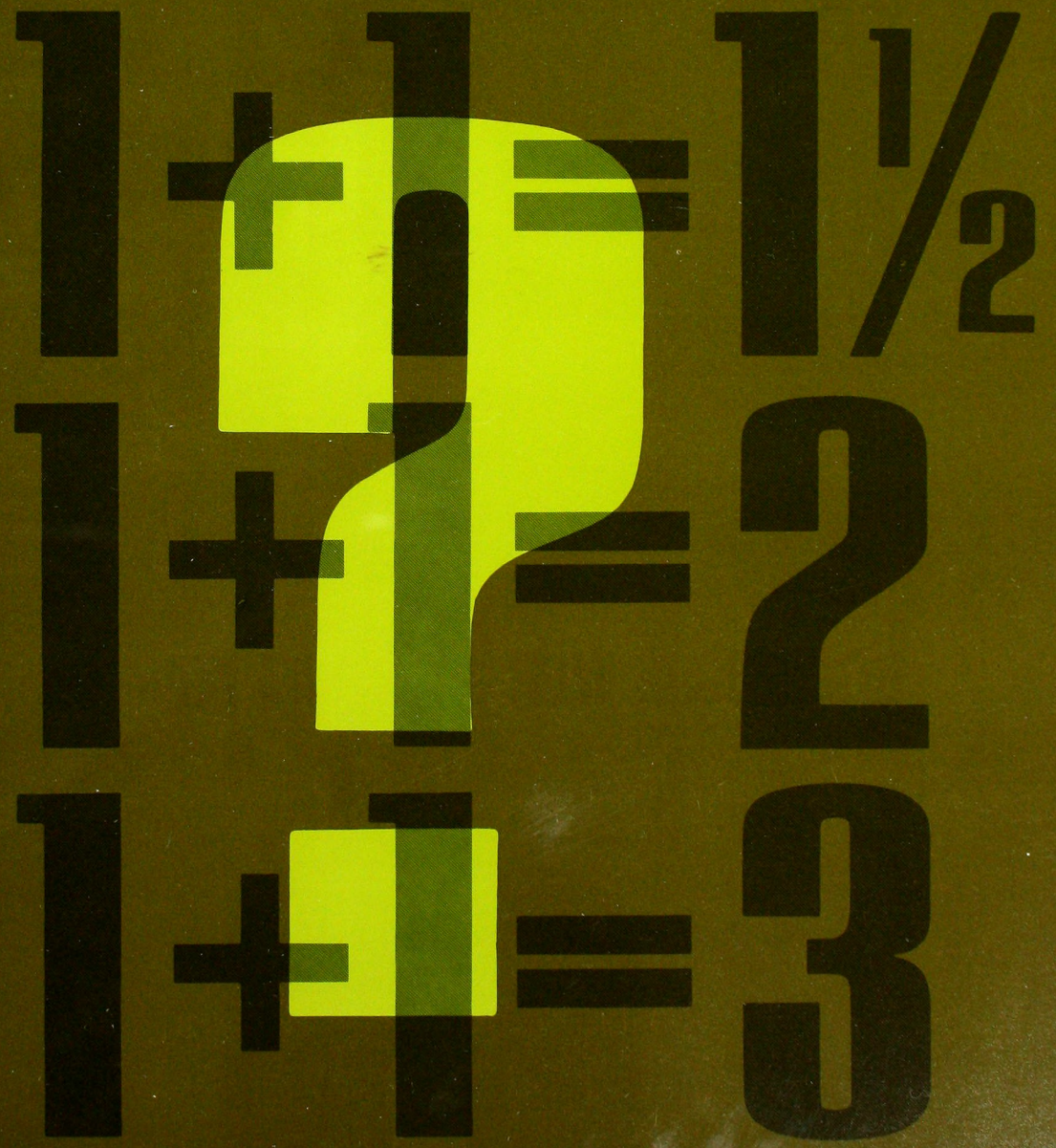


WORLD VISION

MAGAZINE / SEPTEMBER 1969

MISSION MERGERS: HOW SUCCESSFUL?



CENTS

A time to show our colors.



Ours is a time of flag waving and a time for causes. Long held values—including spiritual ones—disintegrate while secularism spreads. Men and women, caught in this maelstrom of change, are frustrated, disillusioned, and bitter. They witness their growing inability to cope with the greater issues of life. They look for a way out, for relief, for solace.

A time for concerted Christian action

The world needs Christ. The message of redemption must be heard. In a clear and united voice evangelical Christians must speak to their time in matters spiritual, social, and moral. Christ's love

must be exemplified through concerted Christian action.

A time for clear identity

Evangelicals must tell the world who their Lord is and who they are because of Him. Evangelicals must take sides, promoting the right, refuting the wrong. We must declare our allegiance to our Lord and to our brother—openly and unashamedly.

A time in which no church should stand alone

When evil forces thwart men of good will, fellowship with fellow believers is essential for spiritual survival. The complexity of our time, the spiritual battle at hand

call for closed ranks among God's people. Together we stand; divided we must fall.

A good time to show your colors

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MERGER FEVER AMONG MISSIONS

The business world was struck with merger fever several years ago. The result was the introduction of a new word in the dictionary of corporate terminology. That word was "conglomerate." It refers to a company which is "made up of parts from various sources, of various kinds."

Like many new terms, the tag "conglomerate" soon had its enemies, especially among executives of some of the companies to which the word was applied. They felt the term implied hodge-podge. And to look at some companies, maybe that was justified. In any case, the search was on for a better term.

One of the words that bid to replace the earlier designation was "free form corporation." And behind that tag is another idea—a better idea hopefully. The key to it is management. The idea is that a great variety of business entities can exist under a single corporate umbrella, and the central management team and its expertise can be the common factor running throughout the total system. The only problem is that many "conglomerates" don't operate that way. So we are still without a term that suits everyone. In the meantime, government and the sad experience of some corporations have cooled the merger fever somewhat—although there is still plenty of action.

Which brings us to missions, where similar things have been taking place. We feature mission mergers in this issue. On page 11 George S. Pearson sets up the rationale for mission mergers. Then on page 14 Marion W. Kliewer of Mennonite Brethren Church Missions / Services, Hillsboro, Kansas (who spent his recent sabbatical working on the staff of *World Vision Magazine*—a busman's holiday if there ever was one!—and we are all very grateful for his help) tells how mission mergers have been working out. His findings indicate that there have been some surprises. And some disappointments. And some real gains.

The mission merger idea has not passed. It is still a very live subject, and there will be a lot of energy expended to gain the advantages of merger in the years just ahead. That much is clear.

Donald H. Gill
Associate Editor

WORLD VISION MAGAZINE / SEPTEMBER 1969

PERIODICAL OF THE YEAR | MISSION MAGAZINE OF THE YEAR
1969 AWARDS BY EVANGELICAL PRESS ASSOCIATION



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The kind of letters we most like to answer

Sirs: As a seventh grader I accepted Jesus Christ as my Savior. Two years later he became both my Lord and my Savior. From the time I was saved I wanted to be a missionary. It was not until two years later at a Keswick, New Jersey youth conference that I yielded my life to my Savior promising to accept His will for my life whatever it may be.

Now I am 18. I'm a freshman in college. Tonight at a Bob Harrington Crusade I came face to face with my promise. A different church in a different state among different friends has made the promise seem distant. The Lord has led me far even though I often let my stubborn will seep in to cover up God's will. More and more the Lord seems to be drawing me to the mission field.

For a long time I've been praying, "Show me thy will for my life," but doing nothing myself. I have now begun to realize that my vague prayers are in need of sound backing. This is why I am writing.

I know from *World Vision Magazine* that you have some information available. Could you send some of this?

What should I do after my four years as a day student at William and Mary? Is there anything I can do now besides pray, study the Bible and witness? What are the needs for teachers? What types of teachers?

I need something more definite to pray about so that I can say, "Lord, is this your will for my life? Is this what you want me to do?"

I know the Lord will show me his will if I diligently seek it. I'm asking you to help me to seek God's will by sending me some information.

Thanks so much.

*A student
Newport News, Virginia*

A word of encouragement

Sir: Congratulations on your remarkable editorial entitled "This Revolutionary Hour" in the June *World Vision Magazine*. I deeply appreciate your coming to grips with this important subject at this time. You have stated most effectively some of the important relationships between the early Christian examples, the way the Christian message has prepared the world today for great expectations and the attitudes Christians should take as we bear witness in this trying hour. In my own experiences both at

Covina and Berkeley I am trying to carry out the kinds of suggestions you have offered. Thanks for the encouragement.

*C. Adrian Heaton
President*

*American Baptist Seminary of the West
Berkeley and Covina, California*

Sanctified structures?

Sir: I appreciated the article by my friend, Peter Wagner, "Winning Roman Catholics" (April, 1969), and feel that he has adequately depicted the situation from the *standard* evangelical point of view. It is surely true that "extraction" will remain to be the common methodology in winning nominal Roman Catholics to a living faith. Even so, it is fanciful to imagine that the entire Roman structure can be won over to a purer faith by "infiltration."

And yet there is another color on today's canvas that could well merit a different stroke of the brush. It seems evident that de facto there are nuclei scattered here and there within the old Roman structure that are desirous of genuine encounter with Christ. Indeed, they are finding Him. Now, if we abruptly separate these sincere ones from their fellow Catholics by the "extraction" method, do we not thereby destroy God-given bridges whereby yet other Catholics could come into full faith?

The Holy Spirit is a wind, and He is blowing today. Would it not be wise to let the wind blow for a while until many, perhaps even thousands still within the Roman Church will be renewed in true faith, before insisting that they pass over to our camp? I feel confident that the wind of God does not fit into the old Roman structure, and that eventually the renewed ones would be out. And who knows, maybe when they come out they will be able to bless us? Perhaps some of our structures don't necessarily square with the wind of God either!

*Keith Bentson
Pastor-missionary among an
indigenous family of churches
in Argentina*

Hard-to-come-by dollars

Sirs: Dollars are hard to come by here, and fractions of a dollar more so. Please accept the enclosed \$4 as my subscription for 1969, beginning, if possible, with the issue of January 1969. (I don't want to miss any of the adventures of Dr. Worvis!)

*The Rev. G. H. Jones
Christian Centre, Tripura, India*

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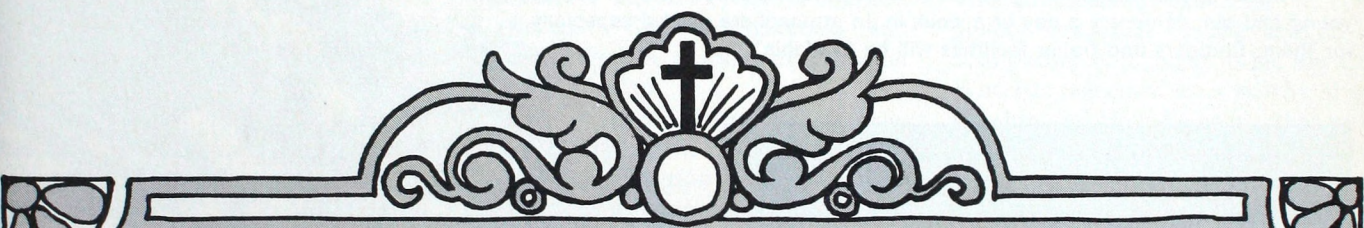
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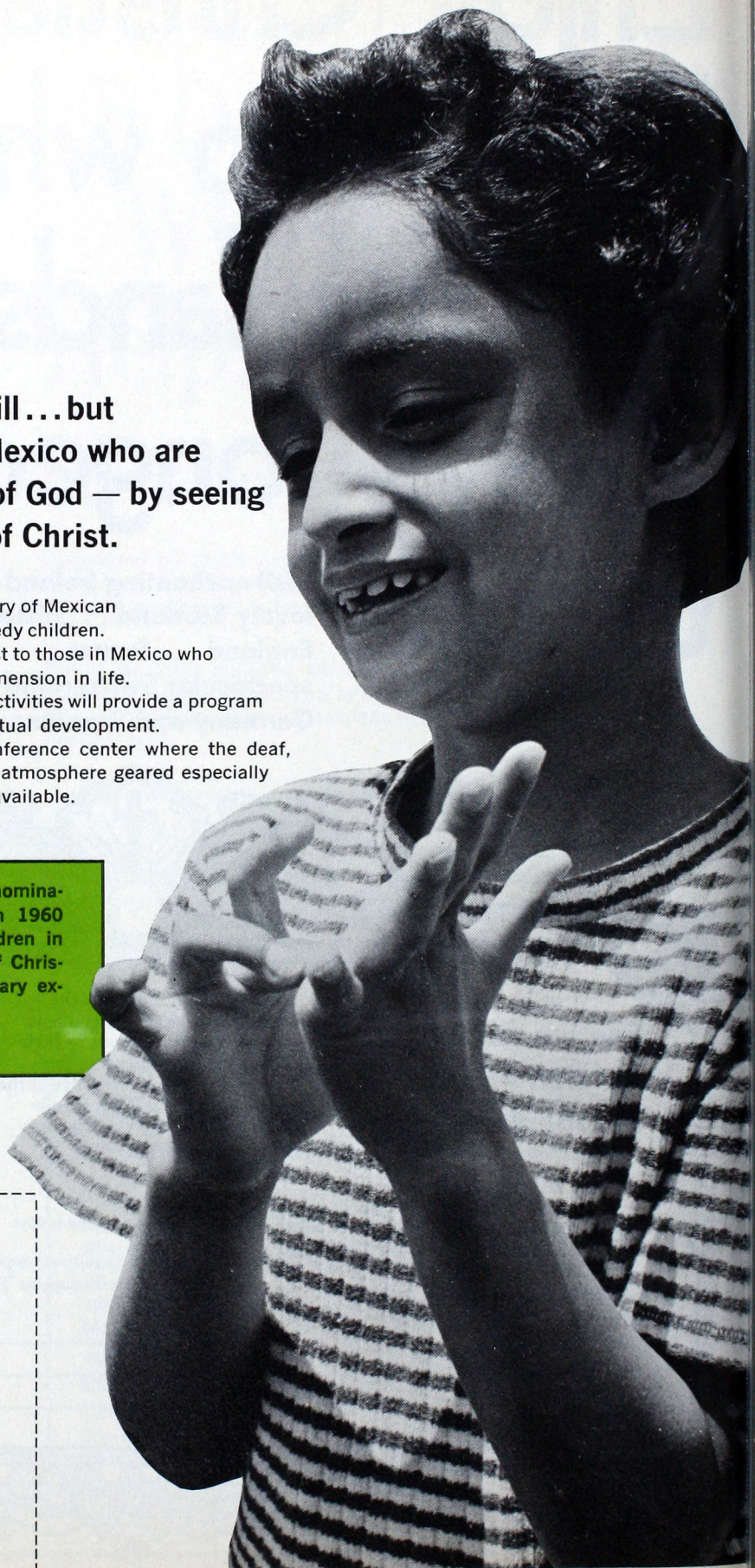
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THE CHURCH: GOD'S RISK, OUR PLEDGE



*From an address given by
Dr. David Allan Hubbard, president
of Fuller Theological Seminary,
at the Inter-Varsity Christian
Fellowship West Coast Missionary
Conference held at U.C.L.A.*

Fed-up-ness with the form and style of the church is common today. Expressions of frustration and rejection are legion.

"I can be more myself with my non-Christian friends."

"If a friend of mine shaped in secular ways accepts Christ, dare I expose him to the church? Can he take the culture shock?"

"The music doesn't turn me on. The sermon is intellectually boring."

We tend to look at the church through secular eyes. If we let the world mold our image of the church, we will miss the point entirely.

The word *church* suffers from being stretched to mean too many things. Here I use it to describe either the company of those who profess Jesus Christ as Lord and Savior or the various local expressions of that company. The local church is not the whole church, but the whole church makes its impact only as it expresses itself through local congregations.

The relationship between the church and the world is menaced by two great pitfalls: (1) separating the church too radically from the world results in isolationism; (2) allowing the church to merge with the world leads to syncretism.

I Peter chapter 2 gives the proper balance. Verses 6 to 8 remind us that the watershed between the church and the world is the attitude toward Christ. Scripture alone will help us cut beneath the crust of culture and probe below the rust of rigidity with which the church's structure has been coated.

The church is primarily not individuals, but a people. Notice the words Peter used — race, priesthood, nation, people (2:9). The chief metaphors of the church in the New Testament are

corporate—one body with many members; many stones forming one building. The church has rightly been called the company of those who have nothing in common except Jesus Christ.

God's program is both saving individuals and melding these saved individuals into a people. He is forming for Himself a people to make His name known: Our participation in church is not optional if we belong to this people.

The distinctive of the church, according to Peter, is not achievement, but mercy. The cross, like a magnet, draws us to God in forgiveness; and that forgiveness sparks our devotion and discipleship.

As we gather to worship, we celebrate this mercy in the confession of sin and the adoration of God Who forgives sin. Not common interest or mutual admiration, but in the shared reality of forgiveness is the glue that holds us together.

Beginning at 2:11 Peter pictures us as aliens in the world, subject to governments and employers. The true people of God, though not of the world, will be involved with the problems of the world. Social concern, respect for authority and compassion toward human needs are their hallmarks. The best way for us to show that we are heavenly minded is by doing earthly good.

Because the world and society are the sphere of the church, the church to a certain extent will always be marked with their imprint. No church exists in a vacuum. But the church must distinguish between the dictates of the Word of God and the impact of culture and society.

Furthermore, the subcultures that exist in society also exist in the church.

Rarely will any congregation be composed only of individuals from one culture. The generation gap itself means that several cultures may be present.

The purpose of the church, Peter concludes, is not comfort or happiness, but mission and service: "that you may declare the wonderful deeds of Him Who called you out of darkness into His marvelous light" (2:9). The church witnesses not to its own prowess, but to the saving deeds of God.

Reforms in the life of the church must and will come. There will be more room for face-to-face sharing; built-in opportunities for feedback will become common; young people who are "examples to the believer" will be able to play a more significant role; more groups will be formed for nurture and outreach. Task forces will be set up to tackle various problems within the community. Many churches are moving toward more varied patterns of worship which make provision for each subculture to express its praise and adoration to God in its own way.

But there are also responsibilities to be assumed. Worship is due the name of God regardless of our circumstances. The congregation may not be completely congenial or the sermon as stimulating as it ought to be, but God Who has redeemed us is worthy of our worship and He calls us together week by week to pay tribute to His holiness.

Sin must be confessed regardless of our sense of guilt. It is not feeling guilty that makes forgiveness necessary. In word and deed we have failed to follow the will of God, and we owe Him the grand apology.

Finally, we must witness to God's grace above all other concerns. The crowning act of love, the great humanitarianism, is to show others what God has done in Jesus Christ.

Part of the mystery of God's way is that He uses the church. He, who chose a captive people to be a light to the nations and sent His Son as a village carpenter, takes a ragged group of people who can barely get along with each other and, through them, works His redemptive program.

When we want to get something done, we look to a great academic center or a major industrial complex. But God has risked everything on the church. To know Christ and what He is committed to do in human history is to be pledged to the church.

**"O GOD,
GET ME OUT
OF HERE"**

by Richard G. Milk

"Sure—I want to serve Thee—but somewhere else—not here—this is absolutely impossible!"

This agonizing prayer went up from the heart and lips of the author in late October 1946. We had been recruited for service in Cuba and hurried to our assignment—without language study or orientation. Then about a month after arriving in Cuba, I underwent a spiritual crisis.

Everything seemed to be wrong. I felt a multitude of frustrations; our cramped living quarters; our inability to communicate with others except by a translator; the great amount of energy needed just to exist (traveling by foot, rail and bus to buy groceries, cooking on a tiny gasoline camp stove); living out of suitcases since our belongings from Tennessee were held up months in customs; the primitiveness of the work methods being used; the financial embarrassment of the school. Even beyond this accumulated list of frustrations it seemed to me that the school was so situated in the center of a vast sugar plantation as never to be suitable for a rural community center. Geographically, the location did not offer the greatest usefulness to the Cuban Methodist Church.

I was ready to quit. I wanted to write the mission board to send us "anywhere else in the world but here!" In this mood, I took a walk and began walking around the farm property fence.

I found a small bush where I dropped to my knees and prayed agonizingly, "Why, O God, have you dumped us here into this hopeless situation? Help

us get away from this place! Help us find a better place to serve!"

After praying in this fashion for about half an hour, a sense of calm stole over me. I seemed to sense an inner voice: "God is not a liar. He has called you to this place. He has sent you here. You, a mere mortal, cannot pretend that He didn't know what He was doing in placing you here. Have patience, have faith, trust Him more completely and you will see."

This was an appropriate time to look back on the ways God had spoken to me and guided my life up to this hour.

Throughout my childhood I remember feeling close to God. This assurance must have been instilled at my mother's knee. Mother told me about overhearing the following monologue one afternoon in the backyard when I was



Richard G. Milk has served as overseas agricultural technician for the Methodist Church in Cuba (16 years), Jamaica (one year) and Mexico (three years).

three: "Here's a ladder. A ladder is to climb. I'm going to take the ladder, and I'm going to put it against a cloud, and I'm going to climb right up on top of dat cloud, and I'll be right up in heaven—and what do you think God will say?"

Some of my childhood ideas about God are still vivid. When I was about seven years old, something was said in Sunday school about God's manipulating the lives of men and women. The comparison was made to the wiggling of the wires of a puppet show. For several days I kept wondering why those invisible wires for each of us didn't get all tangled up as we went in and out of buildings and walked around other people!

Two years later, one snowy Sunday night, a woman showed slides of the

Holy Land. She also talked about serving God as a missionary in a faraway land. When the minister asked at the end of the service if anyone had felt the call of God, I went forward. My parents were concerned lest I hadn't known what it was all about. Maybe they were right, but this could have been the first inkling of the direction that God would lead me in the years to come.

My early teen years were spent in a village in western New York. There I was blessed with an extraordinary Sunday school teacher, Mrs. Mary Bullock. She had a deep concern for the spiritual welfare of each of her high school boys. I shall ever be grateful for her influence and her teachings. The motto of that class was Philippians 4:13: "I can do all things through Christ. . . ." I still cherish it as a great challenge for everyday living.

During my mid-teen years, my spiritual life encountered its most dangerous period. We attended the village church where a clique of small town sophisticates dominated the young people of the church. They made it quite clear they didn't welcome "country hicks and hayseeds." For some of my country classmates this rebuff was a blow to their spiritual and moral development. They drifted into the country dance hall crowds with a consequent drying up of spiritual growth. But God was gracious by giving me friends in several young people of the Covenanter Church (Reformed Presbyterian), and in this fellowship God continued to be very real.

I was certainly no angel! I was an arrogant and conceited lad with a bad temper to boot! I was bright and knew it, and expected the world to know it. I also had illusions of grandeur. I was going to be a topnotch architect, a multimillionaire—maybe even President of the United States!

One day when a minister asked me if I had ever considered the ministry as a career (I had won a silver medal in a WCTU speaking contest), I could scarcely conceal my disdain: "Not a chance. I am for doing bigger things!"

My father was a schoolteacher. He talked to me about teaching school. I replied, "I'd rather starve to death than teach school!" In high school "bull sessions," the boys from our farm area would talk about farming as a way of life and a career. "All right for country bumpkins!" I thought to myself. Little did I know how radically I would

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GET ME OUT OF HERE

Continued.

change my ideas. Twenty years later I was deeply grateful that God had led me to teach and preach and farm.

In college I went through a number of deeply humbling experiences. I had to work long hours at whatever I could find to stay in school. God revealed blessings along the way. As the years passed by, God reached deeper and deeper into my heart, changing and sweetening my life. Certainly Gene and Mary Durham of the Wesley Foundation at Cornell University were helpful in many ways.

One Sunday evening at our Wesley Foundation meeting we listened to a missionary speaker from India. As he showed his film and told of witnessing for God in that great land, I felt that God was calling me to work there.

I applied to the mission board for missionary service. This was in 1935 when I was 19 years old, \$1000 in debt, a junior in college and completely unattached as far as a girl friend was concerned. The board replied that it considered only candidates over 21, university graduates with at least one year of occupational experience, free of debt, and either married or engaged to a young woman who also fulfilled the educational and religious qualifications. This closed the door completely to missionary service for the time being.

Four years later I was dating Juliet at the University of Tennessee. One evening I asked her what her reaction would be if I were to feel called of God into missionary service. "I would go with you," she replied thoughtfully though she had not felt a personal call.

Three years later I was treasurer and Sunday school teacher at Epworth Methodist Church in Knoxville. We had a week of evangelistic services during Holy Week. I went to each service. Wednesday night the minister challenged all those seeking to find God's will for their lives to come to the altar. I had an overwhelming sense of Christ's presence. I felt the grip of our

Lord's hand upon my shoulder as an inner voice seemed to say: "Come, follow Me, I have work for you to do."

After the service I talked with my pastor, the Rev. Marquis Triplett. We prayed together as I sought to find God's will. I decided to leave government and university work and seek some special way of serving God within the church. Marquis encouraged me to become a rural minister. I took the course of study provided by our church and obtained a license to preach as a local minister.

Juliet and I were married, and I stayed on at the university another year. Then Bishop Kern, chairman of the board of trustees of Scarritt College for Christian Workers heard about us from Marquis. We went to Nashville for an interview and became associated

"God made
the impossible
possible!"

with Scarritt the following fall.

The years at Scarritt Rural Center at Crossville were rich and full. The contact each spring with 20 to 35 furloughed missionaries from all over the world was both challenging and disturbing.

During the foreign missions conference, short courses of eight to 10 weeks were organized for rural furloughed missionaries. Outstanding missionary personalities were secured to help with the instruction.

Of special importance to Juliet and me was the presence of Dr. Frank Laubach in the spring of 1946. Dr. Lau-

bach pictured the world engaged in a great battle against hunger, illiteracy and the forces of evil. He challenged Christians to help in that battle by going where the ranks were thinnest and where needs were greatest in the mission fields of the world.

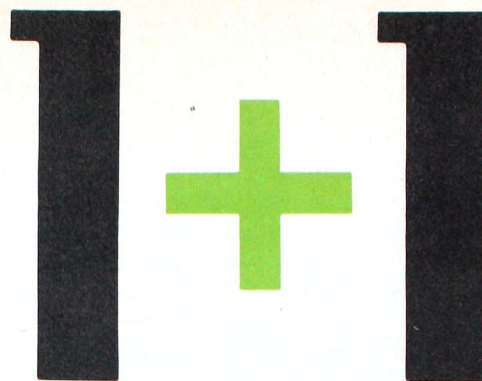
During this message Juliet felt God was calling her to serve where the ranks were thinnest. Since association with missionaries had already rekindled my zeal for missionary work, Juliet's decision made it unanimous. We applied for missionary service in the Methodist Church, were accepted and immediately sent to Cuba.

During our 16 years of service in that country, it was my privilege to witness the transformation of rocky fields into oases of trees, pastures and fields surrounding a tranquil campus. In the center of the life of the school and the activities of the surrounding neighborhoods and in the center of the hearts and lives of most of the people of the region was the Church of Jesus Christ. What a privilege it was to oversee construction of 27 buildings in those 16 years. But the project dearest to my heart was the chapel. Within that building I was to have the joy of seeing over a hundred new converts pledge their allegiance to our Lord and His Church. On our school grounds — a Christian boarding school for underprivileged older rural youth — more than 400 young people obtained an education who otherwise might have remained illiterate.

We saw knowledge, economic improvements and Christian witness go out to other areas of Cuba. The total impact of the lives of all the students and of some 40 young persons who dedicated themselves to full-time Christian service can never be measured. Although our private school no longer exists (Castro confiscated all private schools on May 1, 1961), the blessed testimony of the power of God's love continues in the hearts of many of our former students. God made the impossible possible! The witness was made — and the echoes of that witness live on in the lives of others.



LET'S MERGE OUR MISSIONS



by George S. Pearson

Scripture contains no instruction concerning the formation of missionary societies. We justify their existence by saying they were formed to enable the local church to get its workers to the fields. Since this is correct, why should so many societies be necessary? This is a question on the hearts of God's people.

Why were the independent faith missions organized in the first place? We know that in every age God provides His appointed agency to meet a need. Many independent missions were formed to open interior regions which had not been entered by existing agencies. Among them are societies with such names as China *Inland* Mission, Sudan *Interior* Mission and Brazil *Inland* Mission. Many old-line denominations abandoned their conservative doctrinal positions. Dedicated missionaries felt that in good conscience they could not continue their ministry in such groups. So their convictions forced them to separate themselves and form new, independent societies.

Large, well-operated societies

Some of these faith missions have had the benefit of capable leadership which God has blessed. Today some of these agencies are large, well-operated societies which are effective on the fields as well as in the homeland. By their example, they have shown the multitude of small groups what can and should be done. Africa *Inland* Mission, Sudan *Interior* Mission, Overseas Missionary Fellowship and Wycliffe Bible Translators are good illustrations.

But for every well-run society, there are scores which are inefficient, wasting God's money in duplication of ser-

vices. By virtue of their small size, they cannot afford to give the kind of service a missionary must have on the field and in the homeland. Problems are often created by the proliferation of missions serving the same area and seeking support from the same people.

Competition between missions

Have you ever experienced the kind of competition that comes from inviting more than one society to be represented at a missionary conference? We've all seen it, I suppose, as each one tried to outdo the other.

Oh, we don't like to talk about it. Somehow, it is not to be mentioned in polite conversation. But it is there. Each one on the program tries to make his field, his people, his society sound just a bit better than the others so the people of that church will dig a bit deeper for his mission.

What about missionary literature? Not the kind used on the fields to spread the gospel to the lost—but the kind that comes to you through the mail. How many such publications do you receive? Hardly a day goes by without one appearing in my box. Every one has pages of stories of great work being accomplished — and appeals for money. And every one represents a group which is doctrinally sound and which has dedicated missionaries who are winning the lost to Christ. However, not one in 10 of these publications is well-designed and produced. Not one in 10 is well-written, showing the handiwork of a professional editor.

How many checks do you and your church write every month to the home offices of mission societies? If your church is like mine, it could run 50 to 75, depending on how many people your members support by designated gifts in addition to church commitments. Why should this be? Can all of

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George S. Pearson, assistant to the president of Calvary Bible College, Kansas City, Missouri, served with Berean Mission for 11 years, including four years in the Congo.

MISSIONS MERGE

Continued

these checks and separate accounting operations bring one more man to Christ? How many givers realize that a percentage of every dollar given to a missionary must be subtracted to support the business operations of the home office?

This is not dishonest. It should be done that way. The wrongness of it lies in the fact that there are so many little, inefficient offices doing the same thing. And the total loss is astronomical.

Seldom can these societies pay their home office employees a decent wage. Almost always these dear folks are working at salaries far below those for comparable positions in industry. They take the jobs because of their dedication to the cause of missions.

Duplication on the field

What about duplication of effort on the mission field itself? I was privileged to serve some years in the Congo under a faith mission board. It was a blessed experience. There was one thing, however, that we were never quite able to explain to national Christians. They would occasionally ask why there were so many missions.

There was no problem in pointing out why we were separated from certain cults which preached their doctrines in our territory. But when it came to taking a map and drawing a line and saying of a similar faith mission, "This is our area, and that is theirs," how could we explain that?

There were often duplicate schools, duplicate medical facilities, duplicate publications. Ever heard of that before?

There are other mission fields which have even more serious problems of duplication. One particularly unsavory problem has to do with the ministry among the Navaho Indians in western United States.

This field has suffered from all the weaknesses that are the fruit of the multiplicity of small missions. This is not to say that there are not hard-working, dedicated missionaries working among the Navahos. There are many. But very often their ministry

is handicapped by this organization problem.

Competition is keen. Indians who attend mission churches are few, and those who are at all interested in spiritual things are scarce. The result is that an Indian may well find that he has two or three missionaries, each trying to get him to come to his church.

On the Navaho field it is not at all uncommon to find mission stations of different societies within a few miles of each other — all located in desert areas of sparse population that barely justify one station, much less two, three or sometimes four. Each has a church comprising a handful of believers. Each has a hard-working, but underpaid and ill-equipped missionary competing for the same handful of potential converts.

Years ago, American businessmen woke up to the fact that mergers make good sense. Most mergers have resulted in better services for the customer, lower prices and a higher return to the investor. Why? Because it made manufacturing more efficient. It made selling less costly. It cut costs across the board. The reasons are simple and common knowledge, but they need to be applied to mission societies today.

Broader service

A single administration made up of men who have sound leadership abilities can do as good a job with 1000 employees as they can with 10. One office can often furnish the same services for a company (or mission) two or three times bigger. One sales force can sell several similar products as well as they can sell one. In fact, they can do much better since they offer the customer a broader service.

This proposal does not involve a world church or any other organization that would dilute in the slightest the conservative, fundamental, independent church position. The objective is simply to make the best, most efficient use of God's men and God's money.

Doctrine does not hold these groups apart. The problem is not doctrine, but men. Too many men have positions of authority that might be lost in mergers. Some would have to go back to the field and get back to front-line mis-

sionary activity. (And, praise God, some would be most happy to do just that.) Some would have to retire. Some would become leaders of much larger—and more efficient—mission societies.

The practical approach to this need is not the organization of all missions of fundamental persuasion into one huge society. Not at all. But what ought to happen is immediate, serious discussion among small missions with an eye toward a merger of three, four, five or perhaps 10 societies into one which would agree doctrinally, have personnel to meet all areas of need with real ability and be ready to start updating its ministry for service in this fast-paced age.

How many should merge?

Some will ask, "What is the ideal size?" Is there some criterion or basic principle involving numbers of missionaries or some such factor to be used to determine what is "right?"

Having taken a position in favor of merger of existing mission societies into fewer and larger agencies, it must be said that the godly men who make up the administrations of the existing organizations must seek the Lord's will and act according to His leading. Undoubtedly, some will consider merger and find it impossible because God gives no peace about such an action.

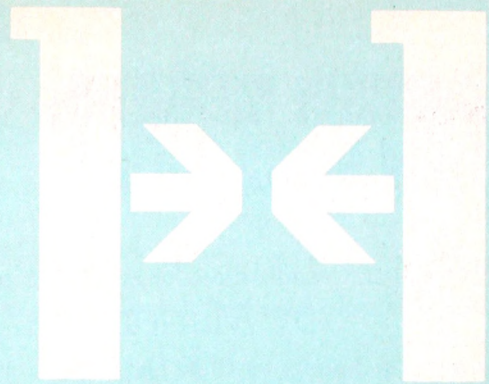
The opposite will also occur. If mission leaders will seek the mind of the Holy Spirit, they may find that they have worked themselves out of a job, to His glory, and the more efficient use of those three essentials of Christian service: time, talent and treasure.

Money would be saved at home for use abroad. Churches would experience a new, clear-cut approach to mission recruitment and fund appeals. Christians would pray more intelligently. Unnecessary properties and equipment could be sold and the receipts turned into soul-winning activities. Unrealistic? The only limitation is in the hearts of men who are willing to let things go as they are because "we've always done it that way."

Who will be the first to ask God to guide his mission into a merger which will become more effective in winning more men to Christ?



"What ought to happen is immediate, serious discussion among small missions with an eye toward a merger of three, four, five or perhaps 10 societies..."



Several missions are negotiating which could result in additional mergers.

For the past four years the Interdenominational Foreign Mission Association (consisting of independent missions) has demonstrated a concern for closer cooperation and amalgamation between evangelical missions.

IFMA has encouraged its Cooperation and Comity Committee to create an atmosphere favorable to mission cooperation and merger. To effect this climate, the committee is conducting workshops to which IFMA and other evangelical mission leaders are invited. The third workshop will be held this December.

Not matchmaking sessions

"These workshops are not intended to be matchmaking sessions to pair off any one mission with another," explained IFMA executive secretary Edwin L. Frizen. "Rather, mission leaders meet with the committee to consider a different concept of mission amalgamation.

"*Operation Catalyst* is the name given to this approach by the committee," continued Frizen. "Participants work together to create a hypothetical 'perfect' mission. In these 'think sessions' we pool our experience gained from involvement in different missions. If we started a mission from the beginning, how should it be structured? Attending the workshop does not commit any person or mission to participate in any resulting new organization.

"But the committee hopes that significant proposals will result," explained Frizen, "and that interest will be generated towards forming a new organization (a new instrument) into which a number of missions will seriously consider amalgamating. If eight of the missions represented at one


workshop would join, they could form a multi-field mission of about 800 missionaries. With available staff it could departmentalize and move toward maximum efficiency, excellence of administration and strengthening of the ministry on the fields."

Merger negotiations under way

Several IFMA missions are now in various stages of negotiation which could result in additional mergers or absorptions, Frizen indicated.

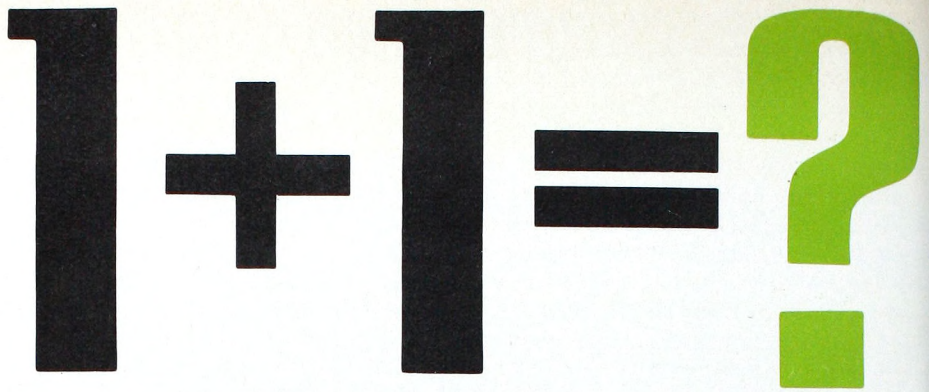
Workshop participants think together with the use of a preliminary constitution prepared by the Cooperation and Comity Committee. Examples of inter-mission cooperation at home and on the field are presented. Mission mergers are studied. Merger procedures are suggested. The practical aspects of merger and administration are discussed. Bible studies focus on the spiritual unity of the church and its expression in the world.

Mission mergers also have the endorsement of the Evangelical Foreign Missions Association which together with IFMA sponsored the Congress on the Church's Worldwide Mission in 1966. In its Wheaton declaration the Congress said: "We will encourage evangelical mission mergers when such will eliminate duplication of administration, produce more efficient stewardship of personnel and resources, and strengthen their ministries."

Some EFMA boards have merged, but mergers develop more slowly among EFMA members since many are denominational boards. Autonomous mission agencies like those in IFMA have more freedom to negotiate whereas church boards are dependent upon denominational authority. 

MISSION MERGERS: HOW SUCCESSFUL?

by Marion W.
Kliwer



Missions are hearing the plea for merger—and have begun to do something about it.

To determine how well mission mergers are going, *World Vision Magazine* interviewed the executives of 10 independent and denominational mission agencies involved in merger.

Better use of personnel, access to additional resources and a more substantial base for outreach were some of the gains reported by mission administrators.

Extra work and extra costs to effect merger, arranging mutually satisfactory financial policies and involving the new constituency in the enlarged program were some problems.

Considerable time and working experience is required for missions to make a complete evaluation of the effects of merger. One executive disclosed that his denomination is still wrestling with issues related to a merger that was "completed" more than 10 years ago. Two denominations which voted in July 1968 to merge were integrating their files this past June when this interview was conducted.

Individuals overworked

"I am not convinced that mission mergers will result in saving of money, but rather in better stewardship of personnel," was the response of Edwin L. Frizen, executive secretary of the Interdenominational Foreign Mission Association, Ridgefield Park, New Jersey. Frizen referred to the many small missions in which individuals are overworked. When they join their forces, these individuals can do work for which they are equipped. In a small

Marion W. Kliwer worked as copy editor for World Vision Magazine while on a summer sabbatical from Mennonite Brethren Church Missions/Services, Hillsboro, Kansas, where he is in charge of its publications.

mission one person may handle finances, promotion and recruitment because the society cannot afford to support many specialized workers.

"The immediate result of amalgamation was to make available suitable persons to take over administration in strategic places," commented E. Keith Jones, Toronto, general director of International Christian Fellowship (formerly Ceylon and India General Mission) which amalgamated with the Poona and Indian Village Mission. "There has been some interchange of personnel on the India fields," he added.

Larger personnel pool

A larger pool from which to draw personnel as a result of merger was reported by several mission administrators.

David M. Stowe, associate general secretary for overseas ministries, National Council of Churches, New York City, explained that when two denominations join, they gain access to a wider range of resources, particularly personnel and expertise. He illustrated by speaking out of his experience of the merger of the Congregational-Christian and Evangelical and Reformed Churches. One denomination could not find personnel qualified for work in a particular geographical area, but after union, suited workers were found in the other denomination.

Stowe listed "ecumenical enrichment" as a major benefit of mergers. "We are enriched through new experiences and contacts with new people. Through the cross-fertilization process is basically the way we grow," he commented.

John F. Schaefer, associate general secretary for the world division of the United Methodist Church, New York City, indicated that personnel can be used much more advantageously in

merged programs and can be placed according to priority needs.

Merger of mission programs presents new fields to recruits, according to Paul Erdel, foreign secretary for the Missionary Church, Fort Wayne, Indiana, which resulted from merger of the Missionary Church Association and United Missionary Church. MCA operated missions in Dominican Republic, Ecuador, Haiti, Hawaii, Jamaica and Sierre Leone and UMC in Brazil, India, Mexico and Nigeria. Merger has provided new fields for candidates in each of these bodies.

Erdel also reported that the merger has provided "a much wider identification" for the two groups. "Now members feel they share in a much larger ministry which reaches more of the world," he noted.

Mission concept enlarged

A similar opinion was expressed by Schaefer when he said: "Our concept of world mission has been greatly enlarged with the merger of the Evangelical United Brethren and Methodist Churches. (Before union, the EUB Church worked in 10 countries and the Methodist Church in 42 countries.) "New enthusiasm is engendered for the missionary community," he added.

"A more substantial base for a further outreach" is the most important benefit of amalgamation for International Christian Fellowship, according to director Jones. Its predecessors were the Ceylon and India General Mission founded in Great Britain and the Poona and Indian Village Mission begun in Australia—both in 1893. Both were strongly based in Britain and both maintained a witness in the India subcontinent. It was recognized that if CIGM and PIVM would come together, a better balance of representation would be achieved since CIGM was also represented in North America and

PIVM was strongly represented in Australia and New Zealand.

"We believe that the united body will be an instrument in God's hand for a greater thrust of evangelism and church planting in countries which surround and have affinity with the India subcontinent," emphasized Jones. "We have several fields in India as well as in both wings of Pakistan. Seasoned missionaries have a knowledge of the characteristics and languages of the people among whom they work. They have seen a pattern of work by which the church can be built. This pattern must be taken further."

Stronger base of support

This strengthened base of support was confirmed by Willard L. Whittemore, official of International Missions, Wayne, New Jersey, when he said, "The Christian public has more confidence in the larger, better known and more recognized mission." He spoke out of considerable experience for International Missions is one of the "most merged" organizations in North America.

Several denominational executives suggested that mergers help promote interest and renewed prayer for missions. New fields, new missionaries and new national churches appeal to the other body in the merger. Both constituencies must become actively involved in supporting the enlarged program. This provides the occasion for the production of new literature and audio-visuals and more deputation. But this also may require more staff time and increased production costs.

Support drops

On the other hand, mission support does drop after merger. One denominational official indicated that financial contributions by one group in the merger dropped after amalgamation. Its offerings have not climbed higher than half of what they were before. He felt that this group lost some of the initiative and responsibility it had for its own program before merger. The official suggested that the larger group may not have done all it could to nurture merger with the smaller body.

Continuation of independent missionary efforts through merger was reported by International Missions. A missionary couple in the Philippines was concerned how their work would proceed upon their retirement. Their problem was solved when International Missions absorbed their work. Another

mission whose executive neared retirement was happy to turn its program over to International Missions.

Merger of missions in North America also results in unions overseas. Pilgrim Holiness and Wesleyan Methodist Churches merged to become the Wesleyan Church with headquarters in Marion, Indiana. Both denominations had evangelized and planted churches in Jamaica in the West Indies and in Rhodesia and South Africa. The resulting churches in these countries responded readily to the example of their mother churches in North America and united in merger conferences. Now they are writing their disciplines within the approved guidelines for their own fields and according to their attainment of indigenous status. In Rhodesia and South Africa the merged national churches elected a former Wesleyan Methodist as field superintendent and in the West Indies a former Pilgrim Holiness man was selected as superintendent.

Some overseas operations were simplified, observed Dr. Arne Sovik, executive secretary of the Board of World Missions of the Lutheran Church in America, New York City. This body resulted from the union of several Lutheran communions in 1962.

More institutional paraphernalia

"We can do much more together through ecumenical projects than we can separately," commented United Methodists' John Schaefer who also pointed out that merger "accumulates more institutional paraphernalia and makes for more impersonality."

Financial adjustments were necessary to effect merger, several mission administrators indicated.

Different ways of raising funds caused some sweat for two missions. One received a large share of support through personal gifts to its missionaries. This method was followed to overcome the necessity of paying a certain percentage on general funds as required by an arrangement in the country in which it worked. (Both missions are based in the British Commonwealth.) A new financial policy was adopted which attempted to move towards equality of standards for all missionaries. A statement was to be submitted to supporters to rectify the system which could contribute toward too much emphasis on personal gifts rather than support.

Another mission absorbed some missionaries who received their support

through personal gifts. But this mission like others finds that it must operate with a general fund because U.S. Internal Revenue Service does not recognize contributions made to individual missionaries. So it negotiates with such missionaries and supporters to direct their contributions into its general treasury.

Two denominational mission officials reported adjustments in raising money.

Pilgrim Holiness Churches contributed money for missions mainly through deputation, and Wesleyan Methodists largely through their women's missionary societies. Now in the resulting Wesleyan Church, both methods are still practiced, but new ways of promoting and financing missions are being introduced. Deputation speakers are provided for each of the 2000 congregations at least once dur-

"Mission mergers will not result in saving of money, but in better stewardship of personnel."

ing the year when churches are asked to contribute. Now financial contributions are channeled directly into mission funds which are outside the general budget.

Before merger, the Missionary Church Association had a unified budget which included missions. United Missionary Church operated its missions program through its missionary society which had its own budget. Now in the Missionary Church, a unified budget has been introduced. This upset some members who preferred to have all their contributions go directly for overseas missions although the unified budget recognizes all contributions designated for missions.

Larger outlays required

No financial savings were reported by any of the mission executives interviewed. Several indicated that merger has required larger outlays. One does not anticipate reduced costs.

"Churches expect to save money by
Continued on page 25



This slogan won't be scribbled on the walls of Czechoslovakia's cities, but you can be sure it will be engraved in every heart that lived through the still shocking invasion of 1968.

Eleven hundred years of on and off occupation have convinced this nation of 14.5 million in the heart of Europe that survival depends on remembering. Vladimir Nabokov, who has made a deep study of memory, notes in his latest book (*Ada or Ardor*): "You lose your immortality when you lose your memory. . . . It is only through memory that we possess the past."

If the survival of Israel and of its faith was linked to the annual commemoration of the Passover and the repeated recital of its events, if the existence of Christianity depends on the frequent celebration of the Lord's Supper ("in remembrance of Me"), and if the malefactor's eternal hope rested on the crucified Savior's remembrance of Him—one can readily comprehend the significance of anniversaries and their importance, especially for people living in hope.

August 21, 1968, will be remembered in Czechoslovakia. And it must be remembered by the rest of the world that cares about its own and its neighbors' freedom.

As I recall the week preceding the invasion in Bratislava, the capital of Slovakia, certain events and remarks take on weightier significance.

A university student, enjoying with his countrymen the fruits of the freedom he and his friends had precipitated the year before, broke down before me on the morning of the invasion and cried: "The world will wring its hands and shake its head over what is happening here today, but it will soon forget. What's the use!"

A reform leader, saying good-bye to us the evening of August 21, was trying manfully to maintain his composure as he assisted us in fleeing to the sanctuary of the free West. I felt helpless and cowardly leaving. "What can we do to help?" I asked. "Nothing,"

REMEMBER CZECHOSLOVAKIA

by Jaroslav Vajda

he said. "We do not want to see World War III begin over this." As a Christian I groped for a word of encouragement. It seemed like a weak and hollow suggestion, but I said: "At least we'll pray for you." He didn't laugh. "You know," he said, "we need that as much as anything. It's one way of remembering."

And the border guard, as we were leaving the country, added to his farewell: "We won't give up. Don't forget us."

There is so much to remember. The events before and immediately after the invasion are as fresh and clear in my mind as the moment they occurred.

Item: The smiling face of Alexander Dubcek, enjoying the support of more than 90 percent of the population, mostly non-members of the Communist Party, stating the purpose of his unique reform program: "We want to give socialism a human face."

Item: The open borders, into and out of the country, the sunniest spot behind the Iron Curtain. Citizens, free to travel abroad at last, preferring to return to their open cage, hopeful of acquiring even greater freedom. Remembering a visit three years earlier, I did not expect the casual and cheerful crossing of the same border in 1968. Czechoslovakia had become a country to visit, not to flee from.

Item: An almost completely free press and communications media. Cartoons lampooning the foibles of socialism and government leaders without fear of reprisal. TV documentaries exposing negative national conditions, and the government welcoming constructive criticism.

Item: Two weeks before my arrival in Bratislava, Russia and Czechoslovakia had signed a pact in the historic Town Hall. At that time a student had painted on the face of the Comenius University administration building, about 30 feet above the street, the slogan: "To be dominated is evil; to dominate others is worse." The words were still there to greet the invaders on August 21.

Jaroslav Vajda, editor of This Day magazine, monthly periodical of Concordia Publishing House, and Lutheran pastor, spent a week in Bratislava, Czechoslovakia, attending a summer seminar on Slovak language and culture which was abruptly cut short by the invasion by Warsaw Pact troops. Upon his return to the United States Vajda wrote for the Evangelical Press Association this article which has been up-dated by the editors of World Vision Magazine.

Item: Some 50,000 political prisoners were being rehabilitated, that is, given a clean bill of health, cleared of false charges and returned to former occupations. Unjustly condemned and executed leaders had their good name restored for the historical record. Names and writings banned for decades were reappearing. The average person was still trying to get used to speaking openly without fear of midnight arrest.

Item: In contrast to my previous visit, people were openly happy; they were hopeful that their daring experiment would work and provide a pattern for other socialist satellites; the creative arts were burgeoning; building and trade were breaking out of a 20-year repression. Everyone seemed to be racing to make up for lost time, or rushing to beat an ominous deadline they secretly sensed was not far off. It was too good not to end.

Item: Long empty churches were now crowded. We had to walk around two overflow crowds standing on the sidewalk outside Roman Catholic churches. Inside, prayers were being offered for the national leaders. The Lutheran mother church in the capital was petitioning for the resumption of Sunday morning broadcasts after a silence of 20 years. After two decades, children would again be able to attend religious instruction classes without intimidation. Young people were returning to the church. Hundreds of priests, nuns and pastors were being released from years of imprisonment. The "paper shortage" was easing for religious books and periodicals. Christians were being restored to first-class citizenship.

Who could ever forget those exhilarating 221 days?

And who could ever forget the sudden termination of that "spring?"

Together with the stunned populace we awoke at three in the morning to the drone of incoming airplanes and the endless rumble of tanks and trucks passing beneath our window. It was a scene out of "Twilight Zone." Soldiers with tommy-guns posted at every intersection, people clustered at bus stops deciding whether to go to work, the doors to public buildings barred, people on the streets listening to transistor radios and engaging the teen-age invaders in conversation.

The first radio announcement is repeated throughout the pre-dawn hours: "We confirm the invasion of our country by the troops of five Warsaw Pact

nations. Please maintain calm. Do not commit any acts of provocation. Listen for further bulletins."

At 7 a.m. the TV station goes on the air, repeating the same announcement, reporting the step-by-step progress of the occupation, reading dozens of telegrams and communications from every labor union and official organization, pledging loyalty and support to the "legally constituted government of Dubcek, Svoboda, Cernik and Smrkovsky." The TV lounges are jammed with dazed and depressed listeners. There is no communication with the outside world. All travel in and out of the country is halted. Foreigners are ad-



TIME magazine reported that one of Czechoslovakia's last uncensored radio programs was a 45-minute reading of 15th century reformer Jan Hus, who was betrayed while traveling on a safe-conduct pass. The script said that under torture Hus refused to deny "his truth" and went to the stake saying, "Jesus, our Savior, have mercy on me and my country." This statue of Hus is located in the center of Prague, the Czech capital.

vised to wait for instructions. TV announcers, barricaded in their studios, appeal to Vienna TV to tape the transmissions for the outside world so long as they can telecast. Views of the invading troops and the passive resisters are shown from the rooftop of the TV building.

At noon hundreds of citizens, mostly young people who had never known political freedom prior to January 1968, gather at the base of the only bridge crossing the Danube into Czechoslovakia at the Austrian border. They form a wall of flesh to stop the incoming tanks and armored trucks. Police open a path for departing citizens in cars, trucks and buses, but they refuse to allow the military vehicles entry. The crowd, in appreciation, bounces the laughing policemen on its shoulders. But the pleasure is short-lived. An armored truck comes down the center lane of the bridge, cannon firing into the air, and disperses the crowd. Young people climb onto the truck,

Continued on next page

REMEMBER CZECHOSLOVAKIA

Continued

beating it with sticks and fists, but the resistance is futile. The machine gun is fired over the heads of the demonstrators and lowers foot by foot until everyone scatters. A flag-bearing student falls to the street, bleeding from the stomach. He is dragged off by his comrades under fire. A 17-year-old girl, standing on the steps of the university building, screams "Fascist!" at a passing armored truck and is shot to death by a nervous Russian "liberator."

An hour later a new demonstration builds. People walk down Roosevelt Avenue lined with dozens of diagonally parked tanks, questioning the perplexed crews or telling them in Russian to go home. Editors and their printers appear on Red Liberation Square distributing armfuls of a single sheet final edition of the daily paper which they published on a secret press. The copies are free.

New friends and acquaintances who regaled us with open hospitality the day before are now desperate. "We must leave the country," they say, "or we face a worse hell than before." Fifty thousand of them have the same idea. Some nourish a flickering hope that a united country can hold out for a while against an invader who is having trouble finding collaborators, but they are realistic enough to know that a small minority in key positions can revert the country to its previous night. If there was any friendship or respect for their compulsory allies prior to August 21, it was gone for good. The occupiers might control their bodies and buildings, but their minds, their hearts, their will — and their memories — were out of reach.

Memory. This would be their hidden flame of hope. All events have their anniversaries. And the heart cannot be prevented from observing them.

In October they would remember the 50th anniversary of their country's founding in the ashes of bankrupt empire and devastating war. In January — the beginning of the Dubcek "spring." On May Day — their forced marriage to communism with its mask removed. And other dates — birthdays or death days of national heroes, not one of whom is a military hero or national tyrant.

And August 21—a day to remember.

To remember, without vengeance, but with patient hope, and thereby to live.



RELIGIOUS FREEDOM IN CZECHOSLOVAKIA: IS THE BLOOM STILL ON THE ROSE?

"The creation of a new atmosphere of trust between church and state . . . gives the church in Czechoslovakia new possibilities," says Vilem Schneeberger, superintendent of the United Methodist Church in Czechoslovakia, in *World Outlook* (July 1969).

Schneeberger traces events leading up to this "new atmosphere." The new trend of democratization begun by the Communist Party in January 1968 was supported by the churches. In the Action Program which the Communist Party accepted in April 1968, the churches were promised more liberty. After the August invasion, church leaders issued a proclamation to Christians in Czechoslovakia in favor of the legal government. The document was signed by the leaders of all member churches of the Ecumenical Council of Churches in Czechoslovakia as well as (for the first time) by Roman Catholic bishops. Favorable comments on the attitude of Christians during the August crisis were made by the president of the Secretariat for Church Affairs in the Ministry of Culture, Mrs. Dr. E. Kadlecova.

"As an answer to the proclamation of the churches," comments Schneeberger, "State President Svoboda invited 18 non-Roman Catholic church leaders on October 21 to an official audience. It was the first audience in such a large circle in the 50-year history of Czechoslovakia and the first official audience since 1948 when the Communists took over the government. President Svoboda said that he counts upon the believers to help in the reconstruction of the state. After 20 years during which the cooperation of the Christians was rejected and they were supposed to be an undesirable element of the socialist society, it was evidence of the new direction of church policy in Czechoslovakia."

As a result of the new church policy, Schneeberger says, many ministers, priests and bishops who were not allowed to serve in these capacities have been permitted to return to church service. Ministers are giving religious instruction in church buildings which was formerly strictly forbidden, and the number of children receiving instruction grew rapidly. Other orders make it possible for churches to print local announcements which previously

could only be done with special permission, but which was usually refused.

"It is a matter of fact that the new trend — after a year of occupation — goes on more slowly but in many aspects it cannot be stopped," observed Schneeberger.

Evangelistic emphases by the church in Czechoslovakia are producing results, reports Dave Foster in *Eternity* [August 1969].

"Evangelistic crusades are attracting many," says Foster who is director of Euroevangelism based in Geneva, Switzerland. "The pressure of events outside the church has encouraged outsiders to come in. In one city a pastor distributed printed invitations and even used billboards to proclaim: 'God is Alive and Working.'"

"Christian literature can be produced in limited quantities. Radio is another means by which the Christian message is communicated. Christian young people are demonstrating depth of dedication."

A widespread demand for Bibles is also reported by Foster. A veteran Czech preacher told him: "In 45 years of Christian witness I have never seen such a situation as we have today where every contact is eager to obtain and read the Bible."

"Many Soviet soldiers have accepted copies of the Bible in Russian," continues Foster. "God has not been eradicated from their thinking. In fact, they appear to recognize an ultimate source of life as an established fact. They have heard of churches in the Soviet Union, but never made contact with believers. They had not seen a Bible. The fact that the God of the universe communicates with man through this Book was of great interest to them. The sight of a Russian Bible seemed to have specific significance because it showed God spoke their language."

These encouraging developments have been offset by recent reports that a new crackdown on religion in Czechoslovakia may be about to get under way, according to Religious News Service which said:

A new government policy, based on charges of "political clericalism" and "the use of religious feelings" against current government tendencies, seems to be in the process of formulation.

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Dr. Cyrus N. Nelson

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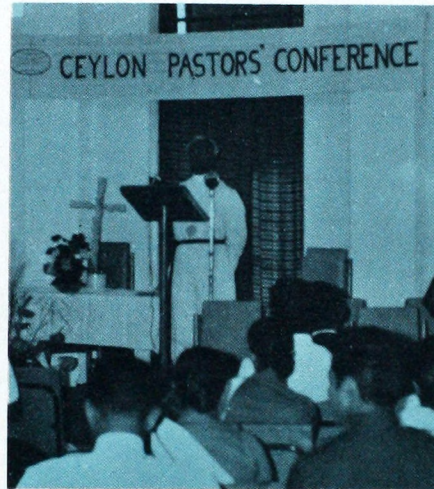
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THE THRUST IN HUBLI AND KANDY

by Carl F. H. Henry



The first time I junketed through Asia for World Vision Pastors' Conferences was 11 years ago. I still recall those daybreak prayer meetings to which Bob Pierce rallied his team, seemingly endless days of meetings and conferences, the Holy Spirit's remarkable blessing upon one or another of the sessions, and the evident sense of dedication and renewal among nationals who had now learned to thank God for each other, and who returned to lonely outposts of service with a new feeling of togetherness in the work of the ministry.

In May this year it was again my privilege to join the Asian team, and inevitably I matched memories reaching back a full decade with the present scope of the work. For the ongoing

Dr. Carl F. H. Henry, founding editor of Christianity Today, a position he filled until last year, is visiting professor of theology at Eastern Baptist Theological Seminary in Philadelphia. Dr. Henry has spoken at eight of the World Vision Pastors' Conferences.

of this effort one can only thank God, and that for a number of reasons.

Burma, scene of a major conference in 1958, is now sealed against foreign missionaries. But the Christian task force was this year holding, outside Rangoon, its own national conference for Christian workers. Malaya had also been on the 1958 itinerary. While that nation's political and religious fortunes have changed radically, long-range benefits of that pastors' conference linger on.

This year's itinerary carried the team to two wholly new conference sites, one in Hubli, Mysore State, India, and the other in Ceylon. The Mysore conference was the 70th sponsored by World Vision since the first one in Korea in 1953, and Ceylon was the 28th country in which a conference has been held. At the beginning of it all was the sacrificial gesture of a Christian widow who, at the end of the Korean war, took what jewelry she had and said to Dr. Pierce: "Our pastors are worn out by the burdens of the war years; take them aside and encourage them in their task."

When my plane from London reached Rome, I met Dr. Paul Rees and Dr. Benjamin Moraes who had just spent a week leading a conference in Portugal which is opening up to the gospel in new ways. Dr. Moraes has a remarkably comprehensive witness as an evangelical spokesman: he is professor of criminal law in the University of Brazil, pastor of a Presbyterian church, former minister of education in Brazil, and has been since 1958 president of the Brazilian Bible Society. We talked in the Rome airport of what God is now doing in Portugal where, three years ago, I prayed with a dozen Christian businessmen that doors might open for the cause of Christ.

Overnight plane flights are a pain in more than the neck, and when we staggered into our hotel room in sweltering Bombay early the next afternoon, we knew the 5 a.m. wake-up call would come sooner than we thought. For some reason the chicken curry dinner upset me, and I wrestled through the night with violent pains, and battled exhaustion and weakness for several days of our first conference. I thought of the missionary casualties, of the miseries suffered regularly by the Lord's workers, and I tipped my hat to Paul Rees, who has been on world tours annually since 1958 and has become a minister-at-large to Christian workers in non-Christian lands.

We flew to Belgaum, India, and were garlanded and breakfasted by the reception committee. We drove three hours to Hubli. The conference, attended by 355 workers of many denominational persuasions, was welcomed to the Basel Mission by the Karnataka Christian Council which cooperated actively.

The presiding bishop of the South India Conference of the Methodist Church in Southern Asia, the Rev. Eric A. Mitchell, addressed the conference, as did the only Protestant bishop resident in Mysore State, the Rev. N. C. Sargant, also a Methodist.

The use of the Church of South India liturgy in many sessions gave the meetings more of a liturgical cast than is characteristic of World Vision conferences. National workers led the pre-breakfast devotional meetings; my hour dealt with "The Minister and the Word of God;" Dr. Moraes then dealt with "Christian Witness in the World;" and Dr. Rees conducted the evening preaching services with his usual homiletical artistry in biblical exposition. In addition, there were question periods in which interest peaked over the relation of Christianity to the non-Christian religions.

Mysore State is known for sandalwood and silk and, if as a parting gesture of appreciation, the committee decorated us with garlands of sandalwood shavings and silk cocoons, it was by way of matching the team's exposition of the Scriptures with the best that Hubli had to offer.

The messages had been translated into Kannada, and the barrier of languages was soon hurdled; the spontaneity of song and of prayer punctuated the more formal liturgy, and the liturgy itself came alive for those who sought hiding in its routines. What the Spirit of God accomplished in the hearts of pastors and Christian workers will become evident in years ahead. A vanguard of Christian leaders who had first met at the Asia-South Pacific Congress on Evangelism in Singapore had dreamed of some such gathering as Hubli. World Vision had come along to actualize it. Now they were hopeful of an evangelistic thrust by Billy Graham to which they could unitedly lend their energies.

On we went to Ceylon, that enchanting island which I knew from Sunday school days through the words of "From Greenland's Icy Mountains," with its not too fortunate reference to Ceylon's spicy breezes "where only

man is vile." If Hinduism was the dominant religion in Mysore State, Buddhism shaped the culture of Ceylon.

In recent years the Christian Sunday has been dethroned, and only four times a year is Sunday a non-workday. As a result Christians gather for worship before and after their Sunday work; sermons are limited to 10 or 15 minutes. The older generation may be preserved in its faith in this way. But the problems of reaching the young are multiplied. Pastors whose sights are set on circumstances and culture are easily discouraged, and it was from this climate that not a few of the 150 participants came to the conference in Kandy under the auspices of the Ceylon Bible Society, whose president, Celestine Fernando, was one of the delegates to the World Congress on Evangelism in Berlin.

Kandy is a lovely mountain retreat, but there was little opportunity to venture from the comfortable Suisse Hotel where the meetings were held through the generous cooperation of the Christian manager.


The Roman Catholic Archbishop of Colombo and three or four Catholic priests attended as a gesture of ecumenical goodwill. Ceylonese number 90 percent Buddhist and 10 percent Christian, mostly Roman Catholic. After my message on Christ and Nicodemus, one of the priests remarked: "We have heard here some things we have never learned before," and at the end of the week he requested, "Take my greetings to your Protestant brethren; you can say 'Our hearts burned

within us' when the Scriptures were opened."

The spectrum of Protestant interest ranged from Anglican to Pentecostal and Seventh Day Adventist: clergy, evangelists, deaconesses, Bible teachers and ordinands came from all Christian denominations involved in pastoral responsibilities in Ceylon.

On the overnight stop in Colombo en route to Kandy, I had awakened at daybreak to bring the 10-minute sermon on Pentecost Sunday in one of the highest of Ceylon's Anglican churches, The Church of St. Michael's and All Angels. A week later, back in Cambridge, England, I spoke twice in a nearby Baptist church and then addressed a city-wide after-church meeting on the crisis in evangelism. That crisis confronts churches everywhere today, whether in Colombo or Cambridge or Chicago.

Dr. Richard Halverson, a college classmate of mine and chairman of the board of World Vision, flew into Ceylon and stayed but two days, being summoned home by the tragic death of a younger sister in a California fire. But he made his point in Ceylon well: The early Christians set their sights not on circumstances, but on Christ. If the basis of their optimism had been circumstances, they would have been a gloomy lot. But Christ had set their lives in order and their hearts aflame, and they offered the world what it could not afford to be without.

That was the conviction about their fellow Ceylonese with which the Kandy participants returned to their tasks. 

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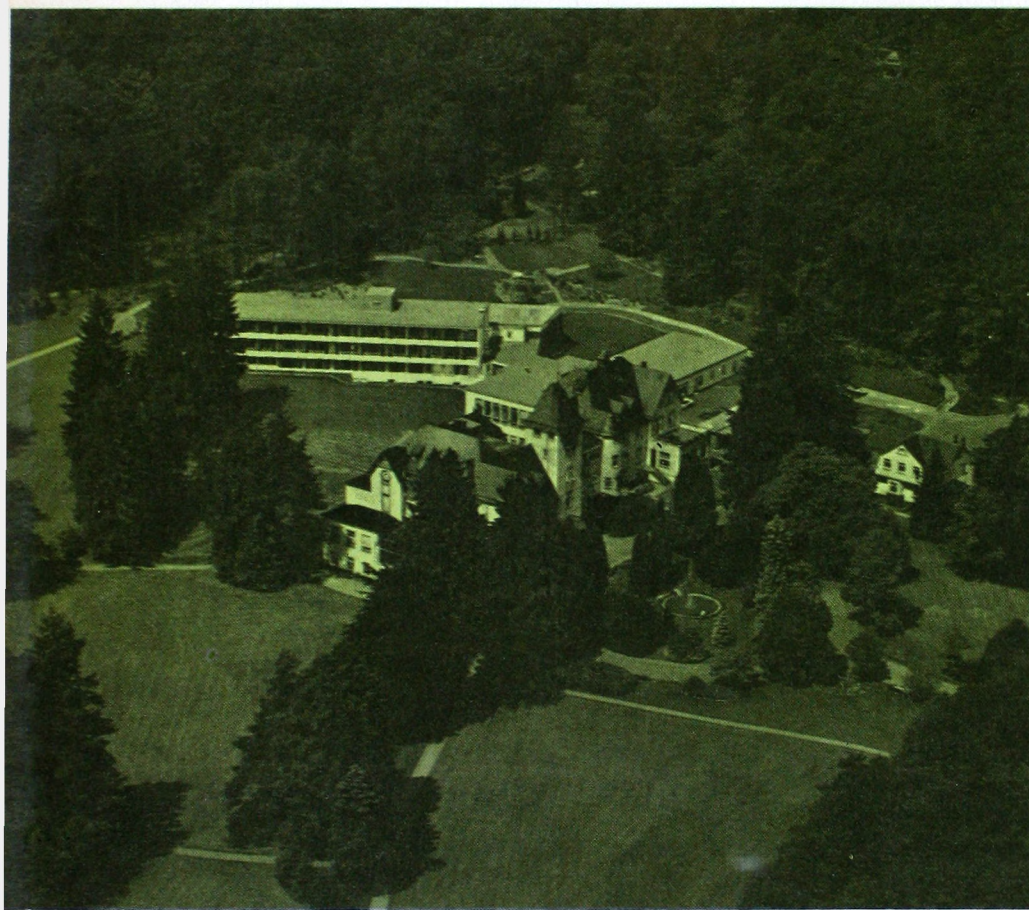


Dr. Benjamin Moraes of Brazil talks with Indian churchmen at the pastors' conference in Hubli, India.

Meeting together for the first such conference to be held in Ceylon, pastors of many denominations share personal insight and experience.

HOHE MARK:

a center for psycho/spiritual healing



Hohe Mark is a 60-acre campus of 20 buildings all dedicated to healing.

by Hildegard Sennlaub

*In its approach and
method of treatment
Hohe Mark
has a
unique mission.*

In the shadows of the Taunus Mountains in West Germany is an estate with forest-bordered lawns and flowers known as Hohe Mark Clinic. Surrounded by extensive forests, this healing community spreads out like a small village, not far, but far enough away from the busy hum of the city of Frankfurt. Above its main entrance are the words: "Heal me, O Lord, and I shall be healed; save me and I shall be saved" (Jeremiah 17:14).

Hohe Mark Clinic is a place of security for persons who are sick of life and a place of healing for people who are mentally ill. Day by day weary, desperate people, young and old, come to Hohe Mark seeking answers and help.

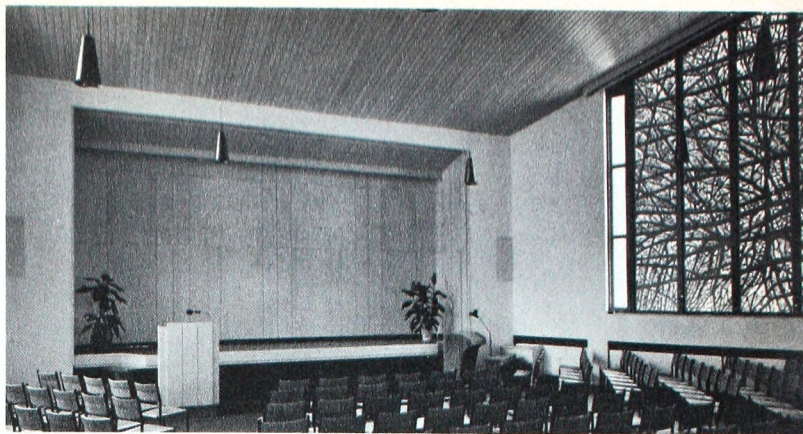
Patients receive medical and psychiatric treatment — together with spiritual help through Bible study and prayer. This combination is the special mission of Hohe Mark. Only as the lines of communication between the patient and the Lord are functioning can an individual be fully restored to health.

At Hohe Mark patients discover that they can freely share their problems, concerns, sins — their hopelessness. Patients are accepted as they are — each one with his own individuality. No one is asked to which denomination he belongs. Realizing they are accepted as they are and that the staff is standing by them in prayer gives them courage when they nearly despair.

But often there is a real ordeal behind their strange behavior. This means that the staff must always be ready to accept these sufferers, to encourage them and to help them overcome their conflicts and difficulties.

Hildegard Sennlaub works with the German team of Trans World Radio and freelances, writing radio plays, books and records. Her home is at Hohe Mark.

Though Hohe Mark has accommodations for 260 people, many are turned away.



Our team of 12 doctors (six psychiatrists and two interns) does its best to help patients with the best modern know-how together with the healing power of the gospel. Assisting them in this difficult task are 60 Christian nurses, eight deacons and 140 employees who consciously put their lives under the direction of the Lord. Our common objective is to help patients decide on the one and only Lord. This is stressed in the Bible study and prayer periods.

In the Lord's providence, Hohe Mark Clinic has become known beyond Germany. We do not want to idealize for there is hardly a place where human wisdom is more dubious than here. We have many problems. So we ask God to be with us — that's all!

As we treat patients, we see again and again that the major distress of patients has its roots in the disturbed relationship of man with God. The high percentage of patients from so-called "Christian circles" is alarming. Often the problem has its origin in misunderstood bigotry. Many are frustrated by rigid demands of regulations and develop a grave neurosis or real melancholy.

Genuine healing can only be obtained through the gospel. Relieving guilt and raising hopes, the gospel provides the patient with new resources to meet his problems. Some patients accept the Lord and find a new meaning for their lives during their stay in the clinic.

Others leave Hohe Mark disappointed. Critical of and rejecting our emphasis, they seem to think that the clinic relies too much on the Christian faith.

Instant success with patients is infrequent. For the most part, it means a long laborious process, often years, until a person learns to accept the way of the Lord or until he finds his way

out of his uncertain outlook and gains confidence for the future.

We have learned that human knowledge and counsel are not adequate in such cases. It is always a question whether the orientation is centered in the Lord.

Hohe Mark is located on an estate with buildings which was purchased in 1933. A private clinic operated on this estate belonged to the first and most expensive institution in Europe for the care of the emotionally disturbed. Patients from ruling families were predominant. Hohe Mark Clinic is associated with *Der Deutsche-Gemeinschafts-Diakonie-Verband* (German Deacon Association) in Marburg.

The 60-acre campus has 20 buildings including medical facilities, bathing X-ray, electrocardiogram, pharmacy and laboratory. In addition, we have our own bakery, laundry, tailors' shop and workshops for a locksmith, electricians and painters. A gardening department maintains the grounds and provides fresh flowers for all rooms, chapel, dining and sitting rooms and halls. A bookshop built in an outstanding style attracts many patients and guests. Those who are talented or want to learn something new participate in craft work under experienced guidance. There is also plenty of oppor-

Facilities are pleasant and homey. Dr. Mader, 63, heads a staff of 12 doctors (six psychiatrists and two interns).



tunity for gymnastics and sports. The extensive forests provide short walks as well as longer hikes.

In spite of all these favorable circumstances, Hohe Mark has had bottlenecks during all these years, particularly cooperation by doctors. It is remarkable how dependent our clinic has been on God's help through these years. Whenever we placed an advertisement in a paper, we didn't receive any responses, but when the clinic community began praying about it, doctors indicated their willingness to cooperate and frequently newcomers learned of our program in a very indirect way.

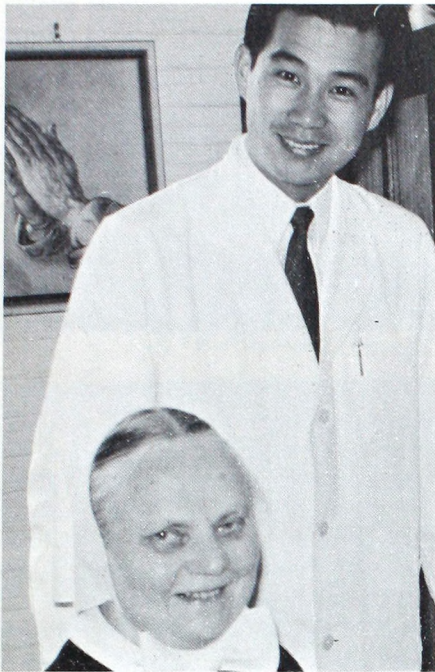
In response to prayer, the Lord prepared Dr. Mader, our 63-year-old medical superintendent. For generations, his family belonged to the Baptist community. Many times of distress caused him to walk closer with the Lord and increased his desire to place his life more fully at the disposal of the Lord. First, he worked in an institution for the cure of alcoholics. Then he was called to serve as assistant physician at Hohe Mark. After the war, he cared for former prisoners of war in a special sanatorium. Several years later he became the chief doctor as well as minister in an institution caring for 70 psychiatric patients.

When three of his children died, he learned how inconceivable God's ways can be. This sorrow taught him to be more understanding with the suffering. In 1956 he was asked to assume direction of Hohe Mark Clinic. It didn't take patients long to notice that here was a man whom God had prepared for Hohe Mark.

Providential detours led Frieda Wehle to become the head nurse at Hohe Mark. Her life passion was China where she served 21 years with China Inland Mission. She had many difficult

Continued on next page

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Frieda Wehle, 21-year-veteran with China Inland Mission, heads a nursing staff of 60. Dr. Michiaki Horie of Japan is on the psychiatric staff.

experiences during the 12 years of war and internment, but still she loved China and its people. She did not find it easy to remain on a lonely station, but she felt the love from Chinese Christians was sufficiently rewarding. These long years definitely molded her character for they contributed to her generosity and understanding.

Never did she intend to work with emotionally-ill people. In every possible way she tried to return to China, but no doctor would approve her return to a tropical climate. Miss Wehle had a terrific struggle regarding service at Hohe Mark. But today it's impossible to think of Hohe Mark without her. Her warm heart and understanding have made her the mother and even the very soul of Hohe Mark. She has learned to listen to people with great love and patience and point them to the essential. Although she is 72, Miss Wehle is absorbed by her work from morning till night, even Sundays.

Another evidence of God's hand upon Hohe Mark is the way He called a Japanese doctor to this psychiatric center. Dr. Michiaki Horie felt the effects of mis-directed missionary work. He became aware of the problems of the kind of Christianity which appears to function without difficulties. Young parishes received the marks of

foreign missions and had difficulty developing their independence. These new churches were being shaped into a mold rather than into an organism full of life and vigor.

While still confronted with this situation, Dr. Horie received an invitation to visit Germany together with an offer to work at Hohe Mark. But it appeared impossible to him as a foreigner to practice in the field of psychiatry. So he decided to use the trip to study the background of missionary work and to become acquainted with Christian churches in Germany.

To master the German language, he attended Wiedenest Bible School for seven months. At first this long trip seemed like a great adventure for him, but he soon realized that God had called him specifically to Hohe Mark. Immediately, patients confided in him by sharing their problems and religious conflicts. Dr. Horie gives special attention to confronting people with the true gospel. His services are refreshing and animating because of their originality and simplicity. Sparkling with joy and freedom, he quickly takes with his audience.

The Lord has also provided Hohe Mark with a widespread circle of friends. Several letters a year invite them to participate in the healing ministry of Hohe Mark. Their contributions help patients who are not able to pay for their stay with us.

We have accommodations for 260 patients, but every day we must turn away people seeking help. Again and again, our experience tells us that psychiatry and medicine must be combined with the gospel. Drugs, psychotherapy and massage can be prescribed by other clinics. But the aim of Hohe Mark is to restore the connection between the individual and the Lord, and that's the only way to regain complete health. And we pray that more such psychiatric treatment centers with this Christian dimension will be opened.



MERGERS: HOW SUCCESSFUL?

Continued from page 15

merging," commented E. L. Wilson, general secretary of the new Wesleyan Church world missions department. "We haven't reduced the costs of our operations yet although we certainly hope we can."

Wilson said it had been necessary to maintain a full complement of office staff from both organizations. Many individuals had anticipated that reduction of office personnel would be possible immediately. Integrating policies, writing letters of explanation to missionaries and home constituency and new accounting procedures have required a full staff. But Wilson hopes that eventually the home staff can be reduced as a result of merger.

"Let's not kid ourselves," emphasized Stowe. "Church union is a complicated and expensive business. Lots of energy goes into making a merger work. Merger of mission structures is always a complicated and difficult task since there are vested interests and different habits and ways of operating missions."

Another hurdle

Involving the enlarged constituency in the expanded responsibility was another hurdle mentioned by mission executives. Sovik of Lutheran Church in America Missions felt that it takes considerable effort for members of the merged bodies to understand and support the new dimensions of merged missions. Through the years members of a communion develop an intense loyalty to particular fields and then they must enlarge their concern.

Some loss of interest as a result of mergers was shared by several executives. One said that "interest dropped off in certain quarters because of sentimental reasons." Another indicated adverse constituency reaction to merger and stated: "Had we known what all was involved, I doubt whether we would have merged."

Overseas missions can be slighted when churches of merging denominations form conferences at the state level, Stowe pointed out. As the two wings interact, they become conscious of local issues and tend to give priority to these needs. And as a result, less attention and support is directed to mission overseas.


A way of checking out the advisability of mission mergers is included in a proposal by the Far East Gospel Crusade which now has its office in De-

troit. FEGC plans to relocate to nearby Farmington where it will construct a building adjacent to Missionary Internship.

FEGC invites other missions to share the building on either lease or joint ownership basis. "Mission office centralization and cooperation is a step toward merger, but it is not irreversible," says FEGC in its proposition. "It is the most thorough way of checking out the advisability of future merger."

By centralizing offices, it proposes to create "a problem-solving talent pool for consultation" on such affairs as

business and personnel matters. FEGC also says that "since there are few frontiers left today for cutting costs in missions," mission offices should consider sharing office service core space and equipment and increase the feasibility of using computerization.

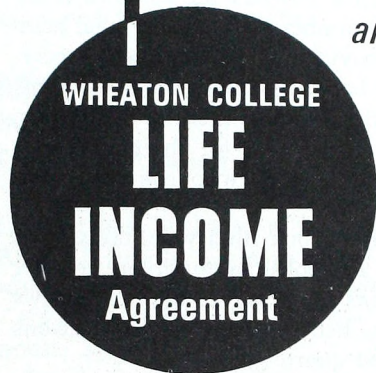
How many missions will respond to the FEGC overture remains to be seen. But it is likely that more missions will merge since some are now negotiating and since amalgamation is a trend of the times. Meanwhile, missions considering union can learn from those which have already merged. 

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globe at a glance

New Translations, New Countries for Wycliffe Bible Translators

1969 is proving to be the peak year for the production of translated Scriptures by members of Wycliffe Bible Translators in New Guinea. With the completion of the translation workshop now in session, 22 teams will have checked the equivalent of a New Testament. Projected estimates are that more than this will be available for checking for the November workshop. Since workshops began in 1963, there has been a gradual increase in the volume of Scriptures that have been checked for publication. Translation teams are working in 78 locations in Papua and New

AFRICA TANZANIA—

President challenges churches

President Julius Nyerere of Tanzania said recently that churches in Africa today have a fresh opportunity, but he was not sure that they would not "once again miss that opportunity."

Nyerere criticized institutional churches for having been silent when political leaders were concerned about human rights of all races, ethnic groups and nationalities.

He charged that churches in economically developed countries have until now been on the side of the rich and privileged so that the alleged atheists are the ones who champion the causes of the poor, powerless and oppressed.

"What we call 'African socialism' will give the churches an opportunity to put to practice what they have been preaching for many centuries," he said.

Nyerere said that the most pressing need of his nation is for skilled personnel in all walks of life, persons with sound mental attitudes and moral outlooks. He said that churches can make a decisive contribution in meeting that need.

The head of the West African republic made his remarks in an address to the Urban and Mission Advisory Group of the World Council of Churches meeting in Dar es Salaam.

GHANA—

Shoobox libraries distributed

Half of a grant from the David C. Cook Foundation to the Africa Christian Press is being used to initiate the Shoobox Library Plan.

This is a method devised for ACP

to provide Africans with Christian reading materials. An individual (or group) is given a number of paperback books in a shoobox for which a registration number and a bright label have been provided. The "librarian" receiving the books first reads the books himself and then lends them to his friends, with a time limit for their return. A record is kept of who has read each book.

Each shoobox library contains from five to 20 books. Approximate cost for 20 books is \$3.50. A quarterly news bulletin listing the latest publications is issued quarterly by ACP.

ACP is printing 10,000 copies of *Alone in the City* by Martha Mindao, a young Tanzanian Christian woman working in Dar es Salaam. It deals with the problems facing a single Christian girl on her own in the city. It is Miss Mindao's first book and was developed under the guidance of Joyce Chaplan of ACP. It is one of those recommended for the Shoobox Library.

Africa Christian Press was founded in 1964 with the encouragement of Inter-Varsity Press and Scripture Union in Great Britain. Its purpose is to help meet the need for good Christian books for Africa in English and French. Particular encouragement is given to African writers.

KENYA—

Hang-up on polygamy

Polygamy, said a recent statement of the All-Africa Conference of Churches, is a significant part of Africa's economic and cultural life. The council meeting in Nairobi urged the churches to reconsider the place of polygamy in

today's mode of living. It also suggested reconsideration of attitudes on polygamy could greatly strengthen church membership.

The three-day meeting was attended by religious leaders from Nigeria, Liberia, Malawi, Ethiopia, Sierra Leone, Zambia, Ghana, Cameroon and Kenya.

The statement said that Christian churches "may have done themselves more harm than good" by barring polygamous families from membership. It also noted that men practicing polygamy have already taken a "most useful" role in church affairs in Liberia and other parts of Africa.

The conference also called on the churches to take a lead in tackling problems arising from population growth in African urban areas.

SUDAN—

Missionary teaches in schools

Darrell Welling, Sudan Interior Mission missionary, is currently teaching Bible as part of the prescribed curriculum for the entrance exam into the only university in Sudan, Khartoum University.

To pass the Sudan certification examination, students must qualify in religious knowledge.

Welling reports teaching more than 300 students each week in two government high schools in Khartoum. Classes are held for both Protestant and Roman Catholic groups.

Because of the lack of qualified Sudanese to give instruction in religious knowledge, Welling has been asked to train the first corps of such teachers, to be drawn from students at the intermediate level.

nea. Wycliffe has no personnel in West Irian which is the Indonesian-controlled area of the island of New Guinea. There are still 250 languages which have not been reduced to writing. In Mexico, where Wycliffe has been working since 1935 and currently has teams working on 85 language groups, two first-time translations of the New Testament were dedicated in July. They are the tenth and eleventh translations of the New Testament to be completed by Wycliffe translators in this country. The Ojitlan Chinantec translation was begun by Paul and Dorothy Smith in 1951. Lawrence and Nancy Clark completed work begun by Loren and Mary Nussbaum in 1952 among the Sayula Populca-speaking people.

Wycliffe also reports that its scientific arm, the Summer Institute of Linguistics, has reached agreement with the Ministry of Education of the Republic of Panama to begin linguistic work and Bible translation in that country. This makes Panama the twenty-second country in which WBT/SIL is at work. Panama has expressed a desire for detailed studies of the separate language groups within the country and asked for a program of bilingual education for the Indian people as an aid to integrating

them into national life. SIL plans to send teams of missionary-linguists to analyze the tribal languages, provide an alphabet, and then teach the people to read and translate the Word of God for them. Tribes are also to receive help in economic development, community health and in learning Spanish, the national language.

Cameron Townsend, founder of Wycliffe, reports on the result of a recent visit to Russia. He and his wife visited six areas in the Caucasus to survey linguistic work among some of the exotic tongues spoken in the Caucasus, Siberia and Central Asia. Townsend says that "most of the exotic tongues have been studied already and many even possess a certain amount of literature. It seems also that the great literacy campaigns conducted during the 30's and 40's have resulted in universal literacy." Townsend continues, "There would not be much for us to do apart from Bible translation, theoretical analysis and linguistic comparison." He reports that an agreement between the Latin American Institute of the Academy of Science of the USSR and a Latin American branch of SIL is currently under discussion. Townsend hopes to return to Russia this month.

NIGERIA— Christian workers' conference

A Christian workers' conference, attended by 450 pastors, church leaders, expatriates and nationals from all walks of life, was held recently in the city of Ilorin, Nigeria. Too many attended to be accommodated by the United Missionary Society Theological College where it was held. So delegates spilled over into the dormitories of a teacher training school of the Anglican mission nearby.

The eight-day program, sponsored by the Nigerian Evangelical Fellowship, included lectures followed by discussion groups on such topics as evangelism through literature, radio, youth and children's work, as well as a session on Islam and how to win Muslims to Christ.

Speakers, mostly Nigerians, included Samuel Odunaike, personnel manager of Shell Oil Company in Lagos. He gave a series of talks on the Christian home and the spiritual responsibility of parents to their children.

One of the largest delegations came from the Hausa churches in the north. Their more southern Yoruba and Nupe brethren expressed amazement that there were so many Christians in the Muslim north.

Delegates moved around between sessions shaking hands with one another, often without being able to converse because of the language barrier.

Messages were given in English and interpreted into Hausa to those in the chapel. A small group of Yoruba Christians who could understand neither English nor Hausa gathered in a nearby

classroom and heard the messages through a public address system as a Yoruba pastor in a small room off the chapel platform interpreted into a microphone for their benefit.

ASIA INDIA—

Catholic growth and loss

Official statistics show that between January 1964 and December 1968 the Roman Catholic population in India rose by 1,092,000 making a total of 7,607,000 Catholics served by 8680 priests and 3000 nuns.

Five Catholic priests and three nuns from the Tezpur diocese in Assam State in northern India have been ordered to leave. Remaining missionary Bishop Orestes Marengo, 63, an Italian, was allowed to remain because of ill health.

Assam is officially listed as "a sensitive area" and foreigners, including missionaries, are restricted.

Hospitals' situation 'desperate'

Baptist Missionary Society reports that two of its hospitals in India are plagued with financial and staff difficulties. The Rev. Alberic S. Clement, home secretary of the BMS, said the financial situation is "desperate." He said that the BMS hospital at Palwal is in "real difficulty" while at Udayagiri, "the staff are at their wits' end to know how to meet the fast rising costs."

A similar situation exists at the BMS hospitals in Congo where staff shortages have curtailed work. At Yakusu and Ntongo, hospitals which

have carried on major medical work are now functioning only as dispensaries.

Clement said that at Pimu, Congo, a hospital was kept open only after a young English doctor read of the threat of closure, talked it over with his wife and offered to go out there for a year.

To ease the financial pinch, BMS is adding \$16,800 to the \$1.2 million current budget appeal being made to British Baptists. The personnel shortage can only be relieved by commitment of professional people to serve in missionary work, challenged Clement.

JAPAN—

Controversy on Christian Expo exhibit

According to a report by Religious News Service, there is a growing concern on the part of many involved in the planning of the Christian Pavilion for Expo 70 in Osaka. Their concern is that the pavilion may be the focal point of demonstrations by some militant churchmen. While the pavilion is to show the ecumenical spirit that now exists between the members of various churches, observers fear that it may also show the growing "generation gap" dividing church members.

Opponents of the pavilion, according to RNS, say it is questionable to claim that the exhibit can be described as an "evangelistic" project considering the "nature" of the exposition and the "type of people" expected to attend. They also charge that the Expo theme, The Progress and Harmony of Mankind, is both false and materialistic.

Continued on page 30

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Rapid church growth continues in Indonesia



A shrine in Bali, center of Hinduism in Indonesia.

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Hinduism also marks gains

Indonesia can still be called the world's most fruitful mission field. The gospel is entering the most isolated villages which never have been reached before.

In the Islam regency of Purwodadi, Central Java, the church grew from 3500 to 7522 members in one year, a 115 percent increase. Areas of similar rapid growth are East Java, Timor, Southeast Sulawesi (Celebes) and North and South Sumatra. According to the latest Christian claims there are now some 11 million Christians in the archipelago. The Indonesian government claims about eight million Christians among 110 million inhabitants.

This growth has thrown a tremendous burden upon the small and understaffed churches which are concentrated in cities and bigger towns. Pastors in some areas have suddenly become unordained bishops traveling the countryside, leading baptismal and communion services. In Sumatra up to

2000 people are being baptized in one service. All elders and deacons, and often laymen like school teachers, have become catechists teaching baptismal classes of 100 or more. Churches in areas of rapid growth have called upon churches for help in traditional Christian areas such as Batakland, North Sumatra and Minahasa, Central Sulawesi. The result is that these established churches are being revived.

During the last year the isolated churches in the eastern part of the immense country, which have been left on their own by almost all mission organizations have shown growth. Now they are clamoring for missionary help.

The unexpected growth of the church in this Islamic country has thrown the independent tribal churches together. They are discovering that they need one another. The council of churches has proposed one evangelical church of Indonesia. At present this is only a paper plan. Most churches are too busy coping with hundreds of new members to take a great deal of time

with this kind of planning.

It has recently been noted that Christianity is not the only rapidly growing group. Hinduism is reported to be growing even faster.

Until a few years ago this religion was concentrated on the island of Bali. Now it is spreading over Java, making inroads in nominal Muslim areas. It has been said that while churches are accepting thousands of new members, Hinduism is growing with tens of thousands. This religion currently claims 3.5 million adherents.

Troops accused of raiding missions in West Irian

Indonesian paratroopers were accused of "an orgy of destruction" against Roman Catholic and Protestant missions in West Irian, according to Australian reporters who have returned from the scene of the military action.

Paratroopers were sent into the area in Indonesia to put down reported disturbances. According to the reporters, missions were looted of food, clothing and anything else of value. Mission buildings were said to be demolished.

A Dutch missionary at Enarotali in the nearly inaccessible central highlands was reportedly beaten when he protested to the troop commander against the looting.

Reporters said that some troops complained that they had been parachuted into the area without adequate food or clothing and said that they had to break down buildings for material to build fires.

Ken Troutman of the Christian and Missionary Alliance and Dutch missionary Jan Schultz were among those who lost their possessions.

The troops were dropped into the area to squelch a Kapauku rebellion in the Wissel Lakes area.

Before the Kapaukus began the rebellion against the Indonesian regime, they warned the missionaries in their area to leave.

They did so, and after spending more than a week in the Baliem Valley they got news that they could return. The rebellion had been squashed by the army. Rebels left for the jungle.

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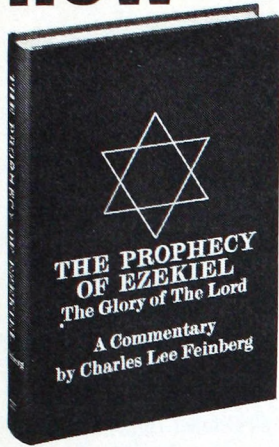
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globe Continued from page 27

In response to these charges the United Church's central committee has issued a statement calling the pavilion "the conscience" of the Expo. "The evangelistic role," it said, "is to be found in its manifestation of Christ's presence in the activities and problems of everyday life."

"The Christian Pavilion," it declared, "will take up the problems of man in societies that put industrial production above human life. It will seek to interpret 'the progress and harmony of mankind' in the light of the Christian understanding of man and of the meaning of creation and reconciliation."

Younger clergy have also voiced opposition to the government's expenditure of large sums of money on Expo 70. They maintain the money would have been better spent in solving national problems of poverty, housing and health care.

EUROPE ENGLAND—

Dr. Ramsey appeals for Russian support

Archbishop Michael Ramsey of Canterbury in his recent diocesan bulletin made an appeal to Anglicans to support Christians in Russia.

"Having visited Russia twice," he wrote, "I feel deep fellowship with Christians in the Soviet Union who maintain their faith and hand it down to the children amidst all the pressures of atheistic propaganda.

"The Soviet government professes to allow liberty of worship and is committed to it by its signature of the (UN) Human Rights Charter. Lately there have been the most painful instances of the violation of the rights of Christians to meet for worship.

"Let them know that we Christians in other countries are with them in our prayers and in our protests against any violation of those rights, which are professed by every state which accepts the Human Rights Charter."

ROMANIA—

Mismanagement rumors denied

Rumors that authorities in this Communist country were trying to suppress open distribution of the Bible were denied by the Rev. Bernard J. Tidball, European secretary for the British and Foreign Bible Society. Tid-

ball took a fact-finding tour of Romania recently just to see if there was any basis to the rumors.

Rumors, said Tidball, had circulated in Britain and America in connection with a project in which the United Bible Societies spent \$74,400 in providing paper and ink from Britain for the production of 100,000 Romanian Orthodox Bibles in Bucharest.

Rumors had held that the paper would be used by Romanian authorities for other literature and that the Bibles would never be distributed.

"As a result," explained Tidball, "I went on a fact-finding tour to Romania, where I was given every assistance in traveling wherever I wanted so that I might inquire thoroughly into what was happening."

Tidball reports, "Far from having to counter any official hostility, I was helped in every way possible. I even visited the government presses in Bucharest on which the Bibles were being printed.

"Afterwards I investigated the process of distribution to insure that the Bibles would not be suppressed.

"Authorities of the Orthodox Church in Romania were as puzzled by the rumors as we were. They have allocated a number of Bibles to each parish throughout the country and have bought a special van to help with distribution which is now well under way."

WEST GERMANY—

Proposed Graham crusade

If plans develop, Dortmund will become the center of a continent-wide outreach through circuit television from April 5-12, 1970. Already 13 German cities have plans to organize television meetings. These include Hamburg, Hanover, Berlin, Cologne, Munich, Nuremberg, Frankfurt and Casel. Cities outside of Germany are at present studying possibilities.

Graham used closed circuit television in Great Britain where the Earl's Court meeting was connected with at least 25 cities by television. Not only did the meetings spare time and travel, but the television screens facilitated viewing. Response to the invitation was also better in the local meetings than at Earl's Court.

The television meetings in Germany are relatively easy to organize, but tremendous difficulties arise when other cities outside Germany ask for facilities.

One problem is that Graham has

to be translated on the continent. Peter Schneider will again be the German interpreter. People in the 13 television cities will understand Graham through him.

But the other European countries need their own individual interpreters. The Graham team found a technical solution. Dutch, French, Danish and others will all have their own interpreters' booths. Their microphones will automatically cut out the microphone of Peter Schneider. Outside of Germany, people will see the German interpreter on the screen but will hear their own language.

Another problem is latent anti-German feelings in many European countries. Initially some countries showed no interest because Graham had selected a German city for his central meeting. Then it was decided that the typical German part of the meeting with the German choir and German announcements would be replaced by a 15-minute national program on video-tape which would be prepared beforehand.

Another problem was time. The German meetings start too early, 7:30 p.m., for the rest of the continent. For Holland and France it is impossible to start a meeting at that time. By videotaping the Dortmund meeting, the broadcasts will be released an hour later outside of Germany.

British team member, Harvey Thomas, has been appointed by the Graham team to coordinate the meetings outside of Germany. He is currently traveling on the continent to raise interest and organize local committees.

LATIN AMERICA

HONDURAS—

Missionaries report on 'soccer war'

Just an hour before the scheduled start of a Crusade of the Americas meeting, falling debris from a bombed house half a block away heavily damaged the roof of the Baptist church in Choluteca, Honduras. Though the church was filled with early-arrivers, no one was injured.

The air raids started July 14 and continued off and on for five days until the Organization of American States effected a cease-fire.

One factor causing the short war is the long standing resentment of Hondurans over the immigration of thousands of Salvadoran peasants into less densely populated areas of Honduras.

Following a violent soccer tourna-

ment between the two countries, Honduras expelled 14,000 Salvadorans and severed diplomatic relations with El Salvador. Then El Salvador began a series of minor border incidents that touched off the conflict.

Missionaries reported no casualties or severe damage.

James Hess, missionary of Eastern Mennonite Board of Missions, reports his experience in Tegucigalpa, Honduras.

"On Monday and Tuesday nights we had complete blackouts with the current cut off all night. On Monday night planes were flying about most of the night, so there was little sleep. . . . Armed civil groups patrolled residential areas with instructions to shoot at any light."

In response to Hess' request for relief supplies the Mennonite Central Committee assembled a planeload of emergency relief materials. Hess reports that there are thousands of displaced persons in both countries. He also informed MCC that local national pastors and missionaries have organized a service committee and would be ready to channel food and clothing in this emergency.

COLOMBIA—

Evangelicals appeal to the Pope

"Conservative evangelicals of Colombia's Evangelical Confederation have requested Dr. Eugene Carson Blake, general secretary of the World Council of Churches, to intervene in persuading Pope Paul to abrogate the 1887 Concordat between Colombia and the Vatican," reports Ecumenical Press Service. Evangelicals have also written to the Pope asking that the 1953 Treaty on Missions between the Vatican and Colombia be revoked.

Appealing to the Pope's "modern spirit of ecumenism," the evangelicals told him that the two documents are obsolete and must be revoked.

The Concordat of 1887 "declared that Roman Catholicism was the official religion of Colombia and that it was an essential element of the social order to be protected by the public authorities."

The Treaty of Missions, due to expire in 1978, gave to Roman Catholic Missions special jurisdiction in the so-called missionary territories which make up a large part of Colombia.

In November Colombia's capital city of Bogota will be the site of the Latin America Congress on Evangelism.

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2,000 Swiss Protestants meet at Geneva's historic Reformation Wall to affirm their loyalty to Jesus Christ and "the spiritual heritage of the Reformation," two days before Pope Paul VI visited Geneva.



The Pope visits Geneva, Calvin's home ...

Talks with Eugene Carson Blake

Will the Roman Catholic Church ever become a member of the World Council of Churches? Quite possibly, but not yet. This was clearly indicated on June 10 when the head of the Roman Catholic Church visited WCC's Geneva headquarters as guest of the Council's General Secretary Dr. Eugene Carson Blake.

Answering the question in an address in the conference hall of the Ecumenical Center, Pope Paul VI said: "In fraternal frankness, we do not consider that the question is so mature

that a positive answer could or should be given. The question still remains an hypothesis. It contains serious theological and pastoral implications. It thus requires profound study and commits us to a way that honesty recognizes could be long and difficult."

A spokesman for the World Council gave its views on the matter at a press conference the previous day. Said he: "At the moment such a move is not envisaged and is not likely to occur in the near future."

There was no doubt, however, that

this unprecedented visit was regarded as "an important milestone on the long road which we still have to cover."

Another sidelight on the Pope's visit was the expectation expressed by one WCC leader that this will encourage greater ecumenical contacts between Protestants and Catholics at lower levels all across the world.

Dr. Blake told the Pope, "Your visit here . . . signifies the growth of the ecumenical movement, through which Christ is gathering his Church in our century."

He went on to describe the Council of which he is a leader as a "fellowship . . . not primarily based on the efforts of men," but something which "seeks to be a response of the churches to the action of the Holy Spirit."

"It does not seek unity at the expense of truth . . ." he added.

This statement was questioned by Northern Ireland's militant Protestant leader Ian Paisley who described the Pope's visit to the city of Calvin as "a betrayal of the Reformation." Ignoring the prior warning of Swiss authorities that he would be temporarily denied entry to the country, he flew in a few hours ahead of the Pope to lodge his protest. He was kept in the airport transit lounge and put aboard the next available flight to London. His plane was awaiting take-off clearance as the Pope's touched down.

Dr. Carl McIntire, described by the Swiss press as the "arch-enemy of ecumenism," was the advertised speaker for two protest meetings. But, although assured of permission for these, domestic difficulties within his own organization prevented his appearance. An aide apologized to a crowd of some 400 gathered to hear him.

The Pope's visit to Geneva was the result of an invitation to share the 50th anniversary celebrations of the International Labor Organization, a UN affiliate with strong Vatican ties. Accepting this, he expressed his desire to visit the World Council of Churches during his brief time in the city. An official invitation was later sent to the Vatican by Dr. Eugene Carson Blake.

Thus the WCC General Secretary helped one of three priorities he set for himself when he took office in 1966, "to improve relations with the Roman Catholic Church in view of its more ecumenical outlook following Vatican II."

The other priorities were to make

WCC "truly ecumenical" and "to get the Council and the Church into the world in a relevant way with the Gospel of Jesus Christ."

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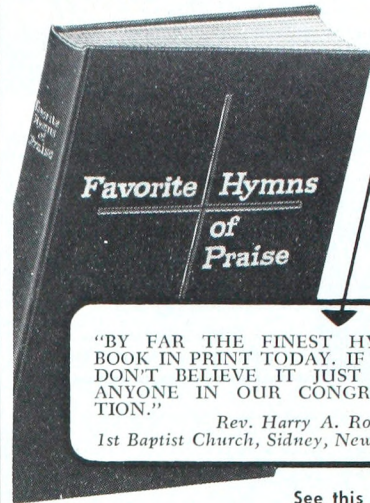
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FACTS OF A FIELD

From North to South
 hast Chile vast extent,
 Bordering the new discovered
 Southern Sea;
 Tough at its broadest,
 East to Occident,
 Under the South Star
 lies its Northern bound,
 And thence, for
 seven-and-twenty degrees,
 Southward it run to where,
 and narrow sound
 Ocean and Chilean waters
 blend their frigid seas.
 "La Araucana," Canto the First,
 Alonzo de Ercilla, 1564.

THE LAND: "Something like a synthesis of the planet is fulfilled in the geography of Chile," wrote Nobel prize-winning Chilean poetess, Gabriela Mistral. The dramatic contrasts in topography are due to the fact that Chile extends from the northern border of Peru in a narrow strip 2650 miles southward to the tip of South America. It is bordered on the east by Bolivia and Argentina and on the west by the Pacific Ocean. On the south, Chilean territory extends into the frozen Antarctic.

Northern Chile is hot and its deserts are among the driest in the world. The snow-capped Andes tower in the east, covering almost one-third of Chile's total land area. The fertile lake area of central Chile is the home of 90 percent of the population and the industrial and agricultural center. Southern Chile, subject to severe earthquakes, is comprised of mountains, dense forest area, volcanoes and lakes.

THE PEOPLE: 66 percent of Chileans are mixed Spanish and Indian (mestizo), 25 percent Spanish and 5 percent are pure Indian. In addition are groups of Germans, Italians, French and British. The primary religion is Roman Catholicism, with 95 percent of the population nominal adherents. The remaining 5 percent are Protestants, Jews, Greek Orthodox and Indians who still practice shamanism and ritual magic.

ECONOMY: The basis of Chile's economy is its mineral resources (copper, iron ore, saltpeter) which provide al-

Continued on next page



CHILE VITAL STATISTICS

OFFICIAL NAME: Republic of Chile.
CAPITAL: Santiago (population 3,038,397, about that of Kentucky).
AREA: 292,256 square miles (slightly larger than Texas).
POPULATION: 9,363,456 in 1969 (slightly less than Kenya, Africa, increasing 2.4 percent annually).
FLAG: Red and white stripes; a blue square with a five-pointed white star inside the white stripe.
MONETARY UNIT: The escudo (worth 17.4 U.S. cents).
OFFICIAL LANGUAGE: Spanish.

Like most South American countries, Chile has both the rural peasant settings and modern urban centers like this one at Vina del Mar.



FACTS

Continued

most 80 percent of its exports. Within Chile is the world's largest copper reserve, providing two-thirds of its foreign exchange and up to 70 percent of its national revenue. "Chile thinks and lives copper. It is the chief issue in its political campaigns, and its main hope for the future" (*Manchester Guardian*, May 9, 1967).

A precarious balance is maintained between food production and population. Increasing food demands make it necessary for Chile to spend one-sixth of its foreign currency on farm products. Of the 10 percent of its land fit for cultivation, most of it must be irrigated. Wheat followed by grapes are the leading crops. Chile is one of the most highly industrialized countries in Latin America.

Over 90 percent of the irrigated area of Chile has been affected by a recent drought. At present, steps are being taken to relieve resulting unemployment. An additional 30 or 40 million dollars of foodstuffs which the country has been unable to raise must be imported.

Since the last century, Chile's economy has been extremely vulnerable to inflation. However, the rate of inflation has been slowed considerably through the socialistic and nationalistic government of Christian Democrat Eduardo Frei. While encouraging friendly relations with the United States, Frei aims at greater independence in foreign affairs. His promotion of regional alliances has included trade agreements with the Soviet Union. "Last month (April) Chilean businessmen were in Moscow discussing construction of a copper rolling mill and a lubricating oil plant — both to have an annual output of 60,000 tons. An agreement already exists which calls for Soviet participation in setting up several other industrial installations. For this purpose the Soviets have advanced Chile a credit of \$42 million." (*Christian Science Monitor*, May 16, 1969).

In April 1969, the Embassy of Chile in Washington, D.C. reported: "Up to this moment there is agreement that Chile acquire in the Soviet Union chemical and agricultural products and machinery. On its part, the Soviet Union will purchase from Chile, mining products, especially copper, agri-

cultural products, wines, fruits and others."

HISTORY: Santiago, present capital of Chile and principal commercial, industrial and financial center, was founded in 1541 by Pedro de Valdivia. Later the Spanish conquistadores established other settlements in the central region.

Independence from Spanish rule was won in 1818 after seven years of war. The following years were marked by the constitution of 1833 (which paved the way for parliamentary government) and social and political reforms.

Chile acquired the northern desert regions, rich with minerals, as a result of winning the war fought with Bolivia and Peru in 1879-83.

The 1929 depression was followed by a series of short-term governments, but 1932 saw the return of stable regimes. In the presidential election of 1964, Eduardo Frei of the Christian Democrats won by an absolute majority over the Popular Action Front (FRAP), a coalition of socialists and communists. Since that time Frei has worked to carry out his democratic rather than totalitarian reform program ("Revolution in Liberty"). His government is the only Christian Democratic regime in Latin America.

In January 1968 Frei battled radical elements for control of his own party and defeated them. However, because the Democrats controlled the lower house but not the senate, a reform program was approved only after it allowed major concessions to the communists and right-wing nationals. Many observers believe the 1970 presidential elections will largely determine the political future of Chile.

MISSIONARY HISTORY: Protestant missionary work began in Chile in 1821 with Rev. James Thompson of the British and Foreign Bible Society. He introduced Lancastrian schools with the Bible as the chief textbook.

In 1845 Rev. David Trumbull was sent to Chile by the Seaman's Friend Society and the American and Foreign Christian Union, both of which have now passed out of existence. Under Trumbull's leadership the first Protestant church south of California on the west coast of the Western hemisphere was erected in 1856. Later he transferred his work to the Presbyterian Board of Foreign Missions, making the board the oldest mission in Chile.

The Methodist Church Board of

Missions began work in Chile in 1884. Ten years later the Christian and Missionary Alliance took on the support of two independent missionaries already at work there. In 1923 C&MA opened a Bible institute and now operates seven schools and one seminary.

The Pentecostal movement began in Chile in 1910 and later was organized into the independent and indigenous Methodist Pentecostal Church. Purported to have the largest evangelical constituency in Chile, it has more than 250,000 members. The Assemblies of God (1950) established the Chilean Bible Institute which offers a three-year Bible course. The Pentecostal Evangelical Church has some 100,000 members and is completely indigenous. Pentecostal groups, largely a "layman's work," have more members than all the other churches in Chile combined. They account for almost two-thirds of the Bible Society's total sale and distribution of Scriptures.

The Southern Baptists entered Chile in 1917 and now have 109 churches (74 self-supporting) and 145 mission points. Presently they have five schools, one seminary, two clinics and a publishing house. Their radio program, *La Hora Bautista* (The Baptist Hour) is released once a week over 10 radio stations in major cities.

Other mission organizations at work in Chile are the Association for Baptists for World Evangelism, Baptist Bible Fellowship, Christian Literature Crusade, Church of the Nazarene, Seventh Day Adventists, Gospel Mission of South America, Church of God World Missions, Gospel Mission of South America, International Church of the Foursquare Gospel and Salvation Army.

The awareness of a rapidly increasing population without Christ demands a response. Chile's poetess Gabriela Mistral challenges:

We are sick with many guilts and errors, but our worst crime is called Abandonment of the Infant, Neglect of the Source. Many of our obligations can wait. The child, no. At this very moment he is forming his bones and his blood, and trying out his senses. You cannot answer him: "Tomorrow." His name is "Now." "Right now."

Little feet of children
blue with cold.

How can they see you and
not cover you, dear God!

LEISURE, ANXIETY AND CHRISTIAN CALLING

To discern the future is always difficult. But failing to picture the future is dangerous – and unchristian. Understanding of the contemporary context in which the church serves and gives witness to Jesus Christ is essential. But it may be equally important to familiarize ourselves with the context in which we will serve and give witness to Jesus Christ in the future.

Leisure-oriented living is one trend that is already becoming more evident every week – or perhaps we should say every weekend. Beaches, mountains, national parks, deserts, lakes, streams are becoming very popular playgrounds for leisure-lovers. An ever increasing percentage of the population of industrialized countries is adjusting to the idea that leisure activities form a major time segment in the schedule of every well-adjusted individual. The impact of leisure on the church, and on a Christian view of life, requires fresh thinking on the part of thoughtful pastors and laymen alike.

Urban and suburban leisure facilities are also increasing rapidly. Thus the average city dweller is trotting around a continuous triangle from home to work to entertainment and home again. In an increasingly secular world, the church has been abandoned as the locus of entertainment. Thus the characterization of the church as a “strictly religious” institution is underscored, and the compartmentalization of life with its division into secular vs. sacred becomes more rigid. Consequently, there are many who would advise the church to give up all its structures in order to get outside itself and serve the world.

Nothing is quite that simple, however. Total discontinuity with the past is rarely, if ever, possible. Nor would it be wise if it were possible. Sunday school picnics may not be the wave of the future, but to suggest that the church (the community of believers as it exists in the world today) has little or no relationship to leisure activities and leisure-oriented people is to abandon the idea that the church has any connection with the way of life that is emerging in our urban, secular, technological society.

37

The issue can be joined at a deeper level. The church must serve at the point where it brings meaning to life. Jesus said: “I am come that they might have life, and that they might have it more abundantly” (John 10:10). Thus Christian believers form the body which ministers to the world in bringing meaning to life. The ministry of reconciliation between God and man is needed in every cultural setting, whether it be the primitive civilization of the Aucas or the urbane, sophisticated social set of Westchester County.

Anxiety, tension and serious mental disorders are problems much in evidence in today’s complex, leisure-oriented world. Value disorientation and poor personal adjustments are more and more common today—either as a result of rapid change or perhaps due in part to the lack of constructive social accomplishment involved in leisure activities. This is where the compassion of Christ can count for a great deal. The “peace of God which passes all understanding” is meant to be much more than a slogan.

Disorientation could be the clue. Rapid change, and the disorientation which usually goes along with it, is characteristic of situations in which the church can grow rapidly—provided it understands its cultural situation and is prepared to communicate effectively the fact that God is reaching out to man in the person of Jesus Christ. The conversion that follows results in new life in Christ and a reorientation of values. This life holds new meaning and purpose.

A new sense of mission could be the outcome—if the church takes seriously this challenge of relating to a more leisure-oriented world. For Christians, leisure time is not just time “to spend.” It becomes time to serve. The multiple dimensions of mission in our time suggest that the great variety of work skills and personal capabilities can be utilized in the emerging mission situation. Consequently the church can move even further into the changing world in which, in God’s providence, it is placed.

PERSONALITY PROFILES

TV Engineer Transmits Christ

▶ "I am the legal owner of this television equipment and for one dollar I am selling it to the World Radio Missionary Fellowship to be used for television in South America."

This was the message on the legal possession documents held by TV engineer Gifford Hartwell. As he handed them to Dr. Clarence Jones, the president of World Radio Missionary Fellowship, a television transmitter worth \$150,000 changed hands.

The transmitter was the result of Hartwell's concentrated time and effort in buying surplus parts and piecing them together. It was the result of a steady confidence in God in the face of lack of finances. Most of all—it was the active result of a desire to communicate Jesus Christ through contemporary media.

Hartwell has always been interested in electronics. His father was an electrical engineer and encouraged his son's fascination with electric trains, radios and erector sets. Hartwell was born near Boston. Following high school he took several electronic courses at Eastern Radio School, Wentworth Institute and Boston University. Valuable experience was gained during eight and a half years spent with a radio and television station (WNAC) in Boston. Subsequently he became a development engineer in the TV laboratories of General Electric Company, Syracuse, New York.

At General Electric he worked with Christian engineers from North Syracuse Baptist Church. Says Hartwell, "They were living what was being preached from the pulpit. They had a radiance and joy that I was missing. They had met Jesus Christ. I hadn't."

Soon he began attending the adult Sunday school class and services at North Syracuse Baptist Church. At 32 he received Jesus Christ by simply claiming John 1:12: "But as many as received Him . . ."

One night Hartwell invited several Christian friends to view a color TV which General Electric had permitted him to work on in his home. "I was ashamed of the dramatic presentations that night. I realized I was using my talents in developing color TV to be used for Satan. After my friends had left, I went upstairs and told the Lord:

'From now on my talents are yours. I don't want to allow people to take their eyes from You and place them on things of the world.'"

That fall God began to show Hartwell specific areas in which he could use his professional training for God's glory. He met Dave Solt, an engineer with a missionary radio station (TIFC) in San Jose, Costa Rica. Solt challenged Hartwell to build a transmitter and assemble a TV station to be used in missionary work.

Then at a missionary conference, Gifford, his wife Virginia and their two daughters Joyce and Joan stood at the front of the auditorium in public dedication. Whatever the Lord wanted and wherever He would lead, they were willing.

Hartwell began to build a TV transmitter. He made a list of the needed parts and they became prayer requests at the North Syracuse Baptist prayer meetings. As people prayed, they became enthused and excited. Many gave of their time and talents.

God undertook financially. Hartwell thankfully recalls, "I'd shake someone's hand after church and there would be a bill in it. Whatever money I had I used to buy parts on faith and the Lord would always see we had enough groceries in the house." Manufacturers made special parts and donated them.

God used personal contacts to answer prayer. One afternoon at work Hartwell exclaimed spontaneously "Praise the Lord" to the solving of a problem. A nearby electrician, who had been wiring a bench, walked over to Hartwell and said, "You're a Christian, aren't you!"

"How did you know?"

"I heard you praising the Lord audibly." This contact later proved to be a source of truck transportation to move material wherever Hartwell needed it.

After a series of color TV demonstrations one evening, the manager of Hartwell's department at General Electric thanked each engineer individually for his contributions in the developmental stages. "When he came to see me," said Hartwell, "I explained to him that I was a Christian and the Lord had given me exceptional wisdom as I prayed to solve my problems. He



Gifford Hartwell of HCJB

thanked me." Several weeks later when TV equipment became available to be scrapped, Hartwell was not permitted to buy it until he had managerial authorization. In reply to his request for permission, the manager explained that it was against company policy to release this type of equipment in case it fell into capitalizing hands. "However," he added, "because I know your sincerity I'm going to let you go ahead."

It took two years to build the transmitter. Finally, in the spring of 1957, the equipment was ready. But the door slammed shut! The transmitter had originally been built with the intent to give it to a specific mission — but when the equipment was ready, the mission was not able to go ahead with it.

"This turn of events really shook me," remembers Hartwell. "Had we been pushing in our own strength? We pondered in our minds why this had happened. Yet we had confidence that this was the Lord's will."

A reassuring answer came just three weeks later. Hartwell received reliable information that certain transmitter parts had been made for a special project. But the project had been cancelled and much of the equipment was being thrown out. For the price of \$14 Hartwell purchased \$10,000 worth of parts.

What could he do with them but build a second transmitter. Now Hartwell confidently affirms, "God knew what He was doing. We were better off because we had to wait. During that time we secured superior pieces and

many back-up replacement parts. We also needed to grow a little more spiritually for this undertaking."

A year went by. On a June evening in 1958, Gifford Hartwell had a visitor. Dr. Clarence W. Jones, president of World Radio Missionary Fellowship, explained why he had come. "I want you to know something, Mr. Hartwell," he said. "I've only known about you and your efforts for a few weeks. But I'm impressed. I've traveled throughout the U.S. trying to get manufacturers to donate or make available used parts so we could start TV in Ecuador. But until now everywhere has been like a blind alley."

The TV engineer was very aware of God's "Go ahead!" At a demonstration and dedication service the television transmitter became the property of World Radio Missionary Fellowship.

But the next question was how to get four tons of equipment to Ecuador. A retired mechanical engineer inquired, "May I pack the parts for you?" Another layman asked, "May I provide the lumber?" And a Christian truck driver offered, "I'll take it to Florida for you." Permission was granted by the Ecuadorian government to bring equipment for demonstration purposes, and it was flown from Florida to Quito by air freight.

In 1959 Ecuador's first telecast over HCJB (Heralding Christ Jesus' Blessings) came on the air. Two years of regular weekly test programming passed. Then, in 1961, a full television license was granted by the Ecuadorian government.

Towering on Mt. Pichincha, high in the Andes, 11,500 feet above sea level, the HCJB-TV transmitter presents gospel and cultural programs to an estimated 10,000 receivers in the greater Quito area. And Gifford Hartwell and his family are vitally involved. Mrs. Hartwell, a trained kindergarten and primary school teacher, has written children's programs and directed puppet shows in Spanish for television presentation. Gifford has worked in Ecuador since 1959 to keep the technical equipment running smoothly.

During the latter part of September 1969, Mr. Hartwell and his family plan to locate in southern California. Their desire is to present the challenge of Christian TV in our contemporary society. But more than that, Mr. Hartwell communicates a personal challenge in obeying God's voice, whether it instructs one to build an ark or a TV transmitter.

Philippines' Evangelist-Revivalist-Bishop



Onofre Geneta Fonceca

► Onofre Geneta Fonceca is known in the Philippines as an evangelist by conviction, a revivalist in action and a bishop by position. At the age of 62 he can still climb mountains and hike as much as six to eight hours on rugged terrain. Up on the highlands he visits the churches, teaching his parishioners the Word of God and bringing more people to the knowledge of Christ.

Fonceca started out as an evangelist during the same year he received Christ as his personal Savior. That was during his second year in high school. He heard the gospel for the first time from a deaconess who was also his friend. She led him to Christ and later became his wife. He was born of Catholic parents in the small village of Sto. Tomas in the province of La Union in north-west Luzon.

After his first year at Union Theological Seminary in Manila, he responded to the call to the pastorate. That year he conducted his first evangelistic meeting during which four young men made public decisions for Christ. Sons of devout Roman Catholics, these men were driven out of their homes by their parents who denounced them as unfaithful to the religion of their forefathers. Nevertheless, they remained faithful to their newfound faith and became members of the church which Fonceca pastored.

For the next two years he pastored an upland church. He was so well liked by the congregation that four male babies in the church were named after him. From this mountain pastorate, Fonceca went down to the lowlands and ministered at the capital church of his province of La Union. He was 24 years old and the youngest pastor to serve this church.

Fonceca could not pursue a consistent period of study in the seminary

because the churches clamored for his services. So he alternated his time in school with his pastoral ministries. This explains the gaps between his completing the bachelor of arts degree in 1935, bachelor's degree in theology in 1940 and bachelor of divinity degree in 1942 — all from the seminary in Manila and all with highest honors. He took up graduate studies at Bonebrake Theological Seminary, Dayton, Ohio, in 1937 and in 1963 was conferred the honorary doctor of divinity degree by Indiana Central College, Indianapolis.

During World War II Fonceca continued his pastoral work in the mountains. When civilians were ordered to return to their homes, he went down to the lowlands and continued services for his parishioners. His congregation was composed mostly of young people. Three of them became pastors because of his influence. He held Bible classes every night and had the honor of being respected by the Japanese because of a protective badge given to him by Japanese Christians. When liberation came, Fonceca returned to the mountains to continue his work among his people who had taken refuge in the mountains from the rampaging Japanese.

Also during World War II the youthful pastor was appointed superintendent of the United Church for the northern part of Luzon. Following liberation he became moderator of the northern and upland churches in Luzon and served for 11 consecutive years. This was followed by five years as secretary for the department of evangelism of the United Church.

Alongside his direct church ministries, Fonceca has served in various positions in church-related institutions including membership in boards of trustees of several Christian schools and advisory boards of socio-religious organizations.

But the crowning achievement of his long career as minister of the United Church was his election as bishop in 1960. Three other bishops were elected, but of the four he got the highest number of votes, a singular tribute given to him in recognition by his church for his services to the entire United Church organization. Twice he was reelected, first in 1962 and then in 1966, both times with the highest number of votes. His present term expires in 1970.

His denomination is the largest in
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PROFILES

Continued

the Philippines with about 260,000 members and 1170 churches. His bishopric serves about one-fourth of the membership of the United Church of Christ in the Philippines.

As a bishop, Fonceca continues to exude evangelistic fervor which first set afire his youth and is characteristic of his long years of ministry. He was the chairman of the Philippine pastors' conference sponsored by World Vision in 1967. He served as vice-chairman of the Asia-South Pacific Congress on Evangelism sponsored by the Billy Graham Evangelistic Association in Singapore last year.

During his term as secretary of evangelism for the United Church, Fonceca worked hard to involve all United Church congregations in the task of evangelism. Now as bishop he continues to rally the churches in his bishopric to evangelism as the primary task of the church. He is especially encouraging his people to cooperate with interdenominational evangelistic programs. This is an idea which he succeeded in making a part of the national policy of the United Church.

Repentance and revival, he feels, is the greatest need in the Philippines today. He believes that Christians as instruments of God must give themselves completely to Him. Like Paul, he said, "We must yield our bodies and our members as living sacrifices to God."

His favorite Scripture verses are II Corinthians 4:8-10: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Fonceca keeps himself in trim every day by waking up as early as five o'clock in the morning. He reads at least two chapters of the Bible from which he gets a fresh message from God before he goes to work. This explains his fresh messages each time he speaks to church people. He does not believe in "canned" messages.

When asked whether he has problems, Bishop Fonceca answered, "I do, but I leave them behind the door when I go to sleep. In the morning when I wake up, I talk with God and am refreshed and ready to face my problems."

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MO9



people make the news



Efrain Santiago, keynote speaker at the Latin American Congress on Evangelism.

The Rev. **Efrain Santiago**, secretary of social services in the cabinet of Puerto Rico Governor Luis Ferre, will present the keynote address at the first Latin American Congress on Evangelism to be held in Bogota, Colombia, November 21-30. Santiago served as a coordinator of the Billy Graham Evangelistic Association for Latin America and Spain for several years.

Philippine radio-TV evangelist, **Max D. Atienza**, is currently in the United States for conferences and limited speaking engagements. He is the only Filipino participant enrolled in the forthcoming U.S. Congress on Evangelism to be held in Minneapolis, Minnesota, September 8-13. He is also vice-president of public affairs of the Far East Broadcasting Company.

The Rev. **Earl H. King** has been appointed director of development for Partnership Mission. King is one of the original board members of the mission which works in Asia.

The Rev. **Adwok Mayoum** has been elected moderator of the Presbyterian Church in the Sudan. Adwok is a senior pastor of the Malakal church serving the Shilluk congregation. The annual presbytery meeting was attended by 25 delegates representing various congregations in the Sudan and 16 observers from other groups which are not organized.

DEATHS: The Rev. **Mashisa Suzuki**, 58, moderator of the United Church of Christ in Japan (Kyodan) died in Tokyo July 14. Suzuki was hospitalized

in June and did not recover after surgery for cancer of the liver. Son of a Shinto priest, he was elected to the top position of Japan's largest Protestant church in 1966.

Miss **Shirley Anderson**, 26, Rochester, New York, died of severe bleeding after being wounded by shrapnel in an Israeli-Jordanian skirmish at the cease-fire line. Miss Anderson had taught children of U.S. missionaries, diplomats and servicemen at the American School in Kinshasa, Congo, and was visiting the Holy Land. A traveling companion, also from the American School, **Elaine Bonnet** of Lodi, California, was wounded in the left arm. Miss Bonnet was returning from a two-year Mennonite Brethren Christian Service teaching assignment at the school.

The Rev. **Derek Watts**, 82, an Anglican missionary, was found dead in the wreckage of his trimaran "Jessie W" boat on July 14. Watts had set out from Suva, Fiji, for Sydney on April 25. His log's last entry was on May 14. It read, "Stomach out of order. Miracle if I reach Sydney. Psalm for today, 'For-sake me not in my old age when my strength faileth me.'" For the past several years Watts had sailed from island to island serving as a missionary to communities that seldom saw a clergyman. His craft went unreported until found wrecked on a reef 400 miles east of Maryborough, Queensland.

Mrs. **J. Clyde Shenk**, 57, a Mennonite missionary stationed at Migori, Kenya, was killed in Nairobi when a light plane in which she was riding crashed. Four other passengers were also killed in the plane owned by Missionary Aviation Fellowship. Four of Mrs. Shenk's children are missionaries.

Mrs. **Anna Martinson**, a 100-year-old former American Lutheran Church missionary died July 26 in Minneapolis. She had spent 67 years in China. She did not leave China until 1948 when she was finally persuaded to seek safety in Hong Kong as Communist forces seized control of the mainland.

B. W. Chelladurai, executive secretary of Christian Arts and Communications Service, died in Madras City, India, of a heart attack at the age of 44. A layman of the India Evangelical Lutheran Church, he was responsible for programming in English and Tamil of "The Lutheran Hour."

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Director of Admissions
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Nyack, New York 10960

CRACKS FROM CULTURE SHOCK



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"Another mission? Who needs it?" Barry Upcreek sounded incredulous. "You can't be serious."

"Sure, I'm serious. Nobody is covering this little island right here — see! It's the thirteenth in this chain of 264 islands. Our survey shows that somebody has done something on most of the others. But nobody has on this one. I've checked. Even the seventh day people have missed it." The level of excitement in Ken Bigbreak's voice was a good index of his enthusiasm for the project.

"But why can't some existing agency handle it?" Upcreek asked.

"They don't feel it's a priority undertaking."

"Well, maybe they're right. What makes you think it's so important?"

"The people, of course. Just think of all those thousands of people in need," Bigbreak almost sobbed it.

"How many did you say?" Upcreek was checking the map again.

"Well, thousands I suppose."

"You don't know exactly how many?"

"Well, not *exactly*, but there must be plenty."

"How do you know that?" Upcreek's voice was getting insistent.

"Well with all that land area, you can bet that plenty of people would live there."

"But you don't really know, and you want to start a mission to reach a completely unknown number of people!" Now his voice was filled with satire.

"I'll bet Hudson Taylor didn't know exactly how many people would be reached through the mission he set up." Bigbreak smiled. He liked that argument.

"But he knew there were millions unreached in China when he went there."

Bigbreak was not tuned in. His mind was racing in another direction.

"That's it! You just did it. I've been searching for weeks, and you just gave it to me."

"Gave you *what*?" Upcreek asked, a bit exasperated.

"The name, of course." Bigbreak was ecstatic. "You just said it right then, sitting right here on our front porch."

"What did I say?" Now Upcreek was mystified and felt a bit dumb that he couldn't remember what he had said that would trigger this elated response from his well-intentioned friend.

"Millions unreached. That's it. The Millions Unreached Mission. It even comes out MUM when you take the initials. That's really great. It will go over wonderfully with the women's missionary groups. They will feel a sort of kinship to it. Thanks for your help. I believe it's from the Lord."

Upcreek just sat there. He first wanted to laugh. Then he thought he should cry. But seeing the undiminished enthusiasm of his friend he didn't dare do either one. He decided to go back to questions. "Are you sure the name is appropriate? It might seem a bit pretentious to some people, don't you think? I mean the 'millions' part. After all, you don't have a single missionary yet."

"Oh yes we do! In fact, we have two

— Jeanne and myself. Make it seven if you count the children."

"You wouldn't!" exclaimed Upcreek in disbelief.

"Wouldn't what?" responded Bigbreak.

"You wouldn't plan to take Jeanne and the kids to that little God-forsaken piece of real estate a million miles from nowhere. What would you do about their schooling? How would you support them?"

"The Lord will make a way," Bigbreak responded. "You may think God has forsaken the place. I think He wants to do something there. We'll have Christians to support the mission financially. But I know it sounds crazy to you."

"It doesn't sound crazy. It's *absurd!* That's what it is."

"And here I was hoping you and Alice would be our second couple to go out. Won't you reconsider?"

"Re-consider!" Upcreek burst out. "I haven't even considered it the first time yet."

"But I can see you are not open to it. Perhaps time will change your mind."

Upcreek changed his tactic and decided to calm down as much as he could. "Look, Ken, you don't really know this island, or how many people it has, or what language they speak, or anything else really factual about it. Don't you think you should study the situation?"

"Sure, I have been studying it, and I'll keep on till I get there. Anyway, thanks for the name."

But Upcreek wasn't listening. He was busily whipping through the encyclopedia. He came to another map and quickly checked out the legend. As he turned back to his friend his eyes were almost gleaming.

"Ken, I have some bad news for you," Upcreek said.

"What's that?" Ken Bigbreak asked.

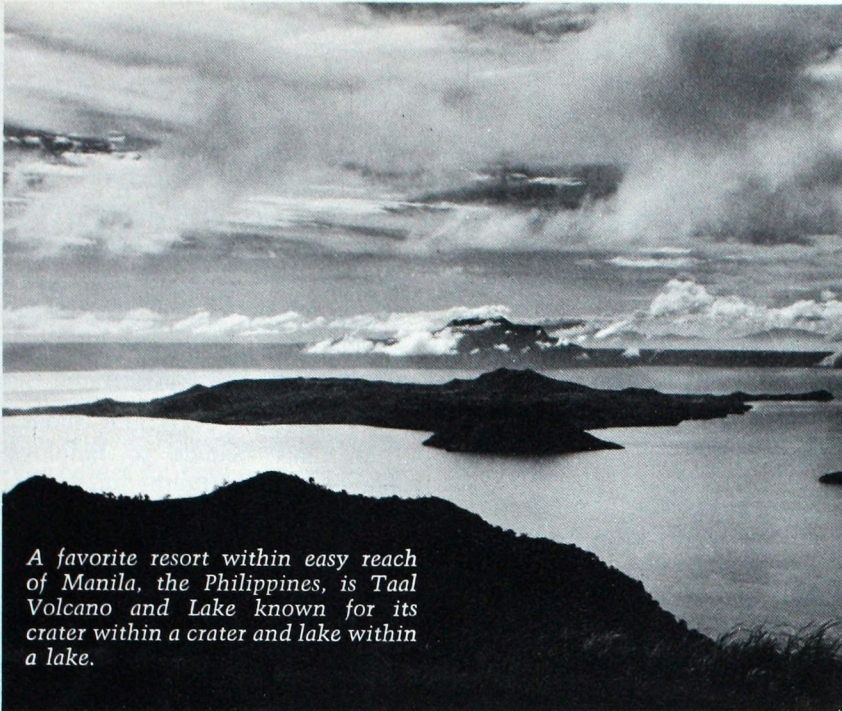
"Just take a look at this."

Bigbreak put the big book on his lap and looked over the map a minute. Then his face paled a little. There it was in the legend. Quite unmistakably. "Uninhabited Atoll," it said. Bigbreak looked smitten for the first time. But then suddenly he brightened up again.

"I guess I made a mistake," he confessed. "We flew directly over one of these islands on the way back from Australia. I guess it must have been number 16 down here. It's not colored the same way. Must be people on it."

"Yes, and probably the seventh day people too," Upcreek sighed.

TRAVEL TIPS



A favorite resort within easy reach of Manila, the Philippines, is Taal Volcano and Lake known for its crater within a crater and lake within a lake.

* **Hawaiian Mission Sesquicentennial Circuit Tour** is a 15-day, all island tour to mission-related spots in Hawaii. Tours are under the auspices of the American International Travel Services. For information write Mrs. Margaret Schleif, Mission Sesquicentennial Committee, 880 Mission Lane, Honolulu, Hawaii 96813.

* **Getting to Afghanistan is easier** now that Pan American World Airways and Ariana Afghan Airlines have begun a same-day service between the Afghan capital of Kabul and New York. Also available are optional stopovers in both directions in nine European and Middle Eastern cities. Round-trip economy fare is \$1069.60; 14-to-28 day excursion fare is \$763.

* **For the explorer, scientist or naturalist** Lindblad Travel specializes in tours to out-of-the-way places such as the Galapagos Islands, the Amazon River basin, Easter Island, the Antarctic and "the forgotten islands" of the Indian Ocean. Detailed information is available from Lindblad Travel, Inc., Lindblad Travel Building, 133 East 55th Street, New York 10022.

* **Living on the Thames** is possible for about \$150 a week which obtains a houseboat equipped with all cooking and sleeping gear and access to 130 miles of waterways. Brochure with pictures is available for 50 cents from R. H. Messum, Ltd., Bray-on-Thames, Berkshire, England.

* **Travel ideas for plan-it-yourselfers** are available in Thomas Cook and Son's recently published brochure, "Travel Ideas." It lists hundreds of tours and cruises for all seasons to all parts of the world, including a separate section on sailing from the Pacific Coast as well as trips via the Panama Canal to Europe.

* **Take a train next time you're in Mexico.** Though air transportation is available to all parts of this country, trains are still the most popular and inexpensive way to see Mexico. For instance the Chihuahua-Los Mochis line across country costs less than 100 pesos (\$8 U.S.) in first class and about \$10 in a special class with individual reclining seats.

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Where Are You At?

About that...

... "overseas viewpoint" and especially your morale. There isn't anyone working in missions and overseas programs who doesn't seriously recognize its far-reaching importance; who does not, sooner or later, touch on the *attitude* of the field worker. How do you react to the following pertinent questions?

1. If I were a "foreign missionary," would I be able to train citizen Christians to take over *all* my work and then leave them alone and go somewhere else?

2. Does what the Lord is doing through me actually reach to people around the world in some *practical, beneficial* way now?

3. Do I regard other people and different ways of their doing things as opportunity for personal growth no matter how intensely they may repulse me during my initial reaction?

4. What are three things I can do right away to make the goals for my world of contacts the same as Christ's goals for His world?

5. Am I preparing myself to really contribute anything fresh and creative to meeting the needs of fellow human beings through new and unexpected opportunities overseas?

6. Does God really care whether I

really care emotionally about every person in the world?

7. Are my personal goals equally or more important to me than seeing the needs of human beings recognized and fulfilled?

8. Does my personal God care enough about what hasn't happened yet to begin to prepare me *now* for helping to meet future, unexpected needs?

9. Am I as interested in the total well-being of whole human beings as I am in winning them to my specific faith or my way of thinking?

10. Am I so threatened or intimidated by the complex and by the unknown that I cannot constructively reach out to other human beings in their needs?

11. Is world need as consciously real to me as local need?

12. Do I regularly find it possible to care about persons whose needs, fears and pain are outside my first-hand experience?

13. Do I make a point of knowing what's going on in the world in general, so I can care more that 3½ billion individual human beings are affected by the forces involved?

14. Do I regard changes in the way of life around me as automatically suspect or do I see them as new doors

of opportunity to relate to people and their needs?

15. Do I care enough about the seriousness of eternal human conservation to step back regularly and question what I am doing and how Christ can improve it?

It's simply impossible...

... to cover everything about anything, but "Guide to Employment Abroad" (Hill International Publications, East Islip, New York 11730) almost does it. Snag this one for sure. Items treated? Government positions, international and nonprofit organizations, medical work overseas, librarian and secretarial positions, teaching overseas, construction companies, newspapers and press services, employment agencies, summer jobs, social work overseas, permanent residence abroad and a directory of American companies abroad—a fact-rich 36 pages!

Then there's...

... a Student Leadership Training Workshop sponsored by Student Foreign Missions Fellowship, 130 North Wells Street, Chicago, Illinois 60606. The third national session at Wheaton College sought to "develop leadership for vital campus missions groups" including exposure to theology of missions, interaction with other campus leaders, contact with key personnel in

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DR. WORVIS



missions and general contacts conducive to understanding that "overseas" world we hear so much about. Though not specifically oriented to overseas employment opportunities as such, the contacts available in leadership training and development courses can really add to your general perspective and be enriching as well as instructive. Write to SFMF at the above address and ask about its other programs of this type — why not?

Christian Service Corps...

... has called for the following specialists for areas noted: agriculturalist for Panama, artist for Nigeria, business people for Peru and Kenya, medical personnel for Mali and Liberia, an editorial person for Hong Kong, engineers and mechanics for Peru, a librarian for Brazil, a minister for Iraq, radio and TV specialists for Burundi and Puerto Rico, secretaries for the Philippines and Switzerland, construction worker for Panama, music teacher for Japan and school teachers for Bolivia, Liberia, India and Korea.

If you really have been putting those letters of inquiry off ... write to Robert N. Meyers, Christian Service Corps, 1501 11th Street, N.W., Washington, D.C. 20001. Courage, you say? Yes indeed, but God gives us what we need.

Have you found...

... "Overseas Service Manual" by Marion Keeney Preheim from Herald Press, Scottdale, Pennsylvania? If you are planning to go overseas in any capacity or know anyone who is, get a hold of a copy. The reader will receive many times more than his dollar's worth from this small paperback (96 pages). He or she will get a look at how

citizens of other lands look at us and also get a fresh look at how to approach another culture. Here is material on how Americans appear to think and how these ways and viewpoints may rub and contrast with long-established ways of thinking in other cultures. A useful annotated bibliography lists key books in print on the subject of adjustment and orientation to overseas environments.

The center spread...

... (pages 36 and 37) of "Intercom—A World Affairs Handbook" (Vol. 6, No. 6) gives you a quick overview of "Working for the U.S. Government: A Few Facts and Figures." Such things as salaries, job requirements and men to women ratios are reported. Particularly expanded are: foreign service officer, foreign service staff, intelligence research specialist, international economist, historian, translator, interpreter, librarian, recreation specialist, foreign language specialist and meteorologist. Your copy is available from Foreign Policy Association, 345 East 46th Street,

New York, New York 10017 for \$1.00.

How about...

- ... checking out the Peace Corps: "The Peace Corps" Vol. 36, No. 2, "The Reference Shelf," Pauline Madow, editor. 1964, \$3.00, 172 pages.
- "Point of the Lance" by Sargent Shriver, Harper and Row, 1964, \$4.95, 240 pages.

You can also ask about the filmstrips and films of its activities (Peace Corps, Washington, D.C. 20525).

You see...

... there was this leadership training camp this summer at Li-Lo-Li, New York, sponsored by Nurses Christian Fellowship. Student Foreign Missions Fellowship also sponsors a workshop for nurses along this line. Subjects at the above camp included discipleship, professional involvement at home and overseas and the Christian perspective on nursing. Cost was \$40. Why not write Miss Grace Wallace and ask about regular activities along this line and about the 1970 summer plan (Nurses Christian Fellowship, 130 North Wells, Chicago, Illinois 60606).

Why don'tcha...

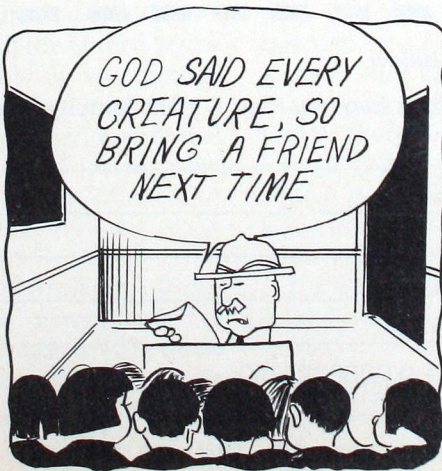
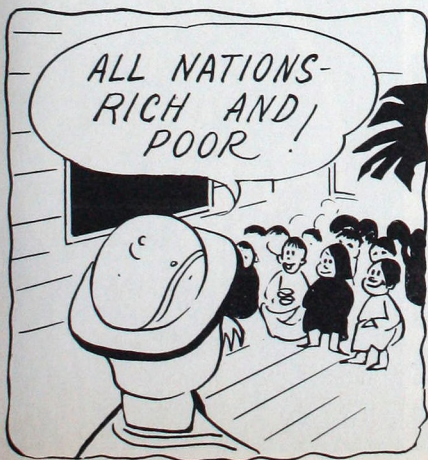
... ask for "What Is That In Thine Hand???" and "Foreign Culture Orientation Center" from Christian Missions Recruiting Service (Box 2366, Denver, Colorado 80201)? Could be you would find the opportunities for cultural orientation, accelerated learning, personal evangelism and field trips very interesting. Anyway—that's one more live source of information for you to follow up.

Can We Help?

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

John C. Hoagland Director
World Vision Readers Service
919 West Huntington Drive
Monrovia, California 91016

Also ask for "You Can So Get There From Here," an overseas opportunities checklist prepared for our readers.



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M099

"On the Road to Mandalay"

Rangoon, Burma

What is it like to be in a lovely land where the solid walls of a 40-year dictatorship are beginning to crack and the small lights of a freer day are starting to filter through?

The lovely land is Portugal—first stop on the present Eurasian circuit. Antonio Salazar is the country's recently and reluctantly retired dictator. And the good people who are gingerly feeling their way into the slightly freer climate of a government headed by Marcello Caetano are the nine million Portuguese for whom life is still fairly austere. Civil liberties are minimal, per capita income is only \$400 a year and the illiteracy rate is still running at 40 percent.

A Weakening Wall

Nevertheless, to come to this country to meet with more than a hundred Protestant pastors is to sense at once the new hope and the brighter spirit that are abroad. We were told, for example, that 2000 "informers" who had served Salazar's secret police had been discharged. Good things were heard about Premier Caetano, a professor of law, who in his teaching days, had shown appreciation for some of his young Protestant students now in the ministry.

Our pastors' conference had a worthy context. About a dozen Protestant groups are working together on a nationwide effort organized along the lines of Evangelism-in-Depth. It was hoped—and in the event the hope appeared to have been fulfilled—that this coming together of the leaders would inform and inflame them for the undertaking to which they have committed themselves. Although some who had been expected stayed away, one of the senior men who was with us throughout said, "I have personal recollections of Protestant life in Portugal that cover 65 years, and I cannot remember any such representative gathering of our leaders as this."

One gains the impression that in Portugal, as in many other parts of the world, cooperative evangelism is being threatened by divisions of sentiment and loyalty that are fathered and fostered from the *outside* rather than the inside.

For example, it is at least doubtful if extreme anti-World Council literature produced in the United States of America should "call the tune" for Protestant pastors in Europe, who have their own responsibility for gauging the strengths and weaknesses of the WCC. It is highly debatable whether, assuming the validity of the historic Baptist witness to Christian faith and church polity, Portuguese Baptists should be asked, additionally, to adopt the denominational exclusiveness of the Southern Baptist Convention in the United States. It is always good for us to take counsel with one another; it is never good for any of us to play the role of the Holy Ghost. (In the very act of writing that sentence I realize that I have "Southern Baptist" friends who would instantly endorse it.)

A Living Liturgy

In company with speaking colleagues Dr. Benjamin Moraes (Presbyterian) of Brazil and Dr. Carl F. H. Henry (Baptist) of the USA, I flew on to India. We met with nearly 400 pastors gathered from the plains and hills of Mysore state, whose capital is the climate-favored city of Bangalore. The conference, however, was held in the smaller city of Hubli, some 200 miles away.

After more trips to India than I care to enumerate, I must confess that I still marvel at the physical vastness, the cultural variety and the political volatility of this fascinating land, of more than 500 million people.

Under the head of "cultural variety" would certainly fall the fact that India's half-billion people are divided from each other by more than a dozen major languages and dozens of dialects. In Mysore, for instance, the people speak Kanarese (now called Kannada). It is a Dravidian language and the mother tongue of more than 60 million Indians. But behold the complications: when Methodist bishop Eric Baker addressed the conference he, being a Telugu man from Andhra state, had to be "translated" just as we North and South Americans did. The paradox of language is that in communications it is both *bearer* and *barrier*.

Many of the Mysore brethren are liturgically minded. In one of the printed prayers of the conference the petition is made:

O God, Who in Thy Son Jesus Christ didst form Thy Church to be of one heart and one soul in the power of the resurrection and the fellowship of the Holy Spirit: renew her evermore in her first love, and grant such a measure thereof to us Thy servants that we may go forth to serve Thee as Thou wilt, where Thou showest, through Jesus Christ our Lord.

There was one service in particular when that prayer surely had at least the beginnings of a remarkable answer. For

*Heaven came down our souls to greet,
While glory crowned the mercy-seat.*

It was penitence and praise in painfully happy combination.

A Brightness Over Burma

Burma was the next stop on the itinerary. It was brief—by necessity, not by choice. An outsider, if permitted a visa at all, is allowed only 24 hours within the country. I was there for a Sunday, with emotions deeply stirred by the sight of 400 pastors in assembly, their ranks swollen for the day by more than 600 lay worshippers.

In 1966 all missionaries were required to leave the country. Is this loss or gain? In the mix of history, which repeatedly proves to be the mix of Providence, it is something of both. It would be foolish to call it pure loss. The withdrawal of the missionaries has been followed by the strengthening rather than the weakening of the indigenous Christian forces, from which fact, however, it would be seriously wrong to conclude that missions would be better served if *all* foreign workers were called home.

Late that night I talked to a young pastor from a community of 6000 far in the north. By jeep, by train and by plane he had managed to reach Rangoon for the conference. His church building, he said, is bursting at the seams. Conversions and baptisms have been on the increase. In a town of 6000 one-third are Christians.

Has the church in Burma no problems, no threats? It has indeed—internally as well as externally. Tribal and cultural tensions—to name only one—have not been wholly resolved. But Burma is blessed with some of the most brilliant minds and dedicated spirits we have among all of our Asian Christians. Christ is putting them to the test. We believe they will come through!

PSR

Is Anybody Listening?

Here is one man's nomination for the best passage in President Nixon's inaugural address:

In these difficult years America has suffered from a fever of words; from inflated rhetoric that promises more than it can possibly deliver; from angry rhetoric that fans discontents into hatreds; from bombastic rhetoric that postures instead of persuading.

We cannot learn from one another until we stop shouting at one another—until we speak quietly enough so that our words can be heard as well as our voices.

That goes for all of us. It applies to more situations than we readily realize. It has, believe it or not, theological implications. It has overtones that ought to be picked up by toilers in the vineyard of evangelism and mission.

Analysis

We delude ourselves if we fancy that listening is simple or easy. Douglas Steere, the Quaker, has an essay entitled *On Listening to Another*. It runs on and on to 70 pages. It talks about "Levels of Listening and the Price They Exact." It asserts that "The True Listener Is Vulnerable." It discourses on "Acceptance, Expectancy and Constancy in Human Listening." It describes "The Living Listener in Prayer and Worship." It analyzes "A Corporate Listening Silence and a Prophetic Ministry." And it includes an extraordinary passage on "The Inner Encounter with the Eternal Listener."

Early in the essay Steere describes a personal experience that brought home to him the importance of honest, sympathetic listening and the frustration that results when what one says evokes no such careful hearing. It was in World War II, and he had just come back from southern France where he had been appalled by the number of Jewish refugees from Germany and Spanish refugees from Franco's Spain who were slowly starving to death. At that time the United States had France under a food embargo. Steere managed to get an appointment with "one of the highest placed officials in the American government to ask him to use his good offices to soften the American embargo" where these hungry and depressed groups were concerned. "I faced his body," says Steere, "but his mind was elsewhere. He said 'yes' and 'no,' now and then. He had no interest in this concern. I was unable to draw his attention to its relevance."

"To listen with art," I read recently, "practice a listening attitude, a listening posture and concentration." By that test this high official was more of a bungler than an artist. The pity is that he has too much company.

Good communications do not as a rule begin with our speeches to others, but with our receptivity to what they have to say to us. We work our oratorical powers until we are hoarse; we neglect our auditory powers until they atrophy.

Areas

Are we evangelists listening to the educators and the educators to the evangelists? We lecture each other, scold each other, are occasionally scornful of each other. What we rarely do is listen. The loss is mutual since each has something to teach the other.

Are we pastors listening to our laymen and the laymen to

the pastors? (That heckler I just heard is a layman who shouts that all he ever has a chance to do with *his* pastor is *listen!*) Laymen who are articulately critical of the parsons fall into two lots: those who feel that ministers lack the "guts" to apply the gospel to the burning social issues of our day and those who wish their preachers to avoid these issues in the pulpit by giving out the "pure gospel" or the "Bible only." In any case, to borrow President Nixon's language, "we cannot learn from one another until we stop shouting at one another."

Are we of the white community listening to the sound and soul of the black people? Pick at random any fairly vociferous white racist and ask him two questions: (1) How many books have you read that deal seriously with civil rights and white-black relationships? and (2) How many black people do you know (or have ever known) on the basis of a friendship? This is totally different from the condescending white innocence that says, "I get a big kick out of talking with my shoe shine boy." *Is Anybody Listening to The Black Man?* is the appropriate title of a recently published book.

Are we grown-ups listening to the teens and the twenties? The question is not whether we *hear* them. Affairs have reached a pitch where we can't help hearing them: their protesting and marching and screaming and draft-card-burning and four-lettering. The question is, *Are we listening?* Or are we matching their screaming with ours? Theirs is frantic, often irrational, sometimes cruel and destructive, and then again, in a negative sort of way, stunningly lucid, for they have at least gone mad about terribly real and vital issues, not about panty-raids and flagpole-sitting and goldfish-swallowing as did their predecessors a generation back.

Our screaming is of course less a shriek and more an angry shout. After all, we have the power, the authority of the establishment, on our side; they don't. "Law and order" we cry, with an unctuousness that proclaims the obvious, since law and order we must have, but with an unimaginative desperation that too often appears to have no real listening behind it.

Are we missionaries and mission executives listening to the Christian nationals in other lands? When a mature Christian Zulu says, "Americanized and Europeanized African pastors will not do much for Africa," are we listening? When Asian and African Christians say, "You don't trust the Holy Spirit to lead us, as you have trusted Him to lead you, in matters of worship forms, church architecture, clothing styles and relationships with other Christian bodies," are we listening?

Application

Bishop Ralph Dodge has written a book called *The Unpopular Missionary*. Beside that title let me lay a sentence that I read the other day in a commercial advertisement: "There is no such thing as an unpopular *listener*."

It *could* be that there is a connection between title and sentence.

It *could* be, moreover, that all of this has something to do with the long-term effectiveness of the United States Congress on Evangelism meeting this month in Minneapolis. *PSR*