

Revolution!

The country is Ecuador. The scene is the residence of the Roman Catholic Bishop in Ibarra. Bishop Haro—a new episcopal breed that mothers the poor, champions the oppressed, and works for the exploited—is giving a reception for a visiting clergyman from the United States.

Let the visitor describe what happened:

The guests were not the affluent merchants of the town, not the hacienda owners, nor be-plumed Knights of St. Gregory in battle array. No, the bishop had gathered around him those closest to his heart—delegates from the festering slums and scrubby mountain farms. One mother broke up the meeting. Weary with worry, malaria, and a nursing baby at her open breast, she cried, "This palacio is no longer reserved for the rich from big haciendas. Now it has become our house, my house, the home of the poor." This weary mother broke up the meeting because Bishop Haro burst into tears and left the room.

To which the visitor adds: "And so did I!"

The point to note is that something revolutionary is taking place in Latin American Catholicism.

A further point is that this revolution within the dominant church of Latin America is a belated response to the burgeoning revolution of social and economic life.

And the still further point, which must be grasped by implication, is that this revolutionary hour places upon Latin Protestantism the burden of asking: Is our evangelicalism with all of its verbal orthodoxy demonstrating concern for people as people and not alone for abstract "souls"?

In solemn fact this query should be raised on a global scale. It is appalling how little sensitiveness we North American Christians display toward the immensities of the world revolution through which mankind is passing.

Millions of people are hungry: they are on the march for food.

Millions of people are illiterate: they are on the march for education.

Millions of people are in poverty: they are on the march for a larger share in the bounty of the good earth.

Millions of people are diseased: they are on the march for better medical care, better sanitation, better health.

Millions of people in the world of color are smarting under the arrogance and irrationality of the "white supremacy" era: they are on the march for authentic

self-identity, for what some perceptive authorities are calling "psychic security."

What then?

If in gaining these ends God is ignored or denied, the secularized victory will boomerang: nations and cultures will go to hell clutching the fading fruits of their phenomenal successes.

Meanwhile, there is an alternative. It is an alternative that is not well represented either by theological liberals or theological conservatives. The liberals understand providence and history better than they understand the Cross and the Resurrection. The conservatives understand the Cross and the Resurrection better than history and providence.

In all of the flux of revolution, the liberals in Christian missions are about to put themselves out of a job. They concentrated on education and medicine and agriculture. Now their schools and hospitals and experimental farms are being taken over by government. Missionaries who have been long on proclaiming to men that they need an improved environment and short on telling them that they need a new heart in Christ are now being told in effect, "Thank you, but we know how to achieve the better environment *without the new heart.*"

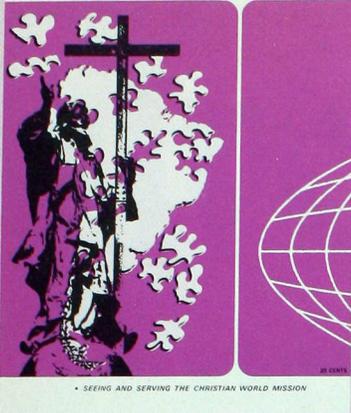
Where does this leave us as conservative evangelicals? Can we now smugly say, "There, we told you so! It is the Gospel that men need above all. Eternity is more important than time and the soul more valuable than the body. Let's not get sidetracked in any social improvement schemes."

Here precisely is where the evangelical community is in grave danger of committing a fateful blunder. The sentiment expressed is true, but it is irrelevant, because it leaves us unwilling to identify with the "revolution of rising expectations." We are reluctant to give it our blessing. We are loathe to say that God's hand is in it. We have developed a theological neurosis in which we are nervously unwilling to combine the social insights of Old Testament prophets with the gospel witness of New Testament apostles.

Now is the time for the whole evangelical world to say to billions of people who are caught in the tension and torture, the harshness and hope of world revolution:

1. You can have your revolution unredeemed, and plunge into the abyss with it; or
2. You can have it, and we shall *help* you have it, under the lordship of Jesus Christ.

P.S.R.



Spiritually, politically, socially and economically Latin America is a huge puzzle. The Christ of the Andes symbolizes a key to the puzzle. Only in the true presence of Jesus Christ can the vast human problems of such a continent be solved. In this issue several missionary authorities confront the puzzle of Latin America.

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PRIZE WINNER

WORLD VISION MAGAZINE received six top awards at the annual convention of the Evangelical Press Association. First place awards were given in the category of Best Original Art (February 1965 cover); Best Double-Spread Layout (April 1964, pages 4 and 5); and Best News Page (Globe at a Glance). A third place award was received in the Best Feature Article category. ■ In competition for Most Improved Format and Missions Periodical of the Year, *World Vision Magazine* won second place awards. First place award as Periodical of the Year went to *Latin America Evangelist*. ■ Evangelical Press Association draws together 149 evangelical denominational, nondenominational, and missions publications throughout the United States.

Fouled by Foreignness

In parts of South America it is not an unknown thing for Roman Catholic Indians, starting the long journey home from some shrine where they have kept festival, to pause and, looking back, to say mournfully, "Adios, Christos! Adios, Christos!"

In the pathetic reverence of this "Good-bye, Christ!" there is the echo of a weakness that pervades far too much of Latin American Christianity. It is the weakness of the big gap—the gap between the shrine and the shop, religion and life, the sacred and the secular, worship and work. The gap is unbiblical. Yet we allow it to exist. It is unchristian. Yet we go on tolerating it.

If Christ is confined to the cathedral, so that when we leave it we must say good-bye to *him*, then he is a foreigner in the market place, on the playing field, in the senate chamber. This contradicts the Bible, cleaves Christ in twain, and reflects a twisted theology.

Yet it is *foreignness* that, by admission of many perceptive Latin Christians from the Rio Grande to Tierra Del Fuego, constitutes a kind of historical brake on the slowly turning wheels of Christ's cause in Hispanic America.

A Distinction To Be Made

To be sure, there is a foreignness that is inescapable when the Gospel moves from one boundary and one culture to another. But once it is planted within a community—be it village or nation—it should begin to have rootage and fruitage that are genuinely indigenous.

Something far otherwise has marked much of the history of Christianity in the Latin Americas. To begin with, the Roman Catholic invasion of South America, which was the ecclesiastical counterpart of the Spanish conquest, was not a spiritual penetration of old cultures by new forces. It was what the Rev. Dr. Jose Bonino of Buenos Aires has called a "colossal transplantation" of the "structures, disciplines, and ministries" of Spanish Catholicism. Surveying four centuries of Catholic history on his own continent, Dr. Bonino says, "Christianity never took root as such in Latin America. Latin America was never 'Christian' in the sense that Europe or even North America can be said to be so."

Symbolic of this foreignness, this large-scale failure to become truly indigenized, is the fact that until the present century was well under way a high percentage of the priests were not nationals but men from Europe and North America. Symptomatic of the selfsame failure is the further fact that, as one responsible observer has put it, "the continent which numbers a third of the whole Roman Catholic Communion has not produced a single outstanding theologian, or an important order, and very few saints."

This chronic alienism, as the Catholic story witnesses, is not a sign of good health.

A Disclaimer To Be Offered

Let no one imagine that what has just been written is a setting of the stage for Protestant self-glorification. *We* have succeeded where *they* failed. Not at all.

Protestantism entered South America partly in the form of migrations—families and groups of families moving from Europe or North America to settle as communities in Brazil or Argentina or Uruguay. With few exceptions these communities have become social and religious enclosures, holding tenaciously to their own language, customs, and traditions. Whether respected or resented—and they have met with both attitudes—they have had little contact with the wider community of men and correspondingly little influence upon that community. For example, a seminary which I visited in Brazil, representing one of the oldest and largest of our Protestant communions, gives all of its instruction not in Portuguese (the language of the nation) but in German. An impact of foreignness is inevitable.

Furthermore, the charge of alienism cannot easily be fended off by the typical Protestant mission at work under the Southern Cross and north of the Isthmus. The "foreign" missionary has been slow to see the role of the Church as distinguished from that of the mission. And when he has seen it, he has been reluctant to trust the Holy Spirit to enable the converted nationals to find those forms of worship and those structures of fellowship and those theological articulations which, while derived from Holy Scripture, are singularly the result of *their* interaction with Scripture.

A Definition To Be Broadened

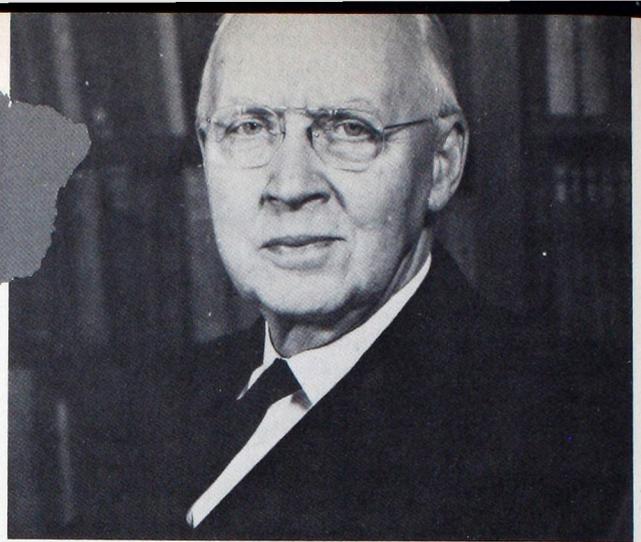
Finally, the impression of foreignness has been underscored by the Protestant pietism that too frequently makes physical withdrawal a proof of spiritual separation. As late as this year of our Lord 1965 I have seen astonishment on the faces of Latin American pastors when a brother pastor pled with them to take a new look at Protestant responsibility for social and political conditions in their countries. Included in the plea was a challenge to alert their young men who are alive in Christ to consider the political arena when they are thinking out—and praying through—the question of their vocation. This has the sound of heresy to ears accustomed to hear that politics is so helplessly "dirty" no "saved" man would think of touching it.

Yet the plea was sound. It is the mark of a better day—a day that will lift the blight of foreignness from the Christian community in the Latin world of the West—to have an outstanding evangelical leader such as the Rev. Ruben Lores of San Jose, Costa Rica, write in the "Latin American Evangelist":

Social needs confront us and demand our decision now. We evangelicals are in the midst of them. We can no longer ignore social problems, nor can we evade our responsibilities. As citizens of heaven whose residence is this world, we must obey the admonition to "do good unto all men."

P.S.R.

CHRIST OR RELIGION ?



BY JOHN A. MACKAY

**A penetrating examination of the religious situation in Latin America
by an authority on Hispanic religion and missions**

Some years ago the world's leading historian, Arnold J. Toynbee, gave a lecture at the University of Puerto Rico in the course of which he said in effect: "In my judgment things are happening in Latin America today which may have the same significance for the future of civilization as did the Renaissance of the fifteenth century." With this remark I am in total agreement.

4 Today there are ominous signs of social revolution in many Latin American countries. So far as its origin is concerned this revolutionary mood has nothing whatever to do with Communism. On the other hand, there are millions of dispossessed people in the Southern Hemisphere who, because of the apathy of their government, the refusal of the great landlords to ease their lot, the opposition of military juntas and vested interests to land reform have come to regard Communists as their only friends. This is a tragic situation.

However, a change in attitude is affirmed by Orlando Fals Borda, dean of the faculty of sociology of the National University of Columbia, and a Presbyterian layman. In one of his books he describes how in the old days, when it was suggested to the peasants of Sancio (a representative area of Colombia) that their lot was going to become better and that they should be ready to prepare for the new day, the invariable answer was: "*¿Para Que?* [What's the use?]" This response reflected the mood of fatalistic resignation which had marked Latin American peasants for cen-

turies. But now, says Borda, when the same suggestion is made to them, they hold their heads erect, their eyes take on a glow, and they say: "*¿Que voy a hacer?* [What shall I do?]"

The traditional boundlessness of the Hispanic spirit will soon erupt with violence unless the needs of the common people are met and social justice becomes a reality. Their problems must be solved democratically, constitutionally, by those in authority, or else they will be solved volcanically in the not-distant future. Let Christians remember that the cause of the poor and the oppressed is a concern for the living God, the God of the prophets, the God and Father of our Lord Jesus Christ. He will not be neutral in the struggle.

With this introduction I now pass to specific consideration of Christianity in Latin America. The Christian religion in Latin America has had four representative expressions.

I. THE IMPOSITIONAL EXPRESSION

There is, first of all, what I venture to call the *impositional expression* of Christianity. Hispanic Catholicism—that is, Roman Catholicism in Spain, Portugal and Latin America—has been the most highly institutionalized form of the Christian religion in all history. It can be said without exaggeration that the church literally became God's patron and essayed to manipulate deity. In this religious tradition Jesus Christ appeared either as a child or as a dead figure in Spanish art. There is no great canvas of the Risen Christ, for the simple reason that he represented a menace to the pretensions and the authority of the church.

What happened? Let it never be forgotten that Spain was under the domination of the Moors for 800 years. At last the Spaniards conquered. The city of Granada fell. The cross had conquered the crescent! But, alas,

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the militant spirit of the Moslem crescent entered into the Christian cross. In the same year that the Moorish power was broken, the New World was discovered. The discovery was regarded by Spaniards as God's gift to his people. Spain felt called to a Messianic destiny. Church and state became united to conquer the new lands and to oblige their people to accept, by force if necessary, the religion of the cross.

Because of historical circumstances and the mood which those circumstances created, the Christian religion as represented by Hispanic Catholicism was imposed upon the aboriginal peoples of the New World. In Hispanic Catholicism, the Bible was a banned book. Christ in no way was present in human life except in the Eucharist; nor was he acclaimed as the sovereign Lord of life. He was not directly related to, or interested in, what happened upon earth. The church as the sovereign lord was in full command. So the institutional church imposed its ideas and its creed, its forms and its structures upon the people of the New World over whom, through the power of the state, it exercised absolute control.

Violent Repercussions

But as the generations and the centuries passed, reactions took place. In Mexico, where at the time of the revolution in 1910 the Roman Catholic Church was the greatest landowner in the country, the reaction was violent. Today no minister of religion can vote in the Mexican elections; no clerical garb can be worn on the streets of Mexico's capital; no religious organization can own property in that country.

In Uruguay, one of the most democratic of Latin American countries, the reaction was cynical. Early in the present century, Uruguay's official calendar was changed. Today Christmas Day is officially called "Family Day" and Easter Week is "Touring Week." And when Uruguay's leading newspaper *El Dia* has occasion to print the name of deity, God is not dignified in print with a capital letter. His name appears with a small "d", as *dios*.

As for the great masses of the people, relationship to the official church became increasingly nominal. This has now been recognized by Roman Catholics in the United States and in Latin America. A great spiritual vacuum was created. Unamuno once put this question to a Spanish peasant: "Tell me, my friend, what do you believe?" "I believe what the church believes," was the reply. "And what does the church believe?" "Well, the church believes what I believe."

'What More Do You Want?'

A few years ago on the campus of Stanford University I was a member of a panel debating on the subject "Religion in Latin America." A fellow panelist was a Maryknoll priest, who was also a missionary in Guatemala. He told me that on one occasion he had remonstrated with a Guatemalan, suggesting that he should show more interest in his religion. The response was,

"I am a Catholic, sir. What more do you want?" He was willing to bear a name, but he refused to accept any responsibility for the name he bore.

In 1953 a representative conference of Roman Catholic clergy and laymen from all over the Americas was held in Chimbote, Peru. The report of that historic gathering, published in 1958, bears the title "Latin American Catholicism, a Self-Evaluation." It was publicly recognized by distinguished and concerned Roman Catholics that Latin American Catholicism was no more than "nominal," so far as the vast majority of people called "Catholics" were concerned. In recent years, North American and European Roman Catholics have become very critical of their faith as represented in Latin America. What they say is that Latin American Catholicism has lacked the *incarnational* quality. It imposed itself upon life, but it did not relate itself to life in such a way that life might be transformed.

II. THE INCARNATIONAL EXPRESSION

I come now to the *incarnational expression* of Christianity in Latin America. By the "incarnational" in this context, I mean that approach on the part of Christians to other people which reflects God's approach to man in the incarnation of his son, Jesus Christ. When Christians take Christ's incarnation seriously, they themselves manifest spiritual concern for people in such a way that they willingly identify themselves closely with the people who are the objects of their concern.

Historically speaking, what we may call the incarnational approach to the spiritual problem of humanity was expressed in the fifteenth century by a great Roman Catholic missionary, Bartholomew de las Casas. This man, who came to the Western world with Columbus on his second voyage, passed through a profound experience of conversion. The young landowner became a monk and devoted many decades of his life thereafter to evangelizing the people among whom he worked. In addition to the many other volumes which he wrote, las Casas authored a book, the manuscript of which was discovered some time ago in Mexico. The title of this book bears these significant words: "How To Attract All Peoples to the True Religion." His thesis was that if non-Christians are going to be attracted to Christ and Christianity, those who represent the Christian faith must become closely related to the folk whom they seek to evangelize. This they must do so meaningfully that they shall win a right to be heard by people to whom they seek to present Jesus Christ as Saviour and Lord. Unfortunately, this great missionary was never taken seriously by the church in his own day. It is now being recognized, however, that his evangelical spirit and his missionary approach to the problems of men may offer the key to more dynamic Christian effort, both among the peasant folk and in the great centers of culture.

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Last fall, under the sponsorship of Asbury Theological Seminary, it was my privilege to make a missionary tour through Latin America. I travelled for two months in 11 republics and visited missionaries and nationals of about 20 different church groups.

Everywhere I went I was impressed by the same fact—the rapid growth of the Pentecostal churches in contrast to all other groups.

Traditional denominations have been growing slowly in Latin America. Their congregations veer into the middle-class respectability and introversion. With some exceptions here and there, they have not demonstrated the ability to multiply self-propagating churches to any great extent. Pentecostal denominations, however, have shown an amazing growth and that without much missionary assistance. It is estimated that throughout the whole of Latin America one out of every three evangelicals is a Pentecostal.

Take, for example, Chile. The Pentecostal movement in that republic began in 1910 when a Methodist missionary by the name of Hoover received the baptism of the Holy Spirit and then led the members of his congregation into the same experience. The movement spread rapidly and in a very short time other congregations had followed suit. These churches were organized into what is now known as the Methodist Pentecostal Church, an independent, indigenous church with a constituency of 400,000 members. This in contrast to the Methodist Church itself which claims only 6,000 members. It is estimated that all branches of Pentecostals in Chile now number about 750,000

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MARVEL OF MULTIPLICATION

BY JOHN T. SEAMANDS

and constitute three fourths of the total Protestant membership in that country. It is said that there are more active Pentecostals in Chile than there are active Roman Catholics.

Phenomenon in Brazil

Perhaps the most phenomenal growth of the Pentecostals has taken place in Brazil where the Assemblies of God have 700,000 active adult members and 300,000 adherents. They have the largest single congregation in the city of Rio de Janeiro, with over 7,000 members. Another group, the Igreja Cristan Do Brazil (a movement among Italian people), now has 1,770 owned and rented church buildings, and at least 250,000 full members. One Sunday morning in Sao Paulo I attended their downtown church and witnessed the baptism of 134 new converts. At the end of the service the pastor announced that the total number of baptisms in that church since January 1—it was then early December—now came to 4,187.

A more recent Pentecostal movement in Brazil was founded by Mancel de Melo about 10 years ago. Called Brazil Para Cristo (Brazil for Christ), it now has at least 100,000 communicant members and over a thousand self-supporting congregations. With Brazilian money it is currently building "the largest church in the world," which will cover three city blocks and seat 25,000 people.

When I asked the question, "Why are the Pentecostals growing so rapidly throughout Latin America?" I received several answers.

Some emphasized the fact that the Pentecostals have captured the hearts of the people by appealing to their emotions. The Latins, they pointed out, are an emotional people who are attracted by the enthusiastic singing and rousing sermons that characterize the Pentecostal services.

Others emphasized the fact that the Pentecostal Churches appeal to the poorer classes. They are churches of the laboring masses; working men feel at home in them. Their leaders are horny-handed men accustomed to wielding hammer and pickaxe.

Another reason put forth is the Pentecostal emphasis upon the supernatural: in particular, divine healing and the gifts of the Spirit. Love for the spectacular, it is argued, attracts many to the services.

Again, some attribute the Pentecostal success to the simplicity of their organization. They are free from a lot of the bag and baggage that hinder the traditional denominations and thus have greater mobility in their activity.

'Total Mobilization'

But, without doubt, the one important reason that all "outsiders" are agreed upon as the major secret of the Pentecostal growth in Latin America is this: *their success in mobilizing their total constituency in continuous evangelistic action.*

Each Pentecostal is an active worker and witness

for Christ. He witnesses to the members of his family, to his neighbors and to his fellow workers at his place of employment. Small groups of Pentecostals visit the hospitals and pray with the sick; some go out on the streets and preach. Often they run into opposition, but they persevere boldly.

I was in Santiago, Chile, for a few days and watched some of the Pentecostal groups at work on a Sunday afternoon in one of the suburbs. Many small bands of men and women went up and down the streets, holding brief open-air meetings. They sang and gave their personal testimonies. They spoke to people they met on the streets, knocked on doors of many homes, inviting everyone to the evangelistic rally at their church. Those interested were urged to follow the group to the service. As the bands drew closer to the church they merged into one large group and marched in procession, singing as they went. By this time a good-sized congregation had assembled. Many were attending an evangelistic service for the first time in their lives. Some out of this latter group no doubt would make a decision for Christ that very afternoon.

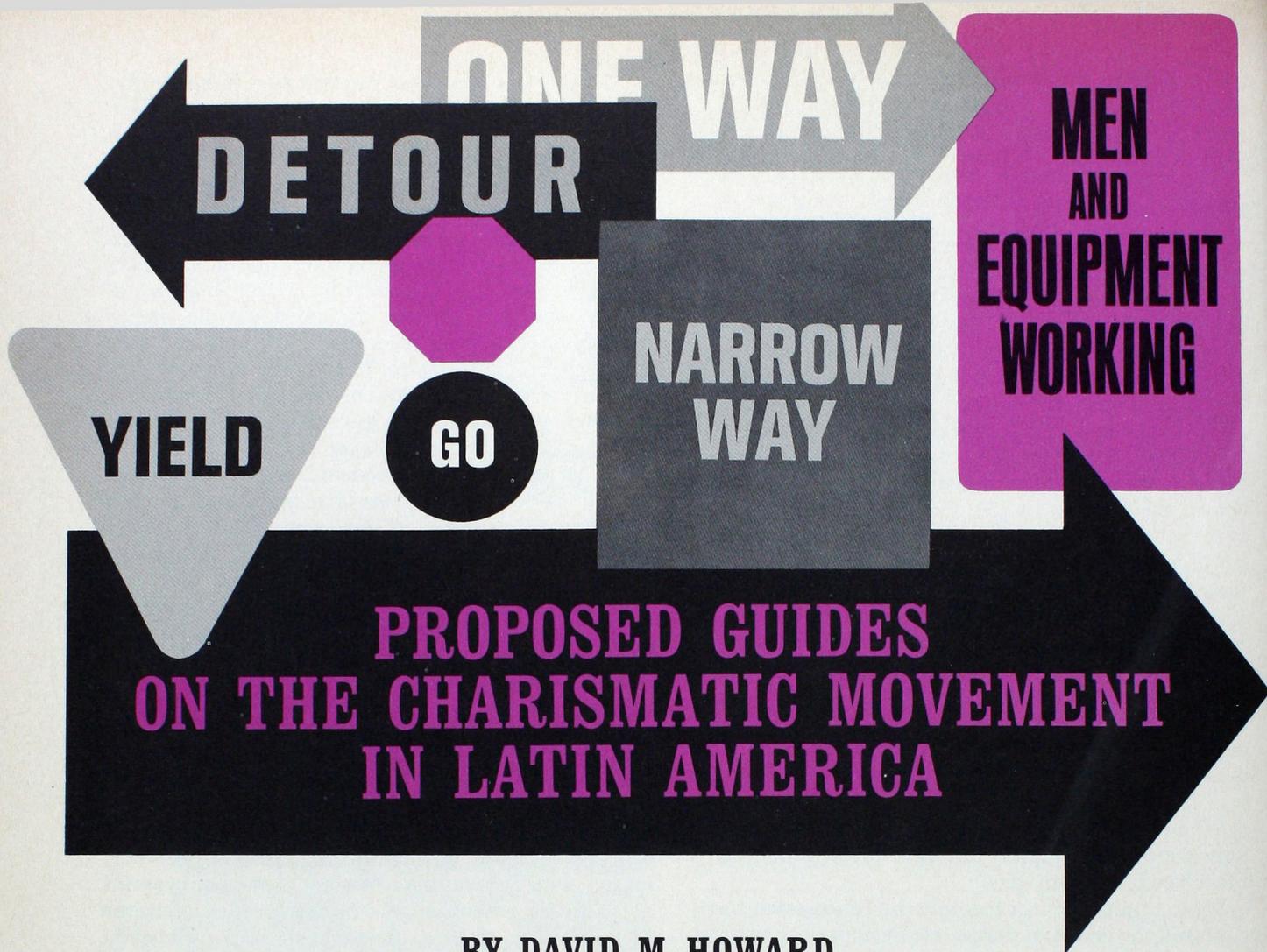
Centrality of Local Church

The Pentecostal denominations have recognized the functional place of the local church in evangelism. Evangelism is not relegated to any outside agency, such as a board or commission, but each individual congregation becomes a nerve center of evangelistic outreach. I found that in most cities the "mother" church usually sponsors a number of preaching points and Sunday schools in the outlying areas, each one in the course of time giving birth to a number of smaller congregations, which gradually expand into more preaching points and more Sunday schools. One Pentecostal church in Los Angeles, Chile, has organized 21 such mission churches.

In Central America, the Assemblies of God Churches have an evangelistic system which they call the "*campos blancos*," or "whitened fields." Each church is held responsible for the evangelization of the surrounding territory, at least halfway to the next church. One of the members living in the area, or perhaps some unconverted but interested enquirer, will open his home for meetings. Neighbors are invited to attend. A key layman from the mother church is made responsible for conducting the services and giving instruction in the Word of God. Often he brings with him a group of fellow members who contribute, with song and testimony, to the success of the meeting. There is no thought of financial remuneration in the minds of these Pentecostal believers; it is simply a service rendered unto the Lord. In the space of a few months a new church is born, and more often than not, the newly organized group will invite the lay leader to become their pastor. The new converts agree to bring him food and to pay their tithes.

Thus while the traditional denominations are

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BY DAVID M. HOWARD

In recent years Colombia, as well as other parts of Latin America, has witnessed a phenomenal outpouring of the Spirit of God, one result of which has been the rapid spread of the Gospel. Often this has taken place entirely apart from missionaries or national pastors, through laymen who have faithfully witnessed of Christ—proving that it is a spontaneous work of the Spirit. The undeniable fruits of the Spirit plus fruits resulting from the preaching of the Gospel leave no doubt that this movement has been initiated and blessed by God himself.

More recently, certain gifts of the Spirit have been manifested in connection with the spread of the Gospel in some areas of our field. It is noteworthy that the preaching of the Gospel in obedience to the Lord's command came first. This was followed, in turn, by certain "signs" confirming this preaching and leading to further Gospel outreach. Similar phenomena

The article presented here was written as a sort of "pastoral letter" to help provide some guidelines to Latin America Mission personnel in Colombia as they face the charismatic situation there. The guidelines were formulated by the Rev. David M. Howard, assistant general director of the LAM after consultation with other mission leaders.

are being reported elsewhere in Christendom, provoking much discussion of the gifts of the Spirit.

Throughout the history of the Christian Church, when the Spirit of God has begun to move in an unusual way, the devil has also mustered his forces to oppose God's work. This has been happening in places where the work of the Spirit has been most evident. While the Spirit of God has been "dividing to every man severally as he will" certain spiritual gifts, Satan is successfully imitating some of these gifts with resultant confusion in the Church.

In view of this situation, we wish to state as clearly as possible our understanding of the teachings of the Word of God on such matters and how we are seeking to apply these teachings in our ministry in Colombia.

I. *The Bible is the Word of God in its entirety and its truths must be ministered in the power of the Holy Spirit.*

Christ warned the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29). While Christ was speaking of a specific doctrinal issue here, he was certainly enunciating a basic principle; namely, the tension, or balance, between the written

Word of God in its doctrinal presentation and the power of the Spirit of God in applying that Word. These two factors must always be kept paramount in our ministry: *the Word of God* as the basis for all our work and teachings, and the *power of God* in our lives as we minister his Word to others. The Word of God without its accompanying power in our lives becomes ineffective; the power of God in our experience, unless grounded in the Word of God, may be misunderstood and thus lead into error. We seek a holy combination of God's Word enacted in power in our daily lives and ministry by his Spirit.

II. *The continual infilling of the Holy Spirit is indispensable to an effective ministry of the Word of God.*

We wish to be open to whatever the fullness of the Spirit may mean for us. We recognize that the Spirit of God may choose, in his sovereignty, to work in ways which we may not have anticipated but which will always be in accord with the clear teachings of God's Word.

This happened to the Apostle Peter in Acts 10, in the case of Cornelius. Peter's understanding of the Scriptures was incomplete at that time, and he was forced to reevaluate his interpretations in the light of what God wanted to do for the Gentiles. It was *the power of God* coming upon Cornelius and his household that forced Peter to recognize his own deficiency in understanding *the Word of God*. God's Word had not changed, but Peter's understanding of it had.

The Bible exhorts us to "be filled with the Spirit" (Eph. 5:18). This will come in harmony with and through the application of God's Word. When this fullness is accompanied by gifts of the Spirit, we rejoice with all those who are blessed by such gifts and accept them as part of God's plan for the edification of the Body of Christ.

III. *Openness to the true work of the Holy Spirit must be accompanied by a diligent effort to guard against errors and excesses, false teachings and practices.*

This statement requires amplification in the following terms:

1. We believe that the gifts of the Spirit enumerated in Romans 12, I Corinthians 12 and Ephesians 4 may be divided "to every man severally" as the Spirit wills. If the Spirit chooses to manifest any or all of these gifts in our day, we accept this as part of his sovereign plan for the Church.

2. At the same time we do not believe that every outward manifestation is necessarily a "gift" of the Spirit. On the contrary, the Bible teaches that there will be numerous counterfeits: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that,

if it were possible, they shall deceive the very elect" (Matt. 24:24). Because of these Satanic attempts to deceive, there must be constant vigilance on the part of Church leaders. Our brethren must be warned to be on their guard against such errors.

3. No single gift of the Spirit is an indispensable sign of the fullness of the Spirit. Some teach earnestly that speaking in tongues will accompany the true fullness of the Holy Spirit. It is our belief that the Bible teaches that tongues are given to some for edification (I Cor. 14:4, 5), but not to all (I Cor. 12:10, 30). Whether tongues be viewed as a gift, or a sign—or both—the Bible nowhere teaches that all believers must experience this phenomenon. That some do is undeniable. That other Spirit-filled believers do not is equally true. The teaching that tongues *must* accompany the baptism of the Spirit is a divisive doctrine which often leads to a subtle spiritual pride for some and frustration for others.

The epistles of the New Testament were written to explain and interpret the historical events recorded in the Gospels and Acts, providing the doctrinal basis of our faith. The epistles have much to say about the fullness of the Holy Spirit in the life of the believer, but nowhere do the epistles teach that tongues must accompany this experience. What took place at Pentecost (Acts 2), in the household of Cornelius (Acts 10) and among the Ephesians who had no knowledge of the Holy Spirit (Acts 19) are historical events with a given purpose at that time. That such events must necessarily be duplicated in the experience of every believer is nowhere taught in the Scripture, but the Bible does clearly teach that every believer should be filled with the Spirit.

In all the New Testament epistles, speaking in tongues is referred to only in I Corinthians, chapters 12 - 14. If this gift or sign were necessary for every believer, it is odd that the New Testament puts so little stress upon it. Was it important only to the church in Corinth? That church had every kind of sin and vice: divisions, contentions, carnal practices, fornication (which scarcely could be mentioned for its perversion), criticism of leaders, marital tangles, brother going to law against brother, profaning the Lord's table, etc. Hardly a picture of Spirit-filled believers! By contrast, we have no evidence that the Philippian church, where love and joy were evident, ever experienced tongues. Were they not all filled with the Spirit? All nine *fruits* of the Spirit (Gal. 5:22, 23) should be manifested in the life of every believer, but nowhere do we find that all the *gifts* of the Spirit (or even one specific gift) must be demonstrated by every believer. If this were true, the teaching of the "Body of Christ" (its many members exercising different functions—each dependent upon the other) would lose its significance. Each gift contributes to the edification of the Church, but all members are not expected to exercise every gift.

Any attempt to induce the outward manifestations

Continued on page thirty-two

Only a Substitution

During a visit to the Peruvian Andes in 1928, Julio Navarro Monzó observed a rough cross of stone with a crude figure of Christ on it. At the foot of the cross were some flowers and an earthen vessel containing liquor, placed there by the Indians. In Lima he discussed this with some Peruvian writers and artists. Navarro Monzó expressed the opinion that these crosses, frequently found on the wayside in the Peruvian sierra, reminded the Indian of the fundamental fact of the death of Jesus as the Savior of mankind. He was promptly contradicted by the group. One of them said: "You are mistaken. Those crosses do not remind the Indians of any such thing. The first missionaries who came to this continent destroyed the idols the Indians worshipped and told them that instead they should worship those crosses. More or less quietly the Indians accepted this fact and they continue to lay before the cross the same offerings they had set before Pachamama, Pacha-Kamac, and Wira-Cocha, with a similar object and for identical reasons as before, namely, to ask the unknown supernatural forces to protect them from danger, to withhold their anger, to give them prosperity, and to leave them in peace. That is all. Of Christianity the Indians know today about as much as their ancestors knew before the Spaniards came." Navarro Monzó continued: "Of the Carpenter, the Man of Nazareth, they only have a vague idea. Of his teachings they know nothing."

—W. Stanley Rycroft, *Religion and Faith in Latin America*, Westminster Press, Philadelphia, Pa. 1958.

A National's Responsibility

In Latin America, our Christian social concern is prompted by the overwhelming needs all around us. Those of you who have not gone behind the scenes in our countries will not understand the size of the social problems we face. . . . What are the problems that so concern us? [The] first, I would call widespread social conditions: poverty, ignorance and disease. The second, I would call political and social patterns: outmoded land-tenure systems, prevalent militarism, inequitable taxation,

and corruption in government. . . .

In addition to the needs around us, another factor impels us to assume greater social responsibility. It is the growth of our evangelical community. Evangelicals are now what you would call a respectable minority, and in numerous places we are becoming actually a practical majority as compared with Roman Catholics. Therefore our civic responsibilities demand that we participate in community affairs. . . . The typical approach or attitude of the missionary society in ministering to social needs . . . must be taken by the national churches. . . .

We nationals think of our social responsibility as members of society. We do not have much money, and the national church does not have the resources to do much. And yet we feel that we are in the midst of the problems, in fact that we are part of the problem itself. . . . Missions have done much social work, yet our Christian people haven't thought of it as part of their own local ministry, because it has been the *outside organization doing it, and in its own name* . . . If missions can somehow draw the national brethren into active participation and contribution, as some missions are now doing, perhaps a greater urgency will be felt by the nationals in these critical days. —Lores Ruben, "Why I am Concerned for Social Needs," *Latin America Evangelist*, November-December 1961, as quoted by W. Stanley Rycroft and Myrtle M. Clemmer, *A Study of Urbanization in Latin America*, Commission on Ecumenical Mission and Publications, The United Presbyterian Church in the U.S.A., 1962.

Larger Vision of the Task

What is the role of evangelical missions in such a continent of ferment [Latin America]? The built-in conservatism of most evangelicals militates against an active participation, or at times even a recognition of, the changing conditions. But missionary strategy even of the 1950's will not suffice for an effective ministry today. The social revolution is pushing missionaries and mission boards into a serious re-think-

Continued on page twenty-eight

SHOKO

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LATIN AMERICA AND THE

great

awakenings

BY J. EDWIN ORR

The Edinburgh Missionary Conference of 1910 decided to disregard Latin America as a mission field because it was being cared for by the sister-church of Rome. The Holy Spirit disregarded that decision, for, despite the decision, evangelical growth in Latin America has outstripped that on every other field on earth.

When John Wesley died in 1791, Latin America was closed to evangelical Christianity, as was all of the Orient, most of India, the Near East and Africa. And the evangelical denominations were without Sunday schools, Bible societies, home missions, foreign missions and other agencies now taken for granted.

It was great movements of the Holy Spirit in home churches that raised up Bible societies and home and foreign missions, and through their dedicated personnel the unevangelized parts of earth were opened to the Gospel.

Latin American countries had been closed to evangelical missionary endeavor for centuries by the governments of Spain and Portugal. With the coming of independence to these countries in the early nineteenth century, the doors were unbarred but not opened.

Following the revolutions in Latin America, the influence of the Roman Catholic Church in political and spiritual affairs declined. Bishops too often were foreigners; clergy were of poor quality; the "faithful" were often superstitious and ignorant. As a result,

alien philosophies increased. Catholicism encountered by Protestant visitors did not seem far removed from the aboriginal paganism. The failure of Catholicism (since acknowledged by Roman observers) called for an invasion by a revived evangelicalism.

In the 1820's, the British and Foreign Bible Society distributed several thousand New Testaments all over Latin America. Their Scottish agent, James Thomson, was so successful that he was made an honorary citizen of both Argentina and Chile. The American Bible Society followed the British society's example and also began scripture distribution.

In the first half of the nineteenth century, individuals, not societies, showed concern for the neglected areas. Allen Gardiner, an Englishman, had risen to high rank in the Royal Navy in the Napoleonic wars, and experienced a thorough conversion to God.

At his own expense, in 1838 and 1839, he explored the possibility of missions to the pagan Indians of Argentina and Chile. He tried hard to enter Patagonia in 1845, but failed; he visited Bolivia in 1847 and failed again. His attempts to reach the savage inhabitants of Tierra del Fuego failed in 1848 and 1850. Gardiner and his six companions died of exposure and starvation in 1851. The publication of Gardiner's tragic diary stirred many Anglican evangelicals to an interest in South America, and their South American Missionary Society later entered the field.

In 1862, an Anglican evangelical, W. H. Stirling, became the superintendent of the South American Missionary Society and seven years later was consecrated Bishop of the Falkland Islands.

Continued on page thirty

Dr. J. Edwin Orr is renowned as a speaker, writer, scholar and world traveler. The material presented here is taken from several sections of his latest book, The Light of the Nations, to be published by Eerdmans of Grand Rapids and Paternoster of London.

MISSIONS in MEMORY / JULY-AUGUST

DOUBLE DUTY DOLLARS

The story of Adoniram Judson's efforts to establish a base for the Christian Church in Burma is almost unprecedented for its heroism and rugged perseverance.

Not one person came to Christ during the first six years of the 37 Judson spent in Southeast Asia. Instead, he met with abuse and ill-favor on every hand. The final ignominy was his treatment at the hands of the Burmese during the war between England and Burma, when he was tossed into foul dungeons with his hands and feet often cruelly manacled.

Starved . . . sick . . . separated from his wife, Ann (at one time not even knowing what fate had befallen her) . . . despairing often of life itself . . . what must his thoughts have been at such times! Yet even when he stood, grief-stricken, at the news of his beloved companion's Homegoing within a year of his release from prison, his determination was to go on—and on—and on, for the story of Judson the missionary is one of no surrender and ultimate triumph.

'Jesus Christ's Man'

Years later, during a great festival in Rangoon, thousands milled around the American evangelist, reaching out eager hands for his tracts. It had taken many of them two or three months to journey from faraway places in Siam and China. "Sir," they accosted Judson, earnestly, "we hear that there is an eternal hell. . . . We are afraid of it. Do give us a writing that will tell us how to escape."

To the frontiers of Cathay, 100 miles to the north of Ava, the seed of the Word was borne by travelers who had been at the fair and who had plied him with questions like: "We have seen a writing that tells about an eternal God. . . . Are you the man that gives away such writings? If so, pray give us one—for we want to know the truth before we die!"

Others enquired, eagerly—"Are you *Jesus Christ's man*? Give us a writing that tells about Him!"

Recognition at Length

Before his death in 1850, this outstanding man had earned a profound

respect for himself and the Gospel he preached. His Burmese converts loved and revered him. In India he had become widely known and accepted for the man of God he was despite earlier unceremonious hustlings by the British East Indian Trading Company which rudely forbade the young Judsons to settle in Calcutta. And the Crown Prince of Siam entertained him during an all-expense-paid visit to that country.

Behind him, Judson left a rich legacy of trained native workers, the Bible and other valuable works rendered into Burmese. An unfinished but almost-completed task was his compilation of a large English-Burmese dictionary. An old marble tablet erected to his memory bears this inscription: *His Record Is on High.*

Judson's Early Years

Born August 9, 1788, at Malden, Massachusetts, Adoniram Judson grew into an outstanding scholar, graduating from Brown University in the year 1807 as class orator and valedictorian. He taught school for one year before entering Andover Theological Seminary, "not as a candidate for the ministry, but because of his deep interest in *learning the truth.*"

It was during his term at Andover that he made the startling, life-changing discovery: Jesus Christ was the personification of the truth he had searched for so long and so diligently! About this time he was offered a post on the faculty of Brown University but declined in favor of becoming a missionary "to the heathen."

Sent to England by the Congregational Church to enlist the support of the London Missionary Society, Judson was imprisoned at Bayonne after his ship was seized by the French during one of the Napoleonic wars. Upon his release he proceeded to England where disappointment awaited him: the LMS turned thumbs down on his request.

Back home in America, the Congregationalists had a change of heart and the youthful missionary was commissioned to serve in either India or Burma.

Continued on page twenty-eight



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LATIN AMERICA: the story in statistics

By Elizabeth S. Poehlman

Catholicism and Protestantism in Latin America today must be viewed in the context in which they exist—a milieu of upheaval in all aspects of society. Catholics and Protestants alike are being forced to reevaluate the extent of their influence and the depth of the commitment of their people.

In this setting of change, statistics cannot present a complete picture of the religious situation in Latin America today, but they form a background for any discussion of Roman Catholicism and Protestantism and the changes each is facing there.

The critical questions which need to be asked are: Just how Roman Catholic and how Protestant is Latin America?

Long Catholic History

Roman Catholicism has been dominant in Latin America since the sixteenth century when the Spanish *conquistadores* conquered the Indians of the continent and islands for "the Church and His Majesty." However, though in one sense Latin America is the most Roman Catholic area in the world by the force of sheer numbers (180,548,000—one third of the world's Catholics—lived there in 1960), Roman Catholics have been seriously questioning the depth of its Roman Catholicity.

At Chimbote, Peru, in 1953, an Inter-American Catholic Action group composed of laymen and women discussed the question of how sincere Latin American Catholics are. They reported that "the vast majority are 'solo de nombre' " Catholics—Catholics in name only.

The report said in part: "We have proved that the high percentage of Catholics in the population of Latin America represents only a nominal Catholicism. On the one hand, Catholics are such by the sole fact of baptism. On the other hand, there is

many a Catholic who frequents the sacraments and has religious practices, but in his family, at his work, and in his social relationships, does not act as a Catholic."

Few Practicing Catholics

A pastoral letter from the Bishops of Chile in 1954 reported that only 10 percent of the Catholics in Chile could be classified as practicing Catholics. *Civiltá Cattolica*, a Jesuit magazine published in Rome, said in 1955: "The practicing Catholics who in Latin America observe the fundamental laws and precepts of the Church come to between 15 and 30 percent of the entire population, including young children."

The second question to be faced is: How Protestant is Latin America? Statistics can be gathered from a number of sources including *Protestant Missions in Latin America: A Statistical Study* edited by Clyde W. Taylor and Wade T. Coggins, Evangelical Foreign Missions Association, Washington, D.C., 1961; and *A Factual Study of Latin America* by W. Stanley Rycroft and Myrtle M. Clemmer, Commission on Ecumenical Mission and Relations, The United Presbyterian Church in the U.S.A., 1963.

Rycroft and Clemmer summarize the figures of Protestant growth from 1916 to 1961: ". . . The membership in Protestant Churches increased 340 times, the Christian community 830 times, and the number of organized churches 320 times. In the same period (1916-1961) the population in Latin America increased 2½ times. However, while the increase in Protestant membership during 45 years was 340-fold, and the total population 2½ times, it must be remembered that in actual numbers the increase of Protestant members was 3,164,301, while the increase in the total population was 117,683,933, which is almost 40 times the Protestant membership increase."

Percentages Vary

According to Rycroft and Clemmer, about five percent of the total population of Latin America is Protestant.

This figure does not include the past and present European possessions in the Caribbean. The editors point out that in some countries Protestants represent more than five percent of the population, as in Chile, where over 11 percent are Protestants, and in Puerto Rico where about 10 percent are Protestants. The percentages of Protestants in individual countries in Latin America range from .03 percent in Ecuador to 11 percent in Chile.

Figures comparing Protestant evangelical growth between 1937 and 1961 in individual countries are of interest, for, in some cases, they show the dynamics of evangelicalism despite persecution.

(In each case, the term "Protestant, or Christian, community" includes members, adherents who are not yet members, and children.)

For instance, in 1937, Colombia had 1,996 Protestant church members; in 1961, 15,455. The Protestant community numbered 25,976 in 1937; 90,809 in 1961. There were 46 churches in Colombia in 1937; 440 in 1961. This growth—though not necessarily impressive from a numerical perspective—becomes impressive when one considers that it occurred during a time of severe persecution.

Impressive Growth in Brazil

Protestantism in Brazil shows impressive growth during the 1937-1961 period. Church members in 1937 numbered 175,451; in 1961, 1,763,142. The Protestant community included 545,500 in 1937; 3,394,673 in 1961. The number of churches increased from 1,618 to 11,328 during the period.

Other figures of note:

Chile—church membership increased from 21,446 to 69,620; the Protestant community from 142,220 to 403,140; churches, from 175 to 1,092.

Peru—church membership, from 4,474 to 17,795; the Protestant community, from 28,044 to 74,210; churches, from 276 to 1,127.

Haiti—church membership, from 16,088 to 42,648; the Protestant community, from 11,807 to 361,768; churches, from 100 to 1,369.

Mrs. Poehlman is editor's assistant on the staff of World Vision Magazine. She is a 1962 graduate of the Syracuse (N.Y.) University School of Journalism and had several years of college and post-college newspaper experience before joining the World Vision staff a year ago.

MOODY MONTHLY REPORTS MISSION PROBLEM POLL

What are today's 10 most critical missionary problems? Could you name them? Could the average member of your church name even three or four?

Moody Monthly magazine has polled some 40 top missionary leaders to pinpoint the most crucial issues facing the evangelical missionary enterprise today. The results appear in the magazine's July-August edition just released.

Here are the 10 problems which mission leaders named (not necessarily listed in order of importance):

1. Overall strategy. Against the background of a population explosion that threatens to add another 500 million people to the earth within this decade alone, mission leaders are disturbed that there has been almost no long-range thinking or planning for reaching these masses. Coupled with this is the conviction that missions must put much more emphasis on the cities.

2. Recruiting the new generation. Except in some of the missionary specialties, such as linguistics and aviation, there has been a general decline in young recruits. Respondents blamed such factors as materialism, church lethargy and outdated approaches to recruiting. Said one authority, "Recruitment must be in the hands of missionaries closer to the present generation. . . . The traditional concept of missions heralded by the 'old guard' does not do much to spark today's young people."

3. Nationalism and the race issue. The ferment of nationalism in country after country around the world—often oriented against the West—has worked against many missionaries, most of whom are sent by Western nations. Coupled with nationalism is the race issue. Said one mission spokesman, "Segregation is not only a scandal on the home front; it is a millstone around the necks of the missionaries overseas."

4. Transferring the job to nationals. This problem was mentioned most frequently by respondents to the survey. The missionary today, they agreed, must play a new role—working side by side with the national, or even under him, but not in a superior role. Allied to this issue: the urgency of building national leadership. Several also cited

the need for the national churches to begin sending missionaries abroad themselves, a thing some are already doing.

5. Church planting and missions. Some called for missions to examine the permanency of its work in terms of actual church planting. Said C. Stacey Woods, general secretary, International Fellowship of Evangelical Students, "We must reassert the essential mission of the church—which is church planting not just evangelism. . . ."

6. Communism and revolution. While Communism in some countries has completely closed the door to missions, revolution and government instability or hostility has kept the missionary advance on a precarious footing in others. Prime examples include the Congo, Viet Nam, the Sudan.

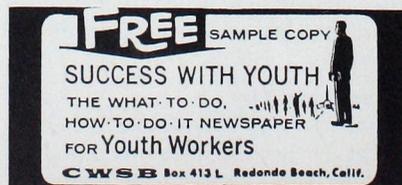
7. Ecumenicalism vs. evangelical cooperation. The ecumenical forces, with attractive offers of financial assistance, are making a strong bid for the loyalties of the churches abroad, especially in Africa. Areas where evangelical forces have not been working together appear most vulnerable.

8. The challenge of mass communications. This was cited as a key problem only insofar as the missionary enterprise has not been able to capitalize on many of its gigantic opportunities.

9. Making the Gospel relevant. Some called for presenting our unchanging message in a more relevant fashion to a 'secular, scientifically oriented world.' One authority summarized the problem as 'how to be relevant to the times but not caught in its mood.'

10. The church back home. Cited here were such problems as spiritual lethargy, inadequate prayer and financial support and an outdated concept of missions as it exists today.

Moody Monthly's July-August edition, given almost completely to "The New Face of Missions" theme, also includes an up-to-date and concise, continent-by-continent report on evangelical missions around the world and its most significant mid-century advances.



Evangelism-in-Depth Stays in Dominican

Despite the hostilities and uncertainties of revolution, Latin America Mission's Evangelism-in-Depth program began on schedule, May 2, in the Dominican Republic. The program has kept on schedule except in Santo Domingo, where A. William Cook, Jr., coordinator of the program, estimates it is about three weeks behind schedule.

Temporary headquarters have been set up in La Vega, a city about two hours' drive from the capital city. It was here that the pastors' retreat was held just before the revolution broke out. About 200 Christian workers attended the retreat which served as an inspiration for the evangelistic program as well as an orientation to the Evangelism-in-Depth movement.

During the week of June 6, coordinator Cook reported to LAM headquarters in Bogota, New Jersey, that 300 Christians had already been enlisted in the training program to instruct teachers for the regular training classes which will be carried on throughout

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the country. He said that he expected 100 more to be recruited within a short time.

The training program was slightly delayed because the print shop which was producing training manuals was in the battle area of Santo Domingo.

Meetings in the churches are held in the early afternoon hours because of the 6 p.m.—5 a.m. curfew in effect in the Republic. An estimated 1000 prayer cells are meeting throughout the country.

Cook reported from the strife-torn island, "Enthusiasm is running high despite restrictions and localized risks."

As the LAM team transferred its headquarters from the embattled capital city to La Vega at the beginning of the fighting, one team member wrote,

"The believers were overjoyed to see we hadn't left the country."

Evangelism-in-Depth brings together the Dominican Republic's small group of Protestants—now numbering about 15,000—in their first united effort in evangelism.

The Dominican Republic effort is the seventh nationwide Evangelism-in-Depth campaign in Latin America. Movements have already taken place or are in some phase of the program in Nicaragua, Costa Rica, Guatemala, Honduras, Venezuela and Bolivia.

Most foreign missionaries were reached and taught first in the Sunday Bible School. Future missionaries are in our Sunday schools now.

COPENHAGEN CRUSADE: KEY TO SCANDINAVIA?

"The Crusade in Copenhagen may well be the key to unlock all of Scandinavia to the Gospel," evangelist Billy Graham commented after the close of week-long evangelistic meetings there.

The first two nights of the Crusade were punctuated by demonstrations by hecklers and stink-bomb-throwing toughs. But by midweek Copenhagen's Forum was filled with attentive, standing-room-only crowds. Hundreds stepped forward to ask for counseling, or to indicate a decision for Christ.

Delegations from Norway, Sweden, Finland, Iceland, Germany, Holland and England traveled to Copenhagen to attend the meetings.

The Danish press, at first doubtful about Graham, for the most part gave the Crusade good coverage. Danish television, state-owned and controlled, scored a first in its history by filming a religious event for rebroadcast the next night. Later the film was used by Norwegian and Swedish television as well.

One Christian businessman from Copenhagen is primarily responsible for Graham's preaching there. For years, Thorwald Bryld followed Graham around the United States trying to get a chance to talk with him about a Crusade in Denmark. Bryld then followed Graham to France in 1960, "chased him up the Champs Elysées and around the golf course," as one Graham associate put it, and finally got Graham's "yes."

An all-Danish committee worked

for nine months on plans for the campaign. Smogens Larsen, of Youth for Christ, was secretary of the committee and director of the Crusade. All recognized churches in Denmark participated in the committee. This included the free churches and the state church, which is Lutheran.

The widely publicized incidents of one heckler calling Graham a hypocrite and of a group of beatniks throwing stink bombs only served to increase interest in the Crusade meetings and draw more people to the Forum. As one of the Graham staff said, "The devil overplayed his hand."

Less publicized aspects of the Crusade were the church and factory meetings held by five associate evangelists. The Rev. Joseph Blinco had a starting group of 80 in a Bible study in a large Lutheran church. By the third day there were 500 attending.

There had been some apprehension as to how well Graham would be received in a land where 97 percent of the people are baptized Lutherans and brought up with the idea that they are all Christians, but where only two percent of the people ever go to church and where evangelism is little known.

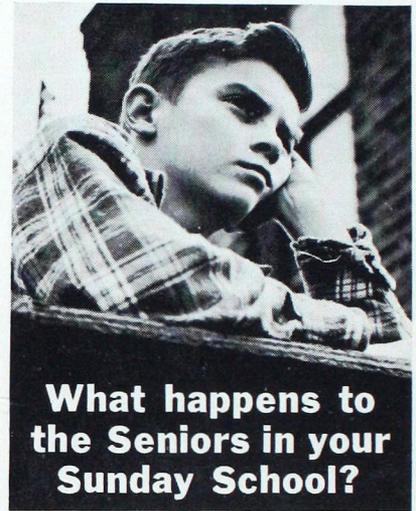
But, as Graham's interpreter, Richard Moller Petersen, pastor of the Holy Cross Lutheran Church, said:

"These nights have shown us that there is in Denmark and in Copenhagen a great group of people who are longing to find a living Christian faith."

Big Brazil

Though the coast of Brazil, largest of all Latin-American countries, was first sighted by a Spaniard earlier in 1500, a Portuguese explorer by the name of Pedro Alvarez Cabral made a similar sighting the same year. While Spain did nothing, Portugal was quick to dispatch Amerigo Vespucci (for whom the Americas were named) to the new world to lay claim to the territory observed by Cabral. Subsequently, Portuguese became Brazil's official language and Roman Catholicism the prevailing religion.

Brazil is laced by a network of rivers, many of them stemming from the great Amazon basin with its mighty jungles.



Know what "Senior slump" is? Do your high school young people drift away from the ties of earlier years? Do your Seniors consider Sunday school "kid stuff"?

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globe at a glance

LAM Names Fenton As General Director

Dr. Horace L. Fenton, Jr., has been named general director of the Latin America Mission. He succeeds the late Dr. R. Kenneth Strachan.

Fenton had previously served as associate general director. However, he has carried on the duties of general director since the beginning of the illness in 1964 which took Dr. Strachan's life.

The Rev. W. Dayton Roberts was named associate general director by the LAM board at the same time. The Rev. David M. Howard was renamed by the board to the position of assistant general director.

Fenton began serving as a missionary with the LAM in 1948. Prior to that time he served on the board of directors.

Roberts has been with LAM since 1941 in Colombia and Costa Rica. Howard joined the Mission in 1952 and has served for seven years as field director of the Mission's work in northern Colombia.

C & M A Mission Leader Warns Against Universalism

The Rev. Louis L. King, director of the Christian and Missionary Alliance's overseas mission work, warned a gathering of C&MA missionaries recently that the growing belief among some Protestant groups that all men will be saved will adversely affect missionary work.

The belief of universalism, which he described as "the theory that because Christ died for all, He will bring all men to salvation... cannot help but blunt evangelistic effort and destroy the urgency of preaching to the lost," King said.

NAGALAND—Christian missionaries have been officially barred from work among the Nagas, the East India tribesmen who demand independence. The restriction on missionaries stems from the popular claim that the missionaries are responsible for the Nagas' claim for independence.

LULUABOURG—Pierre Shaumba, secretary general of the Congo Protestant Council, has issued an urgent request for more teachers of religion for state

schools, more pastors for large cities and more chaplains for the armed forces.

RIO DE JANEIRO—More than 50,000 decisions for Christ have been recorded in the Brazilian Baptist evangelistic campaign which ran from January to mid-June.

SEATTLE—International Christian Leadership, a lay movement responsible for the formation of breakfast, luncheon and fireside groups for community, na-

"Simply to inform all men in all parts of the world, as universalism proclaims, that they are in fact redeemed might evoke desire and willingness to obey the great commission of Jesus," King said, "but the statistics of the missionary enterprise provide sufficient evidence to the contrary."

'Evangelism on the March' Moves Into Second Year

"Evangelism on the March," the Central American Mission's evangelistic campaign in Panama, has entered its second year of activity.

Eighty-nine people were won to Christ during the first year of emphasis on personal evangelism. Forty more made decisions at a large rally earlier this year.

The Rev. A. Theodore Koehler, veteran missionary to Panama, is in charge of the "march."

Congolese Face Starvation, Mennonites Report

Congolese refugees returning from their hideouts in the bush to their villages formerly held by rebels are facing severe famine, according to reports by the Mennonite Central Committee, Akron, Ohio.

One Mennonite Brethren missionary, John Kliewer, stationed at Kikwit (roughly 250 miles east of Leopoldville), has stated that he fears half of the refugee population is likely to die prematurely because of the severe malnutrition they have experienced.

Seven starvation deaths a day are typical at the Kikwit government hospital. It is believed that thousands of infants are dying from *kwashiorkor*, a nutritional disease caused by lack of protein.

(A New York Times report said that

in Kivu Central alone there is an estimated minimum of 20,000 children who are *kwashiorkor* victims. Twenty children a day die from the disease. The United States is shipping food to Kivu under the Food-For-Peace program in an effort to combat malnutrition and starvation.)

The Mennonite Central Committee's Congo director, Elmer Neufeld, has urged the Congo Inland Mission and the other Mennonite groups as well as the African churches to join in relief efforts.

Japanese Send Agricultural Specialists to Korea

Japan World Service, a unit of the National Christian Council of Japan has announced plans to send several teams of agricultural specialists to Korea within the next two years to aid indigent Korean farmers.

The first team—"The Rice-Farming Caravan"—will aid 300 newly settled farms in a reclaimed area near Taegu. The team will be headed by Dr. S. Cho, an active Christian layman and a member of the Technical Institute of the Ministry of Agriculture and of the International Institute of Rice Farming.

Overseas Training Corps Established by Navigators

Twenty-five college men from across the United States are serving overseas this summer in the Navigators' Overseas Training Corps.

The 25 are teamed with national workers in Europe and the Middle East for evangelistic thrusts and advanced training.

For 32 years the Navigators have trained men from every walk of life to recruit others to the cause of Christ and to help them in their spiritual growth.

tional and international leaders, celebrated its thirtieth anniversary here recently.

MEILUN—The first Taiwan Hospital Chaplains' Seminar was held at the Meilun Mennonite Church earlier this year. Representatives from seven mission groups and eight different hospitals attended.

NEW YORK—The American Bible Society distributed nearly 50 million Scripture portions last year, 14 million more

portions than in the previous year 1964. **JERUSALEM**—Lutheran mission board secretaries from around the world reported a serious shortage in missionary candidates—especially of ordained ministers—at the Lutheran World Federation's Commission on World Mission meeting here.

CHICAGO—The 15,000th Cuban refugee to be resettled by the Church World Service has moved into a six-room apartment here with his wife and two sons.

MADRID—Sixteen Protestant chapels have been licensed by the Spanish government, the latest action in a continuing "thaw" in relations between the Spanish government and Protestantism.

CHICAGO—The Evangelical Alliance Mission (TEAM) has announced the formation of an Australian council which will serve the interests of Australian TEAM missionaries, seek Australian recruits and solicit support for new recruits.

Evangelism Is Task Of Indigenous Churches

Evangelism must become a prime concern of indigenous Christian communities rather than of missionaries and mission organizations, speakers at the annual meeting of the Commission on World Mission of the Lutheran World Federation stressed.

Dr. Chung-an Chin, president of the Taiwan Lutheran Church, said that "the Church, especially a minority Church in a non-Christian society, is nothing else than a witnessing community—evangelism is its life, its meaning and its task."

Dr. Georg Vicedom, professor of missions at the University of Erlangen, Germany, said that "when the Christian congregation exercises discipleship in its own culture, it demonstrates a way of life for its neighbors."

Dr. Samuel Moffett Reports 'Amazing Opportunity' in Korea

Dr. Samuel H. Moffett, professor at the Presbyterian Theological Seminary, Seoul, Korea, told an interviewer in St. Louis that there is an "amazing opportunity" for Christian missions in South Korea today.

"Eighty percent of the population professes no religion at all," he said, "and they are hungry for a faith to fill the void."

He reported that Buddhists and Confucianists have been losing ground recently. Christians are the largest numerical group in the country—1,500,000 Protestants and 500,000 Catholics.

Gospel Distribution, Bible Course Bring 3,400 Converts

House-to-house distribution of two million copies of the Gospel of John

and the follow-up use of the World Gospel Crusades "Light of Life" correspondence course have been the tools responsible for the conversion of 3,400 Argentinians, according to a report by the WGC correspondence course representative in that country.

The distribution campaign was jointly administered by World Gospel Crusades, the Argentina Bible Society and the Junta de Evangelismo de Argentina.

Conference Studies Joint Efforts in Latin America

A more penetrating joint examination of conditions in Latin America by religious, government and other groups was urged at a conference on "The Churches and the Changing Social Order" at the Church Center for the United Nations recently.

About 100 Protestant and Catholic churchmen as well as U.N. Secretariat representatives, members of diplomatic missions to the U.N. and spokesmen for the U.S. Information Agency and Association for International Development attended the conference.

Indigenous Literature Outweighs Outside Propaganda, Sayre Says

"One pound of indigenous literature is better than one ton of outside propaganda," observed the Rev. Leslie Sayre, director of promotion for Lit-Lit (the Committee on World Literacy and Christian Literature).

Sayre addressed the annual convention of the Associated Church Press in Ottawa, Canada.

Sayre urged Christians in the newly developing countries to develop their own ideas in literature and in other fields.

He also took North American Chris-

tian laymen to task for not trusting foreign nationals in their expressions of Christian thought.

Filipino President Endorses Religious Instruction Bill

President Macapagal of the Philippines has endorsed the controversial "optional religious instruction bill" and has urged its immediate passage.

Under the terms of the bill, public school teachers would be permitted to teach religion in the schools after school hours at the request of the parish priest or pastor.

The legislation has been opposed by Protestants and other minority groups throughout the islands. They have held that the measure violates constitutional provisions insuring separation of church and state.

Baptists Gain Measure Of Freedom in Satellites

"Communism everywhere hopes for the eventual death of religion, but religion lives on," reported Dr. John D. Hughey, the Southern Baptist Foreign Mission Board's secretary for Europe and the Middle East.

He made the comment after returning from a tour of Europe which included the Communist-dominated countries of Romania, Hungary and Yugoslavia. The Southern Baptists had a mission work in those countries prior to World War II and the Communist takeover.

He reported, however, that there is "reason for encouragement" in those countries. A measure of that encouragement, he said, was in the fact that he and Dr. Roy F. Starmer, former missionary to Romania, were the first official Southern Baptist representatives in that country since the war.

Continued on next page

GUADALAJARA—Missionaries of the Presbyterian U.S. Church (Southern) in Mexico have taken steps to decrease the emphasis on the role of the "mission" and increase the emphasis on cooperation with the national church. They are studying the possibility of assigning each missionary as a fraternal or associate member of the presbytery in which each works.

PARANA—A missionary from this part of Brazil has written: "It is now possible

for nearly every person in Northwest Paraná to attend an evangelical service within six hours' journey of his home at least once every two months."

WASHINGTON—When President Chung Hee Park, president of the Republic of Korea, visited Washington recently, Dr. Paul S. Crane, a Presbyterian U.S. missionary on leave from Korea, served as an interpreter in consultations between the Korean president and U.S. President Lyndon B. Johnson, Secretary of

State Dean Rusk, Defense Secretary Robert S. McNamara and other U.S. leaders.

KWUN TONG—The Lutheran World Federation's new vocational training center was dedicated in this Hong Kong industrial suburb this spring.

SAN FRANCISCO—Women of the American Baptist Convention presented a total of \$670,751 to the denomination's mission budget at the annual meeting of the convention.

He said that one of the greatest restrictions on Baptists in those countries has been to deny them contact with the outside world. He said, however, that he was permitted to speak in the churches, including one in Bucharest with a congregation of 800.

Other signs of encouragement: the first new Baptist church to be built in Hungary since the war is nearing completion; two Hungarian Baptists anticipate being allowed to study at the Baptist Theological Seminary in Ruschlikon, Switzerland, next year; in Yugoslavia and Hungary, state authorities are permitting small amounts of money to be sent to local churches for specific purposes.

18 McGavran To Head Fuller Mission School

Dr. Donald A. McGavran, Eugene, Oregon, has accepted an invitation to become dean of the School of World Mission and director of the Institute of Church Growth of Fuller Theological Seminary, Pasadena, California.

McGavran is presently director of the Institute of Church Growth, Northwest Christian College, Eugene, Oregon, which will be transferred in its entirety to Pasadena to become part of Fuller Seminary. He will take up his new duties in September in Pasadena.

McGavran served from 1923-1954 as a missionary in India under the United Christian Missionary Society. From 1954 through 1960 his society assigned him to carry out growth studies of the churches fathered by it and to teach in the Christian Church seminaries.

In 1960, Northwest Christian College called him to found the Institute of Church Growth. There he has taught missionaries from many denominations the principles, methods, theology,

and techniques of the complex processes by which churches multiply. He has directed the research of more than 50 missionary scholars studying what church growth has actually occurred in mission fields on four continents and forecasting what is likely to occur.

McGavran also edits the bimonthly *Church Growth Bulletin* which goes to over 100 mission boards and missionaries and churchmen in over 25 countries.

During 1965-1967 he is directing the Lilly Endowment Research in Church Growth in Latin America.

Reduced Use of Dialects Predicted for Africa

Peter F. Gunther, director of Moody Literature Mission, Chicago, Illinois, has predicted that in 10 years much of the work being done by literature missionaries today in more than 100 African dialects will be reduced to the use of three major languages.

Returning from a trip to Africa, Gunther reported, "Tribal languages will still be with us, but the governments of Africa are concentrating on English, French and Arabic in their schools."

In his opinion, missionaries should take advantage of the national emphasis on these three languages and concentrate on producing literature in each of them. This will reduce costs and reach a greater number of people.

Film Ministry Welcomed In India, Nepal

Christian films were given a warm reception in India and Nepal, according to Roy Baker, president of Asian Screen, Incorporated.

Several Moody Science films were

well received in Bombay. The governor of Maharashtra, a Christian, held a reception for 1,200 people to see the Moody Science film "Red River of Life."

Baker also showed films in Nepal.

People in the News . . .

■ The Rev. Carl-Johan Hellberg of Lund, Sweden, a former missionary to Tanzania, has been appointed Africa secretary of the Lutheran World Federation's Department of World Mission.

■ Vergil Gerber, veteran of 16 years' missionary service in Latin America, has been appointed coordinator of the Congress on the Church's Worldwide Mission to be held April 9-18, 1966, in Wheaton, Ill. The Congress is jointly sponsored by the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association. ■ The Rev. Leland B. Edwards has been named director of foreign missions for the International Church of the Foursquare Gospel. ■ The Rev. Norman L. Cummings has been re-elected president of the Evangelical Foreign Missions Association.

■ Samuel J. Patterson, newly elected moderator of the Presbyterian U.S. (Southern) general assembly, represented the U.S. church at Protestant centennial ceremonies in Taiwan in June. ■ Miss Virginia S. Henry, Oklahoma City, Oklahoma, has been appointed director of the department of field interpretation of the Methodist Board of Missions. ■ Evan Adams has been named assistant missionary director of the Inter-Varsity Christian Fellowship. He will assist missionary director, Eric S. Fife. Adams will specialize in the missionary emphasis in Christian colleges and the work of Student Foreign Missions Fellowships.



1.

With Bob Pierce in Viet Nam



2.



3.

1. Dr. Bob Pierce is once again on the scene to film a helicopter airlift in Viet Nam before riding in it to battle areas.

2. Chaplain (Major) Warren H. Withrow chats with Dr. Pierce as they sit in the door of a "chopper."

3. With Mrs. Ruth Jeffrey, veteran Christian and Missionary Alliance missionary, acting as interpreter, Dr. Pierce makes the rounds of Vietnamese hospital near Saigon.

19

By Larry Ward

He stands beside the hospital cot, biting his lip and shaking his head in compassionate concern. Then he bends over and pats the wounded Vietnamese soldier on the shoulder. He stays his hand for a moment, and I hear him pray softly: "Father, help this dear boy."

Larry Ward, World Vision presidential associate, has just returned from two months in Viet Nam with Dr. Bob Pierce. As correspondents accredited by both the U.S. and Viet Nam governments, the two traveled throughout this war-torn country on a newsgathering and filming mission. They toured the front lines of combat action as well as remote mountain areas, interviewed countless Vietnamese and American personnel, and returned with the deep conviction that God is at work in an unusual way in Viet Nam. Here are some of Mr. Ward's personal and intimate recollections of his time with Dr. Pierce.

Work through those who minister to this shattered body, but—more than that—help those who in this place come to him with the comfort of the Gospel. May he come to put his trust in Christ."

His hand tightens on the boy's arm for just a moment, and I see the face of the wounded soldier light up with an answering smile.

Then Bob Pierce turns toward me. "Larry," he says, "we just have to help these men. I'm glad we could send money for literature, but we must do more."

We move on through this room, stopping to talk with those who understand a little English and conversing with others through an interpreter, then go on to another ward in this huge Vietnamese army hospital.

This is April 18, 1965—Easter Sunday in Viet Nam.

And as we walk along, my heart finds double cause for rejoicing. It is good to be here on this day so special to all of Christendom, but it has an added significance for me. I am remembering that just a year ago, his body covered with boils and wracked with pain, Dr. Bob Pierce lay in a little hut in India. While few of us back in the United States realized the seriousness of his condition, those around him then thought perhaps his life's work was ending.

Recovered!

I remember the long months which followed, as he battled diabetes and a lingering staph infection. They were lonely months for him, too. Some 20,500 orphans in 18 countries call him father, but this illness which cut him

Continued on next page

down in Asia forced long months of separation, even from his own loved ones back in California.

I thank God now for the glow of health on Bob Pierce's face—for the strength and energy I see in him as we work together day after day.

These words are not being written in an attempt to portray Bob Pierce as some kind of hero. I know his blunt honesty, know how he despises sham and pretense. But as I think back over these recent weeks in Viet Nam, I realize suddenly how much I have learned from him—how often his spiritual insights have touched my heart and sparked my thoughts.

A Shake of His Head

Memories crowd in. I remember, for example, that day we flew as the only correspondents present while 50 U.S. "choppers" (helicopters) airlifted some 1300 Vietnamese marines into battle. I remember the look of concern on the face of Bob Pierce as actual battle raged beneath us, as we flew just above the smoke of burning buildings. As he leaned out in the open door of the chopper to study and to film the scene below, again and again I saw him shake his head in that unconscious but characteristic gesture of compassionate personal identification with need.

I remember that day on the Cai Canel, just three and one half kilometers from the Cambodian border. We had choppered in with a chaplain to a little group of 12 Americans serving here in the heart of Viet Cong-controlled territory. All day long we worked in the midst of extreme tropical heat, filming first the unusual setting of this remote outpost and then the little worship service that the chaplain (the first one these men had seen in five months) conducted for them.

This was the area where the Viet Cong Communist guerillas had dug long escape tunnels, and we were told that we were the first to film them. I remember how worried I felt as the hot sun beat down and I saw Bob Pierce crawling down to film inside these escape trenches ("spider holes," they are called). When he pulled himself out, I saw that his uniform was sweat-stained and caked with dirt. Remembering the long period of illness just behind him, I started to suggest that he go into one of the little huts to rest, but he spoke first. "Larry," he said, "you look about done in! You better go find some shade and lie down."

Bob Pierce. "Doctor Bob," president

of World Vision—characteristically thinking about someone else.

In the Providence of God . . .

I remember a beautiful and heart-warming moment in a little village in the central highlands of Viet Nam. In the providence of God we had met a beloved missionary friend, John Newman, who told us about this village and its need. It is a Christian village, composed of mountain people resettled by government order and drawn together by their common faith. All around them was land on which they could grow mountain rice, but there were heavy tree stumps to be removed and the ground had to be plowed. If only they had a tractor. . . . This was the story John Newman told us. The wonderful sequel is that within nine days they had their tractor—provided by World Vision and flown in by the U.S. Air Force.

We shall never forget the reception they accorded us that happy day as the tractor rolled into their village. Some 900 mountain people were on hand to see their new tractor and to dedicate it to the Lord. On their behalf Pastor Sao A came forward to greet us. (He is a great hero of the faith in Viet Nam, one whose story is told in the book *The Bamboo Cross*.)

As he and Bob Pierce stood there in the picturesque setting of this mountain village, I realized again how the Gospel breaks down barriers of culture and color. Here they were—two men from different parts of the world, from vastly different walks of life—yet suddenly and impulsively they reached out to embrace each other, brothers and one in Christ.

These are just a few of the many memories which fill my mind and heart, just a sampling. But I suppose that many of these impressions are crystallized and summarized in one familiar scene. I remember the many times, as we flew from one end of Viet Nam to another, when I saw Dr. Bob Pierce staring intently out of plane or helicopter window, looking down at the ground below.

I could sense what he was thinking.

Part of the body of Christ was down there—a part which was suffering.

That's why he was there—why he no doubt always will be somewhere in the midst of need and heartache, as long as God gives him strength and opportunity. |||

While sitting on the bank of a river one day, I picked up a stone from the water and broke it open. It was perfectly dry in spite of the fact that it had been immersed in water for centuries.

The same is true of many people in the Western world. For years they have been surrounded by Christianity. They live immersed in the waters of its benefits. And yet it has not penetrated their hearts; they do not love it. The fault is not in Christianity, but in men's hearts which have been hardened by materialism and intellectualism.

—Sundar Singh

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CHRIST OR RELIGION?

Continued from page five

The glory of Protestant witness in Latin America is that its missionary approach was incarnational from the beginning. More than a century ago Protestant missionaries, banned from the Southern Hemisphere until the colonial period came to an end and Latin American countries became free, adopted the incarnational approach. Fifty years ago, when this writer first trod South American soil, there were in all Latin America only some 230,000 Protestants, or, as they preferred to call themselves, *evangelicos*. Today, their number is around 10 million. Moreover, while the population of Latin America is growing faster than the population in any similar area of the world, the number of evangelical Christians is outpacing that of the general population.

To the dynamic growth of evangelical Christianity in Latin America, both the historical and the non-historical churches have contributed. One of the greatest symbols of Protestant missionary effort in Latin America was the Anglican clergyman, William Morris—evangelist, pastor, philanthropist, theologian and educator. He founded and sustained through his own tireless efforts what became known as the Argentine Philanthropical Schools, where hundreds of thousands of Argentine boys and girls have been educated. When William Morris died in England, the land of his birth, during the only furlough he ever had, the leading Argentine newspaper carried the headline, "The Argentine Saint Has Passed Away." Last year there was erected in the city of Buenos Aires a statue seven meters high to commemorate the *Santo Argentino*.

Pentecostals in the Lead

Among the non-historical churches, the Pentecostals have taken the lead in the evangelization of the South American continent. In Chile today Pentecostals total 600,000 or 10 times the number of all other Protestant denominations combined. Moreover, the Pentecostal movement was, originally, a purely indigenous Christian movement in which only one foreigner, a Methodist named Hoover, was involved. In 1959 when the Pentecostal churches of Chile celebrated their 50th anniversary, the Chilean government and the Chilean universities were represented. The government of Chile

went on record as stating that never in the history of the country had there been any movement that had exercised such far-reaching, beneficent influence upon Chilean society. This phenomenal movement was born when simple people converted to Christ and imbued with the Spirit began to move through the countryside on the weekends to tell the country folk the Gospel story:

III. THE CHRISTOLOGICAL EXPRESSION

The third type of Christian approach to Latin America might be called the *Christological expression*. It is a notorious fact, to which I have already alluded, that in the traditional presentation of the Christian religion in Latin America there was no place given to Jesus Christ as the living Lord who had contemporary significance for life. In the early decades of the present century, a reaction set in among concerned men of letters. They recognized that the significance of Jesus Christ for the reality of human life—for man's secular as well as for his spiritual life—had been completely ignored.

Here are some examples. The great Uruguayan writer, Rodo, upbraided his own government for having removed pictures of Jesus from the walls of orphanages and hospitals. The spirit, he said, out of which such institutions had grown in history did not originate in the cultures of Greece or Rome, or in the Orient, but in Judea and Galilee—through the life and teaching of a man called Jesus. Though Rodo himself was an agnostic, and not a Christian, in loyalty to historical fact he wanted to be fair to the Galilean and to the Christian tradition.

Showing Christ's Relevance

In 1927, an epochal book appeared in Argentina. Its author was the president of the University of Buenos Aires, Ricardo Rojas, and its title was *The Invisible Christ*. The volume was inspired by Jesus' own words, "I am the Way, the Truth, and the Life." It attempted to show that Christ was relevant to the problems of man and culture.

Most significant of all, however, is the poem by Unamuno, "The Christ of Velaquez," which is regarded by literary critics as the greatest poem in the Spanish language. This literary masterpiece is a meditation upon Christ crucified as he appeared on the canvas of

a famous Spanish painter. The poem ends with these words:

*Mine eyes fixed on Thine eyes,
O Christ,
My gaze lost in Thee, my Lord.*

In Latin American lay circles today a new significance is attached to the figure of Jesus Christ in relation to the realities of human existence. Not a few very intelligent and devout Roman Catholic laymen in public office wrestle with the realities of the human situation inspired by the spirit of Him who walked in Galilee and who continues to be Lord of history.

IV. THE ECUMENICAL EXPRESSION

There is, finally, the ecumenical expression. Traditionally, and until quite recently, Roman Catholics were banned from having any contact, far less dialogue or cooperative effort, with Protestants. Today, friendly contact, intelligent dialogue and cooperative effort in certain spheres have become the order of the day.

Last June, while in Venezuela, accompanied by a Roman Catholic layman,

Continued on next page

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I paid a visit to the Roman Catholic cardinal in Caracas. Following a very gracious reception, he told us that at the last session of the Vatican Council he had proposed that the Roman Catholic Church officially express its penitence for ever having persecuted Protestants. The understanding, of course, would be that Protestants should also express their penitence for ever having persecuted Roman Catholics.

Some weeks later I paid a similar visit to the Roman Catholic cardinal in Santiago, Chile. This eminent churchman, Msgr. Silva y Hernandez, informed me that a few weeks earlier while in New

York City, he had visited the secretaries of the boards of foreign missions at work in Latin America. He had called upon them, he said, to express his appreciation for what Protestant missions and Protestant churches had contributed to the spiritual life of Latin America, and in gratitude for the debt which the Roman Catholic Church owed them, because of their vision and creative work.

A few months later, while visiting my friend, the general secretary of the Commission on Ecumenical Mission Relations of the United Presbyterian Church, I asked him about his visit

with the Chilean cardinal. "He sat right in that chair," said John Coventry Smith. "He came to express his appreciation of Protestant work in Latin America."

Let me add that in the course of a nine-week preaching and lecturing journey this past summer through six South American countries, I received invitations to visit Dominican and Benedictine monasteries. The Dominican fathers in Brazil asked me to speak to them on the Gospel. This I did. And at the close of my address we had an animated and fruitful discussion of what the Gospel means in the Christian religion and in the life of the Church and of the world in our time.

'We Must Make Christians'

But the most memorable of all my encounters with Roman Catholics during this journey was a public dialogue on the ecumenical movement with a distinguished Jesuit theologian in Santiago, Chile. In the course of the evening my co-panelist was asked from the floor what he considered to be the main objective of his church in Latin America today. His reply was: "We Catholics must make Christians." What a revolutionary change from the original position that all that was required of a person in order to bear the name of "Catholic" was baptism in the Roman Catholic Church, no matter what kind of a person he became, or what kind of life he lived. Later on in the dialogue I said, "We Protestants must also make Christians." Speaking as a loyal Presbyterian, I added: "We Presbyterians, too, must make Christians." For the truth is that in Protestantism as in Roman Catholicism there is emerging increasingly a merely nominal Christianity. A vast proportion of church members do not know what Christianity is, nor do they make any effort to be Christian. Instead they have become church alumni, gracing the pews of the sanctuary only on the great anniversary occasions in the Christian calendar. They are there especially for the pageantry of Christmas and Easter.

The Church needs a fresh vision of Jesus Christ today, a new experience of the light and power of the Gospel of Christ, together with total dedication to the task of making Christ and the Gospel known to contemporary man throughout the world, which will be relevant to all his problems. |||

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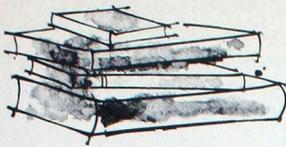
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REVIEWERS REPORT

Writing from Experience

The Pastor and the Race Issue by Daisuke Kitagawa (*The Seabury Press, New York, 1965, 139 pages, \$3.50*) is reviewed by Dr. Paul K. Jewett, professor of systematic theology, Fuller Theological Seminary, Pasadena, California.

The author is a Japanese-American who remembers looking out through the barbed wire at military sentries following the attack on Pearl Harbor. He is now an ordained clergyman and the executive secretary of the college and university division in the executive council's home department of the Episcopal Church Center in New York City. Thus, by previous experience and present commitment, he brings to his subject true Christian involvement.

The book lacks the profundity and creativity necessary to stimulate the critical scholar, and one suspects at times that the author's busy schedule as a church administrator has taken its toll, even at the level of practical help to the parish minister. On the whole, the statement of what the Church ought not to do and be, and the analysis of the cause of failure, are more precisely articulated than the positive suggestions. Too often the author lapses into truisms which neither disturb nor inspire. We know, for example, that the problem of racial prejudice confronting the Church today is not marginal, but existential.

For that reason we need to direct all our resources, every skill and talent we possess to bring our congregations and our communities enlightenment, intelligent counsel and, above all, compassion and wisdom. The greatest of all our resources—the gospel itself—must be brought to bear upon the problem, directly and specifically, enthusiastically and relentlessly.

What most of us don't know is just how to make our counsel intelligent and enlightened, how to balance compassion and wisdom; in short, how to bring the Gospel to bear directly and specifically on the problem.

But the complexity of the issue and the promptings of charity mollify one's disappointment and excite one's gratitude for the many helpful insights and suggestions which the author makes.

Straitened by the limits of a brief review we must leave it to the prospec-

tive reader to inform himself in detail of these insights and suggestions. We can only summarize the argument with brief comment.

Kitagawa's thesis is that racial prejudice offends the Christian ethic, flouts the true doctrine of the Church and denies the Gospel of Christ. Though in generations past the white Anglo-Saxon Protestant community may have remained aloof, that is now impossible. The one world which Teilhard de Chardin described with prophetic insight is upon us as a technological fact; and no nation or society can with impunity remain indifferent to the cry for justice from the society of the hurt and broken-hearted. Powerful forces are at work in the world to turn the wrath of injured minorities to the destruction of the democratic way of life which has made America great. We must educate our people to see that none is truly free till all are free.

More particularly, the Christian pastor should realize, both in his role as preacher and as counselor, that salvation is a social event. Those of us who are conservative will applaud Kitagawa's dictum that a man's soul cannot be saved by reconstructing his environment; but we need to listen when he also tells us that a man's soul cannot be saved in the abstract, apart from his social environment:

Salvation is not possible except a man be in wholesome relationship with his fellowmen — all of his fellowmen, everywhere in this world.

The author, in the reviewer's judgment, is too inclusive when he appeals to the solidarity of the race and the parable of the Good Samaritan to deny the exclusive fellowship of Christians as Christians. The very name that we bear testifies to our conviction that there is salvation in no other name than that of Christ. But a faulty passage does not impugn the rightness of his overall thesis that Christians—laity and clergy alike—are chosen to be a third race whose destiny is to fill up the sufferings of Christ by bearing the griefs and sorrows of our neighbors, that one new man may be created by the Cross and both the white and the black man may thus be reconciled to God.

Continued on next page

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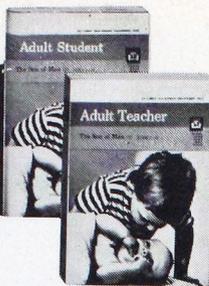
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REVIEWERS REPORT

Continued from page twenty-five

Tracing the problem of prejudice to the insecurity bred of modern man's lost sense of identity, the author appeals to the contemporary pastor, in the spirit of true ecumenicity, to see the problem of personal salvation as an "event taking place within group experience" in order that by such a regenerating experience the sinner may learn to transcend all group identification and find fulfillment in Christ. Thus each of us can have a ministry of reconciliation and should view the racial crisis not as a threat but as an occasion to renew the wholeness of the Church.

'Hocking in Reverse'

Church Growth and Christian Mission edited by Donald Anderson McGavran (*Harper & Row, 1965, 252 pp., \$5.00*) is reviewed by F. Carlton Booth, professor of evangelism, Fuller Theological Seminary, Pasadena, California.

One minister reading this book exclaimed, "This is Hocking's *Rethinking Missions* in reverse." After serving as a missionary in India for 35 years with the Christian Church (Disciples), Dr. McGavran became founder and director of the Institute of Church Growth in Eugene, Oregon. Three other eminent missionary statesmen, Robert Calvin Guy, Melvin L. Hodges and Eugene A. Nida, contribute vital sections to this volume which is edited by Dr. McGavran.

"We four authors," states Dr. McGavran, "coming from different denominations, believe that 'concern that men know Christ' ought to be a com-

mon bond among all Christians." This book is from beginning to end a plea for factuality and honesty. The position maintained throughout is that mission today is "coming out of a forty-five year period when it turned from church growth to other important tasks."

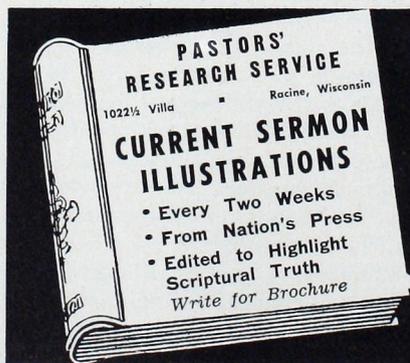
The consultation on church growth at Iberville, Quebec, in the summer of 1963 was an indication of the depth of this renewed concern as leaders from six continents and 15 denominations ranging from Anglican to Pentecostal gathered to consider the increase of Christians in the world. They came to a remarkable degree of unanimity. (The Iberville statement is printed in full.)

Issues germane to church growth are discussed under four headings: theological, sociological, methodological and administrative, with evangelism permeating the entire text. "God's people have too largely substituted service for evangelism," says McGavran. He then goes on to show that while ours is in every sense an age of revolutionary upheaval, revolutions make many populations responsive. In the face of the unparalleled opportunity the Church faces today, a strong indictment is leveled against her strategy in mission when it is pointed out that "no board is spending one percent of its annual budget on research in church growth to discover better and more effective means to disciple the nations." It is the conviction of these authors, however, that the era of church planting has only just begun.

This book read, believed and acted upon will lead to sound church growth which remains decade after decade. Everyone concerned about the spread of the Gospel and the building of Christ's Church in this day should read it.

An earnest Christian once said to Hudson Taylor after the work in inland China was well under way, "God looked for someone great in order to found and lead this work." "On the contrary," replied Hudson Taylor quietly, "I think God looked for someone so small and weak that he had to depend utterly upon Him."

—V. Raymond Edmond,



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readers' right

Thoughts on McGavran

Sir: After several readings of the article by McGavran, (*World Vision Magazine*, June, 1965) I have the following comments. Throughout the article, the author seems to define evangelism in terms of the oral witness with a certain bias in favor of mass evangelism *a la* Protestant revival techniques. Social action, on the other hand, is identified simply with certain contemporary social issues such as civil rights. It's a mistake to set such narrow scope for these terms.

Evangelism is much more than preaching, and Christian social action is much more than political liberalism; both are concerned with making new men in Christ. In other words, the witness of the Christian life and the Christian Church must include both evangelism and social action, for, properly defined, they are equally manifestations of Christian love.

The Christian effort and obligation to bring all men to a knowledge of and commitment to Christ is an integral effort to solve the spiritual and physical needs of human beings. Who can read the New Testament without being overwhelmed at the concern of Christ for the whole man? So much of the Master's ministry was a deeply moving blend of the spoken word and the compassionate acts of mercy. In fact, if anything, I am impressed by the preponderance of compassionate acts over the spoken exhortations.

Any action of the Christian individual and Christian Church that expresses itself in love and concern for the spiritual and physical needs of mankind is a proper witness for Christ. It is bootless to try to divide this effort into "evangelism" and "social justice." (I did get the feeling that the author really had "political action" in mind often when he spoke of "concern for social justice." When the Church does channel its energies into such political action I agree completely that it has moved out of the spiritual realm and thus has gone far astray from "evangelism." But I come back to my earlier implication that social action does not have to be political action).

As to the efficacy of proper Christian social action, I believe we should all shudder to think what this world would have become in centuries after Christ if it had not been for the great social action works inspired largely by Christian principles, i.e., the institution of schools and hospitals and especially, in later years, concern for disadvantaged groups such as the poor, the slaves, the insane, the children and many others. These have certainly proved to be fruitful Christian enterprises—fruitful in the sense of being for the general good of mankind as well as fruitful in increasing Christ's Church. Did not Christ heal 10 lepers and yet only one apparently

was touched and changed spiritually? . . . Did He waste His healing work on the other nine? Surely not, nor does the Church waste any action taken to relieve human misery.

Although it may be difficult to count the numbers brought into communion with Christ by means of acts of love and mercy it is very easy to see the lives of many who have been alienated from Christ through the absence of such acts.

I conclude by having to say that although I agree with many of the author's observations and his ultimate concern for the increase of Christ's Church, I believe that the article unnecessarily exalts the technique of evangelism and degrades the effectiveness of Christian social action. The building of Christ's Church comes not only by the spoken word but also by deeds of kindness when both are done in the spirit of Christian love with prayerful concern.

Paris, France

Donald A. Kruse

Challenge in Morocco

Sir: I am in the U.S. Navy, presently stationed in Morocco. I have just finished reading the March issue of *World Vision Magazine*, and again found it very challenging and heart-searching.

Ron Dexter

'Distinguished Step'

Sir: This is just a line to tell you how impressed and delighted I am with the new format of *World Vision Magazine*. It reflects good taste and is a distinguished step forward. Congratulations.

Frank E. Gaebelein
Co-Editor, *Christianity Today*

Enthusiasm!

Sir: Thanks for the great magazine. I really am amazed with the top quality material you keep sharing. Pardon my amazement, but you show breadth of thought combined with evangelical commitment.

Keep the seminary kettle cooking if not boiling. You are at a real missionary bottleneck, no doubt in my mind on that.

Paul Rees gets first treatment by me. And I have been fed time and again.

The Grubb article was so basic! He is worthy of hearing more from.

Fenton came through nobly, too.
Scottsdale, Pa. Gene Herr

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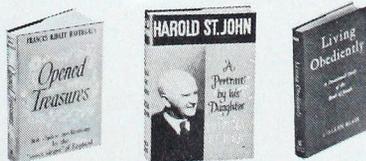
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QUOTE UNQUOTE

Continued from page ten

ing of their place in Latin American life.

This is not to say that the missionary is no longer called to preach the Gospel. The fulfillment of the Great Commission is still his primary task. But in order to reach a people with the Gospel he must communicate with them; as Eugene Nida has frequently pointed out, identification is a vital aspect of communication. If Latin Americans do not instinctively feel that we love and understand them in their social as well as their religious aspirations, they will not be too willing to listen to what we have to say.

Jesus' command "go and do thou likewise" follows the parable of the Good Samaritan. We must be ready to

bind up the wounds of the people to whom we minister. This means social action, but not the social gospel. In Bolivia some missions began their work with social programs, hoping that from them churches would develop. They didn't. So now they have changed and they are building churches around the preaching of the Gospel. Other missions began with evangelism, and they have the churches. But now they realize that they have neglected the social aspect of their Christian responsibility. Today we need to develop a balance. Gospel preaching will always demand first priority, but involvement in the social revolution will help prepare the ground for the message of salvation. —C. Peter Wagner, "Today's Missions in the Latin American Social Revolution," *Evangelical Missions Quarterly*, Winter 1965.

MISSIONS IN MEMORY

Continued from page twelve

Accompanied by his charming, young bride, Ann Hasseltine, Judson sailed for India intent upon working in that land. Subsequently he was threatened with arrest by the powerful East Indian Trading Company if he remained in Calcutta. The missionaries had no alternative but to proceed to the Island of Mauritius where they remained for four frustrating months—disappointed, unhappy.

Leaving Mauritius, the Judsons steered a reluctant course for Burma. On a hot, humid day in July 1813 they arrived at the port of Rangoon. A miasma of fetid odors assailed them. Sanitation was either primitive or nonexistent. Sickened by the unaccustomed smells, the new arrivals were deeply grateful for the house loaned them during the furlough of Dr. Felix Carey.

On the voyage from the United States, Judson had been led to change his views regarding baptism. He now withdrew from the Congregational sending body and identified himself with the Baptists of America.

Ordeal by Fire . . .

After six years of faithful seed-sowing and watering, it was a joy to Judson to be able to baptize his first convert. Meanwhile, Ann Judson had opened a school for girls at Ava, the Burmese capital. She bravely carried on the work after her husband's seizure and imprisonment and ministered to his needs as best she could . . . interceding with government officials in his behalf, or with members of the royal family. Walking for miles night or day—often with her baby daughter in her arms—it was Ann's devotion and the overruling providence of God that brought Judson through his terrible ordeal.

During his imprisonment, Judson's old alma mater, Brown University, conferred upon him the honorary degree of doctor of divinity *in absentia* . . . an honor which he later declined.

In 1850, the body of this outstanding soldier of Jesus Christ was reverently committed to the sea after his death during a cruise which he had taken in hope of gaining back his health. Today, as we salute Judson's efforts to root the Church in that notoriously heathen land, we note that his task is still far from being accomplished in Southeast Asia. |||

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GREAT AWAKENINGS

Continued from page eleven

Charles Darwin was greatly impressed by the success of the mission's labors among savages in Tierra del Fuego, savages whom he had declared to be too hopelessly degraded to be civilized.

He was so impressed he became a financial contributor to the work.

The Revival of 1858-59 onwards, which swept Canada and the United States, Great Britain and many other countries, provided the enterprise and the volunteers for the invasion of the vast southern continent and its Caribbean neighbors.

Immigrants Import the Gospel

Immigration opened the doors of the southern republics of South America. British colonists in Argentina were followed by Anglican and Presbyterian chaplains. Americans from the vanquished Confederacy emigrated to Brazil and were followed by Lutheran clergy. Other Protestants emigrated as well.

In 1855 a chaplain opened a church for American and British residents of Valparaiso, Chile. In the 1860's, a liberal government came to power, and the constitution was interpreted to sanction Protestant evangelism. In that decade, Spanish-speaking churches were organized in Valparaiso and Santiago. Italian Waldensians emigrated to Uruguay and Argentina and maintained churches. Beginnings were made in northern republics too. In the 1860's the South American Missionary Society sent a chaplain to Callao, the port of Lima in Peru, and began a Protestant work which was extended by a Bible society agent, Penzotti, who suffered imprisonment on priestly instigation.

William Taylor, who had been a Methodist evangelist in California during the Gold Rush, developed a missionary burden for the world after the 1858 Revival. In 1877, he began a tour of Latin America that focused the attention of the Methodist Episcopal Church upon the lands to the south. Taylor developed a plan for self-supporting missions and helped plant churches in several republics, which have remained evangelical to this day.

A Scottish physician, Dr. Robert Reid Kalley, promoted an interest in Brazil, where churches of Congregational organization were springing up after 1858. The first missionary of Presby-

terian affiliation arrived in Brazil in 1859. As early as 1865 a presbytery was organized. In 1867, the Methodists sent a pastor to Brazil, followed by Portuguese-speaking missionaries. In 1879, the Southern Baptists supplied a pastor, followed by missionaries to the Brazilians. From such small beginnings made after the 1858 Revival came the vast missionary enterprise which made Brazil the fastest-growing evangelical field in the world.

Just 'South of the Border'

It was not until the Revival of 1858 sent its impulses through the churches of the United States that evangelical missions began to flourish in Mexico. The first Protestant communion was celebrated there in 1859. In 1860, the American Bible Society sent an agent to Mexico. He was followed by James Hickey, an Irish convert who gathered a congregation in Monterey. Melinda Rankin, founder of a school for Mexicans on the Texas side of the border, moved to Monterey in 1865. The Presbyterians, Baptists and Methodists entered Mexico in the 1870s. These Protestant missionaries met with fierce opposition from Roman priests. Converts were won from among the *mestizo* masses rather than the upper-class Spanish elite or lowest-class Indian peasants.

There were successive waves of revival in the sending countries following the 1858-59 Revival, as a result of the unusual ministry of Moody and the extraordinary awakening among students. The Student Volunteers reinforced older missions and manned newer enterprises.

The Christian and Missionary Alliance, at first an interdenominational society, but afterwards a denomination in the United States, began its missionary enterprise in Latin America in the 1890s. Its founder was Dr. A. B. Simpson, converted in Canada during the Awakening of 1858 and a noted revival leader of Presbyterian stock.

In the 1890s, the Regions Beyond Missionary Union, founded by the British revivalist, Grattan Guinness, entered Peru. The Help for Brazil Mission and the South American Evangelical Mission, working in other Latin countries, united with it to form the Evangelical Union of South America.

On to Central America

In 1890, through C. I. Schofield, an

Continued on next page

associate of D. L. Moody, the Central American Mission was formed as an interdenominational society to carry the Gospel to the republics of Central America. Later, the Latin American Mission, based in Costa Rica, extended its work throughout tropical Central and South America.

Each new invasion of Latin America by these forces of evangelicalism followed an awakening. After the conclusion of the Spanish-American War, Protestant missions entered Puerto Rico and Cuba, gathering adherents very rapidly.

In most cases, a generation of pioneering and teaching passed before the infant churches were themselves to experience the phenomena of true revival. When these awakenings came in their courses, unparalleled advances

were made in a vast territory which less evangelical societies were willing to leave to the Roman-established churches, long moribund. If ever an invasion of a territory were justified, it was the invasion of Latin America by evangelical missions.

A colleague of Pandita Ramabai in Mukti, India, sent a report of the awakening in India to her classmate of missionary training days, then wife of the Methodist Episcopal pastor in Valparaiso, Chile.

Awakening in Chile

The congregation in Valparaiso set aside time for prayer for more than a year. In the beginning of 1909, an unusual meeting heralded a startling awakening in Chile. It was marked by audible, simultaneous congregational

praying typical of some awakenings. There were manifestations and dreams and, after six months, glossolalic utterances. The latter caused dissension within the missionary body, and the congregation, led by its pastor, W. C. Hoover, separated to form a new denomination. Today it is the largest in Chile, having more than half a million members.

The newspapers printed serious, satirical or lurid reports. Attendances increased from about 150 to 900. The pastor was haled into court to answer charges of giving people a beverage called "the blood of the Lamb," but the case was dropped as ridiculous.

Within a generation, indigenous Pentecostal churches had outstripped all other Protestants — one Chilean in eight being an active evangelical, three out of four evangelicals being Pentecostal.

In the same period, the work of the Baptists, Methodists, Presbyterians and other denominations in Brazil was growing steadily. The Awakening of 1905 in Europe and America brought an influx of Pentecostal missionaries, chiefly Swedish and Swedish-American, and the Pentecostal missions developed rapidly until they outpaced all others.

Progress in Brazil was astounding. In 1930, 69,527 Brazilians registered themselves in the census as evangelicals, but in 1950 the number had risen to 1,657,524, many times faster than the growth of population. In 1951 and 1952 there arose manifestations of indigenous revival, the Bible society reports describing 1952 as "a year of triumph" when Brazil was being "shaken by the winds of the Spirit as never before." Since that time, an evangelistic spirit has stirred Brazil.

Brazil, Chile and Mexico are the brightest stars in the Latin American constellation. In the other countries Evangelism-in-Depth has succeeded. Even in Colombia, where persecution raged a few years ago, evangelical churches are growing. |||

While the United States has a doctor for every 790 of the population, the rest of the world is not as favored: Afghanistan, one for every 58,000 people; Laos, one for 37,000; Niger Republic, one for 96,000; Mali, one for 80,000; Senegal, one for 46,000; Nigeria, one for 35,000; and Burundi, with a population of 2,500,000, has only 12 doctors.

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MULTIPLICATION

Continued from page seven
bogged down by special requirements and set standards for Christian workers, making Christian service a specialized profession for the few, the Pentecostal churches have encouraged all who desire to serve, and who display a natural aptitude for preaching and leadership, to get out and do something for Christ. They have thus developed a voluntary, spontaneous, lay movement involving the whole membership.

But when we stop to think about it, is not this the New Testament pattern? The amazing and rapid growth of the early Church was due to the continuous witness of all believers and the consequent reproductiveness of Christians both individually and collectively. Was not this the secret of the phenomenal expansion of the New Testament Church in the revolutionary world of that day? May it not also be the key to the effective evangelism of the explosive world of our day? |||

PROPOSED GUIDES

Continued from page nine
of the gifts of the Spirit (e.g., the use of unknown phrases to start the flow of speaking in tongues) is a fleshly effort which can result in grave errors. The Holy Spirit needs no human intervention in order to bestow upon us His gifts. What He desires above all is a humble and contrite heart, presented in complete surrender to Himself.

4. The exercise of the gifts of the Spirit must be done "decently and in order" (I Cor. 14:40), for "God is not the author of confusion, but of peace" (I Cor. 14:33). Where disorderliness results, there has been either a counterfeiting work of Satan or a lack of discernment regarding the true manifestations of the Holy Spirit.

IV. *Exaltation of the person of Christ that men may turn to him and grow in him is the primary aim of the ministry of the Word of God.*

The history of Christianity is replete with the sad stories of heretical movements within the Church which have lost their scriptural bearings by failing to focus constantly on the person of Christ. The Bible is Christocentric. Christ is the author and finisher of our faith, and we look to him as such. Christ says of the Comforter, "When he, the Spirit of truth, is come . . . he shall glorify me" (John 16:13, 14). It is the work of the Spirit to glorify Christ. Therefore, any emphasis on the Spirit of God which tends to minimize or

exclude the person of Christ is a misinterpretation of the Scriptures.

Problems arise in connection with two extremes. One is to neglect Satan, and proceed as if he did not really exist. This allows him to operate unnoticed. Another extreme is to over-emphasize the devil and his works, attributing far too much to him and his emissaries. This diverts our attention from Christ to the enemy of Christ. Paul warns, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). We do well to heed that warning today. |||

Holy Scriptures have been translated by the American Bible Society since 1816 into the languages of the following American Indian nations: Apache, Arapahoe, Cherokee, Cheyenne, Choc-taw, Comanche, Dakota, Delaware, Eskimo Barrow, Eskimo Kuskokwim, Hopi, Iroquois, Keres, Mohawk, Muskogee, Navajo, Nez Perces, Ojibwa, Seneca, Winnebago.

Their Lives Are in Our Hands

The Oriental greets his friend with the words: "How is your stomach? Have you eaten your rice?"

North American Christians, remembering Christ's care for the hungry and poor, may well change the ancient greeting to ask:

"How is my brother's stomach? Has he eaten his rice? • How is my brother's health? Has he had medical care? • How is my brother's mind? Has he learned to read? • How is my mentally ill brother? Has he been given understanding and help? • How is my brother's heart? Has he known Jesus Christ?"

If our fellowmen are in need, if we can supply that need, then we are responsible to help because *their lives are in our hands.*

—Esther Eby Glass. *The Mennonite*



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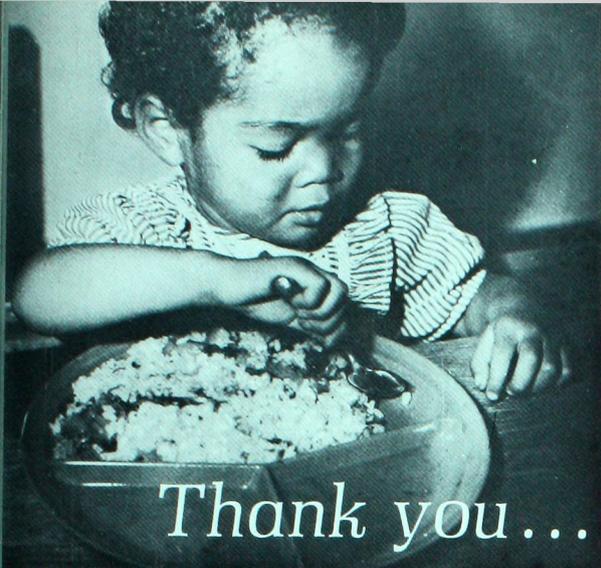
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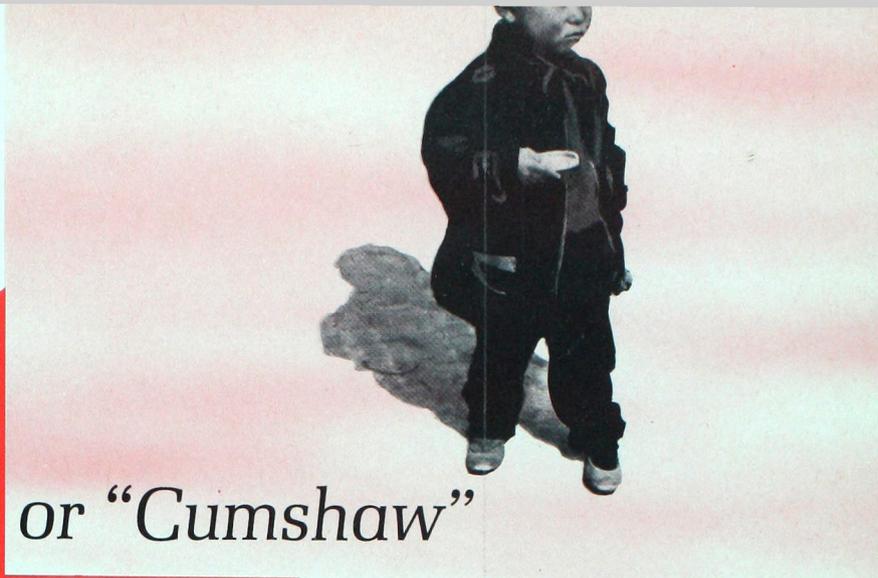
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Thank you...



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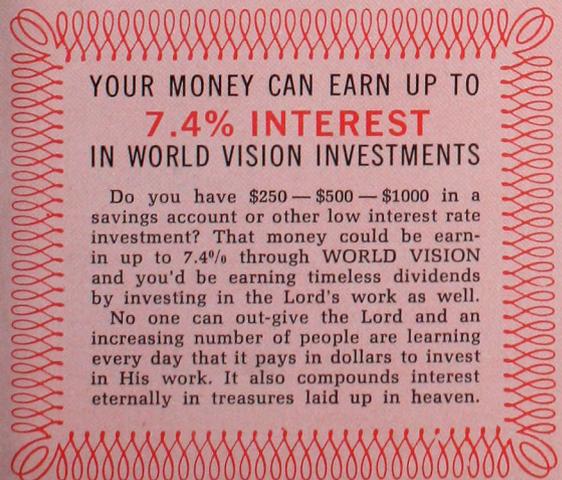
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World Vision is doing everything possible to provide care for these orphans: feeding, clothing and housing them, but best of all, surrounding them with loving, Christian care. Even the littlest ones learn to bow their heads and thank the One who multiplied the loaves and fishes. Through human hearts attuned to His purpose, He is still multiplying this world's goods to provide for the needy. World Vision is supported by such as these.

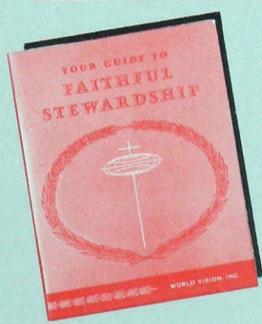
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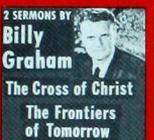
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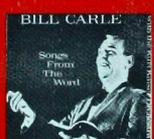
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