

Missions

Mexico

Engaging with
Multiple Cultures

Ladies' Friendship
Circle in IRELAND

A School's 30 Years
of Ministry in MEXICO

Encouraging Youth
for Christ at 26 BELOW



THINKING IT THROUGH

BY THOMAS J. SCHELICH

Preach the Kingdom, Heal the Sick

“Then He called His 12 disciples together. . . . He sent them to preach the kingdom of God and to heal the sick. And He said to them, ‘Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.’” (Luke 9:1–3)

As this issue of *Missions* goes to press, the world is living under the pandemic of a novel coronavirus, COVID-19. Cases number to the hundreds of thousands; it has shut down cities and nations and caused fear throughout the world. To us, the pandemic seems like a unique experience. But, throughout history, epidemics and plagues have been a reoccurring fact of life. The great influenza pandemic of 1918 infected an estimated 500 million people, and it may have killed 25 million in the first 25 weeks. World War I killed about 20 million people as a direct result of the war over four years.

Pandemic was known to the writers of Scripture: from the Psalmist’s deliverance from evil to Jeremiah’s prophecies of Israel’s captivity to John’s vision of the pale horse and rider (Psalm 91:3, 6; Jeremiah 21:6; Revelation 6:8). Jesus’s teachings changed the world’s response to disease. In ancient times, the culture considered sickness to be the gods’ judgment upon a person or a community. In the words of Eliphaz, a comforter of Job, “Who ever perished being innocent?” (Job 4:7) Society deemed the sick worthy of their illnesses, and this pagan theology encouraged leaving them to their fate.

Jesus Christ and the Holy Spirit came to the world with a new message of salvation, and it changed everything—including the practice of medicine. When His disciples asked, “Who sinned, this man or his parents, that he was born blind,” Jesus responded that the reason was not sin “but that the works of God should be revealed in him.” (John 9:2–3) When Jesus sent out the 12 disciples, He did so with a two-part charge: preach the kingdom of God and heal the sick (Luke 9). He repeated the same charge to the 70 disciples who went out before Him: “Heal the sick there, and say to them ‘The kingdom of God has

come near you.” (Luke 10:9) Since Jesus’s day, Christians have responded to disease with sympathy and cared medicinally and spiritually for the sick (James 5:14–15). Some healed the sick with the power of miracles, others with the skill of a physician, and all with the compassion of Christ.

Modern scholarship has shown the importance of this historical change. In Gary B. Ferngren’s book *Medicine and Health Care in Early Christianity*, he shows that early Christians accepted the advances in Greek and Roman science and medicine but cared for the sick with a compassion previously unknown. Even during persecution, Christians cared for the sick inside and outside their community. When disaster befell a city, Christians had the compassion and knowledge to aid those in need. Their medical charity, with its theological background, led to the creation of the first hospitals, a singular Christian contribution to health care. This testimony was part of the great evangelistic effort that changed the Roman Empire and helped create our society’s moral foundation.

In our time, Christian missionaries, and many associated with CMML and MSC, have established and served in mission hospitals across the world. Others provide home care, basic necessities, education, and comfort as they share the Gospel. Many go alone in faith, “taking nothing for the journey, neither staffs nor bag nor bread nor money.” (Luke 9:1–3) As churches support them with prayers (and also with bag and bread and money), we join together in the mission of Jesus Christ, Who, upon seeing the multitude, was “moved with compassion for them and healed their sick.” (Matthew 14:14) In this way, the works of God are revealed, and the kingdom of God comes near to you. ■

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FRONT COVER: Coast near Ensenada, Mexico—©iStockPhoto.com/htnr BACK COVER: Wildflowers—©iStockPhoto.com/Jeja



Three Friends on a Beach

Engaging in Multiple Cultures, Gaining New Perspectives

BY STEPHEN & SARAH ROUGHTON



As the Mexican waves made their joyous roar, I sat on the sandy beach looking at my soon-to-be fiancée. It was a perfect day. She was setting out all the sandwich fixings to prepare a meal when she, an Australian, asked, “Where’s the butter?”

My Mexican friend and I, an American, looked at each other and then at her and asked the same question: “For what?”

“For the sandwiches.”

“The sandwiches?”

“Yes, don’t you butter your sandwiches?”

And so started the clash of three cultures.

Uniting two cultures

Two worlds apart, while serving in two unique ministries, two missionaries were praying that the Lord would bring a spouse into their lives. One was in Australia, her home country, and the other was from the US but serving in Mexico. By September 2015, love was in the air as the Holy Spirit led Sarah and me to form a bond. Although we had long conversations via Skype and sent many emails and even more messages through WhatsApp, we didn’t realize the great difference between our cultures until Sarah visited me in 2016. During that visit, the butter-on-sandwiches episode occurred, and Sarah saw the Latino culture I lived in and then experienced my native culture in North Carolina. Once we were engaged and planning our wedding, more of our cultural differences started clashing. For example, I never got to smooch wedding cake in my wife’s face.

Three months before our wedding, I first experienced the wonder of the Land Down Under and its customs and cultural norms, many of which differed from mine. I could



From top: Sarah and Stephen run an English camp for local kids; While visiting Sarah’s home country, Australia, she and Stephen pet a kangaroo.

If you willingly



no longer say goodbye to lunch guests and close the door; now, I had to stand outside and wave goodbye until I could no longer see our guests' car. About three months after our wedding, Sarah and I, with our two distinct cultures, stepped into a third one and began a new adventure in Mexico.

Facing culture clashes

According to Merriam-Webster, *culture* is the "customary beliefs, social forms, and material traits of a racial, religious, or social group." A *culture clash* occurs when two or more cultures interact with each other and face some level of conflict. Sarah and I still have these clashes from time to time. One form of culture clash that we enjoy is the different words Sarah and I use for the same object. Some of our favorite examples include: *German shepherd* and *Alsatian*, *truck* and *ute*, *pill* and *tablet*, *trunk* and *boot*, *candy* and *lollies*, *cookies* and *biscuits*, *pacifier* and *dummy*, *stroller* and *pram*, *flip-flops* and *thongs*, and *sweater* and *jumper*.

Though some culture clashes are funny, others are serious. At our church in Cañon Buena Vista, the custom is to greet every person with a handshake or hug before the service and, after the service, to say "God bless you" to everyone again with a handshake or hug. If you miss somebody, they may be very offended and may not return the next Sunday. This important norm is ingrained in Sarah and me. On the first Sunday of our visit to Australia, when the service was over, we stood up and both had the urge to start our rounds of "God bless you." Even though we laughed over this, after three years in Mexico, not greeting everyone felt cold.

Learning from deep culture

In Mexico, we have also experienced clashes related to surface culture and deep culture. Surface culture is the part of a culture that you can see: the clothing, the food, the customs, and so on. On the other hand, deep culture is the reason behind the surface culture. It is the core of a people group.

How a people group deals with death is one example of deep culture. A few times, we were present as friends and church family dealt with this aspect of deep culture, and each time, we felt a cultural clash. Once, in Mexico, we attended a wake for a child who battled physical weakness from birth. When we arrived at the family's home, I was shocked to see an open casket, surrounded by flowers, on the table in the main room of the small house. We greeted everyone, as is customary, and then had another surprise. Instead of everyone serving and comforting the deceased child's mother, she was serving everyone else. At first, when she offered us food, we felt awkward accepting it. But a sister from the church informed us that, if we did not accept the hospitality, we would offend the family who was remembering the lost child. So we accepted the food as we continued to observe the wake.

We noted that none of the family cried. You could feel their sadness, but no one was overtaken by tears. I thought that because the family knew the child would have a short life, they had already prepared emotionally for her death. Or, perhaps, they wanted to appear strong in front of their guests. However, when another death occurred, we knew our reasoning was not correct.

A grandparent of some friends passed away in Tijuana, a city about two hours from where we live in Ensenada. We were asked to pick everyone up and drop the family off at the bus station, which we were glad to do. Yet, once again, we were surprised. When we picked up our friend José, Sarah wanted to extend comfort to him and said, "Lo siento," meaning "I'm sorry." Unaware of Sarah's meaning, José asked, "Sorry for what?" He was not trying to be strong; he honestly did not know why Sarah said those words. Later, Sarah learned to say the phrase only if she has experienced the same loss as the other person.

We have learned that Mexicans accept the reality of death more than Americans and Australians; they view it as part of life. This aspect of Mexican deep culture is different from ours, and we can learn much from it.

Top (L-R): For three years, the Roughtons have served together as missionaries in Cañon Buena Vista, embracing a third culture; Since their community is not equipped with running water, the Roughtons must buy water from trucks.

and humbly seek to understand a different culture, wonderful opportunities will arise and may have a lasting impact on your life and another's eternity.

Accepting opportunities

Even though engaging in a different culture may seem awkward or intimidating, especially knowing culture clashes will occur, the benefits are many. When I asked Sarah about her thoughts on the benefits, the first thing she mentioned was the opportunities it brings. Since Mexico borders the US, most Mexicans have experienced American culture, but most have not met an Aussie before. When they learn that Sarah is Australian, doors for conversation open immediately. Their interest in Sarah's culture and her desire to learn about Mexican culture, while speaking their language, creates natural opportunities to invite them to meetings, to encourage them, to pray for them, or to witness to them.

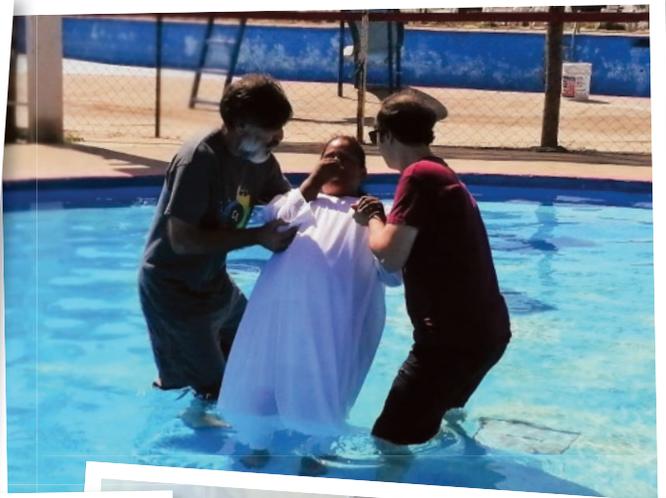
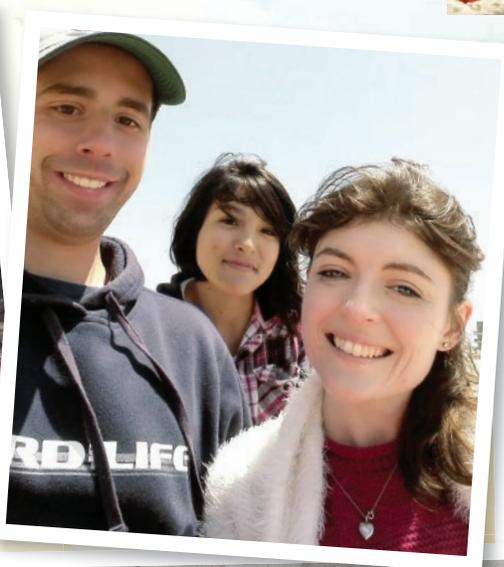
Engaging in another culture also provides the chance to see the world differently. We have had this opportunity many times over the years, including through the Mexican view of death or manner of greeting each other at church. Such changes in perspective have positively impacted our lives.

Engaging humbly

Wherever you are, you probably know someone, perhaps an immigrant or a neighbor, whose culture is unlike yours. I encourage you to put effort into engaging with them and their culture. When you do, please be humble. Your culture is not better than another one; it's simply different. You will not learn from a culture clash if you think yours is right and theirs is wrong. Remember, you are the student of their culture. But don't feel that you need to know everything about another culture before engaging. If you willingly and humbly seek to understand a different culture, wonderful opportunities will arise and may have a lasting impact on your life and another's eternity. One day, you may find yourself one of three friends on the beach, enjoying the waves, as one of them asks where the butter for sandwiches is. ■



Stephen and Sarah Roughton are commended from Shannon Hills Bible Chapel in Greensboro, North Carolina.



Top row (L-R): The Roughtons prepare to evangelize the community with their church family; Stephen, Sarah, and their friend Alondra enjoy Ensenada's beaches; Stephen and another church leader baptize a local believer.

Bottom row (L-R): On a trip to Guatemala, Sarah plays with a girl; Stephen preaches at a local Mexican church on a Sunday morning.





Ladies' Friendship Circle in Ireland

POINTING WOMEN TO CHRIST THROUGH COMMUNITY

BY CAROLE WOehler

The Ladies' Friendship Circle (LFC) at Fairview Hall in Dublin, Ireland, began as a thought Joy had while riding the bus past the hall. It would be nice to have the neighborhood women gather for a time of friendship, she thought. Soon, she began planning and sharing her ideas with two other women, Chrissy and Winnie. At the time, all three women were in their late 60s and early 70s. In the fall of 2002, the first meeting took place. Then, in 2006, the Lord called Joy home, and Chrissy started leading the group.

The model

LFC was an especially challenging endeavor since a Catholic church is located on the block behind the hall, and in those days, Catholic women were forbidden from entering a Protestant church. However, they came anyway. Initially, the LFC team distributed leaflets in the immediate area, and eventually, they placed them in mailbox slots in an ever-widening circle within walking distance of the hall.

The goal was to create an inviting atmosphere to develop friendships that would lead to opportunities for one-to-one conversations away from the hall. The ultimate goal for those conversations was to present the Gospel, as the Lord gave liberty. This evangelistic model is used commonly in Ireland and the United Kingdom.

My preparation

In August 2012, I began serving as a long-term staff member with Ireland Outreach and participating in LFC, helping Chrissy wherever possible. In September 2013, Chrissy went home

to be with the Lord suddenly, and the program restarted the following January under my direction. This program would be different from the one I coordinated in Florida. In the group I led in Florida, most of the women were born-again Christians, and we met once per month. In the LFC program, most of the women were not saved yet, and we would meet every week. Leading LFC took me out of my comfort zone; however, the Lord provided for every need.

During the preparation time, I prayed for and sought the Lord's guidance, and He clearly defined the vision and goals. Since God had already called me to the Great Commission, the vision was refined to making God known so that the women would come to know and love Him. Since nearly all of the women at Fairview were employed, they participated in the program as my prayer partners. I established a number of goals, which I wrote down and reviewed frequently. The goals included team-building strategies and community-development initiatives among a diverse group of women.

Our community

The same women who assisted Chrissy with the room setup have continued in this role. In an effort to build a team atmosphere, I often change the tasks so that no one feels stuck doing the same thing and to avoid someone thinking that she owns a job. All of the helpers are believers who attend churches in the local area; however, when we started, they seemed to lack knowledge in some of the basic doctrines and principles of Christian living. Every week, after we finish setting up, we sit down for a time of teaching, praying, and discussing the day's

schedule. I give the women tips on applying the things learned in our devotional to their interactions with the women who will arrive shortly. Another aspect of the pre-meeting devotional is to encourage the helpers to mingle with the other women and engage them in conversation. If we want to bring them to Christ, we cannot stand aloof and think that we did our job solely in presenting the Gospel through song, reading Scripture, or sharing a devotional. Such thinking is ineffective and misguided. Friendship evangelism is about building friendships and earning the right to be heard. It takes time, patience, and vulnerability. But seeing God work in the women's lives is well worth any sacrifice—we are making an investment for eternity.

The one-hour program includes a secular topic, a short devotional, and an appropriate song. We distribute the words of the song so the women can take them home and ponder what they heard that morning. One day, after LFC, one of the women went across the street to a park bench while singing that day's song, and a passerby stopped to listen. The small things add up to bring God glory.

To build community among the women, they need to chat with one another. So one of the first changes I made was simply arranging the tables in a way that encouraged them to chat with one another across the tables. On the first day LFC restarted, the result was noticeable. Developing a sense of community among the women has taken time, but the Lord has established a sweet spirit among us.

The outcome

Every woman, both the helpers and the guests, is special, and because each one has needs, concerns, and issues, they all deserve my personal attention. Often, the best conversations

happen over a cup of tea or lunch in my home or at a café. Building relationships takes time, but it makes a difference, one person at a time. Intentional, multilevel discipleship has the potential to affect eternal change in their lives, homes, and churches.

In John 10:14, Jesus says, "I am the good shepherd, and I know My sheep." From Israel's example of poor leadership, Ezekiel 34:3-4 teaches us what we as shepherds are expected to do: "You do not feed the flock. The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost."

I have been privileged to serve the Lord in this capacity for more than six years, but now, I must return to the States, leaving the results of my tenure with the Lord of the Harvest. Please pray that the Lord will raise up someone who will join the fellowship at Fairview Hall and lead this important ministry, guiding it into another season. ■

Carole Woehler is commended from Hiawassa Bible Chapel in Orlando, Florida, and Waynesville Christian Fellowship in Waynesville, North Carolina.



Top right: Each year, LFC packs shoeboxes filled with Christmas gifts for children in need. **Above (L-R):** Around Christmas, the women gather to make festive ornaments; LFC doesn't always meet at the hall—sometimes, they meet at a nearby café for lunch.

A Reunion in Mexico

Celebrating a School's 30 Years of Faithful Ministry

BY JOHN PEASLAND

“Yesterday, He died for me; this is history. Today, He lives for me; this is victory. Tomorrow, He’ll come for me; this is mystery. O friend, do you know Him? Jesus Christ the Lord.”¹ It is amazing how the words of a song I learned more than 25 years ago flow easily from my mind and lips, reminding me of truths I learned in a small school in Torreón, Coahuila, Mexico. In September 2019, that school, Programa de Enseñanza Personalizada (PEP), celebrated its 30th anniversary of service to children from the local assemblies.

Yesterday

In 1982, perceived weaknesses in the traditional educational programs in Torreón, especially those offered in government-run schools, led local believers to consider other options for their children. Efforts to provide an alternative began with a few missionary kids learning together in a home through the Accelerated Christian Education (ACE) curriculum, which Donald and Esther Howard founded and developed. In 1989, Robert (Bob) and Marjorie Clingan, pioneer missionaries in Torreón, and Bequi and David Wielenga (*Missionary Prayer Handbook* Day 17), the Clingan’s daughter and son-in-law, started PEP. The school enrolled 40 students for the first year and used the ACE curriculum in English. PEP welcomed local families who were committed to the Lord Jesus and to one of the local assemblies, showing a consistent testimony.

Though PEP has faced ups and downs over its 30 years, the

school averages 58 students annually. More than 300 students have received a complete education at PEP, progressing from a reading program for six-year-olds through high school. About 88 staff members, all volunteers, have contributed their time and efforts to serving the students’ hearts and minds throughout the past 30 years. This number does not include full-time missionaries, like the Wielengas, the Clingans, and my parents, Tom and Sandy Peasland (MPH Day 17), who joined the ministry in 1992. Many people on short-term mission trips, sent out by assemblies in the States, including South Carolina and Montana, have also helped at the school over the years.

Today

PEP’s academic requirements are rigorous for the students, who must learn and process information in detail, pass unit exams with a minimum of 80 percent, and write essays with acceptable grammar and forms of expression, all in English, their second language. Students also acquire their nationally approved educational certification at the primary, secondary, and high school levels on their own through approved distance learning programs.

The Bible’s role at PEP cannot be overemphasized. Bible memorization has been an important aspect of the program since its inception. Students memorize 10 verses in English and Spanish each month, and the school offers incentives for students who memorize additional verses weekly. The academic curriculum

also includes the memorization of about 60 verses in a typical school year, and the students must write one of them on each sectional test. Each school day begins with a 45-minute opening exercise, which involves reciting the month’s verses, singing, and participating in a Bible study.

Tomorrow

In September 2019, about 145 former PEP students gathered at the school facilities, housed in a local assembly’s buildings, to celebrate the





30th anniversary. The reunion was filled with singing, laughter, memories, and learning as Dave Wielenga, Tom Peasland, and Bob Clingan challenged the group with messages from Scripture. One after another, the former students reflected on PEP's positive influence on their lives. The current PEP students also shared special music.

Former students are now spread out across Mexico and around the world. Some have walked away from the Lord, but God's Word was sown in their hearts and minds through PEP. So we trust in the Lord's continued work in them. Some planted churches in other parts of Mexico, some are serving as missionaries among remote and unreached peoples in Mexico, and others are faithfully serving the Lord where He has placed them.



O Friend

What a blessing educational ministries, such as PEP, are to so many lives throughout the world. I praise God for the individuals at PEP who influenced my life. PEP is just one such ministry. I have had the privilege of visiting Sakeji Mission School in Zambia and the Elliot School in Peru and witnessing the lives changed through these ministries. At times, we might be tempted to place the Lord's servants who work at these schools on a pedestal and believe that you or I could never do what they have done. But they would be the first to tell you that they are ordinary people who decided to let the Lord use them. If you have not done so before, I challenge you to ask the Lord if He might have you serve Him in an educational ministry. Opportunities in Mexico, Zambia, Peru, and elsewhere are abundant. Whether for weeks, years, or a lifetime, God could use you to change children's lives with the hope of the Gospel. Both PEP and Sakeji are facing staffing challenges this school year. As the Lord tarries and uses these schools to spread His Gospel, a new generation of teachers is needed. If you cannot go, consider supporting these ministries prayerfully and financially. The harvest is truly plentiful, but the laborers are few. Pray that the Lord will send laborers into His harvest. But, as William MacDonald often cautioned, "Be careful what you ask for in prayer; you might just be the answer yourself!" ■

John Peasland is CMML's board secretary.

¹ Wyrzten, Jack, and Don Wyrzten. "Yesterday, Today, and Tomorrow," 1966.



Opposite page: In September 2019, about 145 former students and teachers celebrated PEP's 30th anniversary.

This page (from top left): PEP students gather at the main school building (right) every day, and a second building (left) provides smaller classrooms and restrooms; The audience listens to the students' special music; Former teacher Sarah (Peasland) Cuevas and her former students are excited to see each other; Reunion attendees enjoy a dinner; Daily education takes place inside the school's Learning Center.



26 Below

Retreats

ENCOURAGING YOUNG PEOPLE FOR CHRIST

BY CRAIG FRITCHEY

Craig Fritchey is CMML's conference and security coordinator.

Every year, we are amazed at how the Lord works through CMML's 26 Below Retreats, encouraging and challenging the next generation. From across North America, young people in high school, college, or careers, ages 14 to approximately 26, gather at 26 Below—now in the Northeast, Midwest, and Southeast—for a weekend of Bible study, fellowship, and fun. Participants are challenged in their walks with the Lord through powerful messages from God's Word, interactive breakout sessions, fellowship with likeminded young

people, and opportunities to hear from missionaries. This year held several firsts for the 26 Below ministry. Of those firsts, the most significant was our first 26 Below retreat in the Southeast. At the retreats, we were thrilled to see the Lord work in and use each one for His glory. We pray that 26 Below will continue to grow and be a blessing for years to come. Visit [Facebook.com/cmmlus](https://www.facebook.com/cmmlus) to view additional photos of the retreats, and listen to recordings of the retreats' messages at [CMML.us](https://www.cmml.us).

Northeast Speculator, New York



In mid-January, 180 young people, from almost every state in the Northeast, gathered at Camp-of-the-Woods in New York. Christian Ramirez (*Missionary Prayer Handbook* Day 21), the main speaker, taught on the theme "Break the Mold." Christian emphasized that, as followers of Christ, our worldview ought to be based on God's Word, not on this world's culture. He encouraged attendees to resist conforming to the world's molds concerning topics like relationships and success. Relevant breakout sessions supported the theme: Missionaries Johnsy and Happy Mathews (*MPH* Day 27) shared how the Lord called them out of their careers to minister among unreached tribal groups in a special-area country. Commended worker Josh Chacko (New Jersey), who serves with InterVarsity, discussed ways in which students can be witnesses for Christ on their college campuses. I encouraged attendees to evaluate the areas of their lives that operate out of fear instead of faith in Christ.

This year, 26 Below founders Kevin and Cheryl Biswurm's oldest child, Ethan, was able to attend the retreat for the first time. This reminded us of the retreat's impact and longevity, running for 14 years, and the blessing of seeing the next generation follow the Lord.



Midwest

Dayton, Iowa

At the end of February, 175 people traveled from 14 states to attend Midwest 26 Below at Hidden Acres Christian Center in Iowa. Jerry Mattix (MPH Day 27) presented thought-provoking messages on the topic “Be a Disciple. Make a Disciple.” Jerry stressed the importance of intimately following Christ while helping others to do the same. Jerry shared stories from his missions and discipleship experience. In the seminar sessions, missionary Aaron Campbell (currently studying at Emmaus Bible College) spoke about teaching the Bible in the Peruvian jungle, Tony Myers, an author, encouraged attendees to use their artistic talents for the Lord, and the Ezekiel Project’s Tim Skiles presented evangelism tips.

Due to my son’s birth the week before the conference, I was unable to attend Midwest 26 Below for the first time since the retreat started. I am grateful for the leadership of CMML’s special projects and donor relations coordinator Jennifer Evans and CMML directors Joel Hernandez and Eric Barton and their efforts to ensure an encouraging weekend. The retreat also had its first marriage proposal. Sam Penny and Bethany Leavitt met last year at Midwest 26 Below, so this year’s retreat was the perfect setting for Sam to ask Bethany to marry him. In case you are wondering, Bethany said yes!



Southeast

Travelers Rest, South Carolina

With concerns about COVID-19 beginning to grow just days before the retreat was scheduled to meet, the CMML conference committee decided to hold the first Southeast 26 Below Retreat after much council, research, and prayer. In mid-March, 135 young people, from 12 states, one Canadian province, and Colombia, came to Look Up Lodge Christian Camp in South Carolina to hear Nate Bramsen (MPH Day 28) teach on the theme “Moving Beyond Defeat.” Nate’s content was timely and convicting as he discussed biblical ways to walk in victory over sin. The retreat highlighted missions as Sam Killins (MPH Day 21) told how the Lord is working in Colombia among villagers in the jungles of San José, professionals in Bogotá, and displaced Venezuelans in Cúcuta. Ali Farhadi, who converted from Islam to Christianity, shared his testimony and challenged listeners to reach out to Muslims in their communities. The attendees enjoyed Look Up Lodge’s activity-rich campgrounds, and many also appreciated the time of personal reflection as they considered their walks with the Lord. One attendee said, “CMML’s 26 Below Retreat is unique in that the focus of the weekend is to get serious about the Lord, your personal relationship with Him, and how that affects your daily life.” Another said, “26 Below is a unique opportunity for young people to hear from God’s Word, to hear from missionaries about the work they do, and to get answers, both from God’s Word and from missionaries, regarding the mission of God.” ■

