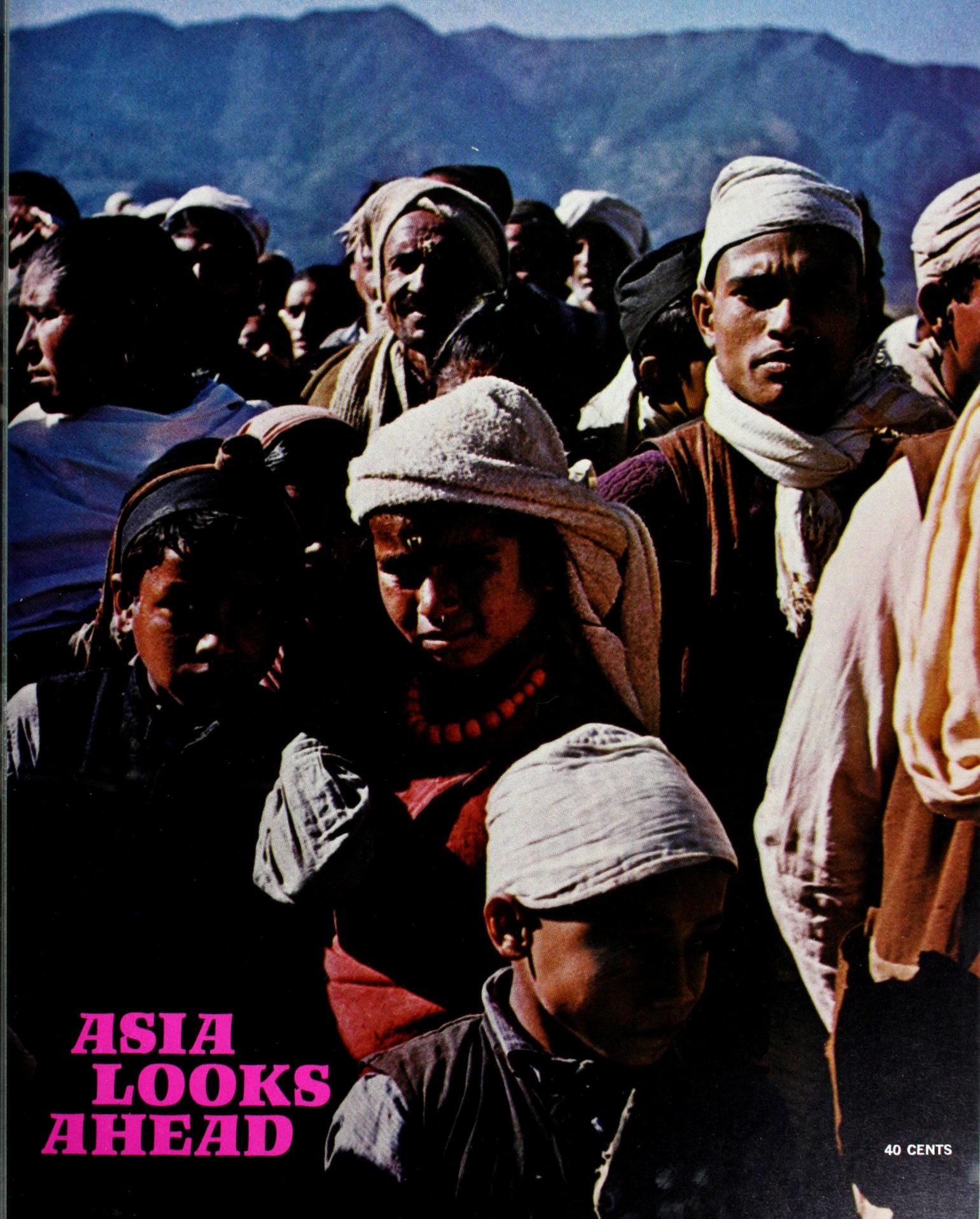


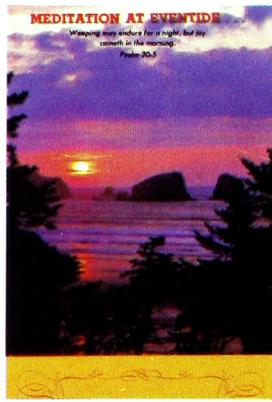
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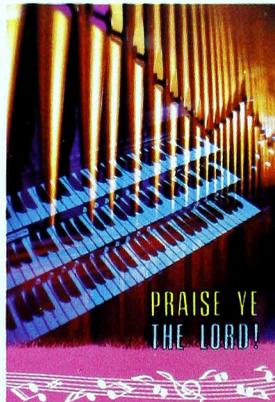
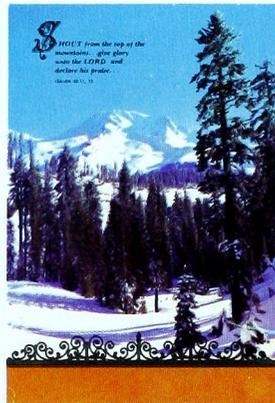


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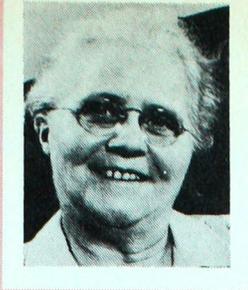


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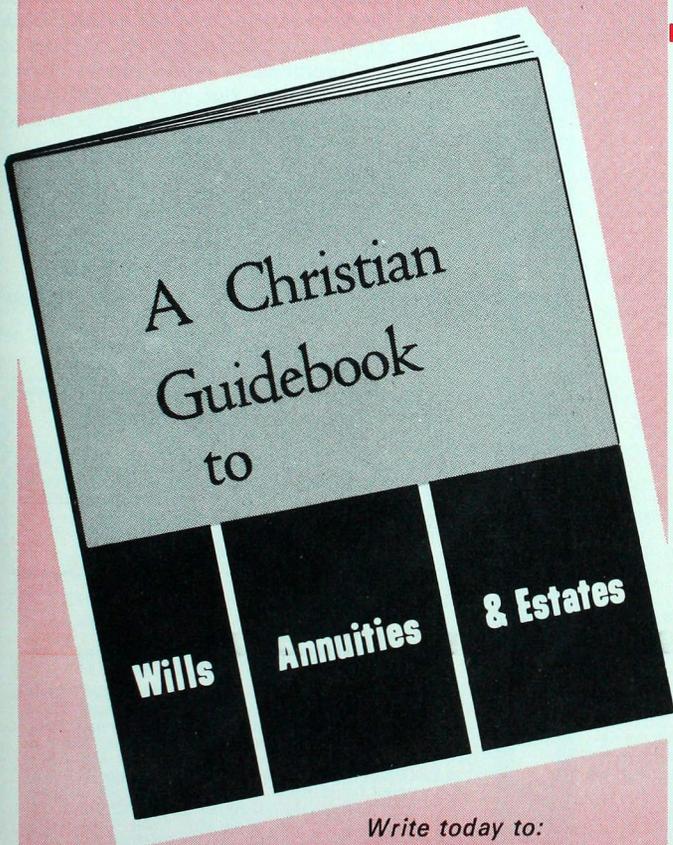
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readers' right

Carry out the age-old traditions?

Sir: It should not be hard to understand why Negroes do not rush to volunteer to go abroad as missionaries for a white church. Don't pretend that it isn't a white church, in which Negroes constitute a pathetic fringe, and are turned away if they are so presumptuous as to attempt to enter.

Furthermore, sending missionaries to Asia at this time would seem to be the height of audacity, when the white master race is carrying on its age-old tradition of subjugating non-whites with the hearty approval of too many Christians. More billions of dollars are being spent to kill Asians now than have ever been spent to convert the world.

Some mission boards cannot seem to separate their religion from their political prejudices. It is no secret that some American missionaries are subsidized by the notorious C.I.A. whose agents are expected to cooperate in whatever questionable enterprise our government may be engaged in at the moment. At this particular moment our government's policies are nothing for any genuine Christian to be proud of.

You are so right that the church here

in the United States is in no position to complain about lack of Negro participation in its missionary program. My experience with patronizing white church people is not such as to encourage that sort of participation.

The American Friends Service Committee and such secular agencies as the Peace Corps show far more Christian concern for humanity than most white churches.

Right now I suggest that you concentrate on converting your white churches to Christianity. A lot of so-called Christians don't even know the meaning of the word "Christianity," or if they do, they don't practice it.

C. R. Ocuse
Toledo, Ohio

A man with a problem

Sirs: It is about time for you to publicly state whether you are for Christ or against Him; whether you love sin and hate righteousness or vice versa. I refer to the article by Lois Ottaway in the January issue. The picture of two cheap girls posing in all of their brazen arrogance and filth and immodesty and then pretending to be missionaries for Jesus Christ is nothing less than blasphemy.

The other article about belting out the

gospel couldn't care less either about the effect of pornographic music with a high decibel rate on the morals of the youth. And then to use it to sing about Jesus, crucifies Him and grieves the Holy Spirit.

Paul C. Pepon, pastor
Trinity Methodist Church
Ashland, Kentucky

King James or nothing

Sirs: Except you people stick with the King James Version of the Scriptures instead of all these phony modern day mistranslations you had better save the postage you use to mail the false changes to me. It is better that you have a millstone about your neck and be dropped into the sea than you should change the scriptures.

S. T. Johnston
Berkeley, California

Thanks for December

Sirs: I had meant to write to you several days ago to express my very great appreciation for the last issue of the World Vision Magazine, December, and I am sure that this is by far "the best yet." Every article was of unusual interest and I had the same comment from my wife, who is always one of your readers, but this time avidly so.

Kenneth N. Taylor
Tyndale House Publishers
Wheaton, Illinois

A compliment and a suggestion

Sir: First, I'd like to compliment you on the content and makeup of your magazine. By avoiding most of the usual cliches and showing an occasional willingness to take on somewhat controversial topics you have broken out of the traditional mold of mission magazines and produced

Continued on page 5

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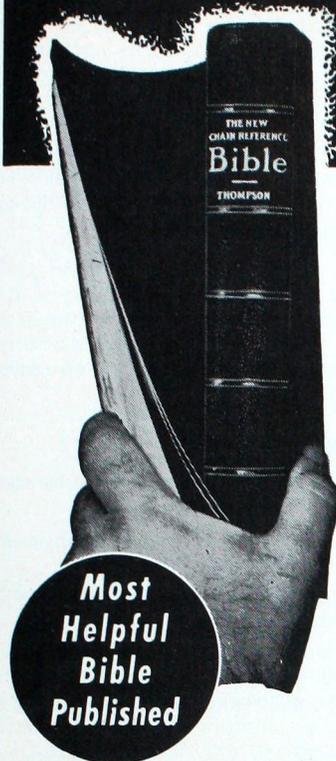
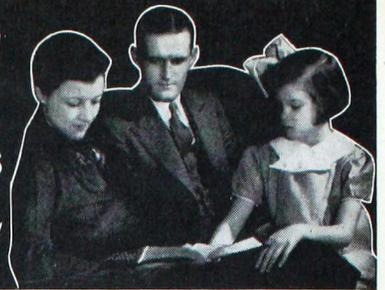
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WORLD VISION

MAGAZINE/MAR. 1969

EDITORIAL VIEW 47, 48

A continent overviewed in "Asia Looks Ahead" and a portrait of "privileged" Christians in "Christians and Cushions" begin Dr. Rees' look at the world this month. In continuing his Mission Without Myth series he explores "The Myth of Parallelism."

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FROM VOODOO TO CHRIST 8

Former voodoo priestess Otilia Pontes relates to Wilson Villanova the story of her conversion to Christ.

THE CHALLENGE OF ASIA'S YOUTH by Chua Wee Hian 12

Asia — the youngest and most populous continent in the world. Who will bring it the message of Christ?

STUDENT TO STUDENT by Chua Wee Hian 14

An Asian evangelical explores what's being done by Asian Christian students to reach the millions of young Asians currently enrolled in centers of learning in the Orient.

COLOR THE MESSAGE BOLD by B. A. Prabhakar 18

Reading, millions of students reading, millions of new literates reading — but reading what?

SINGAPORE REFLECTIONS by Max D. Atienza 22

Some personal reflections and excerpts from the Asia/South Pacific Congress on Evangelism held in Singapore.

LEFT IN LAGOS by John C. Pollock 26

Biographer Pollock tells how the Sudan Interior Mission began amid death, sickness and jungle drums.

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PHOTO CREDITS: cover photo, Larry Ward; page 9, Fon H. Scofield, Jr., Southern Baptist Foreign Mission Board; page 13, Straits Times; page 20, Hong Kong Government Information Service; pages 26, 28, Sudan Interior Mission; pages 37, 38, Baptist Mid-Missions. (Omitted in February credits: pages 28, 29, Jerry Kagele.)

COVER PHOTO: The peoples of Asia are "phenomenally young," racially, linguistically and culturally diverse and present the greatest evangelistic challenge to the church since the twelve apostles were commissioned to reach the whole world.

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; **Wally Seferian**, art director; **Janet Lee Wilms**, layout artist; **Howard Payne**, advertising manager; **Myrtle M. Leimer**, circulation manager; **John Hoagland**, researcher.

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Continued from page 2

something for the general church audience which is worthwhile.

My suggestions are somewhat limited. I should like to see you expand your book review section somewhat, covering more works, including modern Catholic works on missions. I'd also like you to consider a series of general review type articles on various areas of the world. For example in my area, Latin America, such an article might give a general overview of this history and current status of Christian missions in the area, then go on to suggest a select bibliography of books, predominately in-print paperbacks, which would serve to provide further information for one interested in that area.

Richard L. Millett
acting chairman
Committee on Latin
American Studies
Southern Illinois University
Edwardsville, Illinois

Retrenchment — yes or no?

Sir: The cause of missions seems to be having a difficult time of late because of a retrenchment in giving by American Christians. When Americans are more affluent than ever, at least the middle-class Christians, one wonders why the interest in missions should be diminishing. Perhaps I am exposed to the needs of just a certain section of missionary activity; maybe the overall giving to missions is still high and increasing.

But an article in the International Herald Tribune of December 30, 1968, "Nixon Believed to Be Acting on Thesis That U.S. is Cyclically Internationalist, Isolationist," causes me to ask if "missions" is also affected by some such cycle. If so, and if the "missions" cycle coincides with the national pattern, then our missionaries may be in for some difficult times ahead.

C. Ray Carlson
Enebyberg, Sweden

Dead-end Grace

by David T. De Hass

"Dead-end grace" is to take God's mercy for myself; testifying, "I'm saved and satisfied," forgetting to tell others how they also may be saved.

"Dead-end grace" is giving to the building fund, the organ fund, current expenses; and forgetting missions. It's keeping at home what should go abroad.

"Dead-end grace" is letting God comfort me, teach me, bless me, for my sake alone; forgetting that He comforts us so we may comfort another, He teaches us that we may teach others, He blesses us that we may bless others.

"Dead-end grace" is letting God's love in Christ stop in me, and go no further. It's not being a channel of grace, only a recipient.

"Dead-end grace" is to feel God loves me, and forget God loves the world.

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Our contributor this month is
Ted W. Engstrom,
executive vice-president of
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DOWN WITH SUPERIORITY

What is there about America — and Americans — which makes us feel superior to our brothers in Asia . . . or Africa . . . or Latin America? I know this is a generalization, but it is too often true to be ignored.

This superiority attitude creeps out in so many ways which seem innocuous to the offender but are deeply hurtful to the offended. For example, we are apt to call our friends in the national church in Tanzania or Korea or Bolivia the "natives" or "native Christians." Immediately this calls to mind half-naked "savages" or headhunters or illiterate peasants. These are *people*. They would much prefer to be called "nationals" or "national Christians" — or Tanzanians or Koreans or Bolivians. Even when they do not comment on this problem, they cringe inwardly under our patronizing attitude.

Again, this attitude is often reflected in our exported Western-styled literature for Christians, with little appreciation or understanding of the culture, ethnic background and history of the people we seek to reach. It is increasingly important that literature be written and produced by people who have this background.

These are our Christian brothers and friends. Although they may carefully note and keenly resent our insensitivities, most of them would never be so ungracious as to bring them to our attention!

No American traveler abroad would likely admit that he is part of the infamous "Ugly American" image. And perhaps he is not usually guilty of the gross blunders charged in that book. Yet, we are closely observed by Christians in the "younger" churches abroad (in what we so casually call the "mission field" but what is *home* to them), and an attitude of condescension too often shows through. Only a deliberate and constant awareness of this problem can eliminate it. As a matter of fact, we must also avoid the trap of simply "trying to do better" in our relationship. We must come to the full realization that these people *are* our peers, our brothers, our co-laborers with Christ.

At the Cross of Jesus Christ, all ground becomes level.

Perhaps we need a new missions vocabulary. In fact, we may even need a new word to define "missions" or "mission." The national pastor in India, for example, ought never to be called the "assistant" to the missionary. He is an associate perhaps. Contrariwise, the missionary becomes his associate. There is no higher calling than that of servant. Our Lord Himself most perfectly exemplifies this role, for "the Son of man came not to be ministered unto, but to minister." How important it is for us to assume this role — as fraternal colleagues, called to serve together.

We must accept people as they are, even as Jesus has accepted us. This problem of unconsciously feeling superior seems to loom large among evangelical Christians. The "we" versus "they" often seems to be a characteristic among evangelicals. Can we not learn to identify together? In the work done in the "ghettos" of the world's large cities we need to learn not only what we can do to help but also what "they" — whoever "they" may be — can give to us. They do have much to offer and give. Here is where our "phoniness" shows through.

As a friend of mine has said, "We must take the great commandment as seriously as we claim to take the great commission. The gospel isn't just for the good guys. 'I bring you good news,' said the Christmas angel, 'which shall be to all men.'"

How can we correct our improper attitudes? Perhaps the starting point is to be honest with ourselves.

We of the WASP (White Anglo-Saxon Protestant) community are far too often unwilling to face the fact, for example, that the white race is not supreme. We have difficulty in accepting the truth that we stand equal — as sinners and as servants — before God.

We need to confess our sin in this regard. Facing the fact is the important start; asking God's forgiveness should follow. God help us to be transparently honest in every relationship as blood-bought children.

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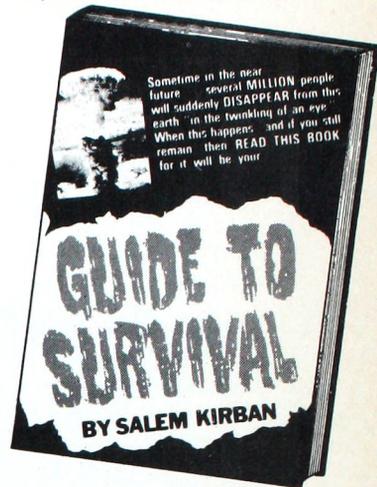
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When will this Great War occur?

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Will Russia invade Israel?

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BY OTILIA PONTES AS TOLD TO WILSON VILLANOVA

FROM
VOODOO
TO
CHRIST





The tangles of Brazilian voodoo are deep and terrible. I know. For 23 years I was a virtual prisoner of "Macumba" (voodoo), this powerful cult which has its origin in West Africa and holds millions of Brazilians in its tentacle-like grip. Though my husband was a high-ranking officer in the Brazilian army there was nothing he could do to free me from the slavery of voodoo.

Voodoo is more than superstition. It is a real and powerful force that binds its followers in chains of fear. It is a glowing and frightening whirlwind that leads to labyrinths of darkness. Its devotees include people from all walks of life, the cultured and the educated as well as the lowly.

My own involvement with voodoo began in Rio, after I came from the interior. I was working in a cloth factory where during the working hours we wore a head scarf. One day I felt that somebody was pulling my hair. My head ached and I felt dizzy and ill. On Wednesday and Friday the same symptoms returned. It happened on alternate days, always on Mondays, Wednesdays and Fridays.

The symptoms grew worse. I fainted often and could not work for days. This was harmful to my job in the factory. The doctors I consulted could not help me. Their treatment brought no results whatever.

Then my boss, a voodooist, invited me to go and take treatment from Grandma Cabinda. In hopes of being cured, I went with her to her "terreiro" (the outdoor place where voodoo is practiced).

As soon as I entered the terreiro, Grandma Cabinda, speaking through the "baba" (medium), asked for a round of applause because a great medium was entering. To the sound of drums and tamborines they sang:

*Rise negro
Captivity is finished by
Sarava this day,
Sarava our Lord.*

I began to feel ill — and at the same time a desire to dance. I could not control myself. When the cant changed to a difficult voodoo dance in which they made gestures of throwing arrows, I arose, though bent by illness, and started dancing and smoking a cigar. The baba attended me and I promised that if I was cured I would continue to frequent the terreiro.

On Monday I returned to my work cured — and I also returned to voodoo. I was hooked.

I began the difficult seven-year apprenticeship to become a priestess of the "Umbanda" line of Macumba. There are many false voodoos, but Umbanda is the true voodoo, the

Wilson Villanova is a regional secretary of the Bible Society of Brazil.

Leftovers of a macamba voodoo ceremony.

VOODOO TO CHRIST

Continued

best and purest cult. Many give up before finishing their apprenticeship, but I did everything demanded to become a qualified priestess and respected baba. With Old Grandma of the Rosary as my "front guide" I practiced as a voodoo priestess for 23 years.

My apprenticeship started with "obligations" that the terreiro demanded. I prepared fetishes, for use as hexes or other influences, on Mondays and Fridays — in cemeteries, beaches, woods and crossroads. I took baths and prepared them.

After one year I got orders from Father Xango, a powerful voodoo diety, to enter "The Room" at Conga. This is a place where mediums stay to learn to be priestesses. We remained in The Room for 17 days without seeing daylight. There were 50 women and girls with heads shaved. Every day we had a new cloth, different food and different baths — a total of 121 baths with 121 different herbs for purification and cure.

When this term was over, the baba brought us out of The Room to the Four Banquets. These are performed all in a single night, as a part of the ceremonies of preparation. The first banquet is made in the virgin forest, the second at a crossroads, the third at a cemetery and the fourth at a beach. All the chiefs of the terreiro, the sons of the terreiro and the candidates take part.

Each banquet is a solemn and costly ceremony. All the food and drink are of the finest quality. We are served the best of Afro-Brazilian foods, including guinea hen, young goat, roast pork, yellow rooster and "farofa" (golden-fried manioc). We drink everything from Brazilian white rum to the finest Scotch whisky. The table is covered with a white towel and the glasses are of crystal. When the banquet is over, everything is left in its place.

At the head of the table is placed the food to be offered to Oxala, the supreme deity of Umbanda. This food is all white and is prepared separately by the baba. It consists of white corn hominy cooked with coconut water in a white pan. During its preparation the baba must be dressed in white and must not speak with anyone.

The first banquet takes place at 11 p.m. in the virgin forest, the second at midnight at the crossroads. Here, at the crossroads, the candidates are bled. The god of darkness is blood-thirsty and cruel. Every gesture the baba makes is part of a meaningful ritual. With a dagger she bleeds the candidate behind the ear and offers the blood in sacrifice to the gods: "Mr. Crossbar Street," "Mr. Seven Caps" and "Mr. Velvet." The "exus" (servants of the spirits of light) receive the offerings and the fetish or hex at the crossroads.

The ritual is long and becomes more and more difficult. From the crossroads we went to the cemetery. There I made an agreement with "Mr. John Skull," a very fearful spirit,

because he is the owner of the graves. Invoking Yamalu-Yatato, the god of the cemeteries, he promised that he would do good and lead in my terreiro. I promised him in return that during my life I would never enter a cemetery. I kept my word during the 23 years that I was under the dominion of darkness. When I was converted and started singing in a church choir our first concert was on All Souls Day — in a cemetery! I entered the cemetery confident and happy, free in Jesus, thanks to God.

After another year of obligations — hexes, small deeds, baths — Father Xango gave orders to the terreiro for the baba to make "aguere," the fire-eating test. In a pan of clay made especially for this purpose a special oil and a combustible powder from Bahia are boiled together for 12 hours, from noon to midnight. Into this boiling mixture is placed cotton that forms balls. At midnight the baba receives orders from Father Xango to invoke the "caboclo" (copper-colored one), Star of the Virgin Forest. The caboclo ordered us to put our hand in the boiling pan, take a cotton ball and eat. Only one other woman and myself did it. The other 48 candidates abandoned this test.

Then began the third stage of my apprenticeship. I learned how to make witchcraft, prayers and sorceries. I knew prayers and witchcraft for all sorts of things. I could pray, for instance, to stop a hemorrhage in a person close to me or several miles away. I received the spirit of an old colored man who gave me power to open any door by dropping the crossbar or opening the lock. I also "received" Grandma Massquita, who gave me power to perform sorcery. From January to July I gave an average of 100 consultations daily.

One of the most requested sorceries was the power to "tame husbands." Ladies of high society particularly used to ask me to give them an amulet to put in their husband's pillow or clothing, and a powder made of a child's leg bone (male) to put in their husband's food, when they wanted to deceive him.

After 18 months came the most difficult and cruel test of all. It involved the sacrifice of a human life. The baba called me and asked me to prepare my first hex. However, in order to do it I had to kill my oldest son! She told me that in order to become absolute owner of my terreiro, to have power over human lives, the power of life and death, I would have to do this.

I asked for three days to think. After three days I told the baba that I could not do such a thing. She said I would then have to do a sorcery to make my son sick.

Acyr, my eldest, was seven years old. The "tata" (the terreiro's interpreter) and the "cambono" (the one who leads) went to the cemetery in my place and there they did the diabolical "deed" to take my son's health.

Three days later, when I arrived home I found my mother distressed and Acyr very sick. To heal him I had to "change heads." This is an expiatory ceremony in which a person's sickness is transferred to a clean animal. I prepared a banquet in the woods. At the head of the table I put a completely black goat and my son Acyr. He was so sick that he had to be carried like a baby. After the preparations and being cut with a dagger I "received" Mr. John Skull. He bled the goat instead of bleeding the child. I exchanged the life of the animal for my son's life.

At last I reached the final stage of my apprenticeship. They made the final test, full of ritual. I received a sword to fight against enemies and to perform charity. I was prepared in the seven lines of Umbanda, including the most difficult: the Soul's line and the Miner's line. This one is so complicated that only a few persons ever reach it. I was ready to take charge of a terreiro.

I became the baba of the Rosary and gave consultations every night. To please the Grandma of the Rosary, who was incarnate in me, I had to drink three or four bottles of purest white rum every night and smoke both cigars and pipe. The rum never even made me dizzy. It was as if I hadn't drunk! All these years I used to go to bed at one o'clock in the morning because I had to be awake at midnight to save people from the crossroads.

All my children were baptized at the terreiro, and my oldest son, the one who was offered, came to be the leader of my terreiro. I used to receive costly gifts since I did not charge for my services. I always had \$100 or \$200 in gifts at the end of the year, in addition to clothing, shoes and jewels. Diplomats, members of the city council and high financiers attended the terreiro of Grandma of the Rosary.

Besides sorceries, prayers and baths, I made and unmade unions, marriages and engagements. Generally the work done is valid for seven years. This time is actually valid and binding — except for believers in Christ, because they are outside the circle of evil.

I was also a transport medium. It is a very difficult work and only a few are able to do it. Somebody comes to the medium and asks news about a relative who is far away or has disappeared. I would receive a caboclo spirit so strong it would throw me to the ground and leave me unconscious. After 15 minutes I would return with news about the person. I also worked at a spiritualist center called "Love of God," where I gave invisible medical consultations, receiving the spirit that called himself Dr. Antonio Ribeiro.

I was a beast in the form of a woman. Though I had been raised in a Christian home I became rebellious to the point of hating the Bible and religious services. In obedience to Mr. John Skull I could put powder on my hand, light it with

a cigar and let it explode without burning my hands and face, while singing:

Exu has two heads

He looks at his band with faith

One is for Satan of hell

The other is for Jesus of Nazareth.

Then my husband was transferred in 1956 to Alegrete in the state of Rio Grande do Sul, to be the commanding officer of the military post there. In Alegrete my youngest daughter, Vera Lucia, eleven years old, got sick with infectious rheumatism. She hovered between life and death, unconscious for three days with an open myocardium. The spiritist doctor Mario Flores came to see her three times a day, but he could not help her. All the "oxalas" and "guides" gave up on my little girl.

A neighbor couple, Mr. and Mrs. Joao Sultan—Methodists, true believers and very good neighbors—asked permission to invite their minister, the Rev. Otto Gustavo Otto, to see the girl. In desperation I agreed to the pastor's visit. He came, read the Bible, prayed and left. Before he had reached home, Vera Lucia sat up and asked for food.

I went running to see the doctor. When Dr. Flores saw my daughter he exclaimed, "Truly a miracle has happened" — and told us to give her some chicken soup.

Next day Vera Lucia was walking. Two weeks later, when we took her to Uruguaiana for another cardiogram, she was discharged.

Meanwhile the Rev. Almir Bahia came to Alegrete to conduct a revival campaign at the Methodist church, and my neighbors invited me to the meetings. I asked Grandma of the Rosary for permission to go. She refused and said if I went she would remove me from the church. But I knew how to calm Grandma. I lighted the pipe, took three puffs, lighted a candle, placed it at the side of "gira," and promised Grandma I would smoke the rest when I came back so she would be waiting for me. When I came back I kept my promise.

Next day I did the same thing and went to church again.

Mr. Bahia made a very moving appeal. While they were singing "I Want to Be a Channel of Blessing" I went forward and surrendered to Christ. I could never tell what I felt at that moment! I was reborn in Christ. The devil and his hosts could not conquer me. I feared them no longer. I went home and destroyed all the instruments used to deceive my neighbors.

I was baptized in Alegrete. That was ten years ago, and since then I am thankful to be an instrument of the Lord to guide others to the Light.

My son Acyr, the one who was almost sacrificed to the devil, is now studying to be a minister. Thank God! ●

THE CHALLENGE OF ASIA'S YOUTH

Asia, says United Nations Secretary General U Thant, is an "old" continent which "has grown phenomenally young." Today our continent of old cultures, history and religions is inhabited by one billion Asians who are under 21 years of age. This is a figure greater than the combined populations of North America, Europe and the Soviet Union.

Asia's youth presents a challenge to politicians, economists, educators and parents. They have to mobilize every available resource to feed, clothe, educate and mold the destiny of their young. Asia's youth also poses a tremendous challenge to the church of Jesus Christ. Our Sunday schools, youth fellowships and clubs are reaching only a tiny fraction of this vast sector of the world's population with the gospel.

Now if we are to meet this challenge of presenting the claims of our mighty Savior and living Lord to our youth, we must first understand their hopes, fears,

opinions and moods. In the past, young Asians submitted meekly to their parents and teachers. Today, with increased literacy and the influences of mass communication and scientific progress, they no longer regard their elders' word as law: they even question their authority. Time-honored traditions have crumbled during our generation. Filial piety, the treasured tenet of the Chinese, has been completely smashed by the Red Guards in China.

As we get alongside our youth, we shall observe the fermenting of a spirit of bitterness and rebellion against authorities. Many have felt let down and cheated by the older generation and they have also identified religion with the status quo, a hindrance to progress.

In an illuminating editorial in *Asia Magazine*, we are told that youth "no longer want to be enumerated, to be digits in a vast statistical problem. Their concern with the future is very personal, especially for the generation now emerging. For the young it is not the question of growth rates and per capita income, or kilowatts of power or complex matters of foreign relations. They seek learning. They seek jobs. They seek to be freed from the feudalism of their fathers and they seek a voice in the molding of their destiny."

This article is taken from a paper given by Chua Wee Hian at the Asia/South Pacific Congress on Evangelism in Singapore. Hian served as secretary of the congress program committee and is diocesan lay leader of the Anglican Church of Singapore and Malaysia and editor of "The Way."



A young Asian shares his knowledge of Christ with a friend (left).

Asia's young are eager for education as a means to better themselves and their countries. Here students enroll in the University of Malaya (below).

When their elders turn a deaf ear to their cry and a blind eye to their predicament, violent protests break out. We have seen this in the toppling down of the Rhee regime in South Korea and the Sukarno regime in Indonesia. Student power groups such as KAMI in Indonesia and Zengakuren in Japan are household words today.

It is tragic that our societies in general and the Church in Asia in particular have not carefully studied the problems of our youth. Jose Luna Castro, executive director of the *Manila Times*, lamented, "I have yet to come across a newspaper in South East Asia that makes a sympathetic study of youth. My point is that we have not explored this dynamic social layer."

If Mr. Castro were to go to Japan, he would discover that two of his fellow Filipinos, Professor Fernando Basabe and Dr. Alphonso Bebreda, and a Japanese scholar, Professor Anzai Shin, had painstakingly conducted a brilliant survey on Japanese youth's attitudes toward religion. The findings, reported in their well-documented book, *Japanese Youth Confronts Religion*, are most helpful for the understanding of Japanese university students' religious concepts. This effort was sponsored by

Continued on page 24



BY CHUA WEE HIAN

STUDENT TO STUDENT TO STUDENT



IVCF Saigon students gather for a Bible study session.

TO STUDENT



Asian governments are spending huge sums of money building schools and universities to educate their young. In Hong Kong a new school is opened every week. Elsewhere in Asia, hundreds of eager students pack into classrooms even before the paint of the building is dry.

Most Asians believe that education, particularly higher education, is the key to a better future. Parents share this belief. Take the case of the Garcia family who live in a *barrio* (a small village) in Mindoro, Philippines. Bert, the oldest son, has shown promise in the local high school. His teacher recommended that he go to college. So Mr. and Mrs. Garcia counted their life savings and set this sum aside for Bert's education.

Bert arrived in Manila in May 1968 and made his way to the University of the East. He soon discovered that he was one of 57,000 students on a campus built for 7000. He had to take third-shift classes as there was no vacancy in the two earlier shifts. Bert was shocked to learn that Asia has nearly 400 million children and youth of school age (six to 21), excluding mainland China.

The thirst for education is a very serious problem. Talk to any top education official in any Asian country and you will come away with a complex of problems which will make your mind reel.

Chua Wee Hian is assistant general secretary of the International Fellowship of Evangelical Students for Far East.

Mr. Jose Luna Castro, executive editor of the *Manila Times*, describes Asia's youth as the "dynamic social layer." We have seen this dynamism expressed in the violent revolts and demonstrations of student groups like the KAMI in Indonesia and the Zeng-kakuren in Japan. At the other end of the scale we see many young Asians at loose ends.

Two years ago the police in Taipei raided the second floor of a large residential block of apartments. They found 30 teenagers shouting and dancing around a phonograph blaring the latest beat. What struck the police was the name of this club: "The Club of Seven Lonelinesses." When questioned about this vivid name, the leader replied, "Our week is made up of seven lonely days and we try to kill time through noise and excitement."

In Asia today we are also witnessing the crust of tradition crumbling. Time-honored tenets of behavior, family religion, filial piety and other social customs are rejected by educated youth. In a very real sense, Asia's youth are at the crossroads of life. Which flag should they march under? For whom should they live and die? Which song will they sing?

In this climate we see groups of Christian students seeking to present the claims of a mighty Savior to their contemporaries. In the high schools they are known as the I.S.C.F. (Inter School Christian Fellowship). On the university level some are called "Inter Varsity"; others are known as Christian Union, Christian Association or

STUDENT TO STUDENT *Continued.*

Evangelical Union. Primarily, these are a mission of students to students.

The best approach to evangelism in Asia today is through trained students. True, it is staff workers who provide the basic training for student leadership. But the planning of programs and the initiative of evangelistic thrusts are undertaken by the students. University authorities in Asia are critical of outside speakers and workers and this policy of student-led witness works well in the Asian context.

The origins

Twenty-one years ago, two Japanese students met for daily prayer and Bible study in a war-bombed classroom of Waseda University, Tokyo. That was the beginning of the Kirisutosha Gakusei Kai (KGGK), the Inter Varsity Fellowship of Japan.

A group of evangelical students in the University of Singapore in 1952 were finding it very difficult to make a bold stand for Christ through the existing Christian organization in the school — the Student Christian Movement. The doctrine of this organization was liberal and evangelism in the biblical sense was almost frowned upon by the staff and leaders. With the encouragement of an IVF geography lecturer from England, these students formed a separate fellowship — the Varsity Christian Fellowship. Today that fellowship is about 150 strong in student membership and several of the original founders are now lecturers in that university.

The Inter Varsity Christian Fellowship in the Philippines and South Vietnam have different beginnings. The International Fellowship of Evangelical Students sent two lady workers, Miss Gwen Wong and Miss Mary Beaton, to pioneer work in the growing universities of Manila. At first some of the Christian students had to meet under trees for their Bible studies. Some even nicknamed these trees "Christian trees."

In Saigon, an Overseas Missionary Fellowship couple, Mr. and Mrs. Paul Contento, gathered a group of university students together and gradually formed an IVCF chapter. They had the vision to send the leader, Mr. Le Vinh Thach, a brilliant student, to the London Bible College for theological training. Today he is giving excellent leadership to that movement.

Although these national movements have different names and organizational structures, they are linked by a common faith, a common philosophy and a common mission. All are confessional bodies; that is, they stand firm on and proclaim the historic faith of the Christian church. They are evangelical in doctrine and submit to the full authority of the Scriptures. Each student is taught to read the Word of God daily and to apply its truths to his personal life. Group Bible studies seek to strengthen the faith of students and to teach them the basic principles of observation, interpretation and application of the Scriptures.

Common bonds

Students and workers come from various denominations and find their unity in a common faith in one Lord and a united desire to witness to Him and for Him. Their common philosophy could be expressed in the training of students to assume responsibilities in evangelism and the leadership of campus groups. It is amazing to see the Holy Spirit giving various gifts to student members who through their fellowship have brought countless blessings to themselves and to others.

When I was staff worker for the Fellowship of Evangelical Students in Singapore and Malaya, I had the privilege of training several student leaders. I think of Lucy Tan who in 1963 was in her second year as an "arts" student. She committed her life to Christ in July 1963 and as best as I could I trained her and her colleagues through teaching from the Word and also practical training. The latter included bringing teams of students to conduct evangelistic campaigns in churches and evaluating our methods of work. Lucy's commitment was very deep. She would wake up at five every morning to meet with the Lord through prayer and Bible study. She had a real burden for those who were not Christians, and in one year the Lord used her to lead nearly a dozen girls to faith in Himself. After her graduation she went to a small town in West Malaysia to teach at a high school. Identifying herself with a local church, she was able to bring spiritual awakening to that church. Her ministry was reinforced by three other graduates who were linked with Inter Varsity groups in Hong Kong and Australia. They prayed together and

worked together and the result was a large number of young people becoming committed Christians.

Such cases of men and women trained in their university days to be disciple makers can be multiplied. In Malaya one witnesses graduates assisting in weak local churches and through their leadership bringing a new dimension to the growth of such churches. There is, for example, Dr. David Gunaratnam, an Indian dentist. He came to know the Lord as a student in the University of Singapore through the Varsity Christian Fellowship. On graduation he was posted by the government to an isolated town on the east coast. When he went to that town there was no church in the area. He gathered a small group to study the Scriptures and within months this group became a local church.

The common mission of all these student groups is "to know Christ and to make Him known." Great stress is laid on personal holiness and living a consistent Christian life. To become a member one has to sign a pledge indicating his desire to walk with the Lord and witness boldly for Him. I recall a student complaining that he was put on probation for nine months because the student committee of his evangelical union was not sure of his standing before the Lord.

The constant mission of reaching out to fellow students takes top priority. In the Philippines, students undertake "commando evangelism." This involves talking to total strangers about the Lord Jesus. In an open religious society like the Philippines, this approach is practical.

Cell group evangelism is gaining ground in most groups. Three or four students meet regularly for prayer and evangelistic thrusts. Together they invite non-Christian friends to special outings, hold discussions with them on spiritual matters and seek to win them for Christ. Working together helps to overcome the Asian fear of "losing face" which in the past has proved a real hindrance to evangelism.

On a group basis, various groups have experimented with panel discussions, music festivals, evangelistic camps, evangelistic banquets and hosts of other projects which will draw crowds.

In an increasingly literate genera-

tion, Christian literature can play a vital part in evangelism as well as instructing Christians. The KGK in Japan leads the Asian movements in its publication program. The general secretary, Mr. H. Ariga, is an accomplished writer and has been successful in getting Japanese writers to translate good English books as well as producing original materials. Their biggest project was the translation of the *New Bible Commentary*. Today the large bookstores of Japan carry stocks of KGK publications.

The printed page

One day at a regional conference Mr. Ariga shocked delegates from other nations by announcing that he did not believe in the traditional evangelistic literature. He substantiated his point by citing numerous cases of Japanese who found the Lord through reading KGK Bible commentaries and books which we would normally classify for Christian consumption.

Movements in Vietnam, Singapore, India, Philippines and Hong Kong have produced tracts and booklets to meet student inquirers.

On a regional basis a quarterly magazine, *The Way*, links up the various Asian movements and acts as a forum for exchanging views on crucial issues which confront Asian Christians. It also produces for university students special evangelistic issues free from pious jargon and written by Asian Christians.

Staff workers

About 55 university graduates serve as staff workers in the various movements today. Heading the movements in the Philippines and Singapore are Dr. Isabelo Magalit and Dr. Sng Ewe Kong. Both are medical doctors dedicating their lives and talents for the student ministry. All national workers are fully supported by the national movements. Graduates are the main financial supporters.

In South Korea, the Korea University Bible Fellowship is supported mainly by students. The latter are usually very poor but their faith in the living God and their faithfulness in obeying the great commission send the men to shine shoes in the streets of Korea and the ladies to sell *kimchi*, a peppery Korean pickle. The money earned is given to support staff members and student centers. Such dedication has resulted in large numbers of non-Christian students coming to meetings because they are interested to discover

the source of this dynamic faith.

Working alongside national staff workers are missionaries loaned to the national movements by seven different missionary societies.

Looking ahead

As I travel to various universities to have fellowship with staff and students, I am continually impressed by the sacrificial ministry of my colleagues. These 55 men represent Asian Christians offering their best to the Lord. It is always very thrilling to meet students, graduates or pastors who tell me that it was through the Inter Varsity chapter or a member from the Evangelical Union that they came to know the Lord or heard the call for full-time service.

When I was in Indonesia recently, I met the Rev. Mr. Okuyama and his family at Batu, East Java. He and his wife are graduates of the KGK and there they were in Indonesia as missionaries. Today we are seeking to pioneer an evangelical witness in that country and once again it is Japanese Christians and Indonesian Christians with IVF backgrounds who are rallying to make this vision a reality. And when I told the leaders of three other Asian movements of this new work, they said, "We will support this project in prayer and by our gifts."

Like their counterparts in the West, the Asian national movements are beginning to take an active part in obeying the great commission. Support of their own workers is a great step forward, particularly in an atmosphere of financial dependence on the West. Several movements have organized regular missionary conventions. The Philippines IVCF held its second national missionary convention in November 1967 and this was attended by 220 students and graduates. Nearly 120 KGK graduates are serving these groups as pastors of local churches.

A graduate from Hong Kong serves as staff worker for the Campus Evangelical Fellowship of Taiwan and her contribution to their literature outreach is invaluable. Students from Singapore made their own way by train to Bangkok in May 1968 to encourage the small group of Thai students who were struggling to maintain a clear testimony to their Master. In November 1968 the IVCF of Thailand came into existence.

With vision and the enabling power of the Holy Spirit, great things lie ahead for Asian Christians. ●



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More than half of Asia's population are youth — young people who use the printed page as a means of discovering their world and how to find their place in it.

Since this time last week the population of the world has increased by 1½ million. Most of these were born into non-Christian homes. How can they be effectively reached with the Good News? The printed page can be a major tool to communicate the message of the gospel.

Evangelism may be defined as communication of the Good News of God's act of redemption in Jesus Christ. It seeks to persuade men to become disciples of Christ. Evangelism then is purposeful communication of the gospel and literature evangelism is an important aspect of the Church's total task of communicating the Good News to a confused and complex world.

John Gutenberg, who in 1450 invented the first printing press with movable type, said, "Religious truth is captive in a small number of manuscripts, books which guard the treasures. Let us break the seal which holds the Holy things. Give wings to the truth . . . that it may fly to every soul born into the world."

So in this age of social revolution and rapidly changing world events, we affirm that the Word of God is not bound. What the Gutenberg press did for the reformation, so must the modern printing press accomplish in the explosive world of today. If the gospel is really a matter of life and death, as we believe, it is intolerable that any human being should be denied a chance of hearing it and receiving it.

Let us consider three major challenges:

According to figures from UNESCO the population of the world is 3½ billion people. Our task is 12 times greater than when Jesus first gave the great commission to His disciples.

One-third of this number live in the

B. A. Prabhakar of Bangalore, India, is general coordinator of India Every Home Crusade and coordinating secretary of Evangelical Literature Fellowship of India.

countries of Asia outside Red China. If we include mainland China, we have the awesome responsibility of communicating the gospel to more than half the population of the world. We must take a new look at John 3:16. God loves the world — and half of it is Asia.

Not a few of us will see the population double in our lifetime. In no other century has the population doubled, but in the twentieth century alone it will multiply five times.

So great is the task and so short is the time it staggers comprehension. Your village, your town, your city will be twice its size in about 25 years. We must realize that this population increase is largely in non-Christian areas. Less than one percent are Christians in the arc that swings from Pakistan to Japan. How can we hope to reach these masses?

Per capita of population we are losing out. This is clear when we look at trends in the twentieth century:

At the beginning of this century 35 percent of the world's people were Christians.

By 1950 this number dropped to 30 percent, and today only 27 percent are considered Christians.

At the close of the century, if present trends continue, the percentage of Christians will have dropped to 10 percent.

Yet the command is to reach *every* creature with the gospel.

The challenge of youth

Another great factor we must note in this closing third of the twentieth century is that half of the population of Asia is under 20 years of age. The youth of today *are* the leaders of today. The challenge of our generation is the challenge of youth — youth that craves education and advancement.

In India alone 80 million attend school every day. In Singapore 25 per-

BY B. A. PRABHAKAR

**"ASIA IS
EVERYTHING
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IT IS FOR
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WE MUST PRODUCE
LITERATURE THAT
IS RELEVANT
AND EFFECTIVE.**

COLOR THE MESSAGE BOLD

Continued

cent of the population are students. In the Philippines they have three schools each day in the same building . . . three student bodies and three faculties. In Djakarta the thirst for education is so great that there are 350,000 children who cannot find access to any school because of limited facilities. Youth realize that with the sum of available knowledge doubling in the next ten years they need to keep abreast of the times.

Where there are students there is an emphasis on books and reading. Besides the formal classroom student there are millions of new literates. What a conditioned market of readers for Christian books! Alas, instead of running trainloads to this open market we are still pushing wheelbarrows.

If the Lord can grant 50 tons of newsprint for starting the *Eastern Sun* in Singapore on the prayer of one person, surely by the combined prayers of faith of many, thousands upon thousands of tons of paper can be used to communicate the Good News.

The challenge of urbanization

Yet another phenomenon of our generation is the increased trend toward urbanization and industrialization. This results in many socioeconomic changes.

At the beginning of this century only 12 percent of the world's population lived in the cities and 88 percent in the rural areas. By the end of the twentieth century this will be completely reversed; 88 percent of all people will reside in urban areas.

This century opened with only 11 cities with a population over one million. Today there are over 100 cities with populations exceeding one million. The city of Tokyo alone is greater than half the population of Canada. The first ten cities of India equal half the population of Britain.

Think of the great metropolitan areas scattered across the Asian Pacific region.

- Karachi — 3 million
- Calcutta — 6½ million
- Bangkok — 2½ million
- Phnom Penh — Almost 1 million
- Hong Kong — 4 million
- Seoul — 3 million
- Manila — 3 million
- Sidney — 2½ million

On the island of Java alone there are four cities with a total population of ten million.

How can we effectively communicate the gospel to these masses, uprooted from their place of birth and jammed into crowded cities? During the 1967 Tokyo Crusade 3½ million homes were systematically contacted by literature in preparation for the blessing of God. Surely a systematic and intense literature program with built-in follow-up material, like the Every Home Crusade, deserves consideration and implementation. Mass distribution programs like those being carried out by Operation Mobilization need to be encouraged. We need to reassess our methods and ask God for faith commensurate with the staggering challenge.

A large number of Christian leaders are in essential agreement about the importance of literature evangelism. Missionary statesman Dr. Oswald J. Smith says, "After studying the challenge of world evangelism for some 50 years, the only plan that I have heard of that could result in the fulfillment of the great commission is a literature distribution ministry."

The late Kenneth Strachan, founder of Evangelism-in-Depth in Latin America, said "Eighty-five percent of all Latins won to Christ are converted as a result of a Christian book, paper, tract or Bible and being convicted of sin because of it." A prominent missionary leader in Africa states, "After much thought I believe that the influence of the *African Challenge* magazine would be worth more than 5000 new missionaries going to Africa at this time."

The size and urgency of our task demands the use of the mass medium of literature. Is it possible to print enough literature to reach every person in the world? Here is the answer: the paper and ink used in this month's *Reader's Digest* is sufficient to provide an eight-page gospel message for every home in the world and two other worlds as large. If the *Reader's Digest* can do it every month, the Church of Jesus Christ can do it once!

The how of literature work

To make literature an effective tool in evangelism, we must catch the mood of this generation, sense its climate and listen to its voice before we attempt to write. We need apologetic literature that will open the minds of many and turn them to the Holy Scriptures. We need deep thinkers, who can become

deep writers. The Asian Pacific theater is the home of all the great resurgent religions of the world. Against this background we must produce literature that will honestly and faithfully put forward the unique revelation of God in Jesus Christ. As J. H. Bavinck has pointed out, there are five magnetic points to which all religious thought is inevitably drawn:

1. Man's sense of his relation to the cosmos around him.
2. The religious norm or standard that men feel they must obey.
3. The riddle of man's existence.
4. Man's craving for salvation.
5. The reality behind all other reality.

The Ambassador of the Philippines in London said, "In most of Asia the crust of ancient custom still remains. But it is only a crust and what is underneath is very new. Ancient Asia is reborn. She is young again. She is full of hope. She is everything the young are, enthusiastic, impulsive, intolerant, generous in sacrifice, sanguine in expectations and often divided in heart and divided in purpose." It is for this new Asia that we must produce literature that is relevant and effective. We are living in challenging and responsive days—the last days of all the ages. Let us gear up to the urgency of the situation.

Because the East and West do not identify with each other's culture, Christian communication between East and West is ineffective. Therefore, we need to think in terms of East to East. This approach can best be carried out through original literature.

We must use the format and thought patterns acceptable to the people. We need to catch the attention of the reader. Bishop Hudson rightly said in his paper on mass media communication at the Berlin Congress, we must give him what we want him to have, but packaged as he likes it. This is the basic principle for writing evangelistic literature, be it tract or novel.

As we analyze Christian literature we notice that most of it is directed to Christians, with little relevant material for non-Christians. Furthermore, 85 percent of all publications are above the level of the average reader, including Bible translations. One outstanding exception is Today's English Version of the New Testament which has sold 12 million copies in 26 months.

Dr. Billy Graham once said that five percent of the task in evangelism is bringing a soul to Christ and 95 per-

cent of the task is establishing that soul in the faith. We need literature to introduce men to Christ, and select literature to develop them in their Christian walk and warfare. Periodicals carry an effective message to the family at every age group and with their weekly or monthly ministry maintain an unbroken line of communication.

Another great need of the hour is the production of specialized literature to meet the needs of people from different religious backgrounds. We need literature for the student community, for armed forces personnel, for hospital patients, for prisoners and for the blind. Above all we need literature in the languages of Asia, for as at Pentecost, every man must hear "in his own tongue."

There is an interlocking of the big three in mass media communication—radio, TV and literature. For example, FEBC in Hong Kong is producing tapes of Bible readings for Red China. A Scripture passage is read at dictation speed so that the listener has time to write it down. Then the passage is read as a whole for checking. Letters of appreciation are received almost daily from behind the Bamboo curtain indicating that this means gives them the only Scripture they have.

Another important factor that needs immediate attention is proper training in creative writing, publishing and management. The only type of Christian literature which will perfectly meet the need in any Asian country is original writing by nationals. Natural writing talent is surely as plentiful among Easterners as among Westerners, but natural talent alone is not enough. Writing is an art, and it needs to be developed as much as any other art. There is an urgent need for writers' workshops which will stimulate and train potential Asian writers. Crash training programs might well follow the pattern of the Kristiya Lekhan Sanstha, one of the agencies of the Evangelical Literature Fellowship of India.

Concerned literature people are projecting an Asian-Pacific conference on literature evangelism in Tokyo or Singapore in late 1969 or early 1970. This will afford an opportunity to consider new strategy and to update formats and techniques, teams of technical experts visiting each of the countries of Asia and the Pacific.

When the United Bible Societies regional executives met in Singapore recently they set a goal of 75 million

Scriptures in annual distribution by 1975. The current circulation is 25 million in the Asia Pacific region. One major thrust of this plan is to introduce training institutes in all countries to train and challenge the entire membership of the Church to evangelism by literature.

Distribution

This leads me to say one or two things on the challenge of distribution. Effective distribution is the most difficult part of literature evangelism. We can discuss various aspects such as free distribution and distribution by sales, distribution in cities and distribution in villages, mass distribution and systematic house-to-house distribution, distribution through correspondence courses, etc. Attention must be given to organizing and reorganizing, as and when necessary, and to revising our distribution methods. It is important to set out goals, examine them and reset them regularly.

We must take literature to the man in the street, in the factory and his place of business. We cannot sit in our bookshops and expect the whole city to visit us. We must have mobility to get literature off the shelves and into the hands of the people. We must reach all men everywhere at every level of society.

Basic principles of literature work

Three things are important.

FIRST: All Christian literature programs should be church-related. All evangelism, including literature evangelism, should be related as much as possible to the local church. Let every Christian be a distributor and every church a literature center.

SECOND: To be dynamic and effective, and to count on the pursuing power of the Holy Spirit with each printed page, all efforts must be saturated in prayer. Prayer brings a compassion for people and a determination to reach them at all costs. Prayer brings a unity of purpose and a mutual striving together.

THIRD: We need to be Spirit filled and Spirit guided. Literature is a highly competitive field and only the power of the Holy Spirit can combat distorted truths and organized satanic commercial interests.

Let us go forward, then, with literature for Asia's millions, so that those who have not heard the Good News of God's salvation may understand and accept the Lord Jesus Christ. ●

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SINGAPORE REFLECTIONS

AN ESSAY BY AN ASIAN LOOKING BACK AT THE BERLIN AND SINGAPORE CONGRESSES

The same spirit of Christian fellowship and expectancy that was present in the Berlin Congress on Evangelism also pervaded the recent Asia-South Pacific Congress in Singapore attended by an almost identical number of participants.

Obviously different were the physical environment, climate, dimensions, program format, size of national delegations.

Singapore is strategic to Asia as Berlin is to Europe. The former is a city-state-island republic all in one by itself; the latter is a divided, landlocked, isolated metropolis. Both maintain high standards of living and sanitation and excellent hotel and transportation facilities.

22 In climate the two are poles apart. At Berlin's Kongresshalle we had heating. At Singapore's Dewan Persidangan we had air conditioning. The sun shone bright over Singapore; snow fell over Berlin. In both places the wide variety of colorful national costumes gave shutterbugs a field day.

Though program format differed, to suit the corresponding situations, the stated purposes and directions were essentially similar in both congresses. They sought the restoration of evangelism as the top priority task of the Church.

Berlin's program hours were heavier than Singapore's. Features differed only in substance, not in spirit.

Hall exhibits and displays were more impressive in Berlin. The dramatic tick-

ing of the population clock there indelibly impressed upon the participants the awesome responsibility of the Church and the lateness of the hour to evangelize the world in social upheaval and exploding population. In the Singapore display, population figures given were too conservative, even obsolete. Statistical breakdowns and their significance could have been pointed out and exploited for greater effect, such as the fact that 75,000 Asians each day die without Christ. The Christian Research Institute exhibit sounded very interesting but seemed too futuristic, even idealistic, for the average Asian mind to fully appreciate. The Congress book stall could have had a more central location on the main floor of the Singapore conference hall for general accessibility.

In both congresses the encounter groups proved to be of immense value to the participants. It was in these smaller sessions that the pulse of the total participation was most felt. The meetings of the various national groups afforded opportunities for the peoples of different countries of origin to get better acquainted with their own kinsmen and their ministries at home. A vital cross-pollination of evangelistic ideas was promoted in the interest-group sessions. Individual participation was brisk. Time was always at a premium in these discussion periods.

The plenary sessions were understandably dominated by Asians both on the platform and in the 1100-man audience. Singapore had fewer scintillating personalities than Berlin. Dr. Billy Graham's absence (due to ill health) was most conspicuous and regretted. The more prominent figures in the field of evangelism were seated on the audience end.

Asian leadership was asserted in Singapore by the executive and program committees, ably assisted by a few Western and national staff members. Congress proceedings were a happy blending of Christian cooperation inspired by the guidance of its hardworking coordinating director, Dr. W. Stanley Mooneyham of the Billy Graham team. As his associate, I was given a free hand in the conduct of the sessions to "carry on as the Lord leads you."

The same could not be said of how things were run in Berlin. Americans who sponsored that World Congress in 1966 were predominantly on and behind stage. White faces in the Singapore gathering were mainly Eurasians from Australia and New Zealand, with only a slight sprinkling of Americans and Europeans. Consequently the pace of programming was slower, although the singing under the leadership of Cliff Barrows was just as hearty as in Berlin. Whenever Cliff could not make it, Singapore's Liew Kee Kok led song services just as ably as his American counterpart.

The Singapore Congress, being a regional follow-up of the World Congress, allowed for larger delegations from the 24 nations of Asia. Numbers ranged from one Burmese delegate to 120 Indian representatives, and averaged about 40 per country. Berlin had a lower average because of the much wider range of participation — 100 countries.

No adverse comments were noted from the audience as to how things were being handled from the platform. Constructive suggestions were given in kindness and sincerity of purpose and were followed as deemed wise and desirable. A number of necessary adjust-

by Max D. Atienza, *associate coordinating director of the Asia/South Pacific Congress on Evangelism and vice-president of Far East Broadcasting Company Manila.*

ments were made on the printed program to conform to the need of the hour. Where expected speakers failed to show up for valid reasons, the Lord very graciously provided even better substitutes. Flexibility within tolerance characterized the order of daily services. The Holy Spirit was at liberty to work among those assembled in Singapore. Unorganized prayer sessions were conducted as called for without upsetting the orderly arrangement and allocation of time for other important activities.

There were strong feelings that the strategy papers given in Berlin were richer and more profound than those in Singapore. And yet, because of the greater percentage of laymen in the Asia Congress, the papers sounded "too

theological" to the average listener.

Missionary Carl Lawrence points out: "Closer analysis will show that while Berlin talked of 'eschatology,' Singapore talked of 'the soon coming of the Lord.' Whereas the thrust of Berlin was directed toward the defense of the faith, the thrust of Singapore moved more in the direction of the propagation of that faith—both extremely relevant to our time, and greatly needed. . . . Living problems were discussed frankly and openly, and in many cases valid conclusions were reached and stated."

In Hong Kong's Philip Teng and Australia's Marcus Loane, the Asian brethren think they have found worthy counterparts to England's John Stott and Germany's Wilhelm Busch.

The Singapore Congress brought into clearer focus the urgency of evangelism on the Asian scene. As never before, the challenge presented by the vast China mainland and the other forbidding lands of Asia with their resistant cultures became more real and pronounced. It took Singapore for Christians in Asia to see the denseness of the forest while living so close to the trees.

Carl Lawrence summed it up this way: "Participants at the Asia-South Pacific Congress on Evangelism wrestled with the problems of here and now. It would seem that many received their blessing as they limped back to their homeland to change the conference motto 'Christ Seeks Asia' to 'Asia Seeks Christ.' "

EXCERPTS FROM SINGAPORE CONGRESS PAPERS

CULTURE

The clash of cultures is due not so much to the superiority or excellence of one culture over another, because they are different in kind, unlike things, mixtures of strong and weak elements. The clash results rather from the will of one people to dominate and exploit others.

—Dr. M. A. Qayyum Daskawie
in "Witnessing in a Resistant Culture"

SOCIAL ILLS

How quick we are to condemn color prejudice and racism in the West but how insensitive to similar sins in the East. Part of the tragedy of our time is that evangelical Christians are avoiding the revolution that they themselves caused (by their earlier biblical social witness) and so others have stepped in. The result is that many changes that could have been

effected peacefully have become violent. While the means may not justify the end, they do determine it. While man cannot be saved by the good society, he can be destroyed by the bad one.

—Benjamin E. Fernando
in "The Evangel and Social Upheaval"

HUNGER

How thankful to God I was when the predominantly Buddhist government of my country decided to give one more measure of rice per week to everyone. What a tragedy it would be for many evangelicals if at the judgment we hear those terribly true words, "For I was an hungered and ye gave me no meat (though you were deeply concerned about my soul)."

—Benjamin E. Fernando
in "The Evangel and Social Upheaval"

WAR AND VIOLENCE

If one individual kills another we call it murder. But if one nation or group exterminates another we call it a "just war" and not mass murder. . . . It is significant that in the picture in Matthew 25 it is the nations that are judged, and the church is the conscience of the nation, or it should be.

—Benjamin E. Fernando
in "The Evangel and Social Upheaval"

MASS COMMUNICATIONS

The press, the radio and television have broken down the barriers which isolated rural communities. This is significant because much of Asia is still rural. The increase of communication has brought new ideas and new knowledge to the villages. In many cases values are yet to be discovered.

—Theodore Williams
in "The Asian Churches and Their Mission"

Mass media are producing a generation of people who do not want to just listen. They want to be personally involved.

—David Claydon
in "The Challenge of Asia's Youth"

FOREIGN MISSIONARIES

When the churches in Asia themselves become sending churches, the question may arise: "Are foreign missionaries from the West still needed in Asia?" The simple answer would be "Yes." As long as the Church is recognized as a worldwide fellowship with a worldwide mission according to the Scriptures, missionaries are needed from "everywhere to everywhere."

—Benjamin E. Fernando
in "The Evangel and Social Upheaval"

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ASIA'S YOUTH

Continued from page 13

the Sophia University of Tokyo, a Roman Catholic institution. Are we evangelicals satisfied with our "hit and miss" or "trial and error" approaches to youth evangelism?

Those of us who are engaged in winning young people for the Lord Jesus will encounter some common misconceptions about our faith. Many Asians think of Christianity as a Western religion and, in the context of a nationalistic climate, therefore reject it. I share the sentiments of Masayoshi Murakami, a Japanese scholar who wrote:

Christianity is widely regarded in Japan as a Western religion. "Westernness" itself is not problematic for Japan has already been modernized and westernized in many respects. The problem is rather the fact that Christianity persists tenaciously in resisting any adaptation to Japanese culture What it offers is not a universal gospel adaptable to Japan but Western Christianity . . . with its institutions, theology, social and political ideas and behavior patterns, all of which the church identifies as the gospel itself.

Take the case of an interested seeker. This man is brought to a youth fellowship meeting. On the walls he sees pictures of an Italian Christ and he concludes that Christ must have been a European. He sings choruses or hymns with strange Western overtones and he hears a Western missionary speak or his fellow countryman imitating the Texas drawl of a missionary. Surely such impressions would merely support his hypothesis of Christianity being a Western faith. This means that we must communicate the unchanging gospel in the thought patterns and culture forms of our own nation and refuse to parrot Western-oriented programs or slavishly adopt Western methodologies. Positively, we should insure that our youth programs be led by Asian men and women of the highest spiritual caliber who are zealously seeking to make the gospel alive and relevant to young people.

In some circles there exists an unbalanced presentation of the Christian message. These evangelists will only speak of the privileges of being a Christian and urge instant decision without stressing the Lordship of Jesus Christ and the cost of Christian discipleship. This gospel of "easy believism" does not produce strong Christians.

Asia's youth must be challenged and drawn to the greatest of all revolutionaries — Jesus Christ himself. This will dispel the charge which Lenin leveled against Christianity when he referred to religion as the opiate of the masses. David Winter has well expressed this point in his book, *Old Faith, Young World*, "Far from being the opiate of the masses . . . the gospel awakened men, set them free, struck off the chains of past failures and made them one in Christ."

It is obvious that the Church must reappraise her approaches to the youth of Asia.

Some church elders and ministers resist change and therefore fail to appreciate the problems which confront their youth. Their favorite slogan for youth work is, "As it was in the beginning, is now and ever shall be . . ." If they adopt such an attitude, their world will end! The key young people will leave and sometimes form their own little congregation. We have seen this occurring in Hong Kong.

It is therefore imperative that we have youth leaders who will lead the young in creative faith and adventurous living. The editor of the Japanese Evangelical Missionary Society *Journal* underscored this point:

Youth will respond readily to that which appears as a genuine movement of God in their time. They are hesitant to invest themselves in organizational security or institutional perpetuation. That which appears bound by tradition or inflexible to the demands of change will be less likely to elicit a response. Youth will become excited about consulting those who are forever leading them into creative open thought!

Practically, this implies that youth should be consulted on their programs; experienced youth workers should be invited to share their ideas, and the Church should mobilize the men and women in their twenties and thirties to bridge the generation gap. Youth work will suffer if it is run exclusively by the ecclesiastical middle-aged.

Without doubt, the best people to introduce the Lord Jesus to Asian youth are Asian Christian youth. We must give priority to training our young people to share their faith in the natural context of their schools, universities or work benches. The Church has often adopted the short-sighted policy of saying "Come to us" instead of teaching "Go to them." The scriptural policy is that every Christian should be a living witness and Christ's ambassador at the place where God has put him or her.

While we are on the subject of outreach, I would make a plea for closer and better cooperation between the local churches and auxiliary interdenominational agencies, such as Scripture Union, Inter-Varsity Christian Fellowship, etc. We must not view one another as rivals or competitors. Together we must learn to complement one another's ministry and thereby extend our outreach to a larger number of students.

Our philosophy of youth work must also be a balanced one. Primarily, we are commissioned to "make disciples" and to lead men and women (including the youth) to maturity. A program which is designed only to keep teenagers occupied with interesting hobbies or sports is inadequate. We should not merely keep empty hands occupied; we must also fill empty hearts with the knowledge of our Lord. A program which centers exclusively on Bible studies, prayer and devotional meetings and evangelistic meetings can be equally dangerous. Social involvement and healthy recreation must be ingredients in a balanced program.

A missionary leader once remarked to me, "Ten years ago I preached at 'X' Church and 'Y' Assembly in Singapore. This year when I returned to minister the Word, one thing struck me. The numbers in these two congregations were about the same — a few hundred — and so was the composition of the people. They were predominantly teenagers. What has happened to the adults?"

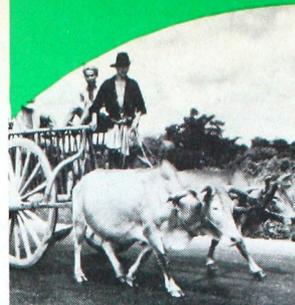
The truth is that many evangelical churches are faced with the problem of "dropouts" or "casualties." If the church offers only religious meetings without relating personal faith to everyday life and contemporary trends, the young graduate or professional man succumbs to unknown pressures and is swept away by the tides of materialism. We need to have programs integrated to produce mature Christians.

What then is the future of Asia's youth? Our political pundits forecast large-scale revolts. Mrs. Indira Gandhi, the Indian Prime Minister, reminds us:

The revolt and reaction of youth against authority is a natural process, necessary to growth. But the urge to revolt can be used for a constructive or destructive purpose.

We could compare our youth to an onrushing river. Just as the strong currents and energy of a swift river can be harnessed for beneficial use, the church must also harness the potential of Asia's youth for God's purposes. ●

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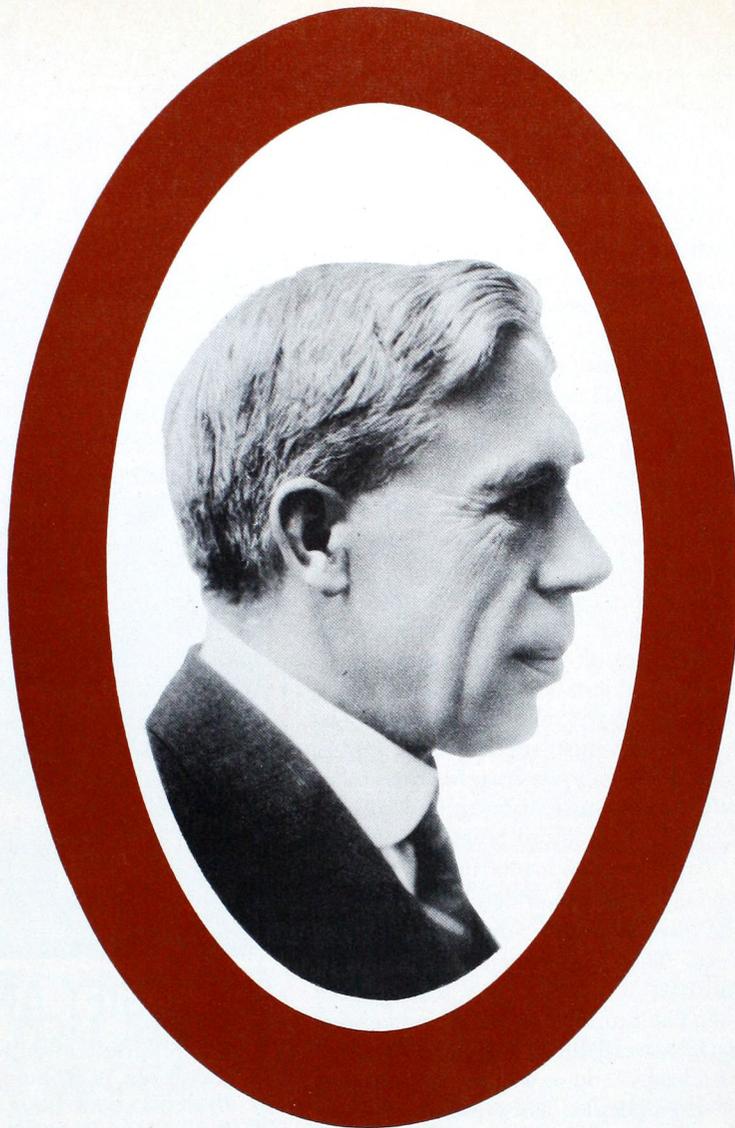
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*Dr. Rowland V. Bingham,
founder of Sudan Interior Mission*

LEFT IN LAGOS

BY JOHN C. POLLOCK

Sitting at the back of a newly opened church in Toronto in the early 1890's, a young man heard the great missionary statesman A. J. Gordon deliver his famous lectures on the Holy Spirit in Missions. Before the series ended the young listener, Rowland V. Bingham, was praying that the Spirit would call him to serve in some distant, lonely corner of the earth.

He went on with his obscure pastorate in the countryside near Toronto. Months passed without a clear answer to his prayer. Then he happened to address a small morning meeting in the city, where an elderly lady with a distinct Scottish accent invited him home for lunch, introducing herself as Mrs. Gowans.

After lunch she told him of her son Walter, who had been certain that he was called to take the gospel to the neediest country he could find. He had pored over maps and statistics until one vast area in Africa had impressed itself on him as almost totally without Christian witness.

From coast to coast, south of the Sahara and north of the rain forests, lay a great populated belt known as the Sudan. Its eastern regions had been wrested by the fanatical Muslim Mahdi from the Anglo-Egyptian rule of General Gordon, murdered at Khartoum seven years before. The French were pushing into its northern-western area, the British were probing from the Gold Coast (Ghana) and up the Niger from Lagos, but almost all the land lay under the rule of slave-raiding Muslim kings or animist tribal chieftains. Before Rowland Bingham left Mrs. Gowans he knew in his heart that he must join Walter Gowans to penetrate the Sudan with the message of the Lord Jesus.

John C. Pollock, Billy Graham biographer, has compiled books on the lives of D. L. Moody and J. Hudson Taylor. A church of England clergyman, he and his wife live in Devonshire, England.

On a fare scraped together by his former friends, Bingham sailed to England where Gowans had gone ahead. Tom Kent, a college contemporary of Gowans, followed later. Gowans had tried without success to get existing American boards to send them to the Sudan. All had refused — there was no money for such a venture. Now they would try the British boards. But, like Hudson Taylor when he tried to persuade existing societies to evangelize inland China, Gowans, Bingham and Kent met total refusal for inland Sudan. Money was too short, and besides, the climate was a killer.

Broke and on their own

The three young men decided to go ahead on their own. They had just enough money to reach Lagos and the Lord would provide from there on. On December 4, 1893, they were anchored off this fever-haunted port, which had as yet no harbor for big ships. Missionaries of the three societies working on the coast befriended the three men, introducing them to a tough old trader who rented them a home and, rough sinner though he was, went far beyond the claims of business to help them. But as for going inland the three North Americans were told they were mad.

Rowland Bingham fell ill with the dreaded malaria which cut off so many lives in the "White Man's Grave." There was no known cure at that date, and at sunset the doctor sent a message to the Anglican mission home: he could not last the night. None of the Americans was Episcopalian, but the newly arrived bishop, a burly New Zealander named Joseph Hill, came across to pray with Bingham, then gathered the missionaries to special prayer on his behalf. "Do you believe," he asked one of them as they rose from their knees, "that we are going to receive that for which we have asked?"

"I do!" she replied. "I believe that

young man is going to be raised up." And he was. But less than a week later Bishop Hill and his wife were both dead of yellow fever, he in the afternoon and she at midnight. Of the party of ten he had brought with him only one survived.

When Bingham was strong enough to work again he and his companions resolved that it was high time to leave for the far interior, for the central Sudan which, Gowans said, was closed only because no one would open the door. They sold almost all their belongings, including their watches, but still had not enough to pay porters and boatmen — until the mail steamer arrived carrying a gift of \$300 from a servant girl named Mary Jones. She had been left a legacy and sent it all to this new, untried, unnamed mission, together with a smaller amount which her mistress added.

One had to stay

Gowans, Kent and Bingham realized by now that one of them must be left in Lagos to arrange for the dispatch of further supplies up country, for they had no field secretary or committee. The Lagos missionaries could not be expected to serve as their purchasing and forwarding agents. Yet they could not live in the interior without trade goods with which to barter, for money was unknown. Unless they engaged porters to carry rolls of calico and sacks of beads, knives and other odds and ends highly regarded by the tribes, they would be reduced to beggary. Until they could establish a mission station, grow crops and breed cattle, they must depend on more trade goods sent from the coast.

Rowland Bingham, as the convalescent, was the obvious choice to remain behind, however disappointed he might be that he would as yet see the Sudan interior only by the eye of faith and prayer. Gowans and Kent waved good-bye and disappeared into the interior, beyond the invisible line which

marked the frontier of Lagos Colony, into the distant north. They could not know that they were several years too early. Both the pacification which created Nigeria and ended the tyranny of slave-raiding emirs, and the momentous discovery of the cause of malaria, lay only a little in the future. But that little meant death.

Sound of war drums

Gowans and Kent reached Bida, about 600 miles from Lagos. Its chief, a fetish worshiper, welcomed them partly because he hoped for a white man's protection from the powerful Muslim emirs whose armies ranged at will. Gowans decided to stay and begin preaching, using his newly acquired but little tried facility in Hausa, the language most widely used in West Africa. Tom Kent set off to bring up further supplies of trade goods from the coast.

He had not been gone many days when the war drums sounded. The women and children ran screaming into the square and the men rounded up their stunted cattle and drove them behind the walls of thorn and timber. A Muslim emir was approaching on a slave raid. For two weeks Gowans lived the life of the besieged, his health rapidly worsening, until the town fell to assault while the thatched circular huts went up in flames. The emir enslaved the survivors and drove off their cattle. He offered elegant courtesies to the white man but appropriated his trade goods, cannily offering slaves in payment knowing he would refuse.

Though weak and ill, Gowans pushed north as far as Zaria, but had to turn back. He died of malaria three days later on his way back to the coast.

Kent was unaware of this tragedy when he reached Lagos after an appalling journey. Bingham nursed him back to health, then accompanied him as far inland as he could go while maintaining contact with Lagos. Tom Kent went

Continued on next page



Tom Kent



Walter Gowans

LEFT IN LAGOS *Continued*

forward to rejoin Gowans — and did so literally, for he too died of malaria, a year and four days after the three young men had landed.

Rowland Bingham, the last of the three, returned to North America in 1895 to find reinforcement and to put the "Sudan Interior Mission," as it was eventually named, on a secure footing. It was five years before he managed to advance on the Sudan again. But in that time he gained further experience in pastorate and hospital, won a wife, formed a mission council — with flimsy enough finance — and sailed joyfully in 1900 with two other young men.

The Lagos missionaries were as adamant as before that this was a fool's errand. And when Bingham once more, within three weeks, developed malaria and was told it was a choice of death in Lagos or survival by going back on the steamer which had brought him, they seemed proved right. "It would have been easier for me, perhaps," wrote Bingham in his autobiography, "had I died in Africa, for on that homeward journey I died another death. Everything seemed to have failed, and when, while I was gradually regaining strength in Britain, a fateful cable reached me with word that my two companions were arriving shortly, I went through the darkest period of my life."

A dream almost dead

The two companions, struck by illness, had been persuaded by the Lagos missionaries to leave the country.

Thus, seven years after Bingham had set out with such sure hopes from Mrs. Gowans' parlor, his mission was a mere mockery. But Mrs. Gowans' response to her son's death had been: "I would rather have had Walter go out to the Sudan and die there all alone, than have him home, disobeying his Lord." And Rowland Bingham too determined to continue to obey, whether it led to ridicule or death.

Most of his council urged the disbanding of this Sudan Interior Mission that never was. One member backed Bingham. And four more young men offered. This time he sent them to healthier parts to learn the language before they all went to Lagos. Furthermore, he met Frederick Lugard who had recently defeated the slaver emirs and was on his way back to the central Sudan to form a peaceful protectorate of Nigeria. Lord Lugard, as he became, helped young Bingham and did all he could to encourage the missionaries. On his advice they made their first home away from the river valleys to avoid the mosquito for the short time remaining before quinine stopped malaria from being a fatal disease.

Growing but no conversions

The next seven years saw a growing mission, one or two deaths — and no conversions whatever. But when Bingham died in 1943 the international, interdenominational Sudan Interior Mission was already numerically one of the largest, with strong national churches growing around it. Today, right across the continent from West Africa to Ethiopia, despite persecutions and the difficulties inevitable in a rapidly changing world, these churches represent a powerful witness to Jesus Christ, their national pastors teamed with western missionaries like a mighty army. The Sudan Interior Mission's Niger-Challenge Press pours out streams of Christian literature. The popular monthly magazine *African Challenge* is read in nearly every country in Africa: 125,000 copies in English, 40,000 in Yoruba and 20,000 in French. The voice of Radio Station ELWA carries the message from coast to coast. A string of Christian schools, colleges and seminars stretches across the Sudan — and the products of these schools exert a Christian witness in all levels of society.

All because one man, left in Lagos, refused to abandon his call. ●

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globe at a glance

EUROPE

GERMANY — In the next 25 years Christian influence in the world will be cut in half. Presently 29 percent of the population belongs to a Christian church either by choice or by birth. By the year 2000 only 15 percent of the world population will be even nominally Christian.

This is the conclusion of Heinrich Lohmann, secretary general of the German Protestant Alliance for World Mission, a council of mission organizations. He made the statement at the mission conference in Koenigsfeld, south Germany.

This mission leader was also pessimistic about the future of European and American mission work in Asia, Africa and Latin America. According to Lohmann, before long it will be impossible for Europeans and Americans to preach the gospel in the "Third World." He also claimed that service and diaconal work will become impossible for churches from the West.

Lohmann said that Western missions must do their utmost to help the young churches become self-propagating. Only that way will it be possible to continue the proclamation of the gospel in those countries.

SWITZERLAND — More than 1050 Swiss have joined together in pledging three percent of their income for the next three years to support development aid in the "Third World." In their statement announcing their resolve they explained, "The peoples who are rich today are those of the Judaeo-Christian culture. They owe their development and social evolution partly to this spiritual liberation, as well as to the fact that other peoples have worked for

them, often under miserable conditions. Christians today cannot keep all their wealth for themselves without betraying the gospel."

The signers will channel their gifts through any organization, religious or secular, working for the Third World.

ASIA

TOKYO — A three-part television series called "Japanese Out in the World" is the first venture into television broadcasting by the Japan Lutheran Church. Arrangements for the programs, not strictly religious, were made by the Japan Lutheran Hour, a weekly radio production.

MANILA — Church and government leaders view as significant a speech made by Ferdinand E. Marcos, president of the Philippines, at the United Methodist Church in the Philippines quadrennial central conference held here in November.

Addressing a major Protestant gathering in a predominantly Roman Catholic country, President Marcos paid tribute to The United Methodist Church and other Protestant groups, saying: "The foresight, the deep social consciousness and the industry of the leaders of Protestantism are guarantees that you will . . . strive to arouse among the vast and enlightened membership of your church an active interest in the labors which create increasing prosperity throughout the nation."

KUALA LUMPUR, Malaysia — Recent conversions of Muslims to Christianity have broken the truce which existed here between Muslims and Christians. The prime minister, speaking at the opening of a Koran reading festival, said that two Christian missionaries

INDIAN GOVERNMENT TIGHTENS POLICY ON FOREIGN MISSIONARIES

Indian government policy as of January 23 is that foreign missionaries are to be replaced by Indians, so stated V. C. Shukla, national minister of state for home affairs.

He also said that the government is maintaining a "strict watch" on missionary activities. Any missionary found engaging in politics will be asked to leave the country.

Observers in India note that Shukla's statements indicate a hardening of the government's recent policy toward foreign missionaries. "Progressive Indianization" of foreign Christian missions was the watchword of the past. The new statements indicate a hurrying of the "progressive" process.

Shukla also defended the Madhya Pradesh state law which

had been expelled from the country for being involved in "conversion activities."

According to a report in *The Asia Magazine*, the prime minister revealed that in Petaling Jaya alone, a suburb of Kuala Lumpur, at least 87 Muslims had been converted recently to Christianity.

In what TAM described as "a rare show of controlled temper, the normally affable prime minister warned other Christian missionaries to leave the country's Muslims alone or run the risk of deportation." The prime minister charged that the Christian missionaries were using "money and other incentives" to achieve their ends.

Freedom of religion is constitutionally guaranteed except when it affects Muslims. The relevant section states: "Every person has the right to profess and practice his religion and, subject to Clause 4, to propagate it."

Clause 4 states, "State law may control or restrict the propagation of any religious doctrine or belief among persons professing the Muslim religion." Most of Malaysia's 11 states have taken advantage of this and have passed laws protecting their Muslim population from the "propaganda" of Christians.

Quoting again from TAM, "Sato Ungku Omar, acting chairman of the Majlis Islam College, said, 'Mere legislating against conversion is not enough.' Apart from bribing Muslims with incentives, Christian missionaries have succeeded in propagating their religion by active social work, organizing forums and debates, and by voluntary services to the community in which they live. 'Muslim organizations must meet this challenge — we must prove the strength and greatness of being Muslims,' Omar said."

practice prohibits conversion by stating that in the opinion of the Indian Law Ministry the legislation is constitutional.

In another move to "Indianize," this one from the United States, Dr. Loren E. Lair, a representative of the American Disciples' United Christian Missionary Society, urged Disciples of Christ churches in India to develop their own concept of self-support. Dr. Lair made the statement after a tour of mission facilities in India. He stated that the Disciples of Christ church in India is in a power struggle over funds provided from the United States. He advocated withdrawal of support for "India's own good." He also urged a reevaluation of the operation of schools (14) and hospitals (5) related to the United Christian Missionary Society.

Other moves at "Indianization" are being made by the Roman Catholic Church. Within the next three years the Roman Catholic Church should be ready to replace 700 priests, 200 brothers and 1000 sisters, according to a report in Religious News Service of a speech made by Father E. Zeitler, S.V.D., president of

the Conference of Religious in India. Zeitler called the current situation a hazardous dependence on foreign personnel.

He also cited the uneven distribution of the priest-laity ratio in the country. More than 90 percent of Catholics are concentrated in pockets like Kerala, Tamil Nadu, Goa, Chotanagpur and Assam. Almost 85 percent of the church personnel are also in these areas. He said that the north with 300 million people is virtually untouched, having only 13 percent of the church staff.

During recent months India's Roman Catholics have held a series of seminars which stressed the need for the Indians to identify their religion with the Indian culture and strip it of Western trappings. Specific recommendations include:

Indian forms of art to be used in all new churches;

Traditional Indian dances adapted to convey the meaning of the Bible;

Catholics attending church service should leave their shoes outside, as is done at temples and mosques;

More of the dialects of India used in church services.

UNITED STATES

CHRISTIAN & MISSIONARY ALLIANCE: Headquarters and mother church of the C&MA in New York have been put up for sale. Current facilities are reported inadequate. Tentative plans have been made to move the mission headquarters to Nyack, New York where the denomination has acreage and a college.

The mother church, the Gospel Tabernacle, now on West 44th Street in the Times Square area, is to move to a former German Evangelical Reformed church building on the East Side.

LUTHERAN MISSION CONSULTATION: Two hundred Lutherans are meeting this month in Detroit to discuss how human need relates to the mission outreach of the church. The four-day session is to be attended by members of the mission boards of the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod and the Synod of Evangelical Lutheran Churches.

U.S. MISSIONS STAFF REPORT: Southern Baptist Convention again led all other mission sending agencies in highest number of overseas personnel, according to information released by the National Association of Evangelicals. Running a close second was Wycliffe Bible Translators. Wycliffe has a total of 2126 compared to 2277 for the Southern Baptists. Wycliffe's total has more than doubled in the last 10 years, making it the fastest growing missions organization.

Third place is held by the Seventh-Day Adventists with 1467. The United

Methodist Church has 1415. The United Presbyterian Church has 1088 but this is a decrease from a previous overseas force of 1600. Sudan Interior Mission has 1039 American personnel. If missionaries from Australia, New Zealand and Great Britain are included the total is 1300.



people make the news

Baptist missionary **James D. Fite**, 42-month prisoner of the Castro regime in Cuba, has been pardoned. Fite returned in December to his wife and children who have remained in Havana. They hope to return to the United States as soon as they get American passports. Fite's father-in-law, missionary **Herbert Caudill**, 65, who was imprisoned with Fite, was released from prison two years ago because of failing eyesight but he has continued under house arrest in Havana.

The appointment of the Rev. **Jesus Vaffor**, Dr. **Elma Herradura** and Dr. **Wilfredo Espada** to administrative positions at Central Philippine University makes the mission-founded school under complete indigenous control except for one administrative post.

Lutheran layman **Harald H. Lund** has been named joint representative to Nigeria for Lutheran World Relief and Church World Service. Lund is to work with the Christian Council of Nigeria in development and expansion of material aid and rehabilitation programs in those areas where the suffering is greatest in the war between federal Nigeria and Biafra.

Three new bishops have been seated

UNITED MISSIONARY FELLOWSHIP: The 1968 merger of the United Faith Mission and the Pioneer Bible Mission which created the UMF has been expanded to include the Evangelical Deaf Mission. All three will be known as the single entity of UMF with headquarters in Sacramento, California.

by the United Methodist Church in India which is part of the United States-based United Methodist Church. Bishops are the Rev. **Joseph Lance** of Delhi, Dr. **R. D. Joshi** of Jabalpur and the Rev. **Eric A. Mitchell**, superintendent of the Bombay Methodist district.

Southern Baptist Foreign Mission Board has elected two new staff members: Dr. **Stanley A. Nelson** who will serve as associate secretary for missionary personnel, and Dr. **A. Clark Scalon**, missionary to Guatemala for 15 years, who will serve as field representative for the Caribbean.

Editor of a 10,000-circulation monthly magazine in Kenya, the Rev. **John Schofield**, an Anglican priest from Britain, resigned his post late in 1968 under government pressure. Schofield said that if he had not resigned the government would have stopped publication of *Target* and its Swahili counterpart, *Lengo*. Schofield said he incurred government censure when he made charges of nepotism and tribalism and referred to the use of powers under the Detention Act. The five-year-old publications receive financial aid from interrelated agencies of the World Council of Churches.

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Seminaries going to students successful in Latin America

Concept spreads to other continents

Christian educators met recently in Wheaton to discuss the worldwide potential of an experiment which began in a school in Guatemala in 1962 and is now spreading throughout Latin America.

Basically the idea is to take the seminary training to the student where he lives, rather than take the student out of his way of life to the seminary environment which is often very different from his way of life.

The first school to go extensively into the program (see "This Seminary Goes to the Student," World Vision Magazine, July 1966) found that this type of training not only better prepared the student to work in his own culture but eliminated the problems, financial as well as cultural, encountered by a student traveling sometimes hundreds of miles away for his Bible training.

More than 20 schools now have ac-

tually undertaken extension teaching or have shifted entirely to this type of training.

In Colombia the United Biblical Seminary of Medellin is opening major branches (each with a number of extension centers) in Cali and Bogota in cooperation with almost a dozen churches and missions.

In Brazil 27 ministerial training schools have organized into an extension association. In Mexico detailed plans are complete for the joint editing and publishing of a whole series of specially designed textbooks which facilitate individual study and blanket the usual theological curriculum.

Both the theory and practice of this approach were discussed at the Wheaton seminar. Emphasis was put on both the methods of extension training and the strategic implications for mission work around the world. Partic-

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ipating in the discussion were more than a hundred missionaries, mission executives and national leaders. The Rev. J. Allan Thompson of the West Indies Mission, the Rev. C. Peter Wagner of the Andes Evangelical Mission and Dr. Ralph D. Winter of the School of World Mission at Fuller Theological Seminary were the principal speakers, with technical presentations being given by Mrs. Louise Walker of the Assemblies of God Foreign Department and Dr. Ted Ward of the Department of Education at Michigan State University. The seminar was jointly sponsored by the IFMA and the EFMA.

Missionaries killed in auto crash

Two missionaries of the Worldwide Evangelization Crusade died and two others and a five-year-old son were injured in an automobile accident near Glasgow, Scotland about 4 p.m. February 4. Killed were Mrs. Bessie Brierley, veteran missionary from Portuguese Guinea, West Africa, and Quirino Baro, 32, on furlough following his first term of service in Liberia, West Africa. Injured were Leslie Brierley, driver of the car and husband of Bessie, and Mrs. Mario Baro and the Baros' only child Roberto. Prospects for recovery are good for both injured adults, but Roberto was still unconscious 48 hours after the accident and suffered from a fractured jaw and lacerations on his head. The crash was unavoidable as a truck pulled from an intersection directly into the path of their car.

Quirino and Mario Baro are from Cuba and trained in the West Indies Mission Bible school on that island. They obtained permission to leave Cuba in 1961 and came into WEC's North American headquarters as candidates for Liberia, sailing for that field in June 1963. As time for their furlough arrived, it seemed unwise to return to Cuba, so they planned to come via Britain to the United States and visit friends met during their candidate days. They had been held up temporarily at WEC's British office until passports and other papers were in order.

Both Mr. and Mrs. Brierley are from England and were making their home at WEC's British headquarters at Bulstrode, 30 miles north of London. Mr. Brierley serves as international survey secretary for the mission.

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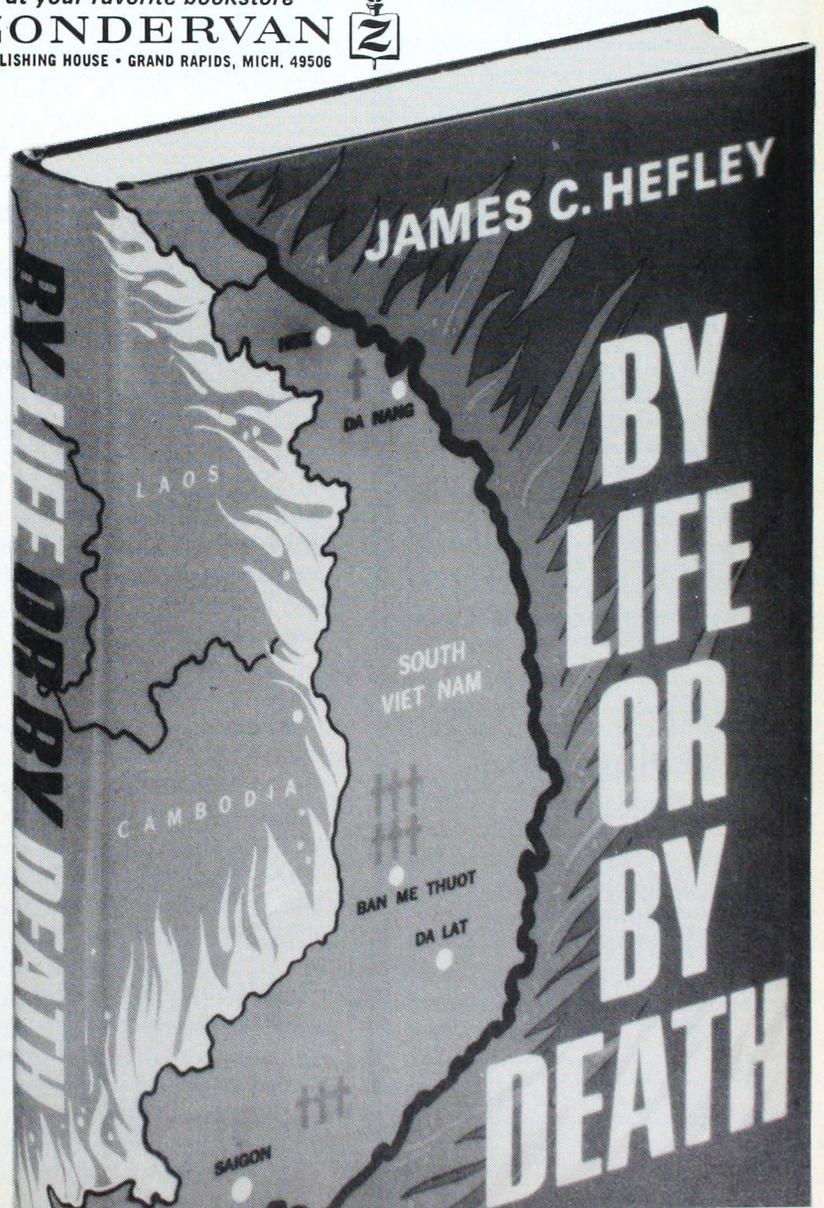
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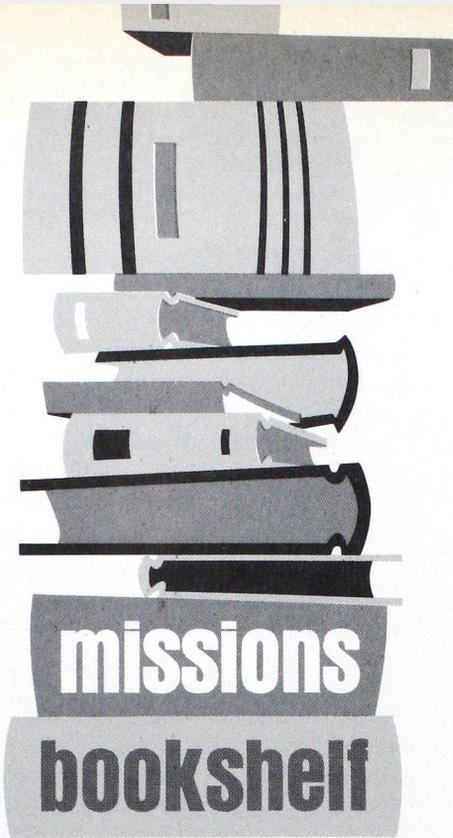
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ANGOLA BELOVED by T. Ernest Wilson (*Loizeau Brothers, December 1967; 254 pages, \$3.95*) is reviewed by T. E. Lloyd, *Africa Inland Mission*.

This simply told story of a lifetime of Christian work fills many gaps in our knowledge of Angola. It is straightforward autobiography without frills. The author served with the Christian Brethren for more than 40 years, pioneering the gospel among unevangelized tribes. He and his wife had their trials, adventures, disappointments and encouragements, but they are all related factually. The author says little of his hopes and fears, or even of spiritual experiences.

Missionary work in Angola has always been difficult. The government has shown indifference, sometimes animosity, toward the work of evangelicals. It has insisted upon many petty regulations being strictly observed. At the same time, it has made promises which have not been kept, of grants for schools and medical work, for instance. It has no desire to preserve the language or culture of the Africans. All literature, including the Bible, must have a Portuguese translation in parallel columns alongside the vernacular. Missionaries have been punctilious in observing the rules to the letter.

Despite restrictions, poor communi-

cations, restless tribes and poor administration, countless believers have been added to the Church. Persecution has broken out periodically, and, as always, strengthened the Church. The missionaries wisely pursued a genuine indigenous pattern; thus believers did not depend upon missionary sources for funds, government of the churches or expansion of the gospel. Yet missionaries have always had more than enough to do in the service of Christ.

Conditions today are vastly different. Visas for new missionaries to enter Angola are usually refused. The churches have been sorely hit by the violence of 1961, when tens of thousands of Africans fled to Congo.

If ever a country deserved true freedom it is "Angola beloved." If ever a country's citizens have found true freedom in Christ, it is there too.

TINDER IN TABASCO by Charles Bennett (*Eerdmans Publishing Company, 1968; 213 pages, paperback, \$2.95*) is reviewed by Juan M. Isais, *Latin America Mission Department of Evangelism*.

Tinder in Tabasco is undoubtedly one of the best books published to date about evangelical work in Mexico, particularly the National Presbyterian Church in the state of Tabasco. Although it centers primarily around the problem of growth of one denomination in the southeastern part of the Mexican republic, it has much to offer every Christian leader who honestly wants to stimulate his thinking and thereby come to the ability to make an auto-criticism of his own church in the light of the problems and successes presented in this book.

One of the "church growth" series, this book is not only a valuable critique of the National Presbyterian Church in Mexico; it is a call to reconsider the use of new forms of orientation for true church growth.

Some of the author's conclusions may be disappointing to those who hope to find a certain evangelical dramatism in its pages. For instance: "Every church needs different kinds of leaders with different kinds of preparation, in the right proportion, to match its peculiar needs for any given period. . . . The leader who comes from another geographic area or social class may be equally as 'foreign' as the North American Missionary." "An additional,

though related, reason for the lack of church growth in Tabasco was the insistence that foreign missionaries maintain control of finances and major policies." But the author's approach is objective and very healthy, in my opinion.

While it is true that the problem of proselytizing is presented in all its crudeness, it is also true that while other denominations continue to grow — perhaps not as much as they would like — the denomination which occupies the author's attention is in a period of decline, according to the data given. Charles Bennett does not give us all the solutions, but the solutions he does suggest are right on the mark and are worthy of serious consideration.

Though *Tinder in Tabasco* will be used primarily as a handbook to understand better the problems of church growth in southeast Mexico, it will also be highly useful for the evangelical church in general.

SCHISM & RENEWAL IN AFRICA

by David B. Barrett (Oxford University Press, 1968; 364 pages, hard cover \$7.75, paperback \$5.50) is reviewed by Edward R. Dayton, director of Missions Advanced Research and Communications Center, Monrovia, California.

For anyone concerned with the impact of the gospel as it is communicated from one culture to another, this is an exciting book. For those concerned with the progress of the gospel on the continent of Africa it is "must" reading.

Schisms from foreign mission bodies in Africa have been taking place on an unprecedented scale for the last hundred years, says David Barrett in the opening chapter. By 1967 there were 5000 distinct ecclesiastical and religious bodies in 34 African nations, with a total of almost seven million nominal adherents drawn predominantly from 290 different tribes in all parts of the continent.

Reports of these movements abound, as do explanations attempting to account for them. In this book Dr. Barrett attempts to find a unifying theory for the movement in general. The result is very persuasive.

On the basis of published data and his own research, Barrett uses a computer analysis of all the known separatist movements to isolate 18 factors present in some degree in most African

tribes. These factors form a scale against which a tribe's tendency toward (or actual) separation can be measured. By locating each tribe on the scale he demonstrates that those at the higher end have, in fact, experienced schismatic movements.

Barrett emphasizes two major elements in the process. The first is that a key to schism is the availability of the Scriptures, particularly the Old Testament, in the vernacular of the tribe. As the African Christian analyzes the Word of God for himself, he often finds it much closer to his own cultural background and his own African concepts than the interpretation that he has received from the missionary. His typical reaction is to accept his own interpretation and reject that of the missionary. This raises the tension between mission and church and strengthens the tendency toward a split.

The second major element, which is part of the reason for the first, is a failure in love on the part of the missionary, a failure to love the African as an equal brother in Christ. This leads "directly to a failure to understand africanism sufficiently well to differentiate the good elements from the bad. . . . Instead of starting from the biblical position and then studying African society, they first formed attitudes about the latter and then proceeded to act on them."

Barrett goes on to analyze the dynamics of the process and to make a well balanced evaluation of the future of African independency.

The appendices are extensive and useful, including a tribal map showing the spread of separatism in Africa. Complete indices and a good bibliography are included. The numerous photographs are very helpful.

It is not difficult to extrapolate the ideas of this book into other mission areas. One can only hope that other comprehensive studies of this nature will be carried out to determine the extent to which the Bible should be allowed to speak for itself in determining the forms that Christianity should take in each new culture it encounters.

This is a provocative book. The earnest student of missions should ponder it carefully. The title should not be overlooked — schism and renewal. "Throughout the history of the church, too, all genuine movements of renewal have been begun and sustained by the rediscovery of the biblical witness."

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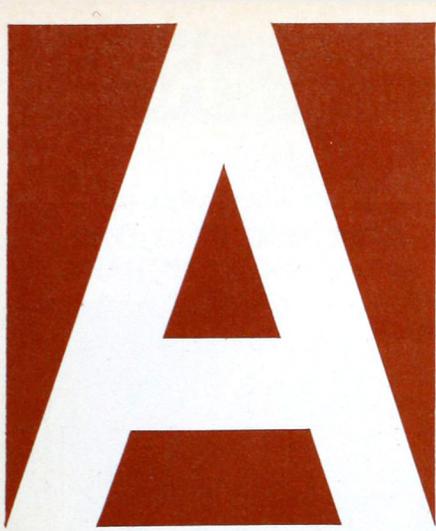
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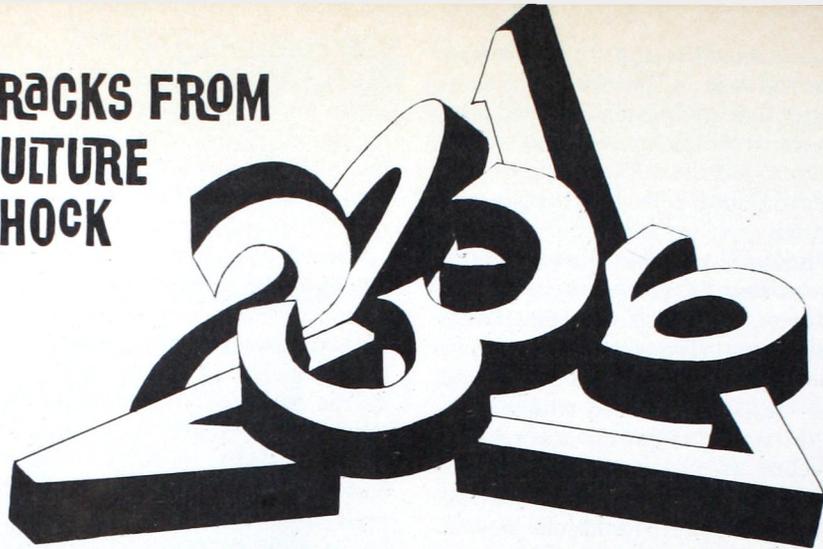
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CRACKS FROM CULTURE SHOCK



"It's got to come down!" Mrs. Perkins was almost shouting. The other members of the committee stared at her in terror and amazement, as if she were the executioner about to pull the string on the guillotine.

The Sunday school attendance board was an institution. Posting the attendance after class each Sunday was a time-honored routine. Not that anybody took much notice. Only on Easter Sunday would there be much interest, to see whether last year's record could be surpassed.

Now one of their dearest traditions was in serious danger. Worried glances passed from one to another.

Henry Williams cleared his throat. "We wouldn't want to do anything hasty that we might regret later," he said.

"It's a farce and a sin, and we should have been rid of it long ago," Mrs. Perkins snapped. "Just as surely as God judged David for numbering Israel, we are sure to reap the wrath of the Almighty if we carry on this terrible practice any longer." Her voice had a certain prophetic quality.

"Well, I don't think it's quite the same thing as the numbering of Israel," one lady objected hesitantly.

But the conversation shifted in quite another direction.

"I have never liked the looks of the attendance board," said one lady. "It doesn't match the pulpit furniture and it looks out of place. It throws the whole room out of balance."

"Funny. Nobody ever mentioned that before." Henry Williams sounded a bit amused at the idea.

"Anyway, it's not our job to decide on the appearance of this room. That's up to the decorating committee," said the class secretary. She always enjoyed

the role of parliamentarian.

"But those big black and white numbers are terribly ugly," Mrs. Williams spoke up.

Mrs. Perkins seemed pleased at the new arguments lining up alongside her cause. She was carefully following the conversation like the back and forth of a ping pong tournament. At the strategic moment she intended to move in for a decision.

Just then the door burst open and Pete, her six-year-old son, raced into the room. Another boy came charging in behind him, as if possessed. Without noticing the astonished committee members they dashed under a desk, while a third boy roared into the room looking for the other two. Mrs. Perkins was on her feet and pulling Pete from under the desk.

"Peter, you and your friends go play in the gym. You shouldn't be in here in the first place. You must learn to take notice of people." She sent them scurrying out the door.

"Hmmm, I wonder." Henry Williams was thinking out loud and muttering under his breath. The others waited.

"Maybe Mrs. Perkins has led us to something after all. She just told Pete he should learn to notice people. I wonder how many of those numbers we put up on the board represent people who feel they are noticed and appreciated in our class. Maybe we need that lesson more than Pete does. I could live with the board or without it, but I hope the numbers become people. Sometimes I don't feel I even know the members of this committee let alone the whole class."

The rest of the committee looked rather puzzled, but they broke up with something to think about.

—Dr. Stonewall Hurdler

THE REPUBLIC OF CHAD, in the heart of north-central Africa, is the largest and most isolated of the four states of former French Equatorial Africa. Nearest seaport is 1500 miles away. Its neighbors are Libya to the north, Sudan to the east, Central African Republic to the southeast, Cameroun and Nigeria to the southwest and Niger to the west.

Northern Chad is desert, merging into the Sahara. Temperatures range from 10° to 122° F. Central Chad is semi-desert, while the south is mostly grassland with comparatively moderate temperatures and a six-month rainy season and six-month dry season.

Mysterious Lake Chad on its western border is the country's outstanding topographical feature. A broad, shallow body of water surrounded by huge marshes, its surface area fluctuates from 20,000 square miles in rainy season to 10,000 square miles in dry season. Average depth is three to four feet with a maximum of 24.

HISTORY. This remote land has for many centuries been a crossroads of traders and merchants between the Sahara-Mediterranean region and the tropical areas to the south. Peoples from the upper Nile built walled city-states on the eastern shores of Lake Chad in the eighth century. Berbers invading from the north forged these into a centralized kingdom which embraced Islam in 1090. Ensuing centuries saw the rise and fall of a series of Muslim empires.

British explorers arrived in the 1820's, pushing southward across the Sahara, but did not begin major exploration until 1853. French contact with the area began when a sultan called for assistance against slave raiders. The whole of inland western Africa was a vast hunting ground of slavers during the early nineteenth century when herds of captives were exported to Egypt and the Middle East.

French expeditions moved northward into the Chad in the 1890's and created the Military Territory of Chad in 1900. Chad was a part of French Equatorial Africa from 1910 to 1958 when it became an autonomous state within the French Community. Independence from France was achieved in 1960.

The Chad government is a one-party republic. Its National Assembly members are elected by universal suf-

FACTS OF A FIELD



VITAL STATISTICS

OFFICIAL NAME: The Republic of Chad
AREA: 495,000 square miles (larger than the Republic of South Africa)
POPULATION: 4 million (about 8 per square mile)
CAPITAL: Fort-Lamy (population 100,000)
FLAG: Blue, yellow and red vertical stripes
MONETARY UNIT: The CFA franc (246.8 per \$1 US)
OFFICIAL LANGUAGE: French



Debarking from the ferry at Fort Archambault

FACTS

frage for five-year terms. The president is elected for a seven-year term by an electoral college of assembly members and local officials.

THE PEOPLE. Various Negro tribes, speaking many tribal languages, comprise the indigenous population. Tribes in the north have been slowly modified and merged with the Arab peoples who invaded the country centuries ago. Fulanis, the nomadic herdsmen of the land, are the only distinct and pure tribe in the north.

Adoption of the Arabic language assisted spread of Islam throughout the north. Peoples of the south are generally animistic. About five percent are Christians.

ECONOMY. Although only 5 percent of the land is under cultivation, 95 percent of the populace are engaged in agriculture and related areas. Desert tribes in the north own herds of camels, goats, donkeys, cows, horses and long-haired sheep. Live-stock head count is probably higher here than in any tropical African area.

Cotton has gained in importance in recent years, now accounts for 80 percent of exports. Because of its landlocked position, Chad cannot compete in world markets. Cost of cotton production and shipping makes it unsalable at world prices, but France bolsters the economy by buying Chad's cotton at artificially high prices.

A program of reclaiming land from Lake Chad is adding thousands of acres of rich soil and producing thousands of tons of wheat. Dried and fresh fish are an important item of diet for people in the major valleys. Annual take from the Chad Basin alone is 80,000 tons.

EDUCATION. There is no compulsory education. Only 20 percent of school-age children attend classes. Illiteracy is estimated at 97 percent.

MISSIONS AND THE CHURCH. Protestant missionary efforts in the Chad began in the 1920's. Baptist Mid-Missions and Christian Missions in Many Lands entered in 1925; Sudan United Mission followed in 1926. Other Protestant missionary organizations working in this land include Church of God World Missions, Brethren Church Missions, French



Elijah and friend

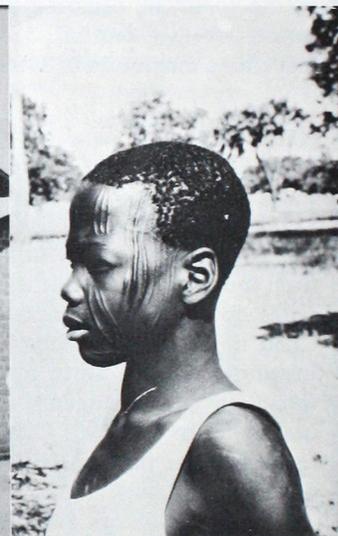


Christians gather for a Christmas service at Koumra Church

Mennonites, American Lutheran Brethren and the Assemblies of France.

There have been no more than 20 or 30 converts from Muslim tribes in Northern Chad, but response from the largely animistic tribes of the south has been outstanding. Church membership of baptized believers stands at about 45,000, while total number of believers and adherents is nearly 100,000. About 100 missionaries and more than 500 national workers minister in this field. Christian leadership in Chad apparently enjoys good rapport with the foreign missionary.

Organizations which were formerly registered with the government under French law were required in 1962 to re-register under the law of the Chad



Some tribes in Chad still practice tribal marking or scarring

Republic. Mission boards are registered as foreign societies in order to receive authorization to continue their function. National church bodies are registered as Chad societies. Constitution of the organization and political histories of its officers are carefully studied by the government. The Evangelical Church of Chad (the national church resulting from SUM work), largest church body in Chad, made application in November 1962 and waited a year and a half before receiving authorization to function.

The door to Chad remains open as faithful missionary activity and equally faithful national leadership work together to reach the people of this land on a generation to generation basis.

DOES THE POPE FACE ANOTHER REFORMATION?

POPE PAUL'S RECENT REFERENCE TO THE REFORMATION surprised many, both inside and outside the Roman Catholic Church. Since the Pope's statement was contained in a message delivered at a general audience, it must be taken as more than a passing remark. He scored the attitudes of priests and bishops who resist his authority as indicators of "acceptance of the form and spirit of the Protestant Reformation." He referred unmistakably to those more liberal Catholic prelates who have questioned papal authority, especially his encyclical on birth control which has become a popular and pivotal issue on a worldwide scale.

A SPOKESMAN FOR THE CHURCH OF ENGLAND immediately responded that the Anglican communion is "not sorry to see the ideals of the Reformation beginning to be recognized in the Roman Catholic Church." Numerous churchmen in other Protestant denominations were of similar disposition in response to the papal statement. As the Anglican spokesman indicated, "The Reformation was in part a protest against such (papal) authority."

THE PROCESS OF CHANGE IS AFFECTING EVERYTHING in our current world situation, the Roman pontiff had told a crowd of thousands at his weekly general audience in the Vatican. "We have become used to this great phenomenon of transformation," he said. "It is affecting everything, every means of power, every person, every institution." He compared it to being swept away in the irresistible current of a great flood. His statement implied the possibility that the Roman Church might be torn apart by the swiftness of the current.

SINCE MOUNTING THE PAPAL THRONE, Pope Paul VI has many times evidenced his fears of the swift currents of opinion sweeping in and around the Roman Church. This may be due, in part, to the fact that he followed Pope John XXIII who saw the currents of change in the offing and opened the doors of his church to them by calling for Vatican II. The Vatican Council, which met in Rome for four successive years, allowed for the reassessment of wide areas of Catholic policy on a variety of subjects, ranging all the way from the duties of priests and bishops to the issue of birth control.

YET DISSATISFACTION HAS FOLLOWED VATICAN II. Many priests and bishops have felt that the Roman Church is in danger of returning pretty much to its situation prior to the Council. They feel that the structures and policies of the Catholic Church do not allow adequate room to influence and serve today's world. While they profess to remain loyal to the central concept of the Roman Church, they resist and criticize many of the structures and policies of their church. One survey found about half of U.S. priests questioned were in disagreement with the Pope's encyclical on birth control. There was a tendency for older priests to agree with the Pope, while younger priests disagreed.

PAPAL AUTHORITY IS THE KEY ISSUE. The encyclical on birth control has become the basis of testing that authority. Vatican II opened the way toward a much more liberal Catholic position on birth control, and a papal commission further laid the groundwork for a redefinition of Catholic policy on birth control. The papal encyclical rejected these advances and reaffirmed the encyclical of Pius XI in 1930, allowing only the so-called rhythm method of birth control. Thus the Pope seemingly set himself against the Council and thereby demonstrated the supremacy of his office. While many laymen are more moved by the specific policy on birth control, many bishops are even more disturbed about the Pope's handling of his authority in a world which has increasing regard for democratic institutions.

THE POPE SHOULD SERVE THE CATHOLIC CHURCH AND NOT DOMINATE IT, according to some Catholic theologians. Some are calling for another council, some for the Pope's retirement, some for the reform of the Curia. These all add up to a sort of ideological insurrection within Catholicism, aimed at trimming back the authority of the papacy and thus making Catholicism a "more democratic" system.

MEANWHILE, POPE PAUL FEELS THAT VATICAN II WAS INTENDED FOR ANOTHER PURPOSE. It was not for the reform of ecclesiastical structures. Rather, he told the general audience in the Vatican, it was to be aimed first and foremost at "moral, personal and internal renewal." He has deplored the tendency to leave the highest love, the love of God, for a preoccupation with the problems of man. While no general shift from concern with structures and social policy to concern for spiritual renewal seems immediate, it may well be an idea that could prove fruitful in terms of evangelical perspective.

PERSONALITY PROFILES



Abe Thiessen of ICB

He looks to the future

► "Satellite relay TV for the gospel is as inevitable today as radio was 30 years ago," declares Abe Thiessen, executive director of International Christian Broadcasters. This forward-looking leader is convinced that the real future of missions lies, at least in part, in mass communications.

Twenty years ago, when Thiessen tried to get a mission board to sponsor radio broadcasting to Africa, he kept bumping up against the question, "Who's got radios in Africa?"

"That was the wrong question to ask," he says. "They should have been asking who's going to have radios." Transistor radios now blanket the continent and literally bring to life a "voice under every palm tree."

International Christian Broadcasters, under Thiessen's leadership, is engaged in many projects, including special studies on the future of shortwave broadcasting (will there be any short-wave listening six or eight years from now?) and the future of television.

Thiessen was a graduate student at Wheaton College when he and fellow student Bill Watkins began looking for a mission board to send them to Africa to do gospel broadcasting. None were interested, so Abe and Bill and a few others formed their own board, the West African Broadcasting Association, and negotiated with the government

of Liberia for a broadcasting license and permits to import equipment. Then the Sudan Interior Mission took an interest in the project, and the WABA merged with the SIM ("Or sub-merged really, because we were little and they were big," says Abe). The station they built in Monrovia, Liberia, named ELWA (Eternal Love Winning Africa), was Africa's first gospel radio station. Its first broadcast went on the air in January 1954.

Abe and his wife Ellen were disappointed when Ellen's health prevented their moving to Africa with the rest of the team. Their part in the fledgling enterprise became the task of fund-raising and serving as a liaison with home constituents. Abe also spearheaded the research, development and production of transistor radios for distribution on the mission fields.

Most of the 53 missionary radio stations in existence around the world today are members of International Christian Broadcasters, a service organization begun in 1955 as the World Conference on Missionary Radio. Thiessen was one of the five founders of the organization led by Dr. Clarence W. Jones. Thiessen served several years as ICB president, following Jones, and last year became its full-time executive director, with headquarters in Minneapolis. He continues as an SIM member.

ICB is putting together a compendium of information on religious broadcasting worldwide—every Christian release on any station anywhere in the world, in whatever language, whether Catholic, evangelical or liberal. This study will reveal areas of neglect as well as duplication and wasted effort. "It will show us where we are and where we need to go," explains Thiessen.

"We are much concerned with coordinating existing efforts. For instance, we'll find two missionary groups broadcasting into the same area, in the same language, at the same hour, competing for audience instead of complementing one another and strengthening the gospel impact. Though we find a fairly good appreciation for the need to coordinate, it's difficult for anyone to feel that he should be the one to give in. But where it would serve the cause of Christ to make an

adjustment we are pushing for merger—or at least for cooperation and coordination."

Thiessen points to the early merger of WABA with the SIM as an example of what he is advocating. "We had common goals. The only thing we could have preserved at that point was our own prestige and position (I was *president!*). And it's quite natural to think that that's important and that we can run things better ourselves—if we get into someone else's management structure things may not go so well."

Another ICB project under way is audience research to determine the kind of programs needed for particular areas and the languages spoken by listeners in those areas. ICB also conducts training seminars abroad, seeking to upgrade the quality of gospel broadcasting. Scholarships for qualified nationals are also being established.

A model program is in the offing, designed both to inform North American audiences about the ICB and to demonstrate how to produce a high-quality professional broadcast. "We could remove 85 percent of present Christian programs in America and be better off," says Thiessen, "because there is so much shoddy programming which doesn't adorn the gospel but detracts from it."

ICB also conducts regional conferences on gospel radio broadcasting and a triennial international conference. Next international conference is scheduled for April 1970 in Tokyo.

"The ICB is at the service of the Church for the full utilization of God's communication gifts," says its executive director.

Reared in a Christian home in Saskatchewan, Canada, Thiessen was headed for a career in commercial radio when he was converted at the age of 20, just before entering the Royal Canadian Air Force. He met his wife at a radio chorale rehearsal during pre-Air Force training, and they went the usual route of GI moves, including overseas service. His education, resumed after his service stint, included training at Briercrest Bible Institute, the University of British Columbia, Wheaton College and Wheaton Graduate School.



Olga Robertson of the Philippines

Her God performs the impossible

► In a unique ministry behind prison bars in the Philippines, Olga Robertson has witnessed the impossible materialize and the unbelievable transpire so often that she experiences little difficulty in challenging her converts to believe that all things are possible with God.

Her parish is the New Bilibid Prison, 60 miles from Manila. In the little more than a decade she has ministered here, she has astonished leaders of the Christian world.

Olga Robertson was born in the Philippines, the daughter of a businessman from Lebanon who resorted to the islands to establish a hand embroidery firm. After the liberation of the islands in World War II she worked for the United States Army for four years. During this time she met and married an American soldier, but he deserted her one month after their twin daughters, Kay and Kitty, were born.

Then she met the Rev. and Mrs. Everett Denison, Foursquare missionaries to the islands. She attended services in their home in Manila and received Jesus Christ as Savior. She enrolled in the Bible institute the Denisons organized, then resigned her position as secretary to a physician in order to serve as secretary to the Foursquare Church in the Philippine capital.

Yearning for a greater soul-winning ministry, she surveyed a Manila suburb and decided to pioneer a church. A year later she received a letter which revolutionized the direction of her service to Christ. Evelyn Thompson, a missionary friend from Davao on the island of Mindanao, appealed to her to go to the

New Bilibid Prison. The Thompsons had won a number of converts among prisoners of their island, and several of these convicts had been transferred to the penitentiary near Manila.

Disappointed when other ministers appeared reluctant to share the challenge of this new outreach, Olga felt that God was directing her to make this her work. But could a woman get access to the prisoners? Wasn't this a job better undertaken by a man? Observers were surprised when authorities gave her permission to minister in the prison.

Security was tight. After passing through three sets of steel gates she was assigned a special guard. She had to obtain special permission to enter any building or to speak to any prisoner. But by 1960 she could come to the prison any time she wanted to; she could visit any prisoner and enter any building. "I never take a guard with me now," she declares.

Her regular congregation now numbers over 350 out of a prisoner population of 8400. She organized a Sunday school with classes in four languages and trained converts to teach the classes. She organized a youth fellowship, the Crusaders, and trained leadership among the younger prisoners who conduct their own services each Saturday with a minimum of supervision.

She also leads worship and evangelistic services. The men constantly bring unconverted inmates to the meetings, and every week brings new decisions for Christ. Over 550 have submitted to baptism by immersion. She brings in ministers from the Manila church to officiate at these rites.

She periodically visits every building in the penitentiary compound. Even in the structure housing three hundred devout Muslims she is accorded a welcome and a hearing. "I can only reach 100 cells in one morning," she reports. So she keeps making her rounds, month after month, in order to contact every convict.

Fearlessly she enters cell blocks confining members of rival gangs. Prisoners in these cell blocks improvise knives from such raw materials as pipes, nails and tin cans, and stabbings are common. However, God has given her favor among these gang members. Sev-

enty inmates in one dormitory housing a gang have joined her congregation, and they proudly fly the church flag from the building.

Olga Robertson does much more than testify. She counsels. She listens to problems and heartaches. She writes letters to relatives and loved ones, and visits them for the prisoners. She shops on the outside for items the boys desire. She schedules socials and fellowships, and occasionally sports events. She brings singing groups from the outside. Christian basketball teams from the missions in Manila compete with prisoner teams and then testify to the players and the thousands who sometimes witness the games. When such an event is pending, she advises the guards, "If you hear a lot of shouting, this is not a riot. This is just the prisoners having a good time."

Through special classes and a scripture memory plan she endeavors to reach new inmates immediately after their incarceration. Prize for the first verse memorized is a Gospel of John. Ensuing prizes include small sewing kits and pencils.

Several interdenominational agencies provide equipment, supplies and finances. Far East Broadcasting Company assigns pretuned radio receivers, called "portable missionaries," for distribution to converts; thus gospel radio broadcasts are heard in cells, sometimes by men who resist invitations to attend services. Overseas Crusades supplies Bible correspondence courses; over 2000 convicts have completed courses to date. The American Bible Society donates New Testaments in several dialects; these are given to prisoners who complete the Bible courses. And World Vision International underwrites a part of Mrs. Robertson's support.

For a decade Olga Robertson cherished a dream of building a Foursquare church within the prison compound. Though all Philippine prisons contained Roman Catholic chapels, none housed a Protestant edifice. The need was intensified when her congregation was denied use of the prison chapel and services had to be held in the prison yard. Tropical rains made the need acute. Other Protestant bodies

Continued on next page

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PROFILES CONTINUED

had never been able to get permission to build. But Olga and her converts prayed and believed, and the requested permission was granted.

Appropriations by the International Church of the Foursquare Gospel and other groups and individuals augmented contributions by the prisoners themselves in financing the project. The prisoners did all the work in erecting the New Bilibid Foursquare church. The structure was dedicated in April 1967.

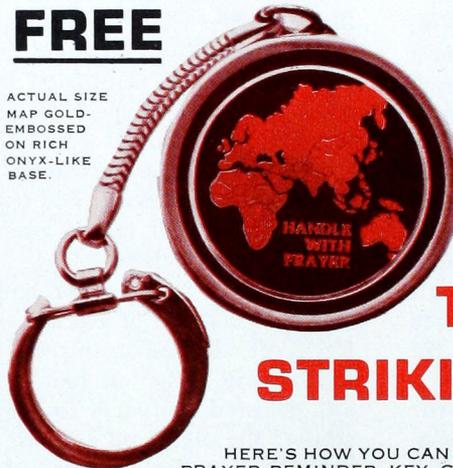
Olga Robertson is especially proud of her alumni — prisoners who have

been released to civilian life and gone on to serve the Lord enthusiastically. Sometimes she brings these men back to New Bilibid to testify to the congregation. Now she envisions a rehabilitation home for released prisoner converts.

"Once I was a prisoner of sin," says Olga Robertson, "and Jesus set me free. So I understand prisoners' situations, and they feel it in me as I minister to them. I don't face these men alone. I face them standing upon the Lord's promise in Jeremiah 1.8: 'Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.' This is a big work, but we have a big God who is able to do the impossible."

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MO3

TRAVEL TIPS

Here are some tips to remember when planning your missionary trip.

* **Plan early.** Foreign travel has not yet become as easy as crossing a state line. A good travel agent can give you the best advice about injections, passports, visas, transportation, cost, schedules and travel tips. (His advice is free, so take advantage of it.)

Notify the missionary, allowing several weeks or even months to finalize plans and work out the schedule that will suit him best.

Notify the missionary's supporting board of your intended trip. There may be items you could take or a service you could render for the mutual benefit of all. And the board may be able to give you some valuable hints to help you get the most out of your trip.

* **Money.** It usually takes more than anticipated to finance a trip, so start high — you can always enjoy what is left. Tips, unexpected items or illness can trip you up. But you'll also save on tips, meals, snacks, taxi fares, sightseeing, laundry and other benefits which come from being with friends.

* **Time.** You may be on holiday. Chances are the missionary is not. Try to conform to the household schedule. The missionary will usually offer help with sightseeing, sports, shopping, transportation, church services and briefing about the work. Be free to let him know what you would like to do and when you would like to do it; then work it out together.

* **Food.** Be brave enough to try new foods of the country. They offer a delightful change. (Just for good measure, though, you may want to take along some Tums.) If you are on a special diet, such as diabetic, let it be known.

Pay your own way. Your offer to help with the food budget won't offend your host. It will be appreciated. The missionary is not on a bread-and-water diet, but food costs are high — and you've had

enough company to know that the budget has to stretch for guests.

* **Intellectual.** Many interesting conversations develop when two cultures meet. Gather information before you go. Soak up all you can while you visit. You can be an informant of trends, friends, family and politics from the home base as well as carrying back a wealth of information.

* **Physical.** Climate may be disagreeable or food upsetting. Condition yourself the best you can to sun or cold before making your trip.

* **Emotional.** Humility, patience and adaptability are your best friends, from the customs lines to the mission home. Common sense and humor make bumbles and fumbles tolerable.

* **Spiritual.** Sharing experiences and the Word of God with the missionary and seeing the operation of the mission station can be life-changing. Seeing needs and situations firsthand can transform your approach to prayer for missions. Your life and that of the missionary can be greatly enriched from sharing together.

* **Home again.** Be ready to answer a thousand questions. Everyone will be asking. Take pictures and a curio or two. You will be a blessing to the home folks by sharing your observations. You can inspire greater giving to missions, challenge youth to go and encourage everyone to pray, write and tape messages which will keep the lines of communication open.

* **Who knows?** You may be taking one of those vacations with a purpose sooner than you expected. Happy trip!

—Marcia Howland
Church of God
missionary in Barbados

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Pieces for Your Puzzle

Christian groups employing people in the U.S. and sending them overseas may differ widely in their makeup. But they have some things in common and one of them is: when they need people to do a certain thing or serve in a certain place — they *really* need them, and often, yesterday.

A closer inquiry into some specific such openings could get you acquainted with people who could really help you along the way. For example, write for the applicant's handbook circulated by Greater Europe Mission (Box 668, Wheaton, Illinois 60187). It's very complete and will give you a good idea of how a mission looks at its needs. Ask for "Consider the Opportunities" too, listing personnel needs in Austria, France, West Germany, Italy, Greece, Spain and Sweden. They will also refer you to other openings not listed in the material. Their activities include Bible institutes and centers, youth evangelism, camps, correspondence courses, radio programs, literature work and tent and hall evangelism. They now have an overseas staff of about 120 in the seven countries above. Twenty-seven of these were sent out in 1966-67. Write to the Rev. Don Brugmann, candidate secretary.

short terms abroad . . .

. . . is another inter-group service you should know more about. Write Mr. Richard Wolff (342 Gundersen

Drive, Wheaton, Illinois 60187) for details on how you might go about fitting in. They basically help young people find short terms overseas lasting from a few months to two years. Naturally, each situation has its individual requirements as to skills, length of service, finances and field responsibilities. If accepted, you are referred to a standard mission agency and serve under the auspices of that board. This is usually in a country other than the one of your origin but not always. Think over the advantages of the "short term test" of your missions motivation. You can get the S.T.A. Bulletin, free upon request.

little but good . . .

. . . for "frame-of-reference building" is *Next Steps for the Missionary Volunteer* by Harold R. Cook (Moody Press, 820 North LaSalle Street, Chicago, Illinois 60610). Subjects: "After Committal, What Next," "What Field," "Which Mission," "When Uncertain . . ." and others.

Then there's *Invest Yourself* — an annual listing of opportunities inside and outside the U.S. It tells you what kind of activity is needed and the months open. Chapters include "Work Camps," "Community Service," "Institutional Service," "Working Seminars," "Study Seminars" and "Individual Service." Each opportunity is coded with the initials of the sponsoring group.

For the 1969 edition, write the Commission on Youth Service Projects (475 Riverside Drive, Room 825, New York, New York 10027).

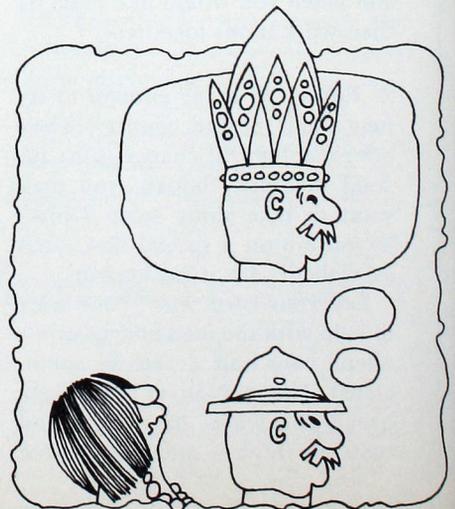
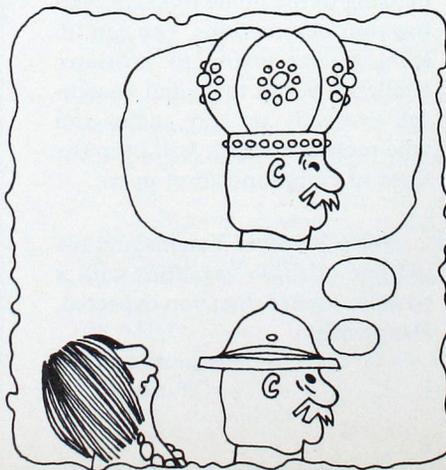
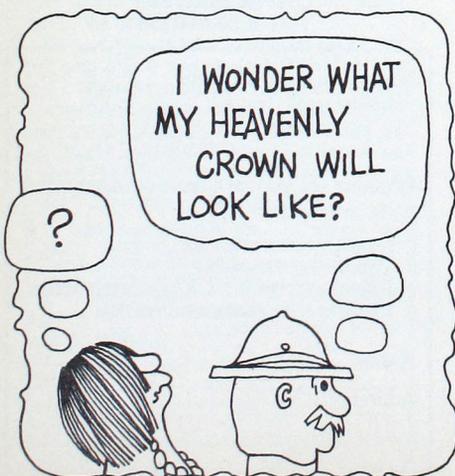
did you know . . .

. . . there is a Council on Student Travel? It's a non-profit affiliation of over 150 schools, colleges and religious organizations sponsoring work, study and travel abroad. It arranges low-cost transatlantic transportation for students and teachers and is working to expand travel opportunities to Africa, Asia, Latin America, Russia and elsewhere. People with educational or recreational background are also employed to work out shipboard orientation programs, setting up forums, lectures, discussions, etc., for passengers. (You must be 25 years of age and have had some experience in Europe.) Ask for "Service and Employment Opportunities" and look over the information sources on overseas employment (777 United Nations Plaza, New York, New York 10017). While you're at it, request their brochures, annual report and other reports and newsletter.

take heart

If God is leading you to an overseas witness — and you are willing to stay with it and let Him lead — there's evidence to believe you'll make it. With upwards of 150,000 American civilians

DR. WORVIS



working overseas for the government and over 400,000 others in some sort of construction work abroad (not to mention other enterprises), you have a better opportunity for employment and travel abroad than ever in our history. One expert says there must be around a million bona fide jobs which would mean working or traveling abroad. Keep in mind that Americans overseas include some free lancers who get there without either pull or push from the government or industry here. The labor force in the U.S. is about 70 million and it's reported that one job in 70 is one that can take you abroad.

It is possible to work your way around the world if you don't have anything better to do. But if you are a Christian who likes to travel, whom God uses in meeting people and who can use the education travel affords, it's a wonderful opportunity for witness. Sure, there are anti-American feelings most everywhere, but there are just as many pro feelings in those same places. Americans still get hearings others may not.

And while your wanderlust is raging

Need More Help?

Do you feel it would be helpful to discuss your career decisions with some interested Christian? If the answer is yes, write:

World Vision Readers' Service
919 West Huntington Drive
Monrovia, California 91016

Ask for "You Can So Get There From Here," an overseas opportunities check list prepared for our readers.

— plan a practical way you can credibly and practically speak and influence for your Lord. There's even a book on work travel: *How to Travel Without Being Rich* (\$1.50 from Harian Publications, Greenlawn, New York 11740).

Try these to get a comprehensive view of the airlines and their employment practices: "Career Opportunities with the Airlines" from the Air Transport Association of America (1000 Connecticut Avenue, Washington, D. C. 20036) and "Employment Outlook in Civil Aviation" #1375-92 from the U.S. Government Printing Office, Washington, D.C. 20401.

If you are interested in employment overseas with an oil company and want to know if you're qualified, write: Personnel Department ARAMCO, 505 Park Avenue, New York, New York 10022.

Several oil companies based in the United States work in many areas around the world, including the Middle East, the Far East, Africa, South America and elsewhere. Oil companies which are known to hire from the United States for overseas include: Atlantic Refining Company, Creole Petroleum Company, Gulf Oil Corporation, International Petroleum Corporation, Socony-Mobil Oil Company, Texas Oil Company of California and Standard Oil.

who ...

... needs medical workers with public health experience. World Health Organization field teams advise governments around the world. Needed are doctors, sanitary engineers, nurses, medical research personnel, medical x-ray experts, health educators, etc. Write the WHO Regional Office for the

Americas and ask about the details on service outside the United States (525 23rd Street, N.W., Washington, D.C. 20037).

youth and service ...

... groups such as the YWCA and YMCA can involve you in work with youth. Men to do work with young people and to be involved in community efforts will receive language education. Five years of experience is desirable. To ask about openings, get in contact with the International Committee of the National Board of YMCA and YWCA (291 Broadway, New York, New York 10007).

You can learn about YWCA opportunities through its National Board, also in New York (600 Lexington Avenue, New York, New York 10022). Select recreational personnel are chosen for overseas employment with government and private employers by the National Recreation Association (8 West Eighth Street, New York, New York 10011).

learn all about ...

... the personnel needs of the Evangelical Andes Mission (508 Central Avenue, Plainfield, New Jersey 07060). Ask for their seventh decade publication "Foreign Ministry Opportunities," 16 pages of specific openings fully detailed. Ask about your most basic job interests too — you never know.

how's it going?

Making any headway? Why not write our Readers' Service and let us help you with the task of getting to a situation overseas where you can witness effectively and happily. We won't have all the answers but we can put you hot on the trail with leads.



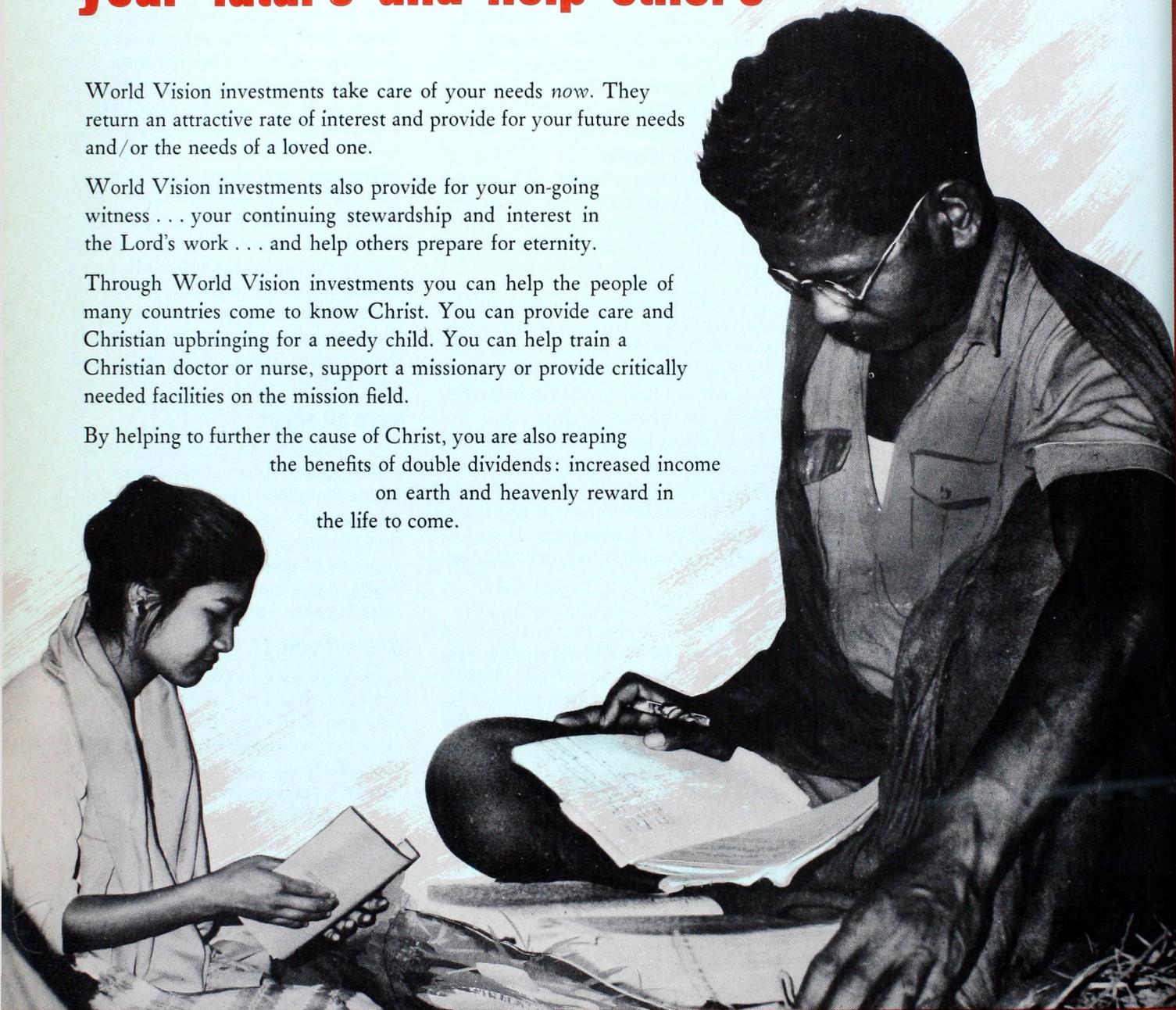
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ASIA LOOKS AHEAD

So we have been saying in this issue of World Vision Magazine.

Asia! With a backward look that is hoary with antiquity and shadowy with mystery. Cradle of the world's three non-idolatrous, one-God religions: Judaism, Islam, Christianity. Cradle too of Hinduism, Buddhism, Confucianism.

Asia! With an outward look that is vast, populous, explosive. One-third of the earth's land surface. Three-fifths of its population — nearly two billion souls. Caught between terror and hope.

Asia! With a forward look that is half resentment and half resolve. Resentment because, though it has received much from the white man of the West, it has never felt that it was either understood or accepted by him. Memories of the

"Asiatic Exclusion Act." Memories of the "principal of extra-territoriality" imposed on China by the Western powers. Memories of the long colonial system that lived high and died hard.

And resolve? Resolve that the Western white man shall be forever stripped of his vain assumption that he is the Lord of creation. Resolve that, as one Western authority has put it, "Asian men shall no longer merely submit, nor live on the rancors of subjection, nor revitalize their own societies by the ideas or sanctions of their own more distant past."

Asia! Far from ready for its future. Yet knowing its future is here. Now!

Asia! Only 3 percent Christian!

Asia! Loved of God!

PSR

Christians and Cushions

The companions of Christ in the world are never to be seen in heroic mold when they claim special privilege and protection for themselves. Both Roman Catholics and Protestants have done more than their share of making such claims or, where they have inherited some special status, clinging to it tenaciously. If the fruits of privilege taste sweet for the moment, it is a deceptive sweetness. What we are eating is "apples of Sodom."

For example, when Great Britain ruled an overwhelmingly non-Christian country like the Sudan, it established a Christian Sunday. When in recent times the Sudan got its independence, it decreed that the weekly holiday should be the Mohammedan Friday instead of Sunday. The Christian community, though a small minority, felt put upon. Its leaders protested. It is difficult for me to think that I would not have sympathized with them.

Yet what kind of long thoughts are turned up if one begins to reflect honestly and openly about such a situation? Should a Muslim government be expected to run counter to the customs and feelings of a predominantly Muslim society in order to protect, for the Christian few, a particular "day" that had no legal standing at all during the first 300 years of the Church's history? Is the Christian community either wise or winsome in making loud noises over the loss of a special protection it enjoyed under a former regime?

Let a Roman Catholic priest, Father Adrian Hastings, missionary to Uganda, speak his mind:

Every time that the Church in history has accepted privilege, she has found bondage. Her witness, even within a Christian society, has been controlled by her dependence upon government favor, while from the outside her whole image has seemed deformed. Time and again Catholics — first Jews, then Greeks, next Latins and more recently almost every particular people within the Catholic community — have fallen victim to this same temptation. And every time it is destructive of the efficacy of the Church's mission. Today, most happily, we live in an age when on a large scale this particular temptation hardly presents itself. . . . Nevertheless in the eyes of many Africans and Asians Christianity in general can still seem easily involved in Western politics, and European and American missionaries still need to beware of identification with the policies of their home governments.

47

Adrian Hastings must know what special privileges and securities have been enjoyed by Catholics in Spain and Portugal, not to mention Latin American nations. But he probably knows, equally well, the protective status enjoyed by the state churches of Protestantism in non-Roman Europe and the preferments accorded the churches of both traditions under the former colonial regimes in Africa and Asia.

If we take his words at face value, he is saying to all Christians: "Climb down from your 'protective cushions' where you have had it easy, and be prepared to assume the servant role so defenselessly adorned by a statusless Nazarene who once said, 'He that would be greatest among you, let him be the servant of all.'"

PSR

The Myth of Parallelism

Eleventh in series on Mission Without Myth

For three days I had been the guest speaker at an annual gathering of foreign missionaries. We were meeting within the country to which these excellent people had been "sent" by their various missionary societies. It was a "nice" company. For *them* it was nice to get together after months of separation which, for some, took the form of grim isolation. For *me* it was nice to be able to preach and teach on foreign soil without the necessity of working through a translator.

Nice — yes! But was it normal? As one whose overseas associations are largely with Christian nationals, it was difficult for me to adjust to a situation in which the national brethren were all on the outside and we missionaries were all on the inside. When the chairman of the conference asked me for suggestions about the future of their organization, I said, "Liquidate yourselves. Go out of business as a separate group."

The dualism

Emerging from the framework of that incident is an issue in missions that is very much alive, and associated with it is a myth that, along with others, must be cut away. The issue is: what is to be the relationship of the missionary society to the indigenous church that has resulted under God from the society's effort and witness? The myth is: let the two groups — missionary personnel and national Christians — form a partnership in which each retains its separate identity and each discharges separate but agreed-upon responsibilities.

One could react by saying, As a half-way measure, yes; as a permanent pattern, no. The illusion lies in portraying the temporary as permanent.

To see this problem in depth a historical perspective is required. The Rev. Canon John V. Taylor, in his book *For All The World*, begins a chapter called "Foreign Missionary and Local Church" by saying: "In the story of any new church the missionary contribution progresses through three phases: missionaries are first pioneers, then pastors, and finally partners." It is the third phase that is the hardest to achieve.

A good descriptive for the first phase is *initiate*. For the second phase it is *dominate*. For the third phase it should be *integrate*. But here is the rub.

The dilemma

Bishop Lesslie Newbigin once used himself as an example of that "split personality" which the foreign missionary becomes in the third state of mission-church relationships. On the one hand, he was a missionary sent out to help India by the missionary agency of the Church of Scotland. On the other hand, when the Church of South India was formed out of elements of several mission-church groups, including that of the Church of Scotland, he was made one of the bishops of the new communion. In that role he said, "I feel that what the Church most needs is a much greater spiritual independence, a sense of being absolutely *responsible* to God alone and not to man, and absolutely *dependent* on God alone and not on the power and wealth of any Church or mission."

At the same time he felt keenly the difficulty of saying to the Christians in the Church of Scotland, "Look, your gifts and your missionaries are no longer needed. We shall get on more healthily and aggressively if we are not dependent on your outpouring of money and manhood." Newbigin, realist that he is, remarks that such an attitude might rightly call forth the reply, "We are perplexed. In India you have less than 3 percent of the people who are even nominally Christian. What you are saying to us doesn't sound like 'mission accomplished.' It sounds like 'mission abandoned.'"

It is this dilemma that prompts a concerned and competent missionary like Bishop Arthur Climenhaga of the Brethren in Christ Church to plead for parallelism between the mission and the church. In this relationship, as he envisages it, "Neither church (indigenous) nor mission (foreign) should dominate the other, but both should cooperate as equal partners in the task." The partnership should be (1) total, (2) equal, and (3) continual. On the point of equality he recognizes the impossibility of applying this, for example, to finances. "Both," he says, "must pool their equally *important* but *diverse* resources of men and money and wisdom and consecration."

Must one doubt the judgment of a respected and beloved friend? In this case, yes. There is an expediency here that in the long haul will be found unworkable and, even in the short view, is probably unbiblical. The indigenous church must be authentic. It must be responsible to God and, as Bishop Newbigin expressed it, "to God alone." It cannot reach a healthy selfhood while it exists in the shadow of an ever-present paternalism exercised by the mission agency.

Furthermore, it cannot come fully to terms with itself, to say nothing of the missionary personnel, until *they* are genuinely part of the communion, bone of its bone, flesh of its flesh.

The demand

Some form of parallelism may serve as a temporary measure, but it is not the wave of the future. It is the gurgle of the past. Neither continuing parallelism nor planned withdrawal is what Asian and African Christians want from the missionaries. They want *integration*, *membership*, the kind of mutual commitment that makes of twain one.

Make an exception, if you will, of short-term, special-assignment missionaries. In view here are missionaries with a strong sense of vocation and a high degree of identification with the people in the midst of whose life they labor. To such as these, African leaders were addressing themselves when, through Bishop Newbigin, they said: "We are not interested in an African Church. We are interested in a Christian Church in Africa, and we regard you as part of the Church. . . . We want the missionary who will come here, live with us, work with us, die with us, and lay his bones here in Africa."

Idealistic, you say. Perhaps. Or, on the contrary, it may be the only realism that will work. If so, it's the death of parallelism.

PSR