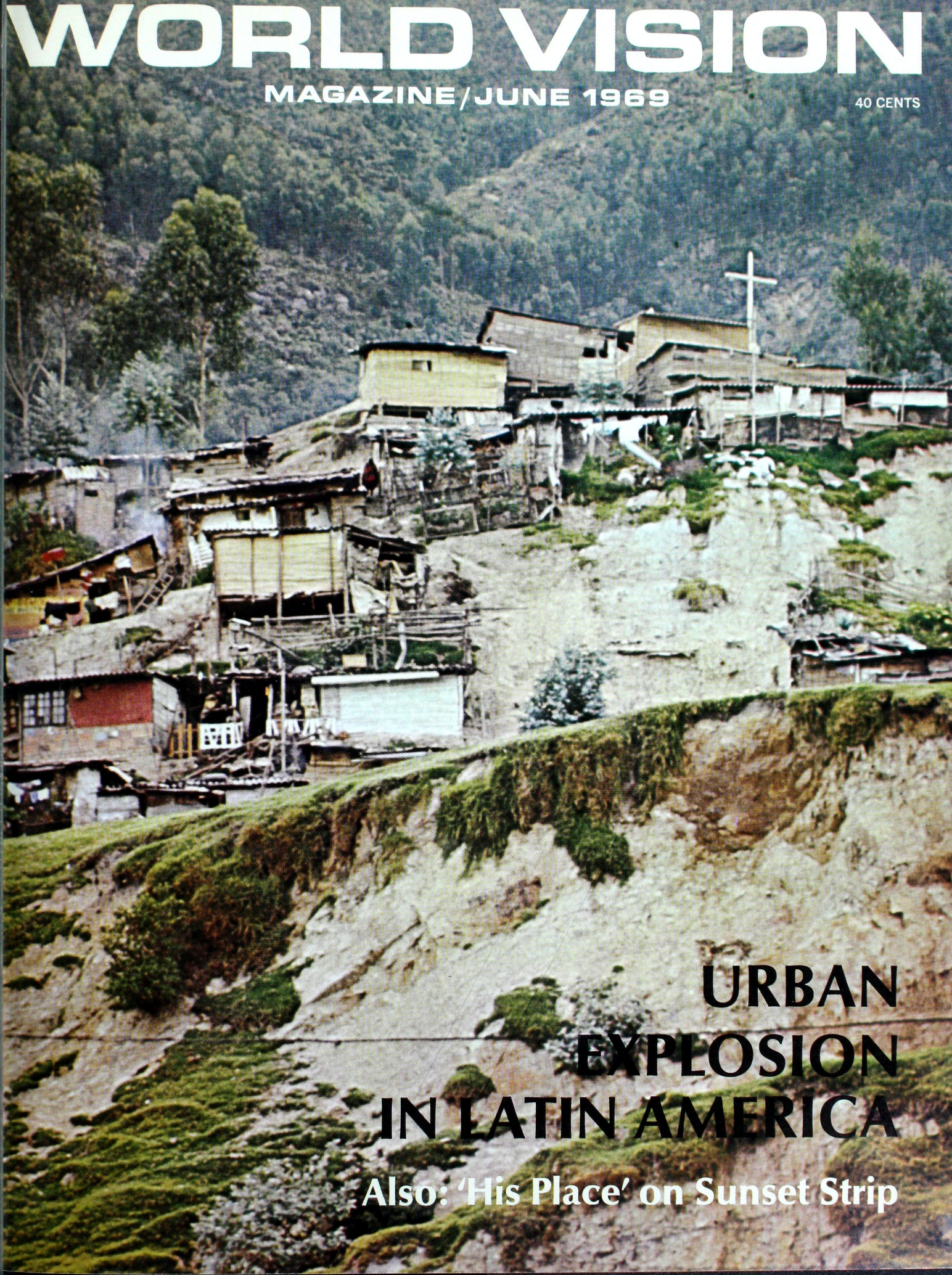


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MAGAZINE / JUNE 1969

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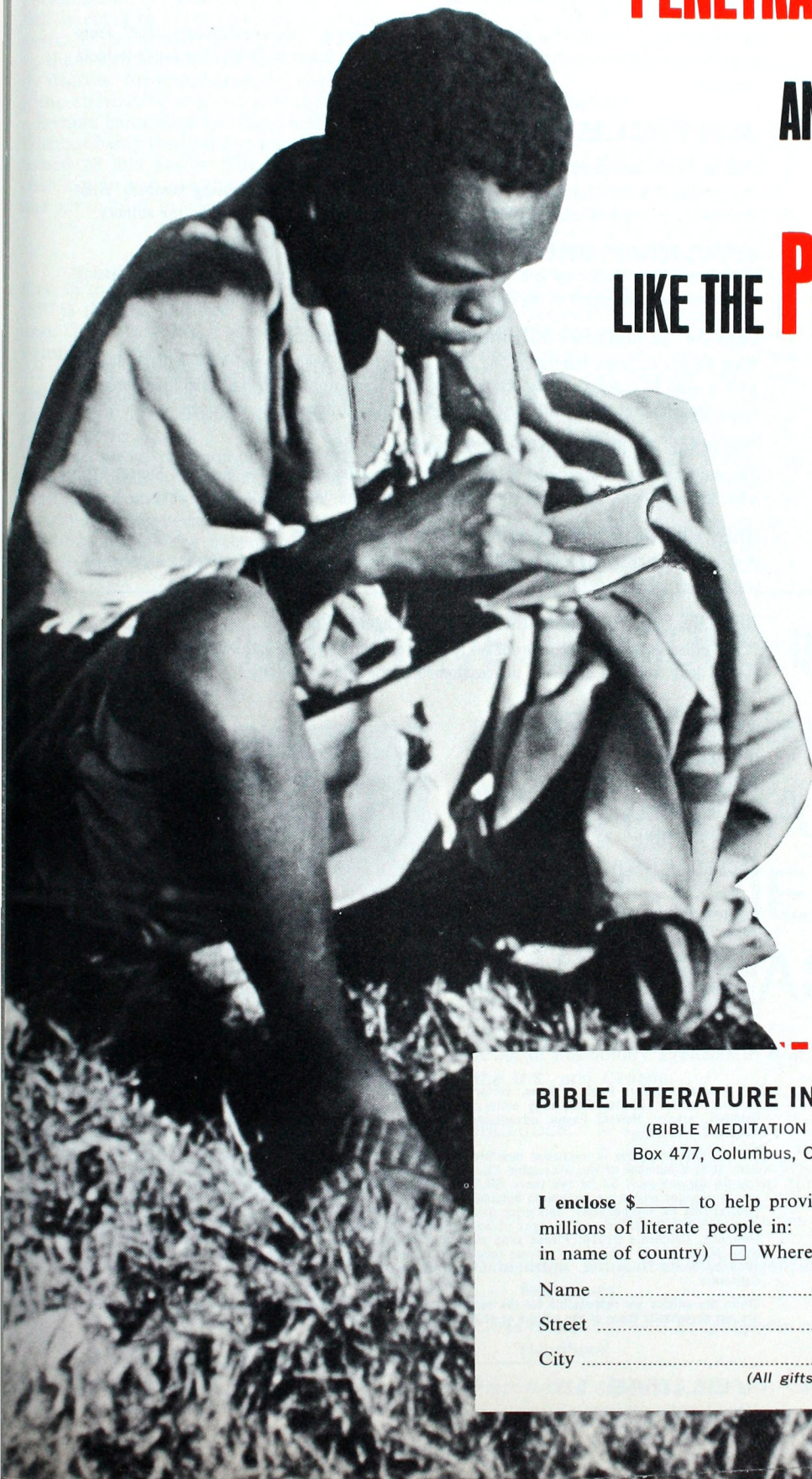


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## BEHIND THIS ISSUE

Ever have things blow up on you?

Editors *do* have those times. It reminds us of the old saw about the "best laid plans of mice and men." Somebody made a law out of it: If there is anything that can go wrong, it will. The resulting situations draw us back to evaluating our own processes — in our case, the editorial processes of a magazine.

You, the reader, wouldn't even notice what went wrong. So we could just as easily let the whole thing pass by. But then again, maybe there's some value in sharing a little of what really happens at the desks of our editorial staff.

Our problem involves an article you won't find in this issue. For more than six months we have been planning it—a story on a completely revised approach of a certain Christian agency at work in Latin America. Our attempts to bring off the story have included background interviews in New York and Washington and in Santiago, Chile, bales of mail, long distance phone conversations, cables and a lot of staff time piecing together what we have of the picture. But when our final deadline came we realized we just didn't have the kind of story that would give our readers the real picture.

Not that we have given up. No, indeed. We know there's a story there and we're determined to get it for a subsequent issue. We're simply backing off and replanning.

Meanwhile, we bring forward in our schedule another article which likewise went through a complete "rewrite" to give our readers the fullest picture possible. We feel you can benefit by it—and it too is on a program in Latin America — the article by Ted Laskowski appearing on page 12, entitled "Brazil's Booming Bible Center."

But when all is said and done, we feel right about it. We have a wonderful Partner in this business. He always comes through.

Donald H. Gill  
Associate Editor

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Bookstores, both stationary and mobile, are an increasingly popular method of witnessing and training in this largest of the Latin American countries.

### ONLY A FOOL RUNS FOR NOTHING by Jacob A. Loewen 16

What do you do when translating the Bible into a tribal language and the language doesn't have a word to express the necessary thought? A translator shares the frustrations and the breakthroughs that come with putting the Word of God into a new language.

### 'HIS PLACE' ON SUNSET STRIP by W. Paul Smith 19

The author relates his experience and impressions after spending a night on Sunset Strip with Southern Baptist preacher Arthur Blessitt, who runs "His Place" on the Strip.

### WHEN YOU WRITE THAT MISSIONARY by Mildred Tengbom

A veteran missionary gives some helpful hints on what is frequently a frustrating experience—writing your missionary friend.

### NEW LIFE FOR THE LONELY ONES by Eileen Lageer 26

In the cities of Nigeria New Life for All touches many lonely men and women, some of whom are not long from the bush and unaccustomed to the impersonal city.

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**PHOTO CREDITS:** Cover, page 8 bottom, Don Gill; pages 6, 7, 8 top, 11, South American Press Photo; pages 16-17, Wycliffe Bible Translators; pages 19-22, W. Paul Smith; pages 26, 28, 29, Niger Challenge Press; page 33, Pacific Area Travel Association; page 43, Japan National Tourist Organization.

**COVER PHOTO:** When people move from the country to the city they frequently live in shacks on the outskirts of the city, unable to afford city living and untrained to respond to the city's labor needs. Here newcomers "make-do" on the fringes of Lima, Peru.

Bob Pierce, founder; Paul S. Rees, editor; Theodore W. Engstrom, executive editor; Donald H. Gill, associate editor; Shirley Gall, copy editor; M. Ann Woodward, assistant editor; Lee Willms and Jean Caldwell, artists; Howard Payne, advertising manager; Myrt Leimer, director, subscriber services; John Hoagland, researcher.

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### 'Positive, enthusiastic' or 'Heaven forbid'

Sir: The positive, enthusiastic, hopeful presentation of "Beautiful, Man, Beautiful" is going to prove to be an invaluable asset. When laymen young and old read it, there will be reaction from cold to hot in degrees. Most importantly, it presents some alternative ministries. It shows that a layman can respond to the world's needs without being restricted to methods established by his pastor. The article shows that a man can use the talents that God has given him in a creative fashion.

Clifford E. Stabler  
San Francisco, California

Sirs: In the article "Beautiful, Man Beautiful" is the girl pictured at the bottom of page 17 eating with the hippies a counselor volunteer? Heaven forbid.

I do not question the sincerity of the one who conceived the idea of this program but I must say, "Social workers are not made in a week."

In the photo it is compellingly evident that the hippies are wearing more clothing than the counselor.

As has often been brought to mind in our household — there seems no point any longer to send clothing overseas to mis-

sionaries when we in the United States are wearing less and less clothing. The miniskirt has become the regular garment.

The idea as present in said article is good and it is too bad to ruin it by lack of preparation.

Mrs. Mary Garner  
Albion, Illinois

### Smart-alecs or seekers

Sir: It has become smart, more often smart-alec, and financially profitable, to lambaste evangelical churches and their missionary programs and accomplishments in the past. It furnished an outlet for the ego that has not found any other and provides a smoke screen behind which people who do not want to participate can hide out from any sense of responsibility.

Anyone reasonably familiar with the history of the evangelical missionary work in this century knows that every field has been individual and different from any other. There was no possibility to obtain more than a smattering of training specifically for any field. Even the most advanced pagan nations had dozens of languages and dialects and diversities of living habits. Missionaries could do nothing but get on the field and learn as they worked. The really amazing thing is that they have accomplished the great things

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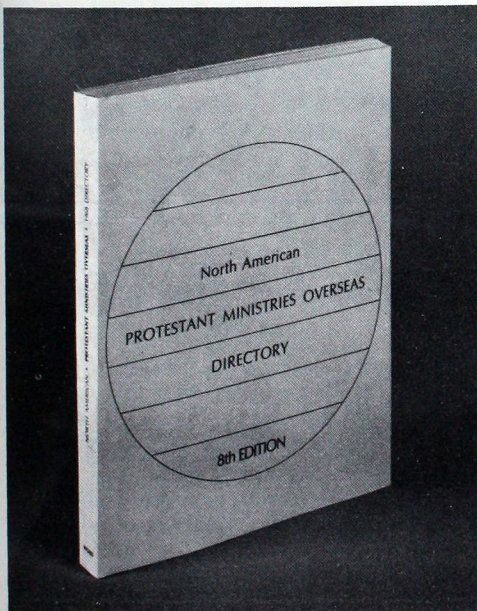
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**readers' right**

that they have. Much of the criticism is merely hind-thoughts. No man knows what different approaches half a century ago might have yielded.

The cliché of westernization has really become a canard, another prairie dog hole. When nationals found the Christ the missionaries brought to them, they, themselves, wanted to do everything possible in the manner of the missionaries, clothing, for instance. Much of the change was hygienic. Ask any missionary to more primitive areas about the stinking cow-skins and other animal skins and the filthy rags so commonly worn. Beside, a garment similar to the missionary's was a testimony to a determination to pursue the new life, just as much as water baptism in a public place. And there was no place to get needed clothing but from the missionaries' home base.

Human beings are just that. No one need claim that there has been human infallibility on the fields. There is no absolute perfection in this temporal world. But if the critics get out of their comfortable chairs and on the fields they will have

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some doing if they accomplish more for the Kingdom of God in the next 50 years, if the Lord delay His return, than has been done in the last 50. Missions are using new methods and materials, printed literature in 1001 languages and dialects, short-wave broadcasts, tapes, transistor radios, jeeps, planes, air fields, but they will continue from the well-established bases and be thankfully dependent upon the foundations laid in the years gone by.

*Jean Leathers Phillips,  
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Our contributor this month is Dr.  
Dick Hillis, general director  
of Overseas Crusades, Palo Alto,  
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# STEP DOWN TO SERVE



If a "let the missionary do it" attitude pervades the national church something is wrong.

Certainly Christ never planned it that way. His command to carry the word of reconciliation to the world was all-inclusive. Each member of his Body in each generation is to have a vital part in reaching all of his world.

Certainly the foreign missionary never planned that the reaching of a nation would be solely his responsibility.

Then what is the problem and how can we deal with it?

Some have jumped to the conclusion that the "let the missionary do it" attitude comes from the temperament of the national. And it sounds reasonable. "By nature the people I work among are irresponsible and lazy," a missionary told me recently. "If I don't do the job it won't get done."

Are they really as lazy and irresponsible as he makes them out to be? For generations they have fed and clothed themselves and reared their families. And even if they are lazy does not the Holy Spirit make a man a new creature? Can't He make even a lazy man burn with Christian zeal? Was my missionary friend limiting the power of God in our day and unwittingly falling into the trap of believing that he must evangelize the nation by himself?

Or was the missionary taking the less tedious way out of a tedious task? Has he found it a little easier to "do it yourself" than to train others to do it? Was he admitting he didn't have the patience that Jesus demonstrated when for three years He trained simple

uneducated nationals in the "school of example?" Was the missionary admitting he didn't believe the nationals would be able to do it as well as he, so why train them? If so, is it the national or the missionary who is lazy?

It is safe to ask, "How did Jesus do it?" Would the rather unpromising group of nationals Jesus selected ever be able to preach or teach or share the love of God as well as their Teacher? Yet He continually gave them opportunities to try, and fail, and fall flat on their faces. He picked them up, dusted them off and with loving patience gave them another chance. In three years He was content to leave them, knowing that all they needed was the *training* He had given them and the Holy Spirit He would send them.

Does the missionary think his "do it yourself" method is an improvement over the one used by his Lord?

The three-year period Jesus used is not the issue. I would be the first to give or take a few months or even years. The question is not *length* of time but *use* of time. It is all too evident that my missionary friend has no intention of working himself out of a job. By making himself a permanent fixture to his little flock he actually ceases to be a missionary.

Even worse, his own immobility hinders the believers from becoming missionaries. While he remains he is displacing a national from church leadership. Even believers who reveal potential can never become better than second-rate leaders when the missionary makes all the final decisions.

What will happen if the nationals

come up with a progressive evangelistic scheme of their own that doesn't fit the pattern of this Western-trained missionary? Will the missionary give them a fair opportunity to try their plan? If it doesn't work will he suggest they try something else? If it does will he praise them? Any less gracious attitude will kill initiative on the part of the nationals.

Is the ever-present missionary too ever present? Is the supposedly mobile church planter too immobile? In many cases the honest answer is a frightening "Yes." As there is a time when children must walk without parental help there is a time when the national Christians must be trusted to stand on their own feet and in turn the missionary must move on or step down from the place of leadership to that of servant of the church.

The local leaders will make mistakes. But don't we often make our greatest advances and learn our most important lessons from the mistakes we make?

And what about support of the work if the missionary leaves? Money is not really an issue if the missionary believes what Paul wrote to the little group of materially poor believers in Philippi, "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). God, who supplied every need of those humble first-century Christians, is able to do the same for His twentieth-century family. The Christians at Philippi not only supported their own work but out of their deep poverty gave "once and again" to Paul's missionary endeavor.

It is past time for the missionary to ask himself some very blunt and basic questions:

Am I really a missionary?

Have I allowed myself to become stationary when biblical example indicates I should be mobile?

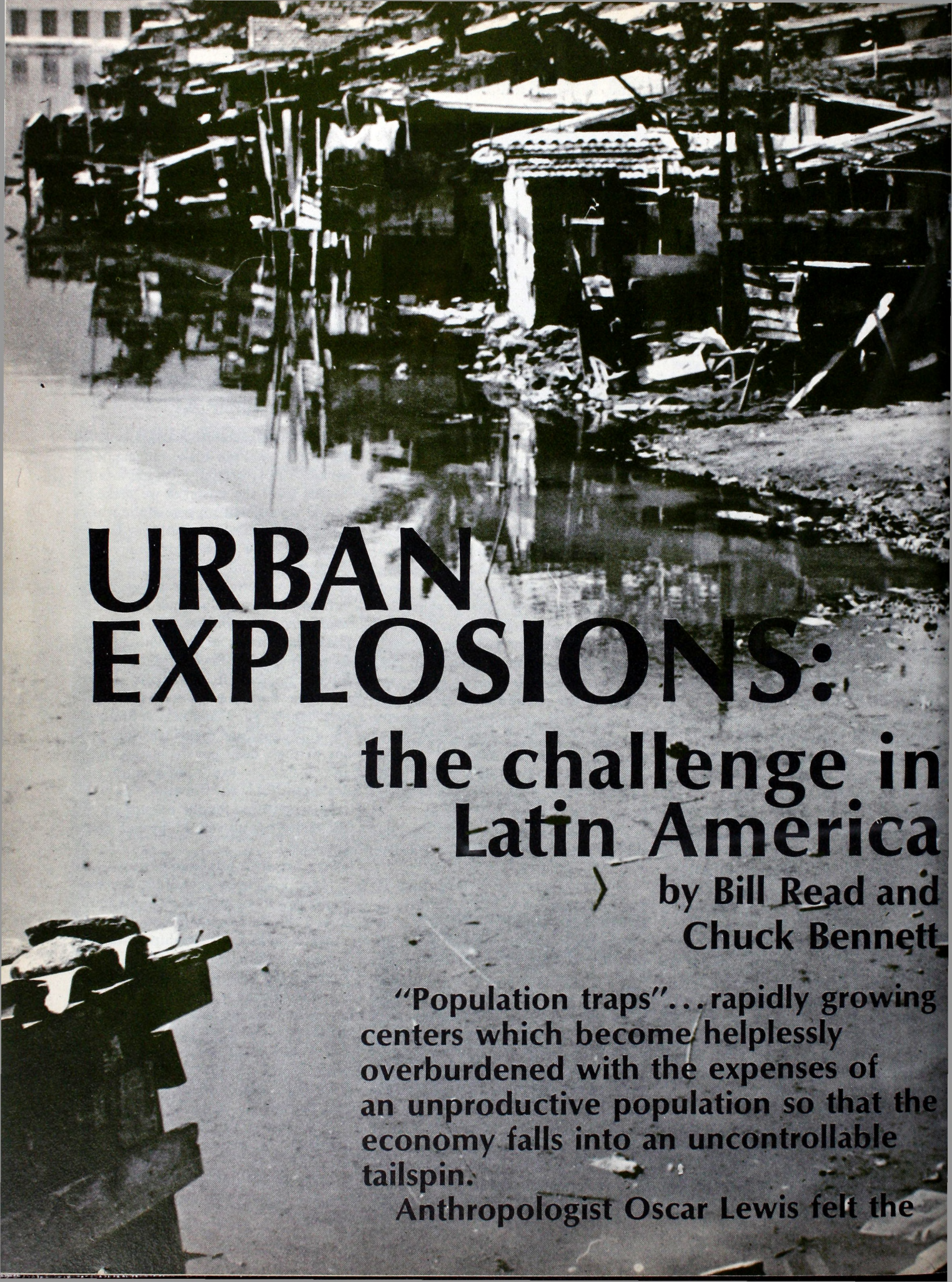
Am I building leadership or is my presence stifling it?

By simply sticking with my flock is my own apparent indifference to the unreached producing a missionary indifference among the flock?

If I, as a missionary, am doing the work of the church for the church, have I not ceased to be a missionary and become a "transplanted" leader?

If so, have I not written "Ichabod" across the future of the very church I planted?

"Like father, like son!" might be said another way: "Like missionary, like convert."

A black and white photograph of a slum street. The street is narrow and paved, with a large, dark puddle in the center. On either side are makeshift shacks and buildings made of wood, metal, and other scavenged materials. Some buildings have corrugated metal roofs. In the background, a taller, more modern building is visible. The overall scene depicts a densely populated, impoverished urban area.

# URBAN EXPLOSIONS:

## the challenge in Latin America

by Bill Read and  
Chuck Bennett

“Population traps”... rapidly growing centers which become helplessly overburdened with the expenses of an unproductive population so that the economy falls into an uncontrollable tailspin.

Anthropologist Oscar Lewis felt the

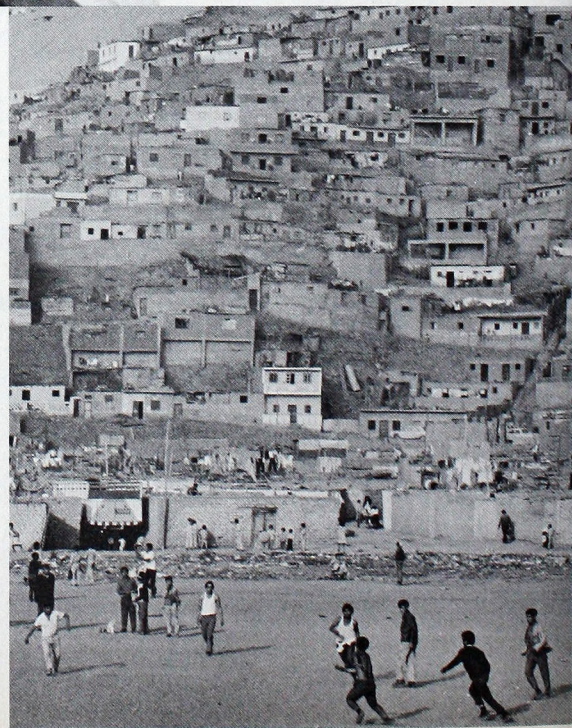






End of a day in the "favela" ... players, rendered oblivious to the surrounding street noises, sit engrossed in a game of cards.

A "barriada" in Lima, Peru ... where squatters have come from the surrounding mountain areas to find "a better place" to live.



# URBAN EXPLOSION *Continued*

fury of the Mexican Tourist Department five years ago when he published his now classic *The Children of Sanchez* which traced the lives of a family of Mexico City slum dwellers. Normally Yankee-baiting Mexican journalists (including avowed Marxists) jumped to the rescue of the American and forced the government to lift its ban on his books. They pointed out that Lewis was not attacking Mexico but merely presenting case studies of the social disintegration which typifies the rapidly growing slums of metropolitan areas throughout Latin America.

The slums of Mexico City are, in fact, probably not as

*William R. Read, Presbyterian Church missionary to Brazil since 1962, is co-author with Victor Monterroso and Harmon Johnson of Latin American Church Growth (Eerdmans, May 1969), the result of a three-year research project sponsored by the Lilly Foundation.*

*Charles Bennett, a seasoned missionary pilot-mechanic, has served with Missionary Aviation Fellowship in Mexico since 1955. He is the author of *Tinder in Tabasco* (Eerdmans, 1968), a study of church growth in the state of Tabasco, Mexico.*

wretched as those of Caracas, Lima or Sao Paulo. These and other cities represent what someone has called population traps.

Nine major population traps are in formation in eight of Latin America's 21 countries. Each has a central city of more than a million persons, surrounded by a wide belt of sub-standard apartments and a rural-urban fringe of makeshift shacks. (See chart A.)

CHART A

## LATIN AMERICAN URBAN COMPLEXES

City	Census Date	Central City*	Metropolitan Area
Buenos Aires, Argentina	1960	2,966,816	7,000,000
Sao Paulo, Brazil	1960	3,165,000	4,691,000
Rio de Janeiro, Brazil	1960	3,223,000	4,367,000
Mexico City	1966	3,287,334	6,000,000
Santiago, Chile	1965	2,248,378	3,200,000
Bogota, Colombia	1964	1,697,311	2,500,000
Caracas, Venezuela	1966	(1,589,411)	1,764,274
Lima, Peru	1961	(1,000,000+)	1,436,231
Montevideo, Uruguay	1963	1,158,632	1,750,000

\*Figures, except those in parentheses, are from Statistical Abstract of Latin America, 1967, Paul Roberts, editor. © 1968 by Regents of University of California.

Much of Latin America is blanketed by deserts, jungles, mountains and swamps, all virtually unusable for agriculture. Aside from the *pampas* (plains) of Argentina, only isolated pockets of land could be classed as excellent. The lot of the agricultural worker and small farmer is increasingly difficult.

Frustrated by the struggle with overworked land, milked by wealthy landowners and attracted by grapevine accounts of the glowing opportunities that await them, they flock to the cities. There they find the economic exploitation even more ruthless, their skills unmarketable and the security of the rural community nonexistent.

Brazil, Mexico and Argentina together contain almost two-thirds of the entire population of Latin America. All three are experiencing unusual urban expansion.

Even though it is the only nation with abundant fertile land, Argentina began to experience rapid urbanization earlier than the other South American republics. Its people are predominantly of European extraction — 84 percent native-born, 13 percent immigrants. Many of the immigrants had traditionally been city dwellers. Most of the fertile *pampas* are controlled by wealthy landowners, forcing the landless to look to the cities. By 1950 a whopping 60 percent of the population was already concentrated in the cities. By 1960 it was 75 percent and still rising. Buenos Aires, with a population of more than 7 million, is the largest urban center of Latin America, although Mexico City and Sao Paulo are giving it stiff competition. Some of the *partidos* (counties) which fan out around the central city of Buenos Aires grew by 300 to 400 percent between 1947 and 1960.

Brazil encompasses half the area and population of South America (excluding Mexico and Central America). By next year one-fourth of its entire population will be concentrated in nine metropolitan areas: Belo Horizonte, Fortaleza, Curitiba, Sao Paulo, Porto Alegre, Salvador, Belem, Recife and Rio de Janeiro. The combined population of these nine cities

*Continued on next page*



## Moving day at Ramos Favela.

# URBAN EXPLOSION

Continued

## Life in a Brazilian slum



10

was 8.8 million in 1950. By 1970 it will be 24 million. The rush to the cities is not limited to these nine places. Smaller cities are expanding at similar rates. (See chart B.)

CHART B

### URBAN GROWTH IN BRAZIL

Size of urban center	Number of centers		
	1940	1950	1960
More than 3 million	0	0	2
2 million to 3 million	0	2	0
1 million to 2 million	2	0	0
500,000 to 1 million	0	1	4
250,000 to 500,000	3	3	4
100,000 to 250,000	5	8	21
50,000 to 100,000	12	19	42
25,000 to 50,000	19	44	80

Between 1940 and 1960 the urban population of Brazil increased by 150 percent while the total population increased by only 72 percent. What will the chart show for 1970?

Mexico has a similar history. Its urban population shot up from 5.5 million in 1930 to 17.7 million in 1960. Mexico City jumped from 3 million in 1950 to 6 million in 1965 and an estimated 7 million today. In 1960 40 percent of the inhabitants of Mexico City (2 million of 5 million) had migrated there from other parts of Mexico. During the same 15 years—between 1950 and 1965—the Mexican border cities grew even faster. Tijuana grew 155 percent, Ciudad Juarez 136 percent and Mexicali 123 percent.

"If only we had more highly trained pastors to win the cities," cry missionaries throughout Latin America. Ironically, one group of churches is winning the city masses, and they—the Pentecostals—have the leaders with the least formal education of all (with significant individual exceptions, of course). For some unknown reason the Pentecostals often do not do so well in the countryside. In Brazil, Mexico and probably Guatemala, for example, the education-conscious Presbyterians have won far more poor farmers and Indians than the Pentecostals.

Pentecostal growth often seems to parallel urbanization. In Argentina, where urbanization began early, the Pentecostal churches had 26 percent of the total Evangelical (Protestant) membership by 1940 and 52 percent by 1967, practically all in the cities.

Brazilian Pentecostals grew from 100,000 communicant members in 1940 to more than a million in 1960. Eighty-five percent of this rapid growth has taken place in the fast-growing urban complexes.

The greatest growth of Evangelicals in Mexico has taken place in the last 30 years. Sixty percent of this growth between 1940 and 1960 was obtained by the "newer churches," mostly Pentecostals, and mainly in Mexico City and other urban areas. (Presbyterians and Seventh Day Adventists have had significant growth among the rural population of Southeast Mexico during the same period.) The 1960 Mexican census showed that the exploding border cities contained some of the highest percentages of Protestants in all Latin America.

When a pastor of the autonomous Independent Evangelical Pentecostal Church moved to the booming city of Tuxtla Gutierrez in southeast Mexico less than five years ago he found well established Presbyterian and Nazarene churches and a newer Baptist work. Only the Baptists were experiencing measurable growth. Although the Pentecostal pastor was a cultured and educated man, he rented a house in the red light district and began nightly services in his living room. Some of the girls of the street attended. Three years later he had a booming congregation with two daughter congregations. His followers not only paid his salary but were building a large concrete church and supporting at least one young man in a Bible institute.

The Pentecostals adapt themselves to the local culture. For example, the Rev. Manuel Gaxiola, a leader of the Apostolic Church of the Faith in Jesus Christ, is building an ultra modern church in Mexico City, complete with a marriage chapel where young people from the slums can be married in the customary high style without having to go into debt for years to pay the expenses.

While the more traditional churches alternately theorize and wring their hands about the needs of the cities and continue to pour money and personnel into their compounds and institutions which were designed for the Latin America of a generation ago, the Pentecostals concentrate on the receptive displaced masses, accept them in spite of their problems and failures and emphasize those aspects of the gospel which meet their greatest felt needs.

### Churches in a trap

The big-city slum dwellers are not the only receptive people in Latin America and the Pentecostals don't have all the answers. Many rural peoples are also responding. Homesteading farmers often join the first denomination to reach their new community. Some Indian societies also appear responsive, particularly those of the Maya area of Guatemala and southeast Mexico. But these peoples are to some extent being reached. Missions have at least a semblance of strategy for most rural areas.

While exploding urban networks present unparalleled opportunities, most churches and missions who participate in the evangelical enterprise in Latin America find themselves, like the governments, in a "trap," unable to move, ill-prepared to redeploy men and funds into new situations.

Where will the bold new techniques, plans, workers and finances come from to recruit millions from among these receptive masses of city dwellers for Jesus Christ and his Church? When will the leadership of churches and missions cut through or lay aside their patchwork patterns of work to face the task with sound, applied principles of growth and church extension? When will they attempt to locate and

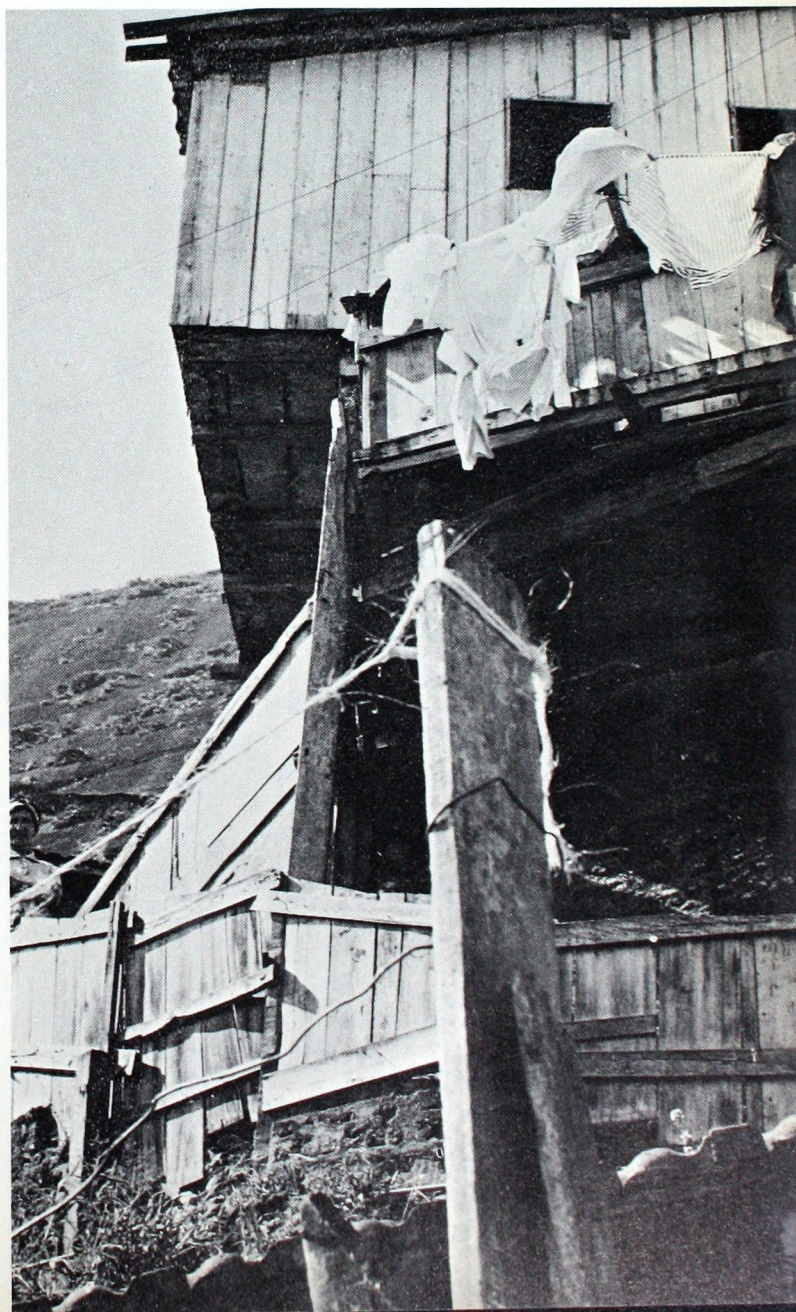
move creatively into high-potential areas with a spiritual vigor commensurate to the task?

Various kinds of surveys are needed to help the church discover who and where the people are to be evangelized, their relationships to the rest of the community, effective methods of reaching them, and how to utilize the already-evangelized members of the community to reach the rest.

Christian cells planted in the middle of apartment house complexes may be the best or only way to reach some people where they are. Interdenominational projects — not just mass evangelism but a pooling of resources — are necessary if the church is going to make a dent in today's massive urban population. As people move from rural churches to the cities, some way must be found to channel and use these people to win others in their new environment.

The challenge and opportunity is greater than ever before and certainly more complicated and demanding. It calls for a courageous appraisal of the present situation, definition of goals and ordered and logical plans for reaching those goals. Ultimately, and hardest of all, it demands a wholehearted adoption of such plans. Such an awakening could radically change the direction of the Evangelical church in Latin America and guide its leaders around the sinister traps of frustration, doubt and inactivity.

**Huts, such as this one in Catacumba Favela in southern Rio, grow without any planning into the most picturesque forms imaginable.**



# Brazil's Booming Bible Center



The beat of *macumba* drums still throbbed in Manoel's sleepy mind as he arose from his hammock that morning. Though that neighborhood voodoo dance had stopped several hours before, he still seemed to hear the drums calling him to action, for they reminded him of the 30 witchcraft trinket shops in the same outdoor market where he daily manned the "Light and Life Book Nook."

An hour later he was hanging out attractive Christian magazines to flap in the breeze coming off the Amazon and arranging his record player to attract people to his shop.

As on most mornings, many hurrying shoppers merely glanced his way, not even smiling back. Now and then a few paused to examine the Bibles and books on display.

During a lull Manoel asked himself,

by  
Ted  
Laskowski



# Brazil's Booming Bible Center *Continued*

*The hundreds of books I sell during the year, what impact do they make on Belem anyway? Six hundred thousand people. Most of them nominally religious. Nearly half are spiritists. . . .*

Manoel soon had an answer. Filtering out through traffic noise and the shouts of vendors, a record he was playing caught the ear of a little believer lady. She was in a hurry too but felt she must stop by.

Manoel could hardly believe his ears. "Remember those Gospel portions you gave me a month ago? I made a special  *festa*  for my Bible club, inviting lots of children. Even some of

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*W. T. Laskowski is field leader in Brazil for Unevangelized Fields Mission, Inc. He first went to Brazil in 1949 and worked primarily in education.*

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*Going where the people are, the Rev. J. B. Silva shares the Word aboard the "Light on Amazonia."*



their parents came. When I gave the invitation after the lesson and reading one of the leaflets, 17 children wanted to be saved. It was wonderful!"

Fifty years ago this would have been a rare incident. But today, with evangelical churches in every *bairro* of Belem, the gospel is becoming accepted by individuals of all walks of life.

Walter was a student when he accepted Christ. The consistent witness of a Presbyterian believer in his class gave him an interest in God's Word. For months he hid his Bible from his fanatically religious mother. But finally he came out with the truth: "Mother, I have accepted Christ as my Savior."

Baptist lawyer Dr. Natanael says: "My parents were very poor when they became Christians. In those early years our church was always in financial difficulty. But today, with many of us professionals to help, our work is much better off." The Belem Gideons chapter is active in placing the Scriptures in hospitals and military barracks.

Back in the eighteenth century Bel-

em (pronounced Bay-LENG, means Bethlehem in Portuguese) was a small town like Bethlehem of Judea. Today it is four times larger than its famous steel-city sister, Bethlehem of Pennsylvania. Booming with lumber, Brazil nuts and other exports, Belem's *bairros* are chocked with people who moved in for employment and education and doubled the population in 25 years. Manoel Pinto Building, one of many tall buildings rising out of colonial surroundings, pokes a TV station's tower skyward atop its 26 stories, flashing its neon sign *Automobilista* at night to the roar of traffic below and occasional jets arriving and leaving at the international airport.

This modern metropolis is the nerve center for several missions. Near the city's center is Unevangelized Fields Mission's headquarters for its 110 workers spread over four states. Its "Source of Light" bookstore nestles near the central post office. On the edge of the city a Baptist seminary houses 40 students preparing for the

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*Manoel Fernandes sells Christian literature from this stall in Belem.*





ministry in four states and three territories. Just beyond, on the Belem-Brasilia highway, Belem's link with the south, people find a welcome at Wycliffe Bible Translators' north base.

Presbyterians, Grace Brethren, Assemblies of God, Baptist Mid-Missions and others fan out from Belem with the news of salvation. Recently the Grace Brethren extended their growing work along the Belem-Brasilia highway with their bookmobile.

### Gospel to green hell

Belem is situated 90 miles inland from the Atlantic, just below the equator, on the lower jaw of the Amazon's mouth. In this vast island area (including Marajó, as large as Switzerland) in the Amazon's 200-mile-wide mouth, UFM has occupied many rivers in church planting. Three diesel launches carry the gospel to the "green hell." Over 60 laymen are taking courses to help them in preaching points. Church growth of members and adherents increased by 40 percent in 1968.

Years ago, on one of those rivers, called Witch Doctor's Rattle, aging Senhor Nunes bought a Bible from a missionary. Ten years later, when UFM had established a church on that river, Nunes came to Christ at the age of 75. His wife, the local *curandeira* (witch), followed. Their testimony — his of deliverance from sinful habits and hers of release from oppressing spirits through which she had performed her "cures" — influenced several of their children and also grandchildren for Christ before they passed into glory.

Similar instances are multiplied by thousands all over the land among Brazil's four million evangelicals. As a main contribution to recent church growth, people recognize the Brazilian Bible Society's part. During the last 20 years it distributed over 50 million Scripture portions from its headquarters in Rio.

For vast Amazonia, Belem was chosen as the society's base. Former pastor and fluent evangelist J. B. Silva manages its Bible depot from which some 10,000 Bibles and 3500 New Testaments were distributed last year. On the rivers he uses the diesel-powered *Light on Amazonia* in supplying Bibles to churches and in doing colportage work.

Silva likes to tell of God's work in

lives through Bibles. One day he docked at Vista Alegre, a fishing village. All morning he and his helpers tried to sell Bibles from door to door, but by noon they had made no sales at all. With the tropical sun on their heads, they finally came to the last house, a mere bit of palm thatch on stilts.

Silva clapped for attention several times before he heard a weak voice croak from behind a separating wall. There they found an elderly woman stretched out on a crude bed with a tattered cloth barely covering her emaciated body.

"I explained why we had come," Silva related, "and read her some comforting passages. Then we saw her reach under her grimy pillow and take out a handful of money. We were astounded. At first I refused to take the money. But she insisted, 'I have saved this for more than six months. I have suffered a lot, even gone without food. I have nobody to take care of me since I got paralyzed. But I have never given up hope of getting a Bible. I know I don't have long to live, but I want to find salvation before I die.'" With trembling hand she took her own Bible and listened while Silva explained the way of salvation and prayed for her.

### One woman's witness

Two years passed before Silva docked there again. "We went straight for that little old shack. Other people were living in it now. The lady? She had died a month after our visit. The Bible? 'Oh, we have it,' the people said. 'Before Maria died she called us all over, talked about the wonders of salvation. Her testimony was so strong that all eight of us became believers too. For two years we have held meetings to evangelize the rest of our fisher-folk.'" "

Out near the Atlantic coast another colportage trip resulted in the sale of only four Bibles in a poor fishing town. "But when we returned a year later," commented Silva, "we found that those four Bibles had converted those who had bought them and also all the members of their families — a total of 18 people. Several of the men had begun to preach from the Bibles. Although we were reluctant to leave after staying five days to help them, we rejoiced that another church had been planted through the Word of God." ●

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# ONLY A FOOL RUNS FOR NOTHING

by **Jacob A. Loewen**

**M**y missionary partner and I had just begun to learn the Waunana language. It was our first experience of learning an aboriginal tongue. We were excited, for we had been able during the first morning to collect more than fifty nouns, names of objects that were visible in and around the house.

For the afternoon we decided to begin eliciting verbs. I was so eager to get ahead in the work that I skipped my siesta and began furiously writing out verb forms in paradigms: I run, you run, she runs, it runs, we run, you run, they run, in all the tense forms English grammar permitted. The idea was that in the afternoon we would only have to fill in the equivalent Waunana forms beside the English pattern already written out.

Finally our informant arrived and we started our work. "How do you say 'I run' in your language?" The Indian was quiet for a while. First he looked down, then he looked out. Suddenly his face lit up as if struck by a flash of inspiration. He spoke very rapidly. If I had been able to transcribe what he said, it would have spread across the page several times. I gulped and bravely started to write, but after a few syllables I was already hopelessly bogged down.

## How was that?

"How did you say that?" I asked. With this repetition I added two more syllables, then bogged down again. When I asked for the third repetition, the informant began to waver and finally to change his story, and I had to give up entirely.

Half self-justifying and half accusing, I remarked, "Surely all that doesn't mean just 'I run.'"

"Why, of course not," he said. "It means I was sitting here with you, then I looked out of the door and saw a deer, so I quickly grabbed my spear and now I am running after it." Then, almost philosophically, he added to himself, "Only a fool would run for nothing."

This experience will always remain a vivid reminder that words and their meanings are closely linked up with

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*Since 1964 Jacob A. Loewen has been headquartered in Lima, Peru, as translations consultant for the American Bible Society. He holds a Ph.D. in linguistics and has taught languages and anthropology.*

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the experience of man, and if you want to elicit a word, you need the proper cultural context as well as the linguistic context.

Let's see how this principle works in a translation setting. Missionaries to a Carib tribe were severely frustrated in their efforts to find words dealing with God, beginning of time, and creation. All their efforts to elicit meaningful information had so far failed. In order to "prime" the Caribs to talk, we began to tell them a series of Choco (Panama) creation stories, concluding with the question: Have you ever heard such stories before? The Indians at once launched into long explanations concerning the "wrongness" of Choco thinking: "When God made the world, he . . ." Thus in less than an hour all the missing concepts had emerged.

Or consider the case of one South American language into which the New Testament had already been translated but in which the word for "soul" actually meant "soul-of-the-dead" instead of "living soul." The error may have arisen from several factors. In the first place, the concept of "living soul" also involved our concept of dreams. The tribe considered dreams as the experiences of the soul when it wanders outside of the body. In the second place, most of the people were much more concerned with the souls-of-the-dead because these function as harmful evil spirits.

#### **Living or dead?**

After the problem was discovered, a meeting was called between several missionaries and their Indian informants. One missionary began by quoting various Bible verses in which the word "soul" (literally "soul-of-the-dead") had been used. The informants quite predictably agreed this was just the way these verses should read and that they understood them perfectly. Eventually, however, the missionary permitted the consultant to introduce some stories from other Indian cultures about the non-material aspects of man's life. At each crucial point in a story, the informants were asked to label the items in question in their own language. In the course of telling a whole series of stories from other societies, it was possible to map out the areas of usage of the several words in this language which denoted the "soul" concepts of the language in question.

Every language has productive pat-



*Wycliffe Bible translator Dorothy Wheatly works with women of the Bakairè tribe in reducing their language to written form.*



## Only a fool

*Continued*

terns for building words. Very frequently these patterns can become frames for eliciting "missing" words.

For example, one translator had not been able to find the word for "widow" and had paraphrased the expression as "a woman whose husband had died." As long as "widow" was subject of the sentence, this worked rather well, but whenever it became the object of a sentence and had a relative clause following it, the construction became unwieldy and ambiguous. It seemed strange that there should be no word for "widow" when obviously the people had the experience. But the missionary insisted that during some 20 years of work they had never been able to elicit a word for it.

### "Used-to-be" wife

After some thinking we observed that this language used what might be called a past-tense marker which could be added not only to verbs but also to words that would be nouns by English standards. This would make objects "used-to-be's." For instance, when added to "soul" it would become a "soul-of-the-dead," when added to "knife" it would become a "useless or broken knife," when added to "basket" it produced a "damaged basket." Using a series of five or six such word pairs, we built a pattern in which the original noun (and its meaning) and the noun with the added past-tense marker were paired. When we finally added "wife" and "wife with the past-tense marker" we were prepared to get either a "cast-off wife" or a "widow." Immediately the informant responded with "You cannot use that word. You must say . . ." And he affixed another syllable to the stem, added the past-tense marker and said, "That means 'widow.'"

Every language has patterns of sentence building and also restrictions as to the kinds of words that fit together. In good English, for instance, one might say "Come here once" but not "Come once here." (The latter happens to be the word order from German which is frequently heard in parts of

the United States where people come from Germanic background.) Again, we can say "roast beef" and "baked ham" but we would find it incongruent to say "baked beef" and "roast ham." On the basis of this principle, if a meaningful sentence pattern is set up in a series and a blank is left in one of them, people ought to be able to fill in the appropriate words. For example, a person might create a framework of sentences such as "When a man is sick he has lost his soul." "When a man is afraid he has lost his liver," "When a man is tired he has lost his. . . ."

Occasionally a translator runs into emotional blocks or inhibitions on the part of his tribal translation helpers. This means that the people will not respond with the word that would normally be "required" in a specific context. Sometimes it is possible to use a kind of emotional pressure buildup to break through such inhibitions.

In one South American language "continue till he come" (I Cor. 11:26) had been translated "we shall continue eating the Lord's supper when he comes." This, of course, was almost a complete reversal of the meaning of the verse. The translator pointed out, however, that the language had only one subordinating conjunction, *when*, and it was therefore impossible to say *until*. Indeed, all of our attempts to get the translation helper to link two sentences with an idea like "until" utterly failed. There seemed to be some kind of impenetrable psychological block.

### Shock treatment

To get past it we finally used emotional shock. Even though the informant was monolingual and did not understand English, I suddenly turned to him and sternly shaking my finger at him, said in English, "Do you know that you are not going to go to bed tonight until we finish First Corinthians?" I repeated this sternly several times and then motioned to the missionary to translate. The informant was so shocked that he blurted out, "When we have finished First Corinthians, I will not be going to bed," thus providing us with the necessary answer for the passage: "When Jesus Christ has not yet come, we will continue to eat the Lord's supper." The fright had broken past the inhibition and the needed construction emerged. ●

# HIS PLACE' ON SUNSET STRIP

by W. Paul Smith

I stood on Hollywood's Sunset Strip recently at the hour of its nightly metamorphosis. Gaudy neon signs and bright street lights blinked on along the strip as the last mauve glow quickly faded in the sky. Thousands of hippies and long-haired teenagers emerged from daytime retreats in search of some elusive promise of life. A bizarre world of outlandish dress, pot and swinging sex, this was the parish of a young Baptist preacher, Arthur Blessitt, dubbed "Minister of Sunset Strip" by Los Angeles and Hollywood newspapers.

"Do you know Arthur Blessitt?" I asked a tall young man wearing a Napoleon hat.

"Yeah, man, he's groovy!"

I concealed mild shock, never before having heard a gospel preacher praised in hippie slang. On the other hand, having watched Arthur Blessitt on a television program, I realized he was no ordinary preacher. Many conserva-

tive ministers find his way-out methods more than mildly shocking.

When I met the 28-year-old Southern Baptist that night he was wearing mod boots, turtleneck sweater and a string of hippie beads. Except for the Bible he carried, he might have been mistaken for just another patron of Hollywood's lurid night life. He greeted me cordially and invited me to accompany him on some of his pastoral visits around town.

Nursing along a dilapidated Rambler station wagon, Arthur told stories of transformed hippies, drug addicts and motorcycle gang members. As we pulled into a parking spot across from a hippie hangout, Arthur noticed a disheveled young lady standing forlornly behind a car thirty feet ahead. Almost before I could get out of the car with my cameras, Arthur was reading to the girl from his Bible.

A young man standing across the street mistook Arthur for a narcotics

Arthur Blessitt sharing Christ at the midnight service at 'His Place'.



# 'HIS PLACE'

agent and warned the girl, "Don't tell him anything, he's a nark!" The young man, apparently stimulated on "speed" drugs, opened a switchblade and stooped to what it ostentatiously on the sidewalk. Arthur ignored all this and continued talking to the girl while I took a few pictures.

In a few minutes the boy came over to me holding the open knife behind his back. "Are you from a regular magazine," he asked, "or is this something religious?" His voice sounded strange and the muscles around his mouth twitched nervously as he spoke.

"I guess you want to know what is going on here," I said, pointing to Arthur and the girl, who were now kneeling in the gutter to pray. "Do you know Arthur Blessitt? That's Arthur over there, reading the Bible with that girl."

"Yes, I know Arthur," he said. Clicking the switchblade shut, he pocketed it and called to a group of onlookers

across the street, "The sound is new, and the talk is sweeter!"

The girl, who had just made a personal commitment to Christ, gave Blessitt her name and address and went away. Then Arthur came over and greeted everyone: "Hello, fellows. How are you tonight? Jesus loves you, you know."

Blessitt obviously possesses a unique talent for personal witnessing. His ready smile and ability to turn any conversation to Christ have resulted in many conversions along Sunset Strip. Even more fruitful and vital, Blessitt

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*W. Paul Smith, assistant director of public relations for Wycliffe Bible Translators, served with Wycliffe in Mexico for 18 years during which time he translated the New Testament into the Chinantec language. In addition to his writing he has been interim editor of Translation magazine and produces films and filmstrips.*

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feels, is the controversial ministry he carries out in his gospel "night club," His Place, located on the Strip near topless bars and clubs.

We went to His Place at eleven o'clock and were met by Arthur's wife, Sherry, and their two children. Psychedelic art posters and hand-lettered Scripture verses decorated the rather shabby walls of the club's dimly lit main room. A number of hippie-type young people were enjoying free coffee and doughnuts; others sat or reclined around the room on pads of carpeting, waiting for the evening musical program and preaching service. Several bearded youths could be seen shooting pool in a back room.

"I preach to more lost people in one night than many pastors do in six months," Arthur says. "If all your friends are Christians, you are running with the wrong crowd! Every Christian should make friends with lost souls to



*Though the people on  
the Sunset Strip  
may look different  
their needs, hungers  
and joys  
are not unusual.*



*Blessitt believes in sharing Christ with whomever he can, wherever he can. Here he talks with a young girl on a street in Hollywood.*

win them for Christ."

What about the girl who made a decision for Christ, I wanted to know. Does he keep in touch with people like her? He told me she will receive a letter with a copy of Today's English Version of the New Testament and an opportunity to enroll in a Bible correspondence course. Her local pastor will also be notified of her decision.

As we chatted, several clean-shaven young men arrived and set up microphones, powerful amplifiers and columns of multiple 12-inch loudspeakers. A few attractive young women joined them and soon the rooms of His Place reverberated with gospel songs. In spite of a very high volume and a heavy rock beat, every word came through clearly, and each song carried a scriptural Christian testimony. The audience seemed to enjoy every bit of it.

"Is life worth living?" Blessitt began as he stood up to preach. With com-

PELLING illustrations from his wide experience he gave the answer from the Word of God. When he gave the invitation to accept the One who makes life truly worth living, many of those present came and knelt at the speaker's platform. One, an elegantly dressed television producer, had once before visited His Place and had come to that midnight service seeking peace for his troubled heart.

At his "halfway house" for men, Blessitt helps hippies make the transition back into society and a worthwhile life. Those who are willing to undergo the discipline may stay for as long as three months. First two weeks are devoted to Bible study. No visits to the Strip or associations with old friends are permitted. During the third week the young man considers his goals — whether to return home, go to school or find work. Visits to His Place are permitted. The fourth week he

must apply for work every day until he gets a job. If he stays beyond a month he pays a fee for room and board. Operated by a couple, the home accommodates 15 to 20 men at a time.

The Blessitt children had just dropped off to sleep and Arthur was still counseling the new converts when I said goodbye to Mrs. Blessitt at one o'clock in the morning.

The story of the Minister of Sunset Strip is frequently told on television and in magazines and newspapers around the country. Why is Arthur Blessitt "big news," I asked myself. Are old-fashioned compassion and willingness to love the unlabeled *that* rare in the world today? If that is the answer, what would happen if more followers of Christ would take a new look at the Lord's earthly ministry and, like Arthur Blessitt, go out and seek to follow His example? They might even call us all "groovy"! ●

# When You Write

"Oh, bother!" June opened her desk drawer impatiently and grabbed a sheet of paper. Her pen hurriedly scratched its way across the page for several minutes. June folded the letter, licked the envelope shut, applied the stamp with a whack and muttered with a sigh of relief, "There, that's finally done! I'll mail it tomorrow." And with her uneasy conscience somewhat placated she started to prepare dinner.

A couple of weeks later, ten thousand miles away, the missionary opened June's letter, skimmed it with a sigh and muttered, "Oh, bother! Another of those carelessly written, completely irrelevant letters to answer. From a June Whoknowswho. Sammy lost his first tooth. The weather is miserable. Their church can't meet its payments on the mortgage. The pastor's sermons are dull. The young people of today are a bearded, dirty lot. . . How can I answer a letter like that? And if I don't. . ." He grinned, drew an imaginary arc around his neck, clicked his tongue and declared, "I've had it! Labeled an indifferent, lazy missionary, not worthy of support."

## Adding to the burden?

The story is exaggerated — or is it? How often letters to missionaries are written only to salve consciences! And how often, instead of easing the missionary's load, they only add to it.

And yet, there is a case for writing letters to missionaries. You can have a real ministry if you go about it thoughtfully, carefully, prayerfully.

Why write? As a recipient of letters for the past 15 years, I see at least three good reasons.

(1) Write to encourage and refresh.

This note was strong in Paul's letters. Perhaps no place is it more clearly stated than in Romans 1:11-12: "I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine."

Missionaries — believe it or not — are human. They get discouraged. They need to know that someone really

## by Mildred H. Tengbom

*Mrs. Mildred H. Tengbom, a missionary for seven years in India with World Missions Prayer League and eight years in Tanzania with Lutheran Church of America, is now housewife, mother and freelance writer in Southern California where her husband teaches at California Lutheran Bible School.*

cares enough to sit down and prayerfully write to them.

How can you encourage them? By sharing with them some way in which you have experienced God's grace in your life recently. By recounting how you have seen God at work in your church or home or community. Perhaps you have come to know some individual who has a radiant testimony for Christ. Can you sketch a word picture of that person? Make him come to life so that after reading your letter your missionary friend feels he has gained a new friend?

If you or your family are remembering your missionary friend in prayer, tell him so.

Strangely enough, even sharing the problems you face can be a means of encouragement for your friend — if you end on a positive note.

## Don't forget the funnybone

On the lighter side, don't forget humor. One of my most appreciated correspondents used to select cartoons to send to me. After I had chuckled over them several times, I sent them on their rounds of our missionary family. Those little cartoons helped break tensions and relax us. A well-chosen humorous book can be a blessing too — and there is no import duty for your missionary to pay on books.

(2) Help keep your missionary's homeland alive.

For years our children were 300 miles away from home at boarding school. When I wrote to them I referred to things in the rooms of the house, the garden, familiar places.

You can help keep "home" a reality for your missionary friend thousands of miles away. Possibly he is living in a different hemisphere now with a vastly different climate. Remind him of how it is "at home." For example: "The pussywillows are bursting their buds." Or, "We measured the icicle hanging from our front porch. It was ten feet long." Or, unfortunately, "The smog made the tears run this morning. By night all of us were coughing and complaining of sore chests."

(3) Help him keep abreast of changes.

Sooner or later he will be returning on furlough. Help him keep pace with changes, in preparation for living in the States again.

If you are from his home town, even little changes will be of interest to him.



# That Missionary

"Remember the little red schoolhouse? A group of people bought it and are using it to give plays."

Clue him in on the economic condition of our country. Even little things talk. "The price of eggs went up again. I buy them by the flat, two and a half dozen. A year ago a flat was 85¢. Now I pay \$1.35. An article in today's paper states that the climb in the past year has been the sharpest since 1951."

Help your missionary keep informed of changes taking place in the life of our nation especially as it affects you. "It would appear that the day of the small farmer is drawing to a close. Elmer Olson's and John Nordstrom's farms were bought last week by a large corporation."

Or: "Tom Stevens was laid off last week after 25 years with his company. He was two and a half years away from retirement. Some of the large companies are finding they offered too lavish retirement benefits which they cannot fulfill."

## **Be a private underground**

What trends do you see in the church? Emphasis on the place of the laity? Are big building programs being discouraged? Are Christians realizing they must minister to the whole man?

The field is very broad. If your friend is a family man or woman, some of the subjects that will be of special interest to him (because he will confront them when he returns on furlough) are: TV programs, movies, morals, sex education in the schools, fashions and styles, drugs, cars (every missionary needs a car when he returns), colleges (most missionary families have children to educate), insurance needs and policies, savings plans, opportunities for continuing education. I could go on and on.

Now, how to do it.

(1) First of all, to whom should you write? Some mission boards assign missionaries to churches or individuals. This can be especially good if you ask for the names of some in lonely outposts, or "quiet" people who do not receive much mail otherwise.

Missionaries often receive considerable quantities of mail the first couple of years, but the flow dwindles away to much less by the end of the term. And those who are soon to return to the U.S. need to be brought up to date. Ask your mission board to put you in touch with some.

And don't forget the retired mission-

aries. Some of my most interesting and cherished correspondents have been in this category: a Scottish Presbyterian minister who spent over 50 years in India, a missionary from China, a medical doctor from India. Retired missionaries have time to write. And they have so much to give, a wealth of experience from which to draw. The calm perspective and sane evaluation that comes from many years well lived can be of immense help to you too.

(2) Acquaint yourself with your missionary.

One of the best ways I know is to take advantage of your opportunity when a missionary is invited to your church to speak. Invite him, and his family if he has one, to your home for a meal. Learn to know each other. Then carry on from there.

Scan through church and missionary magazines and read all you can about the country where your missionary works, the people, the work, his station. Become well-informed. Don't ask your missionary friends to answer questions which you can get answered reading printed material. Don't be lazy. Dig a little. Work a little.

Find out how long your missionary friend has been on the field, where his childhood home was. Does he have a family? Children? What kind of work does he do? Does anyone know what his hobbies or interests are? Where he went to school? Can you find a picture of him?

## **Provide a service**

If, when he answers your letter, he expresses interest in learning more on a certain subject, offer to help. You might send him clippings or a book or a magazine. (A word to the wise for the ladies: Go easy on recipes. Present-day recipes call for prepared foods not available overseas. And inquire before you send parcels. Duty can be exorbitant.)

(3) If, to begin with, your only answer is a "form letter," don't despise it. Missionaries are very busy people. But their form letters are usually written thoughtfully and carefully and may give you a better overall picture than a short personal letter would.

There are times too when brief letters that simply express sympathy or assure of support mean everything. Times of bereavement, illness, difficulty, discouragement. In these letters you can share how God helped you

*Continued on next page*

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# When You Write

Continued from page 23

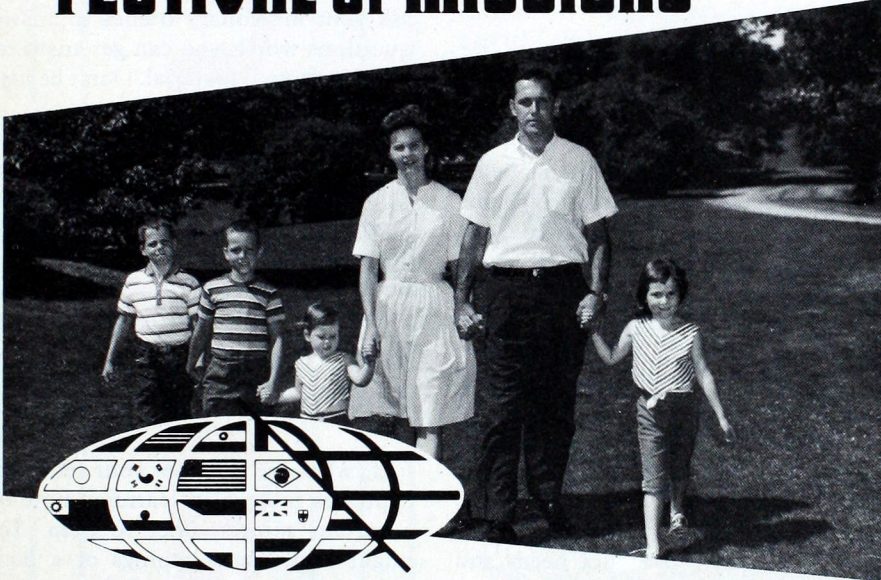
through similar situations. Tell your missionary friend too that as he probably will be getting several letters, you surely don't expect him to answer yours.

So . . . write. Do write. But do it thoughtfully, carefully, prayerfully.

Checklist for evaluating my missionary letters.

1. Will my reader discover my Christian faith in my letter?
2. Is the predominant mood of my letter one of joy, faith and hope (in other words, positive, not negative)?
3. Do I indicate some understanding of who my friend is and the nature of the work he is doing?
4. Is my letter sensitive to the spiritual needs of my reader?
5. Is my letter genuine? When I write that I pray for my missionary, do I really pray? Am I honest about my problems?
6. Has my letter included some brief testimony of personal experience and personal faith?
7. Does my letter leave a "what an enjoyable visit" impression, not "our circle assigned your name to me for letter writing?"

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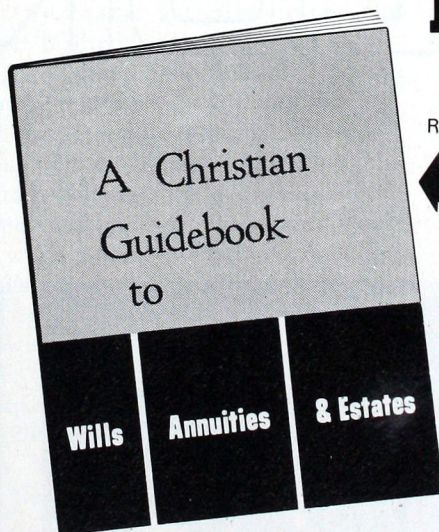
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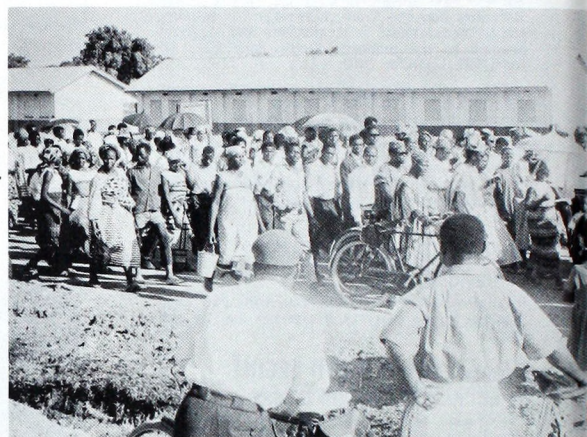
Lagos streets are a meeting place for many people and customs.



City young people intrigued with gambling sideshows at Nigeria exhibition during independence celebrations



In the Kaduna meetings 10,000 marchers parade to the stadium where the service was held.



# NEW LIFE FOR THE LONELY ONES

by Eileen Lageer

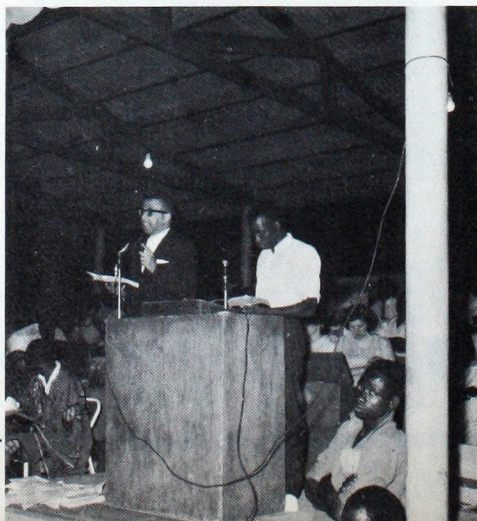
**H**ordes of lonely people crowd the big bustling cities of tropical Africa. Streams of fortune seekers pour into the urban centers, fascinated by the lure of city life — the supposed utopia of all existence. Harsh, friendless months pass, and the vision fades, yet the hypnotic effect of the hustle and noise holds them enslaved.

Memories of the quiet village life of earlier days bring back deep waves of nostalgia — the drawing of water at the village stream or from the com-



Because of the crowds the meetings are frequently held outside.

Thousands come to hear preacher and interpreter.



munal well nearby, the huge roundness of the guinea-corn granaries that held the season's supply of food, the brilliant array of red-pepper berries spread out on a grass mat by the door, the smell of cassava chunks drying in the sun, the sound of rain dripping through the grass thatch, the dim cosiness of a mother's fire when all doors were shut on a harmattan day.

Such scenes are only memories now for these lonely ones. Their children, growing up around them, know nothing of the simple delights of the village. Their fun consists of dodging taxis on the street or peeping through the windows of neighboring bars. Instead of the leisurely round of greetings one used to make through the village each morning, one now dashes off to work to the blast of honking horns and the incessant clamor of city life.

### **Neighbors? Oh yes, one has neighbors. Thousands of neighbors, but few friends.**

No time, no time! It's hurry, hurry, hurry. To work in the morning, to the hotel at night. Crowds of people pushing, jostling, rushing. Thousands of people everywhere, yet one is always alone. This is the bleak legacy bestowed on the children of the city.

And because no one cares, young people are lured by the bright lights and loud laughter of the night that seem to offer them a friend. Let us drink and forget. There's lots of money and plenty of time. Why think of tomorrow — or of the tomorrows after that? Why think of the anxious mother who sits by her village fire still looking for a letter and any help it might bring?

Yes, city life can be lonely indeed

This is why leaders of New Life for All, Nigeria's in-depth evangelism program, planned a special thrust to reach the people of the cities. Jos, Kaduna, Kano, Lagos — any provincial capital or city of 5000 or more — came in for the extra emphasis of city campaigns.

Campaign committees began working as early as the previous June. Places of meeting had to be decided upon, stadiums and racecourses reserved, speakers and singers engaged, counselors trained, arrangements made for seating and lighting and loudspeaker equipment. Song sheets, counseling cards, special tracts and follow-up materials had to be printed. Everything must move smoothly and with a minimum of confusion.

Towering over all was the matter of

finances — how could the Christians of each urban center find the money to pay expenses when they had barely been keeping their heads above water in their own denominational commitments?

Another hurdle the committees had to face was the opposition that might arise in many towns from unsympathetic groups. In one place in Kabba province the townspeople gave the committee a serious warning:

### **"If you try to hold your religious meetings here we will stone you."**

Christians were afraid at first and dropped plans for awhile. But, strengthened by prayer and the encouragement of staff members at Jos headquarters, they overcame their fear and decided to see the chief himself. To their surprise he readily agreed.

"You may have the large open space right near my palace," he told them, "and I and my councillors will attend the main service."

In the Ibaji area a member of the Jehovah's Witness sect threatened to spoil the gatherings by playing his radio full blast. After the Christians prayed fervently he changed his mind and turned the radio off completely. Drummers and dancers who had intended to disturb the meetings passed by without any noise.

In Wukari, some of the unbelievers began to grow jealous of the sudden growth of the church and showed their disapproval by shouting "Sabon Rai!" (New Life) whenever the Christians went by. Far from hindering the work, this nickname actually helped the cause. It provided opportunities to witness to those who became curious about what this new life meant.

Another surprise came in a large Muslim town in the north. The emir there had been bitterly opposed to the gospel and had not allowed evangelistic work among his people. But after God's people prayed — and due to the change in political conditions — he showed an entirely different attitude when NLFA workers asked to hold a campaign in the town.

"Why yes, there are two places you may have," he answered. "One is a big playground at one end of the town

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*Eileen Lageer returns to Nigeria this month after a year's furlough. For more than 10 years she has served in this country with the United Missionary Society. Besides teaching, she writes for African Challenge and other magazines.*

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and the second is another large place at the other end. You may have either — or both."

This "other large place" proved to be the huge open square where the Big Sallah (the main Islamic festival of the year) was always held. It was to take place the following week. This was just the place!

Loudspeakers were set up and the string of electric lights was unrolled. But where could they plug in for electricity? A local electrician — also a Muslim — was eager to help.

"I know just the place!" The ideal place he had in mind turned out to be the local mosque, and the NLFA team could not work up quite so much enthusiasm over the idea. What if an irate priest decided to pull out the plug in the middle of the message? It might be disastrous. No, they must not use the mosque. A shopkeeper obliged the group by offering the outlet on the side of his building, and for the first time that can be remembered a Christian campaign was held in that town of 50,000.

Although expected opposition did not arise in many centers, the political crisis in the country did seriously affect many campaigns in the north. On the eve of the Maiduguri campaign a last-minute radio message came to the Jos office:

### **"... present circumstances make cancellation inevitable."**

The city of Kano experienced a similar setback. Having been able to book the large football stadium near the gates of the inner city, the Christians were rejoicing in the unparalleled opportunity of preaching the gospel in this formerly forbidden area. Large posters in strategic places all over town announced: "MASS MEETING NIGHTLY IN FOOTBALL STADIUM." Just as the campaign was about to begin, word came that the stadium would not be available. The smaller township stadium was made available, however, and the meetings went ahead unhindered.

A town on the boundary of Eastern Nigeria had been the scene of disturbances and nocturnal raids for three months. When the city campaign began, army and police patrols were still marching up and down making it difficult for many to attend. Nevertheless, by the end of the meetings, 398 people had come forward for counseling. A great seriousness had come upon the people.

*Continued on next page*

## Acquaintances one saw today might be dead by nightfall. What was one's life?

It was but a wisp of smoke that hovered for a moment above the evening fire and then was gone. The question of eternal destiny took priority in the thoughts of all.

In multiracial centers like Jos a week of evangelistic meetings in special languages preceded the general campaign. Associate evangelists preached to their own people in Hausa, Yoruba, Ibo and English. People in high government positions were visited in their homes and invited to private showings of Moody Science films on three successive Saturday nights.

During these services a great number of nominal Christians found spiritual life while backsliders and faint-hearted believers were brought back into a vital relationship with Christ.

As the time approached for the meetings in the stadium, interest and anticipation increased. Posters, handbills, radio announcements and spot ads in the newspapers informed the whole city that an unusual event was to take place. Two thousand people streamed onto the racecourse and sat on the ground for the first meeting to hear Negro evangelist Howard O. Jones. Attendance swelled each night until on the closing Sunday night 8000 were present. The Chief of Jos, a fine Christian leader, sat on the platform with the evangelist and led the large audience in prayer.

Counselors in different language groups were overwhelmed with the responsibility of guiding the many seekers into a saving knowledge of Christ. In the two weeks of meetings over 1000 names were registered on counselors' cards and passed on to the follow-up committee. It was not unusual to see a senior government official among those waiting for counseling while in the same group there might be secondary school boys, a mother of several children, and an old man who had followed the fetish all his life.

One such old man caused a sensation near the gates of the Jos stadium. People streaming homeward stopped in amazement at seeing a fire blazing on the street while an old man stood feeding the flames.

"Baba, what are you doing?" someone asked in alarm.

"I have just come from the counselor who helped me find Jesus as my Savior, and now I am burning my charms," he replied. "Why should I keep them any more? Tonight I am free of the fear of evil spirits which have held me all my life and I don't need these jujus to protect me any more."

And so into the fire went all of his charms—one of which alone had cost him more than \$15.

One young Fulani man eagerly drank in the words of his counselor and earnestly prayed the prayer the worker suggested. Before he was finished, four of his friends came rushing up and forcefully dragged him away.

**"You can do with me what you will," he said as they took him away, "but you can never make me deny Christ as my Savior. From now on I belong to Him."**

The chief clerk of the famous Niger Dam project was converted one night in the Kainji campaign. When his new convictions began to make a difference in his business practices, opposition immediately arose.

"You're fired!" shouted his superior after a disagreement about payments.

What should he do now? Where would he find work? Did this new Lord whom he served help His children in such plights? A week later the manager sent for his clerk.

"You must come back to your old job," he told him. "We find that we need you. Things are falling apart."

The time of his testing served only to strengthen his faith.

In spite of the last-minute change of stadium in the Kano meetings, an average of 2000 people gathered each night. As the Nigerian evangelist drove home deep Bible truths with vivid daily-life illustrations, his audience sat fascinated and challenged.

A hundred to two hundred people came forward for spiritual help each night. From every section of the grandstand they came, quietly yet determinedly making their way to the platform where well-trained counselors waited to talk to them personally.

One woman who came for prayer said she had grown cold in her Christian life because of a problem in her home. The following night she sought out her counselor, threw her arms around her and exclaimed, "Oh, thank you so much for your help! Last night was the first time I've had a good night's sleep for months! Oh what peace Jesus has given me!"

Just as the speaker began his message one night, the lights of the stadium suddenly went out and the place was plunged into darkness. Ordinarily this would have been the signal for panic, people jumping up to get away, stumbling over seats, falling down the steps and losing track of their shrieking children. The hearts of the leaders momentarily froze in dismay.

But instead of panicking, not a soul in the place moved—except five or six car owners who dashed off to the parking lot, jumped into their cars and brought them around to train the lights on strategic spots. Others quickly re-adjusted the wires of the loudspeakers to car batteries and the service went on. Response to the invitation that night was as usual but the scene took on a novel look as counselors crouched beside headlights recording decisions in every corner of the field.

A thousand people were counseled during that campaign in Kano. Two-thirds were first-time decisions.

Although the throngs within the stadium or racecourse could be fairly well estimated in any campaign, uncounted numbers of people heard the gospel over the loudspeakers. In one strong Muslim town a delegation of malams came secretly to blind evangelist Sule Garko after the meetings were over.

"We want to hear this again from you," they said. "Can you come back and explain your words to us personally another time?"

These men had not dared to show themselves in the crowd, but they had been listening behind their *zana* mat walls, attracted first perhaps by the novelty of a blind evangelist who could read.

A policewoman who had been sent to keep order in the crowd was skeptical of this fact at first. She came right up beside the evangelist to watch. Seeing that his sensitive fingers were feeling out the small raised dots on the pages before him while his sightless eyes looked out over the audience, she was convinced of his skill and no doubt spread the word through the town.

In another area in the Igala division, the local Muslim leader went to visit the missionary after the campaign.

**"I have heard all the words you people have been saying," he told him, "and I have never heard a message like this before. I heard it in the Hausa language and again**

**as it was interpreted into our own. But how can I accept this new teaching? My mind tells me it is the truth, and in my heart I greatly desire to accept it, but how can I give up the religion of my fathers?"**

When 50,000 booklets and tracts were given out in this area, many Muslim malams gladly accepted those in Arabic script.

Perhaps the most impressive city campaign in Nigeria was the one held at Kaduna, capital of what was then the Northern Region. For a whole week while the meetings were on there seemed to be just one-way traffic each evening as people from every section streamed toward the old football stadium to hear evangelist Howard O. Jones. Among those hurrying for the best seats on the grounds were pagans, Roman Catholics and Muslims; those who counted themselves "born Christians" as well as atheists and agnostics who would never have attended a regular service in a church.

Beside the speaker stood Malam Dalhatu, a converted Muslim, who interpreted with eloquent earnestness the burning words of the evangelist.

And each night hundreds came forward in response to the invitation. Hausa, Ibo, Yoruba, English, Ibibio, Tiv — an unknown number of languages were represented.

As the last Sunday evening drew near, the hearts of the NLFA leaders beat faster. During the weeks of planning, their faith had reached out to ask for Ahmadu Bello Stadium, the largest in the country. Built in Olympic style, its sheer massiveness was enough to cause heart-flips of doubt. What if only a handful of people came? What if the long trek to the outskirts of the city discouraged even those who had attended the week-night meetings? What if finances did not come in to pay for its rental?

Sunday afternoon arrived, and for the NLFA committee, each breath was by now a prayer. There was to be a parade, but would it look like a parade or merely like an extra large crowd of the usual Sunday strollers?

As it turned out, there was nothing to fear. Mammy wagons jammed with people, Volkswagen buses, Mercedes Benz autos, Fiats, motor bikes, bicycles, pedestrians — even donkeys — all seemed to be traveling in the same direction. Past the Sardauna's great palace and impressive white mosque,

past the long adobe mud walls of the emir's residences, out from the direction of Lugard Hall and other parliament buildings the traffic emerged. All seemed to be heading toward the heart of the city and the great stadium to the south.

Into this bustling crowd stepped 10,000 more people. These were the Christians of the city. Each group had met at its own church and waited till the procession arrived, then they joined in and marched six abreast, singing lustily as they went. As the crowd swelled, traffic was stopped to let the parade go by.

One car, however, drove up alongside. It was the evangelist and his team. When he saw the endless line of marchers and felt the enthusiasm that possessed them, he couldn't help but jump out and march with them.

### **Ten thousand Christians marching to the stadium!**

At least it wouldn't be completely empty. But the leaders had not banked on the ingenuity of the Kadunians. Hundreds of townspeople were shrewd enough to see that if they went with the parade they would have to take any seat that was left and the pickings might be rather slim. They dashed ahead and claimed first choice. By the time the perspiring Christians arrived they discovered that several thousand had outrun them. The grandstand was already full and people were even sitting in the aisles! This was not what they had bargained for, but they quickly found seats in the open sections and the service began.

During the singing, all those who had found new life in Christ in the meetings were asked to stand to their feet. It seemed as if whole sections stood up. That night 600 more responded to the invitation.

The Minister of Information, who was there with many other important personalities, told the team after the service that the crowd of 16,000 that night was the largest the Ahmadu Bello Stadium had ever held. Certainly it was the most unusual program this capital city of the north had ever witnessed.

Some at first had thought it highly improbable that the authorities would allow their finest sports building to be used for Christian services. But when the committee went ahead in faith and made application to use the famous stadium, the men in charge were not only willing to rent it, they gave it to

*Continued on page 34*



## **"I was there where they crucified my Lord"**

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# globe at a glance

## RELIGION GAINING POPULARITY AMONG RUSSIAN YOUTH

Religion is no longer a dirty word among Russian students. "Irresistible, a powerful rebirth breaks through among young Russians," writes Vestnik, a student paper of Russian Christians in Western Europe.

Reason for such optimism comes from letters written by students in Russia. One such letter reads, "We have no newspaper, no freedom to meet, no free religious preaching

**CONGO** — A Congress on Evangelism is planned August 11-18 in the capital city of Kinshasa. The program committee of Congo's Congress on National Evangelism hopes that the congress will help explain what the evangelism program is all about and to examine the results of the National Crusade on Evangelism which was held during the last three years.

Among the speakers at the eight-day congress are the Rev. Festo Kivengere of Uganda, Ruben Lores of Evangelism-in-Depth and Dr. Paul S. Rees of World Vision.

**ANGOLA** — Conditions for missionaries in this Portuguese colony continue to be restrictive. The Rev. J. van der Linder of the Reformed Churches in the Netherlands reports from the Congo that not only has the non-Catholic missionary population fallen from 258 in 1951 to 50 today but that in northern Angola Protestant services have been prohibited. "This includes prayer meetings, which are regarded as illegal political gatherings and punishable as such," reports Linden. "Missionaries are not allowed to move about freely and annual assemblies cannot be held.

"Whenever a Protestant school is built," he continued, "the government erects a school next to it, although there are many places in Angola that are entirely without schools."

On a more optimistic note, Southern Baptist missionaries, the Rev. and Mrs. Harrison H. Pike, report from the capital, Luanda, that 60 young people enrolled in the third annual Baptist youth congress held in March.

**ALBANIA** — Though the Albanian government announced two years ago that

religion had been destroyed in this country, there are evidences that religion persists.

Last November a pastor and his small congregation tried to cross into Yugoslavia. The effort ended in tragedy.

Yugoslavian border guards would not allow these Christians to enter the country. Yugoslavian authorities handed them back to Albanian soldiers. Pastor Marino Sjkurti and one of the congregation were shot immediately. Nothing is known about what happened to the others. The incident was kept secret until spring.

It is also reported that a bishop from Scutari is alive and employed as a gardener by the city government.

The 2169 churches and mosques of this Peking-dominated country have either been destroyed or turned into youth centers, stables or cinemas. Reports persist, however, that people are still being baptized.

The Albanian Orthodox Church of New York has asked Dr. Eugene Carson Blake, general secretary of the World Council of Churches for help. It is bewildering, the congregation writes, "that World Council leaders have never openly condemned these tragic events."

**LONDON** — British churches are lamenting the loss of the centuries old half crown which has made up the bulk of church offerings for many years. Now this coin has fallen victim of decimalisation.

Great Britain is giving up its cumbersome system of pounds, shillings and pennies. No longer will 12 pennies make a shilling. Under the new system 100 pennies will make a pound.

Though the new system won't come

into use until 1971, the British government has already minted some of the new coins. In circulation are the new five penny and ten penny coins.

At the end of this year the half crown, worth 30 pennies, will be withdrawn from circulation.

Church leaders fear their members will use the new 10 penny pieces. There are evidences that this is happening already. This means that people will give about 15 percent less than they have. Pessimistic church leaders fear that the new system will result in a 20 percent drop.

"Don't say you haven't been warned," an Anglican diocesan newspaper writes, "and at the end of 1971 wonder what has happened to your church's income. We have two years in which to teach and if we miss this opportunity we shall have only ourselves to blame."

Dutch churches have also experienced a decline in their church offerings, but it isn't because of new coins. Dutch citizens are allowed to subtract from their income what they have given to churches via bank checks, but not coin which they have put into the regular Sunday offering.

The change from giving coins to checks was noted first in special offerings for denominational organizations such as mission boards and social service boards.

Now local congregations are discovering that people are inclined to raise their monthly or yearly gifts but give only a token offering in the collection sack (no church uses open plates in Holland). Church treasurers are not sure yet whether the new trend will mean an increase or a decrease in total giving.



no spiritual leaders and no books. We do not even have a Bible or prayer book. But we do have something else: a continually strengthening stream of new effervescent power withinodoxy."

Adding to the testimony of these letters is a story recently published in Pravda: Atheists have been wrong, the report says, when they thought that the danger of religious influence in the world would pass as a result of developing science.

Another Russian paper, Sovjetskaja Russia, complains that many members of the Communist Party attend church services and have their children baptized. It admits that the Communist policies which should have replaced the baptism and wedding ceremonies of the church are dull. The paper suggests more lenient Communist services.

Although there is still a group in Russia that wants to root out religious feelings in any way possible, there seems to be another group that feels this is futile. Even Izvestia recently

defended a Christian family. The defense was taken in reaction to a letter from children of a family in a village in central Russia. The local newspaper had written that the mother of this family had turned her house into a religious nest. Izvestia said that this local paper had written up this family in such a way that these people were rightly indignant. Izvestia published the letter of the children "to correct the mistake of its colleagues."

Though the official attitude toward religion may be softening, it has not changed. In May two young men, Swedish Baptist, were forced to leave a tour bus entering the Soviet Union at the Finnish border because they were carrying Bibles with them. Customs inspection revealed 50 Bibles in the suitcase of the young men. The Swedes claimed no attempt was being made to smuggle them across the border. Soviet border officials reportedly laughed when the Swedes presented copies of the United Nations Charter on Human Rights which, they said, would permit transport of Bibles into Russia.

## ORGANIZATIONS

**SEOUL, Korea** — Recently organized Korean Medical Evangelism Association was founded to "launch medical evangelism at home and abroad according to the spirit of Christianity." At the founding ceremony held in January 34 charter members including ministers, elders, medical doctors, professors and businessmen elected as chairman, Dr.

Lee Myong-su, head of the eye clinic of Ewha Womans University Hospital.

Minister Kim Tok-su, secretary general of the Korean Presbyterian Church Association, said that with the initiation of the association, Korean Christians will be able to give something to others unlike in the past when they just received.

He said Korean missionaries will have to go not only to the countries

where they can work freely but also to the "closed areas" such as Nepal and Pakistan where they would find it comparatively hard to work freely.

**BRUSSELS, Belgium** — Eleven medical doctors are currently in orientation here before going to the Congo. They are part of a group of 110 missionaries and wives from Scandinavia, Britain and the United States who are related to the Protestant Bureau of Missions which recently opened enlarged facilities here. The bureau which represents the Congo Protestant Council is run by the Rev. L. D. Ericson who spent 14 years in the Congo.

**BLOOMINGTON, Minnesota** — What began as a church's missionary work became a separate mission entity here recently. The Bethesda Mission Incorporated is the outgrowth of the mission program of the Bethesda Free Church. In commenting on the transfer of the properties and forming of a broader base of operations, the Rev. Finley C. Hunter, executive director of the new mission, said, "It was deemed necessary in order to alleviate the present overburdened church missionary function and to expand the missionary programs founded by Bethesda church under its pastor, the Rev. H. B. Prince, over 35 years ago."

The mission operates four stations in Northern Brazil, Southern Brazil, Bolivia and in Curacao, Netherlands West Indies with a staff of 15 missionaries and a budget of \$200,000.

**MIAMI, Florida** — HCJB Miami headquarters have been moved to a 15-acre site at 20201 N.W. 37th Avenue with a new zip code 33054. S. Lambert Huffman will serve as director of development for the new office location.



## people make the news

Dr. Wesley Duetel, veteran India missionary, assumed duties as president of Oriental Missionary Society June 29. He replaces Dr. Eugene Erny who served in that position since 1949.

Dr. Robert A. Thomas, minister of University Christian Church in Seattle, is the new executive chairman of the division of world mission of the United Christian Missionary Society. The society is a major unit of the Christian Church (Disciples of Christ) which works in 17 countries and has an annual budget of \$1.5 million.

The Rev. Arthur Johnston, 17-year missionary who worked in the suburbs of Paris, France, with The Evangelical Alliance Mission, has been named president-elect of the St. Paul Bible College, St. Paul, Minnesota. He will assume duties in February 1970.

Dr. Philip A. Johnson, associate executive secretary of the World Council of Churches' New York office, has been elected the first executive director of the newly-formed World Association of Christian Communication (WACC). Johnson assumes his new duties in

London September 1.

Roberto Morales-Alamo has been appointed executive secretary for Latin America in the office of the deputy for overseas relations of the Episcopal Church's executive council. Morales has served as a lay missionary to Puerto Rico for the past two years.

Head of Church World Service in Poland Karel Mazel was honored by the Polish government with the Knight's Cross of Polonia for his ten years' service as permanent liaison between the Protestant relief agency and the Polish ministry of health.

DIED: Watkin Roberts, founder of the Indo Burma Pioneer Mission, April 20. Dr. Edwin B. Dozier, 61, Southern Baptist missionary to Japan for almost 36 years and chancellor of Seinan Gakuin, May 10. Dr. Charles W. Iglehart, 87, veteran Methodist missionary and Far East expert, May 4.

Bishop Herbert Welch, patriarch of the United Methodist Church and the oldest bishop of any church in the world, died Good Friday evening at his New York city home. He was 106.

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## Black safari to the Orient

Four black clergymen just completed an exciting ministry and returned home to their churches after visiting Taiwan, Hong Kong and the Philippines. They report that rather than discrimination they found quick identification. One Oriental lad looked up at the largest member of the team and said, "Your color is about the same as ours." The overwhelming acceptance amazed and thrilled the preachers. Everywhere they went they were invited to return.

The Reverends Ralph Houston, Chester D. Toliver, Floyd Williams and Stanley Branch accompanied evangelist Bob Harrison on the trip. The first two are Southern California men and the latter two have churches in Texas.

Toliver, a Methodist, reports, "The trip enlarged my own vision from Africa to the whole world."

Dr. Williams, a Baptist, with equal enthusiasm declares, "The gospel must be preached to the ends of the earth and this means that the black Christian must go to others than just the black man."

Dr. Branch, also a Baptist, says, "The time is ripe. I feel black missionaries must go to every nation. This has been one of the richest experiences of my life."

To the Rev. Mr. Houston of Los

Angeles the rewarding part was "to see the eagerness with which the Oriental people listened and opened their hearts to the gospel."

Speaking for the missionary community, Les Wait of Overseas Crusades, says, "The people in the Orient are not satisfied with what they read in newspapers. They want to know what the black man has to say. Because this excellent team of black pastors didn't talk about black power or a black man's God but told of a God who loves the whole world they made a deep and lasting impression upon the people and everybody wants them back."

The trip was the idea of Overseas Crusades' man of color, Bob Harrison. He conceived the idea of increasing missionary interest in colored churches by inviting their pastors to take a firsthand look at opportunities for black missionary ministry in the Orient.

Evangelist Harrison believes, "For too many years the black voice has been silent in world missions. Black people of America have been told and have felt that the responsibility of missions was on the shoulders of white Christians. It is time black Christians realize that no longer can the black voice be silent in missions. We cannot sing 'Go tell it on the mountain' unless we are willing to go. Therefore, the black church must know what is out there, the challenges, the opportunities and the welcome that awaits black missionaries."

Not all the blessing of this trip with its exciting ministries will remain in the Orient. Bob Harrison is convinced that the four churches in Southern California and Texas will come alive as their pastors give an eyewitness account of opportunities they discovered while abroad. Harrison's prayer is "that young men from black churches will accept the challenge of foreign missions."



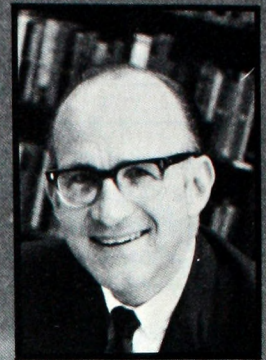
Toliver, Harrison  
and Williams (left to  
right) stop for  
coconut milk in the  
Philippines

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## NEW LIFE

Continued from page 29

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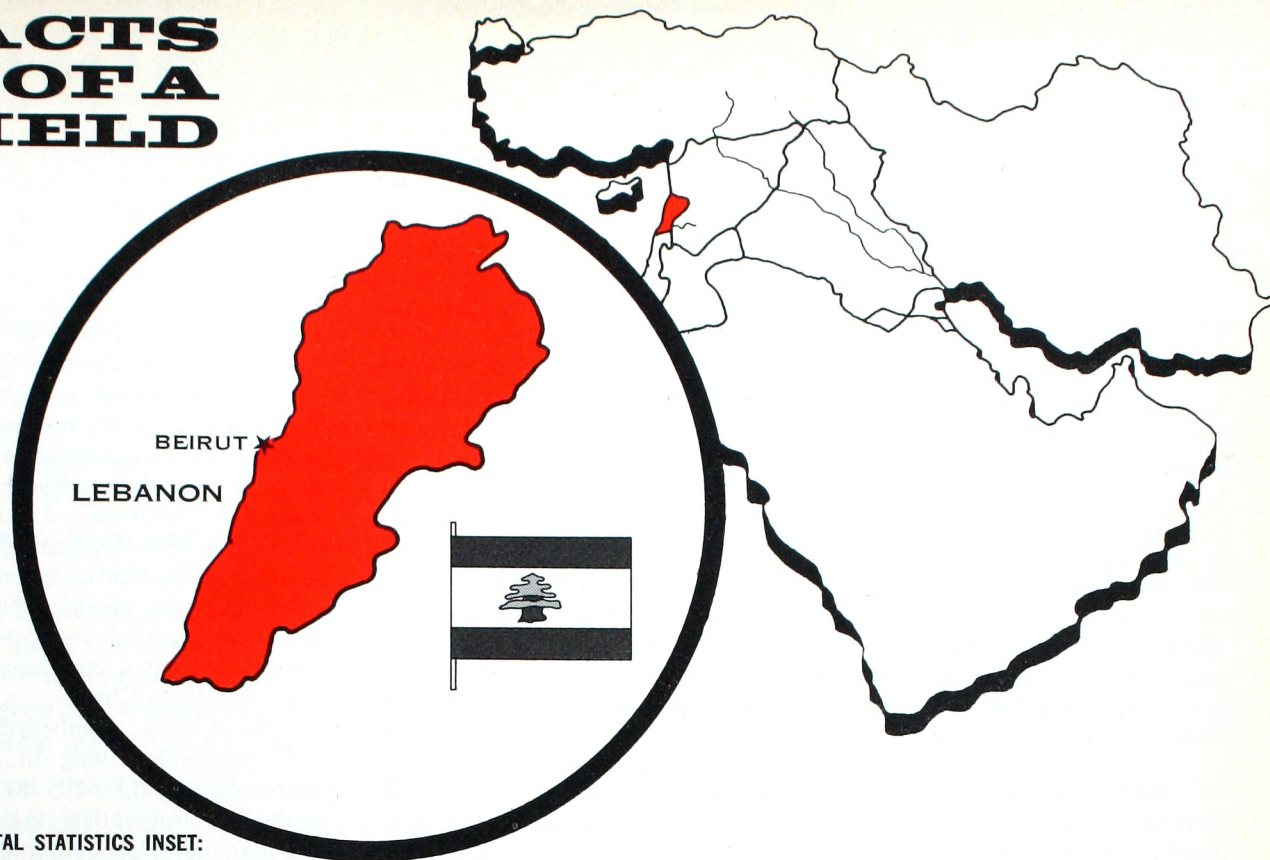
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M06

# FACTS OF A FIELD



## VITAL STATISTICS INSET:

**NAME:** Lebanon.

**CAPITAL:** Beirut (population 500,000, about that of Kansas City, Missouri).

**AREA:** 3400 square miles (slightly larger than three times the size of Rhode Island), increasing at 2.4% annually.

**POPULATION TOTAL:** 2,482,760 in 1969 (comparable to Rome, Italy, or Washington, D.C.).

**FLAG:** Two horizontal red stripes separated by a white stripe with a large cedar tree in the center.

**MONETARY UNIT:** The Lebanese pound (worth about 48 cents).

**OFFICIAL LANGUAGE:** Arabic.

**THE LAND:** Situated on the eastern shore of the Mediterranean, bordered on the north and east by Syria and on the south by Israel, lies a land of intrigue. Dark faces and features blend into a Middle East setting. Lebanon. It occupies a strip about 120 miles long and 35 miles wide. Along the 100 miles of coastline the climate is humid and warm, producing fine agricultural crops. The mountains of Lebanon running down the center of the country, north to south, divide the land between the coastal area and the Biqua' Valley.

**THE PEOPLE:** Most Lebanese are Arabs. In addition to the Arabic language, French and English are widely spoken, especially by city dwellers.

Lebanon is the only Arab country which may have a slight nominal Christian majority. Most of these Christians are adherents of the Greek Orthodox Church, but various other ancient branches also survive, including Jacobites, Nestorians, Armenians, and Catholic Maronites. There is a small Jewish community.

Only a small minority of the pop-  
*Continued*



*Four-year-olds study arithmetic in a Baptist school.*

# FACTS

Continued

ulation are conservative Christians. However, complete official religious freedom is enjoyed in Lebanon and residence visas have not been difficult to obtain. Lebanon's birth rate is seven times the death rate.

**ECONOMY:** Lebanon has the highest standard of living of any Arab country. Trade provides 66 percent of the national income, agriculture 15 percent, and industry about 12 percent. Although agriculture (apples, citrus fruit, olives, tobacco, vegetables and cereals) is by no means a major source of national income, it employs half the workers in the country. Others are employed in manufacturing, oil refining, cement, leather goods, textiles and food producing. Irrigation and hydroelectric projects are being developed on a wide scale.

**HISTORY:** Lebanon's coastal location has afforded trade routes for Near East markets from ancient times. The Arabs conquered a major section of Lebanon in the seventh century, spreading Islam by conversion and migration, but while Syria became Muslim, Lebanon remained mainly Christian. Parts of Lebanon fell to Crusaders from the west and to Mongols from the east. Trade declined in the Middle Ages until the country was reunified with the rest of the Middle East under the Ottoman Empire. Controlling families at the time of the Renaissance encouraged contact with Europe and allowed Christian missionary activity as early as the turn of the 17th century. Bashir II, who ruled from 1788 to 1840, succeeded in building a strong Arab state.

Britain in the early 1840's delivered Lebanon from Egyptian rule. Major European powers intervened just before the American Civil War at the request of Christians who were experiencing an onslaught from Muslim tribes.

France was granted a mandate over Syria and Mount Lebanon Province at the conclusion of World War I. This was extended to include greater Lebanon under Vichy French control in 1940 but an Anglo-Free French force took Lebanon and Syria in 1941, proclaiming Lebanese independence (effective 1945).

East and west have an interest in this land because of its vital location as a gateway to much oil of the Middle East. Lebanon has benefited from U.S. aid and from the influx of western commercial interests, as well as oil royalties. It is a member of the United Nations and the Arab League. An unwritten tradition dating back to the French mandate dictates that the president is to be a Christian and the Prime minister a Muslim.

**MISSIONARY HISTORY:** Missionary history began in Lebanon. The town of Antioch referred to in Acts 11:26, on the present Syrian-Turkish border, was situated so that everyone traveling from Jerusalem in that period almost certainly passed through parts of what is present-day Lebanon. The survival of venerable Christian sects points to the extensive penetration of this area throughout the early history of the church.

Parsons Fiske of the American Board arrived in Beirut in 1823. This marked the beginning of modern work in Lebanon. After his death in 1825, Mrs. Bird and Mrs. Godel continued his work with their opening of the first girls' school in the Otto-

man Empire at Beirut. Since the earliest days confidence and converts were more easily won from the existing ancient Christian groups than from the Muslim population.

The Syrian Protestant College became the American University in Beirut in 1920. The American Board's work was taken over that year by American Presbyterians but they have retained the two educational institutions, Near East School of Theology and the Aleppo College. One large mission establishment, the American Presbyterian, has by its institutional work contributed substantially to the development of the church and the nation. Approximately 35 missionary agencies now working in Lebanon include British, North American and other European missions. Nearly 200 missionaries and about 250 Lebanese Christian leaders continue to communicate Jesus Christ.

Ranked by the number of missionary personnel serving in Lebanon, North American boards include Seventh Day Adventists (51), United Presbyterians (21), Southern Baptists (19), Assemblies of God (8), Church of the Nazarene (8), and Baptist Bible Fellowship International (6).

Beirut is probably the most important Christian center in the Middle East today. From here the American Press, Middle East headquarters of the British and Foreign Bible Society, publishes the Scriptures in 30 languages and trains Bible distributors. One observer reports that generally Christian Lebanese are stable and not easily persuaded or moved by flamboyant political arguments and slogans. They make poor political zealots. Though few Muslim Lebanese have come to the Lord, Christian workers continue to penetrate the fabric of this land.

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Like seminary students everywhere students at Arab Baptist Theological Seminary spend most of their time in the library.



Administration building of the Arab Baptist Theological Seminary in Beirut.

## HOPE FOR THE CITY

**MISSION LEADERS ARE TAKING A DEEPER LOOK** at the city and its ways of life. Not that urbanization is new. City life is a longstanding fact of history as well as a fact of our contemporary world. What is new today is the rate of growth and the complexity of life in the city. The promise of the city, often spelled out in economic terms, has acted as a magnet to draw millions of people in many parts of the world away from their struggling existence in the hinterland to urban areas. In the past 150 years the population of cities over 100,000 has increased more than 20 times, from 15 million to 314 million.

**"EVERYWHERE PEOPLE ARE ON THE MOVE** in pursuit of the better life" as one United Nations demographer has put it. Science and technology have made a better life possible. This includes such benefits as better health and nutrition, universal education and availability of mass communications. Consequently the city, as the focus of these aspirations, attracts huge new populations. "In many metropolitan areas, squatter settlements and shanty towns already shelter one-quarter to one-half of their total population," this UN official declares. Some slum areas and shanty towns grow at the staggering rate of 12 to 15 percent per year. By the year 2000 some 60 percent of the world's population will live in the city.

**ADAPTATION TO CITY LIFE** is often painful for the newcomer. Being unskilled, he may find that the city is not ready for his services. Thus he is left to eke out a marginal existence. In most cases he and his family become squatters living in a shack or shanty on the edge of the city. Yet his meager existence may be preferable to his life in the hinterlands and he rarely returns to his rural home. The magnetism of the city still has him in its grip.

**BUT NEW FRUSTRATIONS LEAVE HIM OPEN** to manipulation. Agitators seem always to be waiting in the wings. The closeness of city life allows the newcomer to compare his lot with the way of life of those who have acquired wealth. Promises of quick-fix political solutions seem tempting under these conditions. Many a newcomer joins the program being hustled by the agitators.

**WHEN RESULTS ARE NOT DELIVERED** as promised, frustration frequently gives way to despair. Meanwhile, city life becomes more and more complex and thus more difficult for the newcomer to handle. Students and intellectuals concerned about the disparities of city life set themselves against the established order. Their proposals are usually economic in nature, with important sociological and political implications.

**AMID THE PROBLEMS AND COMPLEXITIES OF CITY LIFE** Christians are called to give witness to One who declared, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). A distinction must be made, of course, between "abundant living" and a "life of abundance." To suggest that Jesus was primarily interested in providing a higher standard of living would be to misread His intent completely. Yet it remains true that Jesus does provide an answer for those who experience the fragmentation and frustration of city life. He came to set men free. Commitment to Jesus Christ frees men wherever they may be imprisoned, by whatever circumstances.

**THIS COULD BE THE BASIS OF AN APPROACH** to city problems in at least two different senses. The gospel frees the individual to reshape his own life and it makes him sensitive to the needs of other people. The church must keep this in mind. It should always provide hope, meaning and freedom in place of despair, fragmentation and frustration.

**CHURCHES IN THE CITY** are all too often the prisoners of the sociological conditions which surround them, when they should be agents of emancipation. The church fulfills its intended goal only when it acts as the salt in society. The purpose of the church is both to extend its witness to the truth amid the population of the city and also to add life and wholeness to the community where it exists. Christian living and mission become inseparable at this point. This means uplifting Jesus Christ amid the impersonal, confusing, frustrating facts of city life. Techniques of reaching the people in the city are many, but the net effect of the Christian witness in any community is entirely dependent upon the vitality, freedom and sense of mission of those who have had the gospel of Jesus Christ implanted within their own lives.

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"Come on, Harry, we'll be late for Sunday school." Gladys' voice had raised a notch or two. Harry could tell she was getting excited. But he didn't respond. He just turned the page in the teacher's manual and tried to exclude all the noise.

"Hey Dad, Mom says we're going to be in trouble if we don't get on the way — like now."

Harry could tell that Gladys was programming the kids to prod him. That is a rotten trick, he thought, especially when a guy is under pressure. He tried to force his mind back to the lesson. He knew he could make it to church in 14 minutes. Anyway, things didn't get going on time. It wasn't all that important to be there right at the starting gun. At least it wasn't the same as the office, where the boss might start the meeting right on the minute just to show who was late.

Harry forced his mind back to the manual. The book of Job was infuriating in some ways. What did Job's advisors really mean? And how could you follow Job's line of reasoning? And what did the Lord mean by all His statements to Job? Confusion heaped upon confusion, Harry thought. One commentary seemed to say one thing,

but the other didn't agree. The lesson manual raised questions but gave no answers. He had enough questions to keep the class in discussion for a month. But what good are questions unless they lead you somewhere?

"Harry!"

Now he could tell that Gladys was getting mad. She stomped into the study dangling the car keys in front of his face. He looked up at her and wondered why she always had to be in some evil mood whenever she looked so chic. For a fleeting moment he wished they didn't have to go to Sunday school at all. But it was time to face the facts. He would have to get on the way. The clock on the study wall left them 11 minutes to make it.

Harry grabbed his suit jacket, the manual and his Bible and ran to the garage. Putting the baby seat in the car he ripped part of the seam on the sleeve of his jacket. More aggravation, he thought. Why on Sunday morning? No time to change a suit now. Harry figured he could keep his arm close enough to his side so it wouldn't show.

He would make all his gestures with his left hand.

"Harry, did you remember the offering envelope?" Gladys asked as she got in the car.



"Oh no!" Harry groaned. Quickly he turned off the ignition and began to get out of the car. Then came a strange sensation. The car was drifting backwards in the driveway. Harry threw the door open and jumped on the brake with his right foot.

Without another word Harry ran to the study and began searching through his papers for the offering envelope. He could put it on the plate in the next service — if Gladys hadn't mentioned it. Where could he have put it? Why not leave it?

Then Harry had a flash of memory. Reaching into his shirt pocket he discovered it had been there all the time. He raced back to the car and made it a point *not* to explain the futility of his trip to the study. Gladys and the kids seemed tense enough as it was.

Gladys didn't utter a word for the first several blocks. Harry could feel butterflies in his stomach. He was visualizing the problem he would likely have with Mrs. Smallspots, the one member of the adult class who was always sure to have some peculiar interpretation of her own to explain some obscure verse. Her views always seemed to have everything to do with nothing at all.

"Take Olive Street today, Harry. It's always faster at this time," Gladys said with a sigh when they stopped for a red light. At least she said something, Harry thought to himself. He didn't really agree that Olive Street would be faster. He felt like going that way just to show her.

It was now five minutes past time to begin Sunday school. But, no problem. This was the time when almost everyone arrived for Sunday school.

Pulling into the church parking lot Harry noticed something which suddenly struck him as both old and familiar, yet somewhat new and haunting.

There it stood, a signboard addressed to all the community. **WORSHIP TOGETHER THIS WEEK**, it said in bold, beautiful letters. Harry remembered the committee meetings, the choice of design, the budget questions, the contract arrangements and the many discussions that sign had involved.

But the thing that struck Harry with a fresh sense of disproportion was that big beautiful picture of the family — father, mother and two children — calmly, quietly entering the sanctuary, hand-in-hand.

Maybe he could find some meaning in Job after all, Harry thought as he headed toward his classroom.

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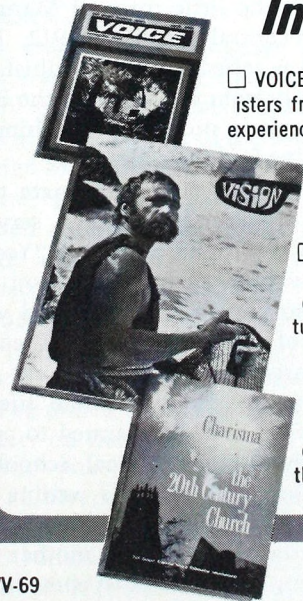
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## JAPAN'S SMALL WONDER

► The short (5'1"), stocky Japanese preacher abruptly ended his lengthy sermon. Forcefully, frankly, without an emotional appeal, the Rev. Koji Honda invited his hearers to take Jesus Christ as Savior.

From the audience of over a thousand Japanese people an 81-year-old Shinto priest stepped forward and knelt in prayer. On the final night of the seven-day campaign he publicly confessed his faith in Christ and the following Sunday was baptized. Two days later he led a young man to Christ.

Honda, the diminutive dynamo who is often called the Billy Graham of Japan, spoke to more than 7500 people during the week-long crusade in Naha, capital of Okinawa. Part of an island-wide program of in-depth evangelism, the Naha meetings brought the highest attendance and response in the history of missions in Okinawa. The old Shinto priest was one of 789 who made decisions for Christ. In addition, 408 young people responded during three days of youth meetings.

Koji Honda, with his associate evangelist/organizer/PR man Paul Ariga, had worked with a central committee of local pastors in setting up the meetings. Local Christians contributed time and abilities, and offerings taken during the meetings covered expenses. Similar campaigns in four other Okinawa cities during April and in six cities on the island of Nagoya in May are part of a pilot program of in-depth evangelism planned eventually to blanket the whole of Japan.

Angry relatives (83 of them), tuberculosis, political arrest, conscription into the coal mines and a draft into the army are but a few of the obstacles Honda faced and surmounted in his determination to evangelize Japan.

Frank and fearless, honest and sometimes blunt, yet warm and friendly, using both humor and drama to hold his

audience, the fiery, witty little evangelist is something of a paradox. Thoroughly Japanese, he understands the feelings and reactions of his audience. Yet, in a manner more Western than Japanese, "he can talk to them very frankly and directly without antagonizing them, without hurting or turning them away," reports a close observer. "He is a very discerning man. It is charisma, I think."

Evangelist Honda has been conducting city-wide campaigns since 1956 when he launched into full-time evangelism while continuing as pastor of Kobe Central Church, second largest church in Kobe. The congregation which he had founded with 12 members in 1950 continued to support him for ten years while he continued 100 crusades throughout Japan and among Japanese speaking people in the United States and Canada. During this time his church doubled in numbers to 500 members, and 23 young people entered the Christian ministry. He preached to more than half a million people and saw 50,000 decisions for Christ recorded.

On the eve of the 1964 Tokyo Olympics, when 200 churches cooperated in sponsoring a massive campaign, Honda was invited to be the speaker — in spite of the contention of some that he was too "country" for such an assignment. More than 2000 people came to Christ during the nine-day campaign.

Born in the little town of Maruoka in south-central Japan in 1912, Koji Honda was raised a strict Buddhist. He drank daily from the dipper at the Buddhist temple in order to purify himself and receive Buddha's blessings.

Then a high school classmate took him to a Methodist Church service. One day the friend told him, "Yesterday I was born again." Soon Koji was seeking to know Christ too, and with the help of the pastor he committed his life to Christ.

Desiring to use his whole life to the glory of God, he planned to enter the Methodist Theological School in Osaka. But while he was writing the entrance exams he received a telegram from his father saying his mother was desperately ill and he must come home immediately. He hurried home — and found not a sick mother but 83 angry relatives. They beat him, burned his Bible and demanded that he give up his foolish Christian religion.

Honda quit school and went to Tokyo to work. Here, two years after his initial conversion, he made a fresh

commitment of his life to Christ. He went to northern Japan and sold Bibles. Then, convinced that he was to give up this work and go into full-time evangelism he returned to Tokyo and did menial jobs until his enrollment in a Kobe Bible school.

Stricken with TB during Bible school days, he read Isaiah 53 and received faith for a physical healing. He got up and began to praise God — and from that time was no longer sick with TB.

While serving as a pastor at Mikage, near Kobe, just before the war with America, Honda was placed under political arrest because many foreign missionaries had attended his wedding. Repeated questioning and harassment were followed by increasing restrictions until in 1943 he was taken from his church and sent to work in the coal mines of southern Kyushu. Several months later he was drafted into the army and sent to Aomori in northern Japan. Here he remained until the war's end.

Returning to bomb-flattened Kobe, he found his church destroyed and members scattered. To provide for his family he took a five-day cram course in shoemaking and opened business in a tiny rented shop. Then came the hardest blow. His five-year-old son died of measles complicated by malnutrition.

Hammering away in his shoeshop to make a meager living for his wife and three younger children, he heard God telling him to quit work and go out to evangelize. Without any backing or promise of support, Honda and two other ministers set up a leaky borrowed tent on the rubble of the old Japan Evangelistic Band mission hall and began to preach. People began coming to Christ, and after three years the Kobe Central Church was launched.

Through the years in which he served this church as pastor his early call to itinerant mass evangelism kept haunting him. The conviction was strengthened when three missionaries one day came to him within one hour and pleaded with him to go out as an evangelist. "Billy Graham will soon leave. Japan needs a man like him," they said.

Honda obeyed, and his church stood behind him.

Honda is optimistic about the evangelization of Japan. "Given 100 men with vision, faith and infectious zeal," he says, "Japan could be evangelized. . . . This is Japan's golden hour. Japan is the key to Asia's future.

"This is the time to evangelize!"

# PERSONALITY PROFILES



## Wasted years led to his career

► Dr. Alan R. Tippett feels he wasted five years of his early career as a missionary in the Fiji Islands. "Proper training in anthropology could have brought results in two years that took seven years to achieve," he declares.

To help others avoid this kind of waste, Australian-born anthropologist Alan Tippett teaches missionary anthropology in the School of World Mission and Institute of Church Growth at Fuller Theological Seminary in Pasadena, California. Although he himself has attained a high order of technical competence, he firmly believes an understanding of anthropology must no longer be limited to a minority of specialists. Instead, it must be considered an essential preparation for every missionary in order to communicate responsibly and effectively across cultural lines.

A growing number of missionaries agree with him. At least 40 who have gone through the Institute of Church Growth have personally told Tippett, "I wish I'd had this training before."

Tippett's emergence as an anthropologist was not the product of a boyhood dream or ambition. It was the practical result of recognizing a need—a need to understand man and some of the influences in each man's personal and unique "world" in order that the ministry of Jesus Christ might be furthered.

As a boy, Tippett was not even aware of such a need. His earliest ambitions lay in the scientific field. After his conversion as a teenager his thoughts turned toward the Christian ministry. While still in his teens he began preaching in the Methodist church his father pastored.

At age 21, Tippett entered Queen's College, Melbourne, for divinity studies. During his student days he met his future wife at a missionary rally.

From the time of his conversion Tippett was vitally interested in missions and in people of other races. With future missionary service in mind after his seminary days he spent three years

as an assistant pastor and three years as a pastor after ordination. Dr. Tippett believes these six years provided a valuable background for the mission field. He acquired insight and experience in dealing with people and learned the discipline of developing good reading habits.

In 1941 the Tippetts with their two-year-old daughter began their first term in the Fiji Islands under the Australian Methodist Church. During their twenty years in the Fijis, Tippett became increasingly aware that "missionaries should see their people's needs, not in terms of their own perceptions but in terms of needs felt by the people." In order to relate to the Fiji Islanders at their level Tippett had a standing rule. He would never ask the people to do anything he wouldn't do himself. If they were walking, he would walk rather than ride. He ate their food. He sat on their mats to eat rather than at tables.

He learned their language so completely and accurately that he was recently named editorial consultant by the Fijian committee of the British and Foreign Bible Society for a new revision of the Fiji Bible. In addition he has written several books in the Fiji language and edited the Fijian church newspaper for five years.

During one 18-month period as a Fiji juvenile delinquent officer he found that most of the teenagers' problems stemmed from their coming into the city on their own.

Anthropological studies at the American University, Washington, D.C. (M.A.) and the University of Oregon (Ph.D.) enabled Dr. Tippett to interpret much of his missionary experience. One who has worked closely with him describes Tippett as "an incurable cataloger of facts about people and people relationships. . . . His notes are literally staggering to see. When you talk on a topic of keen interest to him, his eyes light up with the merry twinkle of a Santa Claus and he shows the passion

of a gourmet at a specialty restaurant."

Today he is recognized as an influential authority directing research and missionary endeavors. In reference to the atheism underlying much of the anthropology taught in universities today, Dr. Tippett contends, "The biblical frame of reference, if I look at it anthropologically, is as good a one to operate from as any other. . . . As long as I maintain my own frame of reference and am consistent in it I can get along all right."

In addition to teaching at Fuller Seminary, much of Dr. Tippett's time is spent in research, conferences and consultations, and journalism. In 1964 he spent a year doing research in the Solomon Islands to determine why growth of the church has been swift in some islands and slow in others. His findings have been published in a book, *Solomon Islands Christianity*, reviewed in *World Vision* magazine last December. The Bishop Museum, Hawaii, accepted for publication his *Fijian Material Culture*, a study of cultural context, function and change, and it has recently been approvingly reviewed in a top British anthropology journal *Man*. Many of his articles have been published in historical and anthropological journals.

Dr. Tippett describes the next decade as "possibly the most crucial decade to date in Christian world missions. . . . This is a time when tremendous change is taking place in young nations. In ten or at the most twenty years this will have crystallized. This decade has to reach a decision . . . just as in a court case a verdict must be reached. I've a very strong belief there is no answer except the answer of Scripture. Just to go out and build institutions is only temporary. The big thing is the gospel message set out in Scripture. The biggest threat in missions today is theological. Theology and anthropology must work together at this point. If we really understand people, we can get the gospel to them."

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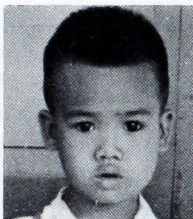
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#5. . . . age 5



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# TRAVEL TIPS

\* **Japan's Expo 70** in Osaka will feature a fully automated mono-rail system to transport visitors within the fairgrounds. Six trains of four coaches will operate on a single-track loopshaped circuit. Trains will start at 2.5-minute intervals and complete the circuit in 15 minutes, with 40-second stops at seven stations. Passengers will have an elevated panoramic view of the grounds between stations. And all this will be at no charge to passengers. It's covered in price of general admission tickets.

\* **Lodging in Japanese homes** within an hour's distance from the Expo site will be arranged on application to the Expo Lodging Information Center (your travel agent will have the address). All Japanese homes offering accommodation to U.S. or Canadian visitors will have at least one family member who speaks English.

\* **Traveling with children** by air can be easy and enjoyable — and may be cheaper than leaving them at home. Tips on traveling with tots, toddlers or school-age children are contained in free booklet, "Pan Am Loves Children," available at the airline's offices.

\* **Don't miss Iguassu Falls** on your visit to Brazil, Argentina or Paraguay. Tucked away in the jungle, 12 miles upstream from the point where these countries meet, is this spectacular series of 21 cataracts averaging more than 210 feet in height, rivaling Niagara and Victoria for splendor and beauty. Daily plane service will take you there from Sao Paulo, Buenos Aires or Asuncion.

\* **Indian Airlines** is one of the few airlines in the world that provide free ground transportation to and from airport and downtown—a good point to remember on your visit to India. And, although drive-yourself cars are not available, India goes one better: cost of driver and car is usually no more than car alone in U.S. (and you save yourself the driving headaches).

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. . . of going overseas? You aren't? You are? You might read:

"Introducing Social Change: A Manual for Overseas Americans" (Aldine Publishing Company, Chicago, Illinois, 1968).

"The Art of Overseasmanship" (Syracuse University Press, Syracuse, New York, 1957).

"The Overseas American" (McGraw-Hill Company, New York, 1960).

"Living Overseas" (Public Affairs Press, Washington, D.C., 1962)

(How overseasy can you get?)

### along this line . . .

. . . the State Department has some suggestions for Americans living overseas:

1. Learn *your region* — its geography, history, problems, current events, economics and relationships with other nations.

2. Study the *way of life* of the country — the customs, institutions and thought patterns of your hosts.

3. Start learning the language — *now!*

4. Don't make snap judgments. Settle for confusion for awhile. Sample impressions broadly; don't make sweeping conclusions on the basis of limited experience.

5. Keep in mind that city life in that

country differs from rural life just as it does at home. Neither is necessarily representative of the whole people.

6. Most other nationalities move at a pace slower than our own. Slow down — and learn to enjoy it.

7. Develop personal relationships on the basis of your sensitivity and respect for other human beings, not on scads of facts about protocol, etiquette and "knowing all about it." Be willing to learn.

Get your copy of "When Americans Live Abroad" (U.S. Government Printing Office, Washington, D.C. 20402).

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. . . about radio station WIVV's Vocational Training Center (Vieques Island, Puerto Rico 00765). Students are now being trained toward receiving the First Class Federal Communications Commission License. The seven-point program includes the Broadcast Engineering Course of Cleveland Institute of Electronics, personal and continuous tutoring, a complete laboratory course, actual responsibilities in helping operate a functioning radio station, special seminars covering radio programming and management, field survey trips for direct contact with listener response and visits to other operating radio and

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### the early bird . . .

. . . usually gets the worm? Yes . . . so get started *now* touching all the bases and hang on until you're sure God is leading you to where He wants you.

Take a tip from Mary. Remember that it usually takes time, time and more time for God to develop what He has for you personally and to work out the place He is making for you "out there" somewhere. If you push instead of touch your way into the right arrangement, you could slow down the whole process. Maybe getting overseas to an opportunity for witness is a bit like what the man said about going to the mission field (or getting married): "Don't 'go' until you can't stand it any longer not to."

THE GOOD  
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GIVES HIS LIFE  
FOR THE SHEEP.



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ANY QUESTIONS

YEAH!



WHAT IS A  
SHEEP



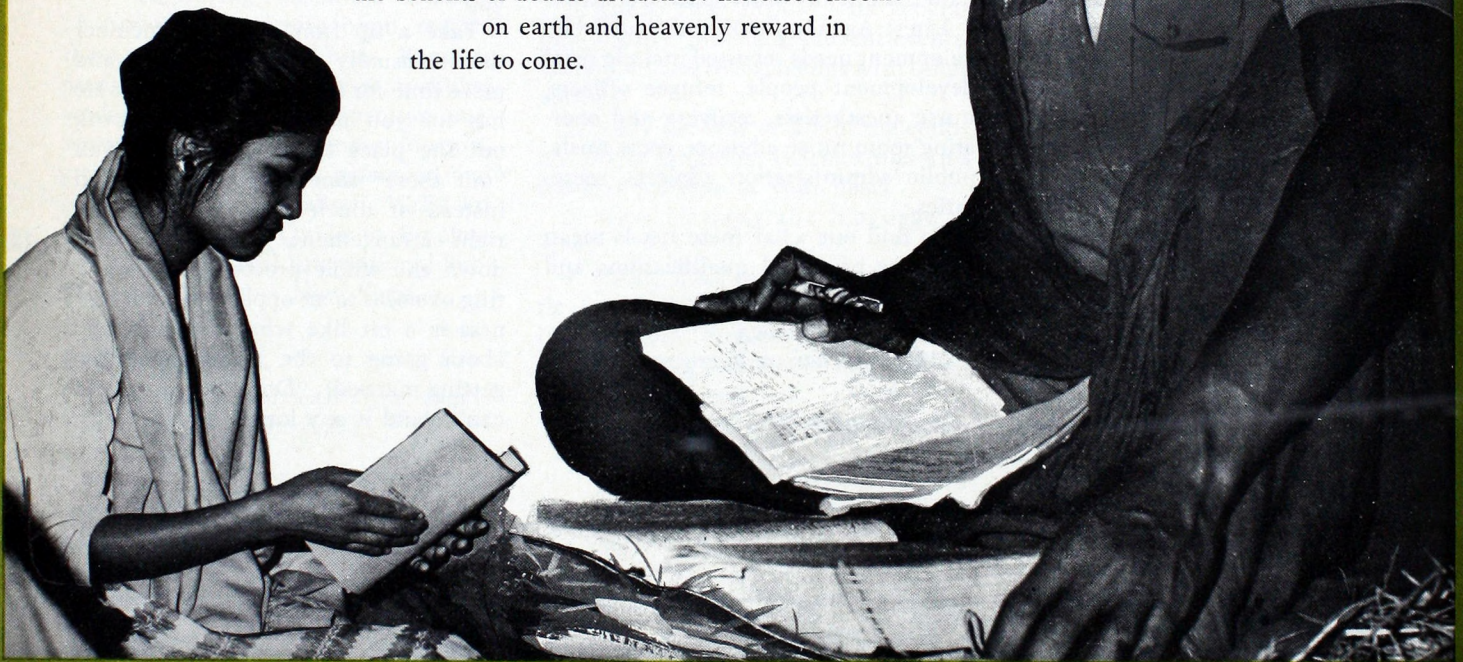
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# Along the Japan-to-India Crescent

Hong Kong

"Hong Kong is not a place; it is a phenomenon."

That's what BOAC's travel book says about it, and for once the boys who write copy to lure tourists have scarcely exaggerated.

The Hong Kong piece did in fact contain a gross exaggeration of another kind. "Hong Kong," it went on to say, "is some 400 square miles of mountainous South China, the last British Colony in Asia, the absolutely final outpost of the Empire on which the sun continues imperturbably to shine, despite a thousand anomalies." That sunshine bit is the offender. I was in the Colony for a week during which, one memorable afternoon, we had 140 minutes of broken overcast and sunlight pouring through! The bright break made the front page of next morning's newspaper: two hours and 20 minutes of sun for the first time in 19 days! It will take more than an Act of Parliament to integrate guide books and weather bureaus.

My speaking assignments were at Hong Kong Baptist College, Hong Kong Baptist Seminary (a mile or more away) and the Swatow Christian Church in the heart of Kowloon City. When to triple daily duty like this you add the time required to go over your message in advance with your translator, you find yourself wondering where in the world the day has gone.

Your reward begins coming in when your translator tells you what some of the dear people are saying to God in their prayers at the end of the sermon. It comes in the sort of intangibles for which you need a Kingdom-of-God computer — and IBM doesn't build one.

Let me go back a moment. Two weeks in Japan left me, as these visits always do, with checkered feelings. The Japan "Keswick" Conventions, held each February, continue to serve a significant segment of the Christian community. They attract and challenge Christians from many groups. In large measure they are run by the Japanese, and should be to an even greater extent. They achieve, in the event itself, an impressive sense of Christian unity. It is to be hoped that this consciousness of oneness in Christ spills over into the year-round attitudes of these many hundreds of believers, helping them to overcome the detachment and isolation of one group from another.

The propaganda that Christianity is an alien "Western" faith continues to make headway in Japan. This view has the articulate support of the intellectuals and the more or less uncritical backing of the masses.

A small matter perhaps but I recall it for whatever it is

worth: my very first morning in Japan I opened the newspaper to discover that two letters appeared on the editorial page, both by Christians, both attacking other Christians, both provoked by a decision that had been taken to house Protestantism and Roman Catholicism in one building at Osaka's "Expo '70." Neither letter was from a Japanese Christian. Both were from Western missionaries! It's a guess of mine that of all non-Christian countries contemporary Japan is just about the poorest one in which the "foreign" missionary can hope to accomplish anything good by trying to wash Protestantism's stained linen in public.

This tour took a shamefully brief sweep into India — to speak at the Maramon Convention in the deep south. For three-quarters of a century, on a dry river bed in the heart of luxuriantly green Kerala State, the Mar Thoma Church people in thousands have been assembling for a week in the month of February when the moon's phase is at its fullest. This year we nearly got washed away! In the night before the closing Sunday a nearby storm sent the river up, broke a small, temporary dam that had been constructed to protect the convention site, and made us travel to the huge "panda!" either in a small boat or with bare feet.

In spite of the inconvenience probably 50,000 people were in attendance!

The convention left me with at least four impressions, which I mention at risk because I have no space in which to enlarge:

1. In the years that I have been privileged to minister here I have never known our Mar Thoma brothers to be so resolute in their commitment to *Bible exposition*.

2. The dedication to *mission*, to evangelistic witness and outreach, is being well maintained. To be sure, it could be stronger, more aggressive, but it is not being abandoned.

3. I felt that this ancient communion of Christians was never so open as now to new patterns and projects of *Christian cooperation*. In the wake of the Singapore Congress on Evangelism an all-Kerala, interchurch committee on cooperation has been formed.

4. On the somber side, our Mar Thoma brethren, whose home base lies in a state that is currently dominated by the Communist Party, are rightly concerned over the growing threats to that authentic religious freedom which they believe is theirs under the Constitution of the Republic of India.

May God grant them the courage to carry on and the wisdom to decide how!

PSR

# This Revolutionary Hour

*World Vision Magazine* salutes its journalistic compatriot, *Latin America Evangelist*. The editorial by Dr. Horace L. Fenton on "Missions and Revolution," which appears in the March-April issue, is well timed and well targeted.

"He who makes peaceful revolution impossible makes violent revolution inevitable." As a historically conditioned reflection, this pithy sentence from the late President John F. Kennedy is as true as it is terse, and it gets a deserved approval from Editor Fenton.

(1) That some form of revolution in Latin America is "inevitable," (2) that duty is laid upon us to try to understand the "causes" of this revolution, (3) that "sympathy for the oppressed" needs demonstrating as well as declaring, (4) that "the judgment of God against all evil and oppression" should be proclaimed, (5) that "a passion for righteousness at every level of society" should be in the hearts of all Christians — these five concerns should find meaningful expression among all mission-minded friends on the Latin American scene, so Horace Fenton argues, and argues well.

## Is It Enough?

The very fact that he tackles this live issue in a positive rather than a rigidly negative mood will strike some of his readers as being too bold. The more searching question is: does he argue radically enough? To illustrate, is it enough to say, "In carrying out a ministry of compassion in a revolution-scarred land, we must engage (and encourage the churches to engage) in activities that will feed the hungry, clothe the naked, and provide for the fatherless?" Is it enough for the Christian citizenry to be socially compassionate without being socially creative, remedial without being preventive, tenderly responsive to consequences while remaining strangely insensitive to causes? Is it enough to rush first aid to the victims of an inexcusable tenement fire and to remain unconcerned about a decent fire code and the enforcement thereof?

Let's pedal backwards for a moment. The Bible is not without its revolutionary strand both in action and chronicle. The power structures of Canaan were overturned when Israel invaded the land. Jeremiah was in touch with the God who said, "I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant" (1:10). It was said of the New Testament Christians, "These men who have turned the world upside down have come here also" (Acts 17:6).

The typical pietist comment on this radicalism is familiar: "These were *spiritual* changes occurring in the lives of individuals." Or, "The Church of the apostles made no attempt to fight the social and political evils—slavery, for example—entrenched in the Roman Empire." Here we have words that are factual enough to be defensible and distorted enough to be misleading.

## Is It True?

True, the first Christians, a tiny minority with "good news" to tell but with the hammerlock of a totalitarian

government around its neck, made no frontal attack on Rome's institutionalized evils. As time went on, however, the formation of the Christian conscience had a kind of socialized maturing. Result? The churches passing high-sounding resolutions against slavery, or infanticide, or incest, or bloody gladiatorial combats? No. Something more potent and activist than that! It was, for example, a Telemachus — a Christian — leaping out on the turf of the Coliseum at Rome in the midst of a bloody duel between gladiators, and telling the thrill-seeking crowd, from emperor to artisan, that this cruelty must cease. At the emperor's command they ran him through with a spear. But the revolution was under way. It was the beginning of the end of the infamous gladiatorial fights.

If now we move from biblical and apostolic backgrounds to the contemporary scene, what confronts us is a world so shaken by revolutionary men, minds, and movements that Christians who opt for noninvolvement are in effect the monastics of the day. Their disengagement will not enhance their gospel witness. It will isolate it. It will make it remote and oddly hollow, like shouting in an empty barrel.

It would greatly honor God and robustly suit the situation, I believe, if we evangelicals would affirm:

1. The rise and release of human expectations around the world has created a profoundly revolutionary mood.
2. What is most congenial to the Christian love-ethic is change, even radical if need be, by means that are non-violent.

## Is It Clear?

3. If the course of violence is taken, any dissent from, or denunciation of, that violence should be lit up with understanding of the *causes* — the oppressions, exploitations, grievances — that are embedded in the revolutionary situation.

4. Whether by nonviolence or by violence, social and political revolution never *saves* a society. It is intended to *spare* it, not *save* it; to *reform* it, not *redeem* it. In the Christian meaning of salvation, the Bible knows nothing about a saved society or a saved nation. What it recognizes, with a kind of relativity of which only God is the perfect judge, is a society made more viable, more worthwhile, more responsive to the norms of justice, freedom, dignity, and opportunity.

5. Revolutionary efforts, peaceful or otherwise, are almost invariably infected by extremists whose attitudes and tactics, since they cannot be wholly controlled, must not be allowed to destroy the validity of a good cause. There are kooks and killers that thrive on today's student unrest. There are "Commies" and crackpots that move in on the civil rights struggle. All the greater is the reason why solid and sensitive citizens should counter irresponsible eruptions with responsible actions.

6. In all of this concern for sound social criticism, change, and upgrading, nothing whatever can replace the gospel — the good news that man, the guilty, messed-up creature of God, can become, through Jesus Christ, the forgiven, remade child of God.

PSR