

WORLD VISION

MAGAZINE / APRIL 1967

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Thieves of Mission

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salutes
"a sprightly
new satire..."**



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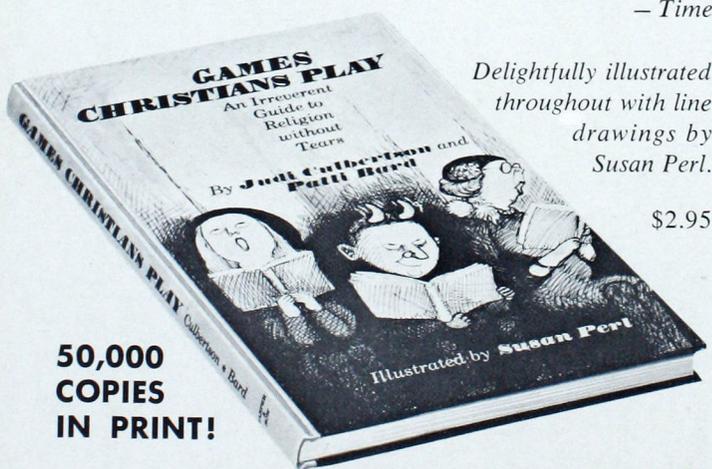
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Samuel Zwemer's divine audac





HE TACKLED ISLAM

by **J. Christy Wilson, Sr.**

Several young men in theological seminary had the divine audacity to seek the most difficult field in the world and to go there for missionary service. They decided on Arabia, the very homeland of Islam. There is little doubt that they had indeed located the world's most difficult field.

One of these men was Samuel Marinus Zwemer. He and James Cantine went to Arabia in 1890.

Today Zwemer is known around the world as the "apostle to Islam," one of the greatest missionaries of the century.

Samuel Zwemer was born at Vriesland, Michigan, on April 12, 1867, the thirteenth of 15 children. Adrian and Catherina Zwemer, his parents, were hardy Dutch immigrants. Adrian had dug out the cellar and built the humble dwelling which was to be the family home. Lumber and hardware were purchased on credit. He did the work himself while also completing his education with a view to entering the Christian ministry.

Hope College stood nearby, for these sturdy pioneers

from the Netherlands thought first of building their churches and schools even before their homes were finished. Adrian Zwemer painted and sanded the college windows and doors so that the paint job did not need to be done again for many years.

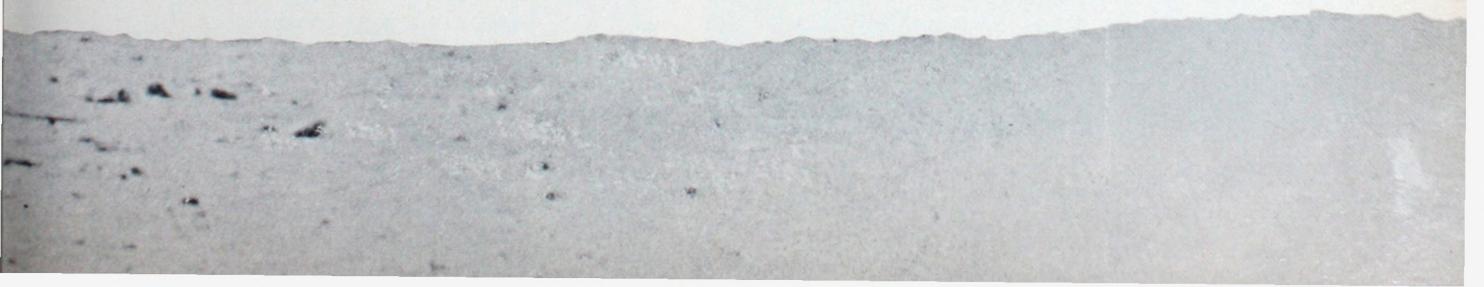
Compass of conviction

In an anniversary address at Hope College many years later, Samuel Zwemer said of his parents, "They never steered by the weathervane of public opinion, but by the compass of conviction."

At the age of 12 Samuel and his brother began to trudge the four miles from Graafschap, Michigan, where their father was minister, to Hope Academy. Throughout his life Samuel was deeply grateful to his older sisters who taught school and enabled the younger children to complete their education. During summer vacations Samuel worked with threshing crews and in all sorts of jobs.

The summer following his graduation from Hope College he was appointed a colporteur by the American Bible Society. He purchased a horse and cart and went about the business of selling the Bible. Soon he was arrested for selling books without a license. A telegram to the American Bible Society brought a prompt reply that convinced the overzealous local

Dr. J. Christy Wilson, Sr., served 20 years as a missionary to Iran. He then taught 20 years at Princeton Theological Seminary and is now dean emeritus of field education. He is currently serving as assistant minister of the Presbyterian Church of Monrovia, California.



authorities that no license was necessary for selling the Bible, and the young college graduate escaped from "durance vile."

Even while in his early teens Samuel had shown a literary bent by writing for the school magazine. During his days in the academy he developed a love of literature, and especially poetry, that let sunlight into his life as the years came and went. He read widely and wrote literally hundreds of book reviews.

Throughout his life he continued to advocate the production and distribution of Christian literature and the Bible. Someone has said that the books and tracts he distributed would make a line around the world. Once he was put out of Egypt for giving tracts to students in the precincts of Al Azhar University, the great school in Cairo where Moslem priests are educated.

Zwemer often used to repeat the words of a telegram he received from President Charles R. Watson of the American University of Cairo on the eve of a conference on literature. "No agency can penetrate Islam so deeply, abide so persistently, witness so daringly as the printed page."

Zwemer throws his inkpot

Zwemer used to say that Martin Luther had the right idea when he threw his inkpot at the devil. So he would throw the inkpot of the printed page at the devils of prejudice and ignorance everywhere, but especially throughout the world of Islam. The sunlight of the printed page can shine through the windows into the darkest places where other Christian agencies could never penetrate.

When Robert Wilder, founder of the Student Volunteer Movement, came to Hope College, Zwemer became an ardent volunteer. He later became one of the "four horsemen" of the movement, with Wilder, Robert E. Speer and John R. Mott. The movement was responsible for sending some 14,000 young people overseas as ambassadors of Christ.

He drinks from hidden springs

After Hope College, Samuel Zwemer went on to the seminary of the Reformed Church at New Brunswick, New Jersey. There he established the practice of spending the noon hour from 12 to one o'clock in prayer and devotions. Later those who knew him well said, "His power comes because he drinks from the hidden springs."

When home from Arabia, Zwemer became the first candidate secretary of the Student Volunteer Movement Mott said he was responsible for sending more young men and women out as missionaries than any other person from the beginning of the missionary enterprise to the present.

No matter where Zwemer was in the world, Mott would call him home to the great Student Volunteer Movement conventions, and with Speer, Zwemer would usually be the center of appeal to young people. What powerful speakers they were! Inspired by the Holy Spirit, they could communicate as few men have done the call of God to mission service.

"I never got out of my mind," said Speer, "the speech of Zwemer at one of the earlier conventions of the

movement, when he hung a great map of Islam before us, and with a sweep of his hand across all those darkened areas said: 'Thou, O Christ, art all I want; and Thou, O Christ, art all they want. What Christ can do for any man, He can do for every man.'"

The first of 50 books

After Zwemer had settled in Bahrein, an island in the Persian Gulf, he wrote his first major book, *Arabia the Cradle of Islam*. He wrote with a dip pen, his hand wrapped with a towel to keep the perspiration from blotting the manuscript. So began a literary career which brought to print some 50 volumes in English, as well as many tracts and some books in Arabic and translations into many other languages. In 1911 he also founded *The Moslem World*, a quarterly which still continues to publish news of the world of Islam and the work of Christian missions and thought in that area. Through his books and other publications, Zwemer not only directed the sunlight to the world of Islam for the churches in Europe and America but also brought the Light of the World into the far corners of Moslem areas.

In a pirated edition of *Arabia the Cradle of Islam* published in Urdu, all the Christian references were deleted. When Zwemer wrote to the translator, his reply said, among other things, "I confess that I cannot comprehend the reason of your chagrin, as authors are often flattered to know that their productions have been appreciated and translated into other languages."

The grindstone of humor

No consideration of the character of Samuel Zwemer would present a true picture unless a window were opened to show his great sense of humor. He never seemed to run out of stories. I was with him once on an all-day trip by barge across Lake Urumia in Iran, and he kept all of us hilarious with his humor and stories throughout the day. The Presbyterian journal, *The Continent*, used to carry a column by one who signed himself "the Wayfarer." He wrote: "No professional entertainer has ever made the Wayfarer laugh as did Samuel Zwemer. The fighter whose sword is sharpened on the grindstone of humor is one to fear."

Humor was always the oil on the machinery that saved the situation. Zwemer and Bishop Gwynne of the Church of England were close friends in Egypt. The bishop once suggested that if he should ordain Zwemer, he could in turn pass on the ordination to the other clergymen and all could work together with no question of apostolic succession. "Just fine, Bishop," replied Zwemer. "You ordain me and let me baptize you."

In 1912 Zwemer moved to Cairo, the intellectual center of Islam. From here he traveled over the continents of Africa and Asia and wherever Moslems were found. He had organized the conferences on missions to Islam which were held in Cairo in 1906 and in Lucknow in 1911. From his Cairo base he could conduct the follow-up on these conferences.

From Cairo, Zwemer was the itinerant missionary covering the whole world of Islam rather than the towns and villages of a local field.

In all fields he gave addresses of instruction to mis-

sionaries working with the followers of Islam and held discussions on literature and other methods of approach to the Moslem. In Iran there were conferences with Zwemer in various cities and then a general conference in Teheran on literature. As a result, Christian literature distribution doubled in Iran the following year.

When Zwemer was a young missionary living in Busrah, he was asked by the Church Missionary Society of England to meet two young women who were coming from Australia to work in Baghdad. As he escorted them from the ship there was an immediate attraction between Zwemer and a young nurse named Amy Wilkes. Though the CMS had strict rules about their young lady missionaries seeing gentleman friends, Zwemer got an assignment of teaching Arabic to the young ladies. Amy Elizabeth Wilkes and Samuel Marinus Zwemer were married at the British Consulate in Baghdad on May 18, 1896, and for the next 40 years she was more than a helpmeet and the mother of the family. She went on many of the trips with her husband and was ever his strong support in spiritual as well as temporal things.

In 1929 they came to what Zwemer called their third milestone. The first had been the pioneer call to Arabia, the second to Cairo as the center of the Islamic world. The third was the call to the faculty of Princeton Theological Seminary as Professor of the History of Religion and Christian Missions. The years at Princeton were marked by great accomplishments.

After he was 70 years of age, Zwemer retired with an address at a Princeton club, "Life Begins at Seventy."

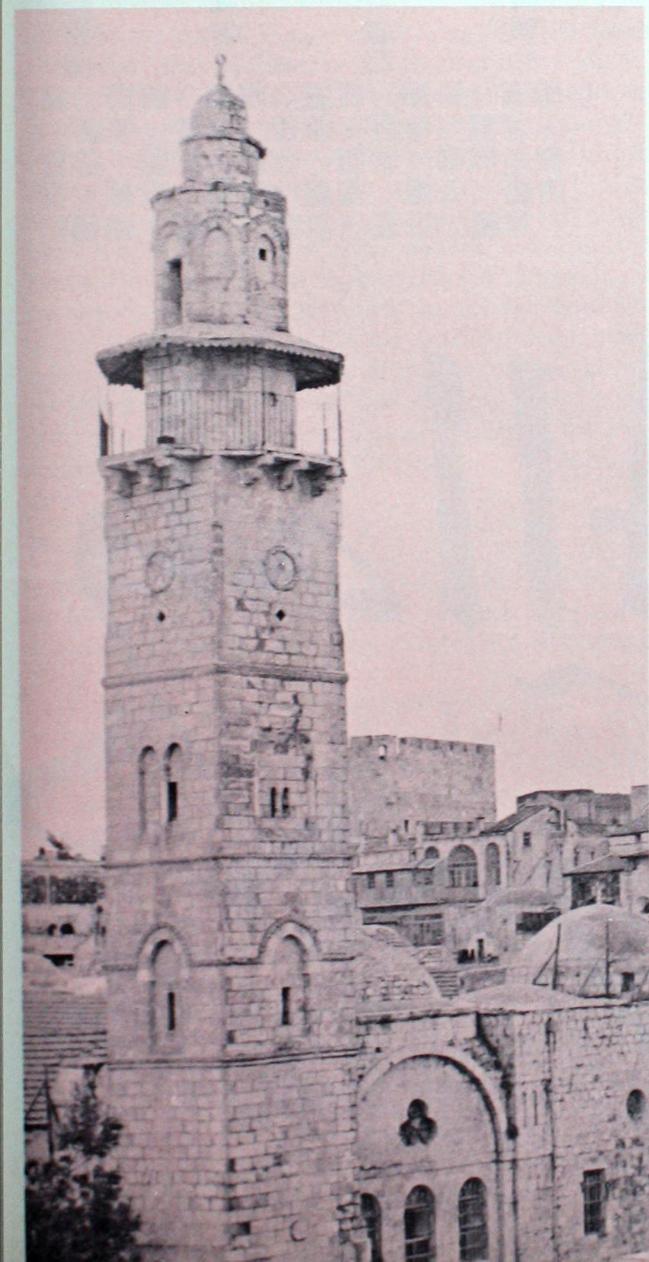
Amy Wilkes Zwemer had passed away in Princeton earlier. Zwemer moved to New York City upon his retirement and after some time was married to Margaret Clark who was able to help him in his writing. She typed "The Glory of the Empty Tomb," which won a prize of \$1,000. After 10 years Margaret Clark Zwemer passed on and the Apostle to Islam continued his writing and speaking.

During one month of "vacation" Zwemer gave a hundred addresses and classes from coast to coast. He was stricken with his final illness after giving three addresses in one day at an Inter-Varsity gathering. He died April 2, 1952, ten days before his 85th birthday.

Zwemer's flaming passion to bring the Moslem world to Christ never subsided, even during his last illness. "Don't let them forget the Moslems," he pleaded. "Don't let them forget the Moslems." |||

Samuel Zwemer's daughter, Elizabeth Pickens, is compiling material for a biography of the "Apostle to Islam." She particularly needs anecdotes of human interest about Dr. and/or Mrs. Zwemer. If you can provide any material, even a short paragraph of recollection of a speech or encounter, please send at once to this address: Mrs. C. L. Pickens, 29 Lenox Avenue, Ridgewood, New Jersey 07450.

5





Is
Allah
God!

by Samuel Zwemer

The value-judgments passed on Allah by western scholars and theologians during the past centuries have been diverse, contradictory and disconcerting.

In the middle ages Raymund Lull, facing the world of Islam, wrote a book, *De Deo ignoto et de mundo ignoto* (The Unknown God and the Unknown World), and another, *Liber de Anti-Christo* (Concerning the Anti-Christ), while Petrus Venerabilis doubted whether Islam was a Christian heresy or a pagan religion. But neither of them doubted that a loving approach to Moslems was Christian duty.

Today, more than ever, that approach must be intellectually aware of the real issue. For in the comparative study of religious ideas there must be a standard of judgment, and a Christian can only judge other faiths by the gospel. We are not dealing with the monotheism of Greek philosophy which arose in the court of the Gentiles under Plato and Aristotle, nor with the modern Unitarianism of the West, but with a doctrine of God which was promulgated in Arabia six centuries after Christ. Mohammed, by denying Christ's deity, also denied that (although a great prophet) our Savior came on a unique and transcendent mission from heaven—to show us the Father. Instead of arriving at his theology, therefore, through the revelation of God in the Scriptures and by his Son, Mohammed brought a new revelation in which he himself occupies the center and so eclipses "the light of the knowledge of the glory of God in the face of Jesus Christ." To the Moslems and in the Koran only the corona is visible in that nearly total eclipse.

Five elements missing

Moslem monotheism, granting all that can be said in its defense, lacks five elements which are basic in the Old Testament and New Testament doctrine of God.

(1) *There is no Fatherhood*, only servile and not filial fear on the part of the believer. Where there is no Fatherhood toward man there can be no brotherhood of man. Islam is an exclusive brotherhood of believers, not an inclusive brotherhood of humanity.

(2) *Allah lacks the attribute of redeeming love*. A being incapable of loving is also incapable of being loved. And the most remarkable testimony to this lack in orthodox Islam is the fact that the passionate devotional poetry of the Sufis is put down as rank heresy. Many of them were persecuted, al-Hallaj was executed.

This article taken from "The Allah of Islam and the God of Jesus Christ" published in April 1946 is reprinted by permission of Theology Today. Author Samuel Zwemer, called the "apostle to Islam," is the subject of a biography beginning on page two.

The statement *God is love* is to the learned blasphemy and to the ignorant an enigma.

(3) *Allah is not absolutely holy and righteous*. There is a strange relativity. The justice of God is presented in a weak or distasteful way. It is noteworthy that the Koran speaks of sin and grace but not of guilt and love. The guilt of man over against the love of God is an unknown doctrine. Allah has compassion and exercises forgiveness; but it is by caprice. As Hauri says, "Neither in his holiness nor in his love is Allah righteous. As regards believers his holiness comes short of its right. Allah allows his prophets things otherwise forbidden or wrong. His law is not the expression of his moral nature but of his arbitrary will." The denial of the Crucifixion in the Koran is also a denial of the Atonement. That central fact of all history was, in the words of Paul, to declare God's righteousness "that he might be just and the justifier of him which believeth in Jesus."

Allah's discordant personalities

(4) *There is no harmony in Allah's attributes*. They are as separate as the 99 beads on the Moslem rosary. Only a string holds them together. But as Raymund Lull pointed out, "The doctrine of the Trinity reveals the harmony of God's nature in his goodness and his greatness, and in the person of Christ displays the true union of the Creator and the creature, while in his Passion is set forth the divine harmony of infinite goodness and condescension." The only way in which Allah can pardon a sinner is by abrogating his law and condoning guilt without penalty. The Cross of Christ is the missing link in the Moslem creed. And it is the center of the gospel message.

(5) *Finally, the Moslem doctrine of God is sterile*. The sheikhs of theology at al-Azhar today are still content with the definitions of al-Ghazzali. But the very contemplation of so barren a deity "pours an ice-floe over the tide of human trusts and causes us to feel that we are orphans in a homeless universe."

Because Allah is sufficient in and of himself, because he is the Altogether Other and cannot be compared to anyone or anything, he is wholly aloof from his creatures. As Kraemer remarks, "One of the favorite expressions about God [among Moslems] which testifies to an intense religious feeling is *He whom everyone needs and who does not stand in need of anybody or anything*. Fellowship does not exist between God and man. God is too exalted for that . . . Man is so evanescent in the hyperbolically theocentric atmosphere of Islam that problems of theodicy, of the cry for a God of righteousness, etc., are entirely absent."

Continued on page 22

A Catholic priest in Colombia wrote in 1936, "The Roman Catholic Church is an oak tree seventy-seven meters high, and in the same proportion, there is a little onion plant growing by its side six inches high—this is the Protestant Church."

Let us consider the growth of this little "onion plant" in Colombia since then. In 1936 the total Protestant community in Colombia had less than 3000 members; by 1953 there were 11,958 members; by 1960 there were 33,166; by 1966 it had 63,810.

The first Protestant Spanish-speaking congregation in Latin America was organized by James Hickey in Monterrey, Mexico, in January of 1864, with five members.

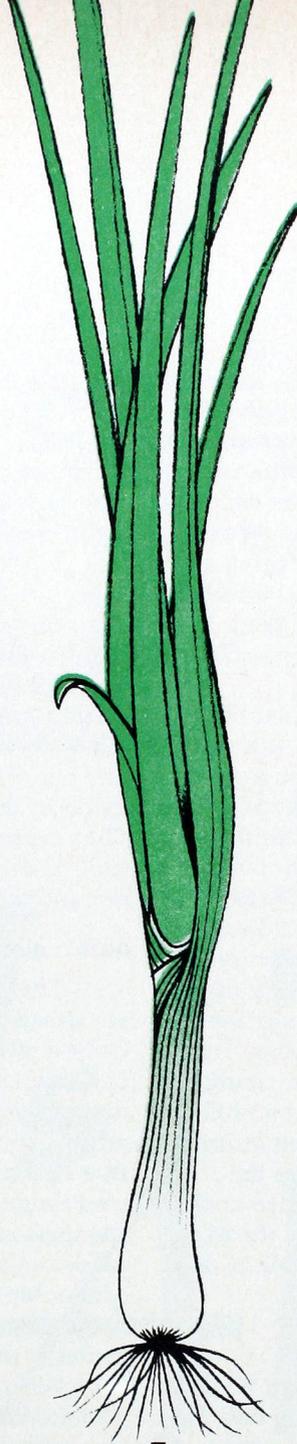
In 1966 an average Protestant church in Cali, Colombia, received 48 members at one regular Sunday morning service.

For a half century after the first congregation was organized in Mexico, many small missions were set up in every country, but they were small and insignificant.

A late start—slow growth

8 The Protestant church in Latin America had a late start and a very slow growth, due to many factors. The constitutions of many of these countries had statements such as this one from Bolivia: "The State recognizes and supports the Apostolic Roman Catholic religion and prohibits the exercise of any other." The criminal code of Bolivia stated that the practice of any religion other than the Roman Catholic could be punished by death. Some constitutions guaranteed freedom of religion, but in practice the opposite was true, due to the influence of the strong established church. In many countries, like Mexico, Colombia and Peru, Tribunals of the Holy Inquisition were established. All people and books that

Dr. Jose D. Fajardo, since receiving his bachelors degree from Peabody College in 1946, has occupied several posts in South America including: principal of Colegio American, a Presbyterian missionary school at Cali, Colombia; as president of the National Federation of Protestant Churches of Colombia; interpreter for Billy Graham in his South American Crusade.



A 'LITTLE ONION' GOES A LONG WAY

by Jose D. Fajardo

brought any idea contrary to the Catholic Church were persecuted or destroyed.

Argentina, Uruguay and Chile have the oldest and, up to a few years ago, the best organized Protestant work in South America. In Argentina and Uruguay there have been good organized institutions of learning and social service for many years. The people as a whole have learned to admire and respect the Protestant church there. But in these two countries, as well as in Costa Rica, the upper and middle classes have become apathetic toward the Protestant Church. They admire, respect and talk well of the church but do not go to it or take any steps to cooperate with its program to encourage its development.

The Brazilian and Chilean churches were the most dynamic and fast growing, until recent years when the Colombian church surpassed all others. The Brazilian Protestant community probably numbers over four million. The strength of this church must be due to its great emphasis on evangelism and every church a missionary church. Also it has a strong national staff of leaders. The country is open, it offers complete religious freedom. Members of the Protestant church have reached important posts in the government. High government officials recognize that the Protestant church is a progressive and living agency to raise the educational, moral and social level of its people.

Great doors open now

Brazil, Colombia, Bolivia and Mexico are the great open doors of opportunity at present. There is no limit to what could be done in these countries with the present awakening and the deep thirst of the people for the gospel. Hundreds of missionaries and national workers could be used and yet they would not be able to fill all the fields and opportunities of service which are being opened. It used to take ten years or more to develop a congregation of 100 members. Now, in almost any of the big cities or some new communities, in about two years one could have a congregation even larger than

this. In Colombia we are starting to train laymen to go out and conduct services at places which the ministers and missionaries cannot possibly cover because of lack of time.

When we conduct evangelistic services in local churches, conversions in one week run anywhere from 120 to 200. A united evangelistic crusade in any of our large cities in Colombia will bring five to ten thousand people every night and the total conversions can run as high as two thousand.

Largest Protestant meeting ever held

The largest Protestant meeting ever held in the world was at Rio de Janeiro in 1960 when over 200,000 people packed the world's largest stadium to hear Dr. Billy Graham. During the first South American crusade of Dr. Billy Graham in 1962, through Venezuela, Colombia, Ecuador, Peru and Chile, more than 9000 people accepted the Lord as their Savior. At Cali, Colombia, the doors of the coliseum where the meetings were being held had to be closed to keep the people from trampling on each other trying to get in after there was no more room. People on the outside tried to break the doors open. Dr. Graham went outside and spoke to thousands who wanted to hear. If we had not seen this, we could not have believed it. In the previous ten years in Colombia over a hundred Protestant martyrs had given their lives for the cause of Jesus Christ, in the hope that Colombia one day would open its doors to the gospel.

Areas of growth

Evangelism-in-Depth, under the direction of the Latin America Mission in Costa Rica, has organized and promoted nationwide evangelistic efforts in most of the Central American countries. Such a movement was held in Venezuela in 1964 and in Bolivia and the Dominican Republic in 1965. In 1967 it will be held in Peru and in 1968 in Colombia.

When Evangelism-in-Depth was held in Venezuela, a team of 30 Christian volunteers from Puerto Rico went over to help them. All their expenses were paid by the Puerto Rican church. When such an effort was made in Bolivia,

dedicated leaders went over from Peru to help. The Christians of these countries report that after Evangelism-in-Depth has taken place many, many new congregations have been born.

Reasons for the change in trend

The first and great reason for the awakening and growth of Protestant work in Latin America is that God's Word still is fulfilled and God keeps his promises: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void" (Isa. 55:11). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6).

One hundred years of missionary effort in Latin America have not been easy. Hundreds and probably thousands of men, women and children have given their lives for the testimony of the Lord. Churches, schools and homes have been burned, bombed and confiscated. Christians have been run out of their homes and communities under threat of losing their lives.

The next reason for the awakening and interest in the gospel is the sudden change within the Catholic Church. Since Vatican II, so many changes have been effected in the policies, practices and teachings of the church that people are asking many questions and coming into our churches to find out for themselves. We Protestants are no longer "heretics" but "separated brethren." The Bible is no longer a prohibited book but recommended to all the faithful. The liturgy is no longer in an unknown tongue but in the language of the people. The preaching ministry has taken precedence over formal rituals.

An example of the drastic changes taking place is the decree given out by the Archbishop of Cali doing away with all cataloged charges for funerals, marriages and other services rendered by the church. There are no longer different categories of funerals and marriages; they are the same for both the poor and the rich. The priests will

have a limited income and the people will be asked to give offerings for services rendered instead of fixed charges. The people are not to be antagonized or excommunicated for attending a Protestant church.

We do not know the final outcome of all this change. But already it has brought to our churches many people who otherwise would never have come. Many are confused; they do not know what to think or what to make of the changes. To us it means an open door of opportunity.

Needs within the Protestant church

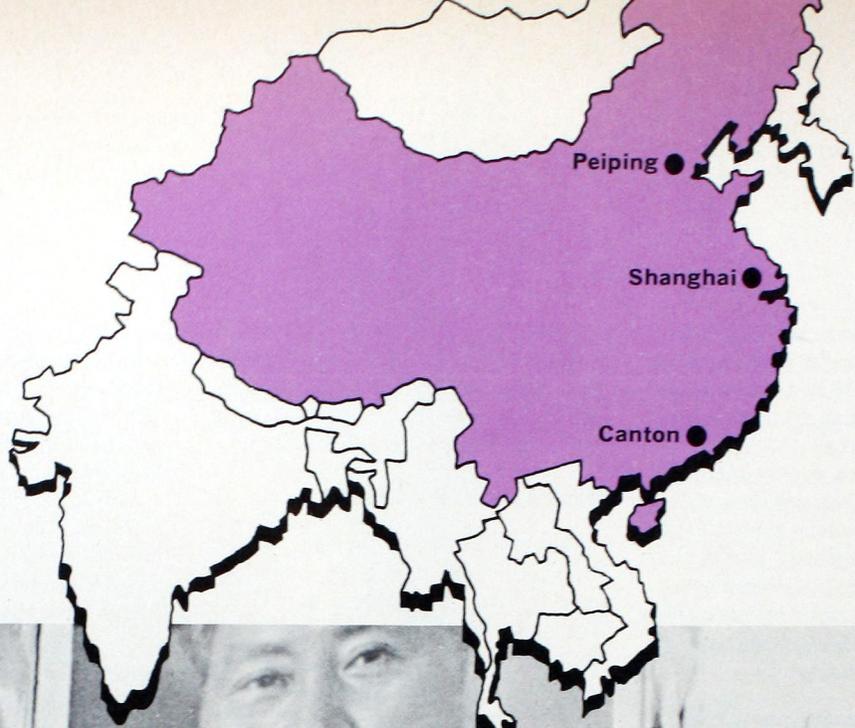
We need to concentrate on fields that have hardly been touched in the past: a more effective service among the middle and upper classes, evangelism for factories, hospitals and prisons. We must start a more effective social service. There is a great need for orphanages, old people's homes, health centers, medical service for rural areas, special work among the Indian population, schools of arts and trades. We need institutions of higher learning. In most countries thousands of high school graduates are left out of the universities because of lack of space.

The need for more and better prepared ministers and workers is becoming acute. Something must be done to diminish or stop the great number of pastors and workers who leave their respective countries to go to the United States. In some countries this trend has become a real threat to the advancement of the church. There must be some definite program started for the recruitment and preparation of ministers and leaders.

Some groups and denominations tend to discourage the coming of foreign missionaries, but as a whole the people receive them well. In most countries their help is still almost indispensable.

Now, more than ever before, Latin America stands and calls out to any who will hear the challenge: "Come over and help us." How many will be willing to help the "mustard seed" become a great tree? Here is a great and effectual door opened for you and for me. |||

If Chi



ens, are we ready?

by Leslie Lyall

Astounding turmoil in China is attracting world attention and baffling experts as to its significance. Does Chairman Mao have control? Is he stage-managing the entire melodrama according to his own "invincible thoughts"? Or is there a genuine struggle for power and a crumbling of authority?

China is behaving like a mad dog attacking everyone in her path—Russians, Portuguese, French, Yugoslavia, in addition to her archenemy, the United States.

Across the Formosa Strait the hearts of three million mainland refugees are beating faster. For years they have been planning and preparing for the day of return. Is that moment approaching? Many are metaphorically packing their bags in readiness.

But what kind of China would they find? It would certainly be a China radically different from the one they left, the China they remember.

China has moved forward 50 years in the interim since the debacle of 1948-49. The clock cannot be turned back. No return to the status quo is possible. There must be no repetition of the tragic mistakes that China made when her forces retired to Taiwan in 1945. The attitudes behind these actions can still be seen in the current patronizing promises of forgiveness to all repentant Communists.

The Chinese in Taiwan will need to return to the mainland, if at all, in humble repentance for their past record of maladministration. They must be prepared to learn from those who have contributed so much in recent years to China's economic progress.

Throughout the world—in Great Britain, North America and Australia, as well as Taiwan, Malaysia, Singapore and Hong Kong—exiled Chinese Christians are wondering if the hour is approaching to resume the herculean task of evangelizing 700 million fellow Chinese. It is safe to predict that any Chinese Christian who has lived in the United States for the last 20 years would suffer severe cultural shock from the moment of setting foot in Shanghai. Coming from America, his welcome would by no means be cordial. He might find difficulty in reading the newspaper in the new simplified characters. The vocabulary of everyday speech would be unfamiliar. After 17 years of isolation and indoctrination, the minds of his countrymen would be on a very different wavelength. Even the Christians, supposing they had kept their faith, would be very much changed in other respects.

*After graduation from Cambridge University, Leslie Lyall went to China in 1929. Forced to leave China in 1951, he became candidate secretary in England for Overseas Missionary Fellowship. He is author of several books including *Urgent Harvest* and *Missionary Opportunity Today*.*

When it comes to communicating the gospel, the smooth technique and the usual evangelical jargon would cut very little ice with a generation whose minds have been conditioned to accept Marxist materialism as truth. In a recent conference in Malaya, group discussions showed the Chinese young people how little they knew about witnessing to other religions, to agnostics and so on. This would be generally true of many would-be Chinese missionaries going to their own people.

If this is true of Chinese, what about former China missionaries and young, inexperienced missionaries to China? In the past it was difficult for a foreigner really to understand the Chinese mind. What now?

The teenage Red Guards were born since the missionaries left China. They are convinced atheists. Marx, Lenin and Mao are the only prophets and saviors they revere. This world, not the next, is all that matters. Poverty, hunger, disease, not sin, are the basic problems. A man's body is what matters, for he has no soul.

Would most of us have any notion of how to meet this unprecedented situation? Even after overcoming the formidable obstacles of the written and spoken language, we would still be confronted with the mental barriers, the hatred of westerners and the preoccupation with material progress. One thing is certain—we will never be able to take up where we left off in 1951.

How ready is the Christian church to meet the potential challenge of an open door in China? What if God in His own way should reopen that door? Is anyone, anywhere, preparing a task force of mentally and spiritually equipped personnel—Chinese and others—to return to China to become all things to all men, whatever that may mean in the context?

Such a force will need to be well trained in both Christian apologetics and Marxian dialectic. But most of all they will need to be Spirit-filled men and women to match the deception-filled hearts and minds of the largest nation of people in the world.

Let's be frank. Untold damage could be done by the return to China of enthusiastic but ill-equipped, well-meaning but blundering servants of the Lord.

Furthermore, closest possible coordination with the Chinese church, willingness to accept its direction and the fullest measure of coordination among inter-mission activities will be vital if such a great evangelistic enterprise is not to deteriorate into the old pre-Communist pattern of fragmented mission work.

This is the strategic moment to pray about all aspects of possible return to China. |||

ENDEMIC MONOLINGUALITIS

by Donald N. Larson

While attending college in Manila, a young man from northern Luzon met and later married a girl from the southern part of the same island. He spoke a language known as Iloko. Her mother tongue was Bicol. In school they learned Tagalog and some English.

After graduation the husband found employment in the Manila area. Then, as is often the case, various members of the family began to move in on them. After four years they had three children, two mothers-in-law, the wife's younger sister and brother and the husband's brother under the same roof.

Conversation around the supper table on a typical evening was in four languages. Yet grandmothers were unable to communicate with each other, or with their grandchildren. Mothers-in-law could exchange only a few phrases with the spouses of their children. Brothers and sisters-in-law made rather free use of Tagalog and English, sprinkled with borrowed words and phrases from their respective mother tongues.

A major drag to extension

Many people find such a situation hard to imagine. Why? For all of our

technological know-how, our prosperity and our educational attainments, we Americans remain remarkably uninformed about the linguistic communities of the world. We are plagued with "monolingualitis" like few other people in the world. This condition must be taken seriously, for it constitutes a major drag on our extension of the Christian community around the world.

Put yourself to the test. How many linguistic communities, or languages, can you name? Perhaps you will head the list with those which you learned about during school days: French, Spanish, German, Latin, Greek, Hebrew.

Or you may begin with those spoken by your ancestors: Swedish, Dutch, Italian, Serbo-Croatian. When this tack fails, you may continue with the languages of people currently in the news: Vietnamese, Japanese, Arabic. Or you may visualize a map of the world and begin to guess: Burmese, Congolese, Indian, Chinese.

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Actually, Congolese refers to the people of Congo, who speak scores of languages, and Indian refers to the people of India, who speak scores more. Many think of Chinese as a language, when actually the people of China and Taiwan speak seven major languages and several dozen minor ones.

Misconceptions about language

Americans harbor many misconceptions about language. Two deserve special mention: first, the notion that languages of other people are inadequate for certain purposes, and second, the idea that English will some day dominate the world's conversations. Undergirded by these myths, the Christian church has often approached its problems of communication from the wrong direction.

From our ethnocentric perspectives and monolingual bias, we fail to realize that every language is adequate for the needs of its own community, and we tend to see language primarily as a means of spreading information. As a matter of fact, language is also the means by which a community keeps its secrets and maintains its identity among the rest of the human race.

We who make up the English-speak-

...another language

ing community — about 250 million people — are able to keep secrets from perhaps 4,000 other linguistic groups. The tiny little group known as the Buhids, on the other hand, do quite well at keeping their secrets from all of us. "Buhid," you say? "I've never heard of them." Well, this little group found in the Philippines has scarcely heard of us either, yet our Christian commitment drives us to break down the barriers which separate us.

To many of us, these 4000 groups are little more than communities with strange names, like the Mimi of Sudan and the Miriam of Nigeria, or the Shu of Congo and the Shuwsap of Canada. Few of us are aware of the Indian tribes on our own continent, which include such groups as the Beavers, the Snakes and the Dogribs. On a list of these 4000 groups you will find such nearly identical ones as the Waja and Waka of Nigeria, or the Wala of Ghana.

On every continent these small groups are found in relatively isolated

pockets, perhaps about 3000 of them with populations under 10,000. In Australia alone, it is estimated that the 40,000 aborigines speak over 200 languages.

Of the remaining 1000 communities, more than 150 have populations of a million or more. For example, there are 14 such linguistic groups in the USSR, not including Russian, some 30 in Africa, and close to 50 in India and Southeast Asia including the Pacific. Our own hemisphere can boast of only five indigenous languages with over a million speakers each: Haitian Creole (spoken in Haiti), Guarani (spoken in Paraguay, Bolivia and Brazil), Aymara (Bolivia) and Quechua (Ecuador, Colombia, Peru and Bolivia).

Between these extremes we can identify about 850 communities numbering anywhere from 10,000 to several hundreds of thousands, each with its own private means of communication. They are found everywhere. Nearly every country outside of Europe has several

of them. In the Celebes alone, for example, there are more than 15 groups numbering over 100,000, each with its own language.

Some countries, like Japan for example, are relatively free of problems stemming from a variety of speech communities within their borders. But most nations confront serious problems as a result of their multilingualism.

Many languages, many uses

Some languages may have little or no strategic importance in national life. Others may play a central role in technological development, in political unity, in education or in the development of a national literature. Some languages have their chief importance

besides English?

YES!

Shocking!

along trade routes and in centers of economic activity. Some languages are rarely heard inside homes, while others may be heard outside only on rare occasions.

In certain countries, the languages of early colonizers continue to be of importance in the development of national unity. This is the case with Spanish in Latin America, Portuguese and French in various parts of Africa, and English in population centers throughout the world. In other countries, ethnic groups vie for the prestige which comes from having their own language declared as official throughout the nation. Problems of this kind are being faced today in India, Nigeria, the Philippines and many other countries. Multinational languages, like

Arabic across North Africa or Spanish through Latin America, are of great importance to the small minority in each country with aspirations toward world citizenship. In these same nations, however, vast multitudes of common people remain content with their own mother tongue, which to them is still perfectly adequate for the day's activities.

Human language is remarkably adaptable. For one reason or another, one segment of a community may pick up its belongings and move to a new location. There they will adjust to a new environment and contact new neighbors. After many generations of interaction, the original community and the splinter group may no longer be able to communicate with one another. In the passing of time, all languages undergo a variety of changes.

Thus the 4000-odd communities which dot the earth today may represent, according to one view, only about 30 ancient communities. We can show, for example, that the people of Malagasy, off the coast of Africa, are related to the Hawaiians half a world away. Similarly it can be shown that English is a distant relative of Bengali, spoken in India and East Pakistan, that Hungarians and Finns have a common linguistic ancestor, that Turkish, Mongolian and perhaps even Japanese appear to be historically related, and that perhaps certain groups in northern Siberia may be related to the Indians of Latin America.

Language complexities confront church

The situation confronting the church today is a complex one. We need to understand it in its dynamic qualities. We must learn how to do our work within the limitations that we face. This must begin by taking the perspective of the billions of people in hundreds of communities who do not speak English or one of the important European languages.

From this vantage point, the Christian—missionary or layman—is seen to be an alien, and the gospel which he seeks to proclaim a potential threat to the stability of the community. Our great mobility has enabled us to live in these communities without becoming neighbors, without getting to know others intimately.

Records show how often bilingualism in English or another European language is a kind of prerequisite for conversion to the Christian faith. We tend to think of language primarily as

a vehicle for sharing ideas, but it is far more to the group which uses it. Language is a symbol of membership, and the Christian alien who does not use it often does not belong.

The language of faith is the language of the home. People generally use one and the same language when they pray, when they discipline their children, when they talk about the crises of life, when they romance and so on. When the language of faith is alien to the home, so is the faith.

'Imported' Christianity

In all too many parts of the world, the language of the Christian is the language of the school or the business community or the government office, not the home. As such, it partakes of all the alien characteristics of other imported institutions.

Our rapidly changing world demands that we ask ourselves some serious questions about the communication of our faith across cultural boundaries. To what extent and in what way does a Christian alien overseas need to join the community of those whom he seeks to evangelize? To what extent is it necessary for the alien to learn the language in order to participate as a valid member of the community?

Once we have answered these questions, we must turn our attention to other related problems. What are we doing to help the Christian alien to join a new community, to learn its language and to translate the words of his faith into action which has meaning in another community? What languages have strategic importance in building bridges between ethnic minorities who become Christians and the national churches of the area? To what extent are we anticipating the directions of culture change, especially as regards the building of the church of Christ?

As the population clock ticks on, we must remember that the majority of births on a given day occur in homes where English or a European language is not the mother tongue. Yet we rarely give consideration to the billions who do not need our language but still need Christ.

The missionary must think in terms of "joining a new community." This puts language in a totally different light. The difference between proximity and neighborliness is in part—perhaps in large part—determined by the alien's control of the community's language.

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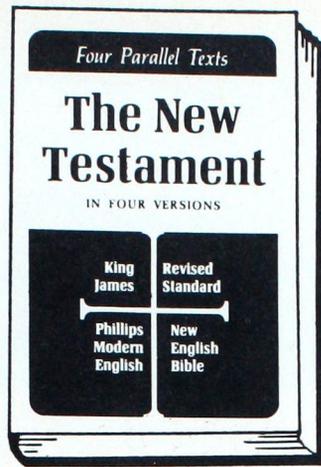
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globe at a glance

NEW JERSEY—Two years of planning have culminated in the merger of Oriental Boat Mission with International Missions, Inc., headquartered at Wayne. International Missions, with 165 missionaries working in 11 fields, is a member of the Interdenominational Foreign Mission Association.

NEW YORK—A small red book, *Quotations from Chairman Mao Tse-tung*, chapbook of the Red Guards who have

Refugee figure climbs to 1.6 million in Vietnam

SOUTH VIETNAM—As 1967 dawned, some 1.6 million Vietnamese were refugees in their own land, more than doubling the total since the start of 1966 when there were 700,000, according to U. S. Mission statistics in Saigon.

While 300,000 persons returned to their original homes in 1966, an additional 300,000 were resettled in new areas. By the end of December there were still 750,000 persons in temporary shelters. Temporary refugee camps numbered 280 in November. More than 20 American and international voluntary agencies have programs directed toward refugee assistance.

Following a recent military offensive in the Iron Triangle area northwest of Saigon, Vietnam Christian Service rushed 500 blankets and 20 cases of soap to refugees.

A Swiss medical doctor, Fred Stoffel, has arrived at Con Son Island where 4000 prisoners and 3000 soldiers and civil servants were living without the services of a physician. Each of the three prison camps on the island located 150 miles south of Saigon is equipped with its own dispensary and hospital ward. In addition there is a TB ward for prisoners, an almost complete 40-bed hospital and an outpatient clinic.

Expansion by Protestants in three Central American countries

LOS ANGELES—A small program of family planning was implemented on a local basis in February at Ciudad Quesada by the Methodists of Costa Rica.

"Costa Rican Protestants and Catholics alike are becoming aware of the need for some type of planned parenthood. We have been able to cooperate with a nationwide program by

arranging for lectures on planned parenthood and by personal contact," reported Ralph M. Miller, lay missionary from Penn Yan, New York.

In Honduras planning and promotion for the 1969 Crusade of the Americas were major items of business at the annual meeting in January of the Association of Baptist Churches. In February, Honduran Baptists conducted a clinic for missionaries, pastors, ministerial students and laymen.

In the Dominican Republic, Ozama Baptist Church, first congregation to result from Southern Baptist mission work in the republic, was formally organized February 5 with 25 members.

Roman Catholic participation invited in 'Crusade of Americas'

TEXAS—Roman Catholic participation in the 1969 "Crusade of the Americas" was recently invited by Dr. Wayne Dehoney, past president of the Southern Baptist Convention, at Dallas.

"I think it would be marvelous for the Roman Catholics to take part in this great evangelism activity," said Dr. Dehoney, coordinator of the North America phases of the crusade scheduled to involve 100,000 churches and 15 million Baptists in 26 countries.

He said other non-Baptist groups—Methodists and Presbyterians—have already disclosed their intention to consider joining in the unprecedented crusade.

Radio ministry stepped up by broadcasters in Asia and Haiti

KOREA—HLKY's new 50,000-watt transmitter recently went on the air near Seoul blanketing the South Korea capital of nearly four million people and much of central Korea, and penetrating into Communist North Korea.

The Rev. Otto DeCamp, director, has announced 1967 as "The Year of

Advance" for Christian Broadcasting System which has its headquarters here. CBS of Korea plans to add a sixth network station in Taejon, a city of 350,000, and to raise the power of HLKY in Pusan to 10,000 watts.

In Manila it was announced that the first Christian radio station serving Southeast Asia is scheduled soon to become a reality with completion of a transmitter now under construction. The station will be known as the South East Asia Radio Voice, according to Ecumenical Press Service.

Approval for the project in Manila was given by the Philippine government in December. Christian groups in six nations have agreed to contribute programs.

First phase of "Operation Marantha," a five-year plan of advance for Radio 4VEH, was initiated in Haiti during January when the station began broadcasting dual language programs on two sets of frequencies at the same time. Languages include French and Creole broadcasts and Spanish and English.

A three-phase program is planned over the five-year period by the international radio voice of Oriental Missionary Society, Radio 4VEH. Phases include saturation of Haiti with all-day broadcasting, expansion of technical facilities, including a new studio-office complex, and saturation of the station's Spanish listening audience.

Missionaries escape injury in Colombia earthquake

COLOMBIA—Although at least 63 persons were killed in the temblor, reports from Bogota indicate that Baptist missionaries in the swath of the recent Colombia earthquake were among those who escaped injury.

An early cable from Colombia dispatched by Dr. Ben H. Welmaker,

been rioting in China, is making its appearance on bookshelves here, the *New York Times* reports. The book, testament-like in appearance, is already topping best seller lists in Paris, it was reported. United States importers have reported there is a heavy demand for the book which sells for about a dollar.

GENEVA—Winners in the seventh annual writing competition for Asian and

African Christians will be announced by the end of this month, reports Lutheran World Federation Department of World Missions. Judges are examining 67 selections from 12 countries. Top cash prize is \$150 for the best short story.

ILLINOIS—The 11th annual Summer Institute of Missions at Wheaton College is scheduled June 6 to 16 and June 17 to July 14. Nine courses are

offered. The courses may be taken for graduate credit and applied toward a master of arts degree in Christian education.

TENNESSEE—Two hours of college credit are offered to lay women interested in mission work or the understanding of mission work. The three-week course is scheduled at Scarritt College, Nashville, by the Methodist Board of Missions beginning June 25.

chairman of the Baptist mission, said all personnel were all right and there is no known damage to Baptist property.

Meanwhile in Vatican City, Pope Paul VI sent a cable to Luis Cardinal Concha of Bogota expressing his deep regret for the losses suffered by earthquake victims. The Pope asked Cardinal Concha to convey his sympathy and blessings to the bereaved families.

Minister quits South Africa; another faces eviction

CAPETOWN — The Rev. R. F. G. Pearce, an Anglican minister for 25 years, has reportedly left the country as a result of harassment over his strong stand against South Africa's racial segregation policies. He returned to England.

Another minister, American-born Negro Bishop Harrison J. Bryant, head of the 100,000-member African Methodist Episcopal Church in South Africa, expected to be expelled from the country after his visa ran out February 28. Although he applied for an extension, there was no indication by the government as the month drew to a close that his request would be granted.

Bishop Bryant, former pastor of St. James AME Church, Baltimore, Maryland, was elected bishop of the church in South Africa at the AME General Conference in the United States in 1964. After his election, the bishop waited 17 months before the South African government granted his visa. He and his wife arrived in Capetown in November 1965.

The Rev. P. Pedro, a minister assisting the bishop, said in Capetown, "We are utterly mystified at the refusal to allow Bishop Bryant to stay longer, as he has been probably the most conciliatory of all non-white prelates (on the racial question) in Southern Africa."

Pearce decided to leave the country after a family in his parish faced separation because the mother and one of her three sons were declared "colored" by the government's race classification authorities.

Besides being forced to change homes, the mother and son also would have lost their jobs as "whites." The mother, Mrs. E. Fabian Ether, was manager in a department store. Her son, Kenneth, worked for an engineering firm.

Spain's religious liberty law termed 'strange' event

GENEVA—Spain's new religious liberty law will have many positive aspects, according to a Spanish evangelical pastor, but its implementation will be "a revolutionary, strange and dangerous event."

Pastor Humberto Capo, secretary of the Spanish Evangelical Church Council, described his views of the law at an address delivered here February 1.

The event will be revolutionary, he said, because the Roman Catholic Church finds itself challenged by the very regime which had given the church opportunity to institute religious uniformity as a bulwark of political uniformity.

The law's promulgation is strange because the law itself satisfies neither the government, the Catholics nor the Protestants, said Pastor Capo.

Pastor Capo used the term "dangerous" because, he said, "it is certain that this freedom will be costly." Coming on the heels of the law granting some freedom to the press, Pastor Capo said, the new law "breaches the monolithic politico-religious structure which had guaranteed strong government.

"Will the church know how to play the game according to the new rules?" the pastor asked.

People Make the News

Californian **Arthur E. Storhaug**, 48, a layman in the American Lutheran Church, began his duties in March as administrative assistant of Tanganyika Christian Refugee Service at Dar es Salaam, reports Lutheran World Federation in Geneva. Professor **Shigeharu Matsuura** of Shikkoku Christian College in Japan recently received the Translation Cultural Award for his work with the Japanese version of Theodore Brameld's *Education for the Emerging Age*. **Bill B. Burnett**, of Bloemfontein, has resigned his Anglican bishopric to assume full-time duties as national secretary of the Christian Council of South Africa. New Catholic editor of Religious News Service is **Joseph McLellan**, for 13 years a staff member of *The Pilot*, official weekly of the Boston Catholic archdiocese.

A main artery of Sao Fidelis has been named **Solomon Ginsburg** Street in honor of a Baptist missionary who 73 years ago was jailed for preaching the gospel. Son of a Jewish rabbi, Mr. Ginsburg was born in Poland, educated in Germany and converted to Christianity in England. He went to Brazil in 1890 and served under the Southern Baptist Foreign Mission Board from 1892 until his death in 1927.

DEATHS: General **Albert W. T. Orsborn**, international leader of the Salvation Army from 1946 to 1954, died February 4 at Bournemouth, southern England at the age of 80. **Santiago Luis Cardinal Copello**, 87, who as Archbishop of Buenos Aires championed the Roman Catholic cause during the regime of Argentine dictator Juan D. Peron, died February 8 in Vatican City. Retired Methodist missionary to China for 27 years, **Grace Burkett Snell**, 84, recently died at her home in Alhambra, California.



by C. Peter Wagner

A growing threat to evangelical missions is the "new missiology" or science of missions. Let us take a close look at this threat and at some possible lines of strategy.

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Behind the new missiology lurks what has been called a "new theology." Paul Holmer of Yale describes this as "a breezy Protestant theology backed by the prestige of modern learning—strongly anti-church, opposed to personal piety, occasionally biblical, very much this-worldly, almost impervious to criticism."

The historical development of this new theology is skillfully traced by Carl F. H. Henry in his book, *Frontiers of Modern Theology*. The line involves Karl Barth's doubt as to the objectivity of God's revelation, Rudolph Bultmann's demythologizing of the New Testament, Paul Tillich's impersonal God, Paul van Buren's secularized gospel, and now Thomas J. J. Altizer's Christian atheism. Henry says that these efforts and others like them "not only violate the essential spirit and substance of historic Christianity, but radically alter the role of religion in human life." They certainly have had their influence on modern thinking concerning the mission of the church.

The new theology is followed quite

naturally by a "new morality." The term is used by Bishop John Robinson who very successfully communicated the complex theories of these theologians to the popular mind in his *Honest to God*. Robinson feels that Christian ethics should be rid of all objective standards except that of love. He says, for example, "One cannot start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves." In other words, morality becomes subjective and relative, and it is just possible that if the proper degree of love is involved, adultery in a given context may be a virtue instead of a vice.

Tempting as it would be to dwell on the new theology and its new morality, the real purpose of this article is to come to the "new missiology," which involves the same line of thinking.

The new missiology embraces at least five new concepts, all interrelated. Each is capable of undermining the biblical idea of mission and consequently is threatening to rob the mis-

sionary movement of its zeal and vitality. These are the new concepts of redemption, the world, the church, salvation and social action.

A new concept of redemption

In classic evangelical theology, man is seen as a slave to sin, with the hope of deliverance coming only from payment of a price. By paying that price, Christ became the Redeemer of mankind, specifically those who have faith in His finished work on the cross. Evangelical missionaries believe that they are bearers of this message of redemption, and that although it is available in potential for all mankind, practically speaking it is applied only to those who respond to the message.

The new missiology holds that Christ has redeemed the whole world, not only potentially but in fact. Furthermore, we are said to be mistaken when we consider redemption in terms of individuals here and there who hear the gospel, repent of their sins and are saved. Rather, it involves all of mankind and is especially operative through history and the changing social structures. In the parts of the world and society where the revolution of the oppressed classes is hottest, there God's redemption is most obviously at work,

C. Peter Wagner, a frequent contributor to English and Spanish periodicals, is assistant director of the Andes Evangelical Mission, editor of the monthly magazine Vision Evangelica and director of Emmaus Bible Institute in Cochabamba, Bolivia.

declares the new missiology.

The clearest implication of this theory concerns our missionary motive. New missiologist Victor E. W. Hayward of the World Council of Churches says, "The motive of missions is not to be located in a belief that the lack of explicit faith in Jesus . . . automatically determines a man's final destiny. We cannot make any such assertion."

Such a thought is quite startling to thousands of evangelical missionaries who have been motivated by just that burden for souls.

A new concept of the world

No one (except perhaps the Christian atheist) denies that God is the Creator of the world and that He is sovereign over His creation. The problem arises when we go on from there to define God's actual lordship in the world of today in relation to the power of Satan.

Dietrich Bonhoeffer's theories are the rallying point for those who believe not only that God is operating in the secular world today but that He may be found more readily there than in the church. When we bend our efforts toward meeting God in the world, we are practicing "religionless Christianity." This secularization of the gospel is, to the new missiologists, a necessary process in witnessing to a "post-Christian world."

The evangelical missionary fails to be challenged by such a concept. He takes seriously the biblical teaching that although God created the world and "saw that it was good," sin subsequently entered and corrupted the world.

John says, "We know that we are of God, and the whole world is in the power of the evil one." Rather than to look for God in the world, the Christian is commanded to overcome the world, die to the things of the world, but at the same time preach the gospel so as to rescue individuals from the sphere of the domination of Satan.

Jesus prayed: "I have manifested thy name to the men whom thou gavest me out of the world . . . They are not of the world even as I am not of the world . . . As thou has sent me into the world, even so have I also sent them into the world." The Bible teaches that missionaries, like Jesus, should go into the world not to become part of it but to win others out of it.

The church in the New Testament is the assembly of individuals who have been called out of the world, then

bound together through regeneration by the Holy Spirit. It is compared to a body of which Christ is the head, the members each possessing gifts to be used for mutual edification. Christians are fed and grow spiritually in the church, then in obedience to the Great Commission they move out into the world with the message of redemption which will rescue others from the world and in turn bring them into the fellowship of the church.

This concept of separation between the church and the world is offensive to the new missiologists. They have a sermon illustration which runs something like this: An affluent preacher from the United States is chauffeured out to one of the muddy *favelas* of Rio de Janeiro. There he meets the missionary, and in the course of the conversation asks innocently, "Where is your church?" The missionary's mouth drops open in disbelief that such an outmoded question could still be asked. With a sweep of his hand he takes in the thousands of filthy hovels, the piles of garbage, the pot-bellied children, the swarms of flies, the prostitutes in the doorways, and says haughtily, "There's my church—the *favela!*"

In the sermon he's supposed to come out as a hero. How he comes out when compared to the Apostle Paul is something else again.

Though Paul lived in a society with oppressed classes, even slaves, he never confused his concern for social justice with his primary task of making disciples.

A new concept of salvation

Since the whole of mankind is redeemed and Christ is Lord of all, the missionary message, according to the new missiologists, is not "Repent or perish!" but rather "Christ is your Lord—whether you know it or not!" This is the neo-universalism that prompted the Congress on the Church's Worldwide Mission at Wheaton to declare its position very clearly against the trend.

The idea that salvation is a one-by-one process is supposed to be outmoded. Hayward thinks that "careful biblical exegesis reveals that conversion, although individually expressed, is nevertheless essentially a community matter." According to this point of view, missionaries should not spend so much time preaching the message of individual salvation as working conscientiously toward the improvement

of the total community.

According to sociological definitions there is a technical difference between "social work" and "social action." The former might be compared to giving an aspirin to relieve a headache, the latter to removing the brain tumor that is causing it. Few people would seriously disagree that what is needed in the underdeveloped countries today is the surgery, not a stop-gap remedy.

But the new missiology goes further
Continued on page 24

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WW NEWS FEATURES

Religious liberty statute delayed by Franco cabinet

MADRID, Spain—Protestant hopes for at least partial religious liberty were tested in February when a freedom statute already approved by the Vatican and Spanish bishops was held up by the Franco government cabinet on the grounds it was too liberal.

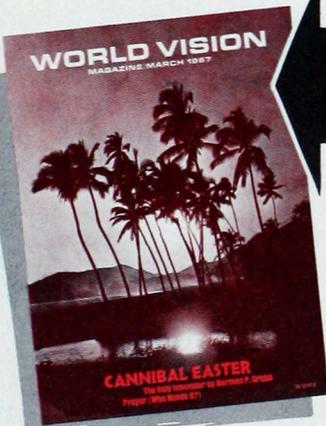
The delay was a blow to an estimated 30,000 Protestants, 6000 Jews and 1000 Moslems. Church leaders had the unpleasant task of explaining to their flocks that nothing had changed despite the overwhelming "yes" vote on religious liberty at a recent referendum.

The cabinet and Cortes (Parliament) which have the responsibility of approving the statute before it becomes law voted to return it instead to the drafting committee, further delaying the freedom for which Protestants have campaigned for several years. The revised statute, granting limited religious

freedom, was later returned to Cortes for final approval.

Protestants were reportedly apprehensive over some of the phraseology of the statute, but saw its approval by referendum an encouraging sign. There was no prediction what changes would be made in the "too liberal" law which read in part: "The confession and expression of the (Roman) Catholic religion, which is the religion of the state, will be officially protected. The State will also protect religious freedom, which will be guaranteed by purposeful protection by the law. At the same time the State guarantees moral and public order."

Protestants were said to fear the phrase "purposeful protection" which might be interpreted as "curb." Also there was concern that the guarantee of moral and public order also can cancel out the guarantee of freedom.



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NCC president foresees integration of Catholic, Protestant medical aid

CHICAGO, Illinois — Survey teams are due this month in Pakistan to study the total medical missions enterprise under Roman Catholic and Protestant sponsorship in preparation for the possible future integration of these programs. Plans for the proposed integration were disclosed here February 23.

Dr. Arthur S. Flemming, president of the National Council of Churches, made the disclosure at a news conference in conjunction with the four-day winter meeting of the NCC policy-making general board.

The survey in Pakistan similar to those in other areas of Africa and Asia will be conducted by NCC's Christian Medical Council, Dr. Flemming said. Another study was recently completed in Ghana and, at the time of the announcement, work was already under way in the Cameroun. India is scheduled this fall to become the next country to be surveyed, Dr. Flemming indicated.

Beyond the surveys, Dr. Flemming reported, "there are definite signs that medical programs of both great branches of Christendom will in time become closely integrated in the more than 80 countries where they exist."

He said integration has already been quietly effected in Malawi, Africa with the government's enthusiastic consent. The cooperative ventures are expected to result in sharing of techniques, joint research operations and less duplication of services in the existing 1238 Protestant-related hospitals, 2475 clinics and presently undetermined number of Roman Catholic facilities, Dr. Flemming reported at the February 23 press session.

On the next day the general board adjourned abruptly because it lacked a quorum of voting delegates.

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Is Allah God?

Continued from page 7

Again and again in reading Moslem theology one gets the impression that Islam is the religion of the "natural man," not that of the spiritual seeker after God. Pascal in his *Pensées* expresses the tragic contrast, "Mohammed chose the way of human success, Jesus Christ that of human defeat."

'The way of human success'

Life among Moslems and contact with Islam compel the Christian to seek a deeper and more experiential knowledge of the Trinity as expressed in the ecumenical symbols of Christendom. The God whom men know outside of Jesus Christ and apart from the Holy Spirit is a nebulous thing; an idea and not a reality. The doctrine of the Trinity is not only fundamental but essential to Christianity. As has been frequently stated, "In the battle between Arius and Athanasius the existence of Christianity was at stake." Whenever and wherever this doctrine was abandoned, other articles of faith, such as original sin, the atonement and regeneration, have almost always followed as by logical necessity, even as, when one draws the wire from a necklace of gems, the gems all fall asunder.

The spiritual value of the Moslem doctrine of God or that of modern Unitarianism is not an academic question. The battle between Arius and Athanasius is being waged at every mission station in the vast world of Mohammed's conquests. It is not ended in Christendom itself.

Understanding of the Trinity is basic

Therefore, in any basic study of Islam and of its relation to Christianity we may not neglect the study of the Moslem idea of God and of the Christian trinitarian conception. "Just because Islam is the antithesis to the thesis of Christianity, a synthesis is possible, not by compromise between Islam and Christianity, but by bringing to clear expression the many common features which still remain, and by showing how these common features are found in a truer form in Christianity than in Islam." Al-Ghazzali and the most spiritual among Moslem Sufis have themselves faced the problem of Islamic theism, i.e. of transcendence and immanence *without an incarnation*. There is only one solution—the revelation of the Holy Trinity which is the divine mystery of these three in one.

In a discussion of the adequacy of the Unitarian faith for Arabia and for New England, Dr. Macdonald concluded: "All attempts to simplify the metaphysical basis of our faith have, under the test of time, failed. Deists and theists have come and gone . . . The Christian faith has seen many hypotheses, has been enfolded in many garments. But to the seeker in the great space that lies between materialism and pantheism the presentation that still expresses most adequately the mystery behind our lives is that in the Christian Trinity,

and the words that come the nearest are those of the Nicene Creed."

With keen insight Professor William Thomson of Harvard points out that the age-long dogmatic attack of the Moslem on the Trinity is due not only to his "passion for the unity of God and abomination of the irrational. It is the spearhead of his assault on the divinity of Christ and the doctrine of the atonement." The Holy Trinity is the pattern of ecumenical Christianity in the New Testament, in the symbols of Christendom, in the hymnody of the ages and in the deepest experience of believers. "Glory be to the Father, and to the Son, and to the Holy Ghost." Wherever and whenever men have forsaken this vital truth they have separated themselves from the Church catholic.

Dorothy L. Sayers rightly deprecates "the indiscriminate use of the word 'Christian' for those who follow Christ as a Marxian follows Marx, and for those who believe that Jesus was incarnate God consubstantial with the Father." She believes that the line of cleavage still runs between Arius and Athanasius, and "the matter is as vital now as in the days of Constantine or of Christ." It surely is for everyone who would preach the gospel to Moslems.

The Trinity as seen in a convert

Those engaged in this task themselves gain a deeper insight into the glorious mystery of the Trinity when they witness its experiential power in a Moslem convert; when they see the sweet first fruits of a living Christianity spring from the cold, barren soil of Islam's theism; when they hear an Arabian Thomas exclaim, "My Lord and my God," because he sees in the print of the nails the atonement made for his own sin by the very Son of God.

John Subhan was once a fanatic Moslem lad, utterly devoted to Islam, who tore gospels to pieces. In his autobiography *How a Sufi found his Lord* he tells how he was led by God's Spirit step by step to a strong and robust faith in Christ. He became Bishop of the Methodist Church in India. He tells how "the gospel dove-tailed my soul and in the person of Christ I found the unsatisfied longing of my heart. God in His divine mercy guided me to the knowledge of His Son without whom no one can know God." Then "my heart was ablaze for the love of Christ when I learned the teaching about the Holy Spirit." He was spat upon, reviled, cast out, suffered persecution but remained steadfast. He writes, 17 years after his conversion, "My life's ambition is the evangelization of Muslims."

Written with utter frankness and great humility, this biography is a study in the psychology of conversion from Islam. It is also a perfect illustration of the *essential disparity* between the best in Moslem theism or mysticism and "the light of the knowledge of the glory of God in the face of Jesus Christ."

Every Moslem convert—and they are numbered by the thousands, in Iran, India, Java and North Africa, and even in Arabia—bears witness to this fact. |||



Grim outlook for India Christians follows Kerala state elections

LONG BEACH, California—"The future looks grim for Christians in the Kerala State of India" because of the Communist victory in the seven-day national elections which ended February 22, Fred Schwarz, president of the Christian Anti-Communism Crusade, indicated recently in an interview here.

For the second time in 10 years Communists have gained sufficient voting strength in the State Assembly to control local government. In 1957, when the Reds first gained power, they immediately attempted to take over all the schools and in an attempt to harass Christians they released all the prisoners in state confinement, Schwarz reported. Their action with the schools set off anti-Communist rioting which resulted in the arrest of 100,000 citizens.

"The Communists will have to be more subtle and less direct in their campaign against Christians this time," Schwarz, a long time Indian observer, said, "but they will still attempt to quell the gospel.

"The state government will have to be operated within the bounds of India's constitution, so the Communists aren't likely to impose the state of tyranny which marked their former regime."

Christian organizations involved in the southern coastal state, according to Schwarz, include Indian Gospel Mission, Mar Thoma Church which traces its origin to the Apostle Thomas, the Plymouth Brethren and Roman Catholic organizations.

E. M. S. Namboodiripad, who organized the Kerala Communist party in 1937, was chief minister in the former Communist administration and appears destined to hold that office again.

After early election results indicated the coalition in Kerala was defeating Prime Minister Mrs. Indira Gandhi's Congress Party in the state, Namboodiripad, 57, gave the press a strong statement supporting the Maoist line of Communism, hailing the "cultural revolution" as "a terrific thing."

Schwarz said that the Communists achieved their victory in India's most Christian and best educated state by uniting seven factions against the ruling Congress Party weakened by a splinter group which formed the Ker-

ala Congress Party.

Schwarz said the victory was possible because members of the united front did not pit their own candidates against each other, while the Congress Party was faced with opponents of the splinter organization, dividing its vote-getting power. In Madras State the Congress Party was also outpolled—by another splinter group—and the party's president Kumaraswami Kamaraj was defeated.

Across the nation, the Congress Party, in power for 20 years, maintained a slight majority in India's Parliament, although many of Mrs. Gandhi's cabinet were ousted by voters.

U.S. News and World Report summed up the election as follows:

"When Indians voted they not only protested hunger, poverty. They also put in office men who oppose reforms India desperately needs. Indians seem to have voted for more trouble than ever."

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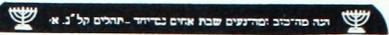
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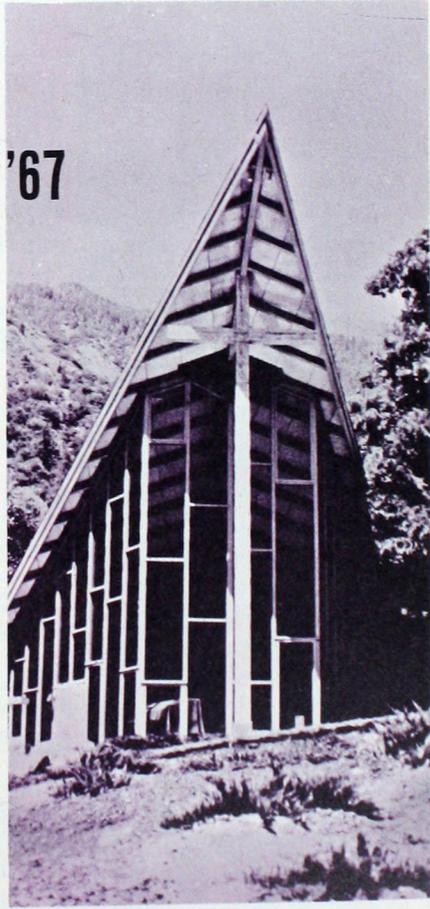
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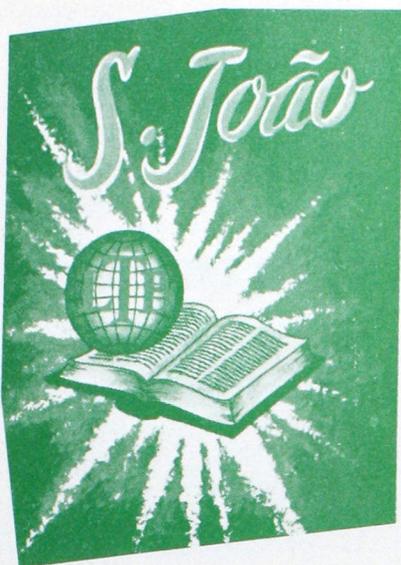
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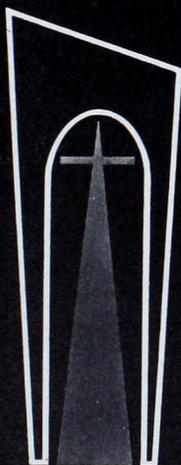
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Thieves of Mission

Continued from page 19

than that. Social action is so important, according to this theory, that to involve oneself in the movements which are changing social structures, to suffer and if need be to die for the revolution, is not only meeting God where He is, but is also fulfilling the highest evangelistic calling. Billy Graham? Evangelism-in-Depth? Tract distribution? Door-to-door personal evangelism? None of these are the really vital elements in missionary work today. Rather a missionary should give himself to the labor unions, the political parties, the underprivileged classes, the victims of racial discrimination. The objective of such a ministry should not be to convert people to Christianity (this is "proselytism") but to help people in their immediate need and thus to proclaim the lordship of Christ over the world.

A new concept of social action

It is true that evangelicals have shirked their social responsibility through the years. Happily, there are signs of renewal in this area as expressed in the Wheaton Declaration which confesses: "We are guilty of an unscriptural isolation from the world . . ."

Involvement or non-involvement in social issues is not the immediate problem, however. Even if evangelicals rise to the occasion and battle social injustice with all their might, their theological foundation will not change. Social action will be an expression of Christian service (*diakonia*) but never a substitute for the Christian proclamation of the gospel (*kerygma*). Social action is an essential function of the church, but it cannot take the place of soul winning and church expansion as some new missiologists are suggesting. If the Great Commission means anything, it means that the missionary who does not have as his ultimate objective the winning of souls for Jesus Christ might better look for another vocation.

The substitution of social action for evangelism poses one of the most serious long-term threats to mission today.

Next month author Wagner outlines a positive approach which evangelicals can adopt in lieu of the new missiology as they fulfill their Christian mission in our day.



readers' right

Now about that Globe item

Sir: On page 16 of your September issue you publish a report entitled "Unreached Tribe Invites Missionary Message." You will be glad to know that, far from being "unreached," this tribe, though still slow to respond, has heard the gospel for many, many years and a great deal of evangelistic work has been done. The Africa Inland Mission has been expanding its work there recently.

The Bible was translated into Maasai many years ago by the father of one of the present missionaries there, Mr. J. R. Stauffer. There is a growing church, with a number of ordained pastors. Perhaps Maasai's greatest contribution to the gospel is in the person of the Rev. John Mpaayei, a personal friend of mine and known all over East Africa as secretary of the Bible Society of East Africa.

So while we rejoice that the World Gospel Mission has been invited to enter Maasai, readers might gain the impression that no other evangelical work has been done there. It is true that the Maasai have been reluctant to change their way of life, but I have met numbers who have been transformed by the grace of God.

London, England The Rev. T. E. Lloyd Home Secretary Africa Inland Mission

A new missionary and pacifism

Sir: I would like to commend the keen insight of the editorial, "Christmas and the Quest for Peace." I confess to being a pacifist, i.e., one committed to the practice of peace in the spirit of Christ.

Quite often of late I have been disappointed in expressions in evangelical publications which go little beyond the provincialism of "God bless our American boys."

If racism has been one hindrance in the proclamation of the gospel, American militarism has certainly been another. In my short time in Mexico I have already many times had to attempt to distinguish between the Christian message and the practice of my country. Unfortunately, too many still see the United States and its actions as representative of Christian belief.

While we may not all agree on the alternatives, it is at least good to hear a voice raising Christian concern for the terrible price which this war is extracting in human suffering and economic loss to those involved—on both sides of the battle.

Sinaloa, Mexico John Miller Mennonite missionary

"Fact or Facade"

Sir: Please cancel my subscription to your magazine. I don't want a magazine in my home which prints such a gross misrepresentation of missionaries as the one you printed "Fact or Facade" by Aulden Coble.

I don't know where this man got his facts, but he should not generalize the way he did. Mr. Coble names a few, very few isolated instances, and makes them sound as if this is true all over in the mission field. I took note of the fact that he did not name names or denominations.

If what he said is true of the missionaries from his church, then maybe Mr. Coble should look for a new church. I know this is not true of the missionaries from my church. I think it is downright disgusting for a person such as Mr. Coble to criticize his fellow missionaries to start with. To make missionaries out to be a pack of liars as Mr. Coble has done is a sin. He has judged and condemned in his article. I refer to such scripture as Romans 14:10.

Even if missionaries do lie to the people in the church this is something between the missionaries and the Lord, and is not for the layman to judge. You and Mr. Coble should read some of the dull prayer letters I receive. Most of the letters are duller than what I write to friends. I think your magazine and Mr. Coble owe missionaries all over the world an apology.

Ford, Washington Eugene R. Smith

Sir: I have just read the excellent article "Fact or Facade" in the November 1966 issue of World Vision Magazine. My only regret is that the article cannot be published in a good many more missionary magazines. May I congratulate you for including in your publication such a forthright article against much dishonesty in missionary news letters.

Addis Ababa, Ethiopia Dennis Ottaway Sudan Interior Mission

No in-between

Sir: In your January number 1967 page eight you write: "and a sprinkling of Protestant and Roman Catholic believers."

When a Roman Catholic comes to Christ, he leaves that church.

Quebec, Canada The Rev. D. Vandervalk

A sin of prejudice

Sir: I am writing to confess a sin of prejudice, and to compliment you on your fine magazine. A few days ago, I received a complimentary copy with a general letter... inviting me to subscribe.

After a very quick glance at the magazine, I was so sure that it would be filled with the rigid conservative dogmatism, "scribalism" and vitriolic anti-ecumenism which I have seen all too often, that I threw out the letter with great certainty that I would never want to subscribe. I did, however, keep the magazine to have a closer look at it in some more leisurely moment. I have just read through it—not completely but to a considerable extent—and have been profoundly impressed with what I have read.

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Necktie, nickelodeon, or . . .

Any "pat answer comes out like the recorded song that plays when you put a nickel in the slot. The answer which takes into consideration the background of the questioner and his question is not a pat answer." from Chapter 5

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ance and evangelical warmth, with none of the unfortunate characteristics I had expected to find. I would especially commend you (and the authors) for the articles by Donald Buteyn (Berkeley) and Jacob Loewen (Christian Encounter with Culture) and for the exceptionally fine report on the NCC encounter with Billy Graham in Miami.

The Rev. Glenn J. Ashford
Alberta, Canada Jasper United Church

An enthusiastic pessimist

Sir: I am very enthusiastic about what you are doing, but at the same time I am pessimistic. The vested interests and inertia in missions today seem to be made on the whim of the field leader (or his wife), or whether someone likes the climate, or what will give the best publicity in the mission magazine. In short, there isn't much strategy, even though the leaders get together and talk about it. And changes are resisted tooth and nail.

I suppose it is no worse than in big business. Whyte's *The Organization Man* seems to fit missions about as well as it does G.E. I think Edison once said that it takes about seven years for an innovation to be accepted after it has been proven practical. I guess what I am trying to say is that you shouldn't be easily discouraged.

I think I belong to a far more progressive and open-minded mission than the average. Yet when I tried to suggest in our last field conference that we take a fresh look at ourselves (nothing so far out as PERT or Value Analysis was mentioned, just that we should define our immediate goals and see if we are actually working toward them) I met with total incomprehension. They thought I was trying to show off and were shocked that I had the audacity to suggest that some missionaries might not be doing absolutely the best job possible.

In a sense, missions are victims of their own propaganda. Because recruitment has always been so difficult, they have used the example of a few men like Carey and Taylor to paint a picture of the average missionary as some sort of super saint, at least a couple of notches above the level of ordinary mortals. And most of the missionaries themselves have come to believe this. In the process we have become guilty of near blasphemy, for if every missionary is almost perfect and doing the very best possible job, then failures and lack of growth must be the will of the Holy Spirit. In other words, we blame God for our failures.

Even though I am pessimistic about missionaries and missions in general, I am optimistic about the power of the Holy Spirit to change man's heart and motivation. Even the hearts of missionaries.

Rather Discouraged

Souls instead of ciphers

Sirs: Dain's "Critical Balance in Today's Mission" (November) was provocative and soul searching. It is refreshing to have an emphasis on souls instead of ciphers in this day of the "big."

Dr. Jack W. Murray
Abington, Pennsylvania President
Bible Evangelism Inc.

UNION CHURCH, MANILA

Geared to serve overseas Americans

by Earl F. Palmer

About 1,700,000 Americans live and work overseas. They live as foreigners in almost every country of the world.

Who is the American abroad?

He may be a businessman, either as an entrepreneur or in the foreign operations of a parent firm.

He may work in one of several U. S. government agencies.

He is usually a family man, between 30 and 55, with school-age children. He will probably stay two to four years, though he may make his home permanently abroad.

What happens to people like this? What happens to their children? What about their family life? Do they go to church? What about their influence, their relationships?

In Manila their children will probably attend the 1800-student American School. Since English is the second language in the Philippines, Americans can become involved fairly easily in many of the cultural and social service institutions of the city.

He may attend the Union Church of Manila, an international church established in 1914 by Methodists, Presbyterians and Disciples and now located in the rapidly growing area of Makati. Union Church is a self-supporting and ecumenical congregation, a member of the National Council of Churches in the Philippines and, through the Committee on Overseas Churchmanship, related to the National Council of Churches USA.

What will happen to him in the Union Church? What concrete good will he and his church do as one Christian congregation alongside other Christian churches in the Philippines?

If a church is to provide positive answers to these questions three things are crucial: (1) the gospel itself, (2) what happens to the man himself, and (3) the meaningful expression to society of the gospel's significance for human life.

The church must be primarily preoccupied with the gospel, that good word about Jesus Christ, God's radical intervention in man's behalf. Union Church is something of a community center with numerous art classes, an extensive library which circulates over 450 books a week, and church buildings which serve as meeting places for the community. These are all valuable expressions of the social man as he relates to his neighbor, but they are not the reason for Union Church.

The gospel of God is the reason.

This good fact about God and His holy concern for man is the center. This is symbolized by the worship of the church which is the most exciting moment of the week. It is a moment when people individually and as a community bow to Almighty God.

I believe in the crucial importance of this service, and its content therefore is my first order of business each week. If the service at 10:00 a.m. is meaningful, then the possibilities will naturally follow Monday through Saturday for creative pastoral encounter with men and women and their families.

The men of Union Church are busy, their hours are irregular, time is the scarcest possession. Nevertheless for a man to go deep in his faith and really understand the relevance of the gospel, he must discuss it with his fellows. This means both the Bible as the source

document and the resulting convictions of Christian faith, theology. He must think these matters through, try out his own ideas, hear the views of others. Then he will be able to recognize the relevance of faith to life. Simply lecturing or preaching on these subjects is not enough. They must be discussed. This poses a problem for a congregation like ours.

As for small group doctrinal discussion, we began slowly and modestly with very little promotion, and the groups have grown. It seems to me that we should avoid too much public attention regarding small discussion groups and that only modest claims should ever be made as to the results the participants are expected to receive from them. On the other hand, the groups must not be quasi-secret associations either. The principal danger to the welfare of the church in small group meetings is the "Pharisee" problem which happens when individuals make too much of the phenomena of the group itself, or of its achievements.

Our discussion groups started with eight men meeting with the pastor for a seven-week study of the basic doctrines of Christian faith, one session for each doctrine. Following the seven weeks the original men's group decided in favor of another seven weeks on: *Faith and Ethics*; and finally seven weeks on *Christology*, the heart of the Christian Creed.

A number of subsequent groups have followed. Encouraging things happen to men and women who spend seven weeks in a discussion of something that is challenging, and usually the interpersonal deepening is as exciting

Continued on page 29

27



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FROM THE MISSIONS BOOKSHELF

The apostle of literacy

Apostle to the Illiterates by David Mason (Zondervan, 1966, paperback 69¢) is reviewed by J. Christy Wilson, Sr.

This is another book concerning Frank Laubach, who is beyond doubt the world's greatest teacher. Only the Lord Himself knows how many people

have learned to read by the methods worked out by the apostle of literacy.

The author of this small volume is Dr. David Mason, who is the associate director of Laubach Literacy, Inc. He has had access to the sources concerning the life and accomplishments of the subject about whom he writes. He has no illusions that the definitive biography of Frank Laubach has, as yet, been written, but he says the present "digest" should provide up-to-date facts and figures on this great life.

In this small volume we begin with a glimpse at the start of the "each one teach one" method, and then the writer turns to the early life and education of Laubach and his marriage to Effa Seely in 1912. Illustrations show Frank at various stages of his life.

There is a discussion of Laubach's spiritual life. He is known as a mystic and published his "Letters of a Modern Mystic" as long ago as 1937.

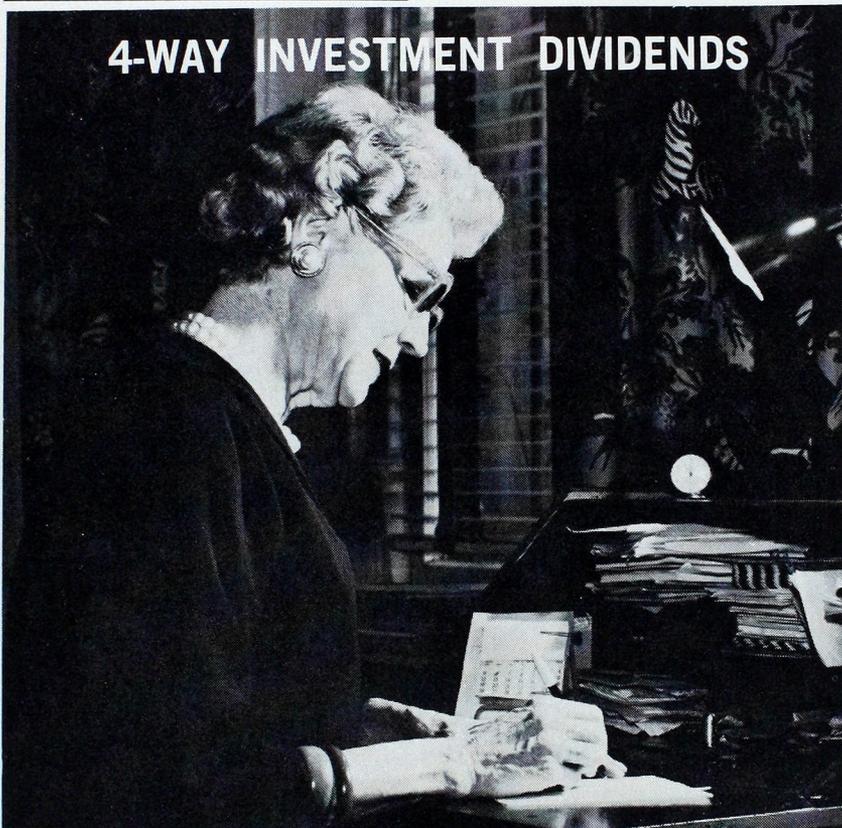
The book goes on to describe the literacy missions and gives special attention to his work during his eightieth year when committees to support world literacy were set up in states across the nation.

There follows a chapter of the words of Frank Laubach from the thirty books and many articles he has written. Here, of course, we cannot give many of these insights, but they are spiced by phrases like these: "Prayer is the mightiest force in the world." "The greatest thrill I have ever had is to see the joy on a person's face when he first learns to read." "America must mobilize her compassion." "What we need is a Pentagon of World Friendship."

The final chapter gives a list for reference of the books Frank Laubach has published and many of the articles and monographs that have come from his busy pen. Then follows a list of books and articles about Laubach and his literacy work. Finally, there is a list of the countries he has visited and the languages he has reduced to the charts and primers for lightning literacy.

Since the book is intended to be a "digest," it does not give many of the humorous incidents or the dramatic stories that dot the life of this great teacher and saint. However, anything that reflects Frank Laubach would be

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interesting, and here are valuable facts and figures to have at hand. We hope this paper-back short story of Frank Laubach will be widely read.

The People of the Mosque by L. Bevan Jones (Baptist Mission Press, Calcutta, 1965) is reviewed by J. Christy Wilson, Sr.

The present is a third edition of the very useful book by Bevan Jones which has served well as a reference and text for a number of years but has in recent years been out of print.

The volume is written with a definite slant toward Islam in India but is broad and inclusive enough to give any interested reader a true view of "the people of the mosque," and especially of the history and content of their religion. The author gives throughout the book a transliteration of the Arabic terms used.

The book begins with a section on Arabia and its people and the history of Muhammad and early Islam.

After an explanation of the Muslim religious year, the author discusses the many sects of Islam with special reference to the Sufi or mystic orders.

The author then turns to the history of Islam in India and in the Middle East (or Near East, as he terms it). This is the longest section of the book, and the one that has been revised for this third edition.

The final chapters discuss the inadequacy of Islam, the relation to Christian doctrines, the "new" polemic and an inquiry into methods of Christian work for Muslims and, finally, our supreme task and the treatment of converts from Islam by the Church.

Bevan Jones calls his book an "introduction," but it is more than that. It is a text and source book on which the teacher as well as the student of Islam can depend. We welcome the new edition.

Union Church

Continued from page 27
as the growth in knowledge.

Our task to the outward world is to express the gospel to our generation relevantly. This must be done not only in word but in act. We must have the courage to try out its implications in our daily living. Union Church is scattered each Monday into a thousand offices and places where tough matters are in the balances. If the individual Christian's witness is really relevant and thoughtful in those places, the church will not have failed.

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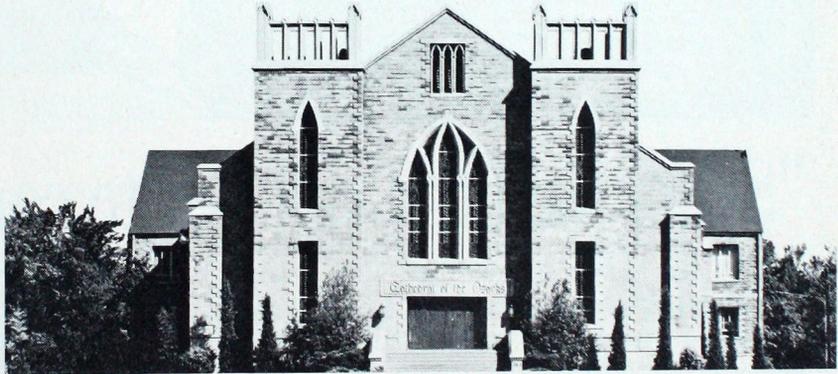
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Whatcha Gonna Do Fer Me, Baby?

Campus language falls with a clatter on the ears of those who are more familiar with the graceful flow of the King James Version. What's more, the dominant spirit of campus life tends to jar the souls of all the saints who feel that youth should be the patient students of the behavior patterns established by their elders. Today's college campus being what it is, this makes for a lot of jarring.

Berkeley currently sets the pace in America. Its strikes and demonstrations are heralded far and wide, so that every collegian seems inclined to dream of some issue around which he may shape up his own band of demonstrators for the cause of "justice."

As evidence, take the group of college students who several weeks ago demonstrated for the abolition of February 15th. This date, they said, was an obstruction to progress. It was simply holding back the rest of the calendar.

Why February 15th? Well, that's when they got the idea, so why not? When asked if their demonstration wasn't pointless and silly, the students replied: Aren't they all?

But most student groups do not demonstrate in any such spirit of levity. In Tokyo recently we witnessed a student strike at Meiji University. The demonstrators had piled school furniture along the fence adjacent to the main gate. About a dozen riot police with special helmets and riot gear stood along the sidewalk to prevent violence. The central issue: tuition was raised.

At another university in Tokyo the students were demonstrating in order to gain administrative control of the new student center building on their campus.

In Laos we witnessed the same revolutionary spirit at the Bible Training Institute serving the evangelical churches of northern Laos.

The problem of student unrest is not remote from our concern to reach the world with the message of Jesus Christ. It has direct bearing. The Church can hardly expect to be effective in its future ministry without taking a careful reading of the revolutionary spirit among student groups both at home and abroad.

What the Church has not recognized is the tremendous communication gap between itself and the majority of the world's student population. It seems all too easy to assume that somehow the Church will get its fair share of young people. But really, now, is that for sure?

The hard fact is that more and more young people are skeptical of the Church. Too many of them regard the Church as a "fellowship of phonies." Usually the Church writes this off, on the ground that anyone who could make that assertion is a hopelessly lost soul. Too often it does so without assuming any responsibility

for leading the student to take that point of view. In other words, the Church tends to respond in a typically judgmental way, which to the skeptical student simply proves his point.

It must be admitted that solid analysis indicating the basic reasons for student unrest is not easily available. There are many conjectures but few proven assumptions. The breakdown of traditional family structures under the impact of urbanization may well play a role. Dilution of the appreciation of authority is undoubtedly a factor. But these tend to be other ways of stating the problem rather than basic reasons. Christians should be digging to find the real proportions of the situation.

In the meantime we ought to be able to slide alongside today's student and try to look at the world from his viewpoint. He faces it now as his world. A world whose future, we have told him, rests in his hands. He sees his inheritance as a tangled knot of problems which could explode in his face while he is trying to untangle them. Untying one knot seems to tie others tighter. There is so much about which this student can do nothing.

Yet he is willing to try. He will join the Peace Corps. Or he will work with migrant workers. Or between classes he will march with a sign calling for an end to the war in Vietnam.

But when he has tackled any of these tasks and done his bit, he still feels he has done so very little about the larger problems of the world. Idealism sours. Frustration sets in.

Meanwhile he may take a sidewise glance at Christianity. What he actually looks at are the institutional forms of the Church. And what is it doing about the world's problems, he asks. Not much. To him the Church seems more interested in reinforcing its comfortable, traditional patterns of life than in joining battle with the most pressing problems of the world.

It shouldn't be too surprising then that this student confronts the Church with a skeptical query. "Whatcha gonna do fer me, Baby?"

If the Church can put aside its judgmental approach and meet him right at that point, it might find him willing to listen. For Christianity is the route to fulfillment and that's what he is after. Somewhere there is a connection between his inner search for meaning and the good word of Jesus who said: "I am come that they might have life, and that they might have it more abundantly."

But he won't take that as a cut-and-dried prescription unless he can see it validated in the kind of abundant life that has contact with the world in which he lives.

DHG

The Crucible of Criticism

My father having been Welsh, I shall not be accused of being anti-Celtic if I share the amusement of British friends over the following verbal exchange:

Judge: "I can't get the facts in this case, Mr. Smith."

Counsel: "This is a Welsh case, my Lord, there are no facts."

The reports that first came out of Miami Beach concerning Dr. Willis Elliott's address on "Beyond the Old and New Evangelism" were so contradictory that I began to think it was "a Welsh case."

The facts emerged with the arrival of a copy of the Elliott manuscript, reference to which was made on this page last month.

In getting the Elliott position before us I suggested that his description of "scribal evangelism," though marred here and there by bad taste and misunderstanding, held points worth taking to heart by the orthodox advocates of conventional evangelism. The humility of *listening* is never harder to come by—yet never more necessary—than when the speaker seems to have gravel in his throat. (I do not wish to imply that gravel of speech always means gravel of spirit.)

The inexact phrase

As for exhibitions of poor taste, let me name two. The first lies in the deliberate choice of the phrase "scribal evangelism" to portray Billy Graham's work. That Dr. Elliott had his doubts about the overtones of the phrase is evident when he says:

Of course for us Christians the classical instance of scribalism must ever be "the scribes" who, both unable to see the working of God in Jesus and unable to force him into conformity with their understanding of their sacred text, instigated his crucifixion. The fact that these scribes were Jesus-killers so taints the word "scribal" that Billy Graham and others who use the Bible as he does would not select the word as describing their position. I, however, must press the matter: I consider the term appropriate and accurate.

I should have thought it the better part of discretion if the search for an appropriate phrase had continued until one less "tainted" was found. Settling for something so inexact and unsavory makes dialogues not less difficult but more.

The inelegant allusion

The second instance of bad taste in word-choosing is found when Dr. Elliott strongly deplores a sentence in one of the Rev. John Stott's addresses at the Berlin Congress: "The commission of the Church is not to reform society but to preach the gospel."

Says Dr. Elliott:

The polluting of Scripture with that "not" phrase reminds me of gospel portions now being studied by the World Council of Churches in Geneva—portions distributed in African languages, but printed by the Red Chinese with subtle additions to the text to sneak in Marxism. What was our Bible teacher sneaking in? I do not consider the Red Chinese pollution more dangerous than that of the Rev. John R. W. Stott, the main Bible teacher.

Now in all charity and honesty let it be said that Dr. Elliott is not charging that John Stott is as dangerous to listen to as the Chinese Reds. The point he is seeking to make is that sometimes we draw conclusions and offer judgments that are not wholly or exclusively true. The form of our words does not embrace the fullness of the facts. If John Stott had chosen to fashion that one sentence so as to bring out more explicitly what he in fact believes, he might have made it read: "The commission of the Church is not primarily but only resultantly to reform society; its primary commission is to preach the gospel." Without canceling my sympathy with Dr. Elliott's desire to have *all* of the Great Commission taken seriously, I must record the grief and disappointment I feel over the allusion he makes to the methods of the Red Chinese.

The indispensable treasure

Let me now turn from *taste* to *tenets*, or rather to one tenet. Dr. Elliott surprises me when he says:

In any particular religion the scribal party will be that group which treats a particular sacred book or books as having primary, normative, decisive, and supreme value for the religious community, so that by the group the sacred text is taken more seriously than the living context within and beyond the community.

What surprises me is this: if we allow for the testimony of the Holy Spirit to Scripture and the living Christ as the central figure of Scripture, the words Dr. Elliott has chosen constitute a remarkably accurate description of what the Reformers—Luther, Calvin, et al—believed regarding the Bible. As I understand it, they believed profoundly, and so witnessed to the death, that the Bible is "*primary, normative, decisive, and of supreme value*" to the Christian community.

If to believe *that* consigns and condemns us to "scribalism," then the Reformers must be held under the same indictment. If to give up *that* is the price we must pay to be rescued from the "scribalist" prison, then the price is too great. For here is a Reformation treasure that has given to the Church a boundlessly creative confidence and boundlessly indomitable courage. PSR



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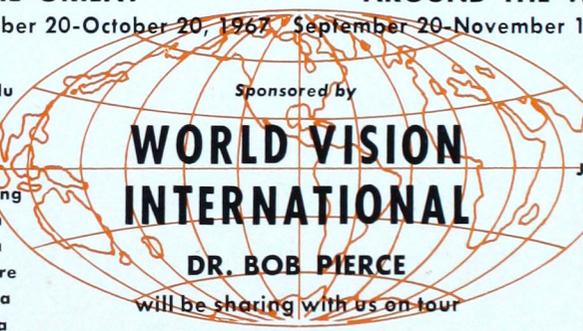
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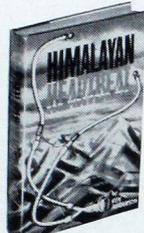
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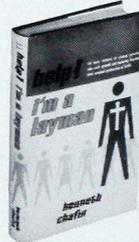


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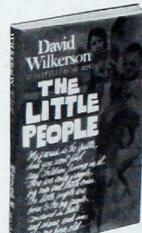
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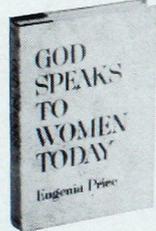


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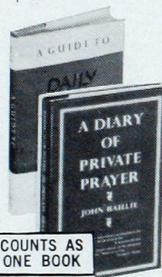


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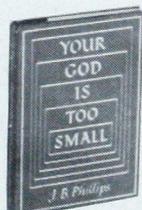


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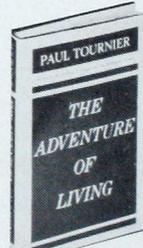
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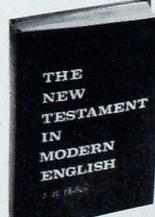
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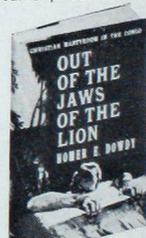
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