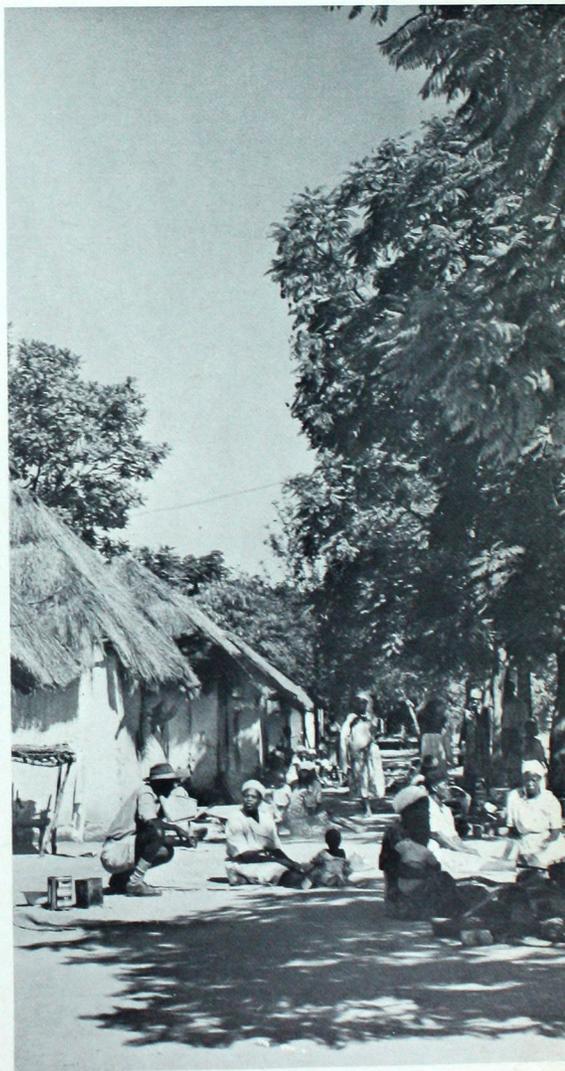


WORLD VISION

MAGAZINE/JULY-AUGUST 1967

Segregation in Africa's South



35 CENTS

"In those slow ox-wagon days it took 100 years before the two i



SEGREGATION IN SOUTHE

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by Ralph E. Dodge

Christian witness under apartheid

Christian witness is not dependent upon any type of government for its effectiveness. History shows that often the witness has been sharpest when the political environment was the most oppressive.

Christian witness comes from the inner spiritual life of the Christian. It can glow with penetrating warmth in the arctic regions or it can be lukewarm along the equator. It can be dynamic in dictatorial Spain and feeble in liberal Protestant England. At times, the more hazardous the witnessing the more effective it becomes.

There is partial religious liberty under the Smith regime. Both Roman Catholics and Protestants are able to carry on their established programs with a great deal of freedom. There is freedom of worship, although printed sermons must pass censorship and informers are present in many congregations — as was proved by the arrest of the Rev. Charles Blakney for a comment he made in a sermon. Ministers do have comparative freedom of expression so long as they stick to conven-

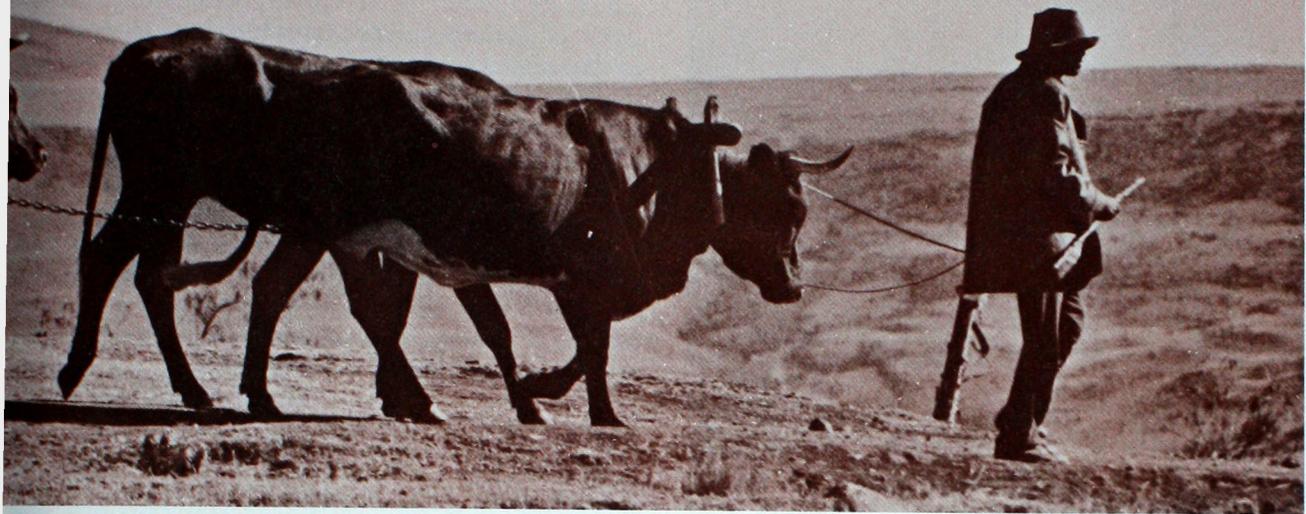
tional religious subjects such as personal salvation. They must exercise considerable care when they venture into the area of man's relationship to his fellowmen. But, aside from the matter of social pronouncements and involvement, there is considerable religious liberty and helpful encouragement from the government in the social services.

If the Christian churches confine their witness to proclaiming the saving grace of Jesus Christ to all men in the existing situations of life, then it is no challenge to the Smith regime. So long as the focus is "spiritual" there is no interference. But once the witness moves to include the demands of the prophets, "to do justly, to love mercy, and to walk humbly with thy God," or to

Continued on page 4

After serving 20 years in Africa with the Board of Missions of the Methodist Church, Ralph Dodge became in 1956 the first Methodist bishop elected in Africa. Forced to leave Rhodesia in 1966, he and his wife Eunice came to the United States. He has just returned to Africa to survey current needs and situations.

black and white, clashed."



AFRICA: TWO VIEWS

by Major Allister Smith

Christian witness under apartheid

Without question, there is more virile Christianity among both black and white in Rhodesia and South Africa than in most countries. Visiting evangelists from overseas are deeply impressed by the warm spiritual atmosphere. The churches are full, prayer meetings are well attended and there is very little modernism. The influence of the saintly Andrew Murray (whose books are still best sellers around the world) lives on. The Dutch Reformed Church is fundamental in doctrine and loyal to the Word. Baptist churches are alive and growing. The evangelical Church of England (as distinct from the bigger Anglican denomination led by the Archbishop of Canterbury) puts up a fine witness under difficult circumstances. It refuses to attack the government's apartheid policy. South Africa leads the world in distribution of the Scriptures in proportion to the population, its annual total being exceeded only by the United States and Germany.

A British evangelist campaigned all over Rhodesia

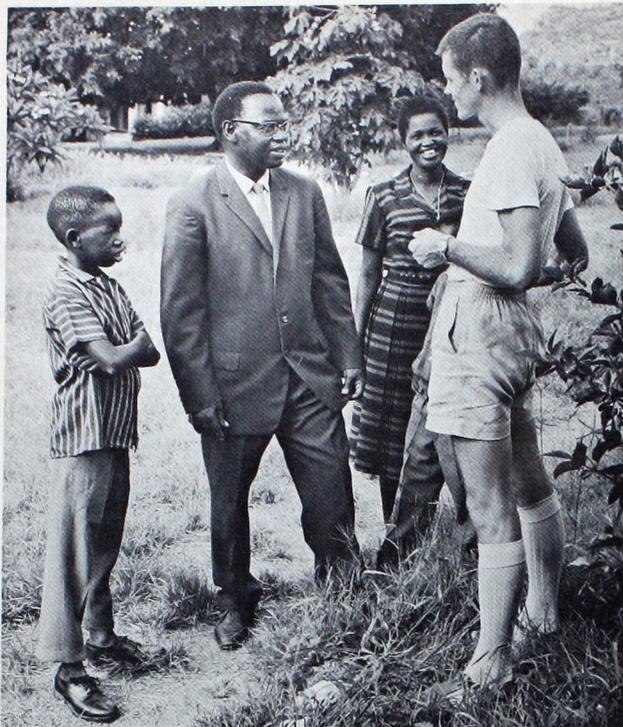
last year and reported, "The situation in Rhodesia is vastly different from what we were led to expect by the British press, radio and TV . . . We found South Africa to be the most Christian country we have ever visited anywhere in the world." I would agree with this assessment, except for Johannesburg (city of gold) which is largely godless. Its large Jewish and gentile population, drawn from many lands, is primarily engaged in the pursuit of Mammon. But even there one finds a virile Christian witness among white and black.

Effects of government policies on missionary activity

At the vanguard of missionary activity I would place the Dutch Reformed Church. This denomination backs

Continued on page 5

Allister Smith is a Salvation Army major with a roving commission for evangelistic meetings and "deeper life" conferences. His assignments have taken him to all of the continents, but most frequently to Africa. He was born in South Africa and currently resides in London.



Jesus' command, "Thou shalt love thy neighbor as thyself," the ideological break with the government becomes almost inevitable.

Effects of government policies on missionary activity

4

Since 1964, some 10 or 12 missionaries have either been expelled from Rhodesia or told not to return when they left for furlough overseas. Others have been denied entrance. Most of those restricted or expelled have been Americans. But, so far as I know, the government of the day has never retaliated against the friends of those expelled or against the churches they represent. Thus one may conclude that the government wants the cooperation of the churches but wishes to control both their activities and their proclamations.

How Africans feel about the law

Law and order have been maintained. The strong police force and restrictive legislation have done away with most open African opposition to the Smith regime. However, the price has been severe: political parties have been banned, newspapers closed down, detention camps built and filled, trials postponed up to five years, censorship established and large numbers of informers employed to tattle on friends and neighbors. Fear of consequences has subdued most overt opposition to the government and stilled prophetic voices so that a surface calm reigns over Rhodesia. A police state has developed. It is more difficult to prove than to imagine what may be happening under the surface and in the subconscious minds of men.

Education and apartheid policy

There is educational advancement up to a certain point. The government has three systems of education,

one for Europeans, one for Asians and Coloreds, and one for Africans. The less pigmented the skin, the more educational opportunities are available and the more money is spent by the government. Educational grants are about ten times as high per student for European children as for Africans.

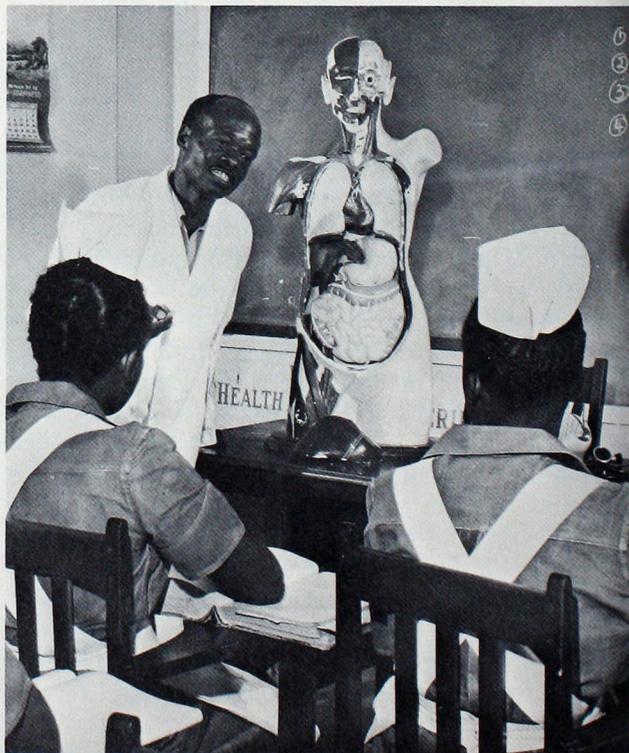
Most European children can proceed through the university course if they have the ability and the perseverance. African children are limited by economics, legislation and lack of facilities as well as by cultural influences beyond their control. At the base there is fairly general education with probably 85 percent in school up through the first three grades. Then the limitation of facilities and certain cultural influences begin to eliminate large numbers of African children each year. Less than a tenth of those who begin grade one get into high school, and only a very few are admitted to university.

The educational level in Rhodesia is rising much more slowly than in the independent countries to the north. Government controls, perhaps through economic limitations, are impeding the rate of development. However, the present regime is trying to maintain the educational standards at the level they received them from the previous government.

Social rights under apartheid

Segregation is upheld by law and social custom. The Land Apportionment Act separates the population into three groups: Europeans, Asians and Coloreds, and Africans. The plan of former governments to bring the various ethnic groups together into an integrated society has been reversed. The regime-approved pat-

Continued on page 6



Smith, continued from page 3

the South African policy of apartheid, feeling it is in the best interests of both black and white. Nevertheless, it has more missionaries at work in southern Africa than any other denomination. It puts the preaching of the gospel first, but also has splendid schools and hospitals, homes for the blind, the deaf and dumb, and so on. Its doctors, nurses and teachers serve the Africans with real love. This is what Africans appreciate far more than detached political patronage. They want people who will sit where they sit and share their sorrows.

South African missionaries do not confine their activities to their own country. They are very active in Rhodesia and Malawi, and before the hate vendetta was worked up by the Communists and others, they served with real success in Nigeria, Congo, Kenya and the Sudan.

The Dorothea Mission, with headquarters in Pretoria, administrative capital of South Africa, carries on a fine evangelistic work in tents pitched in the slum areas of African townships. Its mixed teams of evangelists are busy preaching the gospel in season and out of season while their critics in various political and religious circles in Britain and elsewhere are so busy denouncing policies which they do not understand that they have little time to devote to soul-winning.

I traveled with one of these teams throughout South Africa and Rhodesia and as far afield as Zambia, Malawi and Kenya. The South African government is aware of these integrated teams but raises no objection. Its policy is to see that as far as possible apartheid does not hinder the work of the missionaries. Even in Pretoria, the very heart of apartheid, I have seen black and white mix in the Dorothea tents to hear the gospel.

How Africans feel about the law

Every law bears down on someone, in every land. Much depends on how it is applied, and a few police can be harsh toward the Africans, though the majority are very fair. I do not practice apartheid, nor do I agree with all its workings. Apartheid is not an ideal solution, but it is the best policy for the present, and many Africans want it. They wept when they heard of the assassination of Dr. Verwoerd, the architect of this policy, whom they looked on as their father.

Rhodesia will weather the imposition of sanctions and will emerge a stronger nation. Most Africans there want white rule, proved by the fact that a handful of white police keep order in a country as big as England with a population of four million blacks. When Communist-trained Africans infiltrate from Zambia, bent on destroying the whites, the Rhodesian Africans rush to inform the police and ask them to round up the intruders. Most Africans were very glad when certain political leaders were put under restriction (with a great measure of freedom) in remote areas, for they had been fighting each other for political power in their zeal to oust the whites and had terrorized African inhabitants in certain areas. Peace has returned now

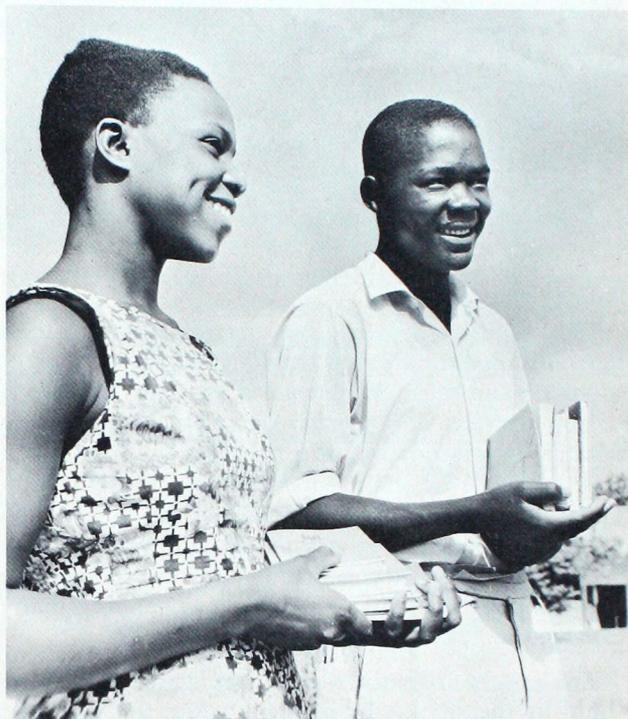
that those men have been removed.

Education and apartheid policy

South Africa and Rhodesia are doing far more for the education and uplift of the Africans than are any other states in that continent. And they receive no loans or grants from the United States or Britain or anyone else.

Social rights under apartheid

The aim of apartheid is to keep the races separate. Dr. Verwoerd and his government felt deeply and pas-



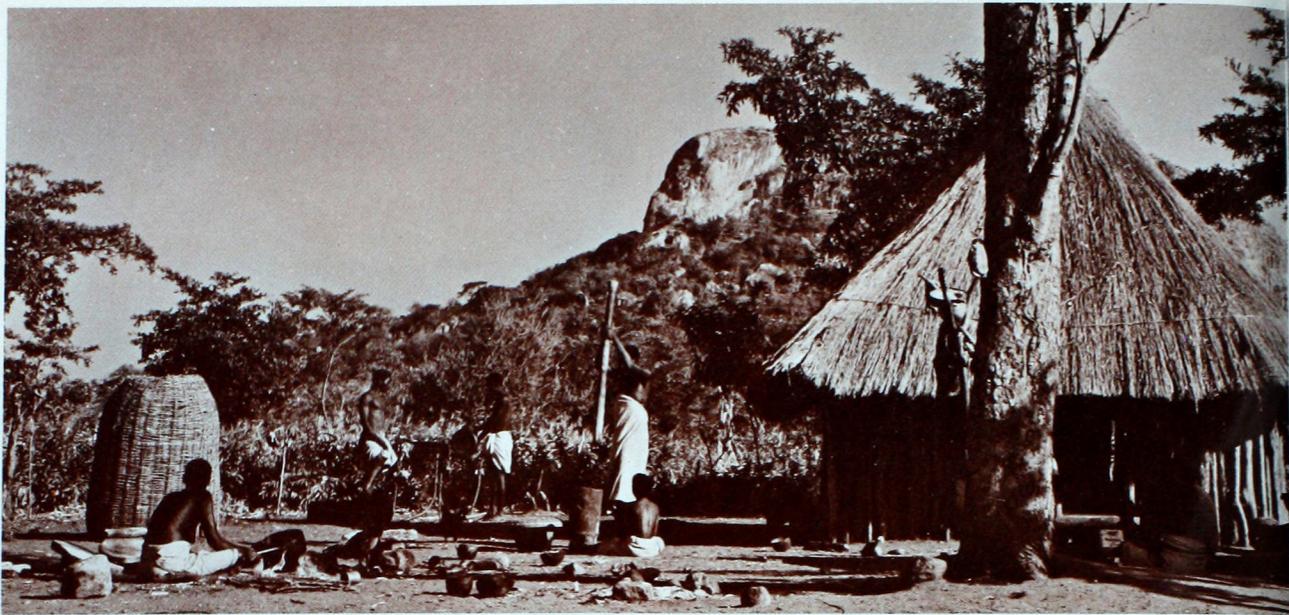
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sionately that a white Christian civilization must be preserved at all costs, in the interests of both black and white. Intermarriage of black and white (and indeed miscegenation outside of marriage) is a criminal offense.

Black and white may not reside in the same areas nor attend the same schools. This sounds cruel until we remember that many Africans prefer this. They would rather attend their own segregated churches and hear the gospel in their own language than attend a white church and not understand anything. The law forbidding blacks to attend white churches is not always strictly enforced, and I have often seen Africans admitted and sit together at the back of the church. Few whites object to this. I have also seen black choirs singing to white people in white churches.

South Africa's new prime minister, Mr. B. J. Vorster, has a reputation for toughness, mainly because of his implacable hatred of communism. However, he is showing remarkable statesmanship in relation to neighboring African states and has relaxed the color bar

Continued on page 7



Voting rights for blacks

The majority are denied the franchise. Of more than four million Africans, less than 100,000 have the right to vote — and most of them on a separate "B" roll. A large percentage of potential African voters refused to register, in protest over the insignificant number of seats available for their representatives in parliament. Thus, in a part of the world where the old colonial pattern has been giving way to self-determination, the Smith regime tries to check and, if possible, reverse the trend of our times. In so doing he is denying many capable people one of their basic rights.

6 The pattern of domination by a small minority group could be the spark which might ignite the whole of tern of life is apartheid from birth to death. This separateness carries over into most phases of life — academic, economic and, above all, social. Interestingly enough, at the political level, Africans can belong to white-controlled political parties if they wish. All African-controlled parties have been banned.

Economic effects of apartheid

The economic structure of society is such that Europeans are almost always favored. Rarely is there a salary for the job. Africans hold unskilled jobs where wages are low, or they live on six-acre farms on reserves where the land is already overcrowded and the soil poor. A few purchased farms of a more adequate acreage when a previous government allowed them to. Some Africans are in the professions or white-collar rarely equals that of the European.

The vast majority of rural Africans live on a subsistence level. The per capita salary of the European is about ten times that of his African fellow resident in Rhodesia. This state of affairs will undoubtedly continue as long as controls are in the hands of a minority government.

southern Africa in a bloody racial war. Whether the minority can impose their wishes upon the majority indefinitely is as questionable as is their right to do so.

Attitude of Christians toward these governments

Whether or not one can support the Smith government depends to a large extent on his own spiritual orientation. If one accepts the gospel with its message of salvation as something purely spiritual and separated from the practical affairs of life, he may well be happy with the present regime in Rhodesia. On the other hand, he who interprets the gospel as also demanding brotherhood in the affairs of the community and nation in order to bring man into his fullest possible stature in Christ will have to raise his voice in protest over what is happening there.

Any religion that supports a regime which denies him brotherhood and equality will be summarily dismissed by the African as hypocritical and fake. To the westerner, segregation, oppression and injustice may not tell much about a man's religion. But to the African they are of the very essence of religion and those who practice or uphold them will have a barren ministry. Testing by the fruits is still a good way of evaluating our faith.

For the African, religion involves *all* of life. For him, any Christian witness must involve the totality of life if it is to be meaningful. Whatever divides life into sacred and secular compartments, into the religious and the practical, makes no impact upon him. But a religion which includes all of life, both sacred and secular, both here and hereafter, will receive his consideration.

After all is said, it seems to me that the effectiveness of our witness depends upon our attitude to an illegal, unjust minority regime in Rhodesia. To support it largely negates our witness among the African people.

Smith, continued from page 5

in certain directions. He has offered financial and technical help to new African states bordering on South Africa. These states have reacted favorably, and several African political leaders have gone to South Africa to meet Dr. Vorster. They have stayed in exclusive white hotels and in many ways rigid apartheid laws have been relaxed in their favor. Mr. Vorster has been photographed shaking hands with these visitors.

South Africa sits back in astonishment and awaits events. They are not slow in coming, for the government has abolished segregation in South African sporting teams going overseas so that black and white South Africans may now play together and stay at the same hotels abroad. Christians will continue to pray that God will give wisdom and guidance to the fine leaders of that wonderful country.

Economic effects of apartheid

Many educated Africans no doubt chafe under apartheid laws, yet they must admit they are far better off under white rule than they were before the white man came. Indeed, they are better off than Africans to the north in states where white rule has ended. There the clock has been put back 100 years and there has been a reversal to tribal war, witchcraft and cruelty. This is why over a million Africans have illegally entered South Africa since World War II. They do not fear apartheid, nor are they concerned about integration or having the vote. What they want is peace and security, the high wages and other benefits they enjoy in South Africa.

Voting rights for blacks

If ever Africans get the vote and become the rulers of South Africa, it is better that this should come gradually within a generation or two, rather than suddenly with the awful consequences to be seen all over Africa.

Apartheid may gradually disappear as the Africans become educated and civilized. Evolution is better than revolution.

South Africa and Rhodesia do not belong by right to the black people. They belong to God, "who hath made of one blood all nations of men . . . and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). The virile black African tribes now in southern Africa migrated from somewhere near the Sudan, moving ever southward, destroying or absorbing weaker tribes, until at last they reached South Africa. The indigenous inhabitants there were just a handful of small, yellow men called Bushmen. They were no match for the invaders from the north who were more numerous and powerful. The few hundred Bushmen who survive today live in desert places. They were destroyed by blacks not whites.

When the whites arrived about 300 years ago they entered by sea from Capetown as the blacks entered from the north. In those slow ox-wagon days it took 100 years before the two invading forces, black and white, clashed. In the providence of God, the whites won, put down tribal war, witchcraft, cruel customs such as killing of twins and murder of innocent people, and gave the blacks schools and hospitals and, above all, the gospel.

Attitude of Christians toward these governments

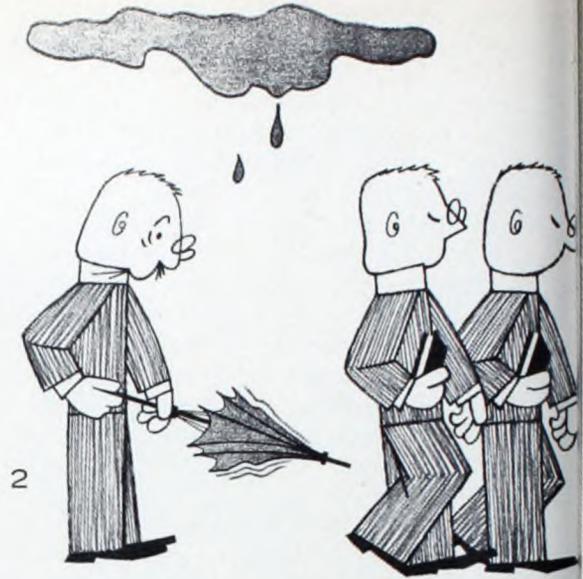
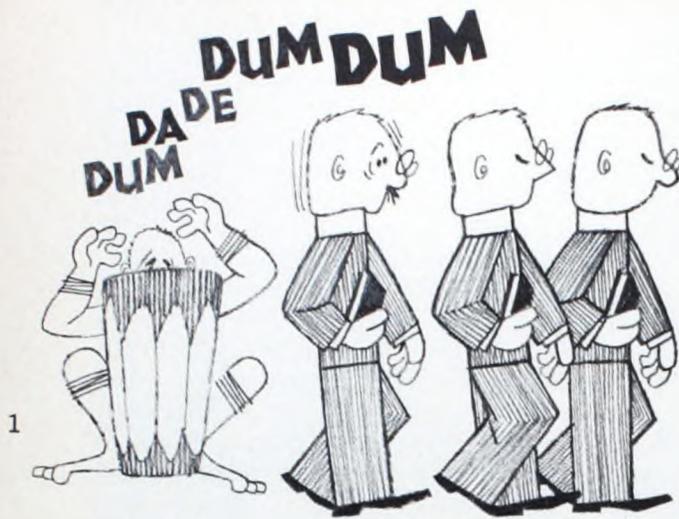
Rhodesia has in Ian Smith a God-fearing, courageous leader who enjoys the confidence of the great majority of both black and white.

We live in crisis days, and our great burden should be for revival and the spread of the gospel. Let us leave political agitation to those who know not Christ, and refuse to condemn things we do not understand or to believe all we read from biased books which grind political axes.

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LISTEN NOW, LECTURE LATER

by Merton Alexander

It was painful surgery. As my family and I slowly disengaged ourselves from the culture and continent of which we had been a part, many thoughts were going through my mind. We were on our way home from our second tour of missionary duty in Burundi, Africa.

One feels a just sense of pride in being a member of the Africa Corps of the Army of the King of Kings. He hopes his service has been acceptable.

An uneasy feeling

But upon recall, I found much that left me uneasy.

We lifted off from the airport at Bujumbura, flew over the lovely hillsides to Kampala, saw the glory of the setting sun, visited in Cairo, then moved on to the countries of the Near East. There, in the living room of a friend in Tel Aviv, Israel, I read it:

*What we don't remember is Jesus was much more prone first to listen to a person before he preached to him. For the very act of seriously listening may be one of the biggest expressions of love he has ever experienced.**

One thing that had troubled me greatly was my inability to carry on a conversation with an African in his own language, Kirundi. Over and over again I had wanted just to go down the path with one of the hospital employees and chat with him, then visit his home kraal. But since he did not know French and I did not know Kirundi, we could not share together. I believe both of us sensed a personal loss.

Language study at dawn

I had not shied away from studying Kirundi. Most mornings found me up at 4:30 or 5:00 for an hour of language study. But with the daylight hours came hospital responsibilities that kept me from scheduled study periods with tutors.

Part of the difficulty arose from the lack of updated language learning techniques and materials. I set about to gather necessary tapes and conversations, but it was slow work. How I wished for a linguist who would be free to do this.

No stethoscope for the soul

I cringed at the embarrassment of being competent in my field of medicine but totally unable to sit down and listen, to understand the thoughts

*Wilfred Bockelman, This Day, Jan. 1965, "Love and Witness—Keys to Evangelism."

of those with whom I worked. I had no stethoscope for the soul.

Then I thought of a friend of mine. He had been sent to the field to prepare the language program for his mission. He was a skilled linguist. With his facility and techniques, he soon gained the corpus and made the necessary analysis. He had the time to sit and talk, to get an understanding of the cultural patterns. Slowly it dawned upon him that there were wide discrepancies between what the missionary thought he was doing and what he was actually accomplishing.

Soon the Africans realized that this missionary did understand, and they could share their real feelings without fear of censure. The implications of such confidences extended into the theological definition of mission work. He was moving into another dimension of communication. The significance of this was profound.

But other missionaries began to criticize. They complained that this missionary was sitting idly by while the others were hard at work.

Work or a hobby?

Soon they felt that he was pursuing a hobby rather than carrying out his missionary assignment. Eventually, feeling ran so strong that he was given an assignment to an outlying post that required all his time in construction and upkeep of buildings. The cutting edge of his missionary work had been blunted, so he returned to the States to become active in the linguistic department of a noted university.

"... first to listen to a person, before He preached to him." Or even ministered and treated him. This is what I wanted to do. Indeed, we had our devotions and gospel message before opening the dispensary line. But this seemed too prosaic and naive.

"For the very act of seriously listening may be one of the biggest expressions of love he has ever experienced." I had hoped that my medical care had conveyed my love to the Africans.

I felt that the new missionary should have a full year in the study of the native language, to develop such facility that he could go out and spend an

Dr. Merton J. Alexander spent two missionary terms in Burundi as a medical doctor. During the most recent term, 1963 to 1965, he served under World Gospel Mission and was sponsored by World Vision. His work was at the Nyankanda Leprosy Colony. He currently has a medical practice in Temple City, California.

afternoon just listening. He should correctly interpret the feelings of the people, those directed toward the missionary, their concepts of the church.

Somehow I felt we had to start all over again. Instead of barging in with preset notions, we should assess needs and then help the Christian community meet them with what assistance would be forthcoming as the expression of loving interest from the churches overseas.

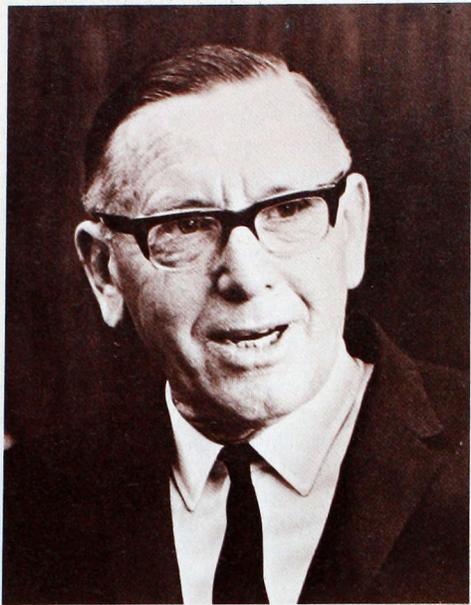
The indictment

After reaching the States, a telephone conversation with the son of one of our missionaries further reinforced my feelings. Wishing to do his Ph.D. thesis in a study applying to Burundi, he had contacted his father's mission board for permission to go overseas for two years. He was refused with the explanation that only permanent career missionaries would be accepted. However, he was able to collect materials regarding an adjoining country and gained his degree. During those studies he learned of cultural patterns which were unknown to the missionaries of the country where his father served. Missionaries of several terms on the field were continuing to violate cultural patterns and were unconsciously giving serious affront.

The indictment fell heavily upon me too. Why was it that one high in his profession here at home was out of kilter with the African culture? Why was it that a most difficult surgical procedure, requiring the services of many, should not carry its full impact for the message of redemption? Was I living out the first half of first Corinthians 13?

What a dilemma. To return to Burundi I would need at least six months of language study in the field to gain the understanding that I held ideal, to be in a position to listen and understand the African. I was too much Martha and too little Mary.

My experiences are shared by others than the two friends whose experiences I have related. But some directors of mission boards and field missionaries do not sense the proportions of the problem. More and more of our candidates are coming from training centers where the importance of cultural-linguistic exchange is the essential first step to understanding and success. Like the apostle Peter, we have busily proposed tabernacles without understanding what is transpiring. We cannot about-face. We must begin by being still and listening. |||



F. H. Burke



LEFT: A Zionist preacher whose followers believe to be directly inspired by heaven. BELOW: Shemba (deceased) was called the Black Messiah of Zululand. His followers accepted him as a "messiah" and prayed to him by his name. RIGHT: Leaders of an independent nativistic church line portrait.



MINISTRY TO MAVERICKS

An interview with Fred Burke

How long have you worked in South Africa?

I first went to South Africa as a young man, in 1921, from the United States. During my first years there I pioneered among primitive tribes. Later I saw the importance of leadership training and held short-term Bible conferences for different missions. This led to the writing of a number of Bible study books for Africans, which were translated into several languages, then to the opening of a training institute known as the African Bible Training Institute. It was located on my farm at Witbank, Transvaal. Meanwhile I had become a citizen of South Africa. The Institute trained several hundred men and women, many of whom are now pastors or church leaders throughout Africa as far north as Malawi. I was principal of this Bible school for 17 years. When it was moved to another location I remained on the farm and continued the Bible correspondence courses I had started.

And how did your work with the independent African churches get started?

Well, it really started when Aaron Mohlabekhoane

came to our Bible school. He had just been elected president of the Zion Catholic Apostolic Church of South Africa, a movement numbering several thousand with churches scattered widely over South Africa. He keenly felt his responsibility as a spiritual leader, but he knew he lacked Bible and leadership training. He made a momentous decision for a man in his situation. He decided to attend a Bible school. As a member of a group that does not associate with white missionaries this was indeed unusual. It was to start a chain reaction.

When Mohlabekhoane enrolled in the African Bible Training Institute it gave me as principal the opportunity of coming into intimate contact with the leader of such a movement. He was friendly, intelligent and eager to study. He felt he could take only one year at Bible school before assuming his duties, but this year proved very profitable. He gained a new insight into the Scriptures — and at the end of school he testified that he had "come to love the white missionary." We, for our part, had learned the potential in forming friendships with such leaders and helping them, while



An educator from South Africa describes the potential among nativistic churches.

at the same time respecting their position of authority over their own people.

As president of his church Mohlabe Khoane traveled widely. From time to time he wrote long letters telling of his work and whenever possible he attended our gatherings. He also encouraged his ministers to attend Bible school.

Later on, through conversation with government officials, I became aware of the spiritual blindness of the great multitude of people in the independent African churches. They told me of church leaders who came seeking recognition for themselves or their churches but who were unable to answer the simplest questions concerning the Bible. Many are uneducated men, and about 95 percent have practically no Bible training. Yet among their own people, who may number just a few or several thousand, their authority is unquestioned. They are considered to be "prophets of God."

Among these leaders are some sincere and earnest Christians, quite fundamental, who uphold high standards of clean living among their people and whose

evangelical fervor is winning many souls to Christ. If their church activities can be channeled into true evangelism, how great could be their impact on Africa!

Yes, indeed, that makes sense. Now, could you tell us more about these independent groups? What is the nature and extent of the independent church movement in Africa?

Forty years ago they consisted of a mere handful who had split away from missionary-dominated churches to form their own. Today, partly as an outcome of the upsurge of nationalism in Africa, it is estimated they number between 2000 and 3500 independent groups. Their adherents are estimated at 3 million, or approximately 20 percent of the Africans in South Africa. This does not take into account those in all the other African states of the continent. Throughout the land groups of these people may be seen: on the farms, in the reserves, in large townships. They worship under a tree, in a backyard, or, on the other hand, some have built beautiful churches in the townships.

Continued on page 12

And these independent groups vary a great deal in their beliefs, I suppose.

African independent churches fall into three categories: (1) the messianic, whose leader is accepted as a "messiah" and who pray to him or in his name, (2) the "Ethiopian" groups which have broken away from historic churches but retain much of the liturgy and doctrine of the mother church while accepting only African leadership, (3) the Zionists, who mix Christian rites with ancient African tradition. The power of the Zionists to excite and enthuse their followers is in mystic ceremony: dancing, beating of drums, white or brightly colored robes, sticks with carved crosses, holy water, all-night meetings. They believe their leaders to be directly inspired from heaven. Wild fits and trances are regular features of their worship. Cures from sickness are a major attraction, total immersion a big ceremony. Purification by ashes and water is believed a sanctifying factor, and the casting out of demons by incantations or even beating the unfortunate demon-possessed one, is an integral part of church life.

How did you begin your Bible correspondence work with these people?

One day while I was out walking in the garden the possibility of reaching this great multitude by correspondence Bible studies came before me vividly. I felt an urge to help them. Through government officials I obtained a list of 1000 headquarters of such movements. (The government had no list, but they let me go through their files and get the names and addresses of as many as I could find.)

12 I sent out a circular letter in three languages offering Bible studies to help pastors become Bible teachers in their churches. I could not say to these leaders, "I want to teach you the Bible," so I said, "Would you like help in teaching your people the Bible?" The initial offer was to supply studies in quantity so that ministers could start Bible studies in their churches. We adopted the slogan: Every pastor a Bible teacher, every church a Bible school, every church member a witness for Christ. Some replied thanking me for the interest shown in them. By word of mouth it became known that such studies were available, and we began to get more and more letters requesting studies. Some ministers were requesting special studies for themselves and so began the work on which we are now concentrating.

What kind of materials do you use in your correspondence courses?

I found myself facing the need for preparing studies to meet the needs of these men who had little education and no Bible knowledge but who were intelligent enough to become leaders. Some of those who applied for studies were "bishops." How does one teach a "bishop"? I had previously tried using courses from overseas but these got no response.

I've always had to rely on God. I have very little natural ability. I looked to Him for direction and I felt

that He was guiding me as I began to write lesson materials. Under inspiration — almost as if someone was dictating — I typed the lessons directly onto duplicating stencils without rewriting. The words seemed to flow in as I typed. All of this was done in the early morning. I started from Genesis and wrote through book after book: sermon outlines, Old Testament, life of Christ, the Apostle Paul, then studies for youth. The courses are written in English and then translated into the languages.

The Holy Spirit unfolded the plan for illustrating the lessons. In Bible school teaching I had found that if I could illustrate things pictorially on the blackboard the students could grasp them much more quickly. Most Bible themes could be clarified in this way, and the books of the Bible could be "picture-analysed." I applied this same method to the correspondence lessons. Every lesson is illustrated with a visual chart.

What are the results and present scope of this correspondence school ministry?

From student after student we have received reports of lives changed by God's Word. Some "bishops" wrote to inquire about the way of salvation. One man wrote to say he had been a member of a secret society for 20 years and always thought he was a Christian. Through studying the Bible he saw that this secret society was of the devil. He received Christ and now wants to lead others to Him.

We sent a questionnaire to our students and in it we asked, "Have you found Christ since beginning your study?" Out of 237 who replied, 209 said "Yes." To the question, "Have you led any souls to Christ?" the majority said "Yes."

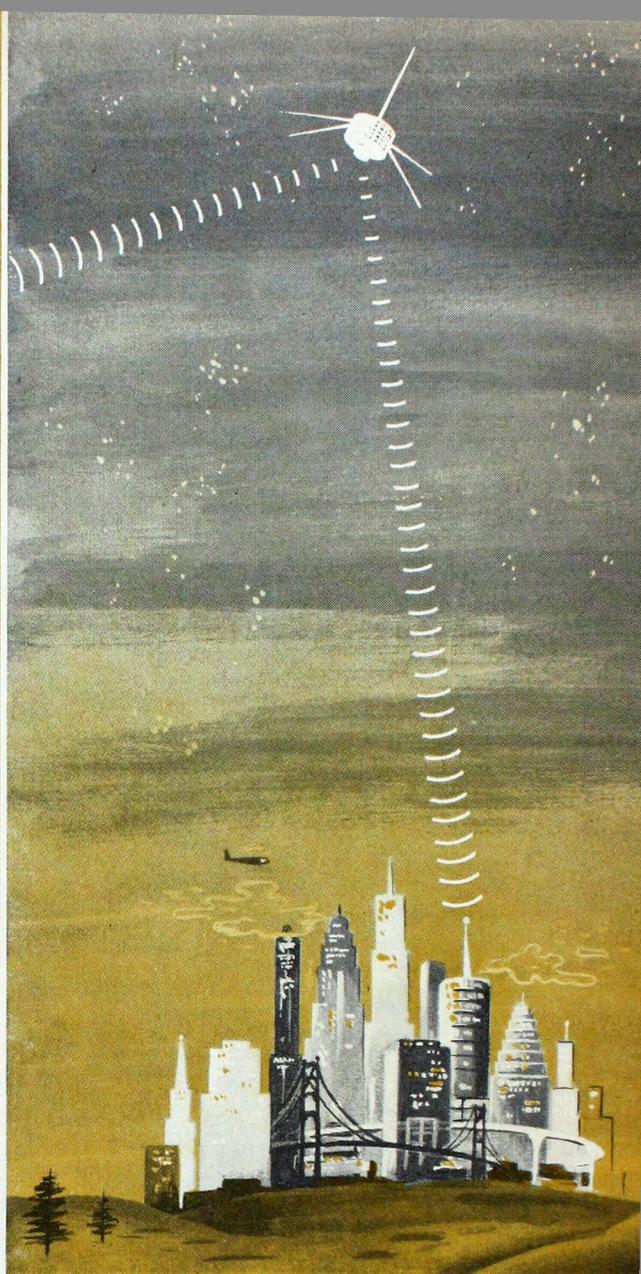
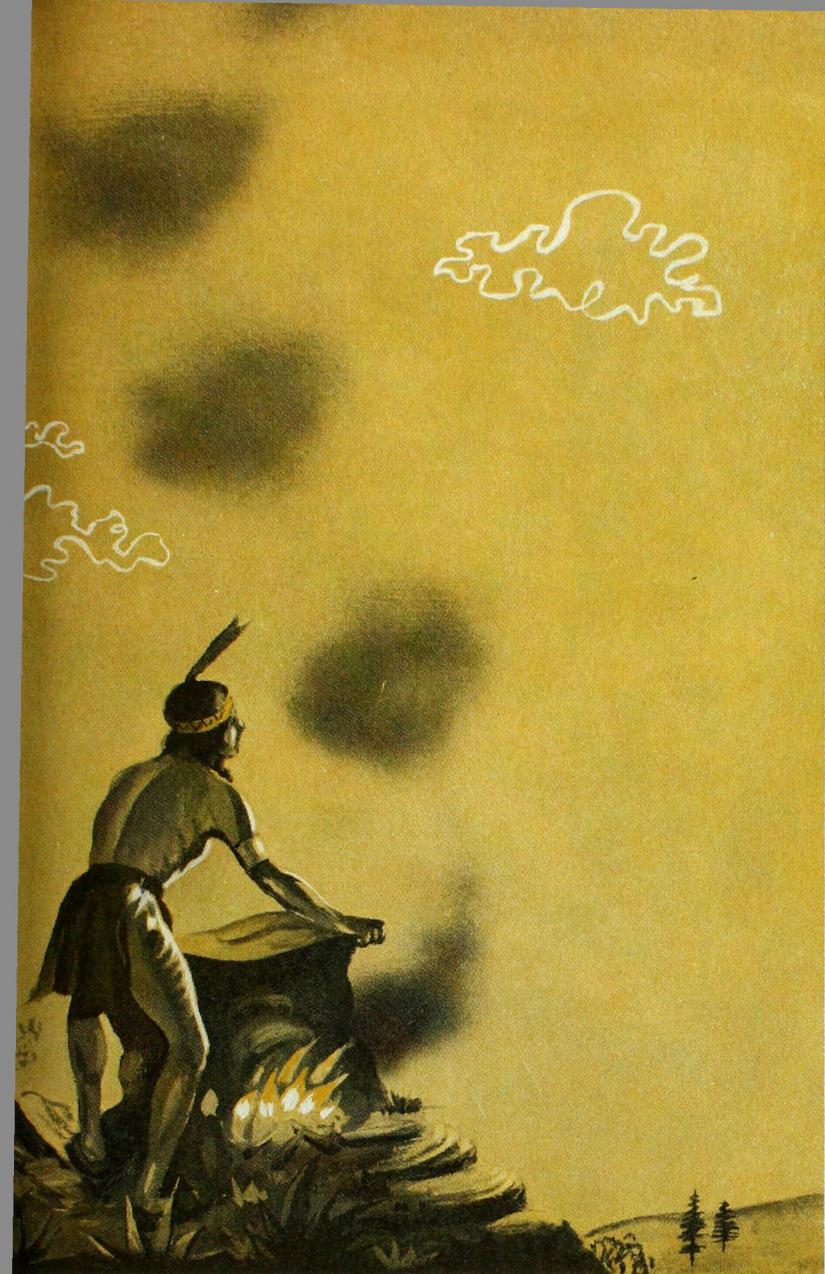
Our students now number 2000 and represent 200 denominations. We are training over 1000 ministers in almost every part of South Africa and in Swaziland, Lesotho, Botswana, Rhodesia, Zambia, Malawi, Ghana, Nigeria and Cameroun. It has truly become a ministry to ministers. We also send out a ministers' paper which gives sermon material gleaned from various Christian magazines. It is sent free to any African minister requesting it. Thus we are endeavoring to saturate Africa with sound Bible teaching.

But we are really only scratching the surface. Barely 10 percent of the churches with untrained ministers have even been touched. Whole areas cannot be reached because we do not have studies in the languages of their tribes. Letters come requesting studies, but we are unable to help them because they are not familiar with English.

How do you explain the enthusiasm for these studies?

Well, first the Bible speaks to their hearts. Secondly, the lessons are simple and have many illustrations. Also we find that when they get a taste for study they want to keep on. When they finish all of my courses I get courses for them from overseas. Then, finally, the

Continued on page 28



You don't change the message...You change the method

Smoke signals carried the news only as far as eye could see. Today, different methods of communication make it possible to see events as they are happening anywhere in the world.

There's a different method available for communicating the good news of salvation too. A method that crosses the wastelands of the mind and breaks through the barriers of false concepts. It helps today's "untouchables" see the truth.

These "untouchables" are all around us. We live and work next to them. They are well-dressed, well-educated, successful, attractive people... but untouched by the gospel of Christ. They are business men, stu-

dents, professional people, scientists, ... people in all walks of life. To most of them science is reality; faith merely a theory, to accept or reject at will. How do you reach them? There is a way, a method that really works. It's SPACE AGE EVANGELISM.

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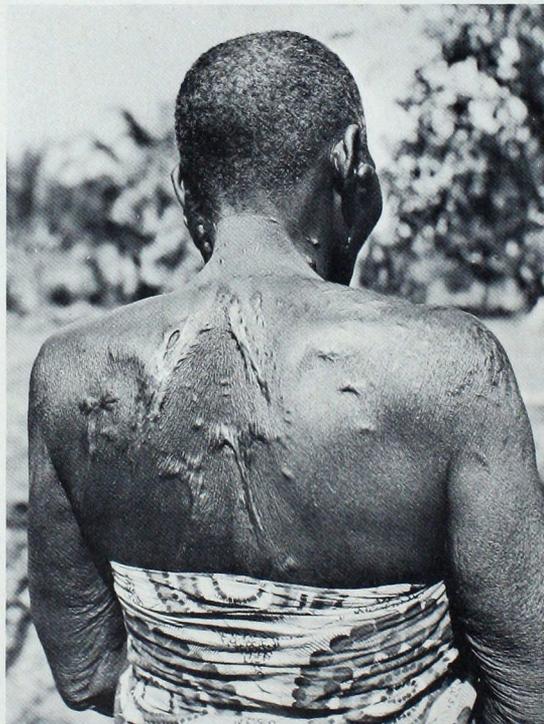


A DYING ART

BY HAL OLSEN



ABOVE: A woman of Congo's Zande tribe has a symmetrical design except for the raised cut above her left eye. RIGHT: On this woman the beauty scarring developed into something different than the knife wielder intended—instead of being beautiful the marks are appallingly ugly. FAR RIGHT: This woman of Central African Republic has for permanent beauty marks scar designs on her face, shoulders and an ornament in her pierced nose. OPPOSITE PAGE: "Do you have a pain in your arm? Let me cut it; that will stop the trouble," says a witchdoctor. All this is being done by business-suited Africans in the city of Nairobi, Kenya.



"ONE OF THE STRANGEST PRACTICES IN AFRICAN ART IS THAT OF BEAUTY-SCARRING."

An African woman lifts a sharp knife and slowly presses it against the forehead of a perspiring teenage girl sitting on the ground. The girl grimaces but holds herself from crying out as the blade cuts into her face. Blood oozes from the gash as the knife wielder begins a new cut beside the first one. A witch doctor performing a ceremony? A local medicine woman treating a patient? Neither. The young girl is willingly being cut for the sake of beauty.

One of the strangest practices in African art is that of beauty-scarring. Although the practice is dying, it is by no means dead. It is still very prevalent among the more unsophisticated people of the continent.

Earliest evidence of tattooing and body designs being used in Africa comes from the Canary Islands off the coast of West Africa. Here the Gaunche people used

body-scarring tools before the 15th century.

Body painting may have led to scarring. Since painting is not permanent, its decorative possibilities are limited, a fact which undoubtedly led to the invention of scarring and tattooing processes where permanent results were desired. Anthropologists classify beauty scarring as "fixed" ornamentation, as opposed to mobile ornamentation such as beads.

An African speciality

Whereas tattooing is worldwide in use, scarification is an art used mainly in Africa. The reasons are obvious. The

The Rev. Harold C. Olsen has been a missionary in Africa since 1958, first in Congo and now in Kijabe, Kenya, where he is engaged in radio ministries. He serves under the Africa Inland Mission.

dark pigments used in tattooing hardly show at all on a dark skin, and successful light pigments are extremely rare.

But why any form of tattooing or scarification?

It is a universal desire, especially among women, to enhance natural beauty by some sort of decoration.

In hot climates, where larger areas of the body are exposed, the art of decorating the body by scarring or tattooing is carried further than in cold climates. Eskimos, who are bundled up most of the time, have never practiced it.

In addition to the desire for beauty, there are at least 10 more reasons for scarring the body: (1) tribal identification, (2) war marks, to frighten enemies in battle, (3) slave marks, to show subservient station and to identify escaped slaves, (4) "battle" scars made purposely to show oneself as a brave warrior, (5)

Continued on page 18



ee Go tell it on the

Now you can tell it with LIVING WITNESS TREES®



J. J. Mears
Executive Director

What is a living witness tree?

These are the beautiful evergreens, oaks and cedars growing at Forest Home Christian Camp and Conference Center in the San Bernardino mountains, 90 miles east of Los Angeles, Calif.

What do they witness to?

To the fact that for nearly 100 years these grounds have been especially dedicated to God. The area was first claimed for God in 1876. It has been set aside as a hallowed spot where Christians could meet for fellowship and study, and where their children could enjoy a camping experience in a completely Christian climate.

What is their message?

The physical presence of these trees attests to the rich material resources of Forest Home which have made their growth possible. The fact that they have not been sold for lumber shows that the Center is being conserved for future generations by Christians who value its spiritual resources. Hundreds of outstanding Christians have been profoundly influenced by their experiences at Forest Home. The trees which silently witnessed the shaping of their lives for God now watch their children's lives being molded for Him.

What do they stand for?

Your Living Witness Tree at Forest Home will stand as a symbol of your

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How are they consecrated?

Just a few weeks ago, Billy Graham launched the "Conservation through Consecration" program at Forest Home by consecrating the first Living Witness Tree. Participants will be invited to take part in future consecration ceremonies throughout the year.

How does one participate?

By pledging a gift of \$100 or more to help perpetuate Forest Home through the "Conservation through Consecration" program. Payments may be made in any way you wish and your contribution is tax deductible.

How are the trees marked?

By a metal marker bearing your name, the name of your family, or the name of a loved one you may wish to remember in this way. Participation may be anonymous if you prefer. Forest Home will send a lovely certificate of appreciation, a Living Witness Tree lapel pin, and a miniature Living Witness Tree. Participation in this program will help to conserve, through consecration, the Christian Camp and Conference Center in which this and future generations may come to know the Lord.

THE INHERITANCE Henrietta C. Mears, outstanding youth leader, Sunday School teacher, of Gospel Light Press and founder of Forest Home Christian Camp and Conference Center, believed literally in the promise of the Bible. Pulling on her boots, she tramped across the acres of Forest Home, claiming her "children" and for generations to follow as she repeated over and over again the promise in Joshua 1:6: "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord."



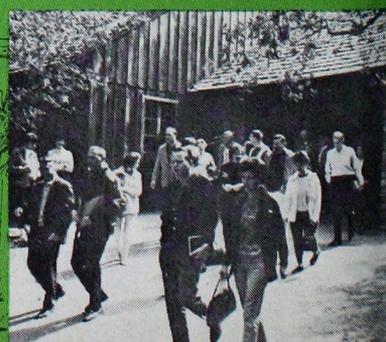
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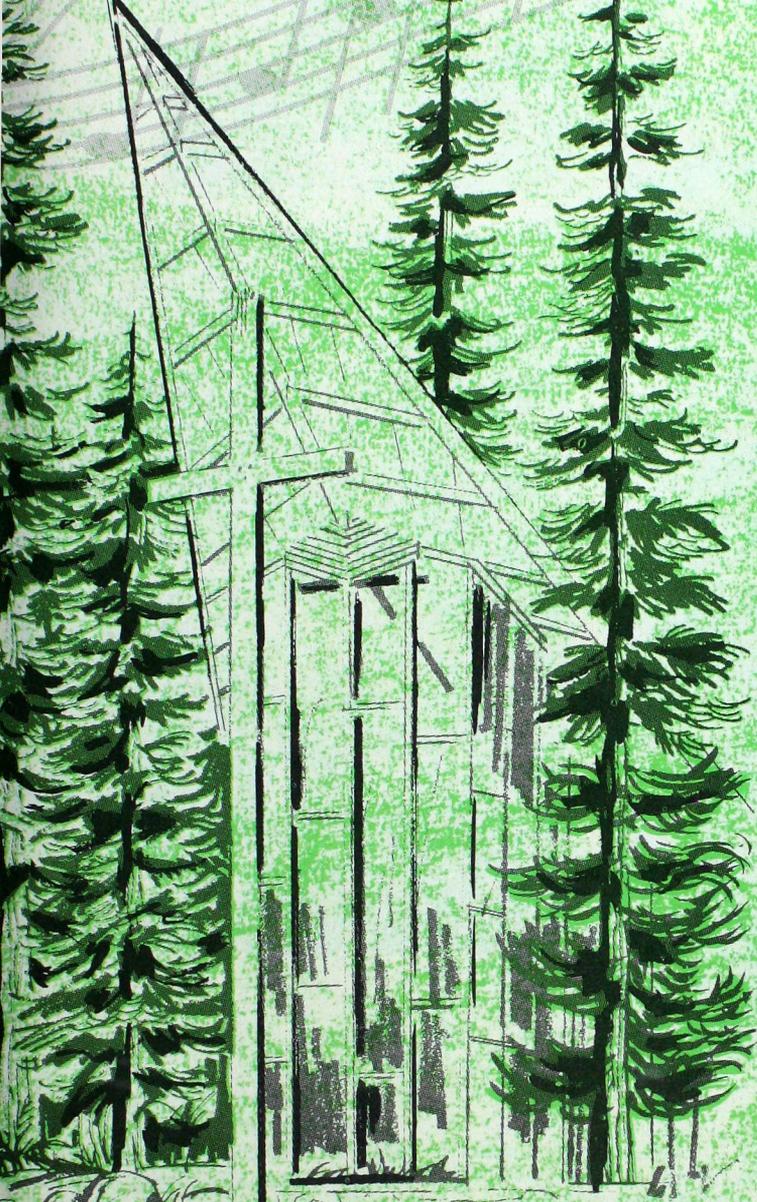


...or enjoy separate programs for different age levels.



Conference meetings, fellowship and recreation enjoyed in a relaxed, informal atmosphere.

Mountain '99



Sermon on the Mount Organ Chapel and Forest Home's historical Living Witness Trees.

Excerpts from Billy Graham's address at Forest Home, April 9, 1967

When I think of the history of Forest Home and of Joe Blinco and Henrietta Mears, I think of them as teachers of the Word. This place was founded as a place where young people could come and study the Scriptures. The Psalmist said: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." How many young people have gone into these mountains and back on these trails with their Bibles in their hands, meditating, studying the Scriptures they'd heard in the chapel or at a bonfire service?



I remember it was one night after a great intellectual battle that I came up to this hill. I remember getting off the road about fifty yards and sitting down on a rock beside a stump and there I had my battle with God. I said, 'Oh God, from this moment on I'm going to accept this Book as Thy Word.' That was the beginning of a whole new era in my ministry.

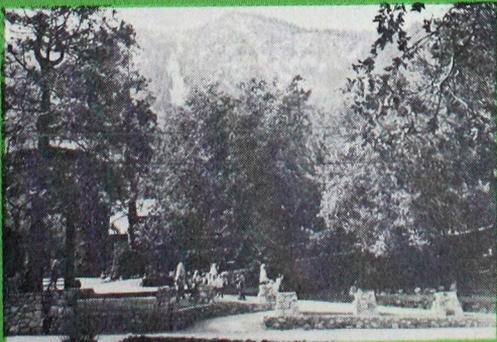
Here, at Forest Home, the seeds have been sown through the years. If we could have a pastors' conference and invite just the pastors who've made their decisions at Forest Home to come back for a rededication... those who made a commitment here to preach, or who rededicated their lives or were converted here... they'd come from all over the world. The seed has been faithfully sown.

As we dedicate this tree, we dedicate Forest Home afresh and anew to the vision of those people who founded it. We pray that this may be doubly hallowed ground and that God will do here one of the greatest works of our generation.

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- You will also receive the exciting story of Forest Home and how the Living Witness Trees came to be.

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On Memorial Day, 1876, a flag was placed atop this mountain and the land was claimed for God.

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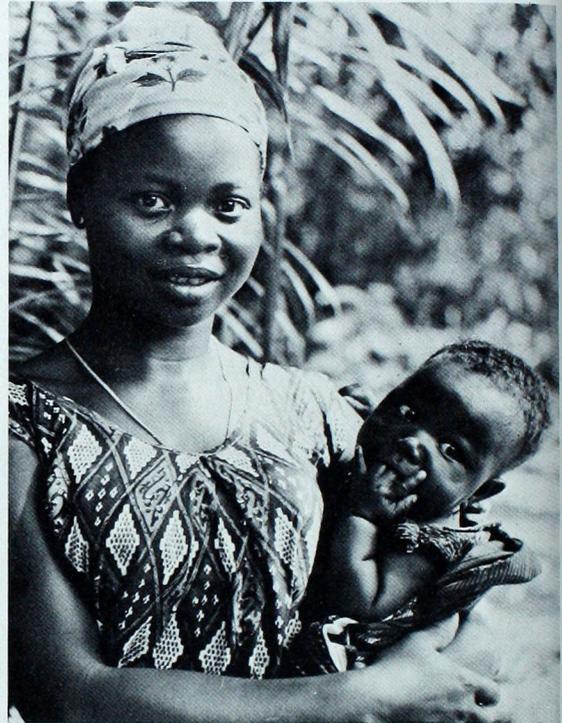
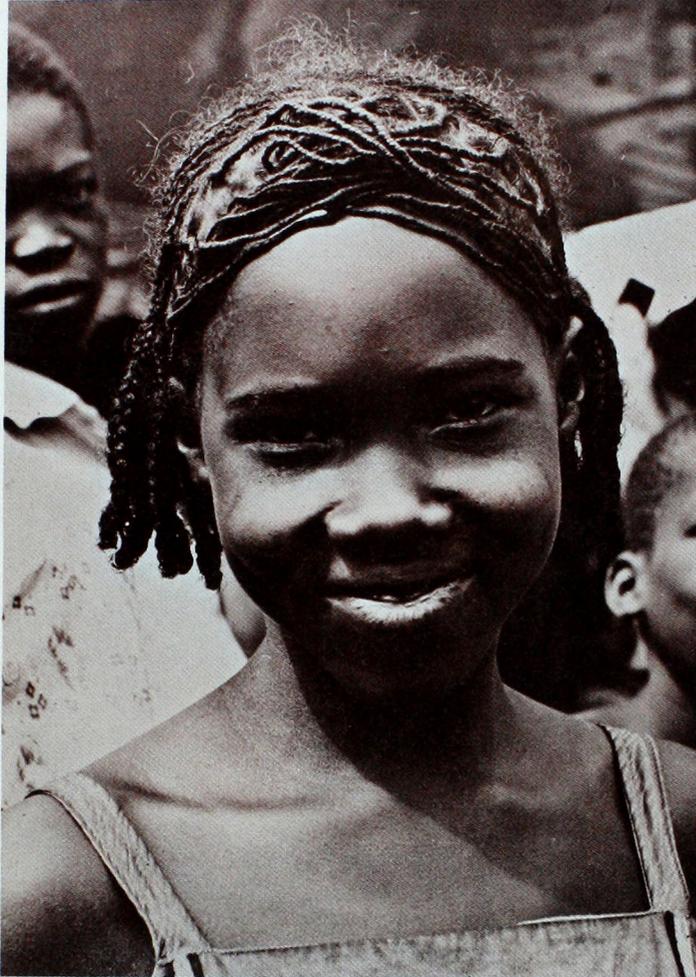
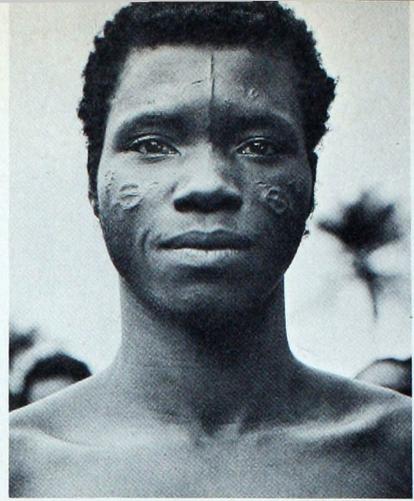
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Please have the following name placed on the marker of my Living Witness Tree

Your contributions to Forest Home, Inc. are tax deductible.

“MANY AUTHORITIES AGREE THAT CHRISTIANITY HAS BEEN THE GREATEST INFLUENCE TO STOP THE PAINFUL PRACTICE OF SCARIFICATION.”



18

Continued from page 15

totemic scars to show membership in a certain family, clan or caste, (6) professional marks to show one's position as a witch doctor, chief or headman of the village or tribe, (7) mutilation to spoil a woman's beauty and thus discourage slave traders, (8) tally marks to indicate how many enemies a man has slain or how many wild beasts he has killed on hunting trips, (9) blood-letting to let sickness out and to bring healing (10) religious cutting, either to let evil spirits out or to consecrate a person to his god and show ownership by that god.

Although most of these practices have all but died out, four of them are still

carried on in the more primitive areas of Africa today: beauty scarring, tribal marking, blood-letting and religious cutting and scarring.

In Mozambique, the Makonde tribe scars the faces of its girls for beauty's sake. Hundreds of cuts resembling embroidery are made on the face and back. "We consider these scars more important than pretty clothes in making a woman a desirable wife," say many Makonde tribesmen.

In Congo, the beauty scars of the Bakuba, Baluba and Alur tribes "are of such regularity and so skillfully executed that they might easily have an aesthetic appeal to Europeans," according to one writer.

The Tiv tribe of Nigeria uses scarification to emphasize the natural good points of the wearer's face and body. (Prominent cheeks scarred become more prominent.)

Fashion similar throughout Africa

Methods and styling are fairly similar throughout Africa. Abstract and symmetrical, stylized cuts are made on all parts of the body: forehead, temples, cheeks, neck, legs, arms, chest, stomach, buttocks, thighs. However, it is mainly done on the face today because most tribes now are attired.

The marks may be made with a freshly honed knife, or even a sophisticated razor blade. Charcoal, clay or palm fat

is rubbed into the open sore so that the wounds will heal as raised, shiny keloids. Danger of blood poisoning is always present, but the old French adage, one must suffer to be beautiful, is firmly believed by many African tribeswomen — and some men — in more primitive Africa.

Strangely enough, African governments have no ordinances and say little about scarification among their people. Perhaps this is because the practice is dying out and most governments feel it will go by natural death. The government of Mozambique, however, recently passed legislation against lip piercing for the purpose of carrying bone ornaments, because the practice was causing cancer.

How does the Christian church feel about cruel scarification? Pastor Heli of the Alur tribe in Kasengu, Congo, a tribe in which the majority of women 30 and over bear beauty scars on their faces, states:

No longer a need to scold

"Fifteen years ago we scolded our women and told them to stop the cruel practice of scarification of their God-created bodies. Christian women stopped scarring their daughters for beauty's sake. Soon the pagan women stopped the practice, too. The Christians led the way. Facial scarring has gone out of style because of the stand of our church against the practice. Today there is no need for speaking out against the practice. Scarring is finished. Only a few old men here still think it is appealing. None of our young girls, pagan or Christian, indulge in the practice today."

Many authorities agree that Christianity has been the greatest influence to stop the painful practice of scarification. In Kenya, Tanzania and much of Uganda, one never sees a beauty-scarred woman of any age. But in Southern Sudan, Congo, Central African Republic and other remote parts of Africa, scarification continues. One can still find girls just coming into adolescence whose faces are lacerated for the sake of beauty or tribal identification.

Perhaps one day this dying art will really be dead. Since the most effective curtailment to the cruel practice is evangelism, that day may come only when Africa is completely evangelized.

Meanwhile, thousands of Africans still bear the very marks of paganism on their bodies. Thousands have yet to hear of the Savior who chose to be scarred on their behalf, to suffer the nail piercing and spear thrusts in order to redeem them.



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globe at a glance

MIDDLE EAST Missionaries caught in crisis

Southern Baptist Foreign Mission Board, which has one of the largest staffs in the Middle East — 62 total before war broke out — reports from their headquarters in Richmond, Virginia, that by June 9 all personnel had either been evacuated from the gathering point in Beirut, Lebanon, or were at their stations. Word was received June 8 through United Nations connections that Drs. David C. Dorr and Merrill D. Moore, Jr., were not in danger at the Baptist hospital in the Gaza strip, stated board director of press relations. The 16

AFRICA

GUINEA —

Missionaries told to leave

President Sekou Toure of Guinea in a speech May 2 demanded that all missionaries leave the country by June 1.

He repeated demands for the "Africanization" of Christian churches and referred to Christian clergymen as "apprentice spies."

The clergy, at the urging of their parishioners, are reported to have spoken out against President Toure's recent economic program which has resulted, in part, in severe food shortages.

The demand will affect 76 Roman Catholic priests, 55 nuns, 50 Christian and Missionary Alliance personnel and six Open Bible Standard Missions, Inc. staff. However, the C&MA, which completed its Africanization policy in 1956, has been given an extension of time for withdrawal of its missionaries.

SOUTH AFRICA —

Apartheid leads to refusal of visas

It is increasingly difficult for pastors and missionaries to enter South Africa. Anti-apartheid people are almost certainly refused a visa, as the editor-in-chief of the national Dutch daily TROUW discovered. But it has become evident that the Bantu people themselves also refuse missionaries, because they don't want to increase the number of white people in their districts.

Miss Cobie Elzinga, a graduate of the Netherlands Bible Institute, was turned down as missionary among the Venda people. The Christian Reformed Churches in the Netherlands had appointed her to work in this territory to extend their mission work. The Venda tribe is the third one that soon will receive a large measure of independence

from the white South African government.

A letter from South Africa claims that the chief of this tribe has fixed the number of white people who will be allowed to live on his territory. At the moment he refuses all new requests.

According to this letter, received in the Netherlands, even the South African Dutch Reformed Church is hit severely by this new law. This church wants to increase its missionary work, but even missionaries who are citizens of the South African Republic are refused.

CONGO —

Baptists reach for independence

The Congolese government is considering a recent petition by the Western Congo Baptist Convention (ADEBCO) asking recognition as a legally authorized religious corporation completely independent of overseas control.

Associated for more than 80 years with the American Baptist Foreign Mission Societies, ADEBCO has been working toward complete autonomy for 20 years, reported the American Baptist News Service.

If the petition is granted ADEBCO Congolese will have complete control of a network of schools, hospitals, professional training centers and churches.

MOROCCO —

Missions status shaky

A tract which called Allah the devil may have touched off the present restrictions and investigations being imposed on missionary activities in this predominantly Muslim country.

The tract originated outside Morocco but was sent to every mosque in the country, reported *Christian Times*. All missions working in Morocco have dis-

associated themselves from such methods, but harassment continues.

The Gospel Missionary Union has been ordered to curtail its work and missionary personnel leaving the country are finding it difficult to return.

ASIA

INDIA —

Hindus ask legislation against conversions

Militant Hindu group, the All-India Hindu Mahasabha, has called on the Indian government to enact legislation similar to Nepal's which outlaws conversion of Hindus to other religions.

Describing Christian missionaries as "anti-national elements" eating into the "very vitals" of Hindu society, president of Mahasabha's non-political wing said that in pre-independence days whatever missionaries did in the name of service was aimed at strengthening British rule and today it is aimed at converting the people to Christianity.

He also blamed mission activities for creating new problems which include demands by Naga tribesmen for a separate nation and by Catholic tribesmen in central India for a new state of Jharkhand.

CHINA —

Soviets accused of promoting religion

The Chinese Communist Party has taken a dim view of the recent book of children's stories published in the Soviet Union based on "legends" from the Bible.

A report in Religious News Service quotes from the Peking *People's Daily*, "The Soviet revisionists declared that the stories 'will not carry any religious orientation' but in fact they are sugar-coated poisonous pills."

missionaries in Jordan, mostly in Amman, were reported "fine" and staying inside. Three others remained in Beirut. Evacuees dispersed to several countries and are waiting for further developments before making permanent plans.

Dr. Milton Baker of the Conservative Baptist Foreign Mission Board said that he had received a cable June 7 from the two CBFMs couples in Amman that "all is well." He expected that one couple, due for furlough in three weeks, would be returning to the United States shortly. The board authorizes field personnel to take the necessary steps for safety in any crisis situation.

The Independent Board for Presbyterian Missions reported from Philadelphia that 19 missionaries were evacuated from Beirut June 7. Some went to Istanbul, Turkey, and another group landed on Cyprus. The group on Cyprus plans to spend

the summer there helping others in evangelistic work. Two men and a single lady were at this writing still unaccounted for. They work at the Bible Presbyterian Baraka Hospital south of Bethlehem on the Hebron road.

Mennonite Central Committee, which has a nine-member team in Jordan, has had no communication with the group, reported the MCC Africa-Middle East director. In the last word from the Jordan team June 1, the director said if the situation flared they planned to shutter the buildings and stay out of sight. Also reporting no word at this date was the Lutheran World Relief Commission which has staff in Jerusalem.

Christian and Missionary Alliance said June 9 that their man in Beirut had gone to Rome, but two couples in Jordan and one couple in Israel had not been heard from. Cables to them had been returned marked undeliverable.

"In relating the story of the Tower of Babel," the editorial continued, "what the Soviet revisionists want is to advertise their doctrine of class reconciliation, of all men being brothers, so as to make people forget about classes and class struggle and provide a ground for their general line of peaceful coexistence.

"As for that story of Noah's Ark which was Khrushchev's favorite, this is evidently to spread the nonsense about the possible extinction of mankind, to make people stop opposing imperialism and throw in their lot with imperialism on the same ark."

help denominational executives make better decisions based on the best possible information."

The exhibit computer is being used with the help of the University of Pittsburg which programmed it to show different ways modern technology can aid the progress of overseas missions and church decision-making.

Leaders come for internship

Missionaries and English-speaking leaders will meet August 28 through October 7 for a practice six-week on-the-job internship in Evangelism-in-Depth procedures.

The Latin America Mission, who is sponsoring the session, has invited mission boards, particularly those working in Asia, Africa and Europe, to designate key missionaries who will be on furlough in the U.S. this fall to participate.

This on-the-job seminar is one of the first activities of LAM's new Office of Worldwide Evangelism-in-Depth established in March under the direction of the Rev. Ruben Lores.

Early in the training seminar, missionary trainees will join with an estimated 1000 pastors at the All-Appalachia Pastor's Retreat.

KOREA —

HLKX beams to Mongolia

TEAM's 50,000-watt radio station HLKX at Incheon is adding gospel broadcasts in the Mongolian language.

Programs are being produced by Stuart Gunzel, pioneer TEAM missionary to Mongolia before the Communist take-over, and refugee Mongolian Christians in Taiwan.

NORTH AMERICA

Delegates quiz computer

American Baptist Convention delegates and officials meeting in Pittsburg in May took turns quizzing the latest IBM 360-series computer which was set up in the foreign mission exhibit.

Robert F. Cramer, ABFMS exhibit director, said the computer console was donated to the exhibit because information scientists feel there is a potential market for computerized information systems in church agencies. He pointed out that "the foreign mission societies aren't computerized yet, but we are beginning to experiment with programs that will answer people's questions immediately and fully, and



people make the news

W. Cameron Townsend, founder and general director of Wycliffe Bible Translators and the Summer Institute of Linguistics, was awarded the Cruzeiro do Sul decoration by the government of Brazil on April 25. World Relief Commission of the National Association of Evangelicals has announced title changes and additional personnel: Dr. **C. N. Hostetter, Jr.**, eight years chairman of WRC, now holds the title of president; **Wendell L. Rockey**, 13 years executive director, is vice-president; Dr. **Everett S. Graffam**, recent addition to the staff, was appointed vice-president. Former Methodist missionary to China, **Mrs. Celia S. Steward**, has been named Oregon's Mother of the Year. She served with her husband in Nanking, China. **Amiyo Kisku** a Baptist educator, won a seat in the legislative assembly of West Bengal, India, in the recent elections. **Watkin R. Roberts**, 82, was presented the Distinguished Missionary Citation at the Indo-Burma

Pioneer Mission's annual banquet in April. Roberts went to India in 1909 and did pioneer work in Assam. **Mrs. Rose Catchings**, acting assistant general secretary for planning of the Methodist Board of Missions' World Division, is on a six-week tour in Africa to meet and talk with African women. The trip fits within the guidelines of the Woman's Division new program of advancement for African women in education and citizenship.

DIED: William Bee, field director of Japan Evangelistic Band, of a heart attack, April 18. Last Dominican priest in Red China, Father **Thomas Chang**, 57, in a prison, cause unknown. He was the first native Chinese to be ordained a Dominican in 300 years. **Mrs. Rex E. Brown**, Presbyterian U.S. missionary to Congo, home on furlough, May 5 in an automobile accident. The Browns went to Congo in 1962 and were home on their first furlough, planning to return in August.

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WV NEWS
FEATURES

**India's dilemma:
whose life is sacred?**

Living I yield milk, butter and curd
to sustain mankind;
My dung is as fuel used,
And to wash the floor and wall,
Or burnt becomes the sacred ash
on forehead.

When dead, of my skin are sandals
made,
Or the bellows at the blacksmith's
furnace.

Of my bones are buttons made . . .
But of what use are you, O Man?

This poem, recited by Hindu chil-
dren as a lesson in reverence for
the cow, is loaded with implications
about the kind of struggles India
faces today. It is against the back-
drop of those struggles that India
has elected its first Muslim presi-
dent, the 70-year-old Dr. Zakir
Husain. He attained the presi-
dency with the support of Prime
Minister Indira Gandhi.

India's 50 million Muslims do not
regard the cow as sacred, as do
most of their 400 million Hindu
fellow citizens. But this is only
a surface symbol of the underly-
ing differences and popular ten-
sions which characterize modern
India. Feelings were so intense
during the recent election that
many doubted that a Muslim
could be elected to the Indian
presidency, in spite of India's
claim to being the world's largest
democracy.

Consequently the election of
Dr. Husain could be interpreted
as an indication that India is
turning a corner in

facing realistically the economic,
social and political problems
that seem to beset it on every
hand.

The powers of the new presi-
dent are more theoretical than
actual. The Indian constitution
gives him wide powers to govern
the country in certain situations.
These provisions include the
right to overrule the prime
minister and the cabinet. But
to date no Indian president
has exercised these powers.

Food production is the biggest
among India's many socio-eco-
nomic problems. A single issue
of *The Statesman*, published in
Calcutta, recently carried sepa-
rate stories under the following
headlines:

—Famine Round the Corner in
Madhya Pradesh.

—Donations Pour in for Bihar
Relief.

—Party Politics in Way of
National Food Policy.

—100 Starvation Deaths in
Uttar Pradesh.

—Fertilizer Crisis May Hit
Kharif Production.

An estimated 8 million people
die in India each year. Accord-
ing to some estimates up to 5
million of these deaths could
be related to malnutrition. Mean-
while, some 20 to 21 million
babies are born each year,
leaving a surplus of some 12
million additional persons to
be fed. Through family plan-
ning, In-

dian government officials hope that they can reduce the birth rate from 40 per 1000 per year to 18. But it is recognized that this will take time. In the meantime the food situation grows more critical almost by the hour.

Even while India struggles to reduce the birth rate, medical science is succeeding in keeping more Indian people alive. Malaria, which used to be a major scourge, now hits less than 100,000 people per year. Death from malaria is now a rare occurrence.

India's Central Health Ministry now lists the death rate at 16 per 1000 persons each year, down from 27.4 in 1951. However, infant mortality remains high.

India's Minister of Health and Family Planning is currently promoting a bill for the "liberalization and humanization" of the abortion law. Under present law, a doctor can perform an abortion in order to preserve the physical and mental health of the mother. But additional legislation, now under study, might add "social and economic considerations" as sufficient reason for a mother to obtain an abortion.

Another measure currently being considered in India is raising the age of marriage consent for girls from 16 to 20. But this would be a difficult law to implement without a better system of registering vital statistics. The possible results of changing the age of consent, providing the law could be implemented, are quite striking. Roughly speaking, it would reduce population by one baby per marriage, according to the Health Ministry. In addition, girls between the ages of 16 and 20 would have additional time for education in basic subjects like nutrition, hygiene and child care. They might also take on part-time employment, thus adding to economic growth in many communities.

Amid all these questions of public policy, the Christian church is seeking to develop a constructive leadership role. Although it forms a small minority compared to India's vast millions of Hindus and Muslims, Christianity might yet become the salty minority that will have its influence upon the whole of society.

Christian concern for medicine and education have been notable factors in India's development to date. Christian welfare activities have also made their mark. But few churchmen would suggest that Christianity has begun to have the influence it could upon India's development.

It is possible that the role of the foreign missionary in India will be greatly

changed in the near future. One missionary wrote recently from Bangalore, "The whole situation is changing here and changing fast. Folk are being denied their no objection to return, even school teachers and nurses. The attitude of the authorities is such that we are now treated as aliens regardless of what one is doing. The latest is that we have to register and every time we go out of station for more than two weeks we have to report to the foreign police station advising them where we are going. Also when we visit towns for meetings we have to advise the police."

It is not yet clear whether this is a country-wide situation that reflects the government's desire to curtail mission activities or just a local problem.



WV NEWS
FEATURES

Mission work 'adjusts' in Hong Kong riots

Riots in Hong Kong slowed down the activities of some missions personnel. But Christian work did not cease. It just changed shape to suit the circumstances.

In one instance the whirl of a police helicopter and loudspeaker announcements of the curfew served as the background for an informal prayer meeting in a Christian home. The personal safety of the several Christians present was not, as one might expect under the circumstances, the object of the prayer meeting. Instead, the group was praying for a particular program of evangelistic outreach through literature.

Earlier that same evening another prayer service had been held under the auspices of the Overseas Missionary Fellowship. This group prayed especially for the church in China, and particularly for one Christian worker who had been taken from his home and sent to a prison or labor camp. The group also heard indirectly from a pastor imprisoned in China who assured them that "all things work together for good to me."

Some missionaries who lived in the curfew areas could not travel to the location of their work among the settlement houses. "Thank God we have good national workers there, so the meetings can continue without us," one missionary stated.

Outside in the streets it was common to see groups of rioters chanting quota-

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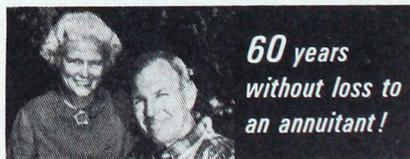
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tions from Mao Tse-Tung. Posters with Communist slogans were plastered on walls here and there throughout the more tense areas of the city. Bus workers also pasted sloganeering posters on the sides of their buses, and often refused to pick up passengers or let them off at their desired stops.

"We do have such a burden of prayer that the Christians (in Hong Kong) will be strengthened to stand true in difficult times ahead," a missionary couple reported.

Meanwhile leftist sources indicated an intention to carry the confrontation with British authorities through "to the very end." However, there seemed to be a split in leftist ranks between extremists and moderates. The Maoist extremists were in a dominant position, at least for some time.

Perhaps key to the situation is the

question how far the Red Guards can push officials in Peking toward sacrificing immediate values in deference to the "cultural revolution."



WW NEWS
 FEATURES

Presbyterians redefine evangelism

Presbyterians are in the process of redefining evangelism, according to some observers at the 179th General Assembly which met in Portland, Oregon, May 18 to 24.

During this gathering United Presbyterians formally approved the controversial Confession of 1967, thereby drastically altering the church's confessional position. Assembly action also included adoption of a Book of Confessions including eight ancient and modern creeds.

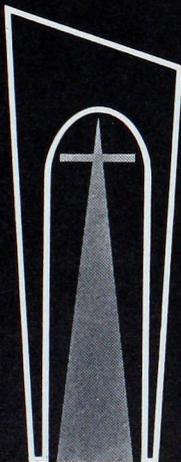
The new confession's theme of reconciliation, particularly at the man-to-man level, was echoed in major position papers of some of the church boards. This was most obvious in the report of the Division of Evangelism which pressed for involvement of the church in social action as the principal aspect of Christian mission. There was resistance from the secretariat when the suggestion was made that a proper definition of evangelism should include "the proclamation of the redeeming work of Christ."

When this issue reached the Assembly floor a substitute motion was presented underlining the importance of "a willingness to declare and explain what it means to know Jesus Christ as Lord and Savior." However, due to ecclesiastical ground rules, this clear-cut definition of the gospel will not alter the Division of Evangelism's position paper on "Mission and Evangelism."

The Commission on Ecumenical Mission and Relations stressed both an ecumenical spirit and the need for social action, but did not play down conservative theology or proclamation of the redemptive message.

Conservative evangelical reaction to enactment of the new confession varied greatly. Some branded the action as a "final step toward complete apostasy" while others simply said "I guess I can live with it." Still others were enthusiastic for its contemporaneity and voted with the majority.

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A new concept formed by Lutheran Missionary Leaders

A new concept of Lutheran missions was drawn up during a week of meetings in Austria. The concept includes the need for "internationalization." Mission agencies of several nations must be willing to work together, and these Lutheran agencies must also be willing to cooperate with agencies of other confessions. Leaders at the meeting urged a break with the past concept that every mission organization is entitled to its own field.

Leaders of Lutheran mission organizations and of young churches were invited to help the Lutheran World Federation's Commission on World Mission to draft this new approach for the future. The conclusions are to be put before the Executive Council of the Lutheran World Federation.

The new document grew out of an address by the German bishop Heinrich Meyer of Luebeck. He underscored the necessity of "joint action for missions," which is the new ecumenical slogan developed in Mexico City in 1963 during the ecumenical World Conference on Missions.

Until now the Lutherans were rather reluctant to accept this view and to endanger their own confessional life. The adopted document was claimed to be the most detailed and direct statement on internationalization yet made by a Lutheran gathering.

Bishop Meyer said, it is "not a blessing but a curse to export Lutheranism exclusively and let churches grow out of our work along the lines of our own tradition. We owe the churches of Asia and Africa the fullness of our development. We are not called to propagate ourselves."

A preamble to the document adopted speaks of "tensions in African and Asian churches supported by a single missionary agency." They are "usually more difficult to overcome than in a multi-lateral setting. The Asian and African churches themselves are threatened by separating tendencies of their own along tribal, linguistic, geographical, political, cultural and ecclesiastical lines."

Some consultants suggested a modification of these words. However, the wording stood after the Rev. Judah Kiwovele, president of the Southern Synod of the Evangelical Lutheran

Church of Tanzania, got up and said: "The fact is, there are these tensions. Our difficulty at present is running away from these sharp points. We should keep them, maybe they will prick us so that we will pay attention."

The consultation of Baden, Austria also had a sharp word for the Lutheran World Federation itself. "With regard to Latin America, it seems to represent a contradiction to the principles expressed that there is a LWF Commission on Latin America in addition to the Commission on World Mission. It called upon the LWF to "reconsider the organization pattern of its work in Latin America."

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WV NEWS
FEATURES

Spanish Protestants inclined to reject token freedom

Reluctantly the Spanish Cortes (parliament) acknowledged the right to religious freedom. It took two full days of debate to approve only the first article which stated the religious freedom principle. It seemed every deputy had to go out of his way to explain how good a Roman Catholic he really was. "Spain is the first country to obey and defend the teachings of the Holy See (pope)," asserted Joaquin Bau, president of the Parliamentary Commission when he introduced the new law.

Yet, Protestants are hardly happy. To them the law has little real religious freedom. They already have dubbed it the "law of tolerance." Some are far more afraid of the implications than thankful for its uneasy freedom.

Before the Cortes met during the first week of May, the Protestant Council of Churches met in Valencia, Spain. The representatives discussed several requirements of the new law and found it not only wanting but unacceptable.

Under the new law Protestant churches will not be recognized as such but merely on the same level with all political and cultural organizations. That means that annually they will have to show state authorities their membership lists and financial administration. Churches will only be allowed to ordain a new pastor if he has been duly certified by state authorities. They will not be allowed to receive foreign funds and will only be able to start their own schools if they have enough children. Moreover their seminaries will only be allowed to accept as many future pastors as congregations now need.

Unacceptable, the council said. It decided to stay true to the principle of separation of church and state. The state, it said, has no right to interfere with the internal affairs of a church. They want to hold to this principle, even if this means that they will have to renounce the very few civil rights the new law grants any church willing to obey its conditions. The council is composed of representatives from the Episcopal Church, the Evangelical (Reformed) Church, the Baptist Union and the Federation of Evangelical Free Congregations. The Plymouth Brethren and Pentecostals sent observers. This meeting was marked by an enormous feel-

ing of responsibility toward one another and by unity.

But the Cortes didn't even consider this strong voice. Whenever the Protestants (barely 5000 in 1936 and over 35,000 according to the newest 1966 statistics) were mentioned, it was in a derogatory way. Mr. Adolfo Munoz Alonso said: "This law will inaugurate a new political situation and I must express my fears that a second step of the sects will be to ask for other liberties under the pretext of still being discriminated against."

The staunch Roman Catholic representatives laid strong stress upon the fact that the Vatican gave its approval to this new law. Said Joaquin Bau: "There were those who wanted a religious freedom without limitations... Following the thought of the Roman Church that condemned such freedom, Spain accommodated faithfully to this teaching."

Archbishop Dr. Olaechea (one of the two bishop delegates) said: "The draft has obtained the *nihil obstat* (approval) of the Conference of Spanish bishops, because it agrees with the spirit and even with the letter of the documents on religious liberty of the Vatican Council.

Roman Catholic progressives put a big question mark behind these words, but they didn't dare speak up. They feared they would only strengthen conservative opposition and endanger the approval of the law.

The first article of the new law reads: "The Spanish state recognizes the right to religious freedom based on the dignity of the human person and assures, with necessary protection, immunity from any co-action in the right exercise thereof. The private and public profession of any religion will be guaranteed by the state, without any other limitations than those stated in the second article (which still had to be discussed in the middle of May). The exercise of the right to religious freedom is based on the Catholic doctrine and must be put in agreement in every case with the fact that Spain is a confessional state as proclaimed in the constitution of the country."

Spanish Protestants warn us to read these words in the total context of Spanish law. This law does not give a



Indonesian pastor answers mass-conversion critics

Indonesia is the richest mission field of the moment. Almost every week we hear new stories about mass conversions and huge baptismal services. Liberal European magazines already have published vitriolic and sarcastic articles. Dutch (and other) high Calvinists wonder what spiritual value these conversions have.

Many others have their questions. Are not the young churches of Indonesia accepting a lot of "rice Christians"? They frame the question a bit differently, for they have coined a new name for them: "Rest-Christians" or people who flee turbulently changing society in their search for a new inner security.

Missionaries too are asking these questions. A Dutch missionary in Medan, the Rev. D. van Boodegraven, attended some of the gigantic baptismal services and afterwards talked to the Indonesian pastors who officiated. One of the pastors said, "Sure, there will be fellow travelers, people who drift along with the mainstream. But I believe in the Holy Ghost and I have seen Him at work."

In a letter to the Reformed Church of Delft, Holland, this missionary writes: "The last baptismal service I attended was held a small town of 5000 people at the foot of Sinabun mountain. It had a congregation of 70 members. That Sunday some 130 people were baptized, a growth of 186 percent.

"So many people had come to attend

form of freedom to any religion, but only to the non-Roman religions. It underscores and protects the privileges of the Roman Church and only gives freedom where it doesn't interfere with these privileges.

A large segment of Spanish Protestantism rather wants to give up this newly earned "uneasy freedom" than bow to state interference. This law has not given them a new hope, rather promises new hardships. For what will happen when they refuse to accept this token freedom? To misquote *My Fair Lady*: "The reign in Spain mainly stays the same."

the service that the church building was far too small. The congregation moved outside. I got a seat under a huge banana tree. At such a moment you are apt to become romantic.

"But then it is good to realize that the gospel isn't meant for people who have reached a high degree of perfection. The great miracle is that God calls people who aren't perfect at all and He wants us to call them.

"I saw that miracle happen in Batakland, not once but scores of times. Tens of thousands were baptized during the last year. I attended one service where 1000 people received the sacrament. Pastors had come from the Toba-Batak Church, from the Simalungun Church and from the Reformed Church of Central Java to officiate.

"In such a service you sense wonderment and thankfulness. At the same time a feeling of reservation creeps up, especially in the heart of a European believer who is not geared to such mass movements. You wonder, do all these people really believe in the Lord Jesus Christ? Are they really converted?

"Even here in Indonesia you hear voices warn: Be careful. In turbulent modern Indonesia there are many natural causes to drive people to the church.

"After the service I talked to my Indonesian colleague. 'I believe in the Holy Ghost,' he said. 'As well as we could we have preached the gospel. We have taught them afterwards the great truths of the Scripture. And not until then have we asked them for a decision. We cannot prove that all these people have experienced a real conversion. No man can do that. Let us continue the task which God has given us.'"

The Rev. Mr. van Boodegraven writes to his home congregation, "That is sound advice. This Indonesian pastor believes the story of Acts repeats itself in his country, 'more than ever believers were added to the Lord.' The apostles continued their work in spite of the fact that the people were imperfect, as the story of Ananias and Sapphira shows. Therefore let us continue our God-given task too."

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Mission to Mavericks

Continued from page 11

course is approved by the government. I took the complete set of studies to the Bantu Administration and was told by them that the material met their requirements. Two of the courses have been officially approved by the Bantu Department of Education for use in African schools. The "gold diploma" which we issue to those who complete the three-year course meets the government's requirements for ministers' theological training. It takes them through the entire Bible, teaches the important Bible doctrines, Sunday school organization and so on.

What do you suppose the future holds for this work?

This is of great concern to me. In thinking of the thousands of ministers still to be reached, the challenge is too great to be faced by one individual. It is too far-reaching even for one mission society. This entire mission is one of love and friendship. I feel it is one in which the entire church should cooperate. I visualize a center from which assistance can be extended in starting Sunday schools, youth work and so on, and from which they can get the necessary literature and materials.

Translators are required. Materials must be printed in the languages. Special courses are needed, starting from the lowest levels and leading up to the high standards desired by the government and required by modern conditions.

Ministers should be given special courses to help them deal with community problems such as juvenile delinquency, alcoholism and other urgent needs. Special short-term Bible courses should be held in various centers to which ministers of all churches should be invited to take part. Study groups should be established throughout Africa and these should be equipped with tape players, projectors and filmstrips to make study interesting and meaningful.

We're very grateful to you, Mr. Burke, for sharing your experience and your insights with WORLD VISION MAGAZINE and its readers. You have evidently discovered a strategic approach to Africa's spiritual need.

Yes. I feel that is true. The spectacular growth of the independent churches suggests that this may be the emerging movement or a form of paganism? It may be that God has placed the answer in our hands. If these thousands of ministers were given adequate Bible training they could have a tremendous impact on the people of Africa. They can be reached wherever the mails reach. Training them does not necessarily involve great sums of money for buildings and facilities. Bible study groups or "cells" could be established throughout the continent, and so a whole continent be reached for Christ.



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FROM THE MISSIONS BOOKSHELF

Colonialism and Christian Missions by Stephen Neill (McGraw-Hill Book Co., 1966, \$7.95) is reviewed by Sigurd F. Westberg, North Park Theological Seminary, Chicago.

A thousand books have surely been written on the history of missions, but this one seems to be the first of its kind. Many months ago Bishop Neill searched for this book but could not find it. Since fellow scholars could not name a book on the subject he thought it "worth while to make the experiment of writing something on the subject." No one would challenge his competence, and few could combine his felicity in writing with the breadth of knowledge and balanced judgment which enable him to draw his typically cautious and reliable generalizations.

Colonialism is shown to be of three principal kinds, all of which antedated the Christian era and all of which have a counterpart in modern history.

Perhaps one would be forgiven for mentioning a few minor errors which seem to have slipped in. Hawaii is called the forty-ninth state of the United States instead of the fiftieth. Of the Congo, he says, "When independence came suddenly in 1960, there was hardly a university graduate in the country." Actually one class had been graduated from Lovanium in Leopoldville a month earlier. But since they numbered less than twenty, Neill is right for practical purposes.

Also, a descriptive linguist might raise his eyebrows at one statement where Neill describes the difficulties of learning an unwritten language, and says that one of the problems is "to work out a grammatical structure."

These criticisms are minor and certainly do not detract from the excellent contribution that a great missionary and scholar has made to missionary history and thought. Much is to be learned from this aspect of history. As another great man has said, "If we do not know history we are doomed to repeat it."

This book is required reading for all serious students of missions. It will find its place on my shelf as a companion volume to Neill's superb *History of Christian Missions*.

History of Evangelism by Paulus Scharpff, translated by Helga Bender Henry (Eerdmans, 1966, \$5.75) is reviewed by Dr. Robert E. Coleman, professor at Asbury Theological Seminary.

The history of the church can be written from many points of view, but none is more basic than evangelism. This is where the action is, for it is the proclamation of the gospel which brings the church into being. Apart from evangelism the church would have no history of God's redeeming power in the world.

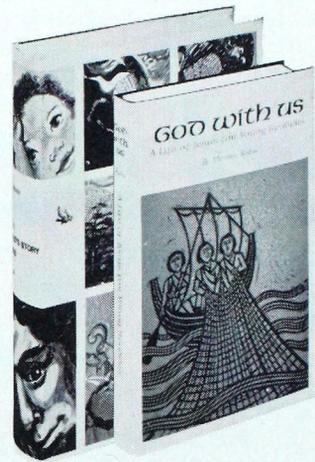
Yet surprisingly little has been written from this perspective. Probably Dr. Paulus Scharpff's volume, *History of Evangelism*, is the most comprehensive attempt thus far, although its scope is limited to the past three hundred years of Protestant work in Germany, England and the United States. The author traces in successive periods the most significant evangelistic movements in these countries and shows how they blended together to make the church relevant to the needs of perishing men.

True to his holiness Methodist heritage, Dr. Scharpff believes that evangelism issues from a living fellowship with Jesus Christ. It is anchored in the objective authority of Scripture centering in the great redemptive acts of God. Where the heart is aflame with Calvary love, as is noted when revival fires burn in the church, evangelism is as inevitable as it is contagious.

In this English edition, the section dealing with evangelism since World War I in the United States was written by Dr. Kenneth L. Chafin. In many respects this treatment is inadequate. Its best quality is the deserved attention given to Billy Graham and his influence upon twentieth century evangelism.

Like most histories of this nature, the narrative lacks color and is tedious reading, but its depth and scholarship make it an exceedingly valuable reference for theological students. A good index adds to its usefulness as does a chronology of significant dates in evangelism. For the subject at hand, this book is a good place to begin serious study.

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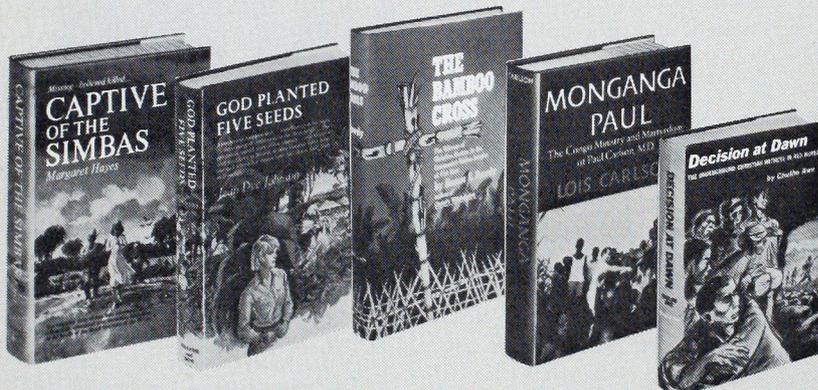
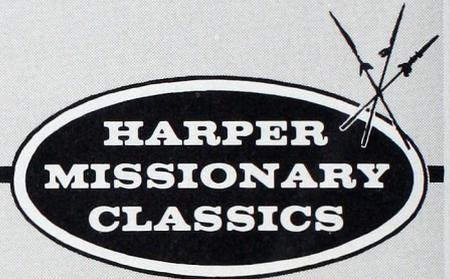
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More Than Gossip Over the Gate

Christopher Fry has a drama called *A Boy with a Cart*. At one point in the play there is a bit of reflection in which the Church comes interestingly into focus. First there's the rush and the racket of the workaday world:

*What of us who have to catch up, always
To catch up with the high-powered car, or with
The unbalanced budget, to cope with competition,
To weather the sudden thunder of the uneasy
Frontier?*

But then comes the query:

*Who shall question then
Why we lean our bicycle against a hedge
And go into the house of God?
Who shall question
That coming out from our doorways
We have discerned a little, we have known
More than the gossip that comes to us over our gate?*

Forget about that bicycle leaning against the hedge, a picture less quaint in Europe than in the United States. It's the *last* line that has a bite in it. More than gossip over the gate! The phrase sets one's imagination going.

Since *gossip over the gate* can be pretty casual, it must mean that the Church has something to say that is meaning-packed and urgent.

Since *gossip over the gate* is often little more than a whispery merry-go-round of rumors, the Church would do well to speak with persuasion about matters of conviction.

Since *gossip over the gate* can be a little revel in which the negative, the niggling and the catty are the principal ingredients, the Church must rise to healthy heights of graciousness, charity and infectious goodwill.

Since *gossip over the gate* is usually a spate of words without a speck of action, the Church must back her words with her deeds and turn the finery of her phrases into the realism of her sword-work in the battle for truth and righteousness.

In *A Man For All Seasons*, Robert Bolt's now famous dramatic version of the life of Thomas More, there is a scene at the end in which the Common Man steps forward. For defying the wrath of Henry VIII the godly More has been beheaded. The Common Man, addressing the astonished audience, says:

I'm breathing . . . Are you breathing too? It's nice, isn't it. It isn't difficult to keep alive, friends — just don't make trouble — or if you must make trouble, make the sort of trouble that's expected.

Church people can be evasive enough to stay out of trouble or selective enough to avoid anything but minor trouble. Advocate, for example, a new law against smut. That will gain you a few jeers from the cynics. Still, most of the saints will cheer you on. This is "trouble" that's "expected." On the other hand, come out flatly for civil rights, including the right of Negroes to enter our churches, sit in our Sunday school classes, serve on our boards and committees (assuming that the *normal* qualifications for membership are met), and you may

have on your hands another brand of trouble.

For now you have challenged not a disreputable element in the society, but a highly respected element. You have challenged the "establishment," which in this context means that the Church has succumbed to the world and then learned how to live with its death. When our Lord cleansed the temple, He collided with the "establishment." It was costly. It was also necessary. He represented the "Father's house," whose business, whether in proclamation or in action, is more than *gossip over the gate*. PSR

Where Rome Gets 'No' Answer

Christ in India is the title of a new book written by Bede Griffiths, a Roman Catholic monk who helps run an *ashram* in Kerala. It is a genial piece of work, written in a kind of low-keyed earnestness that saves it from being bigoted, testy or arrogant. Writing on the state of church life in Kerala, he recognizes the three principal historic groups whose roots run deep: the Roman Catholic, the Syrian Church (Jacobite) and the Syrian Church (Mar Thoma). The Mar Thoma communion is rightly described as a "reformed church" which in the last century came strongly under the evangelical influence of the Church Missionary Society. However, some of the congregations that underwent reformation joined the Anglican Church and, since 1947, have been part of the Church of South India.

Bede Griffiths at this point makes the following observation: "There is however one encouraging sign. The movement of reunion with the Holy See, started over thirty years ago by Bishop Mar Ivanios, has continued to grow year by year."

Our comment will take the form of two quotations. The first is from Paul Blanshard on Vatican II, published by Beacon Press of Boston:

There was no frontal attack in St. Peter's on the weakest and most extreme of papal claims, the dogma of papal infallibility.

The second quotation is from a statement issued jointly by a commission representing the Church of South India, the Swedish Lutheran Church of India and an Indian Baptist group:

We are none of us, for reasons of Scripture and history, prepared to accept Papacy.

There, it seems to us, the matter must stand — at least until Rome's most pretentious fiction has been dissolved. PSR

I'm Suspicious

I'm suspicious. It is even possible that my suspiciousness is increasing. While I am a long way from being neurotically or chronically distrustful—a piece of self-judgment which I offer at whatever risk there may be in it—I am frankly suspicious.

I'm SUSPICIOUS of the *snide* as a device for use in serious discussion. The snide phrase or sentence is one that is slyly, often sarcastically, disparaging. When I was a college sophomore, a pungent and powerful editor by the name of Colonel Harvey ran a colorful rightist journal called *Harvey's Weekly*. He could toss off sentences whose rhetoric coruscated like Roman candles on the night of the "Fourth." He could sharpen a belligerent phrase that rammed home with the thrust of a bayonet. One of his favorite rhetorical tricks for blasting the old League of Nations was to call it the "Plague of Notions." To my sophomoric mind that was great stuff. Harvey had me in his camp: I was against the League of Nations. And now, a half-century later, I know how snide was that phrase. It was far more a writer's trick than it was a logician's craftsmanship.

Yet this kind of thing takes place with considerable frequency in our assemblies of the evangelical faithful. We employ the snide against our "opponents" who are absent in order to elicit a smile from the credulous who are present. And I am suspicious. I strongly suspect that it is a below-the-belt tactic.

I'm SUSPICIOUS of the *simplistic* as an instrument of serious discussion or debate. Simplism is a state of mind in which one is content to achieve solutions by artificially extracting the complexities from the problem to be solved. Some time ago one of my dear friends deplored the reluctance of some evangelical leaders to align themselves with a particular group of Christians. By their failure to affiliate, it was contended, they were chargeable with "ecclesiological neutrality." It was further claimed that this position of theirs "exposes them to the influence and gravitational pull of large ecumenically oriented bodies around them where their witness for the gospel might then be neutralized. We must make every effort to get these evangelicals aligned and active in our association where their faith, voice, and numbers may count."

Unfortunately it is not quite so simple as that. Some of the most arresting addresses given at the Berlin Congress on Evangelism came from the lips of men who are in "ecumenically oriented" churches, men who, it may be added, are as forthright in their witness elsewhere as they were within the favorable confines of the Berlin "Kongresshalle." It is probable that some of them have more influence at more levels of the Church's life than they would if they were to renounce their lifelong connections with their own denominations and go full-throttle for what is offered in an association of evangelicals. It is an oversimplification of the ecumenical issue

for one evangelical to say categorically to another, "Break with your church," or, conversely, "Never leave your church."

I'm SUSPICIOUS of the *suppressive*. This is a technique of discussion wherein you magnify evidence that appears to support your point while you conceal evidence that would either destroy your point or change the shape of it. Thus a radio preacher complains loudly that a council of churches has used its influence in Washington to prevent his fundamentalist group from getting accreditation as a relief agency. But at no time in the bitter broadcast was it acknowledged that other evangelical groups have received the accreditation in question. These facts were suppressed, leaving the uninformed listener with a highly distorted view of the case.

Or—to put the shoe on the other foot—here is a *Christian Century* contributor who declares, "Fundamentalism's acceptance of Scripture as a reality is the basis on which it repudiates higher criticism." "Higher criticism"! A loaded phrase of course. It lands you squarely in the middle of semantics. Plenty of "fundies" and plenty of "non-fundies" would be hard put to give you a respectable definition of the phrase. But that is beside the point. What is suppressed in the quoted sentence is the simple fact that there *are* fundamentalist writers who know what "higher criticism" is and who pay respectful heed to it. Wick Broomall's *Biblical Criticism* is a random illustration that comes swiftly to mind.

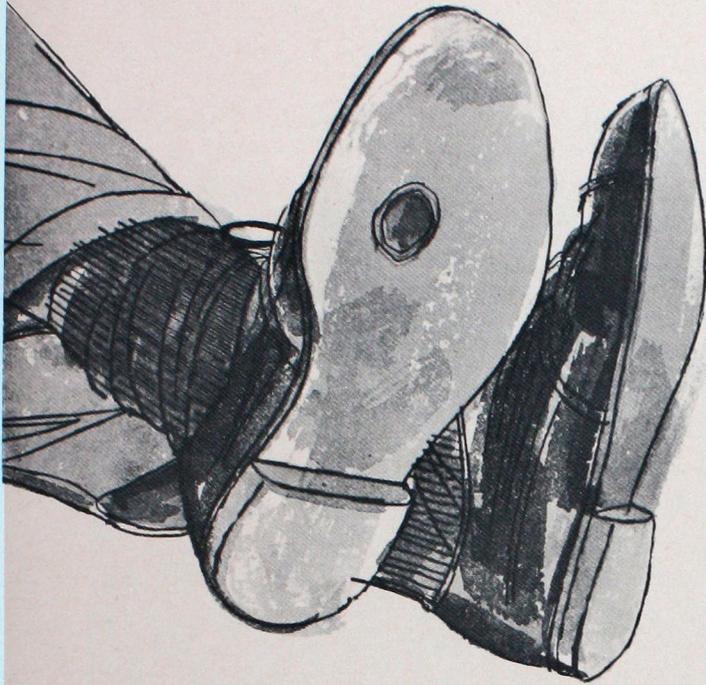
I'm SUSPICIOUS of the *shallow*. Here is a lady who, after years of zealously working for missions in her home church, makes a trip to East Africa. She insists that the visit had a shockingly disillusioning effect on her:

I have been wasting my time all these years, knitting clothes for people who have no need of them, giving money for a Church which has plenty of rich members, with better houses and better cars than we have, who only put a penny in the collection on Sunday. Not another gift for missions, not another working party!

That intemperate outburst is in fact incredibly shallow. Who ever said that Christian missions consisted of taking the surpluses of the lucky and laying them charitably on the doorstep of the unlucky? Even in prosperous Nairobi the dear lady could have found ghastly poverty. To help relieve it in Christ's name would be one form of Christian witness. But it is not the main reason for the Christian presence in Africa—or anywhere else. More than clothes, Africa needs Christ. To be with or without Christ—this brings us to the crux of mission. To miss this is to paddle in shallow waters.

The snide, the simplistic, the suppressive, the shallow—devices all that bear close scrutiny. Jesus made much of *truth*. As His disciples, it is our business to insist on a better handling of that priceless commodity.

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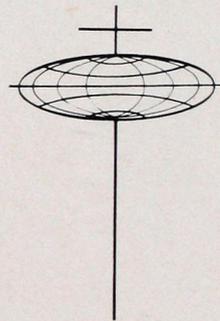
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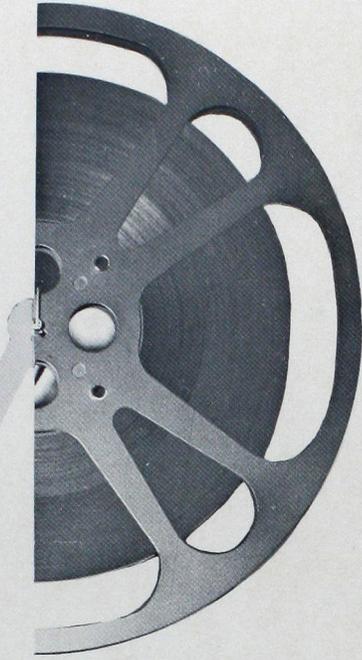
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