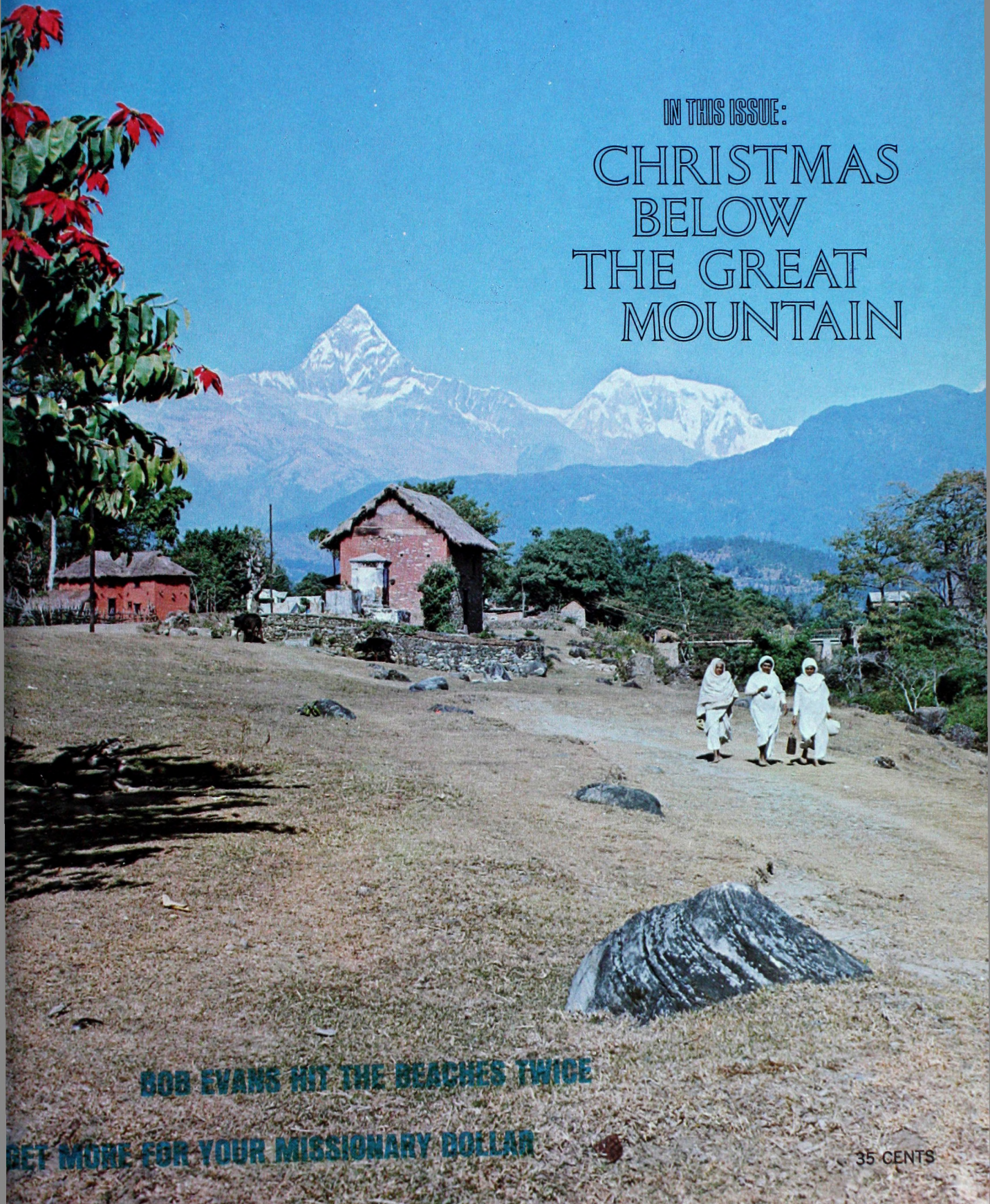


# WORLD VISION

MAGAZINE/DECEMBER 1967

IN THIS ISSUE:

## CHRISTMAS BELOW THE GREAT MOUNTAIN



**BOB EVANS HIT THE BEACHES TWICE**

**GET MORE FOR YOUR MISSIONARY DOLLAR**

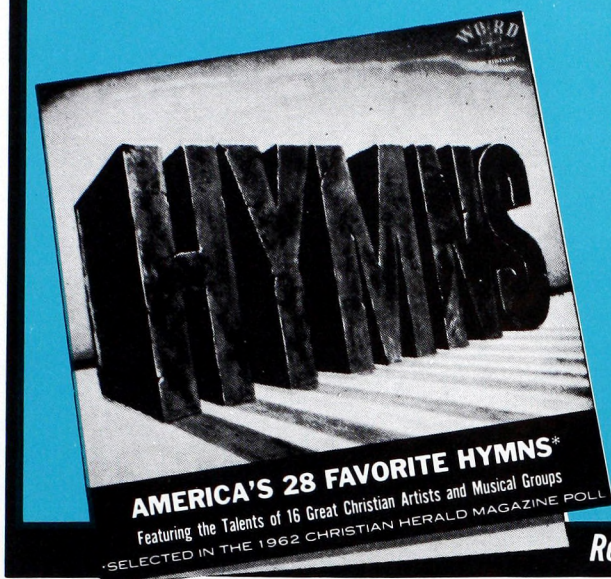
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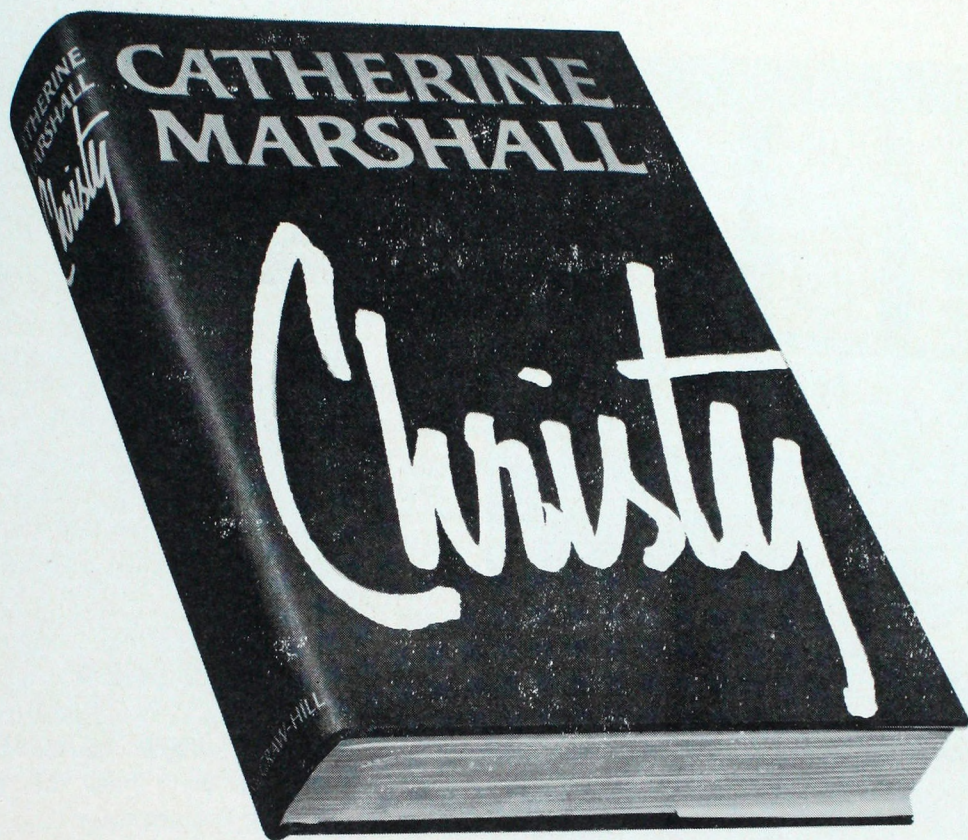
### HERE'S THE COMPLETE LIST OF 28 HYMNS:

- |   |   |  |
|---|---|--|
| 1. <i>The Old Rugged Cross</i><br>Claude Rhea                             | 10. <i>Whispering Hope</i><br>Charles Magnuson &<br>Lew Charles (piano & organ) | 19. <i>My Faith Looks<br/>Up To Thee</i><br>Bill Mann                              |
| 2. <i>How Great Thou Art</i><br>Bill Mann                                 | 11. <i>Just A Closer Walk</i><br>Dick Anthony Choristers                        | 20. <i>Blessed Assurance</i><br>Claude Rhea  |
| 3. <i>What A Friend<br/>We Have In Jesus</i><br>Frank Boggs               | 12. <i>A Mighty Fortress</i><br>Lutheran Hour Choir                             | 21. <i>Ivory Palaces</i><br>Moody Chorale  |
| 4. <i>In The Garden</i><br>Ralph Carmichael and<br>his Orchestra          | 13. <i>Nearer My God To Thee</i><br>Bill McVey                                  | 22. <i>I Need Thee Every Hour</i><br>Abilene Christian College<br>A Cappella Choir |
| 5. <i>Amazing Grace</i><br>Frank Boggs                                    | 14. <i>God Will Take<br/>Care Of You</i><br>Flo Price                           | 23. <i>Lead, Kindly Light</i><br>Dick Anthony Choristers                           |
| 6. <i>Rock Of Ages</i><br>Serenaders Quartet                              | 15. <i>Have Thine Own<br/>Way Lord</i><br>Haven of Rest Quartet                 | 24. <i>The Love Of God</i><br>Frank Boggs  |
| 7. <i>Sweet Hour Of Prayer</i><br>Paul Mickelson Orchestra                | 16. <i>Just As I Am</i><br>Billy Graham Crusade<br>A Cappella Choir             | 25. <i>Near The Cross</i><br>Jerry Barnes with the<br>Kurt Kaiser Singers          |
| 8. <i>Abide With Me</i><br>Dick Anthony Choristers                        | 17. <i>Onward Christian Soldiers</i><br>Paul Mickelson Orchestra                | 26. <i>Jesus, Lover Of My Soul</i><br>Bill Mann                                    |
| 9. <i>Beyond The Sunset</i><br>Bill Pearce & Dick Anthony<br>(vocal duet) | 18. <i>Jesus, Savior Pilot Me</i><br>Haven of Rest Quartet                      | 27. <i>Faith Of Our Fathers</i><br>Frank Boggs                                     |
|   |   | 28. <i>Holy, Holy, Holy</i><br>Moody Chorale                                       |

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DEC - 1967

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NUMBER 11

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**PHOTO CREDITS:** cover, page 6-9, Jonathan Lindell; page 10, WCC photo; page 16, Ron Plant.

**SEE PAGE 30 FOR WORLD VISION MAGAZINE REPRINTS.**



Himalayas viewed from the clinic doorway. See page 6.

Bob Pierce, president; Paul S. Rees, editor; Theodore W. Engstrom, executive editor; Donald H. Gill, associate editor; Wally Seferian, art director; Shirley Gall, copy editor; M. Ann Woodward, assistant editor; Dorothy C. Haskin, staff writer; Larry Burr, advertising; Myrtle M. Leimer, circulation.

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Don Gill (right) discuss new layouts with art director Wally Seferian.

## You've Been Asking For It

For months—in fact, for nearly two years—you, our readers, have been telling us you want more. “What happened to ‘Facts of a Field’?” “Why don’t you say something about the women?” “What about young people and career opportunities?” “We like regular features.” Many such suggestions have come across our desk. But our problem was space. We simply didn’t have room to carry all these interesting items.

Next month we take a major step in solving this problem. With the January issue we will add 16 more pages in World Vision Magazine. In addition to our current columns and news, there will be seven new features including “Overseas Opportunities,” “Personality Profiles” and “I Can’t Forget . . .” written by wives of career missionaries. And, “Facts of a Field” returns by popular request.

This growth is in keeping with history of WV Magazine.

Several years ago the board of World Vision International saw a need that was not being met. Several scholarly journals kept mission leaders up-to-date but very little was being done (apart from denominational journals) to inform the Christian laymen about Christian outreach around the globe.

With this need in mind, World Vision International launched World Vision Magazine as one of its ministries. It became a subscription publication. Items and articles promoting the work of World Vision’s own organizational activities were channeled to another publication, now known as World Vision SCOPE. (By the way, if you would like to know more about the specific services of World Vision International, SCOPE is a good way to find out. Just ask that your name be added to the list to receive SCOPE by writing to World Vision International, Box 0, Pasadena, California 91109.)

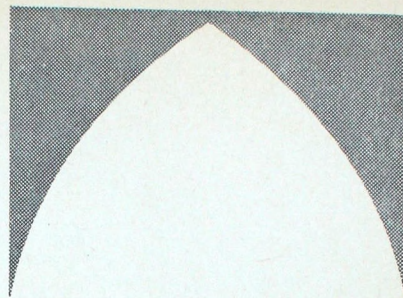
Public response to the Magazine has been most encouraging. Within a few months our list of subscribers grew to proportions larger than many Christian publications with a much longer history. By the end of two years the list of paid subscribers numbered over 25,000 and new subscribers have been joining us constantly.

Perhaps the most important reason for this growth is the Christian layman’s increasing awareness that he himself is vitally involved in witness around the world. Millions of people stand to be won or lost over the years immediately ahead.

In this context, World Vision Magazine has set itself to a crucial information task—to help show how the resources of the Church can be used to bring the world to Jesus Christ. So WVM is enlarging—becoming a better tool for the bigger job.

Donald H. Gill  
Associate Editor

—See lower left-hand corner of page 24.



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# CHRISTMAS BELOW THE GREAT MOUNTAIN

BY JOHN POLLOCK

*Terraced rice paddies of Nepal.*



**E**arly Christmas morning, before dawn disclosed the mountains, Dr. Ian and his wife were shocked awake by a wierd sound, loud and challenging. Through a sleepy daze they heard untuneful but earnest singing in Nepali: *Christ's birthday is here. Awake the Savior is born.*

Dr. Ian pulled on a thick winter dressing gown and dragged his sleepy self to the door. There, singing away, stood five believers from the bazaar below the hospital. They were huddled in shapeless padded wraps from head to toe to keep out the icy wind of the Himalayas. Old one-armed Buda Das sang a good baritone. Skinny Harka Bahadur, sly and bad-tempered but evidently laying aside his customary huff because it was Christmas, was three beats ahead and singing flat. Ram Lal the water carrier, who had not yet had courage to be

baptized, sang with zest because he knew that Jesus loves a man of lowest caste despised by neighbors.

They finished their carol. The shivering doctor gave the Christians' greeting, *Jai Masihko* (Victory to Christ), and they shouted it back before waddling off to disrupt another missionary family's sleep. The light grew, and the great mountain, highest of the snow range which fills the horizon, emerged in majesty. Dr. Ian and his wife dozed off again — until their children wakened with the sunrise and rushed in to display their Christmas stockings.

---

*A frequent contributor to World Vision Magazine, John C. Pollock is the official Billy Graham biographer and has compiled books on D. L. Moody and J. Hudson Taylor. A church of England clergyman, he and Mrs. Pollock live in Devonshire, England.*

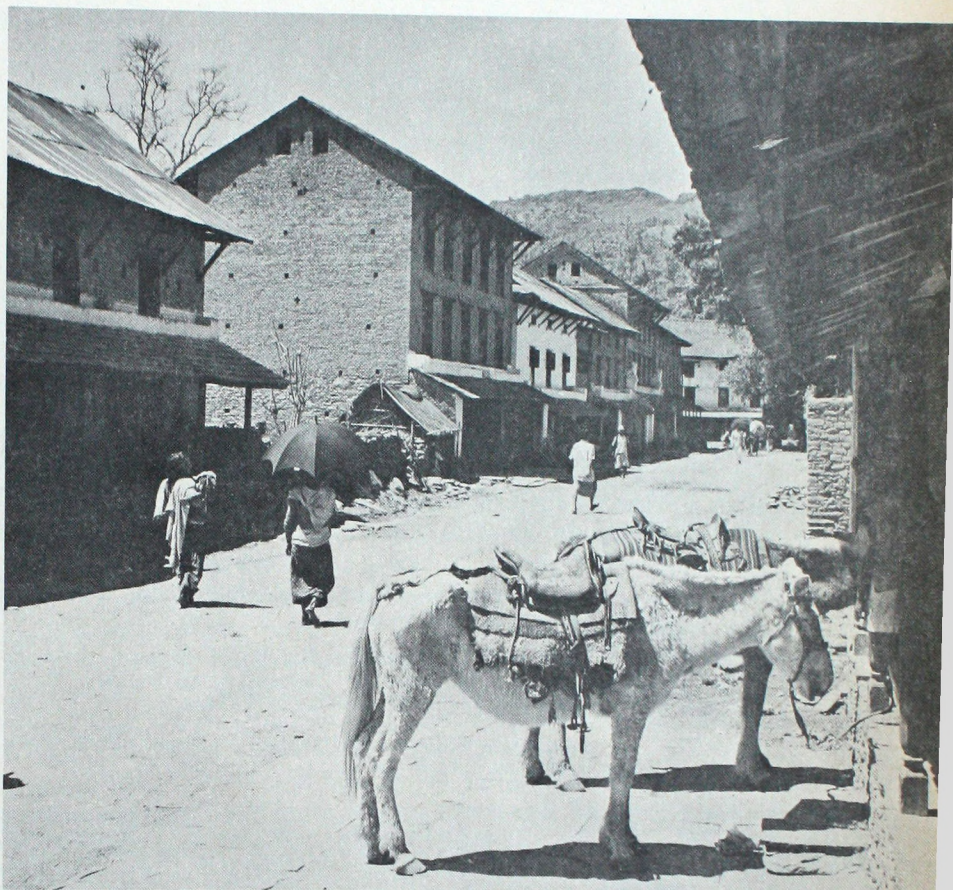




TOP CENTER: A Nepali village woman saying "Hello." Their word for it is "mamiste."

BELOW CENTER: Typical image of a Hindu god with its many heads and arms expressing the many traits of the character of the god.

BELOW: Business as usual in the town of Pokhara.



At the hospital the Nepalese nurses had already begun their rounds. The wards were not decorated because it was found that Hindu patients assumed that the flowers and foliage were tributes to the Hindu gods whom they worship with petals. Here the Christmas message comes in song.

When the sun was high and treatments were finished, the Nepalese pastor and two missionaries, Dr. Ellen and Sister June (to sing descants), joined a group of nurses, some of them converts and others Christian Nepalese from India. They went from ward to ward singing carols to catchy Nepali tunes accompanied by tambourines and handclapping. All Nepalese love a tune.

Many of the patients however, in both the men's and women's wards, with relatives or friends grouped

about the bed, were puzzled by the words, and by the pastor's mini-sermon. He talked about one God only. Instead of their having to appease many gods with gifts to their idols, this one God so loved the world that He gave a marvelous gift—His only Son, who was born as a little baby.

After the carol party left for the next ward, one of the nurses dropped behind to encourage a patient whom she knew to be longing for Jesus but afraid of her husband and the Hindu neighbors. The nurse assured her that she herself was afraid until she trusted Jesus.

Three days' walk away, on a high plateau, dwarfed by the great mountain, a little town straddles a narrow street. The whole area had no medical aid except witchcraft until a few years ago when a small house was



# THE GREAT MOUNTAIN

rented as a dispensary by two of the missionary nursing sisters from the hospital.

The ground floor opens directly onto the street. Treatments always attract an audience of chattering loungers or passersby, the women in *saris* and the men in the distinctive Nepali dress of trousers, long coat and tall brimless hat, often carrying yokes.

The dispensary was only a quarter full this morning, for the two missionaries have announced a holiday, "in honor of the birthday of the Savior who sent us." The patients heard singing—from the living room upstairs because the authorities here disapprove of public Christian worship. With the two Westerners were a semi-trained Nepalese nurse, and a girl from the bazaar eager to learn about Christ.

To the missionaries it hardly seemed like Christmas except for the snow on the mountain above. They were far from home, families and the companionship of the hospital. No Christmas tree. No turkey. No goodies. Though laughter frequently could be heard from the street (for on the surface Nepalese are a merry people) they knew that the people all around were gripped by fear of gods so easily angry, fear of witchcraft, the lovelessness and selfishness created by caste barriers, the endless grind of poverty made worse by the demands of priests and the offerings by which they hoped to be born a little higher up the scale in their next rebirth.

All this was put in its right place as the Christmas hymns in Nepali rang out. What is the absence of families to the presence of Jesus himself? Did He not come to preach the gospel to the poor, to heal the brokenhearted, to bring deliverance, sight and liberty? The Christmas spirit, giving, love and joy, was possibly more real to these women in the isolation of a pioneer mission deep in the Himalayas than in crowded churches of the homelands.

Another two days' walk further into the mountains, almost up to the snowline, a little village perches above a deep gorge. No white person has ever been there. Electricity and machinery are unknown. Goats and sheep graze on the hillsides. A few rice and potato fields, bare except for wisps of straw or roots, give subsistence. Life moves in its centuries-old cycle.

Yet here too, on this Christmas afternoon a hymn sounded across the valley—rather tinny, with the scratch of a needle in a groove, for the record has been played over and over in the past three years. A boy of sixteen squatted beside a phonette in the strong sunshine. Gopal shouted to his friends to come and listen again because this day his Savior was born.

He had been at school in the mountain town when the dispensary was started. Intrigued by seeing two white women, he attended a sing and eventually became the first youth to accept Christ. When school days were over and he returned home his father was so impressed by his changed character that he did not beat him for reading the New Testament or refusing

BELOW: Pastor of the church in Pokhara (man on right) joins a group of Nepali Christians.

RIGHT: A healed leper and Nepali Christians who joined in the Christmas meetings and celebrations. He works at the Green Pasture leprosy hospital-colony in Pokhara.

BELOW RIGHT: Typical village farms of Nepal which are located among the terraced fields.

8





eat offered to idols. Gopal did not lose faith when his mother and two brothers died of fever and the villagers told him the gods were angry. But as a mere man in a patriarchal society his words had no influence. After three years he was still the only Christian, and on Christmas he was lonely. Playing gospel records and reading tracts aloud made a poor substitute for a Christian company.

### **lim leg and icy roads**

Just then he saw a stir at the village entrance. A visitor had arrived, a man with a limp. Gopal rushed toward him, for he recognized Dharma Singh, once a wandering minstrel, now an evangelist from the big hospital. With a bag of rice, a blanket and his well used Testament, he has to take great care at slippery roads because of his bad leg. He had deliberately organized his trek to bring Christmas encouragement to young Gopal and to preach and sing to his family.

What did it matter that the stiff leg delayed his arrival until late Christmas afternoon?

Back nearer the hospital, as the sun moved into the west, a group of roughly clad shepherds gathered in a rough house in a village below the grazing grounds. Their handshakes were firm as they greeted Dr. Ian, who had walked three hours to be with them.

A single stool stood by the fire in the little room with its smoke-blackened roof and carefully swept floor. Two or three women, four or five men and a number of children squatted smiling around Dr. Ian. He announced a hymn and the room filled with slow, crude but hearty singing. Their leader, Thun Bahadur, read from his thick New Testament, very slowly, very reverently. The rest listened hard, groping for the meaning of each word of the Christmas story. Then the men prayed, simply, quite fluently and without shyness, to a God who has already answered their prayers in many amazing ways.

On his way back, as Dr. Ian neared the hospital the mountains were already reflecting the first tints of sunset as he approached a small village which he remembered well. Several of the earliest believers lived there.

They had forgotten Christmas. It was just like any day, buying, selling, drinking, gambling. Once they had been enthusiastic for Christ. Then one of them quarreled with a church leader. Fellow villagers backed him. The unending pressure of Hinduism did the rest. First they formed a breakaway church limited to their caste. Soon they drifted away altogether.

When Dr. Ian called out an invitation to the celebrations soon to begin at the hospital they smiled but shook their heads. He walked on, redoubling his prayers.

Dusk fell. The temperature dropped quickly. A line of nurses approached the grassy square in the center of the big hospital where oil lamps were strung to stout poles. From another direction, more noisily, came believers from the bazaar with their friends and neighbors, their children and Tibetan terriers.

When the noise subsided and most people were seated, a missionary with a strong flashlight spotlighted a girl who was sitting on a pile of straw beside a manger, a blue cloth over her dark plaits. She sat motionless, praying that everybody present would understand. Ram Lal the water carrier was beside her as Joseph. More spotlights disclosed "shepherds" watching over the smallest children of the church dressed up as lambs—which tended to stand on their hind legs. By song and story, told in the Nepali pastor's strong voice, the Nativity tableau came to life.

This was a scene being repeated all round the world, but it was no mere conventional nod toward Christmas by prosperous suburbanites with generations of Christianity behind them. Few here were born in Christian homes, and those few had come from the Nepali areas of India to serve the Lord. They were as much missionaries as were the Westerners. The rest of the church members watching were from the bazaar or the surrounding villages. They had trusted Christ since the hospital's first opening some fifteen years earlier, soon after Nepal had ceased to be the "Forbidden Kingdom." Some were ex-patients, some were employees, some had been drawn through the lives of converts. They had the strength of a first generation church. They had not grown callous to the wonder of grace. They had their weaknesses—the weaknesses portrayed so faithfully in the Acts of the Apostles and in the Epistles, the temptations of a minority group coming out of a non-Christian culture but living in its midst.

### **Near the source of love**

Most of those watching the Nativity were not Christians. Some had invitations from Christian friends. A knot of barefoot coolies in goat's-hair hoods came because they were attracted to any show. Young students had come across from nearby night school in their dacron Western suits out of curiosity. These young people had abandoned the national dress and their parents' gods. Except at marriages and burials, they had nothing except materialism.

Mingled among them and outnumbering the rest were patients and their relatives from numerous villages near and far. As they listened to the carols and watched Mary and Joseph and the shepherds and heard Gabriel, some sensed that they were near the source of the love and healing they knew at the hospital: "Unto you is born this day a Savior.... Peace on earth, goodwill towards men."

Afterward the Westerners—doctors, nurses and administrators, some fifteen in all—convened in the main living room for a special Christmas dinner. They opened boxes of goodies from home and played the *Messiah* on records. Memories of Christmas at home flooded back.

For a little while they forgot the mountains and valleys, the thousands of scattered villages not yet visited with healing for body or for soul. Their thoughts were with parents and friends—far away, yet in another sense, as near as prayer. |||



JUSTICE  
NOT  
CHARITY  
FOR  
THE  
POOR



**"I  
WANT  
TO BE  
A  
HUMAN  
BEING  
TOO"**

**by Jacob Loewen**



One wants to become 'a human being' too."

The suspended intonation pattern indicated that the speaker had a lot more to say. But he stopped. Already these words—uttered with such explosive vehemence—had startled me.

The speaker, a Chulupi Indian, was a member of a nomadic hunting-and-gathering tribe that in the early 1940's decided to become "Christians like the Mennonites" who came to the Chaco from Canada and Europe in 1928 and 1931 respectively. The Chulupi abandoned their work in the cane fields of Argentina where they were exposed to hard liquor and prostitution, and migrated to the Mennonite colonies in the Chaco of Paraguay.

For 20 years these Indians were content to work for the white colonists. Then one day they exploded. Seven hundred of them rose up in armed rebellion against the colonists and demanded land, equipment, cattle and membership in the colony cooperative.

### **You've become rich on my sweat.'**

"For 20 years we have worked for you. You have become rich by our sweat. Now it is time for us to get something too. We want to become people and have things just like you!"

When the colony leaders tried to dissuade them, the rebels drowned out their words screaming, "Our ears burn! Our ears burn!" (a vulgar Chulupi insult reserved for liars of the worst kind).

Bloodshed was narrowly averted when the government of Paraguay promised land and equipment to the Indians, but the promise turned out to be political. Several months passed and no equipment came.

When a land grant was finally made, it turned out to be a sandy waste without any water. Disillusioned and starving, the group broke up. Some returned to their satellite villages on the colony periphery. Others struck out for their former home on Pilcomayo River, leaving a trail of dead in their wake.

Though the storm had passed without bloodshed, the colonists were frightened. They called for an anthropological investigation. Their major questions were related to the rebellion: What triggered it in the first place? Was there danger that it could break out again? Could anything be done to prevent its recurrence?

The pursuit of answers to these questions demanded that I visit the Chulupi camp at Sandhorst, the original source of the rebellion. Even at the time of the investigation, more than a year after the original outburst, the Indians were not permitting any white men—colonists or missionaries—to set foot in their village. I engaged two Chulupi bilinguals (Chulupi-Spanish) to be my sponsors and sent them ahead to explain my mission to the Chulupi of Sandhorst village, hoping that an

invitation to visit the camp might result. The sponsors were successful and the Sandhorst Chulupi extended the invitation.

We arrived in the middle of the afternoon and were overwhelmed by the welcome. Every man, woman and child came to shake our hand. While the greetings were in process, women were running back and forth carrying sheepskins and piling them up several deep so that the visitor, his interpreters and the leading people of the village could sit together.

As soon as the greetings were finished, I said: "My two friends, your tribesmen, have told you why I am here. The Lencos (a corruption of the word 'gringo' as the Mennonite settlers are called) want to help the Chulupi become 'people,' and so they asked me to come and see what things might be hindering you in your quest and what might be done so that you would become 'people' more quickly and more easily."

The effect of these words was like pulling the cork out of a fermenting bottle. For more than two hours people, sometimes five and six at a time, poured forth accounts of their bitter experiences as second-class peons.

"Six men grabbed me one night when I was returning home from work. They thought I had stolen something. They beat me bloody, but it wasn't I who had stolen."

"My whole family worked and worked, and then all farmer X gave us was old clothes. When we objected, he laughed and said, 'These clothes are plenty good for Indians.'"

"All my goats were killed without warning when they got into a Mennonite's garden, and I never got any settlement."

"Somebody had stolen at the Lenco cooperative store, and one day when six of us went to buy something, we were grabbed without explanation and beaten mercilessly. When we demonstrated our innocence, the whites just told us: 'Well, somebody stole, and we're going to show all of you that it doesn't pay to steal. You can tell the rest that the same thing will happen to everyone who steals.'"

### **He jumped off and slapped me.**

"I was standing near a gate when a Lenco drove up with his buggy. He yelled something to me which I didn't understand, and so I didn't move. Then he jumped off the buggy and slapped my face."

For several hours bitter words flowed like a river swollen by a tropical cloudburst. At last the outpouring began to dwindle until finally everyone was silent. One of the older men said, "It is all."

I was moved by the recital of abuse and the intensity of the Chulupi feelings. Regardless of whether or not all these experiences were true, the people obviously felt keenly oppressed.

Not knowing what really to do next, I said, "My 'innermost' is deeply pained, for the people who did these things to you are my people. I must now go alone to think."

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## 'I WANT TO BE A HUMAN BEING TOO'

Alone, I tried to bring my notes into a more legible condition. But all the while I was praying, "Lord, what do I do now?"

It was the Indians who finally forced my decision. They gathered for a meeting, and so I went and joined the crowd. No sooner had I sat down on the sand than women came running with a bench and sheepskins. One of the men escorted me to the bench and told me I was to preach. When I consulted my guides as to what I might say, they immediately responded, "Tell them what you told us on the way."

So I briefly repeated the story of my own struggle to become a "person." As a newly ordained young man I had become very frustrated when some of the older ministers began to "rap me on the head" saying that I was too young to say the things I was saying in my sermons.

In anger and frustration I turned to counterattack my tormentors. Luckily, a kind, older minister drew

### **"Emergent nationalism and its intense universal desire for first-class status is really nothing more or less than an outworking of God's image in man."**

me aside and gave me the following counsel: "Undermining the people who hurt you will only hurt you more, because in the process you always cheapen yourself. God has a place for you. Don't let the words of jealous men keep you from obeying the Lord."

I concluded with a testimony of my current happiness as a missionary, for in obeying God's call I had found my way to first class.

After my testimony had been interpreted, an Indian — the only confessing Christian in the village, as I learned from my interpreters — got up and said to the people, "Yes, we all want to become first-class people too. But let's remember: even if we do get land, plows, horses and tools, we have done many evil things. We can never enjoy God's blessing with dirty 'innermosts.' We have spent much time telling of all the evil things the Lencos did to us. What about all the evil we did to them?"

Then just as they had confessed their hurts, they now spontaneously confessed their wrongs. For several hours confessions like the following poured forth:

"I killed this. . . ."

"I stole that. . . ."

"I broke that. . . ."

"I lied like this. . . ."

There were no tears, but there was dead seriousness.

After the confessions ended, the lone convert rose up again and said, "It is good and well for us to admit all the bad things we have done. But remember, all the

while we were doing them, God was seeing us; and I haven't heard any of you mention God. What will we do about Him?"

Then, following the old Chulupi custom in peacemaking, they appointed five "talking chiefs" (the Chulupi name actually means "talkers between two"). In the silence of that Chaco night these five men got up one by one and pleaded with God to forgive their sins and the people's sins, to accept all of them as His children and to make them real "people."

This account of the Chulupi rebellion and subsequent group conversion is not merely a human interest story. It is an example illustrating several basic facts about today's emergent nationalism.

*Emergent nationalism is a group reaction to the abuse of a people's dignity. (Emergent nationalism stands in contrast to the complacent nationalism of America and Western Europe and the aggressive nationalism of Red China. These three forms of nationalism have been labelled self-expressive, self-satisfied and self-assertive respectively.)* Eric S. Fife and Arthur F. Glasser in their book *Missions in Crisis* speak of it as a "smoldering vision," a "fire burning in men's bones" and an "intense yearning" for first-class status. William D. Reyburn defines it as the formal expression of a people's collective struggle for purpose and significance in life.

"The African wants above all other things to be treated as a self-respecting person, sharing in the spiritual and material rewards of modern life. He does not demand that he become the only one entitled to first-class citizenship, but he does demand that he be included in the category."

Anthropologists have pointed out that emergent nationalism usually accompanies cultural revitalization—the process by which a decaying or rapidly changing society finds new integration or new meaning and purpose for its existence. This is exemplified in the Chulupi group conversion.

*Emergent nationalism is a more or less universal phenomenon that characterizes our day of waning colonialism and growing racial equality.* What happened in the Chaco is not unique. Similar episodes of self-assertion are taking place in tribe after tribe in South America—from the smaller jungle bands to the Quechua millions in the Andean highlands.

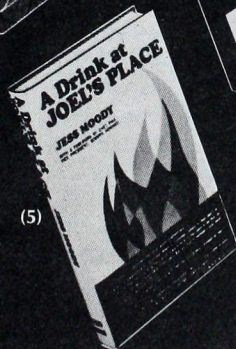
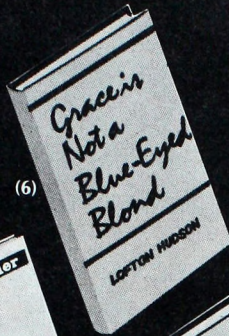
A similar spirit of national awakening has pervaded Asia and Africa and is moving the Negroes in the United States. *Time* has described it as today's universal epidemic:

For sheer and pervasive fervor the love of nationhood has no equals among contemporary political passions. Independence is the fetish, fad and totem of our times. Everybody who can muster a quorum in a colony wants freedom NOW—and such is the temper of the age that they can usually have it. Roughly one-third of the world, some one billion people, have run up their own flags in the great dismantlement of empires since World War II, creating sixty new nations over the face of the earth. In the process they have also created, for themselves and for the world,

*Continued on page 28*



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Bob Evans

# HE HIT

# THE BEACHES TWICE

## Objective: liberation not occupation

by Jan J. van Capelleveen

14

**E**ight minutes after the first soldier landed on the coast of Normandy on D-Day, Navy chaplain Bob Evans followed his men. He was the first chaplain to land. Within a few hours he was carried back badly wounded. A part of his skull is still replaced by a piece of silver.

He came as a liberator from National-Socialistic usurpation, but he wanted also to preach the gospel of liberation from an even more dangerous enemy. He seized his chance when Youth for Christ got a vision for Europe. Evans signed up for one of the first Youth for Christ teams with Billy Graham.

In those first years after the war it was easy to reach crowds. Hundreds or thousands of young people filled the halls and churches to capacity. But Evans soon realized he was reaching only a small percentage of the Europeans. More had to be done. In those days a conviction was born and became

his evangelistic philosophy: Europe must be evangelized by Europeans.

Robert P. Evans, director of The Greater Europe Mission, has been preaching this slogan for the last twenty years. Yet this doesn't mean that he believes in evangelistic segregation. He is convinced that pragmatic Americans can help the theologically inclined Europeans to train for their task. National Christians have in the past often learned from foreigners. He knows that in this age of internationalization and growing problems evangelistic apartheid can soon deteriorate into evangelistic powerlessness. But foreign workers should always realize that

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*Jan J. van Capelleveen is editor of religion for De Rotterdammer a newspaper in the Netherlands. He is also special correspondent for overseas Christian publications. Before becoming a full-time journalist he was a Youth for Christ evangelist.*

they must be helpers, not managers, he says.

Evans was not the only one who shared that conviction. In 1948 he organized the Beatenberg, Switzerland, conference on evangelism. It never made headlines in the press. It hasn't been included in church history books. But for the "extraordinary group of different kind of people"—as Bob describes this congress—it was as momentous, or perhaps more so, than the World Congress on Evangelism in Berlin. It became the seed plot for many actions and organizations, and it changed the life of Bob Evans completely.

Europe must be reached by Europeans. But who would train them and where would they be trained? Bob wondered whether the Lord had a new task for him. How could he be sure? He had preached to young Europeans that God is real, that He has a plan for their lives, that He wants to reveal it. How



could he help them further? He had no money, no mission to back him. Then the question came: "Isn't the Lord enough?"

Bob Evans locked himself into a hotel room in Paris. He knew himself and his own weaknesses, so he threw the key out of the window. Now he had to stay, praying and fasting, until he would be sure of the Lord's will. After three days he knew what he had to do. He had to start a Bible school in Paris.

A small group of friends from the Chicago area helped him to buy an old building. He started the European Bible Institute, with courses in English and French. The enterprise grew. It outgrew the building and is now situated in an old castle just outside Paris.

Similar Bible schools have been started since then in Germany and Italy. Now there are plans for Sweden and Athens, Greece. But other forms of training were soon needed too. The Greater Europe Mission was formed and sent out 160 of the 500 foreign missionaries in Europe. It has become the largest mission working there.

### **'You must speak their language'**

His 20 years of experience taught Evans many things. "You are here to help," he tells his field workers constantly. "You must learn the language," he adds. "I know, hundreds of young people love to talk English to you, but you must speak their language. People must feel that you are willing to put some effort into your work." Greater Europe Mission requires all of its missionaries to follow a language course at a university in the country where they are going to settle.

A foreign missionary must be able to adapt himself, he told me. "Some are never able to do this and become missionary casualties. We have had them too in our mission. It is difficult to screen the candidates in the States in such a way that you can be sure. But there is also the danger of overidentification. A missionary should not lose his identity. People expect you to remain what you are, and they will respect you nevertheless if they feel that they are understood."

And then again, Evans tells his people, "You must have an overall philosophy of where you are heading. If I have a criticism on many foreign workers in Europe it is that they don't really know what they want to accomplish. It is not always the fault of the missionary himself. Often his mission lacks definite goals to work for. And so

their missionaries come and hand out tracts and talk to people, but nationals wonder what they are really accomplishing."

When he says this I remember the young American girl, living in a bad neighborhood in Paris, proudly telling me that after two years she already has a weekly children's class with ten children. I didn't dare discourage her, but I wondered whether her work was worth the expense. Yet she had time enough to write weekly prayer letters with glowing reports of contacts made. Then I remembered another American girl, Miss Ann Punt, with her Bible Club Boat in the heart of Amsterdam. She teamed up with a Dutch friend and now they have the biggest children's program I have seen anywhere. They have meetings all day long. Some ten of their pupils are now on the mission field. They don't have time to write regular prayer letters, but they are accomplishing something. And their work has stimulated nationals to follow their example.

Sometimes I am inclined to warn the American Christians: "Beware of too many prayer letters from your missionary. Usually the number of prayer letters is unequally related to the mission work accomplished." Which doesn't mean that missionaries should give up writing prayer letters.

### **Compassion, not politics**

One other thing Bob Evans tells his missionaries: "Foreigners must learn to live under all governments. We do not allow ourselves to talk politics. We have to have compassion for the people, whether under the military regime of Greece, the Roman Catholic but Fascist regime of Franco in Spain or under the hyper-francophile government of De Gaulle." Evans knows what he is saying. In those 20 postwar years France had 26 governments. He lived and worked under the Third, the Fourth and now the Fifth Republic.

"A missionary should not meddle in politics," he says. "People—even those who are hypercritical of American politics—make a difference between politics and persons."

Do Europeans want to be helped? Bob Evans has too much experience to say "yes" without further clarification. America may have its own form of racial apartheid. Europe, in spite of the Common Market, has an ecclesiastical and, even more, an evangelical national apartheid.

Objections to American help drove

him to dig into church history. He soon hopes to receive a doctoral degree from the University of Strasbourg. He is writing a study about foreign influence on French Protestantism. He has already dug up documents of which no European Church historian knew anything. His thesis is going to prove that in the past, too, churches have internationally helped and formed one another.

### **Evangelistic apartheid**

And if this isn't enough, his mission gave him a year's leave to go to England to get a second doctoral degree at the University of Manchester. It has been said Europe didn't have any revivals, which are so common in British and American church life. He is going to disprove this thought—prevalent in Europe—by writing a study about the revival in Paris between 1815 and 1850.

There is much more Bob Evans wants to see accomplished. The fact that there are 500 American missionaries in Europe proves that many churches in the States feel a sense of responsibility for Europe. But in Europe there is still a tremendous evangelistic apartheid prevalent. European churches send missionaries to Africa, Asia and Latin America. But the Scandinavian countries hardly do anything for Southern Europe and British missionaries hardly ever consider the Continent as a mission field. The time has come for European churches to send out missionaries to other European countries.

There is a theological apartheid between America and Europe which must be overcome too. European theologians hardly know the names of American colleagues. Yes, they have read Niebuhr and Tillich, and they are now reading William Hamilton and Thomas Altizer—be it with scorn—but men like Carl Henry, Bernard Ramm, Harold Ockenga, F. F. Bruce (though British) and many others are fully unknown. Their magazines and quarterlies can be found in the library of the Amsterdam Free University but elsewhere in Europe are conspicuous by their absence. Their books are not translated. And, as European theologians live by reading and not by talking, this gap isn't being filled.

Evans believes the time has come to bring these men together for a theological conference. "We need a cross-fertilization," he says, "not only in the field of evangelism, but also in theology. The days are past to thrive on a theological and evangelistic apartheid." |||



# A BIGGER BANG FOR YOUR BUCK

Or How  
to Get More  
for Your  
Missionary  
Dollar

by Donald A. McGavran

16

John Q. Christian came home from work and his wife handed him the mail. He slit open four letters and read them carefully.

A report from "Vietnam Incorporated" told about new openings for the gospel in that war-torn country. "Congo Missions" was a picture sheet relating the story of a mission station which had been fought over twice and was now rebuilding. The next letter presented an attractive little girl—one

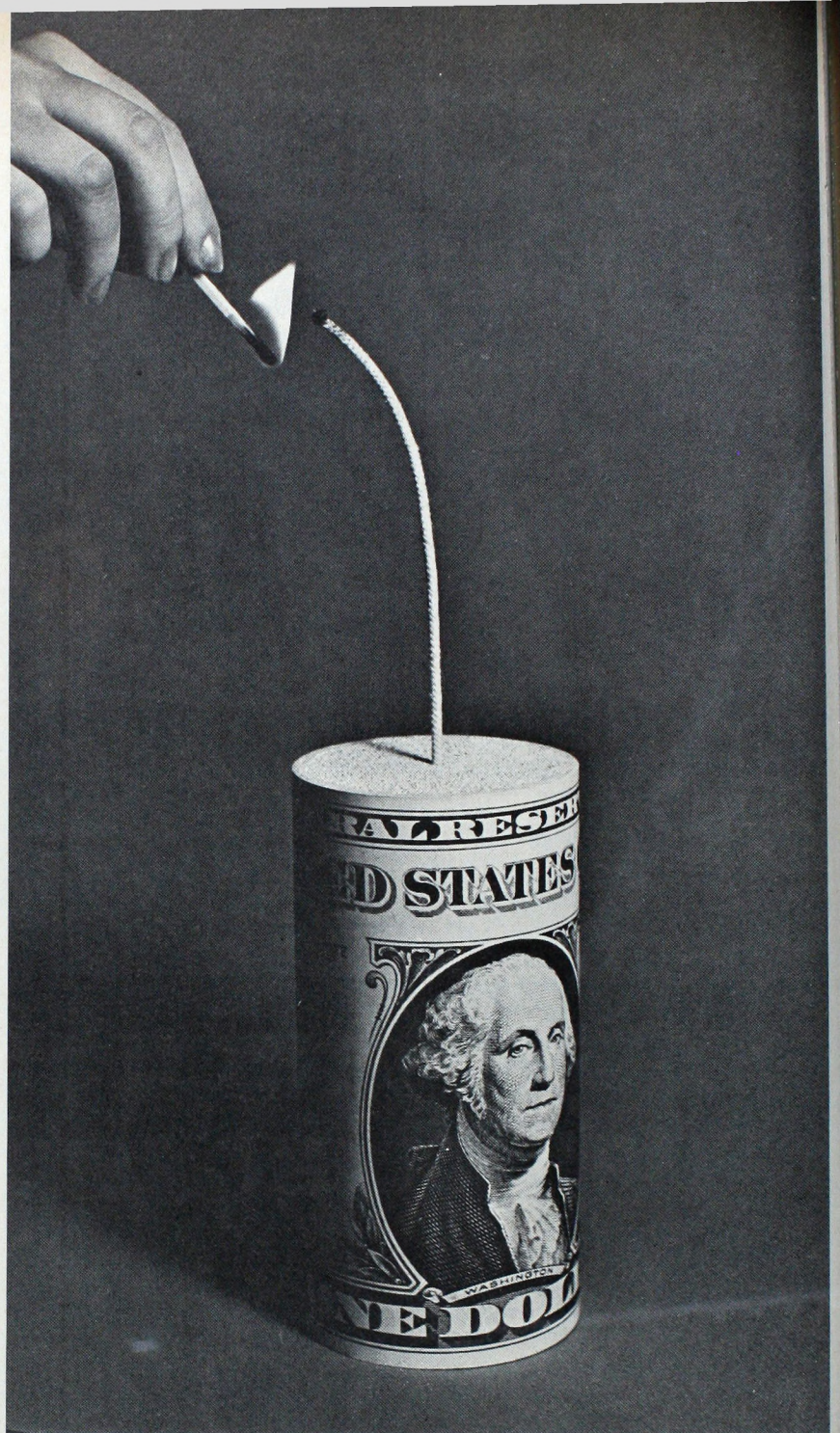
of 72 in an orphanage maintained by the "Inside India Mission." The last envelope disgorged a beautiful folder setting forth the work of a Christian college in the Philippines. All four appealed for support.

John Q remembered many others too. His congregation had seven missionaries on its roster and his denomination's monthly magazine told of many varied missionary enterprises. To which should he give? Good stew-

ardship demanded that he use his common sense and business judgment—of which he had a good supply.

In the parable of the pounds (Luke 19:11) our Lord commends business efficiency in affairs God entrusts to us. In missions God expect us to get as big a bang as possible. How does the American Christian set about doing this?

"If I were buying stocks or bonds, I'd investigate carefully before investing," thought John Q. "I'd want maxi-





mum profits. What are maximum profits in missions? And how does one investigate missionary enterprises?"

## Two basic questions

Every responsible Christian facing the baffling array of good mission enterprises should ask these two questions. First, what are "maximum profits" in missions? What are the biblical priorities by which Christians may discern which of many good enterprises are most pleasing to God? This is not a difficult question to answer. For the last hundred years, almost all boards have maintained that biblical missions were basically concerned with just one thing—propagating the gospel. Rufus Anderson, whom Pierce Beaver calls the "grand strategist of American missions," gave classic expression to this position in 1845 when he wrote:

Mere philosophers have never gone as missionaries; and seldom do mere philanthropists go into the heathen world, nor would they remain long, should they happen to go. Nor will a merely impulsive unreflecting piety ever bring about a steady, persevering, laborious, self-denying mission. . . . Nothing but the grand object of reconciling men to God, with a view to their eternal salvation, and the happiness and glory thus resulting to Christ's kingdom, will call any considerable number of missionaries into the foreign field, and keep them cheerfully there. *It is necessary that this object be made to stand out alone, in its greatness and majesty, towering above all other objects, as the hoary monarch of the Alps towers above the inferior mountains around him. . . . The true missionary character indeed is based upon a single sublime conception—that of reconciling immortal souls to God.* (Anderson, Rufus; Beaver, R. P., editor, *To Advance the Gospel*, Eerdmans, 1967, p. 83.)

John Q., remembering that New Testament missions were church-planting missions, agrees. "Maximum profits" must mean maximum propagating of the gospel or maximum discipling of the nations. This is the first priority. When investigating any appeal for missionary funds, ask, Does this win men for Jesus Christ and multiply churches? Many other good enterprises should no doubt be carried on. Our Lord on two occasions fed the hungry and on many healed the sick, but these were not the chief purpose of His incarnation and must never be

*Professor Donald A. McGavran, missionary educator in India for many years, is now dean of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, Pasadena, Calif.*

the chief purpose of His Church's mission. They are auxiliary to reconciling men to God and contribute to that glorious end. Their value is great when they demonstrably help men believe on the Savior, but they must never be substituted for the effective proclamation of the gospel.

John Q. Christian is a thorough modern. He knows that the enormous progress made in aviation, steel, plastics, medicine and a thousand other businesses would be impossible without research. Like a true twentieth century man he believes that research is the key to tomorrow. He figures, therefore, that missions—a 200-million-dollar enterprise out of North America alone—ought to be devoting several million a year to research in church growth. "The biggest bang I can get," he says to himself, "is to help the Church find out how to reconcile men to God more effectively. And, since research in church growth best advances the main purpose of missions, it shall have next priority."

Now John Q. comes to his second question: How shall I investigate the many mission enterprises calling for my support? How shall I find out what God's money entrusted to me is being spent for? And how efficient the management is? Which company—John falls back on the terminology of the business world—is likely to declare the most dividends? Which is actually discipling the nations?

Like all businessmen, J. Q. wants more than mere emotional appeal and thrilling stories. He looks for a solid financial statement. "In business," he says, "we set down earnings to the last cent and hire a certified accountant to make the annual audit. I shall look for missionary societies which do the same."

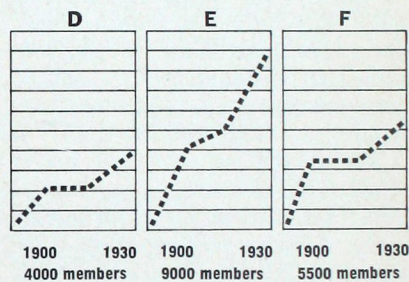
## Need hard facts

He is accustomed to studying hard facts connected with business deals. A natural gas company with proved reserves of a trillion cubic feet looks like a better thing than one which says nothing about proved reserves.

John Q. is accustomed to studying graphs of growth and has a healthy respect for companies where performance matches promise. "Before I contribute to any mission," he says, "I shall ask it to send me graphs of the growth of its church membership, country by country. I shall give after studying the graphs. I know some countries are resistant to the Good

News. As a matter of fact, I already give to one seed-sowing mission in a highly resistant land and shall continue doing so. In God's time it will turn responsive and the Church will begin to reap. Till then the job is to hang on and sow plenty of seed. But when grain ripens, getting it in is top priority. There is no use to sow and then, when that grain ripens, harvest a tenth of it while sowing furiously someplace else. Most of my money and prayer will go to discipling missions. Where congregations can be multiplied, there my dollars can do the most good.

"Look," he goes on, "how clear the outcome in missions can be made by graphs of church growth. These from Roy Shearer's great book, *Wildfire: Church Growth in Korea*, portray the outcome in three districts. Obviously the management in E was planting more churches than in D and F. Of course, membership growth is not the sole criterion, but it is always important. I want to know how much growth has occurred before I give. I may give to D or F, but I'll not do so with my eyes shut."



John Q. Christian and his sister Kathryn know a great deal about missions. They send money, prayer, sons and daughters around the world. The spectacular rise of conservative denominational and interdenominational missionary societies (which now maintain 15,000 missionaries) represents considered judgment on the part of millions of devout men and women, who are good stewards of the Lord's money entrusted to them, that these societies give good return on the missionary dollar.

These good stewards, seeking to get more for their missionary dollars, are going to invest them increasingly in missionaries and societies who are reconciling men to God and, in the great phrase of St. Paul in Romans 1:5, "bringing about obedience to the Christian faith for the sake of his name among all the Gentiles." |||



# ...and God bless all the missionaries. Amen.

by Gordon Chilvers

In the middle of the prayer meeting I stopped praying and started analyzing. What was really happening here? I knew this church had pledged its prayer support to the missionary.

They had not forgotten to pray for him. But were their prayers really making any impact on the missionary and his work for the Lord?

"God bless the missionaries," I heard. Would this change any specific situation?

Another prayed, "Lord, bless their education work." Would such a prayer result in more pupils, more teachers, better classrooms, better teaching programs? Or would it help teachers to influence their pupils to become Christians?

One prayed the scriptural prayer "Send forth laborers into the harvest field." Yet "harvest fields" are specific places. Laborers are individuals to be identified. Where? Who? I wondered. Nobody prayed that any specific person would hear the call.

Effective praying for missionaries must be specific. One godly man advises: "Start your missionary praying with one man or one family—at most one society or one field."

To pray specifically we must be informed about the person and his work. Many churches get their information from missionary prayer letters. They often get additional information from the mission board's literature and by direct contact with the society.

Other missionary-minded churches collect secular information as well. Their research includes maps and atlases to show the country's location, its climate and neighboring countries. Pictures and magazine articles give further facts about the land and its people.

A letter to the missionary will bring more exact knowledge of his situation and his special needs.

Missionaries are eager to increase their prayer support. There is no substitute for it. Addressing an audience, one missionary bowed her head momentarily. When she looked up tears were streaming down her cheeks. "More, much more than we need your money, we need your prayers," she urged. "Please, please don't forget to pray. Your money will be useless without your prayers. The powers of darkness all but press the life out of us at times. How I wish that I could make you see how much we need constant, earnest, prevailing prayer."

## Which questions to ask

How can we know the real, sometimes personal needs of the missionary? Some are too intimate to relate with pen and ink. A missionary may not have time to answer letters promptly, though prayer for him is urgent. But in most cases he is ready and willing to cooperate.

Ruth Samarin, a returned missionary, advises, "Look into your own heart. Except for geography it is the heart of a missionary."

We must avoid praying for the non-existent missionary. Missionaries are not superhuman people with special strength. Landing in a foreign country does not make a person more spiritual than he was at home. Says one missionary wistfully, "What sweet comfort it is to find the few who realize that missionaries are human. Only a few pray for me just as I am."

Missionaries need good health to work effectively. They can be attacked by numerous diseases or by sheer fa-

tigue. Some countries still make tremendous demands on a person's physical resources. As one worker said, "No one feels good when the thermometer soars day and night for weeks on end."

Essential travel on primitive roads makes journeys difficult. Treacherous rivers add further perils.

As Congo and Middle East incidents have reminded us, some missionaries live dangerously. Some rulers are wicked. Power, given or usurped, can be used wrongly. Missionaries need God's protection.

If the missionary is doing a vital work, the devil may seek to paralyze him by sickness or fatigue. Esther Embree counsels, "Ask the Lord to give him the physical strength and fresh enthusiasm he must have to do his best."

The missionary needs prayer for mental needs. To see available opportunities requires mental alertness. Concentration and diligence are necessary to master the language. A few mistakes could bring ridicule to the missionary rather than understanding to the people.

The missionary's social life is increasingly important. He is a guest in a foreign land. Some countries are tired of missionary work and are insisting on certain kinds of workers only, such as medical or educational. Some are closing their doors against missionaries by refusing to renew visas or to grant new ones. The missionary must be extremely careful in all his relationships with people in authority. A few ill-chosen words or a tactless deed could cause a ruler's delicately balanced judgment to become unfavorable. Years of pioneering work then ends abruptly. "Pray for me, that I do not make a simple yet vital misjudgment," one missionary implored.

Nationals may be unattractive to the western missionary. Their ways may

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*Gordon Chilvers is a free-lance writer living in Norwich England. His wide experience includes reviewing for Christian Literature Crusade in England, lecturing and preaching.*



exhaust his patience. Yet only by genuine unflagging love can he win them for Christ. Earnest prayer can help maintain the fervor of that love.

Above all else, the missionary must maintain and deepen his own spiritual life. He may be in a post where he has no fellowship with others of his own kind, no encouragement from church services in his own language. Yet he cannot work effectively unless he walks close with the Lord. He must know how to live on the spiritual resources that God alone can supply.

He will probably have a lower standard of living than friends at home. He may live in unattractive surroundings and have to bear lack of privacy, yet he must show the joy of the Lord and never grumble. Drawing daily on God's grace alone can give success.

### No guarantees to right decisions

He will have to decide about marriage, whether to bring up his children on the field or at home, other personal matters that directly or indirectly affect his work. He will make right decisions only as he receives God's guidance. He must learn to discern this guidance in small as well as crucial decisions.

As human beings, missionaries are attacked by fears and doubts. When difficulties mount and success seems negligible they are subject to depression. If others succeed where they have failed, or appear to have better support outside the country, self-pity or envy can raise its ugly head.

Loneliness attacks when other missionaries are far away and news from home is scarce. Friendships with nationals may be difficult to make and sustain.

"Living in harmony with one another" is described by one missionary as his serious problem. Differences of temperament, education and theological views have to be accepted and lived with. Christian fellowship is maintained only by yielding to others on nonessentials.

The devil will try to nullify the work by discouragement, by getting missionaries to oppose one another. The missionary must know the joy and love and grace that only the Holy Spirit can give. He must have the Holy Spirit's power to guide, control and sustain him.

Ruth Samarin says: "The missionary's load can somehow, in God's plan, be made lighter if you commit him to His eternal power as a fellow human being, with ordinary human needs."

One missionary told me the prayer he most needs is for "the training of natives." Without warning a government could eject all missionaries. Ongoing of the work then depends on national Christians. To train them faithfully, especially those who are less qualified academically or spiritually, requires much patience and grace. Discernment is needed to spot spiritual gifts that can be used when nationals evangelize, teach the Bible, write, translate and administer.

We approach God with specific petitions. We come to Him persistently with urgent requests.

We study the prayers of our Lord and the Apostle Paul to guide our praying. We meditate on God's promises to answer the prayer of faith.

What results can we expect?

Will the missionary feel the impact of such disciplined, costly prayers?

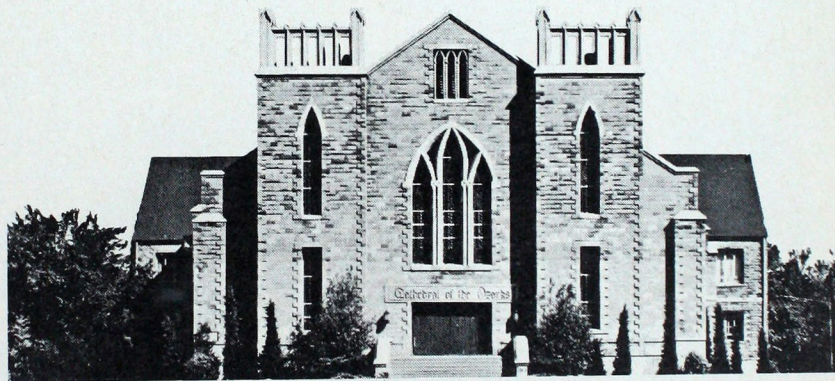
Mary Waggover of Kenya writes: "Since our return to Kenya we have already sensed the tug of prayer. . . . The water pump at the river needed attention. When Mr. Lawton and Mr. Waggover went to care for it, they encountered a huge cobra coming toward them with head spread and raised about two feet in the air. Mr. Waggover spotted the deadly creature and called for Mr.

Lawton to jump into the jeep. The cobra shot off down the hill. Later we learned that a sister had been awakened in the early hours of the morning and, being alarmed for us, she awakened her husband and together they prayed for us. She gave us the hour. She was praying when the men were at the river. How grateful we are that she was faithful.

"Other evidences of faithful pulls in prayer are manifest. God has abundantly blessed the work in Kenya. A constitution has been completed for our African church as a guide to this important outgrowth. The medical ministry has widened with our consecrated resident doctor, saving lives. Through the tug of prayer Tenweck has been granted a high school, enabling us to lift further the educational standard. We have sensed the pull of prayer for the Bible school. The large administrative building is finished. A fine group of spiritual young people are being rooted and grounded in doctrine. They will be the leaders of the church tomorrow."

If you want to pray so it really counts, make your praying specific, informed and intelligent as well as regular and fervent. This kind of praying will make a difference in missionary work. |||

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# HI-FI & HOT

*Lelia J. Lewis uncovers some earthy facts about her heavenly calling.*





# PEPPERS

**F**urlough has found me feeling somewhat like the duck that flew upside down and "quacked up." I don't think I'll quack up because I'm on furlough, but I often feel as if I'm awkwardly flapping along, not quite oriented to the horizons and landscapes of American life and culture.

It may be that these have changed since last I knew them. It may be that I have changed after ten years in a foreign land. Missionary life does change a person.

I know it changes eating habits and culinary tastes. Food is one of the most basic issues in practical missionary living. A missionary has to eat. The local market in Klungkung, Bali, may not have veal cutlets or ketchup or cake mixes, but there in organized confusion you can bargain for any one of several kinds of rice, newly harvested and freshly handmilled, pick out your raw spices for curry, and decide whether you want hot, hotter or hottest peppers.

The rice appears on your table in a variety of ways—as gruel for breakfast, as steamed rice with curry for dinner, as fried rice for supper. For dessert there is glutinous rice mixed with coconut cream and brown sugar, and for afternoon tea, cakes made of rice flour. It's a simple diet, but, to the educated palate, delicious and satisfying.

## Educating the palate

The problem is to educate the palate. As a new missionary, you may savor a cupful of rice with your chicken—but not a whole plateful two or three times a day, please! Some dishes may at first seem unappetizing, unpalatable and even unreasonable. But you remember the chorus you sang back at college: "Where He leads me I will follow; what He feeds me I will swallow." You often yearn for cheese and green salad and apples, for hot dogs and coke and ice cream. But after a while you find

the Indonesian diet is second to none in the world—as far as your tastes are concerned.

Missionary life changes the pattern of your home life. For one thing, most of the year you don't have your children. Someone else is rearing them. You have to send them far away to boarding school because there is no school available nearby.

This means you are spared "Mommy, make Tommy give me my boat" and all of that. But as a missionary mother you feel something like Hannah—and you try to cram all the togetherness and love you can into those first five years the child is all yours. And when you send him off at the age of six to a school 700 miles away, you commit him to the Lord with gratitude for the dedicated missionary houseparents and teachers who will train him—you know they will be spending time on their knees doing so.

Even with your children gone you are not idle or lonely. On the mission field you quickly relinquish the American concept of home as being your inviolate sanctuary. An oriental home is virtually a community as well as a general stopping-over place for all friends and relatives not already living there. This inevitably affects your missionary home. You learn to leave your door and heart open and to be ready for any sort of traffic.

At first you resent the invasion of privacy, but after awhile you relinquish that right, and you find yourself truly grateful that the nationals feel free to come into your home—and even to stay

---

*Lelia J. Lewis was born in Lanchow, China, where her parents were Christian & Missionary Alliance missionaries. She and her husband Rodger went to Indonesia under the C&MA in 1953. They opened a pioneer station at Klungkung, Bali, a Hindu city. Their ministry includes counseling of pastors, preaching, translating tracts and evangelism in the villages. They have five children.*

awhile. You learn not to be annoyed when they examine all your belongings. And when in true Indonesian style they ask you the price of everything, you tell them.

You never know who may be dropping in, nor for how long. Perhaps it's the palace-born high-caste wife of the mayor wanting to chat with someone not bound by the provincialities and taboos of her palace life. Or a university student wanting to practice his English, or a Chinese merchant in to talk for two or three hours. It may be one of the national workers stopping in overnight on his way to a preaching mission. Or perhaps all of the national workers in for a three-day conference in your home.

## Cabbage seeds and eye drops

It may be some of the mountain Christians down for cabbage seeds and eye drops. It may be 50 emigrants needing overnight accommodations on their way from the dry and parched island of Nusa Penida to virgin territory in fertile Sumatra. Or it may be refugees fleeing the fury of the volcano.

Whoever it is, you gladly welcome them and share your bed and board, remembering the scriptural injunction to be "given to hospitality." But you do draw the line at the freeloading California beatnik.

Sometimes for weeks on end you rarely sit down to a meal alone or have empty beds.

But in your missionary home you can at least retreat into the privacy of your bedroom. When you go out there is no retreat from curious eyes. Whenever you go a crowd usually gathers—which is what you want when you are out in village evangelism, but not when you've taken time out for a family picnic. Nor are you too happy to be watched by curious eyes when, on a visit to an isolated mountain village,

*Continued on page 27*





# globe at a glance

## INDONESIA: Radical Muslims threaten a 'holy war'

In an open letter to General Suharto, head of the Indonesian government, Muslim leader Fachruddin threatened to start a holy war against Christians. The threat was made early in September. On October 1 Muslim youths on the island of Celebes broke into 15 Protestant and Roman Catholic churches and smashed furniture. They also damaged theo-

### AFRICA

#### ANGOLA—

##### Missions 'face extinction'

In this West African country Protestant missions are "gradually facing extinction," states a recent report in the *New York Times*. To support its statement the *Times* story says that the Protestant missionary staff has dwindled to 65 today from more than 250 in 1961 when the natives tried to overthrow the Portuguese regime.

However, Dr. Juel Nordby, Methodist mission board executive secretary for Africa and former missionary to Angola, cautions that the present strength and viability of the church and its future potential for mission are not dependent on the number of missionaries.

He supports this statement with a quote from a recent report. "As the missionary group has steadily become less in number," Dr. Nordby relates, "the African leaders have taken over more and more the leadership responsibility. The 'do it yourself' program due to the loss of missionary personnel, and the ever-present persecution, are producing a church that is stronger spiritually, and at the same time a church that is increasing its program of activities."

The Portuguese government has banned entry of new missionaries and re-entry of missionaries who have left the country since 1964. Authorities hold Protestant missions largely responsible for the nationalist insurrection which in some areas is still going on, especially in the north.

"Protestants—not all, but many—are deliberately working for the denationalization of the population in this Portuguese province," Angola's Governor-General, Lieut. Col. Camilo Rebelo Vaz asserts.

"The task of the church is becoming

more and more difficult," Dr. Nordby says. "Suffering and persecution is not a possible future, but a daily reality to large segments of the church. It is therefore a great tribute to the faith and courage of Angolan Christians that the work of the church not only maintains itself but grows."

### TANZANIA—

##### Future of religious education reassured

Despite urging from some groups, the government will not take over operation of church-related schools.

This statement was made by S. N. Eliufoo, minister of education for Tanzania, who responded in Parliament to proposals made by the Tanzania African National Union which called for prohibition of teaching religion in public schools and a government takeover of schools managed by churches.

Eliufoo, a Lutheran layman, thanked churches for cooperation in the field of education. "We shall continue to cooperate with them because their help has no ties and it is given in goodwill," Eliufoo said.

Some 65 percent of the primary schools are operated by religious groups. Groups also have the opportunity to give religious instruction in public schools.

### ASIA

#### INDONESIA—

##### Supports belief in God

"The belief in God Almighty as the basis for every state" and also the recognition of "the duty of every state to guarantee to their people freedom to worship according to their faith" was set forth by Indonesian United Nations

ambassador recently in a debate on the revised religious liberty section of the Declaration of Human Rights. He told the United Nations that after the abortive pro-Communist coup that the country has enjoyed "renewed emphasis on religion."

This statement before the world body reaffirms what Christian missions have been reporting in the past two years since the coup.

### AUSTRALIA—

##### Episcopalians down under

Within ten years it is estimated in a recent census the Roman Catholics will comprise the largest church in Australia and will have overtaken the Episcopalians.

Sixty-six percent of Catholics attend church regularly compared to 14 percent of Anglicans (Episcopalians). The Anglican Church in Australia is virtually the established church.

The Anglicans had a nominal adherence in 1961 of 35 percent. This has dropped to 33 percent.

### LATIN AMERICA

#### ECUADOR—

##### HCJB 'Project Outreach'

"Project Outreach," designed to increase radio station HCJB's transmitter output to 700,000 watts, neared completion October 8 with the arrival of three giant RCA 100,000-watt short-wave transmitters and a fourth engineering prototype.

The transmitters will enable HCJB to make a gigantic increase of power on the shortwave bands, according to mission president, Dr. Abe Van Der Puy.

Special aircraft from Braniff Airways and Airlift Inc. were used to transport the nearly 50 tons of equipment. Eleven



logical schools, pastors' houses and church-owned buildings.

The terrorism was reportedly instigated by certain Islamic groups who want to change Indonesia into a Muslim state. They abhor the Sukarno-developed Pantjasila ideology which makes room for all religious groups and guarantees these groups religious and civil freedom.

Though some radical right-wing Muslim groups have always agitated for a Muslim state, the latest action is seen as a reaction to the recent number of Christian conversions. Muslims are concerned that thousands of their members have turned to Christianity.

The Indonesian Council of Churches has called on Christians and Muslims to eliminate provocative actions on both sides. The Christian daily newspaper *Sinar Harapan* has asked

for a meeting of leaders of government, military, political parties and religious bodies to discuss the potentially explosive situation. The paper adds, "The most urgent thing that must now be done is that government and army together restore the peace."

Most of the violence and damage was in the city of Makassar. Out of a population of 600,000 there are approximately 100,000 Christians. This is the first time that there has been a major Muslim-Christian clash in the city, although there have been persecutions and killings in the Toradja district for some years.

Along with this new threat come continuing reports of revival, mass conversions and baptisms from many areas of the Indonesian archipelago.

trucks and 50 men were required to take it the remaining 14 miles to the station's transmitter site.

Because of its antenna height and strategic location near the equator, it is possible for HCJB to cover more than 80 percent of the land area of the earth with powerful shortwave broadcasts in 12 major languages.

## COSTA RICA—

### Sends first missionary

As a joint venture of the Methodist churches of Costa Rica and Panama, Leonidas Arias, a Panamanian Indian, has gone out in the first missionary venture of these churches.

Arias is ministering to the Indians of the island of San Blas off the coast of Panama. He graduated from the Methodist Theological Seminary in San Jose, Costa Rica, last year.

## MIDDLE EAST

### SYRIA—

#### Missions are through

"The era of missionary work in Syria is ended," stated the Minister of Education Suleiman al-Khish after the government had seized a number of private schools.

Mr. al-Khish stated that all education in Syria would be secular from now on. Though his statement was directed to Christian educational activity, the move was also seen as a blow to Islam.

The largely conservative leadership of Islam has openly opposed the leftist government. In May before the Israeli-Arab war the Islamic World League charged that Syria was conducting campaigns "against the Islamic faith," "torturing . . . men of religion" and making "atheistic plans aimed at doing away with Islam."



## people make the news

Dr. **Raymond J. Davis**, general director of the Sudan Interior Mission, has been appointed president of the Interdenominational Foreign Mission Association (IFMA) for the coming year. IFMA has more than 8000 missionaries serving in the world under 44 mission societies. **Ted DeMoss** of Chattanooga, Tennessee, was elected chairman of the 12,000-member Christian Business Men's Committee International at its 30th annual meeting. De Moss succeeds J. Elliott Stedelbauer. Pastor **Eugen Stegmann**, 40, has been named special roving chaplain by the Evangelical Church in Germany (EKID). Stegmann is to be spiritual adviser to circus and show people in West Germany, effective January 1. **Vartan Sahagian**, executive secretary of the Bible Society in Jordan, has immigrated to the United States after being barred re-entry to Jerusalem following the six day war. He and his family were away from Jerusalem when the conflict broke out. He is an elder in the Church of the Brethren.

**Don Roberson**, pilot for Missionary Aviation Fellowship, and **Curtis Findley**, New Tribes Mission missionary, were killed October 6 when their plane crashed in southern Venezuela. Inspection of the accident scene points to the probability of severe fire in the plane just before an unscheduled touchdown, MAF reported.

Mrs. **Eunice Kasongo**, Methodist laywoman, is reportedly the first Congolese woman to graduate from an American university. She received her bachelor's degree from Howard University, Washington, D.C., in June. She

has recently returned to the Republic of Congo to teach home economics in a high school in Mulungwishi.

Dr. **Glen G. Williams** has been elected full-time executive head of the Conference of European Churches which includes most non-Catholic churches in Europe. Dr. Williams has been part-time general secretary of the CED and European Area Secretary for the World Council of Churches Division of Inter-Church Aid, Refugee and World Service.

**William Cameron Townsend**, 71, founder of Wycliffe Bible Translators, celebrated his fiftieth anniversary of missionary service in Guatemala October 4-6. Townsend first went to Guatemala in October 1917 as a Bible colporteur under the Bible House of Los Angeles.

Dr. **Ivan H. Nothdurft**, has been named American Bible Society Secretary for Spanish work in the United States. He is former leader of Bible Societies in Argentina, Uruguay and Paraguay. He served several pastorates in Latin America before becoming involved in Bible society work. While he was in Argentina, Bible distribution rose from 500,000 copies in 1956 to more than four million in 1966.

The Rev. **Harold Lovstrand**, a Sukarno regime prisoner in Indonesia, is now serving as a missionary in Port-of-Spain, Trinidad. In 1965 TEAM missionary Lovstrand was arrested in West Irian and taken to Djakarta where he was imprisoned seven months. He relates his experience in a recent book, *Hostage in Djakarta* which is reviewed on page 25 of this magazine.





WV NEWS  
FEATURES

# Evangelical communication congress searches for better strategy in Latin America

Beneath the ashen gray hills of Huampani, just a few miles from Lima, Peru, the Third Evangelical Communication Congress met in a search for a better strategy of communication in Latin America. The 223 delegates came from 21 countries and met together from September 16 to 23.

Latin America is on the threshold of a whole new era in modern communications. Recognition of this was evident in the fact that essentially all Protestant groups were represented at the congress.

Most participants responded warmly to the principal speaker, linguist-anthropologist Jacob A. Loewen, who set the pace for the conference with his presentations on contemporary communication theory.

Dr. Loewen stressed the need for a "person-to-person" approach to communication rather than "station-to-station."

Effective Christian communicators will "scratch people where they itch," he said. To do this they must first identify their target audience before attempting to communicate

Christian workers in Latin America show a readiness to approach realistically this first important step. Many stations and publishers previously flung their messages to the wind without any clear concept of the persons with whom they hoped to communicate.

Loewen suggested that in Latin America today there are three major target groups: (1) the primitives, who still dwell in the hinterlands, (2) the folk groups, who have moved to the towns and cities but still retain their folk traditions and values, and (3) a rapidly developing new group, the city dwellers, who are more sophisticated and who think more in terms of the twentieth century.

This "city" group is receiving more attention by the church now than in previous years. Significant leadership, it is felt, will emerge from the rising middle class, from the better educated, from those better equipped to speak to a space age generation. A series of imaginative radio spots, designed for this new target audience and combining popular sounds with a traditional message, was presented to the congress by the staff of CAVE (Comite Audio Visual Evangelico) in Campinas, Brazil.

Although the Third Communication Congress was sponsored by LEAL (Literatura Evangelica para America Lat- ing) and DIA (Difusiones Inter-Amer-

icanas) and was in itself a cooperative venture to improve communication in Latin America, some felt that more is needed in the way of a cooperative approach to the task of mass communication in Latin America. Four major Protestant organizations represented at the congress have a major concern in Christian broadcasting. Yet each group still tends to pursue its objectives as though it existed alone. Some argue that if the church hopes to bring the full impact of the Christian gospel to bear upon Latin America, all Christian groups concerned with this ministry must pool their skills and resources in a coordinated effort.

There is growing competition for access to available media in Latin America. In some countries the Catholic Church is buying up local radio and television stations, thus decreasing available Protestant air time. With the improved quality of commercial broadcasting there is less room for poorly conceived, uninteresting religious programs.

Church groups usually prefer to own and operate their own radio stations rather than purchase time on commercial stations. This provides unrestricted editorial opportunity for the church, easy access to prime time for religious programming, and control of those programs which surround the religious message. Religious radio stations are programming a larger percentage of popular programs and thus raising their percentage of non-Christian listeners.

There is a keen awareness too of the need for local leadership trained in communication skills. Major efforts must be made to develop such leadership if the gospel of Christ is to be communicated effectively in Latin America.

In Latin America, as in the rest of the world, the church needs to launch a coordinated strategy of total communications stressing both the interpersonal and the mass media channels of communication. Broad cooperation will be needed to implement that strategy, and the congress played its own role in producing that kind of cooperative approach to the problem.

—Maxwell V. Perrow


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# MISSIONS BOOKSHELF

read about it not for "literature" but to discover how your friend comes out. And he comes out with glory.

**PLANNING FOR MISSION** edited by Thomas Weiser (published by U. S. Conference for the World Council of Churches, New York, 1966) is reviewed by Raymond B. Buker, Sr., professor emeritus of missions, Conservative Baptist Theological Seminary, Denver, Colorado.

When the report on evangelism was given at the World Council of Churches meeting in Evanston, an Asiatic leader spoke from the floor in the following strain: "This report on evangelism is very good. We Asiatics, younger Christians, however, find it difficult to comprehend much that is said. Why don't the ones composing this report put it in biblical terms so that all of us can understand? We are familiar with the Scriptures."

This reviewer's reaction to much of the book *Planning for Mission* was similar to that of his Asiatic friend and the report on evangelism at Evanston.

The title, *Planning for Mission*, is correct. It is not a "plan" for missions. It is a step in the process of planning for what may evolve eventually into a plan or plans that may or may not be implemented in the worldwide project of mission.

At New Delhi in 1961 the Third Assembly of the World Council authorized a study on "The Missionary Structure of the Congregation" (a title which itself needs clarification). *Planning for Mission* is a report of the first stage of this study.

The editor, Thomas Weiser, has taken excerpts from 39 reports by three working groups and 18 individuals to present a general picture thus far in the study. There is no claim of finality or definitive ultimacy. It is a report on progress.

This book will be valuable for missionary scholars, executives and thinkers. It is not a book to put in the hands of the average Christian, whether he be interested in missions or not. It is too involved.

Those who produced these papers seem to be committed to expressing old methods and biblical procedures in new words. To the average person interested in missions they confuse the issues. Many of the studies are little more than an exercise in semantics. Old problems are restated until we wonder if it is a new problem or a new solution.

The section "The Church Serving  
*Continued on page 29*



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### A tribute

Sir: Please accept my deep appreciation for the tribute paid to Brother Mattar in the September "World Vision Magazine." Those of us who have been touched by his ministry at the Garden Tomb will long remember and appreciate this great evangelical believer. How well I remember his devotion to his Lord! Two years ago when I visited Jerusalem with a group of twenty-four Methodists on a tour sponsored by the Methodist Board of Missions, we visited with him and he gave us his testimony. On early Sunday morning, we returned to the tomb for a worship service led by Bishop Palmer. He was with a group of Methodists from Washington State, and our two groups had joint-services before crossing through the Mandelbaum Gate.

Brother Mattar, so filled with the Spirit of Christ, lives vividly in my memory. I know that he has gone to be with the Lord whom he loved and served.

I could not let this opportunity slip by without saying "Thank you" for paying tribute to him.

*J. W. Wilkins, minister of education  
 Lufkin, Texas*

### Pert might help

Sir: I was interested in your articles in the magazine on evangelism and PERT. We are struggling with the church in this country and the outreach to unevangelized tribes.

*M. Faught, R.N.  
 Addis Ababa, Ethiopia*

### Both sides of the apartheid fence

Sir: We find it very difficult that you would print such a slanted, bigoted article as the one by Major Allister Smith. You present two views in such a way that either can be taken as one chooses.

We were actually afraid to let any of our colored friends read this issue. Let us rid racism once and for all from the church. It does unspeakable damage.

We enjoyed Bishop Dodge's articles greatly.

*Mr. and Mrs. R. W. Trimmer  
 Albany, New York*

Sir: Concerning the note in your June issue criticizing the government of Rhodesia—I would like to state, as a recent visitor there, that the native African chiefs and head men of that country, as well as most of the citizens with whom I talked, all approve of the policy of the Smith government. The African people realize that they have better jobs, more education, better medical facilities and a much better life than they would have if the white leadership was crushed.

This is also true in South Africa where apartheid originated. This policy is being most enthusiastically backed by the Bantu

Africans. They want to live separately and have their own government, flag and national anthem, and to vote and run their own affairs in the areas that are being set up for them. No white man can vote or own property in these areas, and they consider it fair that they should not vote or own property in the part occupied by the white people.

If the native Africans want this policy, as they most certainly do, who are we to tell them they cannot have it?

*H. E. Kershner  
 Los Angeles, California*

### Can't subscribe and support

Sir: Please cancel my subscription to World Vision Magazine. I have a military background, and I can certainly say after reading the articles by David M. Stowe and Paul Rees in the October issue, that it is no magazine for anyone engaged in supporting the war in Vietnam.

### Now about "They're Not Cheaper by the Dozen"

Sir: Regarding the planned parenthood article in the November magazine, I think the facts in general are straight. I do question the IUD dropout "50 percent in two years" but maybe he has a good basis for it. I wouldn't expect the dropout to be quite that high.

The emphasis is the typical specialist's approach where a limited sphere is blown somewhat out of proportion. To hear David Stowe every missionary should devote at least 50 percent of his time to family planning. This would be good for family planning. The real goal of missions "the gospel for all people" would become submerged under "the gospel of family planning."

If you are using overstatements to make people think, the basic emphasis of this article may be acceptable. But, if we are searching for the true perspective of family planning in the context of missions, I think it is out in left field.

In my experience practically all missions are for family planning.

I find weak and superficial his thought that men with large families should not be sent to the mission field. Large families abroad are by and large very secure emotionally and get along better cross-culturally than do the childless. Let's not lose our heads just for the sake of family planning.

Little is said in the article about cooperating with governments in their strivings to establish family planning programs. Our attitude of support and active assistance may do much more than separately setting up our own clinics in the same town as theirs.

*K. Gill, M.D.  
 Serango Hospital  
 Orissa, India*



## HI-FI & HOT PEPPERS

*Continued from page 21*

you are down at the public bath—the river—awkwardly struggling to don a dry sarong while slipping out of the wet one in which you have just taken your bath.

The mission field changes your home life in another way. You have helpers to do the laundry and the dishes. A luxury, you think—and at first your democratic upbringing makes you shrink from giving orders to that attractive 17-year-old Balinese lass. But when maintaining your home entails bargaining every day at the market for the day's provisions, cooking from scratch with no prepared spices or soup mixes or ready-cleaned chicken, scrubbing the clothes by hand and ironing with a charcoal iron, you soon realize household help is a necessity. You are there to engage in a ministry, but running your household could demand all your time and energy unless you have help.

But household help can be one of your biggest headaches, and you sometimes think it would be easier to do it all yourself. For a very special occasion with honored guests you may find the banana cream pie arriving at the table with a layer of sliced onions as well as bananas hidden under the cream filling.

This is why one of the qualifications for successful missionary life is a sense of humor. By which I mean a true sense of values and the ability to see things in their right proportion, including yourself. Onions in a cream pie may spoil your elegant dessert but the world still keeps spinning and so you laugh. And next time you check the pie assembly personally.

Missionary life changes your pace of living. In a climate that has two seasons—hot and hotter—you learn not to be in too much of a hurry. Unless you learn this you may melt away—and you will most certainly be out of step with everyone else. So you slow down and you try not to be frustrated or annoyed when things are not done so speedily and efficiently as in ulcer-ridden, heart-attack-prone U.S.A. Perhaps the virtue most necessary for a missionary in day-to-day living is patience.

You learn also to be adaptable—to take anything in your stride. The Indonesians have what they call "djam karet" or elastic time. This means that time has no real meaning—at least not exact time. A function scheduled for 8

may start at 9 or 9:30. Buses and boats have no rigid schedules, and maybe no schedules at all. You soon learn to dispense with a rigid schedule. You learn to be elastic too. You map out generally your objectives and what has to be done—and then proceed as you can, ready for any interruption or delay.

However, one thing which brooks no delay or deletion is your quiet time with God. You try to be up at 5 or 5:30 for this most vital part of your practical missionary life. Your hour alone with God is the keystone which determines the stability and durability of your day-to-day life.

Also on your day's schedule is the siesta. As a new missionary, feeling very vital and superior, you thought you could dispense with this concession to the flesh. But you soon realize the necessity of this institution for the preservation of health and sanity.

Your missionary home may have a portable hi-fi—and the strains of Beethoven or the baritone of Bev Shea do refresh and renew you after a hard day—but you do not have a TV. Actually this is a blessing in disguise, for you are pushed into the mental exercise of reading. You try to fit it in every day—not only for relaxation but also for stimulation, soul expansion and spiritual blessing.

Life on the mission field gives you new perspective and new values. You learn to appreciate the contemplative life which there was not much time for in the hustle-bustle, hurry-scurry pace back home. You find yourself adopting some of the oriental indirectness in contrast to the blunt and forthright manner of the Westerner. You learn how unnecessary material things are to happiness and how vitiating they can be to moral vigor and spiritual perception. You realize the abundance of your possessions may create a barrier between you and the national.

### Minor privations

You learn to adjust to inconveniences and minor privations. You do have electricity—100 watts of it from 6 p.m. to 6 a.m. And water does trickle out of your pipes for four hours a day. You are well off.

You learn to cope with health hazards. You don't eat raw vegetables or unpeeled fruit. Every six months you take the worm treatment and get typhoid and cholera shots. Any intestinal disorder gets prompt attention. You know full well the danger of chronic dysentery. You despair of finding any

boil treatment—until you finally discover that Dial soap is a very effective preventive and remedy. You never do learn how to cope with the ubiquitous fleas, but at least you have company in your misery, for everyone else is scratching too.

Yes, you've changed in ten years. Life on the mission field is different from life at home. But then, maybe you never had it so good.

There may be political terrorists, but no sex maniacs.

There may be health hazards, but no hot-rodders on the highways.

There may be no TV but there are experts in the lost art of conversation.

There may be no winter, but there's no need for winter clothing.

The food may be simpler, but the figures are slimmer.

The roads may be dirtier, but the literature is cleaner.

There may be bugs, but there are no Beatles. |||

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27

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## 'I WANT TO BE A HUMAN BEING TOO'

Continued from page 12

a congeries of unstable and uneasy entities that are usually kept alive only by economic aid and stand constantly on the verge of erupting in turmoil. Nationhood is not an easy art to master, as Ghana, Nigeria and Indonesia have painfully learned in recent weeks.

In fact, the most recent happenings in Nigeria have shown that where a newly independent political unit includes several tribes or cultures, national independence alone may not be the full answer. If one of the groups tries to lord it over the others, the oppressed will launch a new cycle of rebellion as they seek to express their human dignity.

*This drive to first-class world citizenship is a most potent motivating force.* When thwarted, it can become a "bomb" causing violent and destructive explosions, as the Mau Mau rebellion in Africa and the American Negro riots in the United States have recently demonstrated.

However, it can also be an almost unlimited source of Positive motivation. In our Chulupi example it led to conversion. Today this same drive is helping the Chulupi to discipline their nomadic behavioral habits of the past and to become successful farmers in a settlement program that has been launched for Indians.

*Emergent nationalism and its intense universal desire for first-class status is really nothing more nor less than an outworking of God's image in man. Man, made*

in the Creator's image, was not designed to be a slave of others nor of his own sin. It is "the will of God that all men be saved" and that all find divine sonship. We can thus assure every kindred, tongue, tribe and people that "as many as will receive Christ, to them will be given the power to become the sons of God" (John 1:12, adapted).

Again, God's Word affirms that all of God's children are of first-class status, for "in this new man of God's design there is no distinction between Greek and Hebrew, Jew or Gentile, foreigner or savage, slave or free man" (Col. 3:11, J. B. Phillips).

The Scriptures also assert that each person and people has a unique place in God's economy, for He has planned both the "times of their existence and the limits of their habitation" (Acts 17:26, J. B. Phillips).

The complete purpose of man's existence and the totality of his creative individuality will be brought to full fruition only as he finds his rightful place in God's economy, for "the plan of God for you is good, meets all his demands, and moves towards the goal of true maturity" (Rom. 12:2, J. B. Phillips).

A church cannot afford to become a society of watchers. It must rather be a society of witnesses. Christians—all church members—must be put to work as quickly as they can be prepared for it. They must never cease to labor and pray until their Master returns.

George E. Failing, Editor,  
The Wesleyan Methodist

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## They need our shoe-leather faith

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*"If you have a friend who is in need of food and clothing and you say to him, 'Well, goodbye and God bless you, stay warm and eat hearty,' and then don't give him clothes or food, what good does that do?" (James 2:15,16 Living Letters)*

James goes on to say, "It isn't enough to have faith, you must prove that faith by good deeds." We need the faith that reaches down to our shoes—the kind of faith that motivates us to *DO* good deeds for others—shoe-leather faith, if you please. The type of faith which meets their needs.

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## MISSIONS BOOKSHELF

Continued from page 25

the Lord in the World" (pp. 138-143) is one of the best contributions of the book. It does not seem to agree with the section "The Church—a Segment of the World" (pp. 122-128), but perhaps the various papers are not expected to be consistent with each other or with the whole.

Although the title of the fourth part, "Missionary Presence," is enigmatic in itself, the 15 papers that compose this section are more relevant and comprehensible than the other parts of the book.

If one desires to be aware of the involvements of mission as a factor within the World Council, reading this book will make an effective contribution to this end. It is only a step, but it will prepare one for longer walks in the field of ecumenical mission.

The hippy, the sophisticated student, the laborer, each and all should have the Bible in the area of his own linguistic thinking. The norm and source, however, has to be the Scriptures in their original autographs. Missionary work must be pursued in terms of the actual situation, but its motive and methods must be inscripturated. *Planning for Mission* largely fails to do this.

### **FORGIVE THEM: THE STORY OF AN AFRICAN MARTYR**

by J. E. Church  
(Moody Press, \$2.95) is reviewed by F. Carlton Booth, Professor of Evangelism, Fuller Theological Seminary, Pasadena, California.

The Tutsi were Hamitic invaders who came down hundreds of years ago from Egypt or Ethiopia driving their cattle before them into the grasslands of Central Africa. This is the amazing story of the rather brief life (46 years) of Yona Kanamuzeyi, one of the proud Tutsi tribe. Dr. Church, himself a missionary in Rwanda for forty years, writes from intimate acquaintance with all the details concerning this outstanding present-day (1964) African national pastor who in the very prime of life made the supreme sacrifice for the sake of the gospel in that land. He died rejoicing, praying for those who were his murderers. *Forgive Them* is an honest account of a man who rose from a most humble beginning to become a widely known and greatly loved minister of Christ. It does not hide his temptations and shortcomings, but points out the path that led to his victories and accomplishments. In our day of wide-

spread crass materialism this book can be helpful in stirring our sense of values.

**MANAGING YOUR TIME** by Ted W. Engstrom and Alec Mackenzie (Zondervan, 1967, 242 pp. \$4.95) is reviewed by Charles E. Hummel, president of Barrington College, Barrington, Rhode Island.

The urgent 10, 9, 8, 7 of a Cape Kennedy countdown epitomizes the pace of modern life. Like rockets, our lives seem caught in a relentless countdown. "If only I had more time!" Yet, unlike money which is unevenly distributed among men, time comes to each of us in equal allotments. Our problem is to make the best use of it day by day. Nothing is more important than the right use of our time, with it we accomplish whatever we do for our Lord.

In *Managing Your Time* Engstrom and Mackenzie provide a practical guide to the effective use of time. Both are busy executives who have learned the importance of using time wisely. They show that managing time is primarily a matter of managing ourselves. The authors begin with a section on the nature of work time and leisure, move on to a perspective on managing yourself, and conclude with a final section of nine chapters on managing others.

This book is exceptionally well written. Practical and creative, it carries the reader along rapidly from one idea to the next. Like the iceberg, most of which lies below the surface, *Managing Your Time* is undergirded by sound scholarship and wide reading. Beneath the well turned phrases and concrete illustrations is a depth of study and profound thinking which doesn't always meet the eye.

I heartily recommend this book not only for Christian executives but also for any Christian worker who wants to make more effective use of his time. It can be of great value to missionaries. Those of us who work with people find our task is never done. So it is all the more important that we define our objectives and work out long and short range plans to achieve them. The authors have provided several charts to aid this procedure.

Here we have an effective manual to which we can turn frequently for guidance. The time and money spent in reading this book and putting its principles into practice will yield high dividends in more effective service for God.



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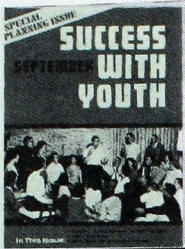
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# Reformer's Blind Spot

For Protestants who cherish their Reformation heritage 1967 has been a big year. On October 31 it was exactly 450 years ago that Martin Luther nailed to the door of the Wittenberg Castle Church his 95 "theses" concerning indulgences—what one journalist, earlier this year, called the "first shot in the war of words that was to create the Reformation."

## The Stalwart Figure

That Luther has become, in the perspective of the centuries, one of the half dozen authentic history-makers of the world is now pretty generally admitted. There has been plenty of time for the assessors to take his measure. Both the eulogists and the muckrakers have had their innings. Sycophants and slanderers alike have had at him. He survives them all. If praise from the "opposition" is sweeter than the fulsome words of fellow-travelers, then let the recently stilled lips of the brilliant Jesuit, John Courtney Murray, speak it for Luther: "a religious genius—compassionate, rhetorical, and full of insights."

Yet there was one insight that was missing in Luther; or, if not missing, at least but dimly present and lamely articulated. I refer to the theology of mission and the responsibility for undertaking missionary work. In the 1961 symposium volume entitled *The Theology of the Christian Mission* Professor William R. Hogg contributed the chapter on "The Rise of Protestant Missionary Concern, 1517-1914." In it he says: "One searches in vain in the *Works of Martin Luther* for any exposition of Matthew 28:19, 20 or Mark 16:15 that would hint at the Church's responsibility to move beyond Christendom."

## The Strange Fixation

In another 1961 publication, called *Pentecost and Missions*, Dr. Harry Boer, missionary theologian of Nigeria, drew attention to the same vacuum in the German reformer's thinking and teaching. He quotes Luther:

*What Christians in general and the civil authorities neglect to do with respect to seeking the lost lambs, this the elders of the Church shall undertake to make good in every possible way. And though they do not have an apostolic call and command to go to strange nations, yet they shall not in their several churches . . . permit anyone who is not associated with the congregation of Christ to be lost in error.*

Luther's view, let it be said in fairness, was shared by some of the other distinguished Reformers, including Calvin, Melancthon, and Zwingli. They took the position that New Testament references to going with the gospel "into all the world" applied to the apostolic

age. When that age ended, the expansion of the Church into "heathen" areas would take place under the heat and pressure of persecution. They therefore found no place for missions abroad as a form of voluntary obedience to the Church's crucified and risen Lord.

## The Static Formula

Bishop Stephen Neill, has an excellent study of missions entitled *The Unfinished Task*, which had its fifth edition in 1961. In it he draws attention to the fact that the Reformers' failure to develop a theology of mission is reflected in the *static* definition of the "Church" which is associated with their names. The bishop quotes from the 7th Article of the Augsburg Confession: "The Church is a congregation of saints, in which the gospel is purely taught and the Sacraments rightly administered." And he remarks, "Now all this is perfectly correct as far as it goes, but does it go far enough? . . . All the emphasis is on that which is fixed, stable, and unchanging; and it is these elements which most naturally find their expression in a fixed and unchanging organization."

Rightly does the bishop ask, "But is that all that the gospel has to tell us about the nature of the Church?" The answer is No.

## The Summons Forward

As some of the Reformers and most of the Anabaptists and Pietists realized, the Church is not to be a *settlement* but a *pilgrimage*, not an *estate* but an *embassy*, not a *mansion* but a *mission*. The Church's Lord had boldly declared that His Word and Cross and Spirit were to be a "fire" which He had come to "cast upon the earth." It is the business of fire to spread; and, as a rule, in the spreading it is no respecter of barriers.

Luther, in company with a number of the Reformers, was curiously nationalistic in his conception of the Church. Whereas, of course, the Church in mission, from Pentecost forward, was to rise above nationalism and to "make disciples of *all* nations."

We salute Luther and his Reformation peers. They deserve it. Their work was incomparably important.

But then, remembering our own frailties, we may take warning from their blind spot. "Thine eyes," said the prophet, "shall see the king in his beauty." This Luther did. "And," added the prophet, "they shall behold the land that is very far off." This Luther did not.

Four and a half centuries later, as the above citations show, this imbalance is being corrected. It would, however, be a thousand pities if we today, seeing the far-off "land" more clearly, see the "King" less clearly than did Luther.

PSR



# Christmas, Out of Your Stocking!

Some years ago Gerald Stanley Lee flung out the query: "Why should Christmas—when God turned the world over, and began all in a minute a new human race—why should Christmas be tucked away in men's minds as a feebly pretty country sentiment, a woman's holiday, a baby's frolic, the sublimest event on earth thrust playfully into the bottom of a stocking?"

There is no reason in heaven or earth why we should so tuck it away. On the contrary, there is every reason why we should get it out of the stocking and see it for what it is in its bright and bracing boundlessness. "Behold," runs the Luke account of the birth of our Lord, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (2:10,11).

Note the phrase: "to all people."

Both the adjective and the noun are important. "All" gives us the *universality* of Christmas. "People" gives us the *humanity* of Christmas. We need both if we are to get Christmas out of its stocking.

Neither Rome nor Jerusalem had this unlimited concern and outlook. Rome: patricians, plebeians and slaves. Walls to high heaven! Jerusalem: Pharisees, Sadducees, Zealots; Jews and Gentiles. Curtains hanging from a hundred hooks!

Into a world so divided came the "good tidings" of a Savior born "to all people." This is Christmas Unlimited—Christmas with stocking removed and a wide world to win!

## I.

Christmas, for one thing, is *divinely* unlimited. Historically, Christians have believed that before Bethlehem God sent, to Israel and to the world, patriarchs and saints and priests and prophets, each with some flash of light from His mind, some revealing of His purpose, some stern word of His judgment. But in Jesus Christ there is no sending of angel, however powerful, or man, however noble. In Jesus God came Himself!

This is what theology calls the Incarnation. In a world of a million events this is the Event. Let hippies—and all others—take notice: this, from God's point of view, is *the* "happening." Professor H. H. Farmer of Cambridge University says of the Church: "Its fundamental dogma, in which all other dogmas are implicitly contained, is that in Jesus Christ God came into human history, took flesh and dwelt amongst us, in a revelation of Himself, which is unique, final, completely adequate, wholly indispensable for man's salvation."

Christmas proclaims, unless it be garbled and misrepresented, that in Jesus God has gone the limit of His ability to go and has given the limit of His ability to give. He has betrothed and married Himself to humanity for the express purpose of removing the dark barrier

that our sinful self-will has thrown up between ourselves and Him. Hence Charles Wesley taught us to sing:

*Come, thou long expected Jesus,  
Born to set thy people free:  
From our fears and sins release us,  
Let us find our rest in Thee.*

## II.

Christmas, moreover, is *humanly* unlimited. The nativity announcement and anthem vibrate with the words: "good tidings of great joy, which shall be to all people."

Has this magnificent inclusiveness found consistent demonstration by Christians through the centuries? The answer is a melancholy No. Inconsistency in *practice* has been the mischief-maker. The victims of such inconsistency have varied from time to time. The *Jews* have felt the harshness of it. We dare not forget that the attempt to exterminate the Jews in Germany had behind it not only the aggressive and demonic genius of the Nazis but the supine acquiescence of most of the German Christians. "Good tidings of great joy . . . to all people!" How incredibly hollow that must sound to masses of Jews now living!

The *non-white races* have not always had convincing proof that the Christian gospel is in fact "to all people." Colored people by the millions, in Asia, Africa and the United States of America, know that thousands of church portals either have been or are now closed to them.

An old proverb has it that "Lies have long legs." Resentments, we should remember, have the same equipment: long legs—and lasting ones. In the 1930's Marian Anderson, then approaching the summit of her fame as a singer, was to appear in a northern city with which I am familiar. The only way her agents could reserve a room for her in a leading hotel was to promise that she would use the "service" elevator and have her meals in her room. It may take a generation or two—if God allows the world to stand—to bring it about, but one of these days even Christians who have long since married off their social conscience to the *status quo* will see to their sorrow the connection between episodes like that and the eruptions of Watts and Detroit.

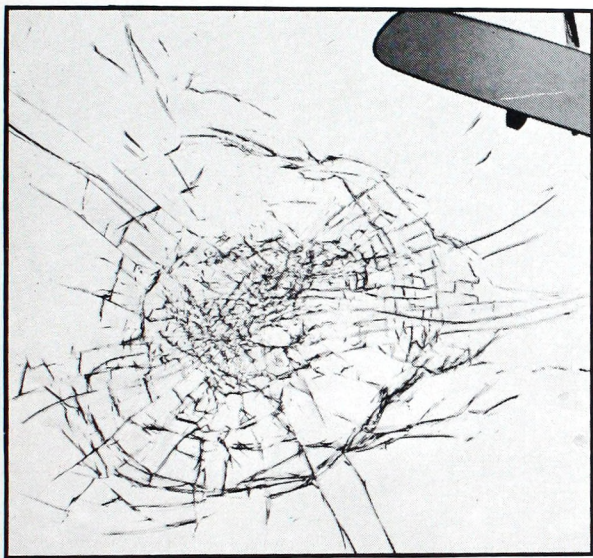
Never was it so important as now to get Christmas out of the stocking and Jesus out of the cradle. He is out, of course. God has seen to that. But we treat Him as if He could be satisfied with our pious cooings. This is as ridiculous as it is false. He is where the blood and the sweat and the tears are. Alas for us if we are not with Him there!

*Are you sheltered, curled up by the world's warm fire?  
Then your soul is in danger; your ease is the ease of the cattle.  
Your place is down in the mire.  
Then out to some field,  
Out to some battle.*

PSR



# The last thing Frank expected was someone running the stop sign.



**The very last thing.**

Stop signs don't stop cars. *Drivers* stop cars. Make sure you do and make sure he *has*. There's very little satisfaction in being dead right when you're dead.

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# The FUTURE is NOW!

Bethel College and Seminary enters the final phase of Decade X in a century of ministry for Christ. A new and greater Bethel will be required to effectively step across into the opportunities presented by a second century ministry in Christian higher education. *The Future is Now*, at Bethel.

1. The population explosion means that by 1971 half of our population will be under 25 years of age. Any strategy for the future must place major emphasis on youth and education now.
2. The knowledge explosion means that the total accumulated body of knowledge has been doubled in the last 20 years. The church needs the benefit of Christian scholarship to keep pace.
3. Educational requirements for leadership in society make collegiate education more important for more people than ever before. We must enlist, conserve and train young people for Christian leadership.
4. Accelerated change in today's world makes the training of creative, versatile, resourceful Christian leadership crucial. A Christian liberal arts college like Bethel is designed to do this.

The destiny of the world is now being determined on college and university campuses. The future of the mission for Christ to the world is now being determined on campuses like Bethel's. A Centennial Fund for the re-location of Bethel College and Seminary to a new and larger campus for an expanded ministry for Christ has been established. The Seminary already occupies the new facilities. Target date for college removal and completion of the total re-location project is 1971—Bethel's Centennial year.



New Arden Hills campus site purchased—1961



Ground breaking ceremonies for Seminary—1964



Cornerstone laying ceremonies—1864



Service of Dedication for Seminary—1965



Seminary occupies new facilities—1965



College Program  
 For information on: Seminary Program contact Office of Public Affairs  
 Investment Opportunities

**BETHEL COLLEGE AND SEMINARY**  
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