still forbidden, the strategy

adopted was to indirectly seek to revitalize the teaching and practice of the ancient Ethiopian Orthodox Church. SBC missionaries were invited to preach for Orthodox worship services, and many of their priests were enrolled in special Bible-training courses through the TEE method. Bibles in the national language, Amharic, were in short supply, so some missionaries distributed these and used the occasion as an opportunity to make a personal witness. All of this came to an end after the Marxist-oriented coup that swept Emperor Haile Selassie from power in 1975. The missionaries were harrassed by the new antagonistic regime, and by 1977 all of them were forced to leave. Some later returned hoping to revive their work on a limited basis, but to date, the status and future of the Baptist work in Ethiopia is uncertain.

16. Botswana:

About a year after independence was gained from the British in 1966, a Baptist missionary couple moved to Botswana, settling in the centrally located city of Francistown. The First Baptist Church of Francistown was organized in 1970 and five years later work was also begun in the capital city, Gaborone. In time, several specialist ministries were undertaken, such as dentistry, agricultural projects, student work, radio programming, and a correspondence course. The progress here, while slower than in most areas, has nevertheless been encouraging.

17. Angola:

A Portuguese Baptist couple was sent to Angola as early as 1929, but the work struggled for about forty years due to a lack of adequate support. A national Convention was finally formed in 1967, and the next year a SBC missionary was granted a residence permit to come and assist the small local group, which numbered some 700 members (Goering, 178). "Herald of the Gospel" a 15-minute radio program of music and sermonettes in Portuguese was very successful in helping the Baptists to become better known, and a TEE program helped to train local leaders and pastors. After independence in 1975, a bitter civil war erupted which has not ended to this day. The dangers presented by this war forced all missionaries to leave Angola. However, Baptist radio programs are still beamed into the country via short wave (Trans World Radio), and reports, though unconfirmed, do indicate that the church is continuing to grow despite all of the surrounding turmoil and obstacles, which now include the constant threat of famine.

18. South Africa:

In 1977 the Baptist Union of South Africa celebrated its centennial by issuing "a Macedonian call" to the SBC for much needed assistance in the areas of church development, theological education, and work among the colored and Indian communities. The Mission Board responded positively, and by 1979 a joint inter-racial stewardship promotional project was organized for the first time on a national level. Other specialist activities have been planned using a team ministry approach to set an example in a country where cooperation between ethnic groups has not always been possible.

19. Malawi:

In July of 1959 two SBC missionary couples with experience in Rhodesia took up residence in Blantyre-Limbe, the largest urban area of (then) Nyasaland. By this time, there had been a Baptist presence in the country for almost 70 years. One early convert, John Chilembwe, having obtained some education and financial backing in America, instigated an abortive revolt against the colonial government in the cause of independence. Another American-educated national by the name of Dr. Daniel Malekebu, founded the Providence Industrial Mission (PIM), which stressed the need for indigenous self-reliance, but not to the point of revolution. SBC missionaries avoided direct contact with the PIM because they were suspected by the government of having political involvement with the independence movement. But the mission did help their indigenous relative with leadership training courses and accepted into fellowship a few of the more loosely attached congregations.

Church growth in Malawi was rapid, and after only ten years the Mission reported nearly 100 active congregations and over 5000 members (Goering, 1965). Local stewardship was stressed right from the start:

"All churches were self-supporting, since the Mission adhered to a policy of developing indigenous work and avoiding Mission subsidies." (loc.cit.)

A small Bible school was established in the capital, Lilongwe, in 1965 to train local leaders for congregations who could not afford to pay a full-time pastor. The pastoral student continued for some time to be sent to the seminary in Rhodesia for his education. A unique aspect of the Lilongwe training program was the fact that brief, intensive courses of study were offered "between crops" so that the farmer-pastors/preachers would not have to be absent from their fields during the planting, growing, or harvest seasons. Courses for Baptist women were also offered periodically.

In 1965 a small publications center was opened in Lilongwe to specialize in literature in the national language of Malawi, Chinyanja (later called Chichewa). The Baptist Convention in Malawi was organized in 1970, and in 1973 they commissioned their first national missionary, who was sent to serve the Chewa-speaking itinerant miners in South Africa. Also in 1970 the first SBC "music missionary" in Africa arrived in Malawi to begin his work. A cassette tape ministry was begun and radio programs in Chichewa were prepared in order to present the Gospel to the many people who could not read. A correspondence school and/or a graded TEE course was offered to those who were literate. Some agricultural work was also carried out, such as a plan to teach Malawians to raise and eat rabbits in order to supplement their poor average diets with some high-quality protein.

20. Others:

There were a number of other countries to which SBC missionaries were sent in the 1970s. Outward success varied from one place to another, but in general these fields were relatively smaller and less developed than the ones mentioned above (as of 1980). However, definite progress was being

made in most of them, and certainly if the SBC pattern found in the rest of Africa continues, it may be expected that independent Conventions will soon be established in these nations as well. The list includes: Mozambique (1975--but forced out in 1977 at Marxist government insistence), Mauritius (1978), Seychelles (1977--but work suspended in 1979 due to political interference), South West Africa/Namibia (1961/1973), Rwanda (1977), Sudan (1980), Transkei (1979), Bophuthatswana (1979), and Burundi (1979). In summary, by 1980 the region of East and Southern Africa reported a total of 418 missionaries who were working in over 1200 churches with nearly 89,000 members (Means, 380).

21. ZAMBIA:

Somewhat greater attention will be paid to this field since the present author is resident here and has had some first hand experience with SBC work in this country and personal acquaintance with many of the missionaries.

Baptist outreach into Zambia began shortly after the turn of the century when in 1905 two missionaries from Australia, but associated with the Nyasaland Industrial Mission, made a survey of the "Copperbelt" region in the north and established a station in the area (Kafulafuta). Financial difficulties almost forced the closure of this mission in 1913, but an appeal was made to the South African Baptist Missionary Society to come and save the situation. The South Africans responded positively and assumed responsibility for the work in (the then) Northern Rhodesia. A primary school was opened, and the missionaries started to translate the Bible into the local Lamba language (the NT was completed in 1921). Three major problems, however, severely hindered progress of the "Lambaland Mission": (a) a lack of adequate financial support, (b) very strict rules of admission and of discipline, and (c) the influence of certain independent African churches who lured many members away.

Missionaries from the Scandinavian Independent Baptist Union arrived in 1931 in response to another appeal for aid. The "Campaign Tactics" of the missionaries during these years was summarized as follows:

"(use of) the boarding school, the village outschools, itinerant evangelism...the work of the pastor (and the Bible school." (quoted in Saunders, 59)

In general, the work remained strongly missionary-oriented during these early years, and this undoubtedly had a negative effect on potential church growth. Thus after nearly 40 years in the country, the total membership remained below 500 and there were only ten national pastors.

As in the case of Nyasaland (Malawi), the SBC outreach into Northern Rhodesia was initiated from the mission in Southern Rhodesia. A survey team which toured the North in 1956 recommended that a missionary couple begin work on the Copperbelt, where the majority of the population lived. Due to a staff shortage, however, it was not possible to put this proposal into effect until 1959 when two couples, Tom and Mary Small along with Zeb and Evelyn Moss, settled down in Kitwe, the largest city. Worship services were conducted in several of the African townships surrounding the city

and the response was moderate, but promising. New missionaries arrived, thus permitting the work to be extended to other Copperbelt towns as well as to the nation's capital city, Lusaka, which was located 200 miles to the south in the center of the country. During this period, the SBC missionaries operated in close cooperation with the other Baptist groups so that there would be no overlapping of efforts, but that they would rather complement one another.

Lusaka gradually developed into the administrative center of SBC missionwork in (the now) Zambia. In 1967 the "Baptist Building" was constructed to house the publication and printing ministry, directed by long-serving missionary Franklin Kilpatrick from 1970, as well as that of radio and television programming. This included a modern, fully-equipped recording studio, thus permitting high-quality programs to be produced which were suitable for broadcasting over the national media. Permission for this to be done was obtained by Milton Cunningham, the new Director for mass-media, and it has proved to be a very effective means of projecting the Baptist image and theological stance to the nation. Zambian staff, such as the radio preacher Lazarus Malunga and studio manager Norman Sole, have demonstrated great capabilities in this ministry. Helen McNeely has served as Director of the Communications Center since 1983, specializing in the production of various types of religious programs for TV.

The very popular and successful Bible Way Correspondence School was initiated in 1964 by Tom Small and other missionaries. The expressed goal of the latter program was and still is:

"evangelism and Christian development by means of
correspondence Bible study...so as to bring (students)
into church membership and to start new churches."
(Lumba, 1991)

As of 1988 nearly 480,000 "students" had completed at least one book of the course, and this has led to a 14% "conversion" rate (ibid; it is not clear whether the latter refers only to the unchurched or includes those belonging to other denominations). Many other types of Baptist literature also began to be produced at an early date, including basic instructional, Sunday school, and literacy materials. Much of this literature has been adopted and adapted for use in other African countries. An effective program of distribution has been developed to make the material available throughout Zambia.

A nationwide evangelistic crusade in 1967, which was a cooperative effort on the part of four different Baptist denominations, also served to publicize their beliefs as well as to achieve the primary aim of winning new members (over 4000). Subsequent crusades of a similar nature were conducted in 1970 and 1977. In 1974 the Baptist Convention of Zambia was established as an independent entity separate from the Mission, with Lazarus Malunga being elected as the first Executive (now General) Secretary. The Convention is composed of nine district "Associations" and incorporates an autonomous national women's organization which was set up in 1964. A Zambia Baptist Church Development Council coordinates the activities of the mission and the national church in their respective areas of responsibility, that is, with respect to the following ministries:

stewardship, leadership training, evangelism and church development, Sunday school, student work, and men's work. There are three administrative councils which direct operations: Leadership Training (seminary, TEE, Bible schools), Mass Media (communications, Bible Way correspondence school, publications), and Service Ministries (agriculture, student work, social work, music and youth work, women's work). In 1981 the Baptist Cooperation Committee was formed, which seeks to integrate the efforts of the various Baptist groups in the country.

It soon became apparent that the seminary in Rhodesia would not be able to supply enough pastors for the rapidly growing church in Zambia. A local, three-year seminary program was therefore begun in Lusaka in 1967 under the principalship of Tom Small. The move to a new and spacious location on the outskirts of the city was made in 1970 and more facilities were added in 1972. The first class of ten students graduated in 1972. A strong TEE program was operated in conjunction with the seminary program, both to prepare future pastoral students and to train local lay leaders. From this developed a system of area Bible schools to further intensify and upgrade the educational system. The Baptist Theological Seminary was accredited by the Council for Theological Education in Africa in 1982 and 1984 for the men's and women's curricula respectively. In 1984 the national Convention voted to increase their percentage of support for the school, and a national pastor, Moses Chimfumpa, became the first Vice-Principal.

As in Malawi, a strong indigenous-support system was put into effect so that the church would not be dependent upon foreign subsidy in order to support its pastors. Furthermore, there was an initial concentration of evangelistic work in the cities where members normally earn higher wages than in the rural areas and are thus in a position to lay a more solid financial foundation for the church's future development. In time, of course, the outreach was extended also to the outlying districts throughout the country as urban members brought the Baptist message back with them to their home villages and as additional missionaries entered the country to organize and direct such efforts.

A number of specialized activities were undertaken in time to complement the large correspondence course program and the mass-media ministry. In 1969 missionary Fred Allen arrived to oversee the newly formed music enrichment program. He has been very successful in promoting the use of indigenous Zambian melodies in Baptist hymnody and has organized a series of composer's and choral workshops as well as some popular choir festivals. A student ministry concentrating on the new University of Zambia was initiated by Don and Sandra Mason in 1968. A student center building near the university was opened in 1970. A significant agricultural development program as an adjunct to evangelism has also been in effect since the early 1970s. A large farm in the center of the country was purchased to serve as a focus and model for this ministry. Its stated purpose is:

"To bear witness to our Lord Jesus Christ as Savior of the world through an agricultural ministry which seeks better ways of farming and helps people improve their farming."
(Report of Kalwa Farm to Baptist Convention of Zambia, 1984)

The program features regular evangelistic presentations coupled with

agricultural teaching seminars, research into better methods of crop production, demonstrations, loans, and special services such as ploughing, transportation, crop milling, seed selling, oxen training, and so forth.

It has not always been a smooth road for the SBC in Zambia. Staff problems at the press and some initial student unrest at the seminary along with the usual expatriate-national tensions have presented challenges and obstacles from time to time. But all in all church growth has been quite outstanding, as indicated by the following (partial) statistics which reflect the general state of the Baptist Convention of Zambia as of mid-1988, nearly 30 years after the first SBC missionaries entered the country (Lumba, 1991):

self-supporting congregations.....	358
national pastors.....	175
baptisms (one year).....	2396
membership.....	21,447
annual contributions.....	84,410 (\$)
Sunday school enrollment.....	11,376
women's group enrollment.....	4023
new cities entered.....	7
seminary enrollment.....	35
radio broadcasts.....	485
TV broadcasts.....	64
correspondence course enrollment.....	110,799
books printed.....	24,000
expatriate missionaries.....	8
expatriate volunteers.....	6
national missionaries.....	2

Indeed, these figures are impressive, especially when compared with those of the ICCA in Zambia, which began its work in 1953. Baptist growth has been considerably greater over the years, for example, in gross membership, number of congregations, and annual baptisms (each being almost 3 times as much), annual contributions (8 times greater), and national pastors (40 times as many!). Admittedly, such statistics are not always readily comparable, for methods of operation and standards of evaluation vary, but a definite pattern is apparent which might serve as an indication that the ICCA might well take the opportunity to consider the Baptist experience to see whether there is something which might be learned from their successes.

Conclusion--Some Lessons in the Light of History:

In closing this survey of Southern Baptist Mission history, we might briefly mention a number of outstanding features of their program, external factors which, apart from the indispensable operation of the Holy Spirit, seem to have contributed the most to their success in a world-wide witness to the Gospel of Jesus Christ:

- a) a solid, evangelistic and Bible-centered foundation, based on the Lord's Great Commission and effected by an intensive and on-going congregational teaching program (e.g. the weekly Sunday School);

- b) a total commitment to missions as indicated by past and current contributions in the form of both men and manpower;
- c) diversified and flexible methods and ministries based on long-term goals, planning, and actual achievement in concrete situations;
- d) distinct groups targetted for specialized witness and development, such as women, youth, students, farmers, etc.;
- e) a vigorous, but measured, policy of indigenization with a strong emphasis on building the church up from the grass-roots through lay-leadership training;
- f) encouragement of a solid base of support at home by means of workshops, conferences, educational/promotional literature, a broad lay-volunteer program, and through a large college and seminary system;
- g) early cultivation of potential missionary candidates, lay or career, in schools, coupled with an intensive course of orientation for new missionaries;
- h) a willingness to "take risks" in the cause of the Gospel, together with an assumption of future success, rather than hesitation or inertia in view of possible difficulties, whether at home or abroad.

Additional, more specific factors could be mentioned, but these are sufficient to validate the Southern Baptist's long-standing claim (and continued aspiration) to be a "missions people"!

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