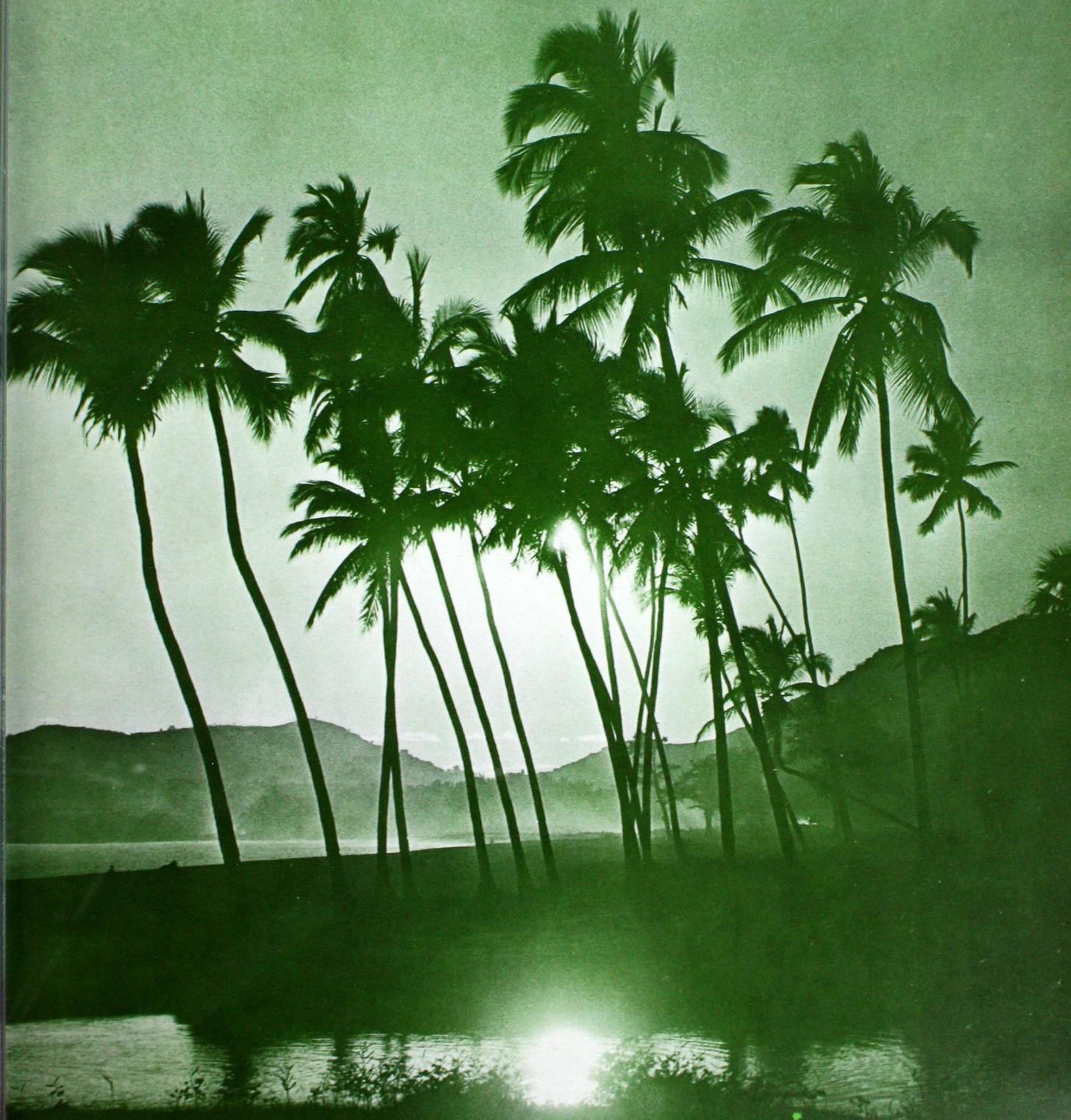


WORLD VISION

MAGAZINE/MARCH 1967



CANNIBAL EASTER

The Holy Innovator by Norman P. Grubb
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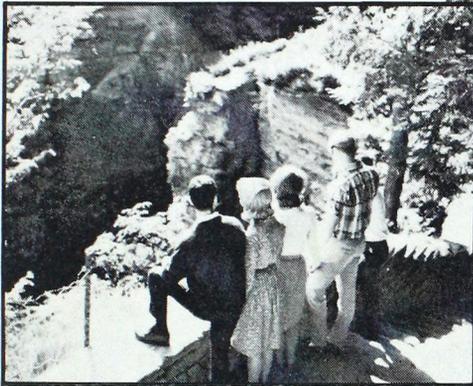
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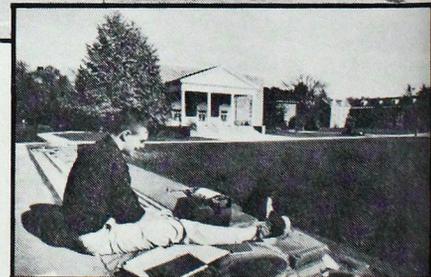
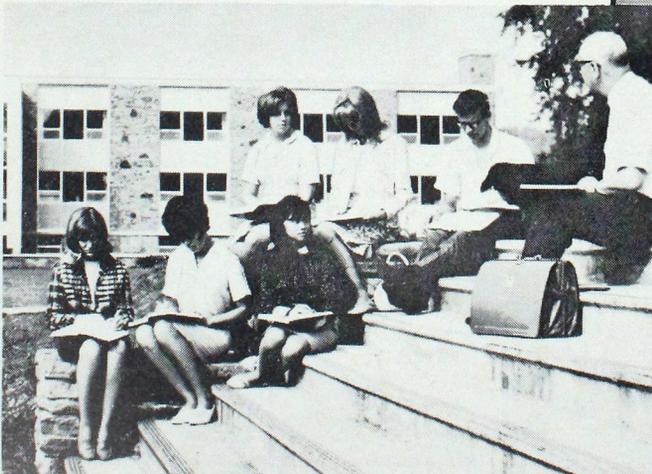
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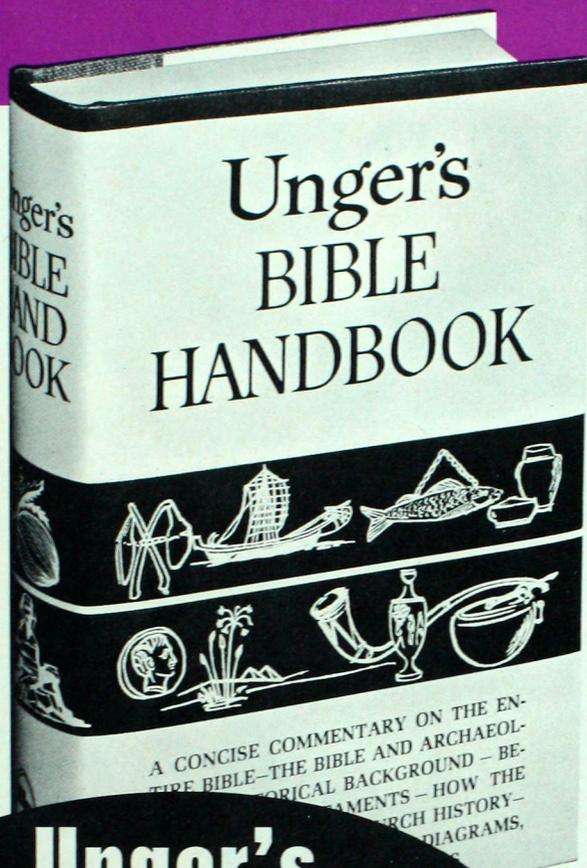
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CANNIBAL EASTER

BY JOHN POLLOCK

A mob of howling, naked, war-painted savages swarmed around a native house above the sandy foreshore of a river mouth in unexplored New Guinea on an afternoon in December 1877. Inside the house a white woman sat sewing. The movement of her fingers gave no indication of her fervent but not quite agitated inward praying. Near her crouched three Polynesian teachers and their wives. Strong Christians from distant South Sea islands, they were struggling now with the uncomfortable conviction that their missionary service was about to end summarily in a cooking pot.

Down on the shore the white woman's husband had been signalling to his lugger for some stores when he heard the commotion behind. James Chalmers, a strongly built Scotsman of 36 with bushy black beard, ran up to the native house, pushed his way through a ring of cannibals and climbed the platform.

"One evil-looking fellow wearing a human jawbone and carrying a heavy stone club rushed towards me as if to strike," Chalmers wrote later. "Looking him steadily in the face our eyes met, and I demanded in

loud, angry tones what he wanted." By signs and unintelligible noises the cannibal demanded tomahawks, knives, iron and beads, "and that if they were not given they were going to kill us."

'You may kill us'

"You may kill us," shouted the white man, "but never a thing will you get from us." His tones conveyed the intensity of his displeasure to men whose language he had not yet had time to learn.

A Polynesian teacher approached. "Tamate," he implored the white man, using Chalmers' South Seas name and speaking in the language of Rarotonga, the island which they had all left to evangelize New Guinea, "please give him a little something or we will all be murdered!"

"No," Tamate replied. "Can't you see that if I give them something because they threaten us, every group in the district will try the same trick. When there's nothing left they will murder us. Let them murder us now and be done with it!"

One of the cannibals, a friendly man from the house where the missionaries had lived since their landing three days earlier, told Tamate by signs that the violent savages came from across the river. He had better give them something to get rid of them.

Tamate, ignoring the angry roars and brandished

This is third in a recent series of biographies of famous Christian missionaries which John C. Pollock has written for World Vision Magazine. Pollock is the official Billy Graham biographer and has compiled books on the lives of D. L. Moody and J. Hudson Taylor. A Church of England clergyman, he and Mrs. Pollock live in Devonshire, England.

clubs, smiled at him but shook his head. He would not give anything to armed men. "We have never carried arms and have lived among you as friends." The friendly cannibal harangued the crowd—which then retired to consider the situation. Thus the immediate danger was past. A deputation came forward to repeat the request, and again met refusal. Then they dispersed.

Next day their chief came, unarmed and unpainted, to say "Sorry!" Tamate grinned happily at him, took him into the house and gave him a present. Jeanie Chalmers, still sewing, prayed that the cannibal would soon receive the Best Gift of all.

Beginnings of a missionary

James and Jeanie Chalmers had served some ten years in the settled island of Rarotonga before pioneering in New Guinea. James Chalmers, "Tamate," was the son of a stonemason in the western highlands of Scotland, where he had been thoroughly grounded in the deep if stern religious convictions of an unbending Calvinism. He had even determined as a boy to be a missionary to cannibals, but subsequently decided that he was not among God's elect. Missionary ambition faded in favor of allowing full play to an irrepressible sense of fun. His practical jokes and youthful escapades sent shudders through the staid little fishing port of Inveraray, nestling beside the great castle of the Duke of Argyll.

When Chalmers was 18, during the revival of 1859, two evangelists were invited to Inveraray. Chalmers attended a meeting in a loft during a heavy rainstorm and there became aware of the truth of Christ, through the verse from Revelation, "Let him that is athirst come. And whosoever will, let him take the water of life freely."

During training in England he showed himself more than ever a leader—in student pranks as well as in evangelism. A young man of strength, high spirits, humor and intense dedication, he "used to pray for help as if he were at his mother's knee, and to preach as though he were sure of the message he had then to deliver."

His arrival on the mission field was, characteristically though unintentionally, unconventional. The ship was wrecked on a reef in Samoa, and James and Jeanie chartered the brig of a local white pirate whom Chalmers temporarily tamed!

"Tamate," as he was named by the South Sea Islanders, had hoped to pioneer at once, but the leaders of the London Missionary Society kept him nearly ten years in an island already evangelized. At last, with a group of his own Rarotongans, he was allowed to adventure into New Guinea. Only six years earlier a small group of missionaries had become the earliest white settlers in a land where strangers lived in hourly expectation of being clubbed, cooked and eaten. (A friendly native tried to present Jeanie with a portion of oven-fresh human breast.)

After that first landing, which had so nearly ended in death, Chalmers placed a chain of Polynesian teacher-evangelists along the southern coast of New Guinea (Papua). In each place he made the first, dangerous contact and stayed until the Papuans were reasonably friendly. He was a man whom they immediately respected and soon loved—tall, strong, impulsive, generous, quick-tempered but quick to laugh. He had no trace of a white man's pomposity, yet his character conveyed such authority that no native liked to cross him. He was fearless, again and again taking his life in his hands. And he brimmed over with a genuine, utterly unselfish love, knowing that



even the most depraved and cruel could be transformed by the love and Spirit of Christ.

Send one gross tomahawks

Tamate's methods were always unconventional. He had no horror of using tobacco or tomahawks as currency. Once he caused merriment in the city of London by cabling: "Send one gross tomahawks, one gross butcher knives. Going east try make friends between tribes." He was a great explorer, but always as a means of spreading the gospel. He found a people sunk in degradation, violence and fear. Chalmers knew that his hard and dangerous labor was worthwhile because in time "all these evils would yield to the Gospel. God is Love, seen in Christ: this was the life word we brought them. The Gospel was working its way in bush-clearing, fencing, planting, house-building; through fun, play, feasting, travelling, joking, laughing, and along the ordinary experience of everyday life."

Tamate lived Christ. He preached Christ as the one who could save to the uttermost those who came to Him. And he rejoiced at last to hear a young Papuan, so recently a cannibal, say to his fellow tribesmen, "The time has come to be up and doing. Foreigners have brought us the Gospel, many have died of fever, several have been speared and tomahawked. Now let us carry the Gospel to other districts, and if we die, it is well: we die in Christ. If we are murdered, it is well: it is in carrying His name and love, and will be for Him. Let us do it!"

For 23 years Tamate and his Polynesians and Papuans evangelized, pacified and civilized great stretches of the New Guinea coastland, and up into the nearer mountains as far as they could go. While her husband pioneered Jeanie stayed bravely in their first cannibal village in order to show the trust that always breeds trust, but eventually the climate drove her to Australia where she died. After nine lonely years Tamate married again. It was soon after this that Robert Louis Stevenson, then living in Polynesia, described him in letters home as "a man nobody can see and not love. . . . A big, stout, wildish-looking man, iron grey, with big bold black eyes and a deep furrow down each cheek. . . . With no humbug, plenty of courage, and the love of adventure. . . . He has plenty of faults like the rest of us but he's as big as a church."

All this time Tamate had no permanent white helper. "We need help," he wrote home, "missionaries willing to live among the savages, men and women who will joyfully endure the hardship of the climate for Christ's sake." When at length he heard that someone was appointed he commented, "I hope he is a good all-around man without namby-pambyism, ready for all sorts of roughing it." And in Oliver Tomkins he found a man after his heart.

Within weeks of Tomkins' arrival, Chalmers' second wife fell ill. In the long period of nursing her before she died, the young recruit became as a dear son

to the veteran. After the burial they spent months touring the settled stations which Tomkins would supervise. Then they set off for the notorious Aird River delta where Tamate planned to pioneer, along coasts which no missionary had penetrated, where Christ had "not been named." He had reconnoitered the area, knew "the savages there are splendid fellows. If only I can get hold of them they will make splendid missionaries."

As Tamate and Tomkins, with their party consisting of a Polynesian teacher, a Papuan Christian chief and ten embryo Papuan missionaries, approached Goaribari Island, it happened that the inhabitants of a village named Dopina had just completed a new *dubu* or communal house for fighting men. Built of sago-palm timber, a *dubu* was not ready for use without human sacrifice. The next strangers to the island would serve for the consecration and the feast.

The sacrifice arrives

When the mission lugger rounded the headland the men of the village at once paddled out and swarmed aboard. Tamate was used to such invasions, the normal prelude to his entry into a new village.

It was Easter Sunday evening, April 7, 1901. As the sun dropped swiftly to the brief tropical dusk, Tamate promised to visit the village in peace. He tried in vain to persuade the armed men to leave the vessel. To draw them off he said he would go ashore at once in the whale boat for half an hour and be back for breakfast. Tomkins said he would go too. They set off, crewed by the ten mission boys and the chief.

Tamate knew nothing about the new *dubu*, but he was ready as always "to die for the name of the Lord Jesus." Young Tomkins had no fear of death either.

The boat reached shore. While the chief and most of the mission boys stayed on guard, the two missionaries accepted the villagers' pressing invitation to enter the *dubu* for refreshment. They sat down on the floor, Tamate cracking jokes with his new neighbors and, as always, praying in his heart to the Companion whose Easter message he brought. All around him in the half light were piles of human skulls at the feet of coarse wooden images.

Two swift blows from behind by stone clubs. Two cassowary-bone daggers swiftly plunged into the gullets of the white men. While the mission boys were set upon and murdered, the heads of Tamate and Tomkins were severed from their bodies. They were stripped, deftly cut into joints and passed to the women to be cooked, mixed with sago.

To the western world, when the news came, the Easter massacre seemed a foul and obscene ending to two lives of goodwill — one famous and honored, one young and promising. To the people of the village the cannibal feast was the prelude to their eventual discovery of Christ.

To Tamate and Tomkins it was a painless transition from the Easter Faith to the Easter Presence. |||



THE HOLY INNOVATOR

by Norman P. Grubb

One of the most exciting actions of the Holy Spirit in our day is the exact opposite of mass outreach. This is the house-group fellowship, which may be even more significant, because it takes us back to the form of the original church—"the church which is in his house."

This sort of group allows a family atmosphere, impossible in the formal church service. People are themselves, they let down their hair. Out come their real problems and needs, and this is the first step toward a solution of them.

By such a sharing the Holy Spirit can speak through all to all. Success depends on a leader or moderator who aims to get everyone to contribute, rather than being the speaker himself. House-groups are breaking out like an epidemic through the world. "Faith at Work" in the United States and Ca-

nada cannot accommodate the numbers who want to come to the larger conferences. And the heartbeat of such conferences are the small "talk-it-over" groups of 10 to 15 members. Nor can "Faith at Work" handle the many requests for lay teams to visit churches.

The new recognition of the laity as the true church is of great significance. The division between laity and clergy always was false and unscriptural. All believers are priests. This lay movement is bringing us back to the church as a company of redeemed people in worship and witness. The minister is more of a coach than a captain of the team.

Another sign of the Spirit is the desire of a great many clergyman to face

Mr. Norman Grubb, well known author, is recently retired International Secretary of the Worldwide Evangelization Crusade which was founded by G. T. Studd.

squarely how the church in both its message and methods can be really relevant to the modern world. I think such ferments as aroused by popular literature such as Robinson's *Honest to God*, Bonhoeffer's *Religionless Christianity*, even Altizer's *God is Dead*, are a voice of the Spirit, even through erroneous statements. They call us to throw off the overload of deadening forms and return to the discovery of a living God who through Christ is the Spirit united to the spirit of man. In union with Him we humans become the expressions of the God of self-giving love. The underlying significance of this whole emphasis is more important than the doctrinal aberrations which we oppose.

And this reaches into Roman Catholicism too. Who could have believed and said 50 years ago that Rome, the monolith, the unchangeable, would

'The Holy Spirit is the most active, original person in the universe.'

begin to reexamine her basic tenets, manifest repentance, open her doors to honest reappraisal, recognize the church of Christ as wider in its membership than any earthly church-system? Who would have believed that Rome would begin to give ear to the voice of the laity, and begin to restore the Bible to its place of authority?

We are foolish if we rashly and uncharitably turn our backs on all this as merely a subtle new way of getting us back into their fold. We must be prepared to sense it as a new breeze of the Spirit, and move in. One immediate and present result is the breaking down of barriers of fear and prejudice which hindered either Roman or Protestant from any honest communication. We should be willing to approach each other as fellow Christians in outward profession, and explore together the true meaning of redemption.

The charismatic movement

At the other end of the pole we are all startled by the outburst of what used to be called the Pentecostal experience, evidenced by speaking in tongues and accompanying gifts, which we now call the "charismatic movement" in the church. This has become a transforming experience in multitudes of lives all over the world, in all denominations and among many ministers and Roman priests.

We are foolish indeed, to my mind, and in danger of opposing the Holy Spirit, if we condemn everything of this sort as fleshly, erroneous or demonic. The new wineskins must stretch to contain the new wine. Let us be thankful for anything which liberates Christ in lives. Early enthusiasm, or the intense reality of a subjective experience, do cause some to claim that no one has the Spirit in fullness unless evidenced by "tongues." Pressing this conviction or forming cliques of those who have such gifts in a church can be a means of division. But such occasional defects should not blind us from

recognizing it as another of the mighty worldwide movings of the Spirit in our generation. Those of us who do not claim to have this gift, should be careful not to be the cause of division by opposing or expelling those who do. And if some enthusiasts try to press all into their mold (as if the universal Spirit is bound to one form or manifestation, for which there is no scriptural proof) then let us still be tolerant and thankful. Meanwhile, we must refuse to be dragooned into seeking a gift rather than abiding in the Giver.

We could name with thankfulness dozens of new activities of the Spirit today—the vigorous witness among the colleges, evangelical youth movements, Bible memorization and evangelistic activities for the children, business men's and women's fellowships and luncheons, the breakfast movement to reach all levels of leadership from presidents to mayors, literature organizations, radio and television outreach. The list could be much longer.

Fewer new fields

When we turn our eyes to the world missionary situation, we still see vast populations without the gospel. We await with faith the coming day of their emancipation. Meanwhile our hearts are stirred by the vigor of the missionary witness in other areas and growth of the younger churches worldwide. Very few areas of the world today within missionary reach have not been entered. This has been our objective for 35 years in the Worldwide Evangelization Crusade. Today we find there is actually competition to discover and enter new areas. Numbers of new missions have arisen in addition to the older ones. The vast majority of missionaries who have poured out to the fields since World War II are evangelicals.

Other evidences of the Spirit are to be found in ways and means toward the instruction of believers and in the

application of newer methods. There are the strategic ministry conferences for thousands of national pastors in many different lands. Then there are the campaigns of Evangelism-in-Depth, literature distribution, correspondence courses, gospel recordings to reach villages and areas missionaries cannot often visit, many radio broadcasts.

Beyond this, and even more important, is the way God uses disturbing political events for His own ends. Present tidal waves of independence in so many countries are a means the Holy Spirit uses to lead infant churches to grow and to become autonomous national churches of Christ. As they approach adulthood they begin to recognize and implement their own commission to share in the evangelization of the world and send out their own missionaries to other lands. This is a thrilling day indeed. Once again God is using human tensions to approach the only true way to peace.

For our western missions and missionaries this means a revolutionary reorientation of outlook and attitudes. We must cease to be western missions to the world and become a part of world missions to the world. Our ranks must contain Africans, Asians, Latin Americans as well as Americans and Europeans. On the other hand we must assist in the building of nonwestern national missionary societies, which already have had a start in Japan, Philippines, India and doubtless other countries.

The Holy Spirit is the most active, original Person in the universe. And His sole aim in our world is to bring this world to the revelation of Christ (Gal. 1:15-16). It is up to us to keep our eyes open to see Him constantly in action. And indeed we can see that action plainly and gloriously today.

We live in a great day. The winds of the Spirit blow "where He listeth." Let us be carried along by these winds, into greater faith and more effective action.



OVERCOMING RESISTANCE

11

by Jacob Loewen

The wife of an Indian pastor in Panama was desperately ill, and there was no medicine. Prayer seemed to be the only recourse. I found myself reading the fifth chapter of James where he speaks about anointing the sick with oil and praying for them. The Indian pastor at once decided to obey this teaching.

"What kind of oil then should we use?" he wondered. They had three available: motor oil, castor oil and olive oil.

The elders were called, and the sick woman was anointed with olive oil. After we had prayed, the sick woman seemed visibly relieved, but the next day she suffered a relapse.

Since 1964 Jacob A. Loewen has been headquartered in Lima, Peru, as translation consultant for the American Bible Society. Since his first missionary assignment in 1944 he has served in various works and countries of South America. He holds a Ph.D. in linguistics and has taught languages and anthropology. He has frequently published articles in Practical Anthropology.

During the morning the Indian believers again gathered around the woman, anointed her with oil and prayed over her, but this time without missionary participation. Later that afternoon I asked my friend, the Indian pastor, concerning his wife.

"Yes, God is good," he said with a smile. "He has healed my wife."

"Why didn't you take the missionaries along when you prayed for her this morning?" I wondered.

"We couldn't," he said. "You two don't believe." That reproof led me to do much heart searching.

My scientific training, which so neatly separated the material from the spiritual, was a factor which seriously limited my own Christian experience and my understanding of the Scriptures and the work of God. While I had always believed in divine healing—in fact, I had prided myself on being able to recount

Continued on page 22



Rural chapel is typical of new work in Tabasco.

Tomás Garrido





Roman de la Cruz (right) and C. H. Denman (left).

FIRE AND TINDER

by Charles Bennett

Tall, blue-eyed Tomás Garrido was 33 years old when he became governor of the swampy little state of Tabasco in southeast Mexico. The year was 1923. Mexico was just emerging from more than a decade of revolution and turmoil.

Tomás Garrido was neither soldier, public speaker nor intellectual, but he possessed the piercing look and casual confidence of a born leader. Fluent only in the use of obscenities, his constant amorous exploits with young girls were common knowledge. He was fearless; with enemies everywhere, he walked alone and unarmed along wooded lanes at night. He had a passion for livestock and fancy *charro* cowboy clothing. In the best Latin American tradition he was a *macho*—a man among men.

Garrido, a Socialist and self-styled Marxist, was far too independent to give his allegiance to International Communism. He was completely loyal to Mexico, but openly admitted that he lived "on the margin of the Constitution."

Self-styled dictator

Undoubtedly Garrido was totally sincere and wanted to help his people. He dictated what he thought best for them and expected them to be grateful. Those who disagreed or offered unsolicited advice were harshly punished.

He organized hundreds of rustic schools, built roads and airfields, imported the best of seeds and breeding

Material for this article is included in a book by Charles T. Bennett scheduled for publication in 1967 by Eerdmans Publishing Company. Missionary pilot for nine years in Mexico with Missionary Aviation Fellowship, Bennett is now directing MAF work at the Ixtapa base in southernmost Mexico.

stock from around the world, raised salaries, organized labor unions and cooperatives to market farm products.

Governor Garrido decided that two things were keeping his little state from progress—the Catholic Church and alcohol. He determined to do away with both. The campaign against alcohol began with petty restrictions and gradually increased in tempo. By 1928 all drink was outlawed. Violators received up to six years in prison. Even one of Garrido's relatives and a man who had once saved his life did not escape punishment when caught drinking.

Priests must marry or leave

Tomás Garrido locked horns with the Catholic Church right from the start. A wave of anticlerical feeling was sweeping all Mexico. The Constitution of 1917 removed the church from education and allowed each state to determine the maximum number of priests it needed. Garrido decided that Tabasco needed none whatever. He decreed that all priests must break relations with Rome and marry or leave the state. When the bishop angrily objected, he was given 24 hours to get out.

Thus began the "war against God." Graham Green's novel, *The Power and the Glory*, deals with the ordeals and death of a fictitious last priest in Tabasco during those terrible days. Every Catholic church in the state was leveled to the ground or confiscated for government use. The people were forced to help in the destruction. Most participated gladly. Some who refused were shot. Garrido's policemen rode their horses into the churches and gathered up images of saints and other religious symbols, then forced the populace to look on while they were burned.



Kitchen at a rural church conference.

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Bands of men went from house to house searching for every symbol of religion. Medallions were torn from people's necks, crosses ripped from the graveyards. Every town with a religious name was renamed after a hero or political figure. Even the common Spanish greeting, *adios*, was suppressed because it includes the name of God. Images from the churches of Villahermosa, the state capital, were placed in canoes with cigars in their mouths and obscene signs on their chests and floated along the waterfront for all to see.

'Personal enemy of God'

Governor Garrido named a son Lenin and his daughter Soyla Libertad (I am Liberty). He named a prize bull "God," a donkey "Christ," a cow "The Virgin of Guadalupe," an ox "The Pope," and a hog "The Archbishop." One of his chief assistants included on his calling card the phrase, "Personal Enemy of God."

All religious *fiestas* and processions were naturally outlawed, but Garrido shrewdly provided functional substitutes. For example, the Feast of Saint Mark became the Fair of the Coconut. Other *fiestas* became fairs to the pineapple, sugar cane, corn and cattle.

After 1932 the "Block of Young Revolutionaries" took over the task of "defanaticizing" the state. As many as 30,000 youth—dressed in black pants, red shirts and matching caps—marched through the streets, singing the Internationale and songs to the glory of Garrido and President Calles.

Mexican Presbyterian ministers first entered Tabasco in the 1880's. They were enthusiastically received and soon established half a dozen congregations. Then stagnation set in. Later the Revolution further demoralized the church. By late 1923 only one aged minister remained in Tabasco. The total evangelical community (members, adherents and children) numbered less than a thousand.

During 1926—after the last Catholic priest had been expelled—the Rev. L. C. Schaumburg, a German-born Presbyterian missionary, arrived to serve the struggling Evangelical Church. The following year, the Rev. Ezequiel Lango, a dynamic Mexican minister, also went to live in Tabasco. In the face of restrictions and threats the two men injected a new spirit of optimism into the beleaguered little church. They appointed lay leaders, commissioned Bible colporteurs and held annual short-term Bible institutes.

By mid-1931 the elderly minister had died and both Lango and Schaumburg had been forced to leave. The Tabasco church was left without a resident minister or missionary for the next 12 years.

At first the Tabasco evangelicals supported Governor Garrido. He introduced schools and social reforms which they had long advocated and he fought their two greatest enemies, alcohol and Roman Catholicism. Garrido himself was not directly influenced by the evangelicals but he admired them and often said so. On more than one occasion he congratulated an evangelical who had the courage to declare his faith in the face of opposition.

If Garrido was kindly disposed toward evangelicals, his followers were not. Pressures against the believers increased. By 1931 every evangelical church had been closed or burned to the ground. Bibles, tracts and hymnbooks were outlawed. "Red Shirts" (young revolutionaries) searched even the rafters of private homes for Bibles and publicly burned those they discovered. When believers met secretly for worship they often discovered spies in their midst.

Believers under fire

Román de la Cruz grew up as a slave on a plantation. While still a teenager he was freed by the Revolution and moved to Villahermosa. There he became an evangelical. Like all laborers he was forced to attend rallies where atheism and communism were taught. Once he sat on the front row while his former Sunday school teacher denounced God and religion. After 1925 his wife, infant son and mother died in rapid succession. When he planned to remarry, the mother of his intended blocked the wedding. God was trying Román in the fire of suffering as he himself recognized.

Román became a colporteur for the American Bible Society and threw himself body and soul into the distribution of the Scriptures. During the next five years—but mostly in 1929—he visited 16,715 homes and sold over 4000 Bibles and Scripture portions; this in an area where illiteracy and poverty abounded, where to possess a Bible was to risk jail. Three other colporteurs also distributed the Scriptures widely during those same years.

Román de la Cruz paid for his zeal. He was jailed twice, thrown in a tank with an alligator, locked in a courtyard with a large, vicious dog, threatened,

Continued on page 25

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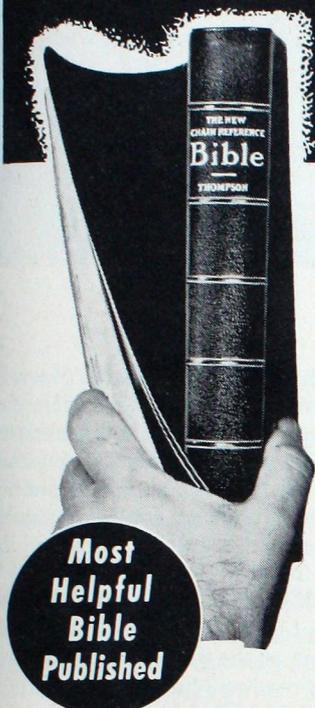
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globe at a glance

HONG KONG—Wholesale burning of Bibles on Mainland China has prompted KSBU to increase air time given to reading Scripture portions at dictation speed. Programs were increased from three to eight a week. Reports reaching Hong Kong indicate that handwritten copies of Scripture portions are all that is available to some Chinese Christians.

BARCELONA, Spain—After more than 30 years of restrictions evangelicals

Rhodesia forces church schools to go it alone

SALISBURY—A new edict of the Rhodesian government has discontinued all government subsidies for church-maintained African primary schools. According to the new ruling, only local officials have the right to erect new schools.

Reason given for the change in policy was the "slowness" with which church schools responded to the government's call for them to surrender their autonomy to local government authorities. Not more than 100 of the 3200 African primary schools are controlled by local authorities despite the fact that the government has pushed this policy for three years, according to Religious News Service. Approximately 86 percent of the country's children are enrolled in mission schools.

Where a vote has been taken, parents reportedly voted in favor of church retention of the schools.

"Mote," Rhodesia's Catholic newspaper, commenting on the government policy for African education, said, "Rhodesia's community development legislation has always been described as a way of allowing people to make their own decisions in local matters. Apparently their educational decisions were not what was hoped for, so they are being forced into making decisions that are required by higher authorities."

Team teaching invades the Australian Sunday school

CANBERRA—New material for all Sunday schools of three denominations is being called "the most ambitious program ever undertaken in Christian education in Australia."

The new curriculum to be introduced in 1970 is being specially designed for team teaching. Preparation of the new program is being supervised by the

Joint Board of Christian Education made up of the three denominations who are to use the material, Presbyterian, Methodist and Congregational.

Present Sunday school classes consist of six or seven pupils under one teacher. This is expected to give way to team teaching with groups of 15 to 30 children being led by a number of teachers.

The joint board is organizing the Associates in Christian Education program which is aimed at recruiting 1000 laymen willing to undergo special training, the Australian Methodist Newsletter reported. After training, each layman will have the general guidance of six or seven schools.

New student group under consideration in South Africa

JOHANNESBURG—Student groups and church authorities are currently considering a draft constitution of a new student group that would encompass the whole Christian community of students and university staff. At a conference planned for early July at the Federal Theological Seminary in Alice it is hoped that the new movement, called University Christian Movement of Southern Africa, will be formally constituted.

The movement would grant membership to groups and individuals willing to subscribe to its aims and would admit all races and churches including the Roman Catholic.

The draft constitution was prepared by 35 people representing denominational student societies, several theological seminaries and colleges, Student Christian Movement in South Africa and Lesotho, as well as the Anglican, Methodist, Presbyterian, Congregational and Roman Catholic churches in South Africa.

The Student Christian Association

of South Africa, three-fourths of whose members were Dutch Reformed, had for 70 years been the only organization for students from different churches. In January 1965 at a general council this group broke into four autonomous movements organized on racial and linguistic lines.

The draft constitution of UCM states its purpose to be the calling of "all members of the academic community to love, trust and hope in God, Father, Son and Holy Spirit; to acknowledge Jesus Christ as Lord and Savior according to the Scriptures; and to be servants and messengers of God's Kingdom in all the world. This purpose is to be carried out through worship, study, service and the struggle for justice, reconciliation and peace, all undertaken as expression of the unity of all Christians and their concern for both the renewal of the Church and of the society in which the Church is called to witness its faith."

EFMA and NAE convention dates

WASHINGTON, D. C.—Los Angeles has been established as the site for the annual conventions of the Evangelical Foreign Missions Association and the National Association of Evangelicals running concurrently April 4-6.

The 22nd EFMA convention will stress evangelism under several topics including "Mobilizing Technology—Space Age Evangelism" led by Edward R. Dayton, former aerospace executive, and "Mobilizing the Nation—Evangelism-in-Depth" presented by Dr. Horace L. Fenton, Jr., general director of the Latin America Mission.

Firsthand reports will be presented by a team that spent 11 months in a special church growth research project in Latin America.

NAE will be celebrating its silver an-

have been allowed to place ads in newspapers. Reports indicate a good response to first advertisements placed in four Barcelona newspapers announcing the united evangelistic campaign scheduled here this year.

SANTIAGO, Chile—Constitutional charges against the Minister of Public Education, Juan Gomez Millas, were presented to Chile's Senate by Baptist minister, the Rev. Jose Giordano Cavag-

nino. Pastor Giordano criticized Millas' efforts in implementing a law passed last May which makes Roman Catholic religious instruction compulsory in all public schools. The law, Pastor Giordano stated, does moral damage to "thousands and thousands of children in whose homes a religion other than the Roman Catholic is practiced."

CHAD—One of the first missions of Missionary Aviation Fellowship in this

area was the airlift of relief supplies to starving fishermen. Recent crisis in neighboring Nigeria has temporarily eliminated the market for 60,000 tons a year of Chad fish. Ibo traders who formerly bought the fish, providing money and grain for the fishermen, have fled to eastern Nigeria. Approximately 300,000 people live on the shores and islands of Lake Chad, reports MAF.

niversary. Theme of the convention is "Evangelical Certainty in a World of Confusion." Some 1500 evangelical leaders are expected to attend. Dr. Billy Graham is to address the 25th Anniversary Dinner on April 6.

Communists with a problem: religion refuses to die in USSR

VATICAN CITY—A Pravda news article complaining that religious faith is still firmly implanted in Russian people was recently broadcast by Vatican Radio. Pravda is the official newspaper of the Soviet Communist Party Central Committee.

The station, quoting from the Soviet paper, said, "The question of atheism education and the struggle against surviving religion is not a campaign, not something that is isolated, but an integral part of the entire ideological activity of the party which is the unifying force in Communist education."

New Mennonite Brethren board combines two ministries

HILLSBORO, Kansas—A new entity known as Board of Missions and Service has been established to combine work previously done by the General Conference of Mennonite Brethren Church boards of welfare and missions.

"The merger . . . represents the conviction that proclamation and welfare ministries ought to be integrated, since our Lord and the early church were concerned with such a total ministry," stated the Board of Reference and Counsel.

"Such integration makes relief and welfare concerns, however necessary, subsidiary to the major task of proclamation," the statement continued.

The new board consists of 15 members who will have general supervision of the total work of missions and service.

Japanese plan for 1970 Baptist Alliance congress

TOKYO—Japanese Baptists have begun preparation as hosts for the 1970 12th Congress of the Baptist World Alliance. Delegates representing Baptist congregations throughout the world are expected to attend.

Dr. Shuichi Matsumura, BWA vice-president and chairman of the preparation committee, expressed hope that this 1970 congress will provide impetus to Asians for a great missionary thrust.

Presbyterians launch joint publication with Catholics

NEW YORK—United Presbyterian Church Commission on Ecumenical Mission and Relations (COEMAR) has begun a missions publication project with the Catholic Foreign Mission Society of America (Maryknoll).

The joint publication, called *NEW*, is to be published three times a year. Content will focus on issues of ecumenical mission and relations. Editor is Stanley A. Rowland, Jr., of the COEMAR staff.

Father Albert J. Nevins, M.M., director of Social Communications for Maryknoll, said *NEW* reflects the current trend toward ecumenical efforts.

People Make the News

■ Interim deputy commissioner for the interdenominational Christian Pavilion at Canada's Expo '67 is the Rev. H. Elmer Bartsch, pastor of a Lutheran Church-Missouri Synod congregation in Montreal for eight years. He succeeds Alec Roberts who died unexpectedly. ■ Abner B. Batalden, deputy director of Korea Church World Service for three years, assumes new duties as business manager and director of material aid in Vietnam Christian Service. He is a layman of the American Lutheran Church. ■ A new hospital build-

ing was dedicated as a memorial to the Methodist missionary doctor who served for 19 years in Sarawak and China, the late Dr. Harold N. Brewster. The building is an addition to Christ Hospital in Kapit, Sarawak, which Dr. Brewster founded in 1956. ■ Assuming the new Southern Baptist Foreign Mission Board post of radio-television representative for Europe and the Middle East is the Rev. E. Wesley Miller, Southern Baptist missionary associate. Miller will maintain headquarters at Ruschlikon, Switzerland, where he has served since 1963 as director of the radio recording studio on the campus of the Baptist Theological Seminary. ■ Educators at two Japanese Christian colleges, which receive partial support through the Presbyterian U. S. Board of World Missions, were honored by the Japanese government for their contribution to Japanese education. Second Order of Merit presentations were made by Premier Sato to Dr. Chikataro Togari, president of Kinjo College; Dr. Tsuneo Hori, president of Shikoku Christian College; Dr. Keitaro Fukuda, chairman of Shikoku's board of trustees. Professor Shigeharu Matsura of Shikoku received the Japan Translation Cultural Award. ■ Bishop David N. Thomas, moderator of Lancaster Conference, Bishop Donald E. Lauver, chairman of Foreign Missions Council and Paul N. Kraybill, secretary of Eastern Board, recently completed a deputation visit to Eastern Mennonite Board of Missions and Charities missionaries and work in Asia and Africa. ■ After 30 years of service with the Episcopal Church, the Rev. Canon Almon R. Pepper is retiring as director of the Department of Christian Social Relations of the Executive Council. Canon Pepper will remain active as a consultant on community services to the Overseas Department of the church.

Prayer

(WHO NEEDS IT?)

by Ted W. Engstrom

18

Some time ago my colleagues, Dr. Bob Pierce and Larry Ward, were in Khandahar, Afghanistan, trying to catch a plane to Tehran, Iran. Each time they tried to board the plane something happened. There was trouble with the engine, a door was damaged, a tire blew out. All in all, they were delayed 27 hours in a little spot in the middle of a big, sunburned desert.

They finally reached Tehran, and a few days later, the United States. Back in our office, one of the staff questioned, "Were you having any plane trouble a few days ago?"

"Why?" Larry Ward asked.

"Because in our prayer meeting last week one of the fellows really got concerned about you. He kept praying, 'Lord, don't let Dr. Bob and Larry get on planes when it isn't safe to fly!'"

A legacy and prayer

A very real partnership can be formed between the missionary and the person in the homeland who prays. This can be readily proved by an incident from the early days of the Sudan Interior Mission. Three young men were called of God to pioneer this section of Africa. They were Rowland V. Bingham, Walter Gowans and Tom Kent. They went to Africa with scant finances but backed by praying people.

One of these was Mary Jones. She served as a housekeeper for a quarter of a century. Officially she is not listed as one of the founders of the mission, but surely in the sight of God she was. She prayed for these young men, and on the occasion of their first journey into the interior she sent \$300 to them. This was a legacy Mary Jones had received and she felt led of the Lord to give it all so that the Sudan might be opened to the gospel. Because she was a woman of prayer God was able to make her a partner with the three young pioneers.

Oswald Chambers was a man of great spiritual insight. He is best known for his book of meditations entitled *My Utmost for His Highest*. He wrote, "The key to the missionary problem is not work because work may mean the evasion of concentration on God. The key to the missionary problem is not the key of common sense, nor the medical key, nor the key of civilization, nor education, nor even evangelization. The key is prayer." "Pray ye therefore the Lord of the harvest" (Luke 10:2).

It is true that God, being God, could do everything that is done in the universe without our help. But He has chosen to work through us and especially through our prayers.

Our first obligation to the cause of missions is to pray missionaries to the

needy places of the world. The Lord told His disciples, "The harvest is indeed abundant but the workers are few; therefore pray the Lord that He may draft workers into His harvest" (Matt. 9:37-38, *The Berkeley Version*). Nowhere does the Bible state that lack of funds or lack of a visa will keep workers from the field, but it plainly states that lack of prayer will keep men and women from answering the call of God.

It is not enough, however, to pray workers to the field. We must pray that they will stay there. There has been much concern in recent years about the dropout rate of missionaries. There are obvious things, such as counseling and readjustment, which will help, but prayer is as certain a way to lessen the number of dropouts as it is to secure workers for the field.

This is apparent from studying the writings of the Apostle Paul and noticing his special prayers or requests for prayer. He asked, "Brothers, do pray for us, that the word of the Lord may run its course and be glorified as it was among you" (II Thes. 3:1, *The Berkeley Version*). This is obviously a request for his ministry. We must pray for the missionary's ministry. As we do so, we share in the eternal reward.

I have heard report after report of results on the field that could be traced

directly to the prayers of those at home. Perhaps one of the most notable was a report by J. Hudson Taylor, founder of the China Inland Mission (now Overseas Missionary Fellowship). In one of his books he tells of visiting mission stations and being impressed by the number of souls won by an unprepossessing missionary. He wondered why this man was blessed when men with apparently more eloquence were not. A couple of years later Hudson Taylor was speaking in an obscure town in Britain. Afterwards a man in the congregation spoke to him, asking about the missionary and telling of his detailed prayer for his work. The answer to the missionary's blessing was obvious. It was prayer.

Too, the Apostle Paul tells that he prays for fellow Christians that they may know the will of God. He wrote, "We have, therefore, from the day we heard it, never neglected praying and petitioning for you, that you might be so filled with all spiritual wisdom and insight as to understand His will clearly" (Col. 1:9, *The Berkeley Version*).

Help for decision makers

Decision making is one of the important aspects of the missionary's life. Practically every hour of the day he must decide what to do. You may reason that a man as consecrated as a missionary cannot get out of the will of God, but this is a fallacy. The Bible says of the Israelites that "they turned back and . . . limited the Holy One of Israel" (Psa. 78:41). So, too, can the missionary, unless we pray, as did the Apostle Paul, that they understand His will.

Dr. Tom Lambie, a missionary in Ethiopia, wanted to build a mission hospital, but could not get the needed permission from the Ethiopian government. Finally, one evening, when talking to the Foreign Minister, Blatin Geyta Herioee, Lambie exclaimed, "I can't understand these delays and failures. You have known me for many years. I love Ethiopia and hope to spend the rest of my life serving her. If necessary I would become an Ethiopian myself to prove the sincerity of my love."

The Foreign Minister took Lambie at his word. Next day he said, "If you were speaking honestly yesterday, you can come to my office tomorrow and accept the oath of Ethiopian citizenship. In one day the whole question of land for your hospital will be settled for you. As a citizen of Ethiopia, you will be able to buy any piece of land

you like without official delays and approval."

Gives up U. S. citizenship

It was a tremendous decision to make. After a month of prayer he gave up his United States citizenship and became an Ethiopian citizen. When the Italians later overran Ethiopia, he applied for his American citizenship and regained it. Lambie did not know when he became an Ethiopian that he would ever regain his American citizenship, but he prayed until he knew the will of God.

Not all missionaries are called upon to make such a dramatic decision, but they are continually called upon to make decisions which will affect their work. Where to go, what to do, to whom to speak, how to spend their time. These are the decisions for which we are to pray.

Another noteworthy prayer by the Apostle Paul for his Christian friends was, "It is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and may be pure and blameless for the day of Christ, filled with the fruits of righteousness" (Phil. 1:9, RSV). In other words, he was praying for their character growth.

One of the laws of the universe is change. Nothing is exactly the same as it was one minute ago. A person, therefore, is always improving or degenerating. This includes the consecrated missionary.

My beloved colleague, Dr. Paul Rees, is considered a minister to ministers. The main thrust of his ministry is holding conferences for pastors and missionaries. God has given him a gracious ministry of preaching "God is at work." If he is to preach to missionaries that they may grow in the Lord, you, as a prayer partner, should pray for the spiritual growth of the missionaries and national workers.

To overcome temptation

The writer of Hebrews asks prayer for himself. He writes, "Pray for us; for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18). Imagine this writer of Scripture feeling that the prayer of his friends would enable him to have a good conscience, and make him even more willing to live honestly. Christians mean to live honestly, but as long as we are in the flesh we are subject to

Continued on page 26



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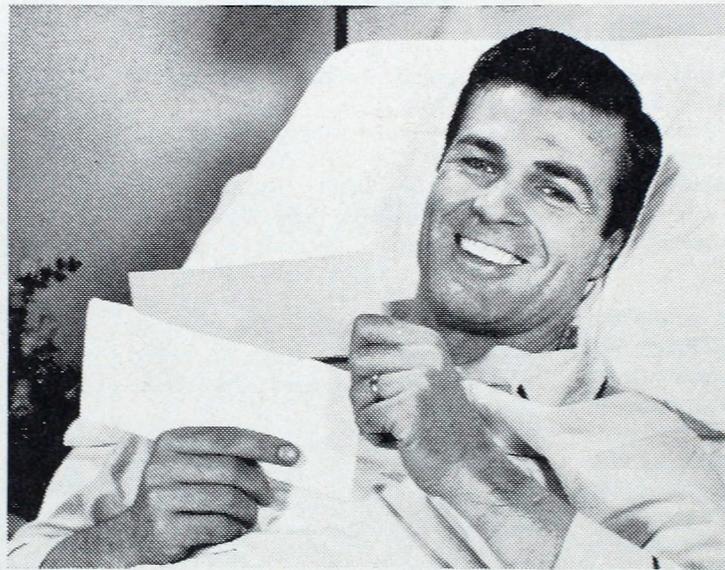
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To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:
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I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except: _____

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Christian Encounter . . .

Continued from page 11

such experiences—I had to face my own limitations in this experience.

Recognizing the messenger's own limitations. The first step in overcoming cultural resistance must begin with the messenger himself. Only when he can honestly evaluate his own culture and understand the limitations that it imposes upon his understanding of the Scriptures, and even upon his Christian experience, will he be able to develop a genuine appreciation for the fact that God can also work through imperfect channels in other cultures.

Recognizing the limitations of our own forms of Christianity. There is no doubt that God wants to bring about fundamental change in each individual, for God has only children, He has no grandchildren. Yet we need to recognize that in many societies God's work will not begin with individual conversion but with a group decision. Nor is this only a modern phenomenon. The Scriptures state again and again that "he and his house believed and were baptized." Some of the areas in which we should be most ready to admit limitations of our forms of Christianity are patterns of worship, organization of churches, methods of evangelism and discipline, etc.

Willingness to know and be known. Frequently the messenger may feel that he must know the details of this or that cultural problem, but his inquisitiveness is not matched by a parallel willingness to be transparent about his own life and culture. In solving problems in indigenous churches I have again and again had to begin by admitting personal or cultural shortcomings. This self-exposure became the basis for a similar and reciprocal openness on the part of the national believers.

One experience involved an Indian church in which a number of unmarried girls were found to be pregnant. The missionaries were frustrated because the elders of the church refused to get involved in the discipline. The whole situation was seriously straining the missionary-national relationship. During a visit with one of the leading men of the community I shared some of the problems we were facing in our North American churches in the area of petting. I told him what a blight this often was in the lives of the young people, and what concern it caused to the parents and the church. Then I asked my host whether their church also faced sex problems with young people. At once the man poured out the dilemma they were facing in connection with the pregnant girls. In the course of his vehement explanation, which lasted more than an hour and a half, we learned that the missionary scholarship policy had become the indirect cause of this wave of promiscuity among the young people. Willingness to be known was reciprocated by openness on the part of the Indian leader.

Willingness to approach the need from the point of view of the recipient. In a recent book for overseas

Americans, Conrad M. Arensberg and Arthur H. Niehoff point out that in many cases U. S. foreign aid has been rejected. Efforts to help the people have failed because the problem was approached from the point of view of the American rather than the nationals concerned.

UNCONCERNED WITH THE SPIRIT WORLD



In my travels through the length and breadth of the South American continent I have been impressed by the universality of concern with the spirit world and the related phenomena of witchcraft and disease. One sees this concern in preliterate societies in the jungle, in the highland societies, even in a great majority of the lower class population of so-called civilized America. In many South American areas, especially in the populous highlands, there has been a singular apathy toward the evangelical Christian message. To my mind this raises a serious question: is it because many missionary messengers have been insensitive to the spirit concerns of the people? Is this unconcern again a product of a society which disbelieves in evil spirits and therefore has no experience with the spirit world?

In contrast, in those areas of South America which evidence vigorous church growth, there seems to be a great consciousness of the Holy Spirit. It appears that Pentecostal churches and those groups which pay a lot of attention to the Holy Spirit are meeting a need, and are growing out of all proportion to the traditional denominations.

Adequate roles for the helper. For many societies, from the civilized urban populations to the preliterate societies of the jungle, the role of the missionary sustained by foreign funds in a strange society in order to preach is an anomaly. Thus in the Chocó church of Panama the Indian pastor made an appeal for mis-

Continued on page 30



WV NEWS
FEATURES

Marching Red Guards Fired with 'Maomania'

by Michael Browne,

missionary-correspondent recently returned from a visit to China.

HONG KONG—Cheerfully carrying reeking nightsoil, washing city streets, trekking vast distances and preaching the most extreme tenets of communism, China's youthful Red Guards have violently deculturized a whole nation and shocked a watching world.

While the more sensational side of Mao Tse-Tung's Great Cultural Revolution has been well publicized, little is known outside China of the deep fervor, blazing in these young people's hearts, which gives impetus to the present movement.

In a first-hand appraisal of life behind the Bamboo Curtain we were staggered by the intensity of the present cultural revolution and the dynamic forces being generated by the unbounded faith of China's revolutionary youth.

'The red sun in our hearts'

"Chairman Mao is the red sun in our hearts, his thoughts shed light all over the world." Surrounded by several hundred Red Guards in Canton just after Christmas, I was listening to enthusiastic Chinese young people testify to their faith in Mao Tse-Tung.

With evangelistic fervor these militant teenagers carry their "gospel according to Mao" to the 700 million citizens of this Red Republic, seeking mass conversion to the man they call "our great leader, teacher, supreme commander and helmsman."

From the moment of arrival in this closed land travelers are never out of earshot of the ubiquitous loudspeaker spewing out its constant stream of Mao thought, music and militant propaganda.

Slogans praising Mao appear everywhere. From postage stamps to railway engines and slogan-carrying bicycles, the "thoughts" of Chairman Mao are constantly before the people's eyes.

Crimson banners line the main streets, turning the city literally "red," while a picture of Mao adorns every doorway in the main thoroughfares. There are no advertisements in Red China. Nothing is permitted to vie with the sayings of Mao Tse-Tung; his "thoughts" reign supreme.

In homes where ancestral tablets once held the place of honor a portrait of Mao now hangs, rows of characters down each side proclaiming his teachings. This dramatizes as nothing else could the attempted deification of a man in the heart of a nation.

This is the climate that spawned the now world-famous Red Guards, at present in their turbulent fifth month of existence. Nothing in past or current western religious writing or thought had prepared us for what we experienced among these young people in China two weeks ago.

Youth vitally alive

Far from being repressed, sullen or gloomy, China's youth are vitally alive. "We live to serve the people," a young Red Guard said. An estimated 30 million Red Guards carry this "party purism" to the masses.

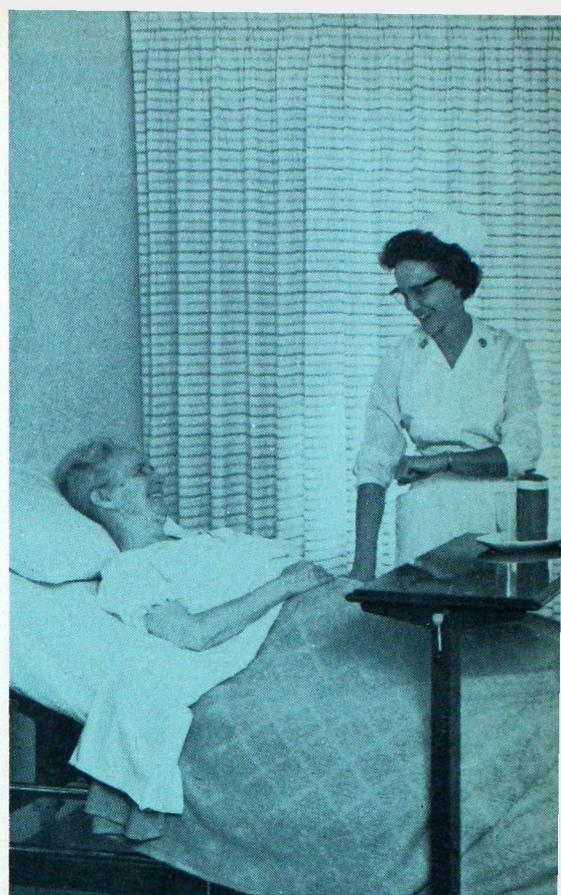
The faith of "youth for Mao" revolutionaries in their National Chairman is impressive. There is no doubt they adore this Marxist Messiah. Knowing no other freedom than that of a proletarian dictatorship and no other god than the party leaders, they have "given their hearts" to Mao and are convinced he will lead them into the "promised land" of ultimate world communism.

Their bible is a red-covered book the size of a pocket Testament called "Quotations from Mao Tse-Tung." Daily they gather in groups all over the country to read, memorize and preach from this little red book. They underline passages and mark it in exactly the same way a Christian does his Bible.

The paranoic adulation afforded Mao by these young "apostles of atheism" can be understood only in religious terms.

Mao is god, the Party the church, and the "crusade" evangelists these youthful Red Guards. "Quotations" stands as the inspired writings, and the glory of world-revolution and world-communism, "heaven." Unbelievers are the "class enemies" normally termed "monsters."

Propaganda methods closely resemble Christian "campaigns" with street meetings, cottage services, tract distribution, testimonies and even chorus sheets. A whole generation yields the



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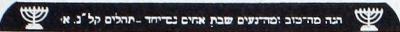
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worship and adoration of its heart to one man.

Told there is no God, they still must satisfy the heart's inner longing to worship and embrace a greater than itself, so they pour out to a creature the devotion and dedication that should be given to the Creator.

What we saw challenges Christianity to the hilt. Only an equally dynamic Christianity, working at all levels of society through a similar dedication, will make any impression on a nation so passionately committed to its flaming destiny.

Red banners held high

Holding high red banners, a copy of Mao's works in every knapsack, the youngsters sing latest revolutionary "hit" songs, "Sailing the Seas Depends on the Helmsman" and "The East is Red." Sample verse of this northern Shensi folk song:

From the red east rises the sun,

In China appears Mao Tse-Tung,

He works for the people's welfare,

He is the people's great savior.

"We will never become hothouse flowers," a Red Guard representative said, "we want to be steeled and tempered in the storms of the world by traveling on foot. We want to trace the route of the Long March ourselves, we are prepared to taste the bitterness of the hardships of the revolution ourselves."

Thriving on austerity rations, unpolished rice, dog and cat meat—best dog meat sells at 30¢ and cat meat 40¢ per katty—and vegetables supplied at government-sponsored reception centers, contingents of Red Guards, traveling in groups of two to fifty, make their way to the national capital eager to see Chairman Mao, publicizing Mao thought every step of the way.

This is true also of Canton where groups of Red Guards are still leaving the city intending to walk the estimated 1800 miles to Peking through the bleak winter weather.

These militant "mini-Maos," formidably indoctrinated in the works of their Leninist leader, are not expected to resume normal studies until September.

Primary and infant schools are open half days only, their curriculum based exclusively on the study of Mao Tse-Tung's "thoughts."

Infant classes, holding paper airplanes with U.S. markings, sing an action song called, "Down with the American paper-tigers."

Little children learn to read using Mao's "Quotations" as their primer. From greenshoot years the children of China are being indoctrinated in the soul-numbing, anti-god teaching of atheistic communism.

Attending one of the free state cinemas I saw a recently released color film showing Chairman Mao receiving Red Guards in Peking's Tien On Men Square.

While over 1½ million vigorous young Guards chanted slogans in his honor, the 74-year-old Chinese Chairman, tired-faced and baggy-eyed, waved feebly from the reviewing stand.

Joy and tears spanned the emotional spectrum as Red Guards from all areas of the vast Republic strained their voices in a massive demonstration of "Maomania."

"There is no God, we do not believe in Him, we are Marxist-Leninist atheists," one scornful young Guard said.

Asked why no girls in China wore dresses or used cosmetics, they replied, "We are not interested in pretty clothes, we are revolutionaries. If we used cosmetics it would mean we were parasites."

Boy and girl-friend relationships just do not appear to exist. "We are pledged to Chairman Mao," a pretty 17-year-old girl Red Guard said.

Churches destroyed

"Churches were finally destroyed last summer by Red Guards and covered with the sayings of Mao Tse-Tung," I was told by teenagers who have never been to church in their lives. Jesus was an unknown name to many although some knew it had a religious connection.

For the first time since the "liberation" no churches were open at Christmas in Canton. Similar conditions were reported from other main centers in China including Peking and Shanghai.

Press releases report all churches were liquidated last August. Religious relics have been removed from all former churches.

The only recognizable church building in Canton today is the red-star-crowned, twin-spired Roman Catholic Cathedral of the Sacred Heart, boarded, empty and plastered with Mao slogans.

Leaving China via the fertile Shum Chun valley, we noted a slogan carved into the hillside, impudently mocking the "revisionists" and blatantly challenging the "religionists"—"Long live the great and invincible thoughts of Chairman Mao."

Fire and Tinder . . .

Continued from page 14

ridiculed and beaten. As pressures increased he buried his Bibles and sold only to persons he knew well. To support himself he made and sold cookies and candy.

When the Rev. Ezequiel Lango was expelled from Tabasco the Presbyterian Mission sent young David Esquivel, a student from central Mexico, to replace him. David Esquivel spent most of the next four years in hiding, with a price on his head. He secretly visited the rural believers, holding services at night in homes and in the woods. The believers built him a hut deep in the woods. There he grew peanuts for a living.

Church confiscated

When the persecution began, Rafael Vargas was the paid lay leader of the church at Comalcalco, the second largest city in the state. The church building was soon confiscated and Vargas had to limit his work to personal evangelism and visits by stealth to the homes of believers. To his surprise he found this system far more effective than preaching from the pulpit. For more than two years he averaged almost three services daily in private homes; then increased persecution made even this activity impossible.

An ordained minister from a neighboring state made three rapid trips on horseback to some of the rural churches during the time of persecution. His visits were a great encouragement, though he stayed only one or two nights in each place.

The intensity of the persecution varied. The city churches were under direct attack. A few urban members publicly denied their faith; others moved out of the state. At least three rural congregations continued to meet for worship when no police were nearby. In a few places the number of believers actually increased. One group of rural believers practiced door to door evangelism in a nearby town, right under the noses of the police.

Many are the tales of bravery by men and women alike. Once believers met for worship in a home while the Red Shirts paraded outside. When they said, "Let's not sing so loudly," their hostess said, "Let's sing louder." Another evangelical woman sheltered a group of girls in her home. When the Red Shirts came to get the girls to use

Continued on page 27

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Prayer (who needs it)

Continued from page 19

temptation.

It has been said of George Müller, that outstanding man of God who cared for thousands of orphans in the last century, that he prayed he might not disgrace the Lord in his old age and become a wicked old man, but rather that he might finish his course with joy.

This he did, believing and serving the Lord into his 93rd year. It may well be that his tender conscience was what led him so to express himself, but it also shows that he realized the possibility of not finishing his path with joy. Having prayed the missionary to the field, we should continue to pray for the continued depth of his consecration.

Possibly we can all call to mind some in the Christian ministry who did not continue their path with joy to the end. We grieve about them, but did we pray that they would continue their service unto the end?

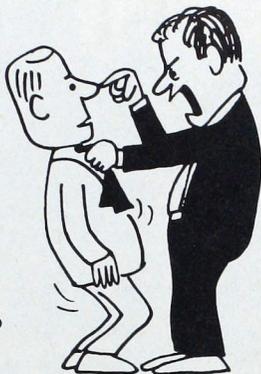
The apostle's strong cry was "Brothers, do pray for us!" (1 Thes. 5:25, *The Berkeley Version*). If he needed prayer, so do our missionaries. Their heart cry, too, is "Brothers pray for us!"

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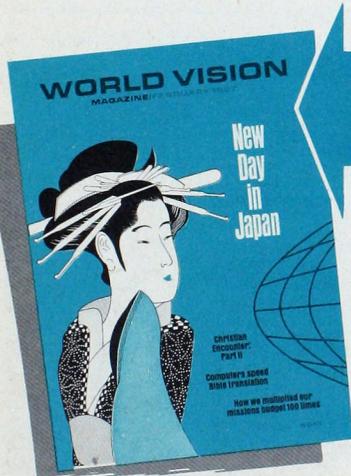
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Fire and Tinder . . .

Continued from page 25

them for their own pleasure, she stood in the doorway and told them they would enter only over her dead body. They did not enter.

Freedom and church expansion

In July of 1935 the president of Mexico declared the government of Tabasco unconstitutional. Tomás Garrido went into voluntary exile. Thousands gleefully burned their red and black uniforms in the streets. (Garrido died in Los Angeles in 1944.)

The rural congregations blossomed into life immediately and new congregations began to appear. After months of cautious waiting, the urban churches also began to worship openly. Within two years, 32 new congregations and 11 former ones were meeting regularly.

With no ordained ministers in the state, few believers were baptized. Leadership fell—almost by default—into the hands of men like Román de la Cruz and David Esquivel. When the first appreciable outside help arrived, eight years after the persecution ended, Presbyterian congregations in Tabasco already numbered 80. Members and adherents totaled at least 3000. Two decades later (1965) 244 Presbyterian congregations dotted the state and almost 15,000 persons were related to that church. Trained leadership at no time numbered more than twelve ordained ministers and three missionary families.

Seventh Day Adventists entered Tabasco before 1940 and grew rapidly. Later, the Church of God (Tennessee) and several other Pentecostal denominations joined in the harvest. Combined evangelical members and adherents in Tabasco today number almost 35,000. They meet in well over 500 individual congregations, most of them rural.

Effects of the persecution

Though Tabasco evangelicals disagree with many things Tomás Garrido did, they universally admired him as a man. They feel that Garrido's followers were responsible for most of the persecution and injustices. Román de la Cruz, the evangelical who suffered more than any other for his faith, still speaks highly of Garrido. Señor de la Cruz was among the faithful few who went to the airport to meet an already defeated Garrido when he arrived for

Continued on page 28

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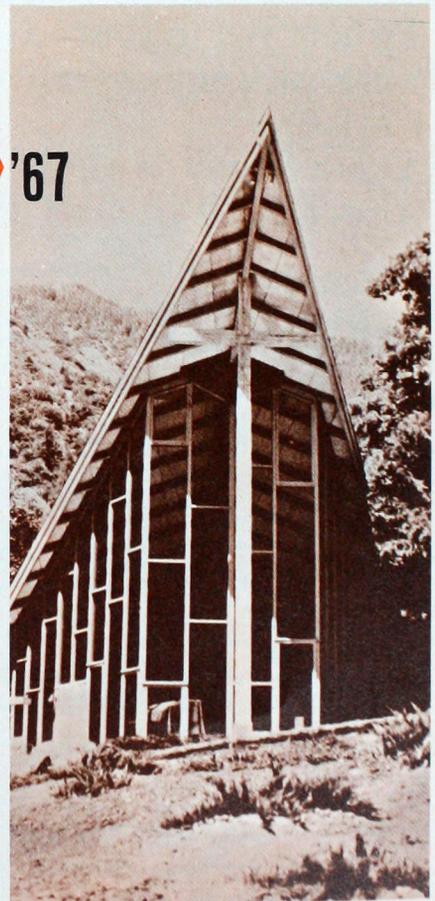
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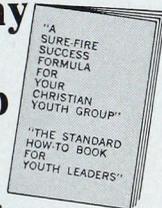
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FROM THE MISSIONS BOOKSHELF

Two views of the Vatican Council

Paul Blanshard on Vatican II by Paul Blanshard (Beacon Press, \$5.95) and **The New Church** by Daniel Callahan (Charles Scribner's Sons, \$4.50) are reviewed by Professor Paul Jewett of Fuller Theological Seminary, Pasadena, California.

Amazed at the turn of affairs in the Roman Catholic Church, spokesmen for both the Protestant and the secular press have been delighted and indulgent in appraising the accomplishments of the Vatican Council. Paul Blanshard's book contributes a counterbalance to this unrelieved euphoria.

The long and the short of his thesis is that essentially very little has changed in the Catholic Church. The key to the problem, as he analyzes it, is the concentration of power in the bishopric, pyramiding in the infallible pope, whose authority is so high that no one even dares to question it.

Though the Council devoted much discussion to "collegiality" — the view that the whole body of bishops should share authority with the pope—Paul VI

gave only token acknowledgment to this theory. It was not even suggested that priests and laymen have anything to say about how the church should be run.

Having analyzed the power structure in the church, Blanshard proceeds to run through the whole gamut of issues which exercised the delegates — religious liberty, the Jews, Christian unity, Mary, Scripture, tradition, sex, celibacy, marriage, divorce, birth control, church and state, schools. He shows how the essence of the tradition of the church was preserved by the decisions of the supreme pontiff reinforced by the eloquence of members of the curia.

Not that some significant gains were not made. Limited liturgical and social reforms, acknowledgment of possible mistakes in the past and cautious espousal of religious liberty testified to the influence of the liberal wing of the hierarchy. But in the main Blanshard leaves his readers with the conviction that the Vatican Council did more to highlight the need for reform than to achieve it.

The Roman Catholic Church is more

Fire and Tinder...

Continued from page 27

the last time in Tabasco, just before his exile.

Persecution does not always strengthen the church. Sometimes it destroys it. If the time of intense persecution (1933-35) had been longer it might have produced quite different results. Because it was relatively short, it became God's instrument to strengthen the faith of the true believers and to purge the church of those who had no vital faith (though they proved to be surprisingly few). At least one Tabascan evangelical leader has been heard to pray for another persecution to revive the church.

The persecution also created a kind of "religious vacuum" in the populace — a hunger for the Word of God and for any kind of religious expression. The widespread sale of the Scriptures

about 1929 meant that many Bibles were still available, though numbers had been burned. Public desecration and burning of Catholic images helped to overcome superstitious fear of their power. (Most Tabascans are syncretistic "Cristo-pagans" rather than informed Roman Catholics.)

Finally, the years following the persecution, when the Tabasco believers were left without outside help, allowed them to develop new patterns of witness and leadership which were more compatible with the local culture. Before the persecution the Tabasco church had been controlled by a few highly trained and hard working ministers from central Mexico. Though dedicated men, they lacked the courage to place responsibility in the hands of the humble, ill-trained Tabascan laymen. After the persecution, the untapped potential of those laymen was released, with spectacular results. |||

than the magisterium entrusted to the bishops. It includes biblical scholars and lay intellectuals. *The New Church*, by Daniel Callahan, associate editor of *Commonweal*, speaks for this party. In a series of essays written before, during and after the Council, Callahan explores with winning candor the problems of those who are aware of modern thought and yet wish to remain good Catholics.

If Blanshard's analysis shows how impossible it is to talk of a "new church," Callahan's "thinking out loud" shows how impossible it is to deny that there is a new breed of Catholics in the church. To what extent their influence will ultimately leaven the whole lump, it is hard to say; but fortunate is the Catholic Church in having thinkers of Callahan's stripe. And we believe he is right in contending that although the debates and decrees of Vatican II brought no major upheaval, they did unleash new forces within the life of the church which can hardly be turned back.

I might add that Callahan's penetrating look at the implications of such concepts as freedom, honesty, unity, secularism, for the reform of the Catholic Church, contains many insights for Protestants, especially evangelical, conservative, Bible-believing Protestants, who are committed to the absolutes of Biblical truth, yet refuse to live in an intellectual ghetto untouched by social change. Though he admits he does not have all the answers—should we say because he admits it—the author not only informs his Protestant readers of what is happening in Catholic circles, but draws them into the larger circle of common Christian concern.

Keep abreast of the times

The evangelical Christian needs to keep abreast of current religious thought. The best way to do this is to read a good evangelical magazine that will bring him many authors, diverse viewpoints and new insights. For the price one pays for a single book he can obtain a year's subscription to a good magazine. Evangelicals must keep informed because the price of ignorance is always high. As Robert Browning said, "Ignorance is not innocence, but sin."

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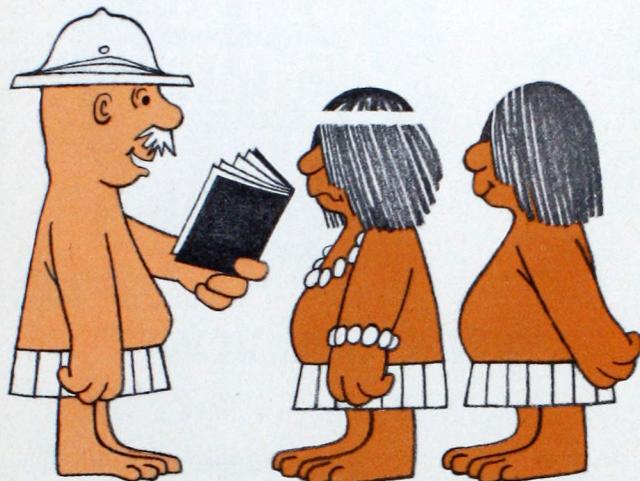
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Christian Encounter . . .

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missionary volunteers on the basis of the North American visitors who were spending the summer helping the

FUNCTION AS A MIRROR



indigenous church: if Indians want to really serve the Lord, they will have to leave home and sacrifice like these men do. When it was called to the pastor's attention that a resident missionary makes an even greater sacrifice, he insisted: this man is not making a sacrifice. He lives here. He even gets paid to live here.

30

One of the very important functions of the missionary is that of a "mirror." People need to see themselves as they appear to the eyes of others, and especially as they are in the sight of God. One could, of course, tell them outright, but generally they will resent this. For this reason a missionary needs to function as a "mirror" by which the people can see themselves. If the messenger is able to be a successful mirror, much of the resistance to the message will be overcome, for the people will find that the basic needs of their lives are being met.

Finally, the missionary ought to function as a catalyst. Frequently the society faces very serious problems, but it lacks the "spark" of initiative to do something about it. The missionary can become the catalyst to bring about positive action.

Recognition of local prophets. One of the severe complaints of mission work in general today is the lack of native leadership. If the experience of the indigenous church can in any way be paralleled to that of the newly independent nations in the world, then we may have a very stern lesson to learn. The leaders of most of the new nations that have emerged after World War II spent years in colonial jails or in exile. This raises the question: is one of the reasons for the resistance to the gospel the fact that those leaders and prophets who would have been able to give this message in a relevant form and who could have led the people in church development have been ostracized, frustrated or exiled?

RECOGNIZE LOCAL PROPHETS



Much resistance to the gospel will disappear once the gospel banner is in the hands of dynamic national leaders.



Missions Today: Minuses and Pluses

Three things—the number is arbitrary, since more could be named — are presently hurting the cause of missions:

1. *The hangover of colonialism's mentality.*

It's the mission board "at home" that still insists on laying down the law for the Christian nationals overseas. It's the missionary on the field who still operates in the old maturity-immaturity pattern. He is paternalistic, condescending, and, in cases, unconsciously resentful of the emerging national leadership.

2. *The supersensitiveness of nationals who are reacting against foreign control.*

Understandably, they are in some degree influenced by the secular nationalism around them, with its often fierce anti-colonial, anti-white bias and bitterness. "Understandably" is used with deliberation. When the shoe was on the other foot, in the era when the colonialists were preening themselves, it was the missionaries who absorbed "the spirit of the times." In a book on which the ink is scarcely dry, *Colonialism and Christian Missions*, Bishop Stephen Neill writes:

It was difficult for the missionary not to be affected by the unpleasantly blatant imperialism of the dying nineteenth century, not to assume that what was good for the West must necessarily be good for India also, not to accept without question the superiority of western to eastern man, and so to prejudice the effectiveness of his Christian witness by harmful irrelevances.

We are thus cautioned to go slow in our criticism of Christian nationals who appear overzealous to take the indigenous church right out of the hands of the Western missionary.

3. *The lack of resort to, and dependence upon, the Holy Spirit.*

There is an implicit humanism in today's bouncy, "schemy," programmatic Christianity that is curiously foreign both to the claim and to the climate of the New Testament. The first-century Church, embarking on a course of action, said unashamedly, "For it has seemed good to the Holy Spirit and to us" (Acts 15:28). Proposing that kind of confession would make a lot of twentieth-century churchmen as nervous as a cat on a hot tin roof. Our sophistication makes us content to say, "It has seemed good to us."

Enough of negation and fault-finding!

Let me now name three things that I believe are currently at work to aid and forward the cause of missions:

1. *A growing appreciation of the Church and of its indispensable place and potency in world evangelization.*

Recently, in Peru, I listened to the Rev. Ruben

Lores in an address on the principles that underlie Evangelism-in-Depth. His emphasis upon the Church—the total community of believers—was unmistakable. Furthermore, he rightly implied that the historic Christian communions—Lutherans, Anglicans, Methodists, Presbyterians and others—must not be excluded from participation in evangelistic enterprise because they are presumed by certain "evangelicals" to be "apostate." It needs to be recognized that the quest for a "pure" church, however desirable, is in the end futile. Such a church appears neither in the New Testament nor in subsequent church history. The principle of the "remnant," moreover, must always be seen in the purpose of God wherever the varied structures of His "Israel" appear. He works through a redemptive minority to achieve His ends.

2. *An increasing impatience with Western-style denominationalism.*

It is our view that the unbiblical character of denominational pluralism does not arise from the mere fact that variant groups exist. It is to be located in the implied claim of each denomination that it faithfully mirrors what God means by His Church. For the historic denominations to look over their fences and call the newer denominations "sects" is a rather fantastic piece of presumption. All of our denominations are "sects": they are cuttings, or sections, of the Christian community.

Even the older denominations, despite their longer history and higher prestige, often appear to Asian and African Christians as highly sectarian bodies, whose historical peculiarities have far less to commend them than Europeans and North Americans presume to believe. Instead of Western wailing over this phenomenon, there should be thanks to God for it.

3. *A mounting feeling that a verbal Christian witness must be sanctioned and sustained by a convincing Christian presence.*

A generation ago one of our excellent missionary societies organized and carried through a colossal scheme for reaching every home in Japan with a portion of Scripture and a tract on the way of salvation. One of the unhappy by-products of this achievement, which had indeed many happy consequences, was the impression made upon many people in the United States and Canada that Japan had been evangelized. The fleeting Christian proclamation is not enough; there must be the abiding Christian presence: churches that are alive and multiplying, witnessing, worshipping, serving, persuading.

Missionary minuses and pluses! Let's not be disheartened by reason of the former or made overconfident by reason of the latter.

PSR

A Look into the 'Beyond'

When about 1930 Bernard Iddings Bell, Episcopalian wielder of a trenchant pen, published his *Beyond Agnosticism*, he unwittingly set a vogue. True, the notorious Friedrich Nietzsche had, much earlier, ranted on in his *Beyond Good and Evil*, but that had been a sort of "off limits" affair for Christians and, in any case, it did not start a title trend. Library researchers have now come up with the figure of 91 (probably 92 or 93 by the time this reaches the reader's eye) as the tally of known book titles in which the word "beyond" occurs. Samples are: *Beyond Tragedy* (Niebuhr), *Beyond Infinity* (Spencer), *Beyond Einstein* (Stalzer), *Beyond Theology* (Ames), *Beyond Conformity* (Mavis), *Beyond Personality* (Lewis).

What remains for someone to give us is an opus bearing the ultimate caption *Beyond "Beyond."*

Down to business

All this is by way of saying that I have now read the script of *Beyond the Old and the New Evangelism*, a speech delivered to the "Evangelism" section of the National Council of Churches in recent triennial session at Miami Beach. The address was authored and delivered by Dr. Willis E. Elliott of the United Church of Christ and its Board of Homeland Ministries. Extended attention was given to it by a *World Vision Magazine* reporter in a previous issue. In all candor it must be confessed that reading the speech in cold type gives us a less optimistic view of it than our reporter reflected.

Dr. Elliott assembled most of the ammunition for his speech during and following the recent Berlin Congress on Evangelism, where he was an accredited observer and where he liked precious little of what he saw. In his address he reaches out for two words with which to characterize the "old" evangelism and the "new." The old is "scribal," the new is "actionist." Dr. Elliott's alternate for "scribalists" is "verbalists."

The "verbalists," he contends, are those who "ran the Berlin Congress," who make a fetish out of the "words" of Scripture, with little or no concern about the "wounds" of the world. The "actionists," on the other hand, are those whose "fascination at times tempts to the neglect of the Word, to righteous alibis for not telling the Story, and to disdain for those believers who at all times and places seek openings for 'naming the Name.'"

The "scribalist," according to Dr. Elliott, may be identified by these signs:

1. He is one for whom "the sacred text is taken more seriously than the living context within and beyond the community."

2. He "not only sees all things through his book, he also intrudes his book into all things."

3. His book is a "castle" of antiquity within which he hides, and there he develops "an old man's preference for the old and distrust of the new."

4. His "super-claim for his book is that it is perfect . . . perfect in two senses: errorless and adequate."

5. He "sees things in the size his holy book sees them, and he sees his book as enormous."

6. He uses his book in such a way that it tends both to blind him and to deafen him: to blind him in the sense that he sees "not at all what his holy book does not see" and to deafen him in the sense that he uses "the silences of his book" as an excuse for indifference to disturbing aspects of reality around him.

7. He imposes a "structure" on his book, when in fact "Scripture is highly unstructured," and then proceeds to select, on the basis of his structure, those bits and pieces of his book that suit his purpose.

If you regard, as I do, Dr. Elliott's choice of "scribalist" and "scribalism" as highly inappropriate, you will be tempted to dismiss his sevenfold description as sheer caricature. But this would be a mistake. We who are confessors of historic Christian orthodoxy, especially where the Bible is concerned, have at times displayed some of the tendencies and traits that Dr. Elliott so caustically criticizes. Witness how far the structuring of Scripture has gone in Scofield dispensationalism and then, far beyond that, in ultradispen-sationalism. And when we get the structure the way we want it, how easy it is to "prove" this or that!

Manhandling a phrase

Dr. Elliott has a point, too, when he accuses theological conservatives of manhandling such a phrase as "Bible-believing Christians." As commonly employed it is more of a slogan, or even a bludgeon, than a precise phrase valuable for exact discussion. Usually it implies not, "Do you believe the same Bible I do?" but "Do you believe everything I do *about* the Bible?" I have some friends who hold a view of biblical inspiration that seems to me to be less than adequate, but to say that they do not "believe the Bible" is to make nonsense out of words.

On the other hand, some of Dr. Elliott's comments strike me as being in such bad taste and his accusations appear to represent so much of misconception and misunderstanding that I want to reserve for next month more extended examination of what he has to say.

Meanwhile it is wise to remember that if we will not learn from our critics, our critics may learn nothing from us.

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