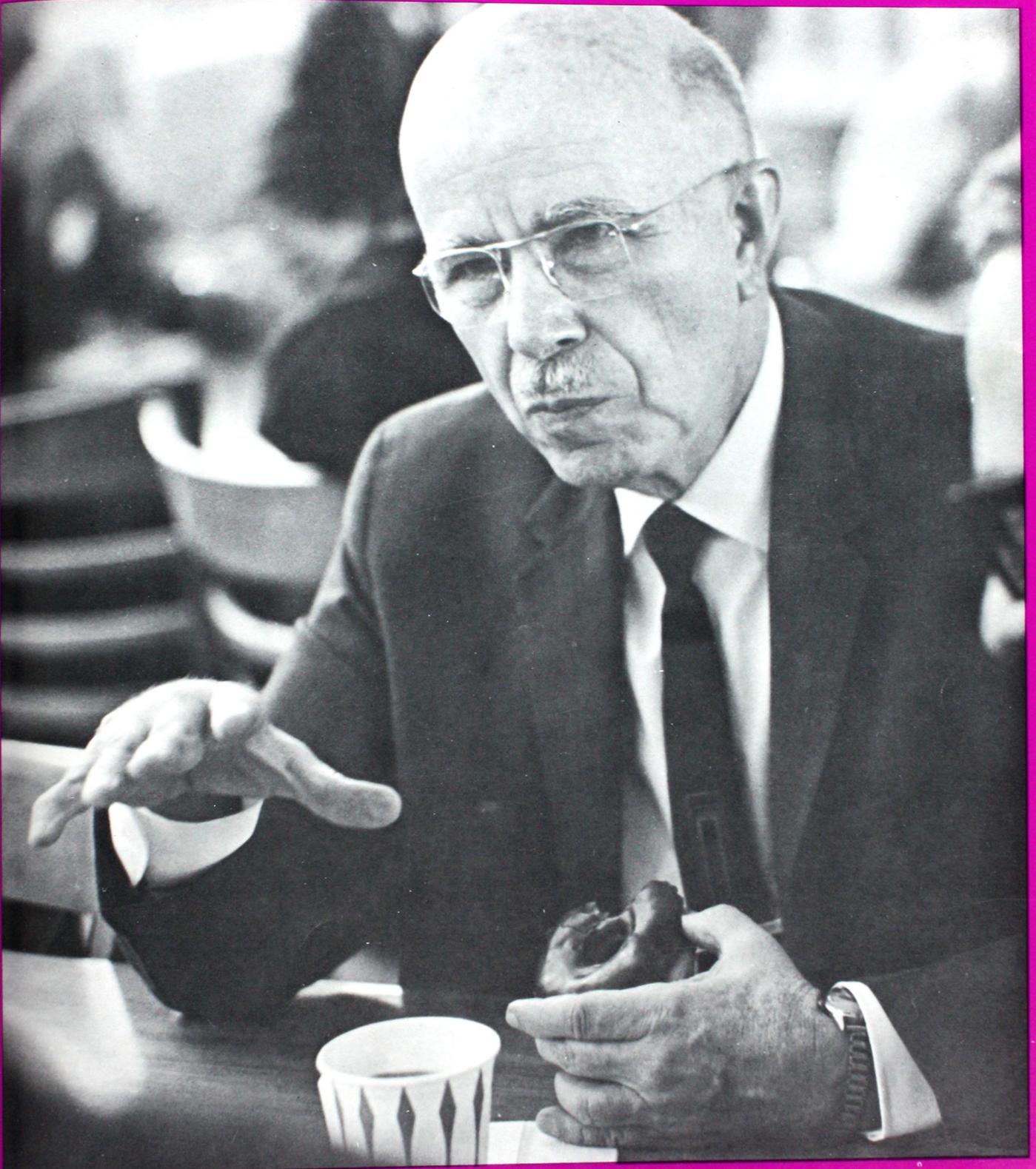


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MAGAZINE / SEPTEMBER 1968



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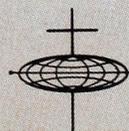


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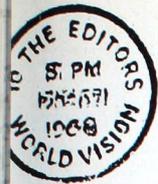
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# readers' right

## good word from 'the balcony'

Sir: The June edition of *World Vision Magazine* arrived today, and with the tragic news from Los Angeles, your editorial, "Black Man on the Balcony," gave me a fresh and forthright perspective in a most difficult period in our ministries.

Your insistence that authentic humility lead to creative honesty rings a positive note for the troubled Christian conscience. Recently, in our annual American Baptist convention meeting in Boston, many of us had opportunity to express in resolution what you have called for editorially. Your voice as editor of *World Vision Magazine*, added to the evangelical voice (if there is such a "voice") of America will help greatly in mobilizing the Church to action in the days ahead.

*Thomas G. Harris*  
Pastor, Brookhaven Baptist Church  
Brookhaven, Pa.

Sir: Your editorial, "Black Man on the balcony," was a good word. Our seminary has received several letters of protest because our students published an "Open Letter of Concern," and conducted a memorial service for Dr. Martin Luther King. The racist attitudes among evangelicals alarms me. Thank you for the leadership you are giving by articulating so clearly important issues that cannot be swept under the conservative carpet.

*Virgil A. Olson*  
Professor of History and Missions  
Bethel Theological Seminary  
St. Paul, Minn.

## Maintaining the status quo

Sir: I congratulate you on the recent improvements in the magazine. All the articles have been interesting, and I am glad you have dared to handle some controversial subjects. How long are we evangelicals going to continue to defend the status quo without really dealing with the current problems? Thanks for your contribution.

*K. Hill*  
Merida, Venezuela

## Glad to be of service

Sir: The June issue of the *World Vision Magazine* seemed extraordinarily good to me. I would like to mention especially "The Editorial View" on page 48 which considers a very, very important situation at this time. Thank you so much for this. In the second column, a paragraph from H. H. Farmer and I quote, "It [the gospel]

claims to rest on something unique, decisive, critical, which God himself did for us men and for our salvation. Its fundamental dogma, in which all other dogmas are implicitly contained, is that in Jesus Christ God came into human history, took flesh and dwelt amongst us, in a revelation of himself, which is unique, final, completely adequate, wholly indispensable for man's salvation. . . . To put it

paradoxically, in happening again it would show that it had never, according to its own definition of itself, happened at all." This has impressed me a great deal. Is the source of this quotation a book and if so, what is the name of the book and who are its publishers?

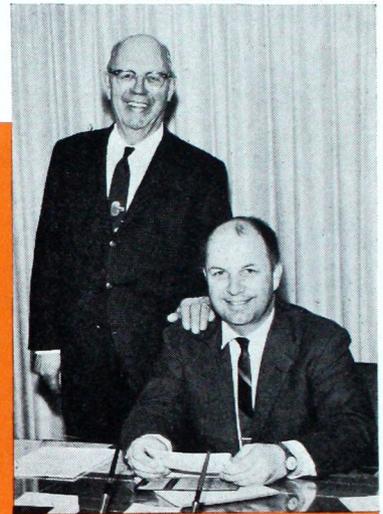
I hesitate to trouble you with all this, but the material is so good that I would indeed like to secure more of Dr. Farmer's writings. God bless you in your fine work through *World Vision*.

*H.M.S. Richards*  
Glendale, Calif.

(Editor's note: The quotation referred to was taken from Professor Farmer's book, *The Servant of the Word*, Scribner's, New York, 1942.)  
Continued on page 5

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# WORLD VISION MAGAZINE / SEPT. 1968

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**PHOTO CREDITS:** Cover and page 10, Fuller Seminary; page 28, Ecumenical Press Service; page 31, S Interior Mission, Dr. Ver Lee; page 32, Niger Challenge Press Photo; page 41, Government of I Tourist Office.

**COVER PHOTO:** Donald A. McGavran, founder of the Fuller Seminary School of World Mission and Inst of Church Growth. See "Apostle of Church Growth" on page 10.

**Bob Pierce**, founder; **Paul S. Rees**, editor; **Theodore W. Engstrom**, executive editor; **Donald H.** associate editor; **Shirley Gall**, copy editor; **M. Ann Woodward**, assistant editor; **Wally Seferian**, director; **Janet Lee Wilms**, layout artist; **Howard Payne**, advertising manager; **Myrtle M. Leil** circulation manager.

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**readers' right**

Continued from page 3

**Taking exception to Piece of Mind**

Sir: On behalf of the missions of the IFMA, I would like to take exception to the generalizations included in Dr. Richard H. Cox's presentation, "The Messy Management of Missions," appearing in your "Piece of Mind" spot in the May issue of *World Vision*. His lead paragraph in regard to mission boards usually being composed of sincere ministers who have been given their positions as status symbol rewards appears to me to be very misleading and behind the times. While I do not say that this practice has never happened in the past nor that he could not find some examples to "prove his point," I do not believe that this is the general condition of the majority of respected evangelical mission agencies. Of course I speak mainly for the missions of the IFMA with which I am best acquainted. I believe that most of these boards are very careful in this matter and make every effort to have a good balance of business professional men as well as pastors and evangelical educators represented as working members of the board.

In Don Gill's article on the IFMA in the February issue of *World Vision*, mention is made of the conferences sponsored every two years by the IFMA Business Administration Committee, covering different phases of administration and management as they affect missions today

Continued on page 6



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## readers' right

*Continued from page 5*

Similar conferences have been convened since 1957, and have resulted in mission management and administration manuals and study papers which have been distributed to all mission organizations desiring such help.

While certain organizations may fall short of an acceptable standard of management, evangelical mission associations like the IFMA are endeavoring to help correct such deficiencies as they are brought to light. I am happy to report that many missions are very much alert to the need for good management and do take this matter very seriously. In regard to the mission administration, another idea in which Dr. Cox criticized missions in general, I want to point out as an illustration that the staff of one IFMA mission, The Evangelical Alliance Mission, contains a lawyer, a former bank employee with much administrative experience, a candidate secretary who is a U. S. Army Reserve Chaplain (Colonel), a man with many years of camp management experience, another man with 30 years of management and accounting experience in business, another with experience in radio station management, and a systems analyst with 20 years experience in the U. S. Navy. Missions like TEAM and FEGC who have taken a lead in this area, have been very generous to allow their personnel as opportunity arises, to assist other missions in questions involving administration and management, which has helped to upgrade mission administration in general.

The next Mission Administration Seminar sponsored by the IFMA Business Administration Committee is to be held April 8-11, 1969 at Wheaton College. Further information will be sent upon request.

*Edwin L. Frizen, Jr.*  
*Executive Secretary, IFMA*  
*Ridgefield Park, New Jersey*

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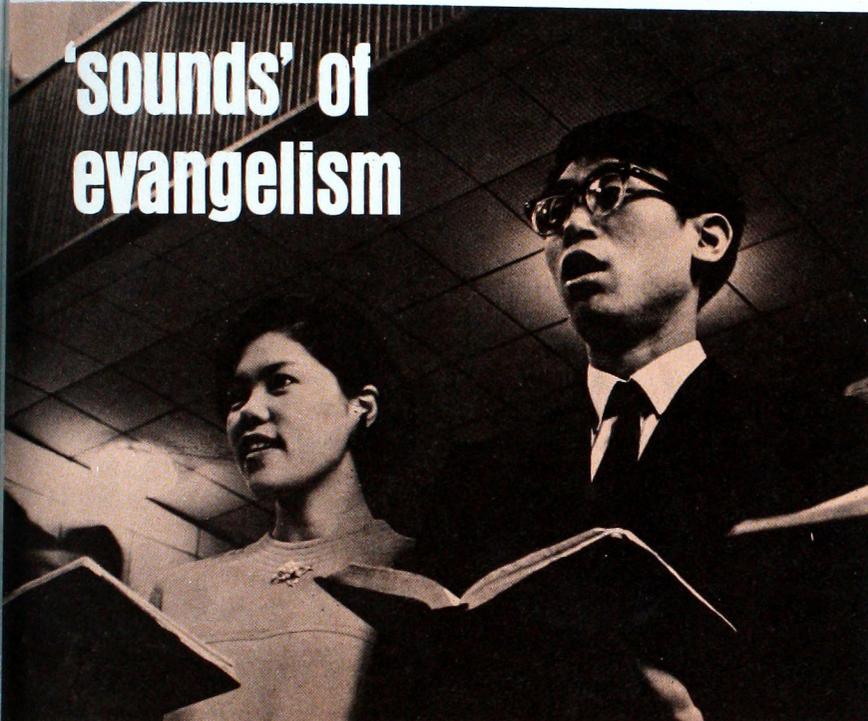
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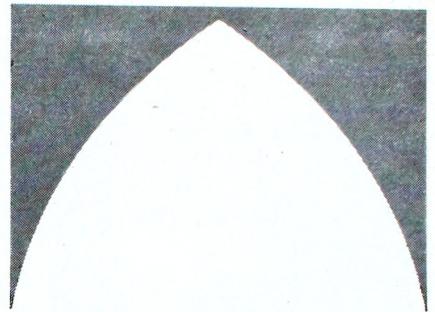
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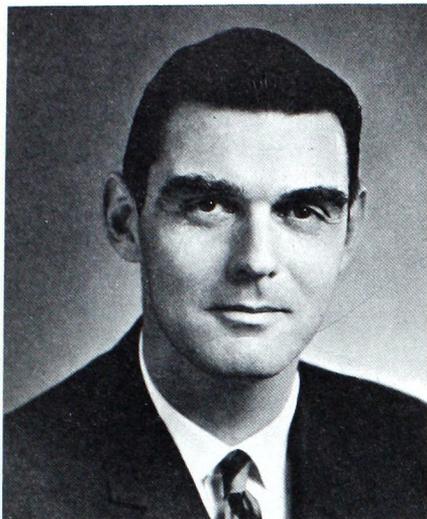
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Our contributor this month is  
Warner A. Hutchinson,  
United Bible Societies consultant  
for Asia.

## WHY THEY TURN US OFF

Evangelical missions perpetuate a myth—the Myth of the Hero. The modern missionary movement came into being in the age of heroes. It was an age when an individual could move history forward.

The appeal to missionary service made by the tremendously successful Student Volunteer Movement was heroic in nature — “The Evangelization of the World in Our Generation.” Thousands of students responded to this challenge to win the world for Christ.

What those thousands did deserves full honor from us. Yet they created vast problems along with the good they did. They took Christ and western colonialism. They created churches but remained in control. They lowered infant mortality rates but increased the threat of large-scale famine. They taught western ways in their schools, but in so doing prepared young men to become revolutionary leaders who would later insist on their expulsion.

The college-trained men and women of our generation see the ambiguity of the evangelical missionary enterprise.

The age of the missionary hero is over. And the college person with any sense of his times knows this.

Today's college students are leery of a hard sell. Notice the subtle approach of the Peace Corps advertisements. “Even though you can't turn the world upside down, you can count.” They fail to hear this kind of sophisticated honesty from “faith mission” personnel recruiters.

The fact that today's students refuse to put on shining armor does not mean they are apathetic. They have seldom been more idealistic. Their interest is in *service*, not in conquest. VISTA, Peace Corps, overseas work camps, tutoring programs are well-traveled avenues of service that clearly demonstrate students do want to serve.

Evangelical missions often fail to get across to students that the mission exists to serve. Instead they give the impression that they exist to build up “the work” so that it can be well-represented at missionary conventions, thus meriting support. Or just build up “the work” as an everlasting institution.

This is an age of impersonality. Milling throngs of faceless people. Computerized personnel accounting systems. Vast committee-run organizations. All these impress upon the student again and again the fact that he has been reduced to a cog in The System. Some accept this without question or resistance. They fit smoothly, if unimaginatively, into the established patterns. They make competent and undisturbing missionaries.

But some struggle to maintain the integrity of their individuality against the conforming pressures of The System. They question the morality of a system that robs them of individuality, that dehumanizes them.

They are more likely to be drawn to a mission board that demonstrates a high regard for human personality. One that tries hard to match people to tasks, or even establish new tasks to match people. They look for assurances they are trusted, given real jobs to do.

Students today are highly trained to perform skilled and responsible jobs. Although they may be young in years (hence not overly wise), they are more knowledgeable than their elders. And they are competent. Men and women in their twenties perform very significant work in industry and the profes-

sions. The Peace Corps appeals by putting their competence and ability to work with little delay.

Too many evangelical mission boards give the impression that young missionaries are apprentices for their first term. This may last as long as five years. The mission is institution-oriented, not work-oriented. Although it doesn't take one long to get going in a job, it takes quite a while for him to learn all the nuances of family ways. Whereas the older missionary cautions the young to adapt to The System as a discipline from the Lord, the younger wonder why maintain a system that was set 50 or 100 years ago and is increasing out of touch with this revolutionary world.

Today's student will be drawn to those mission boards that show the greatest degree of giving real jobs to the young and of having the freedom to adapt to changing circumstances and opportunities.

Finally, students today are internationalized as no previous generation. In their colleges they meet students from scores of countries. They know from association with these intelligent, cultured men and women that the stereotype films of natives with opium stores living in thatched huts is not the whole story. Many students travel abroad during their college career, even spend a year in an overseas university. Many have been sent abroad by the armed forces.

Being internationalized, they have a burning desire to take up the whole man's burden. They are painfully aware of widespread anti-Americanism, and see some reason for it. They want to serve, but in harness with the nation or even under his direction. They do not want to dominate. They will be drawn to a mission board that genuinely honors the national church and national Christian leaders.

Mission boards are answerable to many publics—their own missionaries, the national churches, their supporting constituency, the Internal Revenue Service, several national governments and God. They are also judged by today's college students. This is the public from which the board must recruit its future missionaries.

If today's students are turning you board off, maybe *part* of the reason lies at your doorstep.

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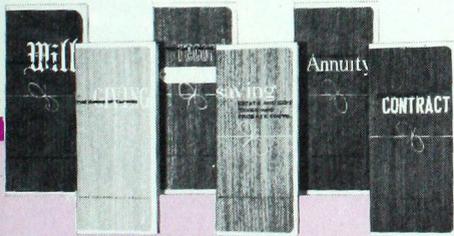
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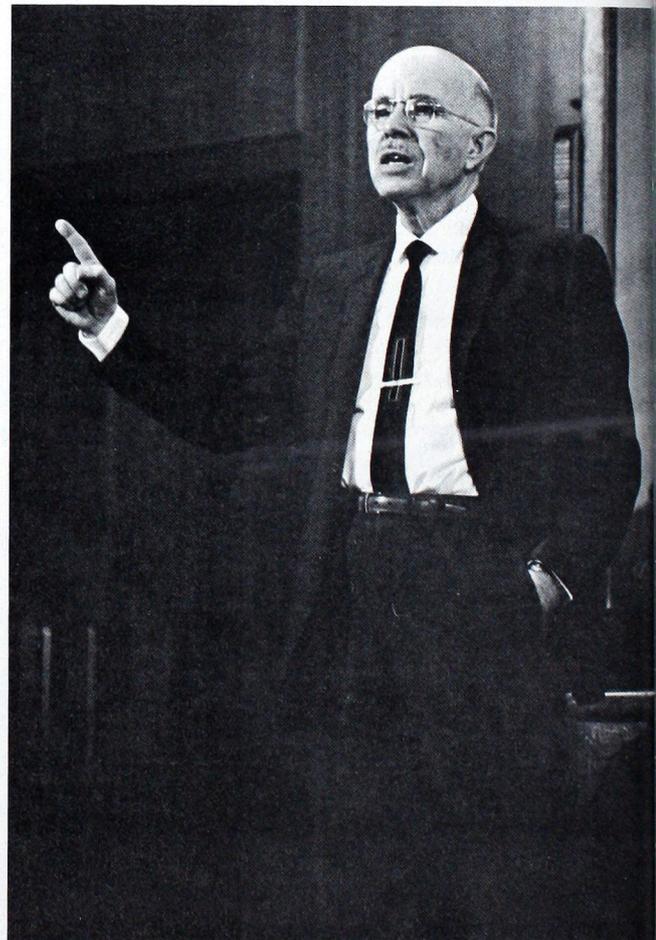
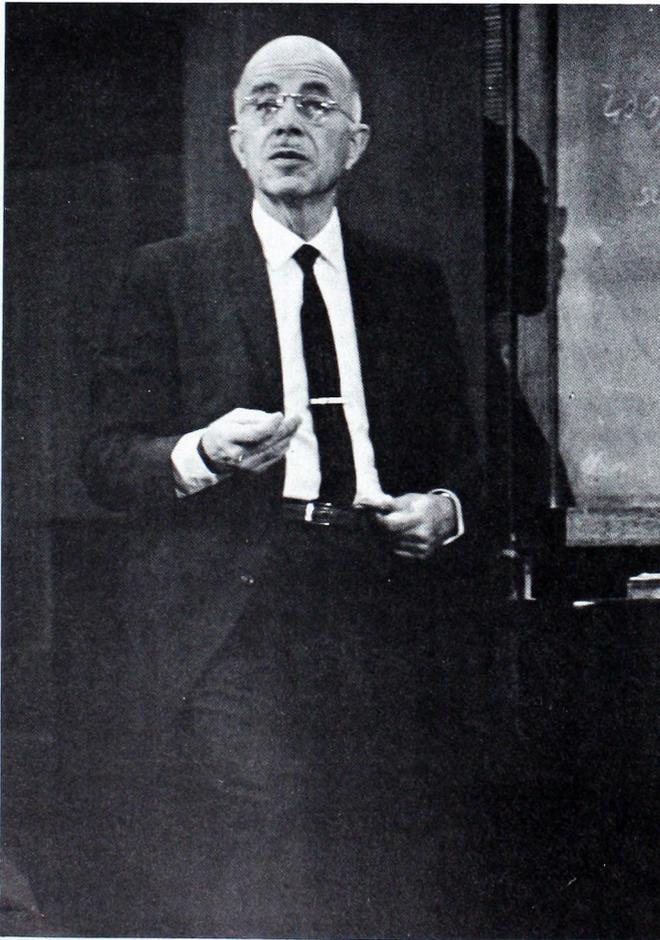
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BY DONALD H. GILL

# APOSTLE OF CHURCH GROWTH



10

DISCIPLES OF DONALD MCGAVRAN ROAM THE WORLD IN SEARCH OF FACTS

Mac Bradshaw is moving around a lot these days. He has an important assignment. Most of his previous mission work has been done in Indonesia. In another few months he will be in Singapore, representing the worldwide program of Evangelism-in-Depth. But in the meantime he is spending a month in Colombia, South America. His purpose: to link together two major concepts in modern missionary practice, one being Evangelism-in-Depth and the other "church growth."

If successful, the outcome of this project could be dramatically significant to the future of Christian outreach around the world. And it could be another chapter in the fulfillment of the dreams of Dr. Donald A. McGavran, under whom Bradshaw is soon completing two years of special studies. Dr. McGavran is dean of the School of World Mission at Fuller Theological Seminary in Pasadena, California, and prime mover in bringing missions to take a fresh look at their realization in terms of growth, or the lack of it.

Bradshaw is typical of this new breed of missionary abroad in the world today. He has one primary characteristic: he is determined to get the facts, to find out where Christianity is strong and where it is not, to know why it is growing and how it could grow faster. Then he will seek ways of using his findings toward further solid growth.

#### Characteristics of the new breed of missionary

This new type of missionary can most often be traced to a single source and often to the influence of one man, Donald A. McGavran. At 70, McGavran is a slim, compact bundle of energy. His ready smile and warm manner tend to conceal a hard-driving determination which is unfailingly aimed at enlarging the church around the world.

The Fuller School of World Mission operates on the premise that knowledge of how churches grow is extremely limited. It incorporates the functions of the Institute of Church Growth which McGavran founded earlier in Eugene, Oregon. The school's faculty includes Dr. Alan R. Tippett, Australian missionary-anthropologist, and Dr. Ralph Winter, a Presbyterian missionary-educator who served in Guatemala before joining the school a year ago. Since the school was established in Fuller in 1965 it has poured scores of graduates into other parts of the world.

McGavran's name is now almost synonymous with the development of modern missions emphasis on church growth. He is forever raising the question of results. Any attempt to give him a spiritualized, non-factual account of the church's situation will meet the same friendly, polite line of questioning that you generally expect from the motorcycle cop when he catches you speeding.

McGavran has traveled on six continents and done field research in India, Congo, Jamaica, the Philippines and Puerto Rico. In addition he has surveyed Christian mission work in numerous other nations. At various times in his career he has performed in the role of missionary, educator, researcher, author, lecturer, administrator, big game hunter and tennis player.

As regards his missionary role McGavran says, "Being a missionary is a continuous process. God has had a series of projects for me. As one chapter closes another opens." Clear goals have always characterized his life. For the past 35 years he has worked at defining, developing and implanting the

principles of church growth in missionary areas.

Basically an optimist, McGavran deplors the tendency in some quarters to make gloomy statements concerning the future of missions. But there is more to missions than just "keeping on" in a traditional pattern. His own missionary career began in 1923 within quite a traditional framework, in central India where his father, grandfather and several other members of his family had served before him. He served under the United Christian Missionary Society, the mission agency of the Christian Churches (Disciples of Christ), and for several years was its India field secretary.

After his boyhood in India he graduated from Butler and Yale, and in 1933 received his doctoral degree from Columbia University. In his dissertation he undertook a statistical examination of the effect of Christian schools on the Hindu beliefs of school-boys from Hindu families.

Early in his career McGavran showed the capability of keeping his major goal in view. He often bicycled at night, using an oil lantern to guide him along the levees between the rice fields. "To be a good missionary one needs a Ph.D. in bicycling," he once said. One night when he was about three miles from his station a drunken cartman raced his bullocks and cart right over McGavran. His bicycle was smashed, and one side of his body was badly skinned. But he had the presence of mind to protect his head as the cart went over him. A fellow worker suggested that he file charges, but McGavran refused on the grounds that he had been spared any serious bodily injury and he did not want to embitter the people of the village where the cartman lived. He was not willing to have anything interfere with his goal of winning those surrounding villages to faith in Jesus Christ.

#### Unrest with the traditional and the past

But McGavran's thoughts about the missionary task were becoming less traditional. He was not inclined to accept past statements about the results of mission activities. At a missions gathering in the early thirties he described the situation in biological terms, pointing out that the spread of the gospel is much like that of beneficent bacteria which can move from one culture to another and grow rapidly under certain conditions. The gospel could spread in just the same way if the church would take advantage of existing opportunities.

About that time he came in contact with research done by Bishop J. Waskom Pickett, a Methodist who had studied people movements in India. This led McGavran to further research which indicated many of the reasons why the church in 136 districts had grown by 11 percent in 10 years while in 11 other districts it had grown by some 200 percent in the same period.

McGavran was concerned because the churches of his own mission were not growing, except by births within the congregations. He noted that certain Christians were reverting to Hinduism and their roles as outcasts. He became increasingly interested in the reasons why churches grew in some places and not in others. He concluded that some social climates allowed "people movements" in which whole groups might turn to Jesus Christ.

A news magazine from home stirred his thinking further. It carried a series of charts on business trends. "We ought to have something like this for missions," he told his colleagues.

*Continued on page 35*

# LEFT MAO'S CHINA

**An interview**

**F**ebruary 24, 1968. Swatow, South China. The sun set rapidly on the distant horizon. Soon the beach was enveloped in darkness. It was a moonless night. The beach was empty and silent except for the singing of crickets and the pound of the waves.

Behind a thicket crouched two men. Their hearts were pounding furiously. With nervous fingers they wiped away cold drops of perspiration. Wang Ting, a man in his forties, nudged Hung Hai, his younger companion. Yes, it was the boat that they were anxiously waiting for and it was steadily approaching the beach. The boatman raised his oars vertically. This was the signal of identification.

The two men, carrying small bundles, ran toward the boat. "Liberty!" they uttered breathlessly. This was the password for their escape from mainland China.

They made their way eastward and after 25 minutes of hard rowing landed at an improvised pier. Not far away Wang Ting and Hung Hai could see the silhouette of a huge wooden junk with massive canvas sails. A man greeted them and again the same password was exchanged.

"Have you brought the money?" the man asked. Without a word, both men unwrapped their bundles and took out a large pile of Chinese notes. This was their first installment—\$150 U.S. Most of it came from their relatives in Hong Kong who were to pay another \$750 U.S. if this dangerous escape proved successful.

They got into the boat again, rowed to the junk, and climbed up the rope ladder. There were 14 other people aboard—six men and eight women. All had one thing in common: a desire for a new lease on life in the "free world."

After nearly 43 hours the captain announced that they were approaching the New Territories of Hong Kong. Wang Ting was excited and nervous. Could he make it this time? His wife and children had escaped eight years ago to Hong Kong. Would they be reunited soon? Only a few hours ago the junk was intercepted by patrol boats manned by the Chinese Communists. Fortunately, they were satisfied with the report of the helmsman that the junk was only carrying Chinese products for sale in Hong Kong.

The illegal immigrants on that junk, including Wang Ting, had to lie low. The crew had heard rumors that the Hong Kong government was anxious to prevent refugees from entering the overcrowded colony. As they approached Casuarina Peak Bay they saw a police launch overtaking another junk. A long argument ensued between the police and the captain of that vessel. Apparently there were refugees aboard. Wang Ting's heart beat harder. He prayed for protection. Before long their junk landed safely.

Wang Ting and the other passengers waited in an empty

*Continued on page*

*Chua Wee Hian travels extensively in Asia as a staff member of the International Fellowship of Evangelical Students. He is editor of The Way, a quarterly magazine for Christian students in Asia, and a member of the Overseas Missionary Fellowship Council in Hong Kong.*



**escapee from the mainland by Chua Wee Hian**





## I LEFT CHINA CONTINUED

seaside bungalow while one of the crew rang up their respective contacts. About an hour later, Wang Ting's wife and family arrived and there was a moving reunion.

Two weeks after his escape, I met him and his wife. We were having supper together in the home of a mutual friend. Throughout the meal he was paying unsolicited compliments on Hong Kong's delicious and nutritious food. When he saw our children laughing and playing happily he remarked, "We don't see this in China. Our children know very little happiness."

The following questions and answers were made in the informal atmosphere of the living room. Wang Ting's answers were not "guarded" nor slanted to please a particular audience. For obvious reasons, certain names and places have to be changed. But on the whole, his answers give a glimpse behind the bamboo curtain and particularly of the state of the church in China.

**Question:** We know that you were educated in one of the leading Christian high schools of Hong Kong in the forties. When and why did you decide to go to China?

**Wang Ting:** My family used to have an import and export business in Swatow. This was strictly a family enterprise. After completing my high school in 1949, I wanted to seek my fortunes in China. When I was offered a good position in the family company I eagerly accepted this opening.

**Question:** Wasn't 1949 the year when the Communist forces overran China? We are of course familiar with the turning point of modern Chinese history when on October 1, 1949, Chairman Mao proclaimed the founding of the new Chinese Republic.

**Wang:** That's true. In fact I arrived in China a few months before the Communist revolution. When we heard the news in Swatow, some well-to-do families immediately left for Hong Kong or Taiwan. Most of us remained. It was not possible to sell our business and we gambled with the hope that the new regime would act justly regarding our properties and possessions.

**Question:** Can you please tell us about some of the changes that took place under the new regime?

**Wang:** Certainly. First, we saw the emergence of cadres or agents. Some of these were trained in Peking. They were responsible for reeducating the people to the policies of the Communist Party. They also had authority to deal with those who did not conform to orders. Second, our movements were restricted. We could not travel from province to province and city to city without written permission. Third, the educational system in all schools underwent a radical change. Fourth, the Communist government nationalized all properties. We were paid a nominal sum for our thriving business. Today that property serves as an administrative center for the local government. My wife and I owned a home. The government bought it over for a very small sum of money and we were then asked to pay rent for it.

**Question:** Some of us have been hearing stories about the difficult conditions which most people in China had to undergo. Is this true? Has communism improved the lot of the poor?

**Wang:** In our province we did not starve. When Mao's "great leap forward" for agricultural progress backfired, we had our food supplies rationed. I think that the people living in nonagricultural regions suffered more than we did. Meat was scarce in those days. We had only six to eight ounces per person per month. But on the whole, it would not be true to say that the Chinese on the mainland are living under famine conditions. I must be fair in my judgment. The poor people certainly have a better deal economically under the Communists. Our family was regarded as the land-owning class and therefore bourgeois. As I have said earlier, the state took over a lot of our wealth and possessions. What I feel rather bitter about is the discrimination against our class. Some of our children are black-marked at school.

**Question:** What do you mean by that?

**Wang:** Well, take the case of my cousin's children. They were all very intelligent children but because of their parents' economic background they could not make the grade to university. I suppose this is a form of revenge. Before the Communist era, only those who were fairly well off could send their children to university. The intelligent student who was poor had very little hope of further education. I was quite lucky. My daughter was a star table-tennis player and so she managed to get to a good high school.

**Question:** How much of the teaching syllabus is geared to foster the state propaganda?

**Wang:** A fair amount. All textbooks are carefully selected. There is a greater emphasis on the sciences. All students have to study the *Quotations of Chairman Mao* and his *Selected Works*. In the past these were academic exercises, but since 1966 they have almost become scriptures. In fact, all the members of society have to learn Mao's sayings by heart. During the Cultural Revolution young students zealously traveled all over the province to make sure that we were all studying the works of Mao diligently.

**Question:** Are these students the Red Guards?

**Wang:** Yes. They are all high school students and for one full year they disrupted factory and agricultural life exalting the Red Book and Chairman Mao. There were frequent clashes between them and the workers. Most of the older folks felt that they were rather fanatical and extreme. The weeks before I left for Hong Kong I learned that the educational authorities were having a difficult time trying to get these people back into their classrooms.

**Question:** I'm quite interested to learn about the state of the Christian church. Are you a Christian? Do you know anything about how Christians are being treated by the Communists?

**Wang:** My wife is a Christian. I am not baptized but you can say that I'm sympathetic to the Christian religion. I believe that each province adopts a different attitude toward Christianity and other religions. In the early fifties we were continually told that every educated Chinese needed to undergo a re-creation of thought. You call this brainwashing, I believe.

At first we were told that all good Christians should be loyal to the new state. Later we were told categorically that Christianity was a wrong thought-form for Chinese people to embrace. What puzzled me most in the early days were people who called themselves Christians but denounced their fellow believers. Sometimes Christians met in small groups and young Communists would join them. The latter would tell of the great change that came to their lives when they became Communists. Christianity was attacked as the religion of the imperialists.

**Question:** What was the general reaction of the Christians?

**Wang:** I'm afraid that I cannot speak authoritatively. My wife and my friends who were Christians told me that there were sharp divisions within the church. Some wanted to espouse the Communist cause and still remain Christian. Others thought this to be incompatible. Anyway, the next step was the "Three Self Movement" which was aimed at purging Christianity. (The amazing thing was that the Christian religion spread in the first few years of Communist rule.) This movement emphasized self-government, self-support and self-propagation.

The Communists regarded the strength of the church as dependent on western support. Christians who had links with the west were denounced as hirelings or traitors. This led to much chaos and confusion. Some pastors were denounced in public and their interrogators openly ridiculed the faith. I heard from some quarters that those who remained faithful to their convictions were sent for long periods of "thought re-creation."

In 1957 there was the famous slogan "Let a Hundred Flowers Bloom." Chairman Mao invited the people to air their criticism of the Communist Party. Many spoke out, including several leading Christians. The result was severe persecution. Some were sent off to work in the salt mines in Sinkiang province, near Siberia. From 1958 to 1965 there was a period of relative peace.

**Question:** Are there any churches in your city? How do Christians meet for worship?

**Wang:** The state took over a lot of valuable mission property. Missions schools and hospitals were run by the Communists. In our district, churches were forced to unite for worship so that instead of having 20 meeting places they would have about four. The rest could be used for social services or for government administration. In 1966 there was the Cultural Revolution. Apparently Mao has lost his hold on the people, particularly the workers. His wife and mem-

bers of his inner circle began to denounce "revisionists" who, they claimed, were leading China back to the downward path of capitalism. So they enlisted students and made them feel that they were the true guards of the sacred flame of communism.

At the same time there was an intensification of the campaign to spread the cult of Maoism to the people. Loyalty to the country meant total allegiance to Mao—his person and teaching. His works were widely circulated and his *Red Book Quotations from Chairman Mao* became the bible of the Chinese people. By learning passages by heart and applying their truths to everyday life we were supposed to be able to cope with all the problems and disappointments in life. Moreover, Chairman Mao was described as "the red sun in our hearts." In most homes it was thought patriotic to hang up large photographs of the "great leader of the Chinese Republic." Framed quotations were sold extensively; badges bearing Mao's imprint adorned the dress of the Chinese people.

Accompanying this revolution was the denouncing of anything which was not true to the Communist philosophy and ideal. Temples, mosques and churches were closed and desecrated. Bibles were burned. Those who were caught worshipping were forced to wear large dunce caps and they had to march to the accompaniment of rude taunts from the Red Guards.

**Question:** Does this mean that Christians no longer meet together?

**Wang:** No. I know that some still meet but in small groups of fours or fives.

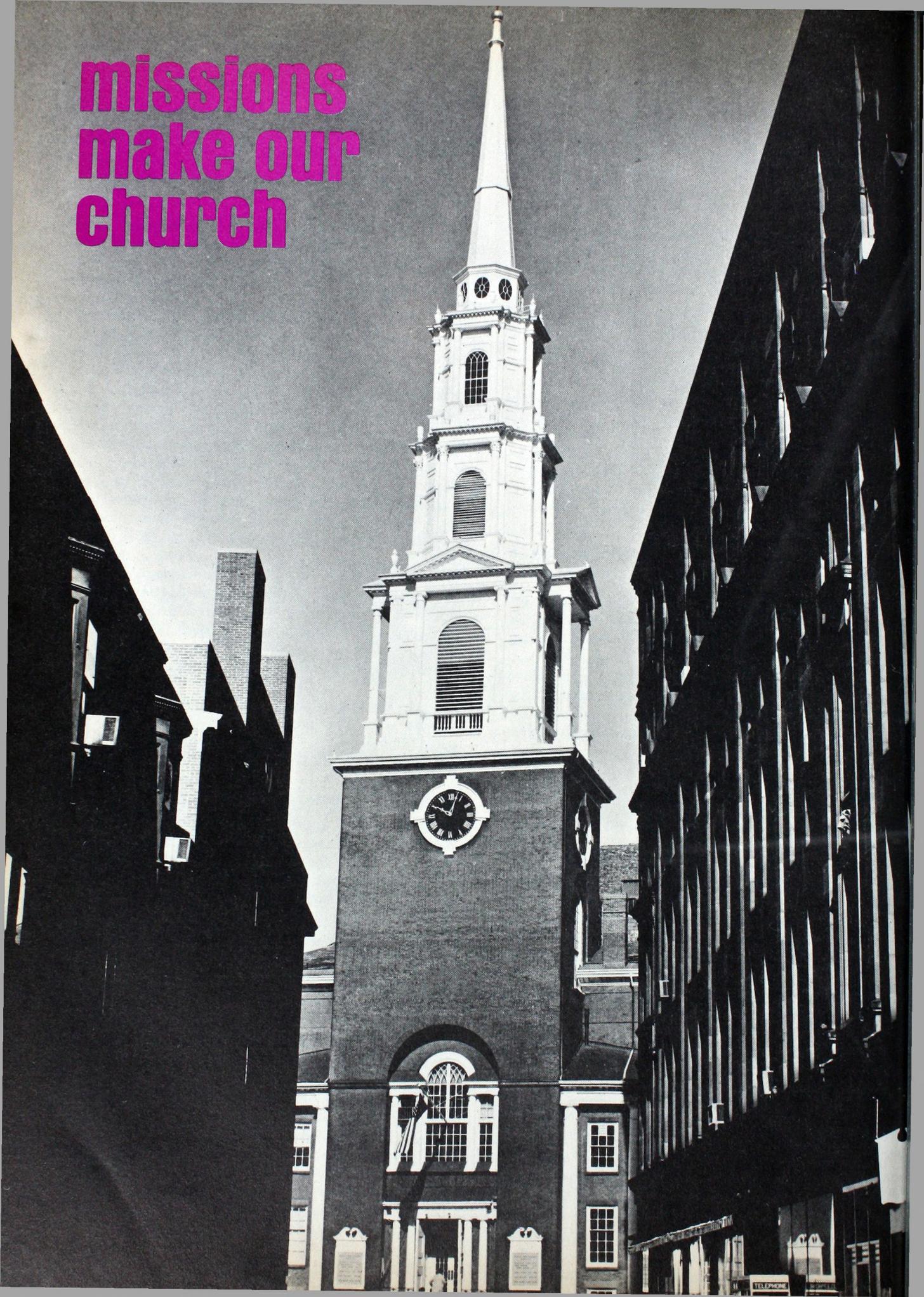
**Question:** What do they do in these groups, and who joins them?

**Wang:** Near our home we knew of the existence of one of these groups. I heard that they prayed together and then they would recite one or two passages of scripture. I gathered that most Christians did not know what to do because they had in the past depended so much upon their pastors and priests. To me the tragic thing seemed to be that only old people attend these meetings. You cannot find a single young person.

**Question:** Now, could you please tell us why you left China? You had a fairly good job, enough to eat. Why did you undertake such a dangerous mission and at such heavy expense?

**Wang** (smilingly): There is of course the personal desire to be with my wife and children. But the greater reason is the joy of freedom. In China we are told what to believe. On our wireless sets we heard nothing but propaganda. When someone by his own initiative and hard work makes more money and accrues a little more comfort, a Communist agent comes and asks him to declare his assets. Anything above the state maximum is confiscated. So you see, we are pretty tied down to the state. We have no rights and the state decides everything, almost everything, for us.

**missions  
make our  
church**



## by June Audrey Jenkins

The payoff comes at 11:05 Sunday morning. It happens every month, but hardly anybody notices. A 21-year-old secretary, Anne Clark, quietly places a small green envelope on the collection plate. Her action triggers a chain of events which will culminate in Milano, Italy.

Along with Anne Clark, many other members of Boston's Park Street Church go through the same exercise. As a result, the Park Street congregation has missionary outreach that is known around the world.

"Missions make the church!" is a phrase Park Streeters hear often. They hear it from the pulpit. They meet it in every phase of church life. They are constantly reminded that the Lord gave the departing command to go into every section of the world and preach Christ crucified, risen and coming again.

"Why do we have to have a Macedonian vision? The call is there!" the pastor, Dr. Harold J. Ockenga, said recently. Anne Clark is one of hundreds who realize this but who cannot personally go to the mission field because of home circumstances. And so she does the next best thing: she faithfully supports those already on the field.

The missions year at Park Street begins the last week of April when a ten-day conference takes place, with hourly meetings from late morning until near dawn each night. Key figures from the world of missions are invited. Dr. Arthur Glasser of Overseas Missionary Fellowship, Mr. Eric Fife of Inter-Varsity Christian Fellowship and Dr. Clyde Taylor of Evangelical Foreign Missions Association are a few that are often present.

Furloughing missionaries supported by the church come home to an enthusiastic welcome. Candidates seeking support are introduced to the church family.

The conference is a time of great expectation and intense excitement. All other phases of church activity come to an abrupt halt and all interest and sup-



Harold Flight, church treasurer, (above) tabulates pledges.



Dr. Ockenga (above and below) spearheads the Park Street missions involvement.



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June Audrey Jenkins is editor of The Park Street Spire, monthly publication of the church, and a free lance writer.

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## missions church CONTINUED

port swing into line behind the conference. Area groups hold weekly prayer meetings prior to the convention, and when the ten-day period begins they often host buffet dinners for missionary guests. Sunday school classes and church organizations entertain the various workers they support on the field and invite them to address their meetings. The pastor and his wife visit with as many missionaries as possible during the conference and then sponsor a breakfast for those they call "the greatest people on earth."

### From two to 91

On the final Sunday of the conference, pledging begins. Thirty years ago Park Street Church supported two missionaries; today there are 91 on her roster. Sixty of these are members of the church. The current budget for this one phase of the Park Street ministry is over \$317,000, a sum contributed by approximately 1500 members and friends of the congregation.

Morning and evening services on this Sunday are turned over to the missionaries, as are all Sunday school classes and group meetings. Church people hear reports of the Lord's working around the world.

### Now it's her turn

After ten full days of meetings, Anne Clark has listened to the way the Spirit of God is moving to build His church. She has heard how He has directed various ones to distant places. She has learned of leprosariums, schools and hospitals that have been established. She has heard the pleas for help. Now it is time to do her part.

It is 11:56 a.m. May 5, final day of the 1968 conference. The morning service is nearly over. Three missionaries have told about their work in the field. Now, for the first time during the ten days of meetings, attendees are being asked to turn in their pledge envelopes.

Missionaries in costume and ushers slowly pace the aisles, collecting the pledges. In the right front corner of the sanctuary near the platform six people



*Everyone helps. Women run missionary closet. Deacon Lamade helps in the kitchen.*



are seated around a large table. At the front end is Harold S. Flight, church treasurer. For over ten minutes the adding machine in front of him has been clicking out totals as he fed into it each new batch of pledges received. Dr. Ockenga is calling on another gentleman in the congregation to guess at the new total as he calls out amounts of individual pledges. Flashbulbs pop, children line the front of the church as they come to the platform to present their bottles of pennies and nickels. An air of expectancy prevails.

### From the third row, help in Milano

Seated in the third row from the front is Anne Clark. Last year she designated her pledge to go to the work of Mrs. Robert Leishman, a missionary candidate seeking support to serve under the Christian Literature Crusade in Milano, Italy. Alice (Lamberti) Leishman and Anne became friends, and through correspondence Anne has followed her missionary's activities. First there was the intense language study in England, then the problems of becoming settled in Italy, the reunion with her fiance, also a CLC worker, her marriage on January 20 in Scotland, and recently the answer to another prayer request — permission to open a new Christian book center in Milano. In her last letter Alice had written, "Establishing the new work at Milano and setting up a home has 'eaten away' all our time. But God's faithfulness continues. You would be interested to know that all the prayer requests mentioned in my last letter to you, God has been answering." Anne Clark trusts God will use her to help answer a new request: effective literature outreach into the homes and churches in and outside the city of Milano. For this reason she has again designated her pledge toward the work of the Christian Literature Crusade and particularly to the work of Alice Leishman.

This conference day will not conclude for another ten hours. After that time the excitement will recede, the new grand total for the conference will be known, the frantic pace will sub-

side, participants will return home and Park Street members and friends will settle back into their usual routine. Tomorrow the church will be closed for the day, letting only the tower chimes remind the city that something special has happened—not just here in Boston during the past ten days, but during the last 2000 years while God has been receiving thousands into His fellowship through His Son, Jesus Christ.

For Anne Clark, once the evening meeting ends the conference is over. But for the office staff of Park Street Church it has just begun. At the final meeting of the 29th Annual Missionary Conference at Park Street Church, \$283,400 was announced as this year's conference total. (\$278,000 was pledged at the conference last year, \$321,000 was actually given.) The church books remain open for another ten days to accommodate mail pledges. Then it is time to double-check the pledge envelopes and categorize them by Sunday school class or church organization.

### The detail after the excitement

Anne, a member of one of the young people's groups, elected to have her pledge included with that of her group rather than to submit it individually. She also noted that she wanted her gift to be given to a particular missionary. This means she has given a *designated* gift that is to be used only for the work she has specified, rather than an *undesignated* contribution which can be distributed where needed to missionaries who have not received their support by personal pledges. Each of the 1500 pledges has to be carefully checked for this information, and each envelope has to be double-checked to see if a donation was enclosed which may be a donation above that which the person has pledged for the year.

Receipts must be sent for all contributions. And within three weeks of the closing day of the conference, each person who has pledged must be sent a set of twelve contribution envelopes, one for each month, on which is noted the person's name and the church organization through which he has pledged.

By mid-May Anne Clark will have her envelopes for the coming year and a letter of appreciation from the pastor, Dr. Ockenga.

Although much of the postconference work is completed at this point, there is still more to be done. Members of the missions department continue to analyze the amount of money that has been pledged against that which is needed. Some people have designated their gifts for missionaries who already have full support. They will receive a letter asking whether they will transfer their support to another missionary or work.

### He wants more than their money

Many donors wish their gifts to go to a specific person. This gives them an opportunity to correspond with the particular missionary involved and to become more deeply interested in his work. Such designated giving is never discouraged. However, it can make for difficulties when undesignated funds are needed to underwrite the work of other missionaries.

Once it is determined if those already supported by the church have received enough financial support for the coming year, another analysis is made to determine which candidates, if any, can be added to the missionary roster.

One of the three missionary candidates at this year's conference is Dr. Richard Morse, a direct descendant of one of the church founders, father of S.F.B. Morse, the telegraph inventor. Dr. Morse expects to begin his work in Kenya in January.

After such a conference, many an Anne or Bill realizes that God wants more than a financial contribution — He wants a life. And for the first time she begins to pray that God will provide a solution, if it is His will, to the circumstances keeping her at home and make it possible for her to enter overseas service. This is the real missionary work of Park Street Church — not just supporting workers already on the fields but providing opportunity to hear and respond to Christ's command to go out and do His work.

# FAMILY

by Marlene LeFever

# JAPAN'S



**T**he skilled stonemason looked up from his work and gave a token bow toward the American who had spoken to him. "Why yes, we're Christians. In fact, I represent the sixth generation of Christians in my family."

The missionary started. Why then had he never seen this man in the little church? "But in my family," the craftsman continued, "it's the women who are Christians. They make fine God-worshippers, but we men are too busy."

The missionary nodded his understanding. Men are scarce in the Japanese church; the Oriental had told the truth about being busy. From morning until night, six days a week, these men work. Their seventh day is too precious to be shared with a God who would make demands on their time.

Beyond this superficial reason lies a deeper one which has been ingrained through the centuries into the minds of these people. The man is independent within himself. As a member of a paternalistic society, he feels an acceptance of God would be an admission of his own inadequacy.

Because work with the men is so difficult, much of the evangelistic endeavor in Japan has been focused on activities which seemed to bring quicker results: evangelization of women and children.

But a strong, enduring Japanese church cannot be built this way. The

church must be a family unit, headed by the man. For some missionaries like George Ledden, this means a concentrated work with men. For Mrs. Roger Fox, the goal of establishing a church composed of whole families is the same, but she works through the women, hoping that they will influence the men.

### Problems in defining what he does

Ledden lives with his family in a mountain city about three hours from Tokyo. There he works under the Far Eastern Gospel Crusade in a church-planting industry.

"My work is difficult to define," he says. "It's what I believe must be the heart of the missionary's work — preaching the gospel and discipling the believers with the specific object of seeing them organized and functioning as a visible unit of the body of Christ, a church."

In following Christ's command, Ledden often works with students who are training to be teachers. "To the Japanese," explains Ledden, "the teacher represents one of the highest sources of knowledge. If he can win these men

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*Marlene LeFever is a short-term missionary with Far Eastern Gospel Crusade. The Wheaton College graduate teaches English and Bible at the Christian Academy in Japan.*

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for Christ, they'll influence hundreds."

When he received an invitation to lecture regularly at a Japanese university, Ledden viewed it somewhat unenthusiastically.

"Hesitantly I accepted, but my apprehension vanished a few months later when, because of the first engagement, I was asked to give an hour's lecture every day at an English training camp for Japanese students. I could talk about anything I wished. What a marvelous opportunity! I began with lectures on life in a Christian home stressing the practical aspects, the training of the parents, the church and the use of the Bible and prayer in daily living.

"My description of the Christian home was completely foreign to many of them. God and harmony in their homes seemed to be two distinct areas and the idea that one could have a positive relation to the other stimulated thought."

"Who am I?" the Japanese students were asked during another lecture. Their answers were predictable.

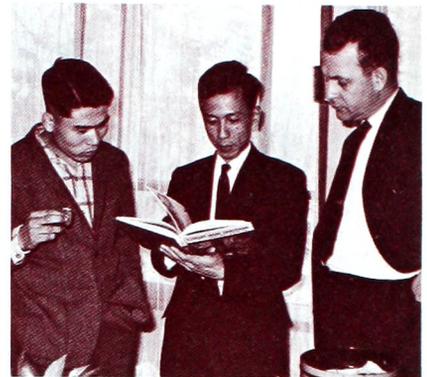
"I don't know who I am," wrote one student. "My father told me we might have had a life before this one, that people are reborn into the world. I reasoned that if people who had died were reborn and this was the source of all life, the population couldn't increase. Father's answer that people could return as animals, or animals as

# PLAN



# FOR

# CHURCHES



...ple, left me with many doubts." Life, death, sin, God: the lectures continued with the missionary explaining more of God's plan for man's salvation. Camp ended, and several of the men could not return to life as it had been. They began to attend church, ask pertinent questions, study on their own. The day came when one of them stood up before the believers and said, "I have to let Jesus come into my heart."

A decision is not enough, for without continual growth the new Christian finds it easy to slip back into the old thought patterns which are so much a part of his life. Ledden started a Bible class and encouraged interested persons to attend. Seven teachers now meet for one and a half hours a week. The church is beginning. Men have found God.

Miles away from Ledden's mission field, Mrs. Fox works with the women near her home. Although her outreach is completely different from Ledden's, the goal is the same.

The kitchen doorbell rang. Mrs. Fox wiped her soapy hands on a towel and went to open it. The tall missionary found herself looking down at a well-dressed Japanese woman. "When I heard that an American family had come to our area, I thought perhaps you might be willing to give my daughter English lessons."

Mrs. Fox smiled and invited the woman into her kitchen for a cup of tea. This was her mission field; it began at her kitchen door.

After the lessons had been arranged, Mrs. Fox invited the mother to attend a weekly Bible study. Partly from curiosity and partly out of appreciation for her daughter's lessons, the woman began to come. Then one day, after many months, she invited Mrs. Fox to her home.

Mrs. Fox called on her the next day. The lady began immediately, "Will you please sit down? This will take a long time. I have a lot to tell you."

She began with the story of her conversion to Christ just a week before she was given in an arranged marriage to a devoted Buddhist.

### No way to lose the unrest

"In Japan," she explained, "a woman follows her husband. I was pulled in two directions. I wouldn't divide my home, and it was unthinkable that my husband would ever break the worship pattern of his ancestors. When I told my husband of the God I had accepted, he asked me never to let anyone know I was a Christian. In obedience I agreed, but I was unhappy.

"My husband is a scientist and his job carries him into many parts of the world. I had thought I would lose my

unrest as I followed him, but I didn't.

In Boston, when he saw how very lonely I was, he allowed me to go to church. I went once, but no one spoke to me. I was afraid to speak first because my English was imperfect. I sat there feeling cold and alone. I never went back.

"When you invited me to Bible class, I decided to ask my husband. I was shocked at his answer, 'Go, but be careful.'

"Then three nights ago the impossible happened. My husband told me that because I have been a faithful and obedient wife, he would allow me to go back to the church. I could worship openly the God I had silently hidden all these years."

The woman hesitated. "I have found God, but do you think God will ever find my husband? His heart must feel what mine has felt. He must come to know the Lord. Some day we'll be a real family with only one God, my Lord Jesus Christ."

Mrs. Fox is often called to her kitchen door, every day carrying on her difficult back-door ministry among the women. On the other side of the mountains, George Ledden trains teachers to instruct their pupils in the only way to meet the true God. In different spheres they work toward a single purpose—the planting of a solid church for Christ in Japan.

by John C. Pollock

On the Sarawak coast in East Malaysia a missionary tapped excitedly at her typewriter as she compiled an information sheet datelined 1968: "Reports have been coming through of a great stirring among the churches of Indonesian Borneo . . . Several Christians have had visions from the Lord which they have been told to proclaim to their people and as a result hundreds have repented from sin and turned to the Lord. The spiritual stirring is influencing Murut and Kelabit churches on the Sarawak border."

She glanced across the airstrip to the Bible school. They were just clearing up after the half-yearly conference which 200 indigenous pastors and leaders had attended. Some had walked eight days through the jungle, others had come by mission plane or river boat. They represented an expanding, missionary-hearted church of many tribes in the mountains and jungles of former British Borneo.

It all went back to the pioneering of one forgotten North American, William Ernest Presswood, who, because he died young a few months after the end of World War II and lies buried in Borneo, has been largely forgotten except by those who loved him. But his name is legendary among the natives of the interior: they call him "Tuan Change"—because so many were changed from a

particularly evil darkness into the light of Christ.

Ernie Presswood was born on the prairies of Canada in 1908, son of English immigrants. In a Sunday school class which could boast of eleven who later became ministers or missionaries he gave his heart to Christ. Yet it was not until the Presswoods returned to England briefly in the early 1920s, that he heard Gypsy Smith, that he dedicated himself for service. Back in Canada his father bought a meat and grocery store in Toronto and Ernie trained as a motor mechanic.

After attending Prairie Bible Institute in Alberta and Nyack Missionary College in New York, he joined the Christian and Missionary Alliance and went to the Netherlands East Indies in 1929.

About 18 months later a most extraordinary rumor passed round among the Murut or Dayak natives far inland in the country in the interior. As it was told to me in Borneo long after, from a Murut named Panai Raub, "We were clearing the undergrowth for the next season's farming when we heard of a wonderful white man they called Tuan Change because he changed wicked

*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.*

# tu an change



*Ernie's house at Lang Berang in which the Japanese stored rice during World War II.*



Lunch stop on one of Presswood's trips into the interior.

tives and said they could have a new life. He was on an island off the coast." They wanted to go down but were afraid of venturing where Malays, Chinese and whites lived.

#### His middle name was hurry

The Muruts, a large tribe scattered across the mountains of the British-Dutch border, were steeped in spirit-worship to such an extent that planting would be endlessly delayed for lack of an omen, or the half-grown paddy abandoned at another. They turned most of the harvest into intoxicating rice beer, sapped their tribal stamina by sexual malpractices, and frequently went headhunting. They lived naked except for loincloths. "When I heard," Panai Raub continued, "away up in the hills in the midst of all that drinking and fear of the spirits, about change and new life, I just could not sleep for desire. Two months later when we were felling the big timber we heard that Tuan Change was downstream. We all went to meet him, taking our sick."

They found Presswood at Lang Berang, a place above fearsome rapids which needed considerable courage for a lone westerner to negotiate, even with skilled boatmen. A huge crowd of Muruts, heads bowed, squatted around Presswood who was standing with eyes

closed, arms outstretched to the sky.

"What is this?" thought Panai Raub, "What are they doing?"

After praying, Tuan Change unfolded some pictures and preached in Malay with one of the few educated Muruts interpreting.

Panai Raub was right in front. "I could hear every word. Some of the others could not. He preached on the Resurrection, with amazing effect on the crowd. Right from the beginning it hit me. I was just drinking it in. When I first heard the Word I believed."

This was in September 1932. Next day Tuan Change left them and walked far over rugged jungle trails in intense heat until forced back to the coast with a foot ulcerated by leech bites. He wrote home: "What a time I have had. Physically it has been a hard one but the results have been *glorious*. I think around 600 Dayaks were reached with the message."

Ernie Presswood was now nearly 25. He was a true pioneer, willing to forego the good things he enjoyed. He pushed himself relentlessly.

"His middle name could have been 'Hurry,'" writes one who knew him well. "He was always praying, reading, teaching, counseling, studying, with a little notebook always at hand."

He seemed austere, not quick to laugh, though with a genuine sense of

A special gathering at Lang Berang, Borneo



humor. He was a perfectionist. Hiding the compassion which ran strong within him, he could be hard on those who had openly acknowledged Christ yet failed Him. His was a character that could be appreciated and admired by the Muruts, who seemed so weak and ineffectual then, yet subsequently disclosed the same characteristics of uncompromising dedication.

## Bad foot limits work

Presswood was kept at the coast by his bad foot until 1934 when he paid a second visit to Lang Berang. "I have been here two weeks, twice as long as I expected, the interest has been so great. From early morning till late at night I have been kept busy with scarcely a break. Pray much for me for the strain is very great. Thus far I have baptized 130, and I expect there will be at least twice as many more."

After a third, longer visit he returned to America and married Laura Harmon from Pennsylvania. In May 1937 they settled in Lang Berang, after taking 29 days to negotiate the rapids.

That Christmas there was a great baptism at Lang Berang. One of those baptized was Panai Raub. The following April Presswood could write of a "morning service at which the Spirit of God was manifest in a very real way. Waves of praise swept over us as we

looked into the faces of these happy Christians."

A few days later, when the Presswoods were still the only whites upriver, Laura had a miscarriage. Complications developed. There was nothing Ernie could do but see her die. He buried her in a coffin made with his own hands from one of the timbers with which they were building their home. Despite sorrowing natives he felt desperately alone. "Only those who have passed through such a heartbreaking experience can appreciate the distress."

Then floods swept down on Lang Berang, carrying away much of their precious timber. Ernie wrote, "Surely the Lord doesn't love me when He treats me thus, I thought; but He answered me so blessedly, 'Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth . . . ' The comfort and blessing that He has already sent upon my soul have strengthened me and given me courage to face the future."

For Borneo, it was already proving a great future, for the revival was spreading right across the border. The Sarawak Muruts had been even worse than the Indonesian. Officials of Rajah Brooke, the English ruler, estimated the whole community except the dogs to be drunk a hundred days a year. After Tuan Change's first visit to Lang Be-

rang rumors of his good words filtered over the border and some Sarawak Muruts went to find an Australian missionary, Hudson Southwell, who returned with them in 1933. Several were converted, but Rajah Brooke reckoned the Muruts irredeemable. He refused Southwell permission to settle, threw a *cordon sanitaire* around the whole tribe and left it to die out.

Panai Raub and other baptized Muruts determined to evangelize their cousins. Presswood had not told them they should. He so preached Christ that converts caught the vision for themselves. Long before it became accepted missionary strategy Presswood urged that a church should be self-propagating and self-supporting.

## 'I do not drink now'

"The first village I came to," Panai Raub says, "just over the border, a big drinking party was on. I refused it: 'I do not drink now. 'Why not?' 'Because I follow the Lord Jesus Christ.' 'Where did you hear about Him?' 'From Tuan Change.' 'Does he live near this Lord Jesus?' They were very pleased and keen to hear. Even the old people who had been heavily involved in head-hunting and the old worship brought the fetishes and burned them."

Panai Raub was not yet literate and no Scriptures had been translated. He





*Ernie Presswood baptizing  
in Sesajap, East Borneo*

reached with the aid of pictures. On his next visit he found that drinking had been abandoned. Wherever he went "there was not one house among the Muruts which did not want to hear of eternal life. *That's what we want, they would say.*" After he left, a village would choose its own church leaders from those who showed the gifts of the Spirit.

#### **White man doesn't meet standards**

Late in 1938 the Rajah of Sarawak heard that something extraordinary had occurred. He ordered an expedition of inquiry, led by a government official and a missionary. They traveled among the Muruts from December 12, 1938 to February 4, 1939. The government official reported that he was not popular with the Muruts because he smoked, drank whiskey and did not possess a blank hymnbook! After that missionaries of the Borneo Evangelical Mission were allowed to settle.

Meanwhile across the border Presswood undertook even more rigorous limbs to reach mountain villages. By the time he left for his second furlough late in 1939 the Murut church was growing rapidly.

In America he was married again, to Ruth Brooks of Buffalo, New York, who returned with him in May 1940. He was appointed to head the Bible school at Makassar in the Celebes. Here the Japanese invasion engulfed him. Beaten, starved, forced to do coolie labor,

kept in a piggery, he watched his brother missionaries die. Even when giving a funeral address in a prison camp he was able to win men to Christ.

The Presswoods returned to Borneo, on November 27, 1945 and Ernie discovered the grave of his successor, who had been bayoneted to death after surrendering to prevent reprisals on the natives. When the Presswoods went up-country, they found that the war had caused divided loyalties, disputes and much backsliding, even some rebuilding of spirit altars.

"Such things were disheartening to Ernie," writes Ruth. But there were repentances, and much hunger.

Nor need Presswood have feared. The horrors of the Pacific War, the disturbances of the War of Independence and the checkered growth of Sukarno's Indonesia could not quench so deep a movement of the Spirit. Over the Sarawak border a great forward movement began in the 1950s, with the Muruts as the spearhead bringing the gospel to other tribes, while the Borneo Evangelical Mission workers translated the Scriptures into the different languages, ran a Bible school and set up their own air service.

Ernie Presswood did not live to see it. At Lang Berang, on that first postwar visit of January 1946, a severe bout of sickness convinced him, physically weak from his sufferings as a prisoner, that he must return downstream to the coast at once or die. The river was high, but a legend among the Muruts

that natives tried to stop him from traveling is disproved by contemporary letters. On Ernie's 38th birthday the Presswoods set off, with seven boatmen and another passenger carrying a live pig to sell at the market.

#### **Fun on the rapids**

At the first rapids they had to land and crawl among the leeches through the edge of the undergrowth. After that the going was easier. "We continued shooting rapids for several hours and I found it fun," writes Ruth.

At the last and biggest, the boatmen climbed up the mountainside to reconnoiter and reported it safe to negotiate, so they floated out past a big boulder. They were struck by a ten-foot wave. The next capsized them. Ruth could not swim and Ernie grabbed her. They were carried downstream 300 yards, much of it underwater.

They scrambled ashore, safe except for the baggage which was nearly all lost, and finally reached the coast after a trying journey wedged among prisoners of war in an overloaded motor boat.

The drenching seriously affected Presswood's shattered constitution. But he had promised to attend a conference across the bay, and though he felt ill and Ruth was sick and unable to accompany him, he kept his word. Pneumonia set in.

On February 1, 1946 he died. His memorial is the vigorous evangelical church in Borneo. ●



## globe at a glance

# Russians don't play a church: you are either in or out

The Rev. John Huk, native of Russia and naturalized U.S. citizen, commented after a two-week visit in Russia that "Russians are not playing church. They are either in or out of it."

### LATIN AMERICA ECUADOR —

#### Auca village doubles size and problems

Since first contacts made with down-river Aucas in February, 80 Aucas have settled in the Christian village of Tiwano.

The almost doubled population makes the present garden plot insufficient. CARE has provided 1100 pounds of food and supplies.

Many of the Indians were sick when they arrived at the village. This exposed the others and many became gravely ill. Additional medicine was requested by Rachel Saint, Wycliffe Bible Translators' missionary in the village.

There are conflicts between the Auca Christians' ways and the old tribal ways. Marriage customs are especially troublesome. No pictures are available of the new arrivals.

John N. Lindscoog, director of the Summer Institute of Linguistics in Ecuador, reports, "We know the location of two other groups of savage Aucas and we have begun flights over one group, talking to them by loudspeakers. The success and speed of this approach depends upon God's working in the hearts of the people so that they will understand that real people are talking to them, and will have confidence in the good intentions of the invitation."

### BRAZIL —

#### First laymen's congress

Six hundred men representing 26 American nations met in Rio de Janeiro for the first Pan American Baptist Laymen's Evangelism Congress, July 15-19. Purpose of the meeting was to

mobilize Baptist laymen for the Crusade of the Americas, hemisphere-wide evangelistic campaign to be climaxed in 1969.

The group created a permanent organization to be known as Pan American Union of Baptist Men. Owen Cooper, Southern Baptist businessman, was elected president. Meetings are to be held every five years, the next one planned for 1972.

### AFRICA NIGERIA —

#### Relief organizations smuggled food to Biafrans

Civil war has resulted in an estimated 6000 deaths a day from starvation, according to Church World Service reports. It is reported that the very young and the aged in Biafra are now dying en masse.

CWS is only one of the many agencies, including Catholic and Jewish organizations, that are trying to get supplies into the blockaded Biafra. Aid to Biafra has to be smuggled in from Lisbon, Portugal or Fernando Po, an island located off the eastern coast of Nigeria, by night airlift under threat of Nigerian anti-aircraft fire.

The Nigerian radio has launched several attacks on missionaries for "supporting secession" and as propagandists for Biafra.

General Gowon, head of the Nigerian government, replying to the Vatican-WCC cease-fire appeal, said that he was "rather disturbed" by the "one-sided activities" of the Christian churches in relation to the war. A cease-fire, he said, would merely give

Biafra time "to rearm and prepare for a bloodier conflict."

In August more than 10,000 workers, including a number of Roman Catholics, staged a peaceful demonstration in which they denounced Pope Paul VI for his aid to Biafran refugees and demanded the establishment of a schismatic Nigerian Catholic Church.

### CHAD —

#### New mission society formed

Twenty-three Chadian couples have applied to the year-old African Missionary Society for service in the Muslim north. The society is the missionary arm of the Evangelical Church of Chad, a result of work of the Sudan United Mission. The churches have been able to raise support for two families, and two out of the 23 have been chosen to be the society's pioneer missionaries.

#### Radio ministry expanded

The Nigerian Broadcasting Corporation in July began a series of five-minute morning programs for Bible reading and prayers. The first 14 mornings were offered to New Life for All.

#### West African Congress pushes evangelism

One of the results of the July West African Congress on Evangelism is that a team will be traveling through eastern and southern Africa later this year, giving workshops on evangelism.

A major emphasis of the congress was in-depth, saturation evangelism. The 460 registered delegates attending the conference came from 25 African countries and 10 outside Africa. African delegates outnumbered missionaries four to one.

While an official antireligious attitude persists, Christianity is growing, according to Huk. The persecution has "purified the soul of Russian Christianity," he said, "while in the Western world, an abundance of material things makes the Christian material in his concept of life and destroys spiritual values."

At the July assembly of the World Council of Churches three Russian Baptists reported new freedoms in foreign travel, in the import of Bible commentaries, in the recent printing of 30,000 hymnbooks, in the opening of 12 new preaching places in the Moscow area and in the registration of some 200 congregations in the last four years.

Forty-nine new Baptist churches were officially registered last year in the Soviet Union, according to a report in a weekly Baptist newspaper in Sweden.

The first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since 1917 is to be issued in late December, according to Metropolitan

Nikodim. The new edition is to be illustrated. It apparently will not be a new translation but a printing of a text already available. Metropolitan Nikodim explained, "The Russian language is not subject to the rapid changes noted in other languages, so it is not so important for us to have a new translation."

There seems to be two attitudes within the church in Russia: one willing to work within the limitations set by the government, the other choosing to risk government censure and possible imprisonment by meeting outside of officially registered places of worship or in other than acceptable styles of services. The latter is represented mostly by the "initiative Baptists."

Religious assemblies are permitted in Russia only in officially registered places of worship. Youth gatherings such as Sunday school and daily vacation Bible school are prohibited. Some reports indicate that as many as 200 Christians have been arrested in the last two years for such illegal activities.

## MIDDLE EAST

### LEBANON —

#### Missionaries ask recall of Israeli troops

In an open letter 62 American Protestant missionaries working in Lebanon called for Israel to withdraw troops from territory occupied during the 1967 five-day war.

Citing the obligation of charity to the "least," the missionaries stated, "Just as Christians were called upon to do all in their power 25 years ago to relieve the suffering of Jewish victims of Nazi persecution, so now we are called upon to do all in our power to relieve the suffering Arab refugees."

The signers, according to Religious News Service, included personnel from the United Presbyterian Church; the United Church Board for World Ministries; the Reformed Church in America; the Near East Baptist Mission, Southern Baptist Convention; the Lutheran Church — Missouri Synod; the Community Church of Beirut; the University Baptist Church of Beirut; the General Council of the Assemblies of God, U.S.A.; Lebanon Youth for Christ and the Mennonite Board of Missions.

### ISRAEL —

#### Enlarged Protestant community seeks recognition

Christians in Israel have increased from 56,000 to 105,000 as a result of territory gained in the 1967 war, reported Dr. Zerah Wahrhaftig, Israeli Minister of Religions. This represents 30 Christian denominations and 2500 clergymen, monks and nuns.

Protestant church leaders met with Dr. Wahrhaftig on May 7 to present a

petition requesting official recognition. The application follows six years of study and interchurch cooperation involving the Lutheran, Baptist, Church of the Nazarene, British Pentecostal, Christian and Missionary Alliance and Mennonite groups.

Under an old Ottoman law which is still in effect, Israel recognizes the right of certain religious communities, including Muslim, Greek Orthodox and Roman Catholic, to administer their own internal affairs. However, due to early church and state disagreement over procedure, Protestants failed to achieve recognition. Chief advantage of official recognition is the right of the community to deal with matters related to personal status such as marriage, divorce, burial and certain inheritance proceedings which can only be dealt with in the framework of the communities' own religious courts.

The religious ministry assured the Protestant leaders that their application would receive careful consideration. Israel is traditionally cautious in approaching problems of its religion.

## ASIA

### KOREA —

#### HLKX Cutbacks

TEAM radio in Korea reports that due to increasing costs and a rising operating indebtedness cutbacks have been made in HLKX broadcasting. Cuts include eight broadcast hours and ten staff members from the Korean department.

It is estimated that HLKX reaches 6.8 million people.

### SINGAPORE —

#### Invitations sent for November conference

More than 1000 selected church leaders and laymen in 24 countries in Asia and the South Pacific have been invited to the Asia-South Pacific Congress on Evangelism. World church leaders have also been invited.

The congress is the first regional follow-up to the 1966 World Congress on Evangelism. It is sponsored by the Billy Graham Evangelistic Association.

## UNITED STATES

### MERGERS —

#### The Missionary Church formed

The Missionary Church Association and United Missionary Church have merged to form the Missionary Church. The new denomination claims 354 congregations organized into 10 districts in the United States and Canada and represents a membership of 21,250 with 50,000 in its Sunday schools.

The Missionary Church will have nearly 200 missionaries in 19 countries with total assets of about \$30 million.

#### New Wesleyan Church elects missions secretary

The Rev. Ermal L. Willson is the general secretary of world missions for the new Wesleyan Church. The Wesleyan Church is the result of a merger between the Pilgrim Holiness Church and the Wesleyan Methodist Church of America. The resulting denomination claims 122,340 members.

Willson, former secretary of world missions in The Pilgrim Holiness Church, will head mission work.



# Evangelicals play significant role in WCC missions section



*Youth made noise at WCC assembly but had little power.*

28

The assembly of the World Council of Churches started with a massive assault on the ears of some 3000 delegates, advisors, observers, guests and journalists. In the first "Week of Words" they listened to at least 25 speakers who introduced ideas to be discussed during the "Week of Work," in the hope that in the final "Week of Wrestling" the assembly would be able to chart a meaningful course for ecumenical movement.

"The Church in mission is for all people everywhere. It has an unchanging responsibility to make known the Gospel of the forgiveness of God in Christ to the hundreds of millions who have not heard it." It took some doing to get this urgency for missions sentence into the world assembly report by amendment in the Renewal in Mission section.

Great pressure was put upon the assembly, especially by radical theologians and young people, to make action, rather than proclamation, the big issue of this world gathering. Yet the real confrontation took place in Section II which discussed missions.

The 150 delegates, observers and advisors had to start from a draft no one was really happy about. Originally it had been greatly influenced by the thinking of Union Theological Seminary professor from Holland J. C. Hoekendijk. At its meeting in August last year, the Central Committee had

toned it down, but the result was a rather unhappy compromise.

German missiologists had written their own draft for discussion. Scandinavian mission board leaders had tried to give WCC some biblical basis. The final result was a report from Section II in which the influence of North American and Western European evangelicals was clearly evident. It lacked, however, the urgency of missions and a clear reference to the necessity of preaching the gospel.

Though many delegates were rather happy with the final result, youth cried "Patchwork."

Before discussion of Section II in the plenary session youth representatives handed out pamphlets at the door asking for a "hearing." That is the worst punishment an assembly can offer a section report. A hearing means that the section has to meet again with all the people who oppose the work, which can result in a completely new draft.

Everybody expected a rather spirited debate on the line of the young people's thinking. Instead the debate took the opposite course. Led by John Stott, well-known British pastor, speaker after speaker asked for a clearer expression of the need for preaching, and many wanted to say something on the urgency of mission in this day. Instead of requiring a "hearing," the assembly asked the section to amend the report.

Thus the sentence got in, strengthen-

ing the sentence in the first theological part of the document: "The growth of the Church, therefore, both inward and outward, is of urgent importance." But a warning is added at that point: "Yet our ultimate hope is not set upon the progress, but on the mystery of the final Event which remains in the hands of God."

The climax of the document is the sentence, "the resources of the whole Church in terms of men, money and expertise must be available for the use of the whole Church. Their deployment must be determined by need and not by historic relationships or traditional procedures."

The assembly reiterates that there is "but one mission on all six continents." But it complains that the churches have been "reluctant to implement the call to joint action sounded so strongly in 1963 at the Mexico City meeting of the Commission of World Mission and Evangelism."

"Present structures," the document says, "obviously do not provide adequate vehicles for developing joint strategy . . . We urge consultation with regional and national councils, mission boards and societies and with churches resolved to find ways and means for such joint planning and action."

Regarding priorities for missions today the document fails to mention some areas where the church is growing exceptionally fast, as in Indonesia, O-

undi. Instead it concentrates on centers of power," "revolutionary movements," "the university," "the cities."

adds: "Centers of decision and centers of public opinion influencing the relations between the developing countries and the developed countries are a priority for mission, which demands new motivations and new international missionary strategy."

the question that must be asked to the criteria for missionary priorities "Do they place the church alongside the poor, the defenseless, the oppressed, the forgotten, the bored?"

## The local church must again become a missionary congregation reaching out to the world.

The local church must again become a missionary congregation. Thus there must be a program of education which at all levels directs people towards their ministry in the world." Groups must be organized to "undertake specific tasks appropriate to the priorities of the mission." Social structures must be understood in order to cooperate with all forces for good and to discover new forces.

Before adjourning the assembly which will not meet again for six or seven years elected six churchmen to the presidium of the WCC: the Rt. Rev. H. Zulu, Bishop of Zululand and Natal (Anglican); the Rev. Dr. D. Niles, chairman of the East African Christian Conference; Bishop Hanns Riecke of the Evangelical Lutheran Church of Hannover, Germany; the Rev. D. Ernest A. Payne of England, retiring vice-chairman of the WCC's Central Committee; His Holiness German, Patriarch of Serbia, and the Rev. John Coventry Smith of New York, official of the United Presbyterian Church in the U.S.A.

On the policy-making, 120-member Central Committee, the Eastern Orthodox churches, the largest communion in the WCC's membership, received the greatest number of seats, 23 plus seven seats to the Oriental Orthodox churches.

The World Council boat was fuller than ever when it sailed off from Uppsala July 19. Not only were six churches added to the membership of 232, but young people fought for recognition and Roman Catholics were represented. Though Rome is not yet ready to get involved (nor is the WCC prepared to receive

her), R.C. theologians played an official part in "Faith and Order," the division that discusses confessional and organizational problems of unity. This is where many Eastern Orthodox churches started their ecumenical apprenticeship before they became full WCC members.

General Secretary Eugene Carson Blake made it clear at the outset that he hoped to get approval for "a new program in cooperation with the Roman Catholic Church aimed to mount a pan-Christian offensive against the poverty suffered by two-thirds of the world."

Those plans were received with enthusiasm, especially by the younger ecumenical set. That's why the Pope's sermon, given on the Sunday before the assembly started, added a dissonant note. He strongly stressed the "one flock and one shepherd," clearly implicating the Roman Church and himself.

Blake, pressed by journalists, called the Pope's words "a conservative statement of the Roman Catholic faith." Many of "the flock" were upset. Rich-

ard Auwerda, a well-known Dutch R.C. journalist, editorialized, "The Pope is concerned about many in the church. He should know now that many in the church are concerned about the Pope."

The first R.C. speaker who ever addressed a WCC assembly, Roberto Tucci (pronounced Tootshee), editor of the Vatican weekly *Civiltà Cattolica*, claimed, however, "The difficulties which might be raised by Roman ecclesiology [teaching on the church] do not constitute an insuperable obstacle."

At every assembly young people have been invited as nonvoting participants. This time the group was bigger than ever: 150.

There was a mostly European group unofficially led by Hollander Jan Pronk and Frenchman A. Monod who were ready to start a Paris-type revolution. They got the headlines, but not the majority. One of the young Africans said, "They are new colonialists who want to press upon us their views on revolution."

Though rebellious words didn't create  
*Continued on page 34*

# Pastor... pause a moment

"The Gospel is neither a discussion nor a debate. It is an announcement... Moreover, it is not in the first instance an announcement of what has happened to me or to us. It is an announcement about God—this tremendous thing that God has done in Jesus Christ. Before it becomes something subjective and experiential, the Gospel is something objective and historical. **When the church's sons and daughters have grasped this, and are grasped by it, the way is paved for mission.** Being now able to say, 'We are justified by faith,' they can go on to say, 'We are ambassadors for Christ.'"

—Paul S. Rees, World Vision Magazine

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## TUBERCULAR MOTHER OF FIVE CHILDREN WORKS IN FACTORY

30

"This is one of the poorest families I have met in the last few years. The father died of lung hemorrhage at the age of 35. As they had no property of their own in the village, his widow took her children and came to Athens to work in a factory to provide for the family. In a very short while, she herself became a victim of her husband's disease. In 1967 she began to cough blood and was hospitalized for 39 days. Her children, four boys between the ages of 8 and 14, and a girl of 7, were left at home, alone and hungry. She recovered sufficiently to return to work, but in March, 1968, she again coughed blood. The doctors said she must give up work immediately, but she continues to go to the factory every day to keep her children from starving. She earns about \$2.30 a day, which together with the small earnings of the oldest boy, Theodore, 14, is all she has to provide the family with their most essential needs."



—Charalambos Papamethodiou.

Tuberculosis is a highly communicable disease. Yet this Gospel worker does not hesitate to enter homes where T.B. is rampant, to make Christ known. But oh, the tragedies he encounters! He has written above about the Aslanides family. After digging down into his own pocket to provide them with emergency food, Charalambos Papamethodiou, working in the Athens area, sent us this letter. Read it to your family. Take it to Sunday school and church and share it with other Christians, asking them to pray.

How can we turn a deaf ear to such desperate need? It is for just such families that AMG appeals for home sponsorship of children. It's only by the grace of God that these are not our children. They are God's challenge to the compassion of Christians, for Christ said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

You can sponsor a needy boy or girl such as these in Greece, through American Mission to Greeks, Inc., Ridgefield, New Jersey 07657.



## people make the news

Major John H. Gay, 29, pediatrician at Scandia Base Army Hospital, Mexico, was told by the U.S. Surgeon General's office that wanting to be a missionary was "no adequate" reason to leave the service. However, Gay recently received notice of his permanent separation from the service. The family is now planning a medical assignment in the Democratic Republic of Congo with the Christian Church (Disciples of Christ).

Dr. Wesley Duewel has been named president-elect of Oriental Mission Society. He is to take office July 1, 1968. He was director of OMS work in the Congo where he served for 24 years as a missionary. He succeeds Dr. Eugene

The Rev. David M. Howard, assistant general director of Latin American Mission, is on loan to Inter-Varsity Christian Fellowship for three years beginning December 1. He will serve Inter-Varsity's missionary directorate and takes over the post vacated by the Eric S. Fife.

Missionary to Brazil, Paul Freese, the new promotional voice stateside, is GLINT (Gospel Literature in Native Tongues): official title, field secretary.

Sir Kenneth Grubb, Church of England lay leader, resigned his 24th post as president of the Church of England Missionary Society. He states "I do not intend to serve beyond the annual meeting in 1969."

Director of the Peace Corps in Colombia, Bill Dyal, was honored by the Colombian government with the cisco de Paul Santander award for his work in the Peace Corps. He served many years as a Southern Baptist missionary, field representative in Colombia, America for the denomination's Foreign Mission Board, and executive secretary of the Southern Baptist Christian Commission.

The Rev. Nishan J. Najarian, United Methodist missionary to Taiwan, was honored by the Taiwan government for his interest in promoting drama in the Republic of China.

**THE REPUBLIC OF NIGER.** It's so hot in the northern part of this country that rain evaporates before it hits the ground. Shifting sands and intense heat make human life impossible.

North and central Niger form a part of the Sahara Desert, merging into a semi-desert agricultural zone in the south. Only two percent of the total land area is arable. The terrain is a vast plateau except for a mountainous region in the western central section. Half of this land has less than four inches of rainfall per year.

Almost 500 miles from the Atlantic and nearly inaccessible except by air, Niger is one of five landlocked countries of central and western Africa. It is bounded by Mali and Upper Volta on the west, Dahomey, Nigeria and Chad on the south and east, and Algeria and Libya on the north. Its frontiers have no natural boundaries.

Africa's third largest river, the Niger, swings southward through the southwestern panhandle of this land. Most of Niger Republic's three million people live in the Niger River area or along the southern strip.

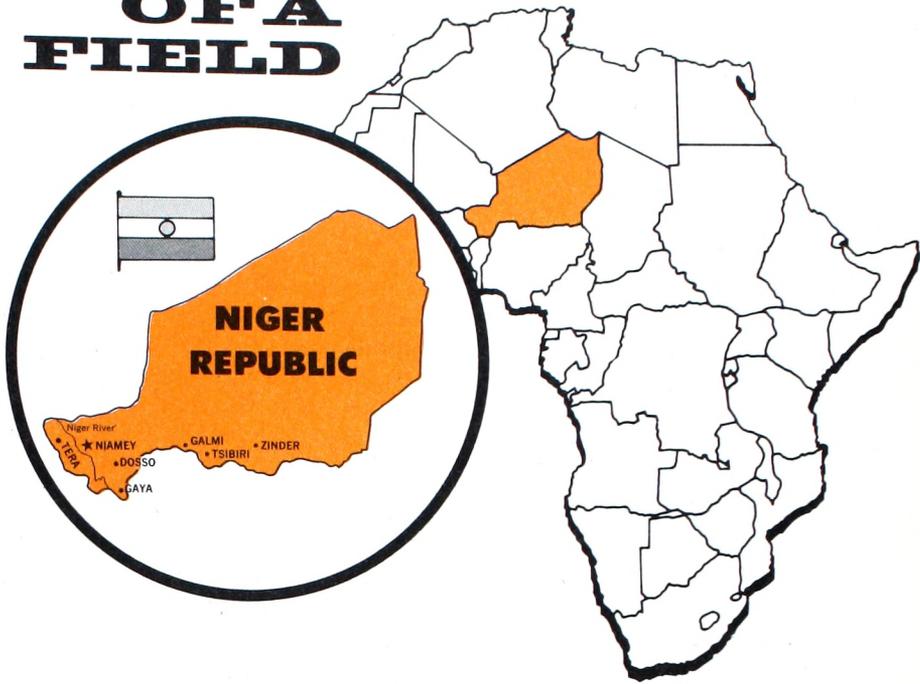
**ECONOMY.** Agriculture, though confined to the extreme south, accounts for 64 percent of the economy. Only five of every 100 people live in cities. Principal cash crop is peanuts. Cotton growing is also being developed. Second to agriculture is livestock (cattle, sheep, camels, donkeys and goats), accounting for 36 percent of the economy. There are as many cattle as people in this land, and twice as many sheep. Export of livestock to Nigeria provides an important source of income.

**THE PEOPLE.** Africans of many tribes make up the population of Niger. Most belong to four major tribal groups: Hausa (43 percent), Djerma-Songhai (20 percent), Fulani (14 percent) and Tuareg and other nomads (11 percent). Europeans and other nonindigenous groups make up another 12 percent.

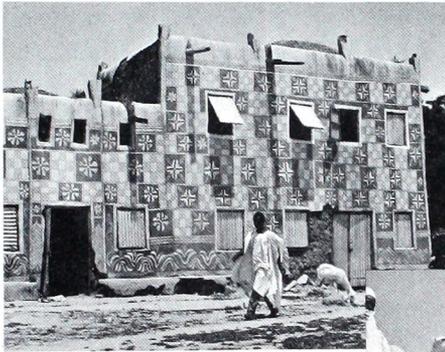
Since the beginning of recorded history Niger has been the scene of violence and unrest due to the gradual but sometimes abrupt encroachment of peoples from the north and northeast into the regions of the indigenous Negro population. The Tuaregs, originally invaders from the outside, are now recognized as dominant.

The many ethnic groups speak their own languages, though French is the

# FACTS OF A FIELD



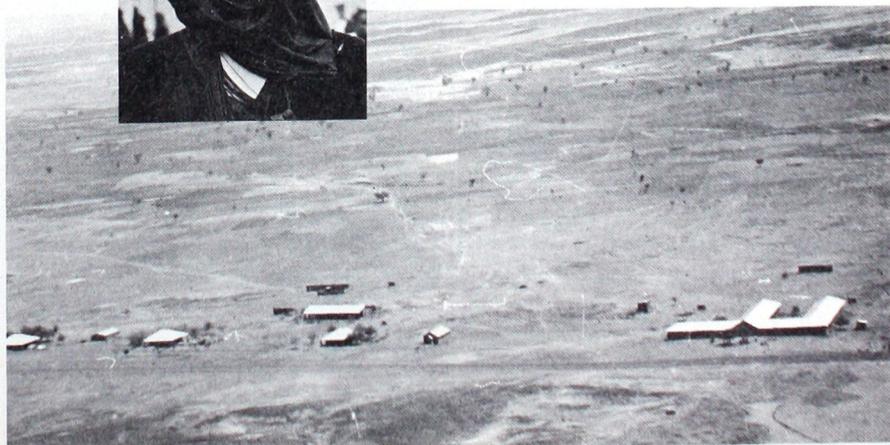
*Typical Islamic house in Maradi*



*Tuareg tribesman*



*Rest stop of the Tuareg*



*SIM Hospital, only mission hospital in Niger*

## NIGER REPUBLIC VITAL STATISTICS

- NAME:** Republic of Niger.
- AREA:** 490,000 square miles (about twice the size of Texas).
- POPULATION:** 3,433,000 (roughly that of Chicago), increasing at an annual rate of 3.3 percent.
- OFFICIAL LANGUAGE:** French.
- CAPITAL:** Niamey (population 42,000).
- FLAG:** Three equal horizontal stripes of orange, white and green with orange sun in center of white stripe.
- MONETARY UNIT:** The CFA franc, worth \$.41 U. S.

# FACTS CONTINUED

official tongue and Hausa is the common language of trade.

**RELIGION.** All but about 15 percent of the population are Muslims. Some black groups in the south maintain animist beliefs while others combine Islam with their primitive religion.

Women are forbidden to wear the veil, whereas men cover all of the face except the eyes.

Segments of the Tuaregs were apparently influenced by early Christianity as indicated by their use of the sign of the cross on weapons, saddles and other artifacts.

**EDUCATION AND HEALTH.** About 11 out of 100 children attend school in this country where education is not compulsory. Fewer than one of every 100 persons over age 15 are able to read.

Of every 100 babies born, 20 die before the age of two. Ratio of doctors to people is the lowest in the world—one to 100,000. There are only three hospitals to serve the entire country.

**HISTORY.** First permanent contacts between the whites of North Africa and the blacks in the Lake Chad area came in the 10th century. White people entered the region to trade in salt, slaves and gold, and gradually became colonizers. Arab conquerors of North Africa in the 11th and 12th centuries defeated the Berber tribes, who submitted to Islam and took up the Arabic language. Djerma and other Nomadic groups from the north came in the 17th century. Thereafter the dominant Tuareg organized strong alliances and overcame other tribes such as the Fulani.

A British expedition crossed the Sahara from Tripoli and reached the Lake Chad region in 1882 for the purpose of exploring the Niger River.

French military expeditions entered in the 1890's and circled Lake Chad with military outposts. Niger became a French military district in 1901. A major anti-French rebellion took place during World War I, and peace was not conclusively restored until 1921 when Niger territory became a colony of France.

Niger became fully independent in August 1960 and joined the United Nations in September of that year. It remains outside the French community but maintains close ties with France. Niger has joined with Ivory Coast, Upper Volta and Dahomey to establish a customs union and solidar-

ity fund and to provide for coordination and development in the fields of taxation, public administration, public works, labor legislation, communications and transportation.

The Republic of Niger is headed by a president and a 50-member National Assembly. Both are elected by universal suffrage for five-year terms. The only legal political party is the Parti Progressiste Nigerien (PPN) led by pro-French President Haman Diori. The country's 16 districts are governed by district chiefs nominated by the minister of the interior or by the district administrator.

**MISSIONS.** The main North American mission agency working in Niger Republic is the Sudan Interior Mission which entered in 1923 when Mr. Edward F. Rice visited the south central city of Zinder in the company of a French trader. The city of Tsibiri, not far from Zinder, was opened in 1928. A hospital was established at Galmi in 1950 as a center for missionary work. The SIM also operates a leprosarium, a Bible institute and two girls' schools. More than 50 workers man 12 sites, working largely among the Hausa tribe. Also being reached are the Arewa, Tuareg, Berber and Adarawa peoples.

Evangelical Baptist Missions, established for the preaching of the gospel in French lands, ministers in the extreme southwest corner along the Niger River. Workers of this mission man stations at points including Dosso, Gaya and Tera. Converts from Islam form the student body of the Bible school at Tera.

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Political parade in Niamey

## SOCIAL EXPLOSIONS IN THE GLOBAL VILLAGE

**THE "GLOBAL VILLAGE" IS RAPIDLY BECOMING A REALITY**, according to some sociologists. Industrialized nations of the West have been making a profound impact on the value systems of the less developed nations. But the reverse is also true. Technology and communications facilities bring the impact of events in remote parts of the world to the individual within Western society. There is nowhere to hide from this intercultural encounter.

**UNREST IN UNDERDEVELOPED NATIONS** may be related to the information explosion. Radio, movies, TV, newspapers and literacy are rapidly becoming more common in less developed countries. These media, especially radio, are now a means through which millions can perceive the rest of the world. The eyes and ears of tribal peoples in backward areas are being flooded with pictures and sounds from the outside world. This has an unsettling effect. The newly discovered external world can be experienced only in part. Frustrations develop from partly experiencing worlds in which other people live and move yet in which one cannot fully participate himself.

**UNREST AND VIOLENCE IN THE INDUSTRIALIZED NATIONS** may have similar roots. Riots in the cities, campus unrest, crimes against the person, murders and assassinations may in some cases be related to frustrations and bitterness which result from being "locked out" of the worlds of privilege and power – worlds which some people perceive only as outsiders. To the outsider it seems apparent that he is being cheated out of the rights and privileges, as well as the symbols of power and affluence, which characterize the world which he can see and hear but cannot really experience for himself. The result is often violent negative reaction.

**MUCH LARGER SOCIAL EXPLOSION MAY BE ABOUT TO TAKE PLACE** as Africa, India and other parts of Asia become more highly literate, as millions more begin to perceive the rest of the world through the various media. Marshall McLuhan prophesies an "explosion of the eye" which will make the previous social revolutions of history look tame. "The giving to man of an eye for an ear by phonetic literacy is, socially and politically, probably the most radical explosion that can occur in any social structure," he contends. Yet it is inevitable, because literate and pre-literate cultures are bound to increase their contacts with each other.

**MEANWHILE, IN THE WEST MOST INSULATION FROM WORLD AFFAIRS HAS ERODED.** At the same time national and international affairs have become so complex that the individual is left with a feeling of helplessness. He feels that there is little he can do to affect the situation. This provides another residue of frustration and helps produce an unsettled, sometimes convulsive, world.

**CHRISTIANS CANNOT AVOID THIS PROBLEM.** Christianity is in the business of pointing the way to answers, of bringing reconciliation. Whatever their culture or background, men must be brought to respond to God and to God's purposes. Men must also be brought to know, understand and appreciate each other. Christianity proposes the person of Jesus Christ as the point of conjunction. In Him, God met the world. In Him, men can meet each other. Taken in this sense, Christian mission becomes a renewed mandate for involvement with an upset world. Tensions, violence, frustration simply characterize the milieu within which Christians must render clear witness to God's love and grace in Jesus Christ.

**ELEMENTS OF CHANGE AND ROOTLESSNESS UNDERSCORE THE OPPORTUNITY.** Christian anthropologists find that times of social change or dislocation are often times when individuals or groups are more willing to reconsider the values which govern their lives. In short, they are often more open to the gospel amid currents of uncertainty and change. This suggests that Christians will miss a great opportunity if they fail to gear up to meet the challenge of this turbulent period of history.

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## Evangelicals play significant role

Continued from page 29

ate revolutionary situations, the Swedish police were alarmed. Policemen surrounded the ecclesiastical gathering. Some even walked around in civilian clothes sporting "technical staff" badges. They hovered wherever small groups of young people gathered, even if it was only to discuss some theological problem.

Of all the speeches in the "Week of Words," two seemed to move the audience most. General Secretary Emeritus Dr. W. A. Visser 't Hooft, the wise patriarch of ecumenism, gave some clear-cut answers to the ecumenically disappointed ("After 20 years no unity yet") and the radical activists ("Let's do something worthwhile").

Speaking about the present dividing tension between the vertical interpretation of the gospel as essentially concerned with God's saving action in the life of individuals and the horizontal interpretation of it as mainly concerned with human relationships in the world, he said, "We must get out of that rather primitive oscillating movement going from one extreme to the other. . . . A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless in the world."

But he also warned those who only want to stress the vertical aspect, "It must come clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of the faith."

The second speech that drew attention was also by a Hollander, Dr. Hendrikus Berkhof of Leyden University. He spoke on the "Finality of Jesus Christ," a rather difficult ecumenical term which tries to express that there is only One Name by which we can be saved.

In his speech this Dutch theologian, who until now was the youngest member of the Executive Committee of the World Council, tried to find a solution for a tension which has plagued the ecumenical movement from its beginning in Amsterdam in 1948. The social gospel said: God's future will come through our effort. The other answer said: God's future will come from above, entirely as His deed.

"Is this a relevant contrast?" Berkhof asked. "God and man are not rivals.

God has always worked through me . . . This does not mean, however, that all human efforts as such contribute His future. We need the transforming Spirit of Christ. Without it we cannot contribute in improving situations and relations and that may mean very much. But if man himself remains unchanged, our development will lack finality and our world will continue to totter between establishment and revolution. The main change with which we need to enter the great future is the change of ourselves. . . . He uses renewed men to prepare his future."

Visser 't Hooft gained the applause of all. Berkhof's speech was blasted. Eastern Orthodox delegates said he should have spoken more about the church. The young missed action. The more liberal thought it conservative and one conservative said it was Barthian.

**The WCC plans to direct its attention even more to the so-called "conservative evangelicals," the last confessional groups at the edge or just outside the council.**

Since the Roman Catholics are already playing a bigger part in this ecumenical work, the WCC plans to direct its attention even more to the so-called "conservative evangelicals," the last confessional groups at the edge or just outside the council.

There have been a number of contacts, but when, before his death, Dr. Franklin Clark Fry wrote his report as chairman of the Central Committee he complained: "Our committee has striven assiduously over the past several years to increase our contacts with the deeply committed and fervently Christian brethren with . . . meager results."

Meager also was the speech by Missouri-Lutheran Robert Bertram, not in theology, but in actuality. He said not a word about the relationship, gave no word of warning (as did the pentecostal pastor from Germany), offered not a word of praise (as did Roman Catholic Tucci). It was a plain academic speech with some fine theological comments which could have been given anywhere in the world with success.

Yet the evangelicals did play the role here. They were delegates, advisers and observers. They were ready to present their views in during the week of discussions and they got them in especially in the section on the renewal of missions.

things stand now we don't know really where we are, or where our churches are growing and where they are not." In frequent years he has repeated this theme many hundreds of times. *The Church Growth Bulletin*, which McGavran edited, is one answer to the church's need on this point.

In 1953 McGavran took another decisive step. He asked his wife to take over responsibility for the mission station so he could go out into the jungle and put his thoughts into work. About 25 miles away in the hills at a forest retreat where he began work on his manuscript. The days were spent writing. Onto paper went his accumulated thoughts about the churches' need to recognize the enormous potential of people movements and develop ways to turn these into sound and thriving churches.

Out of that month of "vacation" came *The Bridges of God*, the first of McGavran's several books. In 1954, having completed and reworked his manuscript, he returned to the U.S. in London where he conferred with Sir Kenneth Grubb concerning publication. Grubb wanted to publish it, provided McGavran would allow some pretty severe editing. McGavran agreed to the editing but was adamant about retaining the terms, such as "people movements," "perfecting" and "discipling," words which were not a part of traditional missionary language but which he maintained were essential to thinking about mission. World Dominion Press published the book and Friendship Press distributed it in the United States.

Believing that there are more winnable people in the world today than ever before, McGavran feels driven to do something about it. If the church and missions would improve their understanding of the situation and employ the right principles of approach, the opportunities are unlimited. Too often they are unwilling to change. Too often they are the victims of their own promotional systems, he feels. But to change this pattern is a big job.

McGavran has proved himself as a man of remarkable insights. As one friend put it, "He can go onto a mission station and see within a few hours what is really going on." He has a knack for extracting the facts of a situation and for sensing relationships, the problems, the unexplored opportunities. And most of McGavran's insights prove out under further examination. There are some, however, who feel he relies too heavily on insight. Occasionally his colleagues fear that some of his points might be overturned if subjected to thorough, penetrating analysis.

Although he converses knowledgeably on many subjects, McGavran has been accused at times of having a single track mind. He does in fact have a certain facility in rerouting conversations toward church growth and related topics. This he does nicely with his theory that there is much fuzzy thinking about missions. All too often the church is encompassed in a fog of rationalizations and tangled spiritualizations. There is a natural inclination to justify meager results.

The missionary task admittedly involves so many variables that it has been difficult to establish missions as a "science." McGavran believes, however, that the results of mission work can be reduced to measurable terms. The fog must be dispelled. The fuzziness must go. He presses all his energies in this direction.

He is currently pressing for the creation of a new type of missionary specialist — the social scientist missionary. He says that if about a hundred of these were placed at strategic centers around the world and kept at work in a continuous study of how well the church is getting on with her task of placing a church in every thousand of earth's exploding population, and if they fed their information back to an information pool at Tokyo — or Singapore or London or New York — the discipling of the nations would be enormously advantaged. Possibly a new missionary society might be floated. Possibly existing societies would second one out of every 300 of their missionary staff — Asian, African and Western — into putting a foundation of fact beneath the \$300 million a year business of winning the two billion who have yet to believe. There is no longer a need to grope, he says. Slow growth of the church is in many cases a curable disease.

The instincts of the entrepreneur are also evident in McGavran's makeup. While he criticizes missions for getting carried away with their own promotion, he also admits that he is something of a promotional artist himself. He has good judgment of popular response.

## No way to lose the unrest

His Spartan traits can be traced a long way back. As a boy he suffered recurrent bouts of malaria. But during these his mother taught him there was little use in complaining. He learned the lesson well — perhaps too well.

In his more relaxed moments McGavran turns to gardening, geology and astronomy. Both he and his wife like good music ("classical, not anything modern, thank you — we're too set in our ways to learn the modern beat"). At one time McGavran talked about retiring in India, but his travel schedule, his speaking, and his work with the School of World Mission seem to dictate that he remain where the action is.

On the way to Los Angeles airport several weeks ago, McGavran was following a snappy sports job, a Triumph. He turned to his wife and said, "There's the kind of car we should have, Mary." Not quite convinced, Mrs. McGavran took a closer look at the seats.

"They are kind of small aren't they," McGavran admitted as they passed the other car. But he sometimes dreams of driving a Jaguar, his wife says.

McGavran's wife has always been a partner in his work. Although she modestly insists that she is simply a "prop man" — a term which probably results from her early training in dramatics — she has often traveled with him and assisted in his field trips. A warmly congenial person, Mary McGavran grew up in Muncie, Indiana and met Don at Butler just after he returned from service in the artillery in World War I (McGavran got just close enough to the lines to hear the guns when the war ended).

After undergoing serious surgery a year ago McGavran told his wife he had just one more major project to complete, another book on church growth. He secluded himself for the summer and returned with the manuscript. By fall he was back into his role at the school and since that time has dreamed up more projects than he and his colleagues could probably handle in a decade. But McGavran is intent on keeping his priorities straight. He has already branded the church growth emphasis onto the modern missions movement. His remaining efforts will be concentrated on producing the men and materials to reinforce that emphasis. ●

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## I Can't Forget...



Mrs. Kenneth Roundhill and two Japanese girls prepare dinner for 40 guests in what she calls "the smallest kitchen in the world."

... the day the phone rang a half hour before dinner and the voice at the other end announced, "We have ten coming from our college. We forgot to let you know."

Students everywhere! It was the time of the monthly gospel meeting for students in our home. We put another pot of rice on the stove and thinned out the chop suey. Within an hour we had served 56 instead of the 40 we had planned for — and then two more arrived from a college out of town. What to do? A pot of leftover Irish stew from the fridge was soon hot and steaming before the hungry pair.

And I used to panic at the thought of serving 40 guests!

Though our tiny house is not small by Japanese standards, it takes some planning to prepare a meal for 50 or 60 in a cubicle described by a six-foot-four missionary recruit as "the smallest kitchen in the world," and to get those 50 or 60 guests seated on the floor at tables in an area 12 by 26 feet plus an alcove. (By removing the sliding paper doors our three little rooms are converted into one "large" one.)

When I was a single missionary used to derive satisfaction from thinking how much time the men and women are required to spend on "mundane" things. Life for me held so many opportunities to teach and preach "serve the Lord." Now here I am a missionary wife and spending my time on those "mundane" things — learning that all becomes "spiritual" done as an act of worship to Him.

The "smallest kitchen in the world" has become a place where God meets me.

He goes shopping with me too. Many times He has prompted me to do something extra, and I realized later that He knew those guests were coming even if I didn't.

Our work as Inter-Varsity Christian Fellowship staffers in Kyoto, Japan, brought so many memorable scenes to our little home . . . a student sat through KGK (Japan IVCF) for hours with an unsaved student. Young people bowed in earnest prayer for unsaved friends . . . students in every room upstairs doing personal work . . . every room in the house packed with sleeping students who had gathered for a conference . . . a Japanese couple meeting for the first time by arrangement and later establishing a Christian home . . . courtship of missionary couples . . . expectant mothers waiting to enter the nearby Baptist Hospital . . . convalescing missionaries and Japanese workers . . .

These and many other scenes I can't forget. And I wouldn't trade my life as a missionary wife for anything in this world.

Mrs. Betty Roundhill

Inter-Varsity Christian Fellowship, Japan

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If and when India ever reaches a point where food no longer needs to be imported, the country will still suffer from a low level of nutrition. It will take at least another generation to get India's nutritional level up to what it should be.

—Douglas W. Co

Church World Service representative to India 1962

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# Hong Kong survives Red riots

Walking through the streets and lanes of Hong Kong in the fall of 1968 does not give you the feeling that the city is old, sick and ready to capitulate. Outlooks seem aggressive; attitudes toward the future positive.

The disturbances of 1967 at no time threatened imminent takeover by Peking, some journalism to the contrary. Events of 1967 were disturbing and loss of life unnecessary and unfortunate. Before the smoke of strategically placed bombs vanished, it became clear that local citizens were not supporting the brute force tactics of leftist malcontents. To the man on the street instigators of violence were ugly faces of death, not renewal. Many expressed contempt for leftist organizations and their leadership.

The brief periods of economic pessimism of 1967 was not due to the Communists alone. Closure of the Suez Canal, devaluation of the pound and threatened United States travel restriction were for many foreign and domestic corporations as critical as the "red packages" found on Hong Kong streets.

Now, a year later, it is significant to observe that on May Day, that occasion for Marxist jubilation from Moscow to Havana where sabres rattled and missiles displayed, leftist activity in Hong Kong was virtually non-existent. It would be naive to imply that Mao-thought-chanting students have all reformed, never again to revert to their old ways. Hong Kong is well aware of her vulnerability.

The Hong Kong government sees the continued necessity of enacting legislation to expedite certain important social changes, such as better working conditions. It was a labor dispute that initiated the violent summer activity of 1967.

The government must win and hold support of the child, the student and the restless youth who is looking for a future as well as a job, who is wonder-

ing whether the Hong Kong of his parents is the Hong Kong he wishes to live in. As in the rest of the world, youth is demanding a voice. An especially important fact in Hong Kong where half of the population is under 15 years of age.

The cautious economic atmosphere for most of 1967 began to dispell in the last quarter. Communists had made little headway in their aggressive efforts to damage Hong Kong economy. Peking seemed more intent on making profits than revolution. The 1967 trade figures viewed in context of strikes, slowdowns and absenteeism reveal export of locally manufactured products in May 1967 was 16.5 percent higher than in May 1966; in June export of such goods was 22.7 percent higher than in June 1966. These increases were taking place at the height of agitation. In May 1968 a resounding vote of confidence was given to Hong Kong's economic future when 24 of 25 major industries surveyed indicated they were continuing plans for extensive expansion.

Although large scale United States investment in the British crown colony has been slow and deliberate, there are more than 700 United States companies here. This is compared with 50 in 1954. Now U.S. firms in particular seem to believe that Hong Kong remains a most attractive center for their Asian operations.

International press often stated categorically that Hong Kong was feeling the brunt of a massive outflow of funds from its banks. What was true is that during the disturbances people withdrew bank deposits to have ready cash in case of flight. But by September 1967 the number of notes in circulation dropped and the public began returning their money to the banks. At no time during that troubled summer was there danger of a bank run.

Hong Kong's vital tourist industry (which brings an annual \$167,000,000 U.S.) came through the disturbances almost unscathed. From May to August the number of tourists arriving in Hong Kong was higher than in the corresponding months of 1966. Visitors to Hong Kong in January increased by 2.44 percent over the same month last year. American aviation officials now regard Hong Kong as Asia's second most important trade and tourist center (Tokyo is number one).

The Hong Kong government has given its sanction to a number of hotel development plans which had been delayed. One of these hotels, costing

\$5,000,000 U.S., is planned for the Central District and will include a much needed convention center.

In retrospect, the general economy of Hong Kong during the troubled period did not suffer real damage.

For Christian missions Hong Kong remains geographically one of the best places to reach the Orient. And those interested in China find that Hong Kong is the great depository of information on present mainland conditions.

— Robert C. Larson  
Communications Research Center  
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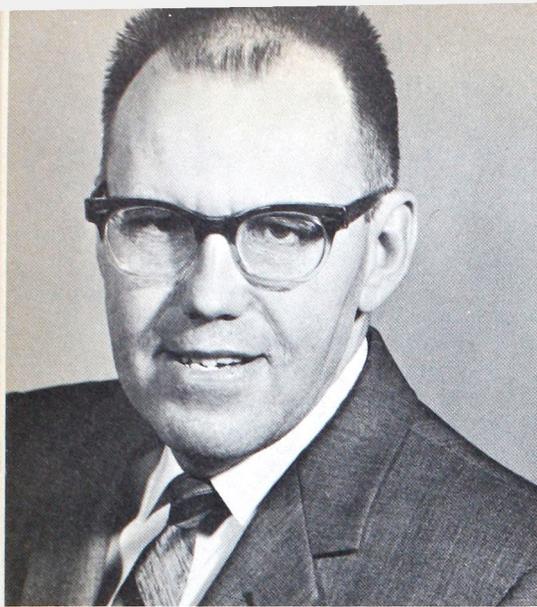
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# PERSONALITY PROFILES



Edwin L. (Jack) Frizen, Jr.

## A Founding Father at 21

Before he was 21 years old, Jack Frizen became one of the "founding fathers" of a fledgling new mission board. Four years later he graduated from Wheaton College and the same year became a board member of Far Eastern Gospel Crusade, the mission he had helped organize. After another five years he "graduated" from board member and home secretary-treasurer to the status of missionary and served eight years in the Philippines as business manager and treasurer.

Frizen now serves as executive secretary of the Interdenominational Foreign Mission Association of North America, an association of more than 40 evangelical mission agencies without denominational affiliation representing some 8000 missionaries.

His name officially is Edwin L. Frizen, Jr. But when his father stood at the nursery window and viewed his newborn son for the first time, he greeted him, "Hi, Jack!" And "Jack" he has been ever since, Edwin L. Frizen, Jr. notwithstanding.

While serving with the U.S. Navy Seabees during World War II, Jack Frizen and other GI's opened a Christian servicemen's center in Manila. Later that same year (1945) they formed an organization they called FEBIAS (Far Eastern Bible Institute and Seminary) for the purpose of training Filipinos to evangelize their own people. In 1947 FEBIAS merged with Japan-based GIGC (GI Gospel Crusade) to form Far Eastern Gospel Crusade. This organization

now has 180 missionaries serving in Hong Kong, Japan, Okinawa and the Philippines.

After his discharge from the navy, Frizen enrolled in Wheaton College to prepare for overseas missionary service. He graduated in 1949 with a major in anthropology.

Instead of overseas, however, his assignment turned out to be the home office of FEGC, headquartered at that time in Minneapolis. Here he served as home secretary and treasurer for three years before going to Manila in 1954 as business manager and treasurer of the field operation. Meanwhile he acquired a master's degree in missions administration from Columbia Bible College.

Frizen and his wife Grace, whom he met at CBC and married in 1950, enrolled at Florida State University during their furlough year 1962-63. Jack was pursuing a master's degree in counseling and Grace a master's in social studies education. One day when they came home from the library, where they spent long hours every day, Jack opened a letter and laughed aloud at what he read.

"What's funny, dear?" asked Grace from the kitchen.

"Listen to this," he said, and he read the invitation of the IFMA to become its executive secretary. "I have enough trouble with one mission," he remarked, "without getting involved with 45 of them!"

In the next six months, however, it became clear to him that this was exactly what he was to do. Under a loan arrangement with FEGC, Frizen joined IFMA in September 1963. He is still officially a member of FEGC "on loan" to IFMA.

As executive secretary of IFMA, Frizen has no authority over any mission. He works rather as a liaison between member missions of the IFMA, and between the IFMA and its sister organization the EFMA. He serves as a catalyst to get missions to work together. He is a member of 14 IFMA committees and six joint EFMA-IFMA committees.

Most important of these joint committees, according to Frizen, is the Committee on Cooperation and Comity. Aim of this body is to get missions to amalgamate and work together on joint projects wherever possible. ●



Aaron Gamede of Swaziland

## He's Called the 'Eye of the King'

Aaron Gamede, who has held the highest government office in the Kingdom of Swaziland, apart from that of the king, every Sunday turns his home into a church where the Mbabane congregation of the Bantu Evangelical Church meets.

The king appointed him in May 1965 as Senior Liaison Officer—"the Eye of the King" as it is called in Swahili—recognized as the highest office in the nation next to the king. In this position he functioned as the king's right-hand man, a liaison between the Swazi nation and the colonial government.

Swaziland this month becomes Africa's newest independent nation, operating under a constitution which Gamede helped to write. He served as secretary of the Constitutional Committee.

## Asia's Roving Church Ambassador



Max D. Atienza of Manila

In his boyhood days he wore the bit of St. Vincent de Paul and learned the catechism in a Roman Catholic convent. He was a first son, and his parents wanted him to become a priest. Today he travels throughout Asia and around the world as Asia's roving

church ambassador, but not in a priestly habit. As associate coordinating director of the Asia-South Pacific Congress on Evangelism convening in Singapore November 5-13 he carries a major responsibility for setting up this significant convocation which will draw

Protestant church leaders from all over Asia to consider the strategies necessary to evangelize Asia.

When Max was asked to join the Billy Graham team in setting up the Singapore congress the news came as no big surprise to his friends. Few Asian church leaders have attained greater prominence or had a greater impact on evangelical and public affairs.

The Rev. Maximo Dimailig Atienza, the first Filipino to attain an executive position in a foreign missionary establishment, served as station manager of DZAS, Manila, from 1951 to 1954. DZAS is operated by the Far East Broadcasting Company with headquarters in Whittier, California.

Currently he heads the FEBC Division of Asian Evangelism and serves as the Division's vice-president for public affairs. A Philippine-pivoted, Asia-accented, church-centered and radio-related program of personal and mass soul winning, the Division of Asian Evangelism is an eloquent extension of Max's personal commitment to a more

CONTINUED ON NEXT PAGE

When Swaziland became internally self-governing in April 1967, Gamede was appointed a senator and then Minister of Education. In his cabinet position he carries responsibility for an area which, according to the prime minister, Prince Makhosini, tops the list of the new nation's urgent needs. Priority must be given, says Makhosini, to development of all levels of education, from primary school through university, to train the leaders which the nation desperately needs.

In fulfilling his official duties, Gamede is guided by Christian values which he learned as a boy, in his home and in the Christian schools he attended. His father, the Rev. John Gamede, was one of the pioneers of the Bantu Evangelical Church and its first ordained minister. One of Aaron Gamede's two brothers is a pastor and his two sisters are pastor's wives.

Aaron Gamede received his primary education in mission schools operated by The Evangelical Alliance Mission and his secondary education in both mission and secular schools. He entered Wheaton College in the United States in 1947 and received his B.A. in

Education in 1950 and an M.A. in Christian Education in 1951.

He has been a leader in educational work in his country ever since—as a teacher in a leading teacher training college, as founder of the African Teachers' Christian Fellowship, as founder and editor of *Africa's Hope* (official organ of the ATCE), as a consultant to the South African Department of Bantu Education in establishing religious instruction programs in secondary schools, and as a full-time lecturer at Fort Hare University College in Cape Province, the most outstanding "black" university in South Africa.

At the request of the Bantu Evangelical Church, in which he is ordained, he left Fort Hare to become superintendent of its church schools and head teacher at Franson Christian High School in Mhlotsheni. It was from this position that he was called to serve his king as Senior Liaison Officer.

While carrying heavy responsibilities in the Swazi government Gamede maintains an active relationship with the Bantu Evangelical Church. He has

served as vice-chairman of the church since 1956. Swaziland Christians recognize him as one of their outstanding spiritual leaders. Until his appointment as a senator he served as vice-chairman of the Swaziland Conference of Churches, and last year he was invited to address the Association of Evangelicals of Africa and Madagascar in Nairobi. He was the only representative from Swaziland at the World Congress on Evangelism held in Berlin two years ago.

An educator of the highest caliber in his nation, Gamede nevertheless recognizes and emphatically asserts that education is not the whole answer to moral and social problems. He cites growing crime rates, immorality, drunkenness, racialism, hatred, strife and wars among the educated peoples of the world as evidence that education cannot restore God's righteousness in man. "As God's watchmen, who should not keep silent," he says, "let us stand on Africa's Mount Kenya and proclaim, as never before, God's eternal plan for changing man's lost condition. . . . A personal faith in a personal Christ is life eternal." ●

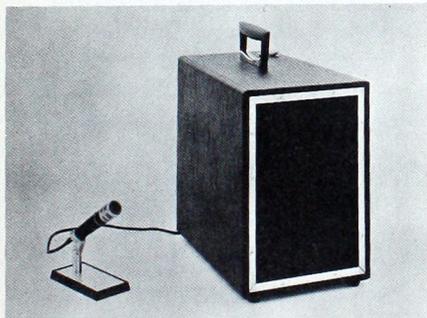
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## PERSONALITY PROFILES

Continued from page

dynamic Christian witness for all of Asia. "There is no greater joy in life," he says, "than to see souls come to a saving knowledge of Jesus Christ."

Besides being known all over Asia, which is just a portion of the entire radio coverage of the Far East Broadcasting Company, Max Atienza is familiar to church leaders in every major Asian metropolitan center, especially where the Asian Evangelists Commission has held evangelistic campaigns. He is one of the Commission's founding members.

Max's involvement in public affairs has helped to project his image on the Asian scene. He was director of public relations for FEBC from 1955 to 1960 and president of the Malacanang Radio-TV Newsmen, 1962-1963. He has been vice-president of the Non-Commercial Association of Philippine Broadcasters since 1958. As a newsman for FEBC he covered many nationwide and international events, including the SEATO War Exercises "Firm Link" in Bangkok in 1955, Philippine President Diosdado Macapagal's state visit to Indonesia in 1964, the Maphilindo Summit Meeting in Tokyo in 1964, most of the state visits of foreign dignitaries and press-radio-TV conferences at Malacanang Palace since the times of President Elpidio Quirino. He has also covered the Philippine Congressional sessions, Department of Foreign Affairs and Department of National Defense beats on and off since the time of President Magsaysay.

He served as Municipal Councilor of his town, Valenzuela, Bulacan, for one term, 1959-1963. Outstanding and active in civic functions, he was cited by various government and civic groups for meritorious services and in 1966 became a nominee for "Most Outstanding Radioman." As an evangelist, public official or the country's delegate to the International Telecommunication Union held in Geneva in 1959, he has traveled around the world twice and the U.S. five times. As roving correspondent of the *Examiner*, the Asia news-weekly, he has covered several major events in Asia including the civil war in Indonesia.

Such exposure has provided Max with a vast repertoire of knowledge which proves extremely useful in his inter-Asian church relations and evangelistic ventures.

A native of Taal, Batangas, which is known as the cradle of many Filipino heroes, Max bears characteristics which have made many of his friends great. In everything he does, excellence is his byword.

After elementary school in his hometown, Max went to high school in Manila, finishing in 1936. One night in 1939, while he was a student at the Mar Evangelistic Institute, he went to hear Dr. J. Edwin Orr who was preaching a Chinese church in Manila. There he declared his faith in Jesus Christ. Though he had been a member of a Protestant church for four years he had never before known the reality of personal salvation.

In relating that experience, Max says, "My views and my aspirations in life became entirely different. I had been born again and knew it! The turning point in my life had come and I attributed it to the power of God's Word." He recalls that it was particularly Ephesians 2:8-9 that persuaded him to give himself up to Christ as his personal Savior and Lord. "Since then," he said, "I have ceased from my wanderings and merit-making to become a grateful child of God."

Max had a taste of the Pacific War when he was engaged in intelligent work with the Barker Guerilla Unit and as a clerk-typist with the U.S. 16th Naval District in Cavite from 1941 to the Liberation of Manila in 1945.

A few months before the outbreak of the Pacific War, he married Sara Macalinalao y Lorenzana of Tondo, Manila. They have seven children.

After the war he went to the United States to study at Seattle Pacific College, Washington, in 1948, and at the University of California at Los Angeles in 1953.

Back in the Philippines he took up responsibilities again at the Far East Broadcasting Company—as public relations director from 1955 to 1960, then for three years as administrative director before moving to his present position as head of the Division of Asia Evangelism.

Planning bodies of the Singapore congress enthusiastically endorsed the appointment of Max Atienza as associate coordinating director. Dr. W. Stanley Mooneyham of the Billy Graham Evangelistic Association is coordinating director.

# TRAVEL TIPS



Best time to drink in breathtaking beauty of Kashmir, North India, is spring or autumn (hunters and skiers come in winter, trekkers from mid-June to September). Capital city of Srinagar, built on the edge of Dal Lake and along both sides of the river Jhelum, is called the Venice of the East.

\* **Don't pack your summer clothes** away. Put them in a suitcase instead and take off for sunny climes. Winter is an ideal time for you to visit that hot-climate mission field and see first-hand the people and the work you have been supporting. Arrangements should be cleared through the mission board if you plan to spend time with mission personnel.

\* **If you're heading south of the border this fall**, you'll be joining throngs of other Americans, drawn by the Olympic Games in Mexico City (October 12-27) and influenced by President Johnson's request to limit travel to the western hemisphere. Be absolutely sure you have confirmed hotel reservations before you go. And if you are driving, two things are essential: (1) make sure your car is in top mechanical condition and (2) get special auto insurance coverage, available in any border town, before entering Mexico.

\* **An inexpensive package tour for students** includes accommodations, tickets to the Games, and tours of Mexico City directed by student guides. For information write: Miss Diane Skelly, Educational Tours, 265 Madison Avenue, New York, New York 10016.

\* **Price reductions** on everything from transatlantic air fares to restaurant meals are luring European visitors to the United States this year. "Visit U.S.A." hospitality

discount card entitles overseas visitors to discounts of 10 to 50 percent. All-around cost of an American vacation for Britons is estimated at 25 percent less this year than in 1967.

\* **Basic visa requirements** for 106 nations are detailed in a chart by Trans-World Visa Service, P.O. Box 22068, San Francisco, California 94122. Includes information on length of stay for visa validity and the number of photos and forms necessary.

\* **A handy booklet** from Sabena Airlines gives you helpful hints on everything from packing ("When in doubt don't take it") to getting around Europe ("Despite anything you may have heard, everybody in Europe *doesn't* speak English") to coming home ("U.S. Customs officers are thorough. Don't try to slip anything past them"). Get your free copy of "Helpful Hints" from your travel agent or from your nearest Sabena office.

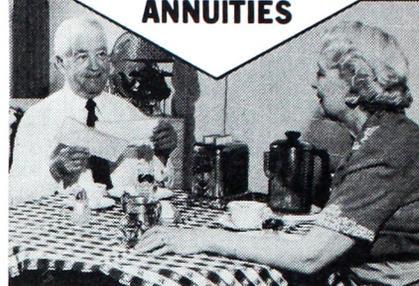
\* **Travel by freighter** can provide an enjoyable and leisurely overseas vacation. "Ford's Freighter Travel Guide" lists dozens of trips from dozens of ports to all parts of the world, also contains a section on how to plan a freighter trip (clothing, passports and visas, baggage insurance, etc.) Price is \$3.50. Order from Robert and Merriam Clark, Box 505, Woodland Hills, California 91364.

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# OVERSEAS OPPORTUNITIES

## SO YOU WANT TO TEACH OVERSEAS?

### There just isn't...

... any large missionary organization specializing in sending hundreds of Americans to mission fields for the purpose of teaching. Yet, overall, the demand for new teachers and educational administrators is more than twice as great as for linguists.

The latest IVCF survey of mission boards makes it clear that the order of need for new workers is as follows: (1) those specializing in evangelism and church development, (2) educational workers and (3) linguists. More than twice as many are needed in evangelism and church development as in education. But aside from people for general evangelism and church development activities, educators are the most required specialists.

### Sure...

... mission boards expect specialized training for the development of specialized skills. Demands vary from board to board. One says if you sense a leading to teach under a mission board you should get all the standard preparation needed for general missionary work in addition to "specialized teacher training." The next board you contact may say you need a degree in education plus at least one year of concentrated Bible training. Another candidate secretary will inform you that if you go as a specialized instructor (for

example in music, science or elementary education) you may need less actual Bible training than one going into direct Bible teaching as such.

Here again, you just have to put your name, address, interests and background in front of those mission agencies which send teachers abroad. Persistence is said by some to be the real name of genius.

### Why teach...

... when you could do some other thing? Sure, teachers are needed, and maybe teaching is one of those activities directly affecting human relationships, not just an end-in-itself function. In a teachers' college, you would be grooming teachers. Also, hopefully, you would be touching the life values of the pupils. This combined appeal of direct personal contact, prolonged influence and real satisfaction is just too much for many highly motivated missionaries to pass up. If your slot is in a school among missionary children, you'll often find access to the children of the diplomatic, military and trade communities as well. If you're looking for a solid opening for varied witness, that's hard to beat.

Constructive, good-natured teaching ties in example, professional challenge, long-term mutual benefits, personal development and that daily doing of a job that makes up missions. When

evangelism and Christian character development are approached within framework of education the competent teacher becomes a "minister" for God—much more than just an instructor.

### Who needs it?

Dozens of mission boards, by their own estimate, that's who! See if you fit in this picture somewhere:

Twenty-three mission agencies need 60 principals or supervisors; 32 boards need 156 elementary teachers; 45 mission boards need 509 secondary teachers; 30 boards require 113 vocational industrial teachers; 44 boards need Bible school teachers; 28 sending agencies need 122 seminary teachers; 10 boards require 33 music teachers; 10 groups need 16 teachers in teaching training schools; and 40 boards require 174 teachers for missionary children.

### Who else needs it?

Maybe you're a teacher type but that God may be leading you overseas by a secular route. The teaching opportunity for witness overseas is attested to by two assertions: the military services of the U.S. are probably the largest employers of Americans in overseas teaching positions. Schools are maintained for the children of U.S. military personnel chiefly in Korea, Okinawa, Germany, Spain, Italy and Japan. The word is that these jobs begin at around \$4525.

42

### DR. WORVIS



You can scoop up more data on this writing for the very valuable (free) title book, "Employment Opportunities for Educators Overseas," available from Department of Defense, Dependents Schools Recruitment Center, Room 721, Old Post Office Building, 14th and Pennsylvania Avenue N.W., Washington, D.C.

Information on vacancies for educators in additional schools attended by children of U.S. government employees may be obtained from the "Office of Overseas Schools," U.S. Department of State, 515 - 22nd Street N.W., Washington, D.C.

Also, all these and other titles are condensed into a few vital pages of "How To Travel and Get Paid For It—4th Edition" by N. D. Ford, Harian

### Need More Help?

Do you feel it would be helpful to discuss your career decisions with some interested Christian? If the answer is yes, we suggest you first think of someone in your own church who could give this kind of counsel—perhaps your pastor or one of the other church leaders. They will undoubtedly help you "sort and sift" your questions and suggest other steps you could take.

If you still need ideas and further counsel you are welcome to write:

World Vision Readers' Service  
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Monrovia, California 91016.

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

Publications, Greenlawn, New York (send along \$1.50 with request).

Take a long look starting on page 35 and then check up on groups offering opportunities listed by country such as Alaska, Canal Zone, Guam, Hawaii, Samoa, Virgin Islands, Puerto Rico, etc.

By the way, there's a Teachers' Corps under the National Education Association interested in involving teachers in the teaching of teachers overseas during summer workshops.

### How about ...

... teaching opportunities for those without a formal degree in education? Contact your own church denomination or the mission boards you are particularly interested in. You could be surprised. Teaching can still use those who specialize in a particular field as well as those who know how to teach.

There is more demand for teachers overseas than for almost any other kind of American. There are elementary and secondary schools run by American and local interests and by American business concerns (such as in fruit, oil and mining) for children of their employees. You can get a line on this type of opening from: International Schools Services, 554 Fifth Avenue, New York, New York 10036. The prerequisites vary from group to group and from country to country . . . so, start writing.

There are frequent openings for those interested in teaching English as a second language. Sometimes there are opportunities to do tutoring or freelance instruction — particularly if you have a skill such as art, accounting, writing or shorthand. This can often occur among English-speaking dependents who are on some kind of overseas assignment, military or other.

Then there's the Peace Corps Directory for 1968, listing activities of PCV teachers of all kinds, in Thailand, South Korea, the Philippines, Malaysia, Micronesia, Western Samoa, Fiji Islands, the Tonga Islands, Afghanistan, Iran, Turkey, etc., etc., etc. . . .

### Are you interested ...

... in teaching in a certain country, or just in teaching in general? Fire off that correspondence—make those contacts. Try your church, mission board and official (group or government) channels first. Some prayer, follow-through and "imagineering" could get you to a very constructive and gratifying experience and witness. Such a thing might be just what's needed. Write us too — if we could help point you to people and places.

### Elementary School Teachers Needed:

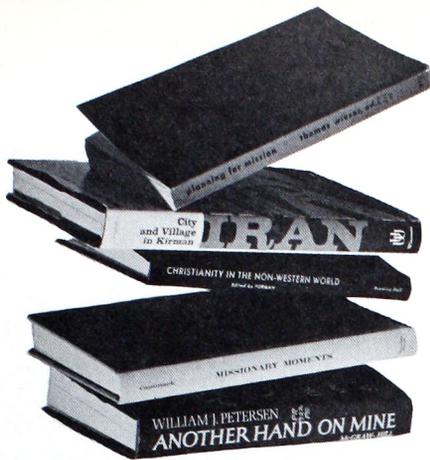
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## MISSIONS BOOKSHELF

**INDIA, INDIA** by Lisa Hobbs, (McGraw-Hill, 1967, 216 pages, \$4.95) is reviewed by Frank J. Kline, dean of the School of Religion, Seattle Pacific College.

Mrs. Hobbs has certainly been to India. This book, in fact, reports her second visit to the country.

As a reporter, there is no doubt that she has written "what she saw."

Her book is very readable, well-phrased, well-organized, and the thesis is clear. The author was disappointed. The country does not measure up to the girlhood expectations she conceived when she was there in 1947. Even if she was saddened, she has to say it! A totalitarian regime could do better than the democratic one India has. She feels China under communistic control is better off than India under her present government.

While recognizing that very few in the world today can speak from first-hand experience in these two countries, one is left wishing for a much more perceptive research into India's way of life since freedom.

Does this beautifully written report actually report—on India as a whole?

The author's seeming assumption is that she knows India. She not only has been there, but claims to have traveled extensively. She was there a comparatively short time and visited only a few places. It must be recognized that she has done more in-depth research than Catherine Mayo in her widely rejected *Mother India*. This does not mean, however, that Mrs. Hobbs knows India nor that she has given an adequate picture of the struggle of this subconti-

nent since its freedom from the debilitating control of the British Empire. Recognition must be made of India's initial need for reeducation to the ways and responsibilities of freedom as well as to productive living which the English did not give. This should be recognized *before* one indulges in the kind of "judgment by our western standards" which is the thrust of Mrs. Hobbs' thesis.

This is a desperate book. It faces a desperate situation. One readily agrees that desperate measures are needed. The causes, however, are not so easily or unilaterally placed as this book indicates.

The author herself has moved from her birthplace into a much more affluent society than her national home afforded. Her judgment of Indians who both lived in affluence in their own homeland and react so positively to the much more affluent society of the United States into which they come as government officials or on business leaves much to be desired.

It seems to this reviewer, with almost three decades of service in India, that the public has a right in today's "one-world era" to expect our reporter-authors to be more informed as to the sociological and anthropological factors involved in cross-cultural and international reporting. One could wish more of these sociocultural insights were reflected in the judgments given in *India, India*. A missionary, for instance, in any foreign country would be scored heavily if he indulged in publicizing the type of judgments offered in this book. It also violates the principles of international goodwill and accepted procedures that Peace Corps personnel are expected to evidence in overseas service.

**MORE OCEANS TO CROSS** by Fran Johnston (Moody Press, \$2.95) is reviewed by Shirley Gall.

Fran Johnston has been across oceans most of her life—not always willingly. When this thoroughly American girl left California with her parents to visit her ailing Chinese grandmother in Hong Kong she was the eldest of her friends in Pasadena. But eleven-year-old Fran Jonsson was resentful, leaving her friends and the beloved familiar things she knew to go back to a China she remembered from previous visits as "smelly, with flies crawling all over your food and Chinamen staring at you and calling you 'fore devil.'"

Fran was 20 before she saw America again. The visit that was meant to be a few months became an enforced stay of eight and a half years. It spanned four years of hardship and suffering, danger and deliverance during the Japanese occupation of Hong Kong. World War II, experiences which brought the rebellious teenager across an ocean of doubt to find an anchor in Christ.

Repatriation at war's end brought the Jonsson family back to Pasadena. Then followed college years, romance, a deepening and maturing of Christian experience, marriage to Rod Johnston and the crossing of another ocean to live in a Communist town in France and share Christ with French teenagers. Reaching across cultural and linguistic oceans, Rod and Fran learned to communicate in the universal language of love.

With contagious enthusiasm and joyful faith Fran Johnston takes the reader with her across these and other oceans she has crossed with the One who spans with His love the vast ocean of human experience.

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# CRACKS FROM CULTURE SHOCK



If the church were really smart it would take a lesson from the government and *draft* men into the service of the Lord.

"Hep, two three four. Pull in that gut, Brother Goforth. Get in step there, Deacon Livingstone. Squad halt!"

"Look here, you dearly beloved slobs, unless you sharpen up pronto, we'll all be reciting the Koran on Sunday morning, or sentenced to build temples to Buddha. You act like we could win the world by throwing an afternoon tea. Get with it, men."

"Uh, excuse me, Sarge, but don't you think you're working us pretty hard for the first week of basic training?"

"Leadbottom, you've been complaining ever since you got here. Fall out to the track over there and do twenty full laps. Then go back to the barracks and do me an essay on 'Why We're in the Running.'"

"But, Sarge!"

"That's an order, Leadbottom. Twenty laps. And I'll check your essay tonight. Now, the rest of you fall out. This afternoon we study how to take the city. You guys really need to go to town." The sarge laughs at his own pun, then adds, "Any questions?"

"Well, Sarge, I don't feel right

about this assignment," says a shifty-eyed fellow in the front rank.

There's a prolonged guffaw from the sarge. "Would you listen to that, men? Softsides here says he doesn't *feel* right about this assignment. He wants to *feel* better about it." Then, glaring at the private, "You were inducted, Softsides, weren't you? You raised your hand and swore allegiance, didn't you? It doesn't matter how you feel, man. You're under orders here. Get on with it or you'll be court-martialed!"

In afternoon field maneuvers the objective is stated flatly. The idea is to take the city. "I want you to pick out a logical target public and show how you would zero in on it," says a rather young man with two bars on his shoulder. "Remember this is a counter-insurgency action. The basic allegiance of these people has to be turned toward the cause. And remember the cause is personified in our Commander-in-Chief. Now let's not waste time."

"Sir, we can't expect these people to change their allegiance suddenly. It will take a lot of time," someone objects.

"If you approach these people in their own terms and within their own pattern of needs you'll be surprised how responsive they can be. Just give it a fair chance."

"But we don't know the language hereabouts."

At that the sarge explodes. "Man, you're so right! You don't even know the language of people you've been rubbing against all your life, let alone the people of this here city. Get with it, man. Learn the language. Take a closer look at people. Get inside them."

"But that's a big job, Sarge."

"Sure it's a big job, you block-head! You were picked out for a big job.

Picked for this job, are they? Hmmmm! And they roll out the maps and charts with a new gleam in their eye.

—Dr. Stonewall Hurdler

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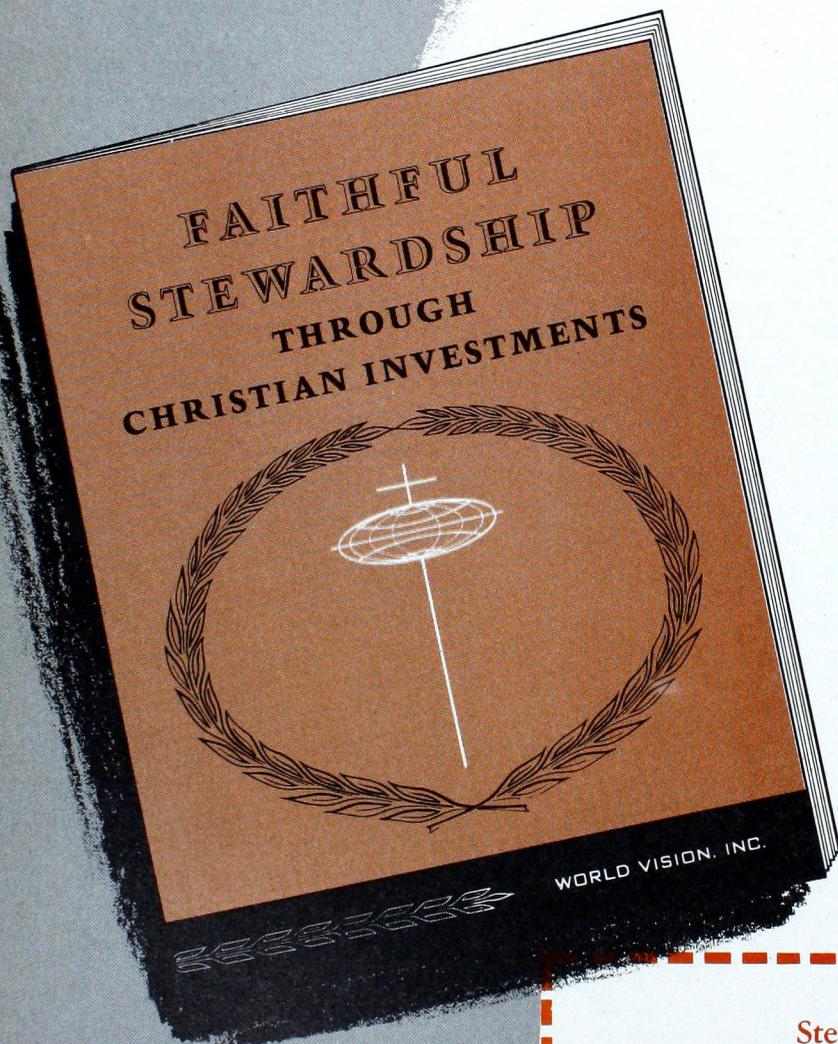
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# Joe Blinco: Exit Smiling

If you have any feeling for names — a liking for them that tests them and tests them as a lapidary does a jewel, a response to them that excites your imagination and raises your suggestibility level—then surely you will not waste time with this one: Joe Blinco!

On the face of it—and the “sound” of it—it would appear rival “Joe Bloke” as a kind of nickname for Mr. Anonymous. When I first became aware of the name, more than 30 years ago, I was the reader of an English Methodist Journal called *Joyful News*. Occasionally a piece would appear, full of sense and ardor, under the by-line of “The Rev. Joseph Blinco.” But by the time I was privileged to cross the line to the circle of his friends the “Joseph” had decreased and the “Joe” increased, a process of change that was not, I suspect, in the least retarded when the Blincos took up residence in the United States. In Oklahoma, where they first settled, if it’s a race between the stuffy and the pithy, the pithy will win hands down.

## Names and Men

But names are names and men are men, and it’s the men who make the names and not the names the men.

The Joe Blinco of whom I write, known and loved by grateful people on all the continents, will cross no more oceans, conduct no more evangelistic crusades, preach no more sermons, write no more articles, lead no more Billy Graham Team Prayer Meetings, hold no more service clubs spell-bound with his rare combination of gospel and glee, wit and wisdom. For dear Joe, at 59, is dead of a tumor that no medical skill could conquer.

Joe Blinco was a *man* — captured and controlled and commanded by the Son of Man. He was a man whose manliness Christ refined and reinforced as the years moved along.

He was, in one perspective, a man of *poverty*. He was a North Country coal miner, reared in a home that was as destitute of piety as it was of prosperity. The austerities and even the brutalities of England’s industrial north flung their thin, wiry arms about him in his growing years. He never forgot it — this hole of the pit from whence he was dug. Indeed, to his credit let me say that, in sympathy and concern, he never left it. The social conscience for which in later years he was often to plead (in evangelical circles where such concern was sometimes thought to resemble communism’s camel-nose poking back the tent-flap) was born of Christ in the soul of a man who had seen the ravages of economic exploitation and, with it, a good deal of hard-core poverty.

Joe Blinco was a man of *empathy*. More than most, he could identify with other people. He had the Pauline quality that confesses: “Who is weak, and I am not weak? Who is

made to fall, and I am not indignant?” (II Cor. 11:29). Whether preaching to a throng or conversing with a single person, he could, as was said of Henry Drummond, “fascinate the unit (the individual) with a mysterious sympathy.”

Joe Blinco was a man of *ardency*. He liked his tea hot, and nearly everything else as well. As he ardently loved Christ, so he loved people, and preaching, and the old Methodist hymns, and the best of the new gospel songs, and the latest humorous story, and life itself all the way round.

## Of Saints and Sunshine

Joe Blinco was a man of *gaiety*. He took life seriously but never gloomily. His distinguished friend, the late Dr. W. E. Sangster, wrote a book called *The Pure In Heart*, in which he showed, alike from Scripture and Church history, that one of the marks of authentic saintliness is *joy*. If it’s sour, don’t call it holiness. “Real McCoy” sanctity is radiant, and Joe Blinco had it. One of his lifetime friends, the Rev. Tom Butler of England, visited him in his California home just before his illness made itself known. “He was as alert and as alive as ever,” said Butler. “His piercing wit and lovable personality were the same as always.”

This was the man who, in 1955, when he was scarcely known outside of the land of his birth, was called to affiliate with the Billy Graham Evangelistic Association. He accepted, with the official permission and appointment of his Methodist Conference. In the dozen years that followed he did in fact what John Wesley did in spirit: he took as his own the Wesley motto, “The world is my parish.” If we cannot call him a missionary (in the conventional sense), we must call him a missionary. He was that on a global scale. No less than 55 countries fell within the rounds of his wide-swinging travels and his persuasive preaching.

## Of Prospects and Praises

This ministry to the world changed its venue but not its vision when, about two years ago, he accepted an appointment as director of the Forest Home Conference Center in southern California. Nor did the exuberance of his spirit collapse under the weight of his final illness. Only a month before the pilgrimage was ended Dr. and Mrs. Graham called on their friend, of whom they had grown so fond. “Joe,” said Dr. Graham when he was ready to leave, “I’ll see you in the morning just inside the Eastern Gate.” And Joe shot back the answer, characteristic in its glee, “Praise the Lord! I’ll be there.”

Joe Blinco: exit smiling!

*Therefore we triumph, therefore we are strong,  
Though vision tarry, and the night be long,  
For lifted up, we conquer by Thy song,  
Alleluia.*

PSR

# The Myth of Triumphalism

Fifth in a series on Mission Without Myth

"Triumphalism?" you will probably say. "I never heard of it. What is more, I much prefer triumphalism to defeatism."

Because both of those reactions are understandable, we begin by doing some defining. "Triumphalism" was on the lips of a number of speakers who participated in Vatican II. As they used it, the word stood for the highly optimistic assumption that Roman Catholicism, in its faith and structure, would inevitably cover the earth. As the possessor both of the faith and the form of the true Church, it would survive all and conquer all. Vatican II, to its credit, took a long hard look at that roseate concept, and many of its participants came away not quite so confident in their optimism.

Protestantism, it must be granted, has had its version of triumphalism. It has been a heady compound. Although varying in quantity and strength, the ingredients have been (1) a misguided eschatology (The Church will bring in the millennium!), (2) a humanistic theological liberalism (Human progress toward ideal conditions is in the evolutionary cards and is therefore inevitable!), and (3) just plain western white superiority (After all, doesn't the rest of the world want to be a second Europe or a second America?).

## I.

All three of these images have taken a battering in recent times. To refer to them in reverse order, the superiority of white western culture is now almost the last thing that Asians and Africans are prepared to concede. It is true that when civilizing and emancipating forces began to lift up their hopes they were fascinated by the *material* advantages of the West. They were so dazzled by the stainless steel hardware of Europe and America that they took little notice of the growing decay in the spiritual tradition that had nourished the progress of Western man. It was a European who, finding some young African political leaders who were totally preoccupied with the economic advantages of the West, said to them: "If you must go to hell, why do you insist on going the European way?"

It would be incorrect to say that all of this materialistic sort of envy has died out of the minds of Asians, Africans, and Latin Americans. Indeed, the advanced technology of the West is probably the one thing that all of the world's "have not" peoples are most avidly seeking. When that is said, however, one is obliged to admit that much in western culture—its sexual obsession, its violence, its white racism—repels the East.

## II.

It is now widely acknowledged that the theological liberalism of a generation ago was soft-headed in its romantic view of human nature, its shallow assessment of "original sin," and its easy dalliance with evolutionary "developmental" theories. There was nothing the matter with man that a college diploma or a psychiatrist's couch couldn't cure. So we were told. Sophisticated Germany under the

Nazis, liquidating millions of Jews with cool fury, knock more holes in that theory than the Swiss put into the cheese. The phenomenon of human *regress* is no less to be reckoned with than the phenomenon of human progress.

Nevertheless, relics of this panacea notion of historic gradualism appear from time to time. One writer, in a recent study document of the World Council of Churches, insists: "It is only through the gradually changing spirit of Man that the most intractable human conflicts and problems can hope to be resolved. It may take generations to produce significant change; thus great patience is required." In paragraph after paragraph nothing appears in the setting of this quotation to suggest the significance to man's spirit of being confronted by Jesus Christ. Instead, just the strange, nebulous magic of the time process! The myth dies slowly.

## III.

A third ingredient of triumphalism is more sentimental than biblical. It is the belief that in the completion of the task Christians are going to make the world Christian. The Church will yet bring in the Golden Age. It used to be called "postmillennialism." The term is seldom heard today. In a published address delivered in 1959 Bishop Lesslie Newbigin said that he wished to dissociate himself from "the idea of the slow and gradual extension of the boundaries of the Church across the world." And he added that this idea shaped much of the missionary thinking of an earlier day when men could write with confidence and sing with gusto:

*Waft, waft, ye winds His story, and you ye waters roll,  
Till like a sea of glory, it spreads from pole to pole.*

Or again:

*Lands of the east, awake,  
Soon shall your sons be free;  
The sleep of ages break,  
And rise to liberty.*

Bishop Newbigin proceeded to show that the Church-will-win-the-world idea is not the controlling concept of the New Testament. What is there is the operative idea that the Church will witness to the world, challenge the world, be prepared to lay down its life for the world. Far from succeeding in making society Christian, it will at times be driven underground, its status reduced to ashes and its institutional life shattered.

"Let both"—the wheat and the tares—"grow together," said Jesus. The mixture persists to the end. In the swaying battle between Christ and anti-Christ it is not given to us to know in the short view, how the winning or losing percentages are to be reckoned. What we do know—call it our "faith tremendous"—is that the consummation of all things will be the victory of Christ.

PS.