

WORLD VISION

DEC. * 1966

MAGAZINE

SEEING AND SERVING THE CHRISTIAN WORLD MISSION



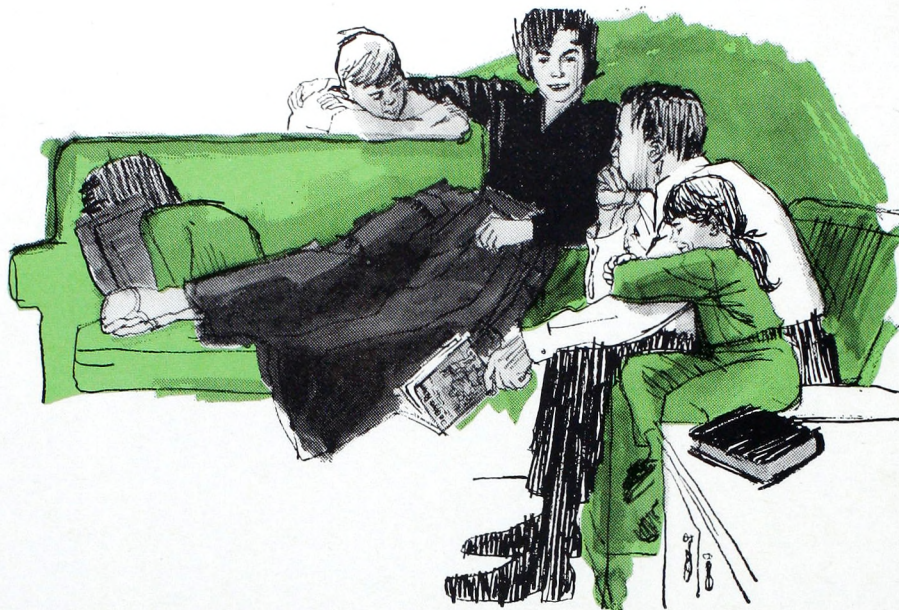
The Christianity We Want in Africa



Christmas Editorial

The Manger: Its Scandal and Glory

by Paul S. Rees



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DECEMBER 1966

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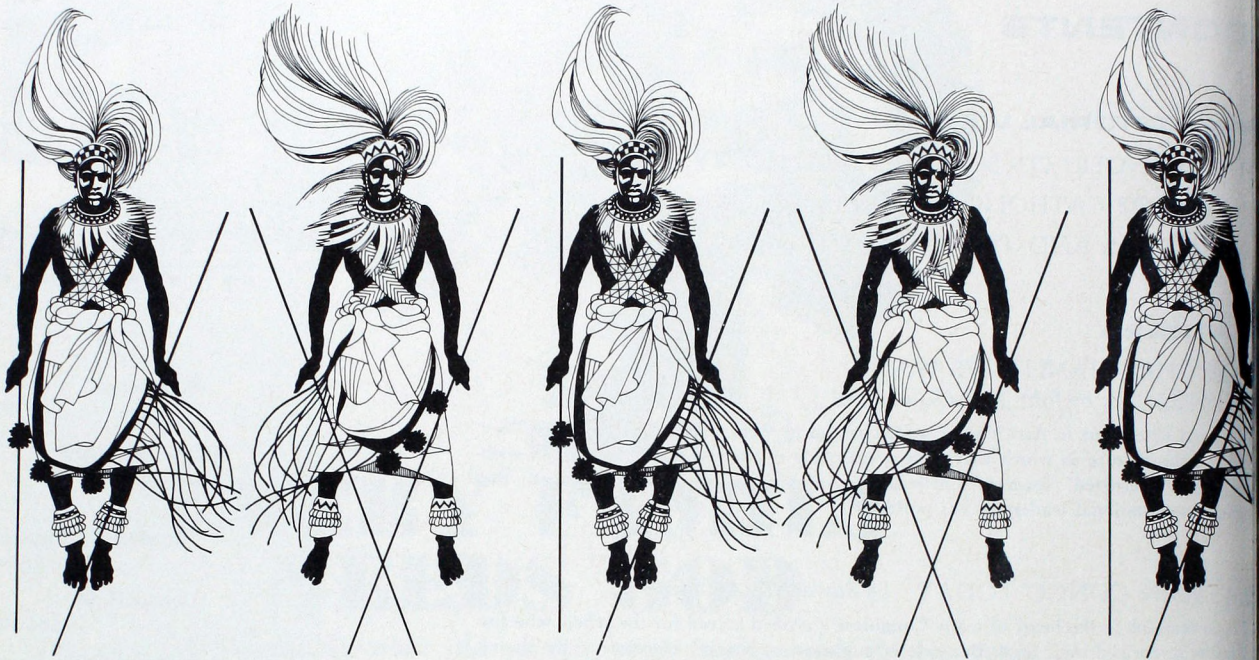
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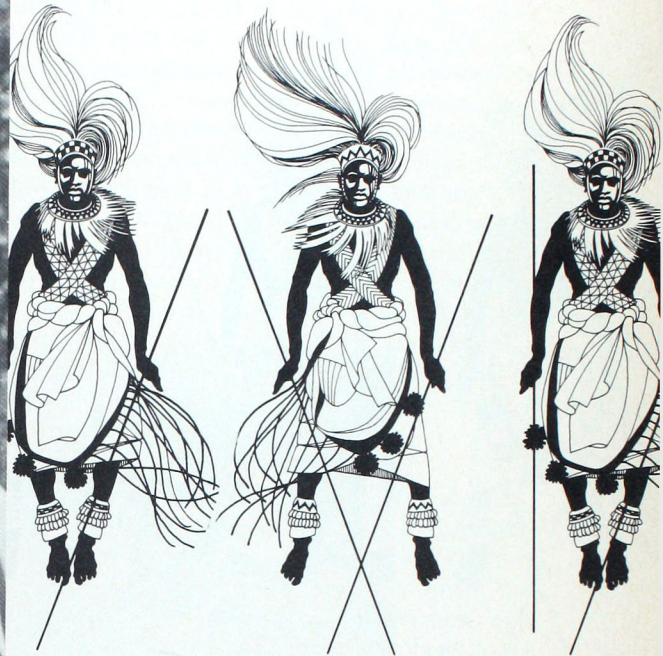
VOLUME 10 **NUMBER 11**

World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription is \$3.00 for one year, \$5.00 for two years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 35 cents. Send all editorial correspondence, subscription information and change of address to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address.

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The Christianity We Want in Africa

by John Ndeti Somba

It is a touchy subject whether the present church as introduced by missionaries from the West is suitable for Africa today.

Until recently the dominant cry in many parts of Africa has been: "Missionaries are colonial minded; Christianity is too westernized; the church should be Africanized."

While thinking of the most suitable church for Africa, one must certainly remember the early missionary's activities and his methods in spreading the Gospel. Nevertheless, church ecumenism and political ideology have much influence on the mind of the African Christian nowadays. These ideas have become so ingrained that one can hardly discuss one without referring to another. With this in mind let us view the situation in Africa as it concerns these colliding ideas.

Early missionaries in Africa found themselves facing two major problems which they had to solve. These were ignorance and disease. They had to teach people how



to read and how to write. They had to show how to live healthy and clean so as to avoid disease. And inclusively, they had to preach the Gospel. But the people to whom they had come to serve had their own gods and their own ways of life. They were proud of their customs and culture.

Possibly Africans did not want their pagan clay symbols painted on their bodies to be washed off with soap, nor did they want their constant trust in witchcraft and superstition being challenged by both Christianity and medical ideologies. It was inevitable, therefore, for the missionaries to introduce a new way of life that was opposed to the typical African ways.

To an African point of view such missionary method was a curse to African culture, and has therefore been the source of criticism. For instance, let us quote Dr. T. J. Mboya from his book *Freedom and After*:

"The Church came almost to preach to us in terms of a blueprint of the British social and cultural system, which they regarded as representing civilization and Christianity. To us this confusing of the European way of life with Christianity was entirely a contradiction of terms."

Multiplicity of churches puzzles Africans

To make it even worse, the missionaries came to Africa in various denominations. This, as far as an African is concerned, gives another view. In his further discussion Dr. Mboya continues:

"The multiplicity of churches in Africa has puzzled many uneducated Africans, who wonder why there should be so many except perhaps for a business interest. It has helped to create doubts, and especially since the war has led many Africans to set up their own churches to interpret church teachings and the Bible in a manner consistent with African tribal customs and culture. Some of these independent churches have been established to emphasize a particular aspect of the Bible. All this—combined with the missionaries' apparent hostility to these African churches—has increased the demand for Africanizing the Church."

In the same context I should like also to quote several other people whose opinions appeared in East Africa's newsmagazine *Reporter*, published in Nairobi.

Mzee Jomo Kenyatta, president of Kenya: "When the imperialists came to Kenya they brought with them many varying religious sects. That is why Africans have also been made to think in divisions. But the time has come when religions in Kenya must unite in the same way that political parties have united in the spirit of 'Harambee' and in the context of pan-Africanism."

Dr. J. G. Kiano, minister for labor, Kenya: "In some of our territories the Christian church has sought to

Thirty-six-year-old John Ndeti Somba is a citizen of Kenya. He entered Ukamba Bible Institute in 1958, four years after dedicating his life to Christian service. Upon graduation he joined Press International Institute, Nairobi, and was trained as a journalist. He presently works with the Christian magazine Afrika ya Kesho.

accommodate itself to the social and political fabric no matter how unjust, corrupt or sinful. This has been the tragedy in our otherwise glorious Church history."

Discard 'amorphous quiescence'

The Rev. Richard Andriamanjate of Malagasy, in the *Reporter* of May 4, 1963: "It is high time for churches to get out of their amorphous quiescence and work for building up a true democracy, which can be built only upon love for one's neighbor. They must also fight against the exploitation of man by man."

Replying to my questionnaire on "What Kind of Christianity do we want in Africa?" the following persons had much to tell me.

Mr. Elijah Thuu, school headmaster: "History has taught us that Martin Luther, John Wesley and John Calvin started churches suitable to their own countries. It is therefore wrong to assume that whatever suited Europe or Asia will suit Africa. As Africa needs her own form of government setup, so does she need a spiritual church founded on the true Gospel and put in an African way. Most of what we have today are some facts of the Gospel mixed up with some imported ideas.

"There is some evidence to show that most missionaries were sent to make way for colonialism. They were more friendly to colonial rulers than they were to Africans, and all they did was to help the colonial domination.

"The colonial rule is gone and Africa needs the true Christian faith originating in Africa rather than being imported... Africa has her own traditions which are as good as Western or even better. It is unrealistic to say that all African customs are evil. There is no country with 'best' traditions. What we therefore need in Africa is a church firmly founded on the Bible, put in the way relevant to Africans.

"If Africa is changing to show the world that she is Africa and not Europe or China, the church should change too and preach the undiluted Gospel."

'We don't want to join Liberals'

The Rev. David Olatayo, general secretary of the Evangelical Churches of West Africa: "Our church in Nigeria will not go in with liberalism. We don't want to join with the liberals because they will pull down the standard of our church... Paul says, 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' Christianity is international and interracial."

Mr. John Kamau, general secretary of the Christian Council of Kenya: "I cannot agree with you more about the necessity of saying something about the Christianity we want in Africa today. It is true that many of our younger people feel that Christianity, or at least the church, is too Western. An attempt should be made not only to explain to them the essence of Christianity but also to try and think a little more

seriously of the criticism leveled against the church in this respect."

The Rev. Dr. John Mbiti, lecturer at Makerere University College: "This is a very urgent and relevant question to raise, but it is extremely difficult to answer. In the final analysis, only God can answer it: it is His business to establish the kind of Christianity in Africa which fulfills His purposes of redeeming the world through Jesus Christ our Lord. Exactly how He executes His deep counsels, we mortal men are not often permitted to know, and we may even entertain and propagate wrong conceptions about the process..."

"The substance of the Christian faith remains unchangeable, rooted as it is in the person and work of Jesus Christ. He was 'lifted up' on the cross and in His resurrection, so that mankind in all places and at all times, may look up to Him and be redeemed. The basic question before us, therefore, is how to propagate, grasp and express the gospel faith in the African situation. In other words, 'what do we want to be the life and mission of the Church in Africa?'"

'Christians are divided'

"For many centuries Christians have been divided. These divisions, which in most cases occurred outside Africa, have been imported to us. But by the grace of God and through the working of the Holy Spirit, the ecumenical movement is gaining momentum and touching the hearts of many Christians to bewail our divisions and seek for closer understanding of one another and a possible unity of Christians. We do not want a Christianity which is separated from that of the 'one holy, catholic (universal) and apostolic Church'; and we would endeavor to work toward the creation and continuation of united Christendom. We all belong to one and the same body of Jesus Christ for which He so earnestly prayed that 'they may be one' (John 17:11)."

The All-Africa Conference meeting at Kampala, Uganda, in 1963, where Christians from 42 African territories were present, passed a resolution that "The Church in Africa must develop her own liturgies which are grown out of the devotional experience of the Church, and are to take into account as well the cultural and cultic background of the people. Collections should be made of suitable hymns and lyrics written in indigenous idioms and set to indigenous music..."

Apparently this leaves no doubt that Africa in general wants to see some changes in her present forms of Christianity. In other words, the church in Africa should be Africanized in one way or another. Frankly speaking, however, of all the church groups we have today in Africa, none has yet adopted in full the early African way of life as holy but not heathen. For instance, African dances, songs, music, dress, marriage and dowry, are still regarded by some churches as sinful. As a result, our young people have not only de-

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EASTERN CONGO TODAY

**A reporter finds
the national church
flourishing despite months
of rebel terrorism**

by Edward H. Arenson



Thousands of colorfully dressed Africans thronged the market place in Bunia, one of eastern Congo's modern towns. As I walked among them, between piles of bananas and sweet potatoes, baskets heaped high with snow-white manioc flour, long, silver fish and squawking chickens, I found it hard to believe that not long ago this whole area had been in rebel hands.

The smiling people greeted me joyfully. Even my camera brought forth happy laughs whenever I pointed it at someone. It was like a homecoming, except that I had never been there before.

Then I saw this tiny fellow, less than a yard high but with the curiously old face of a dwarf. I looked at him as he passed. Suddenly I heard a slap. Turning quickly I saw that someone had hit him. I watched as a boy walked up behind him and kicked him viciously. Belabored on all sides, he dodged this way and that. Still gathering blows from all who could reach him, he disappeared in the crowd.

Curious, I questioned a man standing behind a low table on which were displayed razor blades and soap. His face immediately became serious.

"When the rebels were in control that little fellow was their mascot," he told me. "People haven't forgotten."

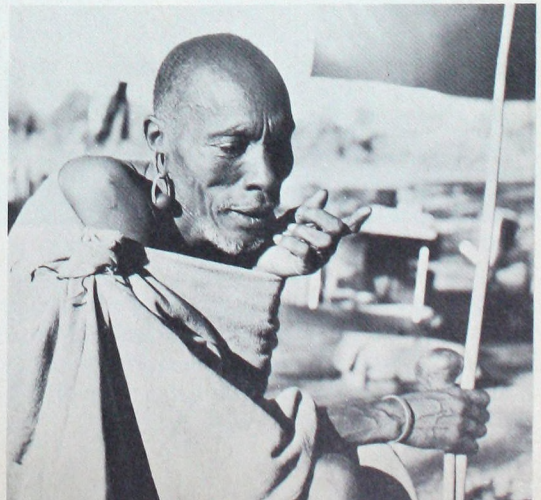
Africans bristle over 'Rebel'

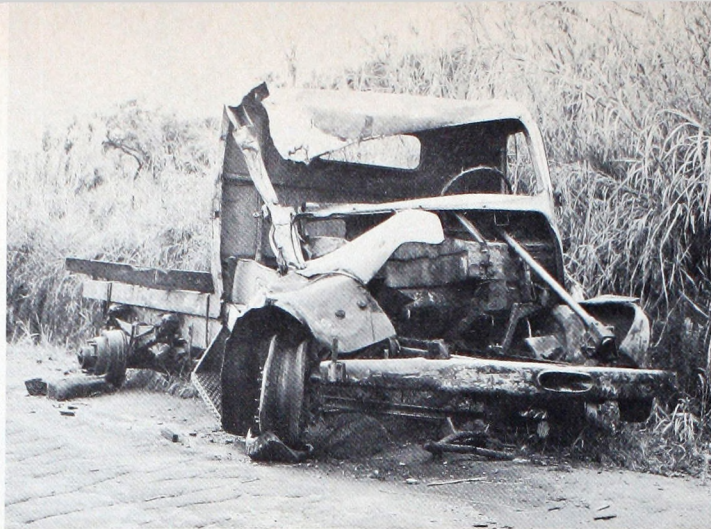
As we traveled across the northeast Congo visiting eight stations of the Africa Inland Mission, we found this feeling to be prevalent in most areas. Every African bristled at the word "rebel." Guns are much in evidence. Yet they caused us to feel safe rather than fearful.

The Rev. Edward Arensen is editor-in-chief of the Swahili language magazine Afrika ya Kesho, a position he has held since the magazine's beginning in 1961. A missionary with Africa Inland Mission for 24 years, his first two terms of service were spent in Tanzania in evangelism and education. He served for a time as acting field director. He now lives in Kijabe, Kenya, the magazine's headquarters.



Photographs by Ed Arensen





"If the rebels come back, we are ready for them," one gun-toting citizen told us grimly.

Another man showed us a 12-gauge shotgun and a handful of shells. We were told that he had killed 80 rebels with the gun.

"They weren't people. They were animals," he said. "If they come back?" He snapped his fingers suggestively and patted his gun.

So strong was this feeling against the rebels that we heard of teenagers who, having joined the rebels for a time, returned home only to have their own parents turn them over to the authorities for execution.

"I had a son named Limu," a father would say, "he looked like this boy, but this boy's name is Simba."

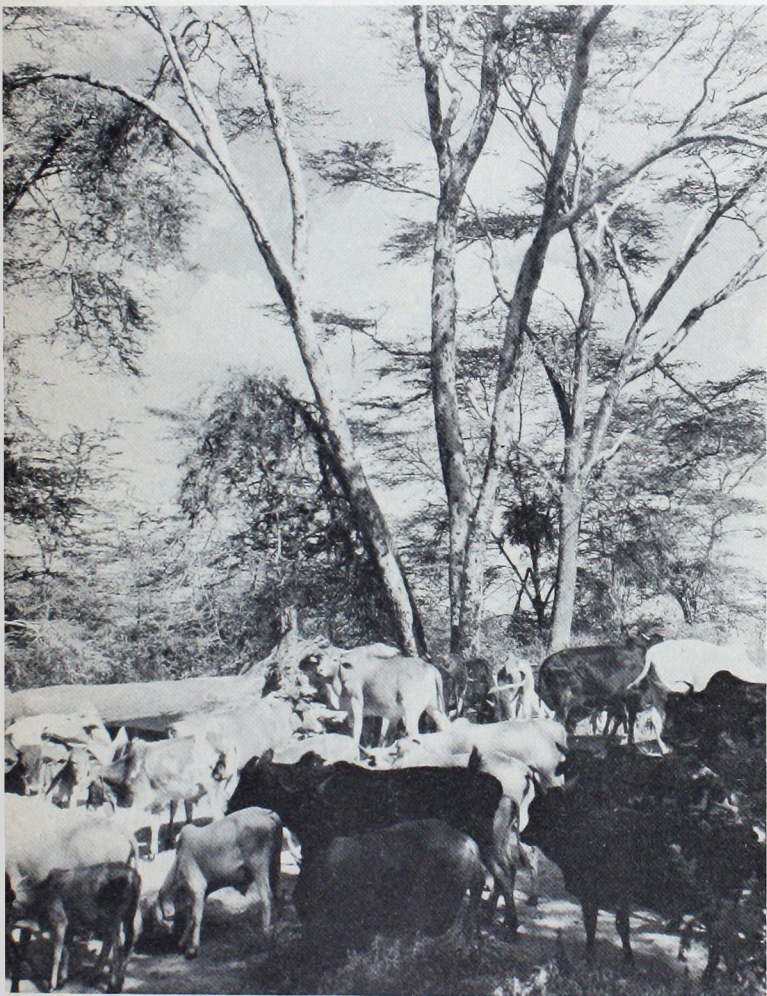
Simba, the Swahili word for lion, was adopted by the rebels as a name to instill fear. The ordinary African has little use for lions. They kill his cattle and at times develop a taste for human flesh. The average African lives in fear of the maned beast and considers the only good lion a dead one. This has become the general attitude towards the two-legged simbas.

Along with this unified hatred of their common enemy is the desire for progress. The missionaries who have returned have found the students whose education was interrupted by the revolution, eager and ready to go on in school. Schools are going on in earnest but there is a tremendous void to fill.

Medical work is lacking in both medicines and personnel. In places where doctors and nurses have returned they are swamped with work. During the revolt various mission dispensaries were kept open by valiant African medical staff members who carried on with very little medicine and no doctors to help with difficult cases.

At one station we met an African nurse who had continued the work after the missionaries left. One day she had just delivered a baby when suddenly someone came running to say that the rebels were coming to get the nurse. The mother of the newborn child suggested that the nurse get into the bed with her baby while she met the rebels. The ruse worked and today the nurse is still at her post, rejoicing in having missionary help again.

We visited the large government hospital buildings at Bunia and found them almost deserted with only



one doctor and a few Africans at work. The need for medical missionaries has never been greater in eastern Congo.

It was encouraging to find the people eager to help themselves.

On two of the stations they were building airstrips. This was to afford landing places for Missionary Aviation Fellowship planes which assist the Africa Inland Mission work in this area. It has been decreed that all stations have strips in case another evacuation should be necessary.

These landing fields were being built voluntarily by hand labor. At Rethy station 500 men were working to build a field five-eighths of a mile long through rough, brushy country. It was a colossal job, and we marveled at what they had done in three weeks time.

"We want our missionaries back," was their theme song.

Most encouraging aspect of the Congo missionary work was the progress of the national church. At one station 500 had been baptized during the missionaries' absence. Churches are full for every service and many are going out preaching the gospel in marketplaces and remote areas.

People eager to help themselves

In spite of the poverty that accompanied the revolt, church giving is at an all-time high. The Christmas offering at Bogoro station from seven churches totaled one million francs. Even at the inflated rate this is worth \$2000. Inflated currency has not made giving one whit easier for the local people. The offering at one church included 13 cows. In this place the rebels had killed most of the cattle so this was sacrifice indeed.

There were places where the rebels were still in control. Certain roads were forbidden to us. In one area rebel forces were only a few miles from the road on which we traveled for 50 miles. Here we found conditions very different from the liberated areas.

The people were apathetic. The road was neglected and we sometimes wondered whether we would be able to get through. Villages were badly in need of repair. The small shopping centers were almost deserted, the shops empty of goods. We visited one of A.I.M.'s unopened stations in this district. The large well built high school was deserted, its lovely grounds weed-grown and the buildings in sad shape. Windows were broken, doors swung on squeaky hinges and the long corridors echoed lonesomely to our tread. Mission homes had been broken into and nothing of value remained. The primary schools had been burned as had the African pastor's house.

The pastor was still on the job but he said his people were hungry. The rebels were nearby and the people were afraid to cultivate their gardens. He explained that one of the local tribes was still sympathetic to the rebels. This hindered clearing of the district.

Recently the major towns of Leopoldville and Stanleyville have had their names changed to Kinshasa



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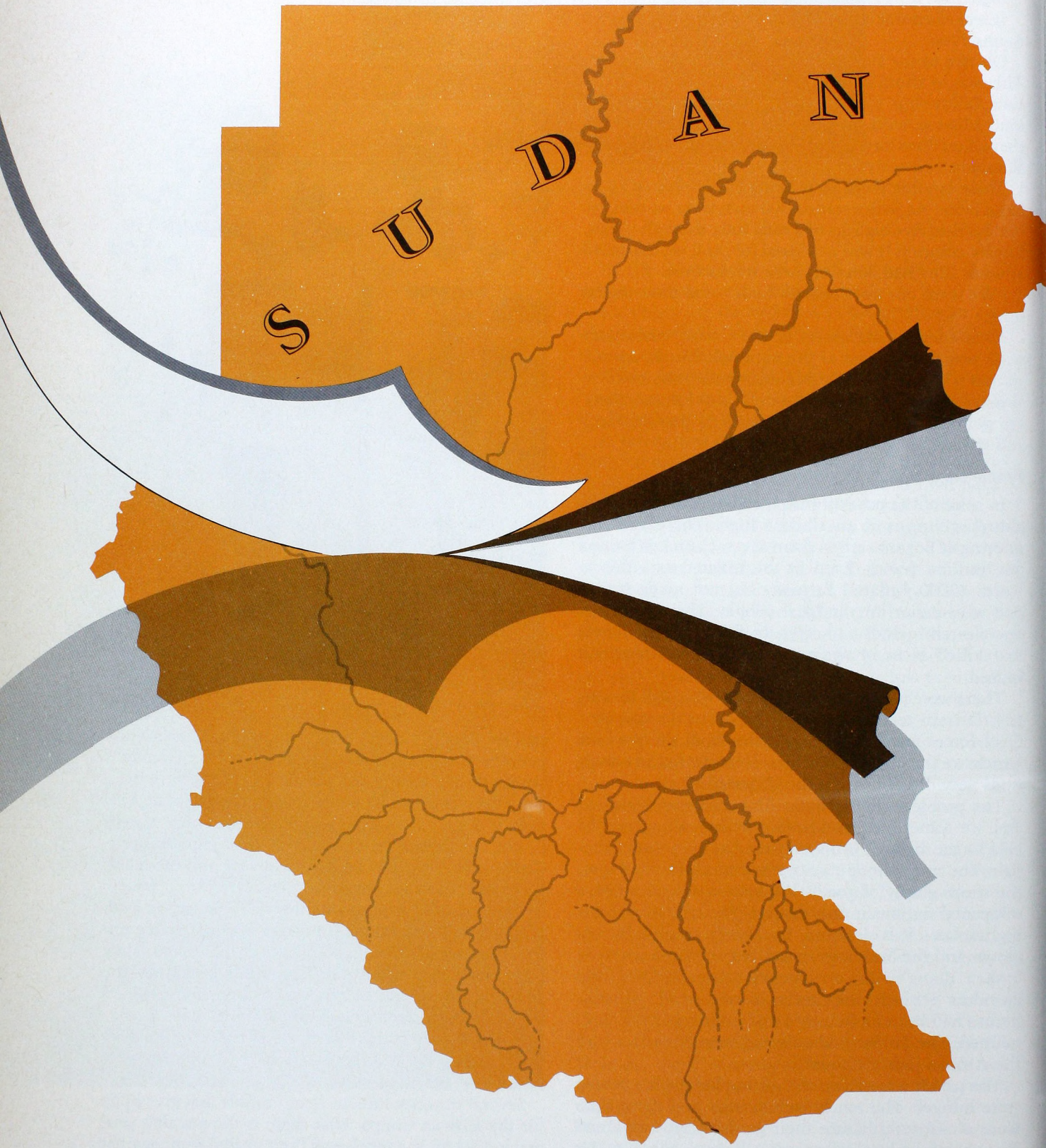
and Kisangani, respectively. This was to increase the people's interest in nationalism. There is already a strong desire among the people to cooperate with a good government. Yet governing the Congo is no easy task. It is a large country. At present the postal system is not functioning and roads at best are primitive. Tribalism is a force to be reckoned with and the rebels still control various parts of the country.

Some months after the Stanleyville massacre a leading U. S. news magazine came out with the statement that the days of missions were over in the Congo. They prophesied that when outsiders went back into the country they would go with more mercenary objects in view. This prophecy has surely fallen short.

When I visited the Congo 52 A.I.M. missionaries were already back at their stations. Mercenaries were notable by their absence.

Several things stand out in our minds that give hope for the Eastern Congo. First there is the people's general hatred for the rebels and their united front against their return. Undoubtedly more important is the militant yet humble spirit of the national church and the return of dedicated missionary personnel to help. |||

S U D A N



A NATION DIVIDED

BY MARGARET PHILIPS

Paul Debior and his family stepped out of their home the last day of their lives to say goodbye to some friends who had called to them from the yard. It was late July 1965. Many people had come to see Paul that day before he left for his new government post in Port Sudan.

A 6'2" southern Sudanese Christian with graying hair and intelligent eyes, he had served his government for more than 25 years. As he and his large family came to the door to make their *salaams* to late-comers, they saw too late the glint of a machine gun. The rat-a-tat-tat of the automatic weapon pierced the late afternoon stillness, and the lifeless forms of parents and children dropped to the ground. Another educated southerner killed—another day's work done—and the north Sudanese soldiers marched away from the silent house.

Miss Margaret Philips lived in Sudan and Egypt for 14 years. She became acquainted with the Sudan and the Christian community through experience shared with her father who worked in outlying stations and then in Khartoum, the Sudan capital, as general secretary of the American Mission in North Sudan. She is now continuing her education at Sterling College, Kansas.

After the soldiers were gone, friends crept cautiously from their homes to dig graves in the crowded cemetery.

Rumors filter into that little town of Rumbeck every day telling of terrible and agonizing punishments inflicted on innocent southerners. Sometimes it is because of their education, sometimes because they are Christians. Often it is because some small southern rebel group, or Anya-nya, which has escaped unhurt, has attacked northern soldiers by surprise.

Fathers forced to kill their families

Tales of fathers being forced to shoot or bury alive their own families strike fear into the hearts of all Sudanese southerners. But vows are made daily that only freedom from the northern government will end the fighting. Slavery and second-rate citizenship can be tolerated only for so long, and the Sudan has reached the breaking point.

It all began centuries ago when slavery was in vogue. Northern Sudanese, often called Arabs, made slaves of

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Bishop's trip implies softening of the Sudanese government's attitude

Permission granted recently to an Anglican bishop to visit South Sudan may indicate a softening of the Sudanese government's attitude toward the southern provinces. This was the first time since early 1965, when a massacre of local Christians and destruction of nearly all churches in the southern provinces was reported, that Bishop Oliver Allison had been allowed to contact the south. Previous requests were turned down.

Throughout the bishop's trip he reported authorities were considerate and invited local Sudanese leaders of the churches to meet him at official functions.

A new government was formed in August after the parliamentary defeat of previous prime minister, Mohammed Ahmed Mahgoub. The government is now headed by 30-year-old, Oxford-educated Sayed Sakik el Mahdi.

The bishop reported: "Regular services are now being held under the trees, both at Yei in Equatoria Province and at Bor in Upper Nile Province. There are indications that in other parishes, although the people are still scattered and afraid, services are being held in preaching places far from the main roads."



FREEDOM...NOW!

by Heini Germann-Edey

Five hundred years ago in Wittenberg, at an hour of great crisis, Martin Luther broke through a religious iron curtain with the daring declaration and spirited proclamation of his 95 Theses.

Luther's dramatic breakthrough proved to be God's will for that time. In somewhat the same manner we in our time must break from this extensive epoch of crisis into a new era of ultimate conquest of the glorious Gospel of Christ.

We approach our task at a time when many newly independent nations are in revolt against the West. Political nationalism is becoming an obstacle to evangelism in the world.

Although newly independent nations may be quick to plunge into the technology and education which come from the West, they emphatically reject any suggestion of Western superi-



ority along with many elements of Western culture.

This fact puts certain demands on the West, and especially upon the Western missionary. Above all, it demands a humility in which our normal pride of race is surrendered. What applies to the individual missionary in this regard must also be translated into mission policies. Mission agencies must find their place within the framework of the national church, with all of its nationalistic tendencies.

The church of Jesus Christ is entirely above nationalism in one sense. But it carries on its day to day existence very much involved in the real-life facts of nationalism, and within that context it must bear its witness.

It is important to realize that God is actually using the new nationalism in a positive way to mold and manipulate all world ferments to His own ends,

just as He did at Calvary. History provides innumerable proofs of God's amazing activities in and through political nationalism.

One excellent example of this is the U.S.A. in its revolutionary break from Britain in 1776. Out of the independence it fought for came the greatest missionary church in history.

A striking illustration of a later date is Indonesia, the world's fifth largest nation. Having lived in that country since 1949, I personally followed from an unbiased standpoint its revolutionary transformation, with its various dilemmas and deliverances.

Inspired with a glowing, vehement nationalism, the hitherto "colonial" and westernized churches were forced

to recognize and accept their independence, and with it their new responsibilities before God as the national churches of Indonesia. The new impulse coming to indigenous believers resulted in a hitherto unheard of rate of response to the Gospel nationwide. In the few years since the liberation these once stagnant churches have experienced unparalleled growth—an increase ranging in some cases from 100 to 1000 percent.

With only a few exceptions, new nationalism has in other nations stimulated and speeded the proclamation of the Gospel. It has broken down old racial and religious barriers. It provoked us to new thinking. It confronted us with new challenges.

New forms of missionary activity, before unknown and undiscovered, have contributed to the enrichment of

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The Rev. Heini Germann-Edey, former missionary to Indonesia for 17 years, is director of World Vision of Canada.



'A VOICE UNDER EVERY PALM TREE'

by Richard L. Adkins





Brilliant African sunshine glinted along the chrome-plated aerial. The new transistor radio in its smooth leather case nestled up against the young man's cheek as he walked slowly along the winding path.

A smile flickered across his dark, handsome features as he listened to the resonant voice speaking in his own language and telling of events taking place miles away beyond the surrounding green hills. The speaker finished and suddenly the air was full of music—music that sparkled with scintillating harmonies and set the fingers to snapping and the feet to beating a dusty rhythm along the path.

"This amazing little box," he marveled. "Who can understand it? Maybe some day I will learn, but for now—I'll just listen to the world!"

Today's visitor to Africa is amazed to see transistor radios in every conceivable location. From the well dressed African gentleman walking along city streets to the less affluent family sitting around the fire in their grass-thatched house, on busses and bicycles, in tea shops and market places—the little electronic marvels seem to be everywhere.

A box to 'catch' the voice

People of the Gio tribe have a saying, "There is a voice under every palm tree. All you need is a box to catch it."

The director of the British Broadcasting Company's External Broadcasting Services recently described the rapidly multiplying number of radio receivers as nothing short of a revolution. "The speed of this development and its con-

The Rev. Richard L. Adkins has served two terms in Kenya with World Gospel Mission since he arrived there in 1955 and he was present in Kenya when it gained its independence. Mr. Adkins supervised the production of gospel radio programs in Kenya and with Mrs. Adkins operated the new Christian Literature Center at Kericho.

sequences are going to be greater than those which flowed from the invention of printing in Germany," he said.

The radio has become a status symbol in many parts of Africa. There are more than seven times as many radio receivers in sub-Saharan Africa today as there were eight years ago. Newly independent governments are encouraging ownership of radio sets for educational and propaganda purposes and they are increasing the number of hours their stations are on the air.

Africa is radio target

Political interests outside the African continent are well aware of the rapidly increasing number of listeners. In addition to traditional broadcasts by European powers interested in Africa—England, France, Belgium and Portugal—other European countries and the United States have added their powerful signals.

Russia, Communist China, Vatican Radio and Radio Cairo crowd the airwaves with appeals to the politically awakening minds of the young African nations.

Voice of America, Radio Moscow and Radio Peking are competing furiously for African listeners. At almost any time of the day or night in most parts of Africa a broadcast from one of the "big three" can be heard.

In spite of these powerful efforts by outside interests, the majority of Africans listen most of the time to their own local stations. These stations reach far more language groups than do even the most ambitious of international broadcasters.

Many missionary leaders feel that radio holds the key to the progress of the Gospel in most areas of Africa. Radio can penetrate political barriers wherever men may put them up. Radio is a powerful tool for communication of ideas whether good or bad.

In recent years we have seen some countries closed to effective missionary witness by traditional methods. But while Christian missionaries have been expelled from those places, radios remain behind. Evangelization and the strengthening of the church can continue through the medium of broadcasting.

Available time doubles

Contrary to the predictions of some observers, time available to local religious broadcasters since independence has doubled, tripled, or even quadrupled in many African countries. Most governments in Africa are showing a very favorable attitude to local religious broadcasters. Religious broadcasters who can produce high quality programs using national personnel are welcomed wholeheartedly, for they help to fill the schedule and provide educational material at little or no cost to the broadcasting system.

The major problem now facing local groups is to make good use of all available time. Expatriate technical assistance is needed and appreciated, but competent African broadcasters must be trained in production of good religious programs for they are the ones best able to convey the gospel message to their own people.

At present there are only three Protestant radio stations on the air within the continent of Africa—ELWA in Liberia, ETLF in Ethiopia and Radio CORDAC in Burundi.

Oldest radio station

ELWA is the oldest. The Republic of Liberia granted it a site of more than 100 acres along the beach near Monrovia, the capital, and the first broadcast was aired on January 18, 1954. Although aimed primarily at an African audience its mighty voice reaches be-

Continued on page 18



globe at a glance

BURMA—Recently organized Bible Society of Burma is taking over the work formerly done by the British and Foreign Bible Society. U Hla Bu, Baptist Burmese scholar, was named chairman of the national society.

SALISBURY, Rhodesia—Protestant and Roman Catholic churches declined to hold special religious services celebrating the first anniversary (Nov. 11) of the white minority government's uni-

China Christians bear mark of cross on heads

HONG KONG — Travelers arriving from China report Christians in the Communist-controlled mainland are now forced to have their heads shaved in the form of a cross, according to reliable missionary sources based here.

The haircuts, sources reported, are administered by Communist enthusiasts who regard the cross as a "shameful" identification. Other Christians have been forced by Red youths to sit in the gutter while Communists pass and spit upon them.

Reports indicate, too, that Christians have been subjected to beatings and have been marched through the streets on display as religious "bad elements."

Presbyterians open new work in Indonesia

DJAKARTA, Indonesia — First missionaries to Indonesia from the Southern Presbyterian Church arrived the first week in October.

After serving temporarily as a Church World Service representative while CWS secures a permanent staff member, the Rev. J. Wendell Ligon and his family expect to go to Ambon in eastern Indonesia. They expect to be the only missionaries working in cooperation with the 300,000-member Protestant Church of the Moluccas.

The Ligons arrived in Indonesia at a time when churches were reporting great growth.

Reports of large crowds gathering to hear the gospel with many responding and requesting to be baptized are coming in from many of the islands that make up the Indonesian nation.

Recent political upheavals have opened the doors. Vice-Governor of Java, Pak Artahah, was quoted in the Indonesian newspaper *Ragi Buana* as saying to revivalists: "Preach the gos-

pel not only in Bandung but also in West Java, Central Java, East Java and all over Indonesia. Go on preaching your message and thus help the government in its spiritual operations. Don't stop in Bandung; go farther."

Missionary teacher paralyzed by intruder's bullet

LAHORE, Pakistan — Missionary teacher Earl Robert Reynolds, 43, was virtually paralyzed by a bullet lodged at the base of his brain following an Oct. 21 shooting at the school where he works 35 miles outside this city.

Doctors said he was in critical condition and feared an operation was too dangerous. He gained consciousness briefly after several hours and communicated with his wife by sign language.

An American doctor at an aid station across the street from the Union School was credited with saving the man's life when he quickly administered emergency aid and expedited Reynolds' admission to a hospital at Lahore.

A Seventh-Day Adventist spokesman in the United States reported Reynolds was shot by an intruder in the school. Reynolds is son of Mr. and Mrs. Earl Reynolds of Loma Linda, California. He is a graduate of Sierra College, Riverside.

Hungarian churchmen plan meet amid controversy

BUDAPEST—The Hungarian Evangelical (Lutheran) Church made plans to meet in December for its first general synod meeting since World War II.

Revision of church laws, which is on the meeting's agenda, is causing some controversy. A proposed text prepared by the commission on church laws was published earlier this year and distributed to Hungarian Lutheran pastors for study. Bishop Lajos Veto, head of the church, charged that excerpts of its "solemn preamble" had been "trans-

lated in an utterly wrong and unacceptable manner."

The reference was apparently made to reports printed in the western press stating that the preamble includes a declaration of gratitude to God for having "liberated our country and our Church from exploitation by feudalism and capitalism."

Unmarked envelopes carry gospel to 1100 in Mideast

LEBANON—An advertisement placed in Arab newspapers offering a course on the life of Christ to be sent in plain, unmarked envelopes has resulted in more than 1100 persons in 15 Arab countries studying the gospel.

Arab Baptist General Mission (Southern Baptist) began in February to run little ads which read: "Free correspondence course on the life of Christ. Scripture included. Will be mailed to you in a plain, unmarked envelope."

Requests are now coming in at a rate of 40 to 50 a week. More than 100 upon completion of the first unit have started the second of the three-unit courses. Missionaries estimate more than half of the inquiries come from Muslims.

A follow-up program is under way. A personal letter is sent asking if the student would like to be visited by a Christian believer, or if he would like to visit someone whose address could be supplied, or if he would like to know the names of others enrolled in the course.

Many of the students are in countries where Southern Baptists do not or cannot have missionaries.

Demand grows as United Bible Societies cut budget

LONDON—Projects totaling \$212,240 have been eliminated from the 1967 budget of the United Bible Societies for lack of funds. In announc-

lateral declaration of independence from Britain. The Salisbury Council of Churches issued this statement: "The Executive Committee is unable to sponsor any united service on this day because Christians in Rhodesia have certainly not accepted in any measure of unanimity either the suggestion that Christian ideals prompted the declaration (of independence) or that we have been divinely guided in the course taken since then."

MONTREAL, Quebec—St. Paul's Evangelical Lutheran Church becomes a trilingual parish as Lutherans establish their first congregational ministry to French-Canadians and French-speaking people here. The French-language ministry will be conducted by the Rev. F. C. Canepel, who served in France for 38 years. St. Paul's began in 1957 a ministry to German-speaking immigrants.

LOS ANGELES—"The vast number of

needs we saw makes it hard to know where to begin," was the reaction of Mrs. Paul (Lois) Carlson upon returning from a tour of the Congo with her brother-in-law Dr. Dwight Carlson. Purpose of the tour was to assess needs and survey possible projects which could be undertaken by the Paul Carlson Foundation which was founded in honor of the slain missionary doctor. Several projects are now under consideration by the board.

ing the cuts the Executive Committee of the UBS enumerated the growing demands for Bibles and Scripture portions which must be met in Latin America, Africa and Asia. Revision of some translations in Asia was cited as an urgent need. Distribution currently takes place in 120 countries. UBS sponsors or is related to translations or revisions in 750 languages. Total 1967 budget for translation and distribution is set at \$6,455,820.

Mission board looks at past, plots course for future

RICHMOND, Va.—Southern Baptist Foreign Mission Board at its annual meeting October 10-12 adopted a budget of \$28,022,300 for 1967 marking an increase of \$2,739,747.45 over the 1966 budget. Overseas staff was increased by 20 to bring the total to 2197, including 167 on short term assignments.

More than \$11,000,000 of the budget is designated for appointment, orientation, travel and support of missionaries and education of their children; \$6,250,000 goes for ministries on the field including evangelism and church development, Christian education, medical work, publications, radio and television; \$5,500,000 goes for church buildings, missionary residences, hospitals, schools and other structures. More than 92 percent of all funds are used on the mission fields, it was reported.

Contrasting the work of the board now with that of 1948, Dr. Baker J. Cauthen, executive secretary of the board, reported work in 19 countries then, in 63 now; 625 missionaries then, nearly 2200 now.

The board is planning a missionary orientation program. Newly appointed missionaries and their children will go through a 16-week period of intensive orientation and specialized training prior to departure to overseas assign-

ments. First session is planned for September 1967 at Ridgecrest Baptist Assembly in the mountains of North Carolina.

Missionary appointees previously received only eight to 10 days of intensive orientation. The 16-week program will be on a two-year trial basis.

Survey reports on religious broadcasting in Japan

KYOTO, Japan — Religious broadcasts occupy a total of 88 hours each week on more than 200 individual commercial stations in Japan, according to a recent survey.

Twenty-five percent is used weekly by the Maryknoll Fathers and their Good Shepherd Movement, producers of the Light of the Heart and Smile of the Sun programs.

Directly following the Catholic order with two hours less time are the Lutherans. Third largest users are the Buddhists.

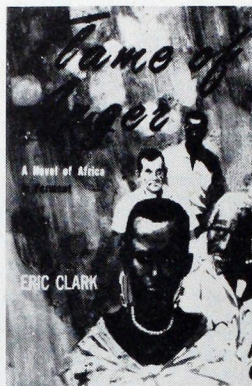
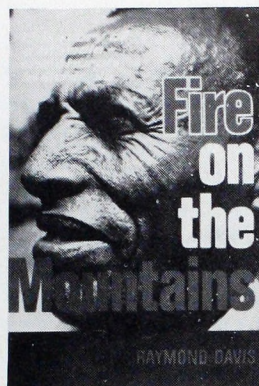
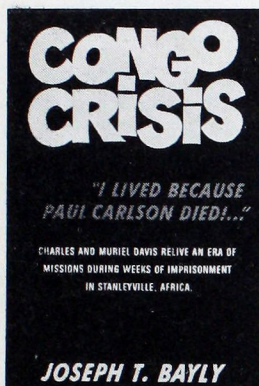
Most of the religious program time is purchased by the producing group since public service programming is not readily available to them, reported the Nisshosha Advertising Agency which conducted the survey.

People Make News

■ American Mother of the Year (1966) Mrs. Harry (Bertha) Holt, who with her husband spearheaded an adoption program that has seen nearly 3000 mixed-blood orphans adopted, spent 10 days in Korea recently viewing the current orphan situation. ■ Representative of North Katanga Province in the Congo-Kinshasa Parliament is a Pentecostal minister, the Rev. Ephraim Kayumba. He was recently elected a bishop by his church's council meeting at Lubumbashi. ■ Dr. Donald A. McGavran was inaugurated as Dean of the Graduate School of World Mission and In-

stitute of Church Growth at Fuller Theological Seminary September 27. Dr. McGavran served with the United Christian Missionary Society in India from 1923 to 1955. Since 1955 he has directed research and education in church growth. ■ Paul M. Miller is at Mennonite Center, Nairobi, on leave from Goshen College for a research assignment to assess the needs of East African churches in theological and leadership training. ■ Director of the Christian Study Center in Hong Kong, the Rev. Gilbert Baker, is new Anglican Bishop of Hong Kong and Macau. He succeeds Dr. Ronald O. Hall who resigned last June. ■ The Rev. Manfred Lungren leaves his post of two years in the Africa section of the Department of World Mission of the Lutheran World Federation, Geneva, to resume missionary work in Ethiopia. Coming to the staff is Joel Ngeiyamu of Tanzania who is to expedite implementation of recommendations of the All-Africa Lutheran conferences. ■ Dr. Joseph Busse, 59-year-old former missionary to East Africa and authority on African languages, has been appointed director of Bethel Mission, a West German evangelical mission society. ■ Y. K. Aoki and B. Y. Tokuda, both victims of leprosy, were ordained in Okinawa as deacons in the Episcopal Church. Tokunda is mayor of Airakuen, the colony where they live. ■ A missionary of the American Lutheran Church, the Rev. Herman W. Bly, was elected chairman of the Taiwan Lutheran Mission which coordinates the activities of seven mission societies with Taiwan Lutheran Church. ■ October 1 through December 18, Mr. and Mrs. Warren Steward, mid-states representatives of the Conservative Baptist Foreign Mission Society, are visiting missionaries in South America, Africa, Europe and the Holy Land.

3 Faces of Africa



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CONGO CRISIS by Joseph T. Bayly. Few recent events have shocked the world as the terrifying days when more than a score of missionaries and 10,000 Congolese believers were martyred in the bloody Congo uprising. Author Bayly authentically recreates the events of this tragic week, including the vicious murder of missionary Paul Carlson. "While the story centers on freshmen missionaries Charles and Muriel Davis, their experiences enabled the author to fit together a great mosaic of events" — *Eternity Magazine*. "Factual and timely" — *Christian Herald*.

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FIRE ON THE MOUNTAINS, by Raymond J. Davis, veteran missionary in Africa. The faith-strengthening story of how a tiny, 48-member congregation in Ethiopia mushroomed into a community of 15,000 believers. Hauntingly similar to the persecution that accompanied the birth of Christianity, *Fire on the Mountains* vividly describes the deep faith of converts who stood up to the beatings, imprisonment and threat of death from Mussolini's "Brown Shirts" in 1937. Truly a tribute to missionaries and their success in spreading the word of God.

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FLAME OF ANGER, *A Novel of African Ferment*, by Eric Clark. The vivid story of a young African woman's search for meaning and identity in a savage society. Torn between the friendship of a missionary teacher and the fear of a demonic witchdoctor, Cheptumi undergoes an emotional tug-of-war that characterizes the struggle toward Christian commitment by a people only a step away from pagan rites. The physical and mental torment Cheptumi survives provides a moving, exciting story of faith at work in primitive East Africa.

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Under Every Palm Tree

Continued from page 15

yond the continent to many other countries.

Primary objectives are evangelism and Bible teaching. Most of ELWA radio time is given to gospel broadcasts supported by good musical programs. A dozen daily newscasts and special coverage of civic and state events keep listeners well informed and attract listeners to the gospel message.

ELWA receives an average of 11,100 letters every month. Each letter receives personal attention from a staff of trained counselors. A carefully worked out system of personal follow-up letters has been designed to lead the correspondent first to a definite decision for Christ and then to a fruitful Christian life.

A complex of studios and control rooms enables ELWA to broadcast gospel programs to several areas simultaneously. The 70 missionaries and 80 nationals on the staff meet together every morning for prayer at 7:30, in order to keep the spiritual objectives of the work uppermost in their minds. Gifts of Christian friends have made it possible to place 2000 transistor portables, pretuned to ELWA, in villages throughout Liberia, thus assisting many who might not otherwise have a radio to hear the Gospel.

In a comprehensive training program for Africans, ELWA couples on-the-job training with Bible teaching. Some of the aspects covered by this program include announcing, control board operation, newscasting, scriptwriting, typing, mechanics, electronics, microphone technique, marking Bible courses and counseling.

ETLF opened in 1963

Radio station ETLF, Radio Voice of the Gospel, was officially opened on February 26, 1963, by Emperor Haile Selassie I of Ethiopia. This station is owned and operated by the Lutheran World Federation. Its primary aim is indicated in its broadcasting motto engraved on the cornerstone of the main studio building: "Proclaiming Christ to His World."

A unique feature of ETLF's operation is that all programs, except for news and feature broadcasts, are produced in regional studios. It is felt that programs produced in the areas to which they are subsequently beamed can best speak to the listeners in those areas.

Fourteen studios located from Ceylon to Nigeria and from Madagascar to

Lebanon are owned by local churches or Christian councils in those countries and produce programs on tape which are then airmailed to the \$2 million broadcasting facility in Addis Ababa for processing and transmission. ETLF operates two simultaneous shortwave services on 100-kilowatt transmitters. Its antenna network beams the programs in either a north-south or east-west direction. A lower powered short-wave transmitter is used to cover Ethiopia and nearby countries while the medium wave transmitter provides coverage for metropolitan Addis Ababa.

Thirty percent of the programming is directly evangelistic, confronting the listener with the Scriptures. The remaining 70 percent is educational or cultural in nature, applying Christian principles to life situations. ETLF broadcasts 14 world newscasts daily in addition to a news feature program in English.

The station's staff of 160 come from England, Ethiopia, France, Germany, Holland, Jordan, Norway, Sweden, Tanzania and the USA.

Beamed to one billion

Radio Voice of the Gospel beams its programs to Africa, the Near East and Southeast Asia with a population of over one billion where there are more than 12 million radio receivers. Two hundred kilowatts of power send programs to more than 30 different countries in ten major languages. Most of the listeners' letters and responses are directed to studios in their own areas. Some studios have reported receiving between 200 and 300 letters a week. Area studios are also conducting Bible correspondence courses with many positive results.

Latest missionary station on the African airwaves is Radio CORDAC in Bujumbura, Burundi, owned and operated by the Central Africa Broadcasting Corporation. This radio station has stood since 1963 as a remarkable witness to God's power at work in men's lives and His faithfulness in answering the prayers of His believing children.

Radio CORDAC's policy is to provide a schedule of 75 percent gospel and 25 percent educational programs. In addition to programs prepared at the station, broadcast materials come from 18 suppliers and studios in Africa, Europe, America, Britain and Australia.

Radio CORDAC is centered in Africa's most populous area, where there are 250 people per square mile. The present potential audience is estimated



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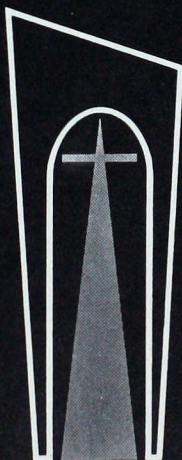
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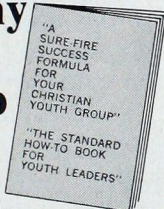
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strength of only 250 watts. Two of the three transmitters in daily use are short-wave. A medium wave transmitter serves Bujumbura and its environs. The simple antenna system consists of transmission wires hung between poles mounted on the studio buildings in downtown Bujumbura. Even with this temporary setup, reception has been remarkably good. The signal has been monitored 1000 miles to the east in Kenya, East Africa. Broadcasts are in four languages—English, French, Kirundi and Swahili. Correspondence courses are offered in three of these.

Radio surveys in Africa have uncovered some interesting facts regarding the listening habits of the African people. An independent commercial survey in East Africa at the beginning of 1965 revealed that among urban and peri-urban peoples four out of five adults, ages 16 and over, claim to listen to radio. It was found that a higher proportion of youths, ages 16 to 24, listen to radio as compared to older people. Radio news bulletins polled the highest percentage of listeners, followed by music request programs, then religious, comedy, sports and educational programs in that order. Of the 81 percent who listen to the radio, 61 percent listen to religious programs.

In other parts of Africa, missionary radio is carried on by producing tapes which are broadcast over local government and commercial radio stations. An example of this is the work being done in East Africa by missions which are members of the Christian councils of Kenya and Tanzania. Committees have been set up to coordinate the efforts of various mission groups, and production schedules are arranged so that each member body is assigned the preparation of tapes for certain broadcasts.

In most cases the air time is given free of charge. While live religious services are included in the timetables, well produced dramas and feature programs are much desired for the attrac-

True civilization . . .

"I have never talked with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilization in the South Seas, it has been where the Gospel has been preached. Civilization! The rampart can only be stormed by those who carry the cross."

—James Calvert of the Fiji Islands

tive variety they offer.

Missionary broadcasters have always realized that the most effective work in gospel radio will be done by well trained nationals. They know best how to speak to the hearts of their listeners, and their voices strike the responsive chord more quickly than the foreign accents of the missionary. With this in mind, radio workshops have been held in Zambia, Uganda, Kenya and other parts of Africa. Such workshops appear at present to be the best means of catching up with the great need for trained personnel.

If you were to take a moment to listen across the dial of your radio on any Sunday in the year, you would soon realize the proliferation of gospel broadcasts with which your land is blessed. It is possible for any listener to find the way of salvation.

On that same day in many parts of Africa, and in a surprising number of towns and villages, the transistor radio listener can hear only rock and roll, beer and tobacco commercials or latest news slanting in from Radio Moscow or Radio Peking.

Those who tune to the right places that day probably hear the good news from either ELWA, ETLF or CORDAC. Others might hear a religious program over their local radio station. But the fact remains that a large majority of the people are listening to their radios and "there is a famine of the Word in the land."

Today's unlimited opportunity calls for immediate action. The shortwave bands are becoming more and more crowded as stations with greater power spill over each other on the airwaves. Experience has shown that if we hold back, the message will most certainly not reach the ready listeners. If we move forward under the Holy Spirit's leading and guidance, we certainly will have added opportunity for gospel witness, and it may last longer than any of us would think possible.

Africa is listening eagerly for the Good News of peace and freedom. Tomorrow could be too late, for political changes move rapidly. We have the message to which thousands upon thousands of hungry hearts in Africa today are ready to tune on their transistor radios. We must ask God to show us the quickest and best way to put the Gospel on the air. Then we must exercise the kind of courageous faith which, linked with His power, will achieve its purpose of redemption in this generation.

Berlin Congress Strikes at Racism

BERLIN—Unity of purpose among all denominations and people, along with a determination to overcome racial hypocrisy—termed in group discussion as the number one hindrance to the spread of Christianity—set the tone for the World Congress on Evangelism which drew to a close at the Kongresshalle here November 5.

In group discussion, the Rev. Moses Ariye of Nigeria said November 2 that African students cannot understand how white missionaries can come to Africa and talk about the love of Jesus Christ when African students are often not accepted and loved by Christians in the United States. Four other delegates promptly agreed racial hypocrisy is the greatest hindrance to evangelism in their nations.

This theme, along with stressing the need for unity of purpose among evangelicals, was woven into proceedings throughout the 10 day conference attended by more than 1200 delegates representing 100 denominations from 106 countries of the world:

- In his address the eve of the congress, October 25, Dr. Carl F. H. Henry, chairman of the congress and editor of *Christianity Today*, called for full cooperation of evangelical Christians around the world, no matter what their color, country or denominational affiliation.

Facing the race issue, Henry asked, "Dare we look for interracial teams of evangelists who will circuit the earth in courageous confrontation of who whole communities and nations torn apart by racial strife?"

- Emperor Haile Selassie I, 74-year-old monarch of Ethiopia, gave the opening address. Following his arrival by airplane from Geneva, Emperor Selassie participated in the opening ceremonies which saw the flags of 100 nations borne by delegates arrayed in their national dress through the Kongresshalle.

- In his initial address, Dr. Billy Graham, honorary chairman of the congress, said, "Unless the supernatural love of God controls the hearts of men, we may be on the verge of a world-wide racial war too horrible to contemplate."

He said the one task of the church today is penetration of the entire world in "our generation with the Gospel." To accomplish this, Dr. Graham said, "we must first have spiritual unity in

the Gospel."

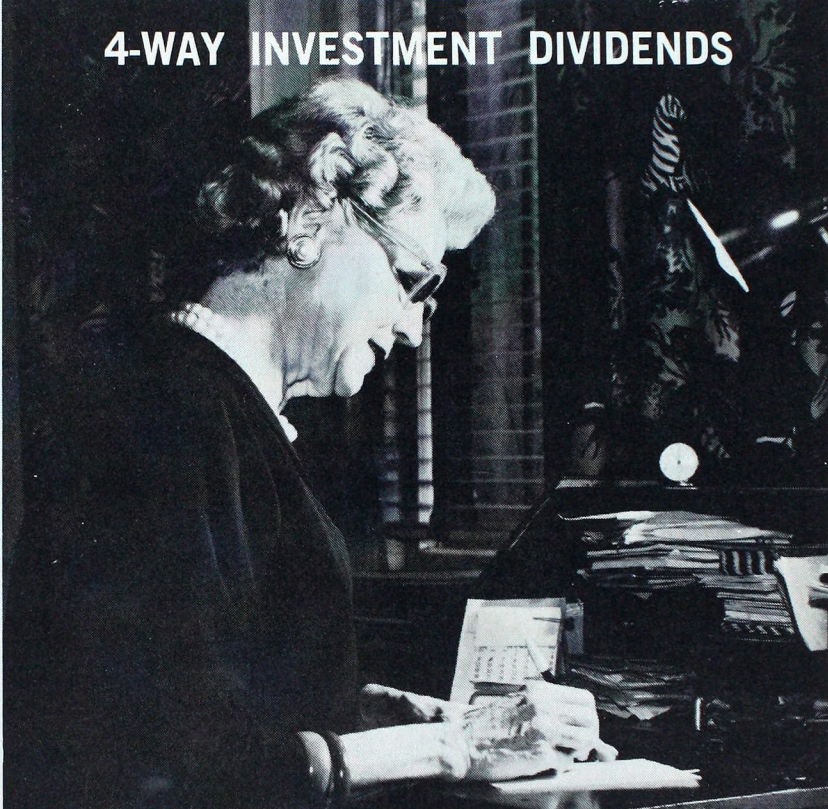
- Communism was branded as a major threat to Christian evangelism by a Chinese religious leader and a former United Nations delegate from South Korea. Dr. Helen Kim, roving ambassador of Korea, declared that "present indications are that there is no surviving church in North Korea." Dr. Kim reported that during 1959 and 1960, the Communist Party of North Korea, "liquidated three million peo-

ple, including all Christians."

Dr. Andrew Ben Loo of Taipei, Taiwan, said in another speech that the figure of five million people liquidated in Communist China is considered conservative. "In all her history the church of Christ has never encountered so great and subtle an opponent," Dr. Loo said.


(Detailed reports on the World Congress on Evangelism will be published in the January issue.)

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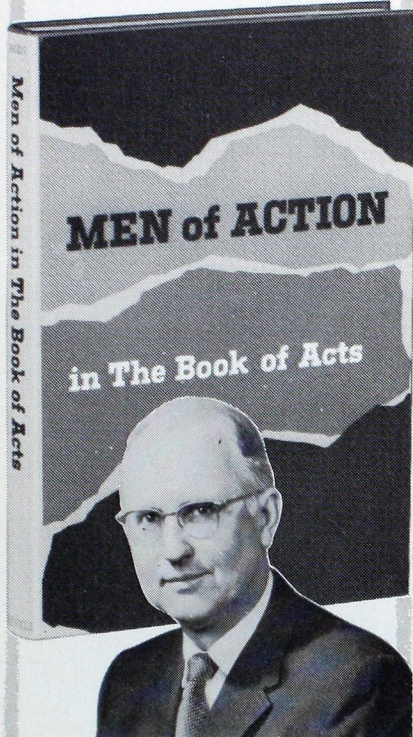


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Clothing to Ghana. Eyeglasses to Korea. A mission program in a new church. All because one woman saw a need and told somebody else about it.

Beverly Williams, in Ghana with her husband on an assignment for Kaiser Engineering Co., wrote home about the need for children's clothing.

"Families follow their men," she wrote. "When they come to the new industrial centers in search of work, they find they need clothing that their simple tribal living did not require. Money the man earns is not enough to supply all the needs. More often than not, work is not immediately available, and families are stranded without any income. Everywhere there is a desperate need for clothing."

Mrs. Williams' words spurred three churches—her own, her mother's and her mother-in-law's—to send children's clothing to Ghana. More than 800 separate outfits were sent from the churches—two Presbyterian and one Lutheran.

Clothing was confined to children's wear to avoid duties and political implications.

In addition, more than 200 sheets were sent. These are used primarily as bandages in clinics and hospitals. One Kaiser Engineering Co. family going overseas by freighter took a box of 54 sheets in their baggage.

In another instance, nearly 16,000 pairs of eyeglasses were made available to the Taegu Presbyterian Hospital Eye Clinic in Korea because Elsie Exner spoke up at the right time.

Congregation of Walnut Creek Presbyterian Church in California had just launched a project to collect discarded eyeglasses for Taegu when Mrs. Exner mentioned it to her optometrist while visiting his office for an examination.

She told Dr. George Hurd about the need for lenses and frames in Korea and how her church was working on that need as a project. Dr. Hurd, a Roman Catholic, immediately became inter-

ested. Before Mrs. Exner left his office he was enthusiastically planning a collection project for the Optometric Society.

Within a few weeks optometrist offices in two California counties were displaying cardboard containers for patients to deposit their discarded lenses and frames.

"Eyes for Korea" became the campaign slogan and 100 optometrists of many creeds united in a single push for the Presbyterian Eye Clinic. An optical company donated 500 pairs of brand new frames. Funds donated by members were augmented by selling gold from old frames to buy other optical equipment.

When a third woman spoke up it resulted in a young church starting a missionary program.

Isabel Bryan visited Mount Eden Presbyterian Church to hear Dr. Don Rayment preach to his congregation. Rayment, a recent seminary graduate, was a former member of her Walnut Creek church.

After the service Mrs. Bryan told the pastor about prayer groups for missions at the Walnut Creek church. She invited Rayment to attend one of the prayer groups or send someone as his representative.

At the next session of the Korea prayer group, four guests from Mount Eden were in attendance. Following the evening of prayer and fellowship it was agreed that the Walnut Creek group would show Dr. Howard Moffett's filmstrip, "Island of Mercy," at the Mount Eden Church.

From the showing there grew a definite program of work and prayer for missions.

Ecclesiastes says, "There is a time to speak." When it is time to speak for the work of our Lord in the world today, women—men, too—must speak with power. If we fail to speak, who knows how great the loss may be?

—Alice K. Montin
Walnut Creek Presbyterian Church



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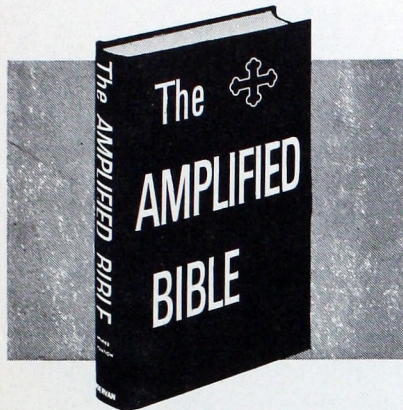
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I John 3: 6

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I John 3: 6

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Rewarding reading

Sir: One of the most rewarding moments of my life through reading came from the article "The Intercessors" in your October magazine.

Dr. Norman Grubb's short and to the point explanation of spiritual discoveries is not only clearly expressed, but spiritually blessed to quicken and confirm the deepest convictions of like Christians. To put it in a personal way, I know that Dr. Grubb knows what he is saying, for I know by very wonderful recent experiences that it is true.

Most of what he has said has come to me slowly through the years. But in a few things he has set me right today, for which I am grateful.

Azusa, California Katherine C. Arvig

Thought provoking article

Sir: "Don't Send Money" in the August issue of *World Vision Magazine* is a most thought provoking article by an experienced missionary. The results from the missionary efforts of North America, particularly in Asia, prove the correctness of Roscoe Knight's views.

But how shall we square such admonition with the constant appeal for money to support and establish missionaries in foreign lands? Are we sending the wrong kind of missionaries to these countries?

I believe there should be a sequel to this article. No doubt you will be quite deluged with correspondence from serious thinkers on this subject. I trust and pray much good may come from publication of this article.

Paris, Ontario Claude Running

New terminology

Sir: I regret to read on page 24 of *World Vision Magazine* for July/August under the picture of Billy Graham a reference to "450 decisions for Christ."

Ever since this unwise phrase was used at the Harringay Crusade in London over 10 years ago, I and others have tried to get those concerned to give numbers of those who "came forward" or the number of "inquirers" or the number who "were counselled."

It may be that in the U.S.A. use of the words "decisions for Christ" is permissible—I do not know. But in England it is asking for trouble.

First of all, some "go forward" just to get a better view of Billy Graham, or because they are genuinely interested, or because of some urge which they do not understand.

Many go forward without the intention of "making a decision for Christ," maybe partly because they just don't understand. To claim that all those who "go forward" do in fact make a decision for Christ is giving those who are anti-Billy Graham obvious and good opportunity for criticism.

Further, probably the best decisions are made by those who do so quietly by their bedside later in the day before retiring.

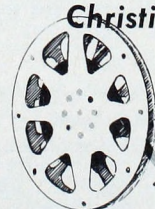
I note with satisfaction that in England now the term "decision for Christ" is practically never used, while the other phrases are.

I do hope this helps. I pray for blessing on Billy Graham constantly.

Pirbright Surrey, England
Sir Arther Smith
Pirbright Lodge

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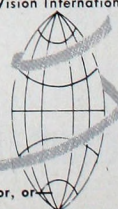
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The Christianity We Want

Continued from page 5

sented the church but have also condemned the church and all its endeavors.

Formerly, churches in Africa made it harder for weak Christians to participate in church affairs. They were publicly condemned. It was thought that such Christians could not be gradually convicted and taught by the Holy Spirit through the Word of God without the intervention of man. This mistake must be corrected by having the church return to its main task of preaching the gospel as basically specified in the Bible with no supplementary rules and regulations by men, and with no conditional membership whatsoever.

The spirit that led to a multiplicity of rival religious groups was not of African origin. Before the white man came to Africa, there was only one religion and one way of worship for the whole nation—the worship of spirits and the sacrificing for *ngai* in a holy place known as *ithembo*.

There were no evil feelings or a spirit of despising religion or the idea of worship in particular. It is there-

fore this harmony and the national respect of a true worship that the All-Africa Conference and the Association of Evangelicals of Africa and Madagascar are currently advocating. Their goal is to bring a true fellowship and understanding between various church groups so as to have one voice and one way of proclaiming the true Gospel of Jesus Christ, Saviour and Son of God. The outgrowth of these two groups, I believe, despite their slight differences of opinion, will eventually develop something acceptable to Africa. This will come through their zeal of catering for the true doctrine, by teaching one faith and one theology to their pastors who will consequently adopt new ways of approach, by handling the question of church Africanization in full, and by regarding most of the early African way of life as holy and not heathen. Such then can perhaps become the true "spiritual church put in an African way" as demanded by Mr. Thuu.

We should thank God that a true Christian faith has already taken root in Africa, despite our differences of opinions, against which "the gates of hell shall not prevail." Christianity is in Africa to stay and by no means will it change greatly, for Christ is "the same yesterday, and today, and forever." |||

A Nation Divided

Continued from page 11

the southern Sudanese who are usually identified with the black-skinned African. Raiding parties went deep into the jungles of the south where they found many small villages. Slave traders with keen eyes for strong bodies chained all the villagers they could use and killed the others. The living were marched out of the jungle and into an existence worse than death.

The mark of hatred left on the souls of the southerners and the arrogant feelings of the northerners have never been erased. Under British rule and in the years since Independence Day, January 1, 1956—four different governments have tried their hands at uniting the country—the south has always been given the worst end of the deal.

In desperation, they finally decided that the only way open to them was independence from the north. They have been fighting for it openly since 1964 and underground for many years longer than that. Early in 1965 one of the American missionaries stationed in Khartoum, capital of the Sudan, said, "There was a time when I didn't think the south could get along without the north, but I've sure changed my mind now. All the north really controls down there is the big cities, and those southerners have factories, capital, and even a taxing system."

Independence 'the only answer'

Independence seems to be the only answer for the Sudan, because north and south are so far apart in religion, culture and education. Southerners are mostly pagan with about a 25 percent Christian population and a five percent Moslem adherence. The north, on

the other hand, is over 90 percent Moslem and very antagonistic to Christianity.

Culturally, much of the south is in the Stone Age while the north has many twentieth century conveniences. This naturally makes it easier for the north to dominate the south. But ever since the missionaries found their way into the south Sudan, southerners have begun to be educated and to realize that there is a better world awaiting them if only they can get rid of the dominating north. So today they fight that northern power, and the north retaliates by attempting to wipe out education and Christianity.

Since Christians are usually the only educated people, this puts a double danger on them. They must flee because of their knowledge and also because of their faith.

As a result of this persecution the church in both the north and the south Sudan has grown and strengthened almost phenomenally. Southern Christians, finding themselves without a pastor because of death or flight, lead their own services deep in the jungles where their joyful voices will not be heard by menacing northern soldiers.

Light magazine, the English Christian publication—published by southerners who have so many different languages among themselves that English seems to be the most common one—was discontinued recently because the editor had to flee to Ethiopia for his life. The magazine is gone, but the people for whom it was printed are still there and very much alive.

One of these people found himself in the terrifying position of the hunted. He fled for his life across the river into Ethiopia. His family remained in south Sudan. With several other educated southerners he is

Freedom... Now

Continued from page 13

His church and advantages for the evangelist. Great advances have been made in the use of literature, radio, films and other newer forms of evangelistic outreach.

Nationalism is a pioneer and a promoter. It is simply amazing to see how God performs His work and accomplishes His purposes even through disturbing political means. Some of our old and often fanatical political systems of the Western world would be racing toward more power and glory were they not reversed and replaced by the counteraction of nationalism. This present prevailing nationalism was largely a reaction to the oppressive controls and apartheid attitude of older nations which openly opposed the desire of the human heart for freedom and justice.

New mission activity

Nationalism to many younger nations is assertion of the desire for full freedom from external domination. It asserts its own national identity and aspirations against outside influences. Would it not be our right and God-pleasing response to accept this new challenge and cooperate with it, until it becomes a sanctified nationalism for the help and healing of many nations?

In pioneering days men had to cross seas and penetrate forests or prairies to reach the remote heathen with the Gospel. Today, however, comparatively few folks are to be found there. Most of the present population will be found and must be reached in the wilderness of politics and the jungle of nationalism. Indeed these are exciting days

when we can watch God work by means not found in the textbook and in ways which are often beyond what we would choose or expect.

Evils of nationalism

We need to distinguish between "new" nationalism as a legitimate expression of a people's desire for freedom from external forces, and "old" nationalism more cultured and established among the older nations. Old nationalism may assume the proportions of glorifying and even worshipping the state so that it becomes a form of idolatry, which is clearly contrary to the Word of God.

Little needs to be mentioned about the deplorable excesses of immature, distorted and uncontrolled nationalism, which has caused harm to many nations and has hurt many respectable leaders. These destructive elements—found in older nations just as frequently as in younger countries—should be considered exceptional rather than normal. They often serve as a needful thorn-in-the-flesh ministry to Christ's Body.

Far weightier problems of resistance to the Gospel are unfortunately often found within the church. Imports of petty Western church organizations have often produced synthetic, shadowy churches. It often looks as if their benevolent missionary societies had come to set up their own kingdom and seek their own interest, and this in the name of Christ. What a tragedy and shame it is when a country to be evangelized has to request its missionary guests to adjust and adapt themselves better to the life and law of the land. Frequently the stubborn attitude of the

white man has caused unnecessary tensions and battles. Not a few have been expelled. However high and holy their aims might have been, if generated and operated by the flesh they produce sheer resistance to the Gospel.

Know-it-all attitudes

Our Western know-it-all attitudes confuse and divert what God has blessed in the humble beginnings of a ministry in the Christian cause. This false superiority is possibly one of the greatest obstacles in the service of our Lord. The very methods of much of our modern theological education too often produce an obscure mist in the mind of the trainee. The sharp edge once wrought by the Holy Ghost has been blunted and dulled. Much of this greenhouse-produced, often vague, academic stuff cuts no ice and leaves the hearts of the people to be won empty and disillusioned.

On a recent visit to the Orient I stayed in one country where a missionary society with over 100 foreign workers held a ten-day missionary conference. Not one single national pastor was invited. How can God's work be done with such an outlook, ignoring or neglecting indigenous voices and authorities?

It is not surprising that we reap the harvest of reaction in missionaries being called "colonialist" and "imperialist." A good motive cannot excuse wrong attitudes in the work of God. We need to learn and see that God in mercy already has His own church even there, where we imagine that we have to build it.

A shocking surprise is the fact that some of the super fundamentalist

A Nation Divided

training his uneducated fellow refugees in the rudiments of the three R's.

Teaching in secret

These daring, desperate men will return to the Sudan to secretly teach other southerners. A missionary in Ethiopia has said, "It's almost as dangerous getting into Ethiopia as getting across the Berlin Wall." But despite this difficulty there are 48 refugees in Addis Ababa alone.

Many southern Christians were trapped in the north when rioting began, and the Christian church in the north has shown great willingness to help these people as they hide from hateful northerners.

This love of brown-skinned for black-skinned in a land of hate cannot go unnoticed. What is more, the northern church is doing this work without the coun-

sel of missionaries who short years ago provided the leadership of the church. Now, with less than 20 Christian missionaries left in all of the Sudan, the church moves on to greater independence and great responsibility.

Prospects for the church in the Sudan are, I believe, more than favorable. They are certain. With persecution and greater responsibility Christians realize that they each have a vital part to play in the growth of God's kingdom on earth. As they realize their importance, their ability and faith grow, and many more are drawn to their ranks because of their fearlessness and love even in persecution.

Though the Sudan is still decidedly Moslem and the missionaries are almost all departed, the Sudanese themselves have gone to work to convert their countrymen. Their witness is far more effective than the witness of the missionary could ever be. |||

groups have shown the hardest and longest resistance and opposition to the signs of what God is doing through national Christians. On some fields the "internationals" and the "nationals" face each other like two competitive football clubs.

A few organizations have come to a compromise in granting national workers an equal status with foreigners. From the standpoint of indigenous Christians, such arrangements somehow do not ring the bell. It ought to be the other way around, missionaries assuming a role within the national church.

Hasn't the time come when we should be willing not to seek our own? Why are we not willing to be absolutely absorbed into the national churches? Would that not be the highway of missionary endeavor? Too often, through tons of reports and miles of pictures, a profit and a name is sought, not for God or necessarily for the ones in need, but for the machinery of the mission or the upkeep of the church.

Bow to autonomous churches

In Asia, Africa and Latin America denominational missions must give way completely to autonomous national churches. Missionaries should serve under national leadership although they should also retain a vital link with their sending church at home.

Interdenominational missions may in some ways face even tougher problems in trading their Western identity for an international or supranational mode of existence. The current control of policy and operations through New York or London, or even by a Western-dominated field council, is simply unacceptable to the younger churches of Asia, Africa and Latin America. As A. J. Dain points out in the November *World Vision Magazine*: "(such control) is an anachronism in the changing world of today. A racially divided world must be faced with a fellowship of missionary and national, of Western and Eastern, transcending all barriers of caste and color and demonstrating the reality of oneness in Christ."

There are both constructive and destructive elements to be found in political nationalism. Existing and growing tensions should be speedily dissolved or overcome with a common concern, not in competition but by coalition and collaboration based upon spiritual consanguinity.

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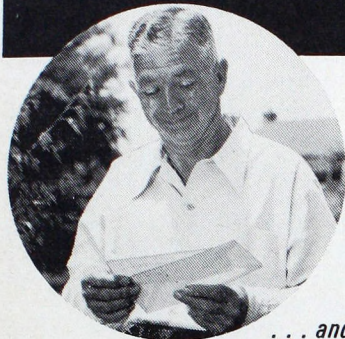


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jected plan. It is up to us to seek and to know His great design, and then apply it in terms of definite, tangible deeds.

The present challenge is to give absolute priority to the Holy Spirit in our work and witness for Christ. We must find out what, where and how He is working, so as to be flexible and adjustable in this drastically changing world system.

God needs and wants Spirit-disciplined and Scripture-principled men to speed and spread the redemptive message worldwide. The color, creed and culture problems can only be satisfactorily solved in Jesus, who is God's perfect answer to all men.

Traditional professionalism in our ministry must give place to the untapped potential of the unpaid laity until evangelism again becomes incarnational. Let us be willing to forsake our emphasis on traditional tactics and techniques in evangelism and missions which have often hindered the attaining of God's goal.

To the human mind the Great Commission is an impossibly gigantic task. However, faith knows and appropriates Him who is the divine Executive.

The closer our fellowship with God, the clearer the spiritual concept of His

plan and availability of His power to execute it. Only the Holy Spirit can teach us and will lead us experimentally into what Christ has already abundantly accomplished for our lost world.

"Hereby perceive we the love of God, because he laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16). |||

The Holy Spirit and Missions

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness of poverty: the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let everyone who prays for missions and longs for more of a missionary spirit in the church pray first and most that in every believer personally, and in the church and all its work and worship, the power of the indwelling Spirit may have full sway.

—Andrew Murray, author of *With Christ In the School of Prayer*.



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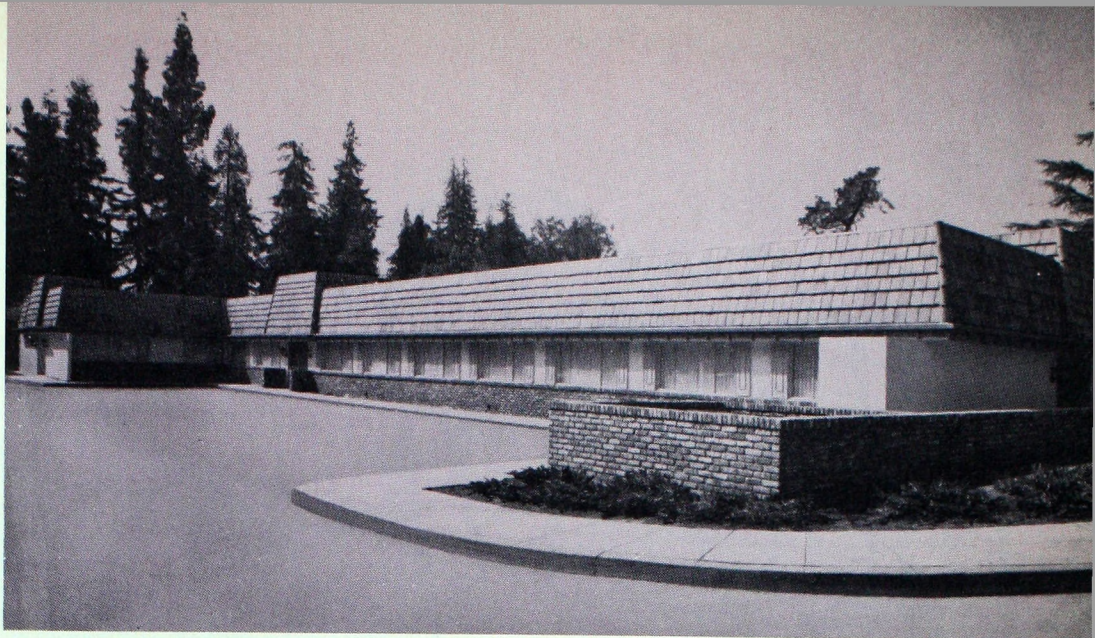
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A Case of Catholic Candor

Thinking back over my 1966 reading in the field of mission, I find that one of the memorable books was a slender volume entitled *Missionary Crisis and Challenge in Latin America*. Its author is Robert Wood, a concerned Roman Catholic.

Author Wood gets at the contrast between superficial strength and actual weakness by citing such statistics as the following, based on a total Latin American population of 200 million:

- 90 percent baptized Catholics,
- 33 percent take their first communion,
- 4 percent of the men, 10 percent of the women, "make their Easter duty,"
- 50 percent of marriages occur outside the church,
- 70 percent without basic instruction in the Catholic faith.

Wood comes to the overall conclusion that not more than 15 percent of Roman Catholicism's claimed membership are active Catholics.

He rightly feels that after 400 years of strong authoritarian presence, overwhelming ecclesiastical prestige, and (often) political power, this is a poor showing. How is it to be explained?

The author faults his church in these particulars:

1. *A bad start*. The Spanish conquerors, looking for gold, were not good representatives of the love of God.

2. *A foreign clergy*. Uruguay, for example, has known times when 85 percent of its clergy were foreigners.

3. *Denial of religious liberty*. He pins most of the blame on the early Spanish leadership.

4. *Dissensions and conflicts within the church*. His account of these controversies and rivalries does much to dispel the myth of Catholic unity and solidarity.

5. *Inconsistencies in the behavior of leaders*. Wood says "they fell into all kinds of abuses, and in many of the remote mountain regions the priests often had families."

With more concern for his "side" than rancor against those on the other "side," the author sees the Protestant movement in the following perspectives: (1) increasing numerically, (2) growing "national roots" which it will be difficult to eradicate or change, (3) going out to the people in direct and sympathetic contact instead of waiting for the people to come to them, (4) wisely stressing the witness of the laity, and (5) displaying as their most conspicuous weakness their divided, confusing, and often competitive, sectarianism.

Robert Wood is a convinced Catholic but a *concerned one*. Protestantism could do with more *concerned* Protestants who are at the same time *concerned*.
PSR

Christmas and the Quest for Peace

After the first World War somewhere I read: "When war comes, the first casualty is *truth*." Without a memory-computer it would be impossible to say how many times that quotation has come back to me.

Within the week in which these lines are being written there has been a hassle in Washington, between the Congress and the Pentagon, over the question of how much money the Viet Nam war is costing the American people. "You can't find out," is the complaint of some. "It all depends on the way you figure it," is the retort of others. Two billion a month is the staggering round number most frequently heard at the moment.

Whatever it is, it is "small change" compared with the cost in human lives (both American and Asian); in family disruption and disintegration (on both sides); in the callousing of human sensitivities (*Time* can describe our fighting men as "live tigers" and a successful air attack as one in which guerrillas were "scraped off jungle ridges" and "buried in mazelike tunnels"); and, far from least in seriousness, is the creation, within the minds of millions of Asians and Africans, of an American image in which the word

"Christian" and the word "destruction" are strangely mixed.

I am not a pacifist, but I have found no way of denying that the early Christians were. Christians, I suspect, are not required to believe that there can be no moral use of force. They are not required to subscribe to a "peace at any price" formula. But if it is not demanded that they be *pacifist*, it is required that they be *pacific*. They are to love peace, seek peace, work for peace, pray for peace.

As they so act, it will be with the Christian insight that peace is a much deeper thing than the absence of war, the cessation of military hostilities. Long ago, in the days of the *Pax Romana*, the philosopher Epicurus wrote: "While Caesar may give peace from war on land and from piracy at sea, he cannot grant peace from sorrow and envy."

Right—then and now!

But what Caesar couldn't give, Christ can!

Taking that thought seriously would add a magnificent dimension of meaning to this year's observance of Christmas.
PSR

The Manger: Its Scandal and Glory

Have you ever heard Marian Anderson or the Tuskegee Singers in a rendition of the Negro spiritual "Sweet Little Jesus Boy"? If you have and if you have been able to sit unmoved, all I can say is that my emotions play in a different league from yours.

Sweet little Jesus Boy—they made you be bawn in a manguh,

Sweet little Holy Chile—didn't know who you wuz;

Didn't know You'd come to save us, Lawd,

To take away our sins;

Our eyes was blind—we couldn't see,

We didn't know who you wuz.

Let's think about that "manguh." And let's associate with it an exclamation found in Matthew 1:23, RSV, "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us)."

I.

The manger is a reminder that, in Jesus, God is "with us" in the fulfillment of prophecy. Actually, fulfillment is one of the ruling ideas of the New Testament. Mark will say in one breath, "Jesus came," and in the next breath he will say, "The time is fulfilled" (1:14-15). Luke will say that Jesus came as the One of whom Isaiah foretold, bringing "good news to the poor," "release to the captives," "recovering of sight to the blind," and "liberty" for "those who are oppressed." But then he will say (quoting Jesus), "Today this scripture has been fulfilled in your hearing" (4:18-21).

The Old Testament is largely occupied with Israel and God's purpose for Israel. But God's purpose for this one remarkable nation had, from start to finish, a global objective. All nations were in view. The wide vision given to Abraham, father of the Hebrews, was: "And in thy seed shall all the nations of the earth be blessed" (Gen. 22:18).

II.

The manger, moreover, is a reminder that, in Jesus, God is "with us" in the events of history. Take such simple, straightforward, concrete phrases as "she gave birth to her firstborn son," she "wrapped him in swaddling clothes," she "laid him in a manger," "there was no place for them in the inn" (Luke 2:7, RSV).

This kind of event-language has become anathema to some Christian thinkers. The distinguished German theologian, Rudolph Bultmann, insists that the Christian faith can get along very well, indeed even better, in this scientific age, if it discards the view that these occurrences took place as reported.

In his latest book, *Honest Religion for Secular Man*, Bishop Lesslie Newbigin dissents vigorously from this

way of treating history. It pushes us, he believes, into the arms of pagan philosophy, which has always preferred to move freely and speculatively in a universe of timeless ideas rather than be tied down to the particularities of history: for example, the giving of the law at Sinai, the crossing of the Red Sea, the rise of the crusading prophets, and, as being of first importance, the life, death and resurrection of Jesus Christ.

Not the God who is always above and beyond history, about whom men have ideas, but the God with whom they must deal as He acts, moves, wills, fulfills, within the framework of history—this is the God of Christ. And Christ is the God of history, who can make use of a manger on His way to redeeming a planet. If the manger is a scandal to us, it may be because we do not really believe that Christ is the Lord of history.

III.

There is yet another thing to say about that manger: it is a reminder that, in Jesus, God is "with us" in the purpose and power of liberty. "You shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21).

Heinrich Heine, the poet, tells of standing one day before the famous statue of *Venus de Milo*, in the Paris Louvre. Armless, the figure still possesses rare beauty and charm. "But oh!" cried Heine, "what was it worth? For she had no hands, the goddess, to reach out and help poor beaten souls like me."

Place beside that, for contrast, this sentence from Bishop Newbigin, in the book to which I have already referred: "Nothing is more striking in the testimony of new converts from pagan cultures than this sense of liberation from the power of the dark forces which rule over the natural world, this new freedom to serve one Master who is both just and good, whose will is not an inscrutable and unintelligible caprice, but a purpose of good which can be believed and in growing measure understood."

No armless, aesthetic statue is Christ. He is the "ugly" Emancipator with such power in His hands that He can take the ugliness of manger and cross and transfigure it into the beauty of God's creation set free.

Prophecy, history, liberty—they meet and mingle at the manger. And if that manger is a scandal to stubborn doubt, it is a shameless glory to confessing faith.

With this ambiguous earth

His dealings have been told us. These abide:

The signal to a maid, the human birth,

The lesson, and the young Man crucified.

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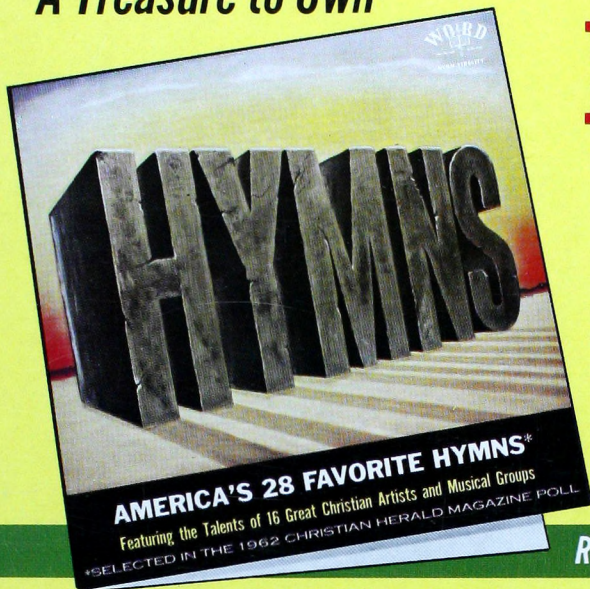
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Bill Mann |
| 2. How Great Thou Art
Bill Mann | 11. Just A Closer Walk
Dick Anthony Choristers | 20. Blessed Assurance
Claude Rhea |
| 3. What A Friend We Have In Jesus
Frank Boggs | 12. A Mighty Fortress
Lutheran Hour Choir | 21. Ivory Palaces
Moody Chorale |
| 4. In The Garden
Ralph Carmichael and his Orchestra | 13. Nearer My God To Thee
Bill McVey | 22. I Need Thee Every Hour
Abilene Christian College
A Cappella Choir |
| 5. Amazing Grace
Frank Boggs | 14. God Will Take Care Of You
Flo Price | 23. Lead, Kindly Light
Dick Anthony Choristers |
| 6. Rock Of Ages
Serenaders Quartet | 15. Have Thine Own Way Lord
Haven of Rest Quartet | 24. The Love Of God
Frank Boggs |
| 7. Sweet Hour Of Prayer
Paul Mickelson Orchestra | 16. Just As I Am
Billy Graham Crusade
A Cappella Choir | 25. Near The Cross
Jerry Barnes with the
Kurt Kaiser Singers |
| 8. Abide With Me
Dick Anthony Choristers | 17. Onward Christian Soldiers
Paul Mickelson Orchestra | 26. Jesus, Lover Of My Soul
Bill Mann |
| 9. Beyond The Sunset
Bill Pearce & Dick Anthony
(vocal duet) | 18. Jesus, Savior Pilot Me
Haven of Rest Quartet | 27. Faith Of Our Fathers
Frank Boggs |
| | | 28. Holy, Holy, Holy
Moody Chorale |

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