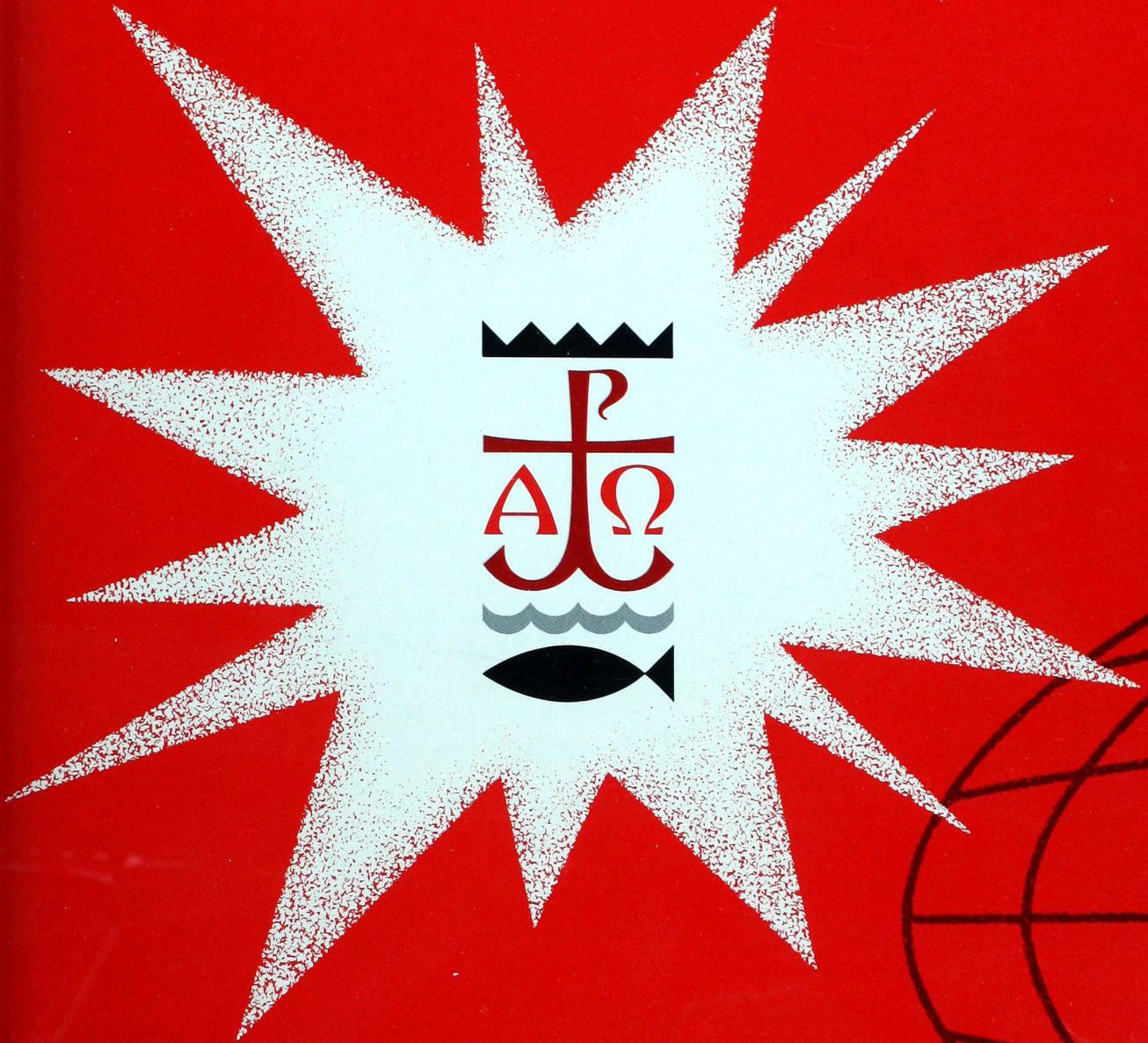


# WORLD VISION

JULY-AUG '66  
MAGAZINE

SEEING AND SERVING THE CHRISTIAN WORLD MISSION



*Juan Bosch talks about*  
**'THE NEXT REVOLUTION'**

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**DON'T SEND MONEY**



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# WORLD VISION

JULY-AUG 1966

MAGAZINE

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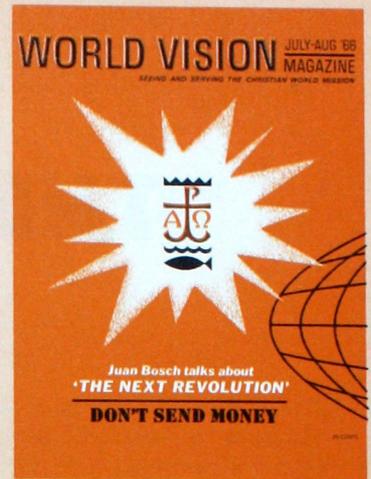
"I maintain we were never intended to have a simultaneous concern for all the countries of the world," writes author Edward A. Lacy in outlining his reasons for a new approach to mission awareness in local churches. You may not agree with his reasoning, but on the other hand . . .

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As contemporary as pop art, the "Old, Old Story" of Christ is fresh as today's newspaper. Symbolizing the impact of Christ, the cover illustrates "The Next Revolution" in the Dominican Republic and perhaps in other parts of the world.

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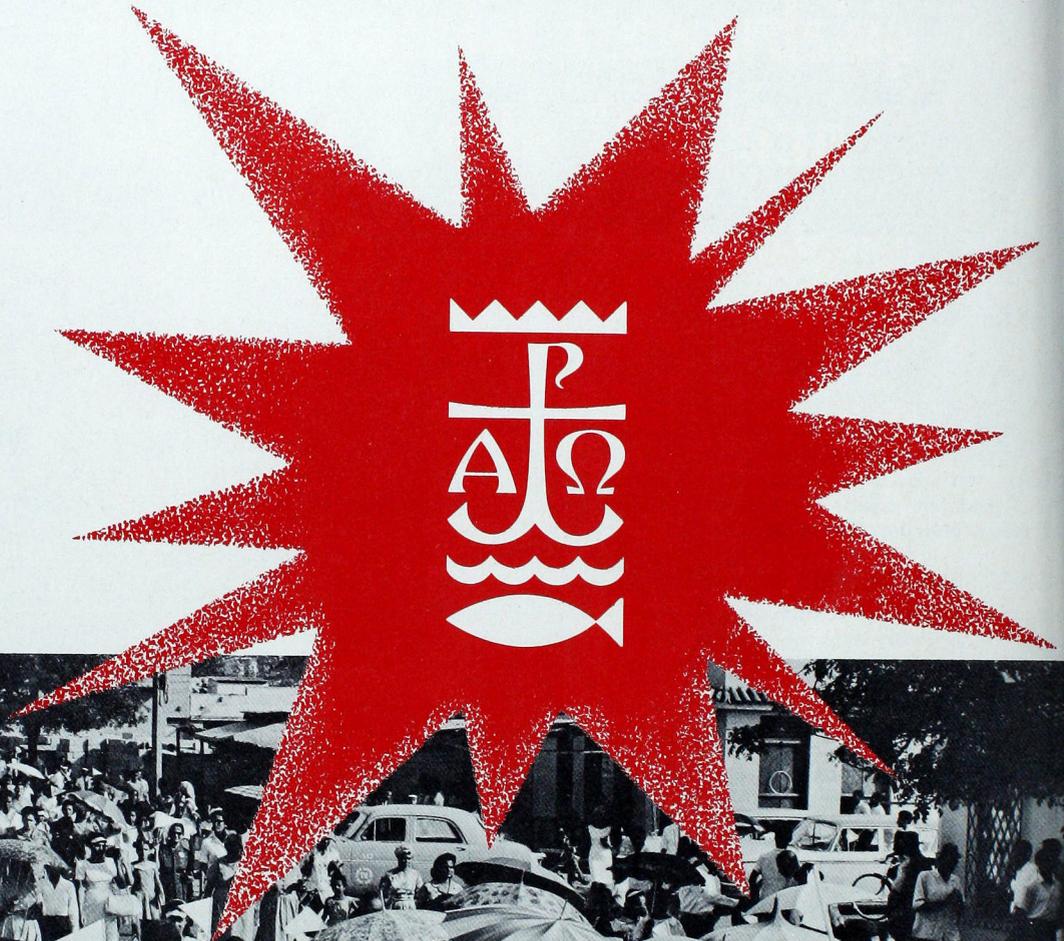
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# ***THE NEXT REVOLUTION***



# THE DOMINICAN REPUBLIC

by James A. R. Johnson

In a nation where a gathering of more than 200 people usually means a political riot, the peaceful marching of more than 14,000 Christians through the streets of Santo Domingo one Sunday afternoon in April was indeed good news.

The parade was a show of solidarity and strength to signal the end of the year long Evangelism-in-Depth campaign. Born during the days of the revolution in the spring of 1965, the in-depth campaign moved forward undaunted by the difficulties of a strife-ridden nation.

While rescuing thousands of pieces of evangelical literature from the printer with the aid of "comandos" in the rebel zone of the capital city, members of the evangelism committee adjusted their program to daytime meetings when the government imposed sun-down curfews. With restrictions on travel in and out of the city, the national committee expanded its efforts to reach the entire nation by use of radio.

The parade climaxed a week of nighttime evangelistic meetings. Services began each night in the dark because of power failures in certain parts of the city. The large audiences, gathering in the darkened stadium, invited the disturbances of a group of about 100 leftist students who tried to break up the meetings by such tactics as applauding the prayers, walking up and down the aisles, singing and yelling during the sermon. One evening when the invitation was given to come forward to accept Christ the entire group surged forward in an attempt to overcome the counseling staff.

## Refuse to aggravate hostility

The national committee resolutely refused to call the police to keep order each evening. This would have only aggravated the latent Dominican hostility for the military and police who are notorious for often starting more riots than they quell. Alfonso Lockward, 28-year-old president of the committee, stated, "We are going to rely entirely on God to keep order. Whether in peace or in riot, the Gospel will be preached."

And the Gospel was preached. In an unprecedented spirit of cooperation, overcoming divisions and ani-

mosity largely imported decades ago by North American missionaries, Dominican Christians of every denomination joined together in a network of prayer groups reaching into the smallest villages in the interior of the island, and into every *barrio* of the capital city.

Through coordinated use of literature, preaching in churches, plazas and stadiums, by radio and television, through motion pictures, by teams invited from Puerto Rico, Guatemala, Costa Rica, Mexico, and Venezuela, the Gospel was preached to a number equal to more than half of the 3½ million Dominicans.

The seventh country to carry out the Evangelism-in-Depth program in Latin America, the Dominican Republic can be called the most successful, perhaps more because of the political difficulties which were overcome than anything else.

The roots of Dominican difficulties, like those in most other nations of Latin America, can be traced back more than 400 years to the decades of conquest and colonization. Social structures and institutions of the Old World were lifted up and transplanted almost intact on the shores of Spanish America.

The tight social class system was transferred, maintaining as much of its purity as possible. The economic system, based on land and decorated by gold, thrived on the vast supply of Indian and Negro serf labor. Undergirding all of this and in a sense giving a spiritual foundation or theological explanation was the institution of the Church.

From the viewpoint of the average man, a member of the masses, all of society looked like a pyramid, and he was at the bottom. He was not particularly appreciative or cognizant of his value as an individual of dignity as we in America might be. His political life was ordered by the authority exerted from a strong government institution. He was often dependent on the whims of local bureaucrats for favors, and he felt the burdens of tyranny.

Economically he was part of the institution of the hacienda, or large plantation. He depended on the master of the plantation for his livelihood. Most of his minimum material needs were provided for him.

In every aspect of his life—socially, politically and economically—he was dependent upon the institution.

And in the most basic aspect of his life—the spiritual

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*James A. R. Johnson is now legislative assistant for Congressman Ed Reinecke of California District 27. He formerly served as special assistant to the Secretary of State of the Commonwealth of Puerto Rico. He visited the Dominican Republic twice this year before writing this article. A graduate of Occidental College in 1960, Johnson now resides in Washington D.C.*



**FOR SAKE OF  
THE NATIONAL CHURCH**

# **DON'T SEND MONEY**

**by Roscoe Knight**

**H**onestly now, we would resent it if a foreigner tried to run our churches or dominate our business. Even if he could demonstrate great self-confidence and keen know-how.

No one wants to be told what to do or how to run his affairs even though he may realize that his methods need improving.

On the other hand, nationals will be receptive to suggestions if they are given in a way that will enable them to advance their own work through their own strength and capabilities. Too many government foreign aid projects have failed because those administering them have tried to force their "superior knowledge" upon the nationals instead of offering suggestions only when asked. Many of our ideas and concepts are far removed from the desires of the people of other lands.

A former president of Costa Rica once said, "The

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trouble with the U.S. government is that it scratches us where we don't itch." This same opinion is often held also by the churches of other countries. We are too prone to instruct. We use our Western methods of worship, our type of church construction, American style Bible schools, administrative techniques with which we are familiar.

## **Too much reliance on missionary**

Because our mission programs are too often "foreign" in nature, the nationals feel the church is the missionary's church and the missionary's program. Consequently they feel no responsibility to administer or support or propagate the work. If something goes wrong or the work declines or finances are low, they know that the missionary will step in to save his own work. Thus the national's initiative, responsibility and concern for the work is blocked.

He may grow cold in his soul, resentful and even rebellious against the missionary and against God. Meanwhile, the Church is not being established.

This indirect control of the mission church is often established through finances. The mission provides money for some phase of the work on the field. This may be handled by a national organization or a na-

tional treasurer, but both missionary and national know that if things do not go just right the funds can be cut. Thus the national remains subservient, though resentful, and sometimes rebellious.

### **Foreign pastors not suitable**

One mission in South America determined to become indigenous and as a first step stopped payment of salaries to the national pastors. The pastors then refused to continue preaching. The mission feared for the life of its work, but rather than give in and pay the pastors again they sent missionaries to carry on the ministry of the churches. This was a step backward. The foreigner should not serve as pastor, nor should the responsibility which belongs to the local church (in this case, that of obtaining leadership) be taken by the foreign missionary.

This matter of finances is a very important factor to any indigenous church. Quite often national pastors, school teachers, lay workers, Bible school students or others are fully or partially supported by foreign funds.

Appeals are often made for money to support a national pastor, even for some so-called indigenous churches. The argument is made that this support releases the pastor to go to his own people, to work freely and more effectively than the missionary. It is felt that the national knows his people, their problems and characteristics, that he is better accepted by them and that he can work for a fraction of the money it would take to support a missionary.

This argument is valid in many respects. Its flaw is the involvement of foreign financial support. Of course it is explained that this support is just a partial salary and that the local church should be responsible for its share as well. However, this too often brings a response similar to the reaction to a plan for a U.S. foreign aid road construction project in Bolivia.

Local officials agreed to a 50-50 cost-sharing proposition, but with a different interpretation. "You provide the money, we'll provide the workers," they said.

Some would argue that without foreign support the national church cannot go forward and therefore the work of Jesus Christ cannot be advanced. In reply we must consider in detail the problems involved in foreign support.

### **Results of foreign support**

Any organization which sends money abroad for use by people of another nation unavoidably implies that it is superior to the recipients. Then too, the sending organization has to control the funds and disburse them with discretion. When these funds are paid to a pastor or teacher he becomes an employee of the foreigner. He feels his inferiority. The employer (in this case, the mission or missionary) is the "boss" and thus can control the church or mission program, directly or indirectly, by threats to cut funds or reduce them if problems or differences arise. Resentment and disgust are planted in the minds of the nationals.

Some suggest that giving money makes friends. The reverse is true. "The more you give someone the more he hates you" is not just an idle saying. Continuous giving, be it money, clothing or food, always tends to make "rice Christians" and weakens the church. You cannot buy friendship.

A national who receives money which originally comes from a foreign source, even though he may not be paid directly by the missionary, is placed in a distinct category in the minds of his own people. Often he is considered a foreign agent or an opportunist exploiting a good salary situation. Frequently a national will jump from one mission job to another just to get a better salary.

In at least one case a man served as pastor for several missions or denominations. At one time he was receiving salary from two missions simultaneously. When one of his superintendents was advised the pastor was receiving payment from another mission while actually working against both of them, he responded: "I know, but P. . . (the pastor) has been presented to the people in the States as one of our top pastors. Much money has come for his support and we don't dare disillusion the senders, so he must be paid."

### **Superintendent retains funds**

One missionary was sent to Africa to investigate a so-called indigenous work. A missionary organization was disbursing a large sum of money monthly to a national superintendent who was supposed to pay it to pastors and teachers on his field. It was discovered that the lion's share was retained by the superintendent himself.

Most of the pastors and teachers who received the rest were either polygamists, drunkards or spiritualists.

Unfortunately, many such opportunists are found in mission programs throughout the world. They actually damage the Lord's work. Consecrated money becomes the devil's tool. If political troubles arise in a country, the foreign paid national, even if he is a sincere Christian, becomes an enemy in the eyes of his own people, since he is not "one of them."

If a pastor receives pay from a foreign source he does not feel responsibility to his own people. Since they don't pay him they cannot expect or demand any special type of work from him. A church which will not accept the support of its own work will miss God's richest blessings and will not learn to tithe. Even a small amount of foreign money will damage a national work. As a former president of our national Bolivian church told me, "As long as the mission continues to send money to us, our people will never tithe nor support their own work. You should stop sending this money."

Pastors or Christian workers often quarrel because of the inequality of salaries paid. Some receive much, some less and many nothing at all. Jealousies arise.

In a new field where I was working in evangelism

*Continued on page 9*





# I SAW EUROPE IN LATIN AMERICA

by Marcus Loane

**T**o the average Australian, South America seems as far off as Siberia and almost as unknown.

A glance at the map confirms this impression and the reasons are not dissimilar. There are few direct means of communication and not many travelers pass to and fro. That is where the comparison ends.

Everyone knows that South America is a vast continent with many countries which differ as much from one another as the many countries which make up the continent of Africa. The broad stamp of Spanish or Portuguese colonial background still marks these varied Latin American republics, but their individual characteristics make generalization difficult.

The whole continent is dominated by two great geographical features, the Amazon basin and the Andes mountains. There are striking contrasts in altitude and in temperature. Nothing could be more opposite in character than the tropical jungles on the one hand and the high plains on the other. There are scenic features of compelling magnificence such as the massive mountain ruins at Machu Picchu or the virgin beauty of Iguassu Falls. Travel hazards are perhaps most conspicuous in the Sierra where narrow winding mountain passes are studded with crosses to mark the sites of fatal accidents.

South America proved totally different from all that I had expected. It was some time before I could recognize why this was so. Then it dawned on me that I had been thinking in terms of the Philippines.

But South America is not in the least like any country in Asia or Africa, for one simple reason. Even a strong European community in one of the great cities of Asia could never be oblivious to the fact that it is only a drop in the oriental bucket. In South America the dominant influence—national, religious, cultural—is European. This represents a tremendous contrast with Asia or Africa.

## Primitive Indians exist

Of course there are Indians. There are primitive Indians in small jungle tribes in the Amazon basin, virtually untouched by contact with civilization. There

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are other more or less civilized Indians such as the Araucanians in Chile and the Chaco tribes in the "Green Hell" of the Argentine and Paraguay. And there are the Indians in Bolivia and Peru who are probably descended from the Inca remnant and who speak Quechua. These more civilized Indians often surge down to the cities and help to form the *barriada* population. But it is the Indian rather than the European who seems like a foreigner.

This means that cities such as Lima, Santiago, Buenos Aires, Asuncion are in many respects just as European as a city in central Europe itself. There are certain rather exotic elements, such as the man who told me that he is a treasure hunter. But the European touch is everywhere, and apart from Brazil, Spanish influence is still dominant in language, in culture, in ethical and religious matters, even in bull fighting in Venezuela, Colombia and Peru.

City populations are so largely European that little resentment is shown at the presence of foreigners, and this is in contrast with the attitude often apparent in cities of Africa and Asia. Foreigners are often hardly distinguishable from those whose families have lived for several generations in Latin America.

It is not easy to assess the real strength of the Roman Catholic Church in South America. It has splendid cathedrals and spacious church buildings. It has a host of men and women in numerous orders. It exerts great influence upon certain governments. It is always a political force to be taken into account.

It has modernized its approach in certain respects. Priests today often appear in public dressed in civilian clothes with a clerical collar instead of being clothed in a cassock. Some more recently built churches are comparatively simple and free of the extravagant statuary and ornaments of the older buildings. Parochial schools and universities are still a very important factor in education.

#### **How many attend church?**

But one wonders how many people are regular in church attendance, and especially how many men are really involved in church life and worship. The strength of the Roman Catholic Church is seen on the occasion of great religious festivals such as a eucharistic procession through the city or a mass pilgrimage in honor of the Virgin Mary. Vast crowds flock out on such occasions. But that is not the whole story. Their conduct is characterized by so much ignorance and superstition that the spiritual value of such demonstrations seems negligible.

On All Souls' Day I saw Quechua speaking Indians assembled in mountain cemeteries. After their religious rites they were seated in a large drinking circle in a scene more reminiscent of an old-fashioned Irish wake than of anything else. It is hard not to think that the Roman Catholic Church has long since lost its moral hold on the people.

The fact is that another terrible and potent force has grown up to compete with the Roman Catholic

Church for the soul of South America. That force is communism. The eyes of Latin America are as much on Cuba as the eyes of Asia are on Peking. Fidel Castro is something of a hero to many Latin Americans and his political experiment is watched with absorbing interest.

That is not all. There is any amount of evidence to show that Cuba provides money and agents for the spread of communism in South American countries. There is a ready made field for appeal in the poverty of the landless masses who struggle to exist in the *barriadas* or who have worked for so many years as peasants on wealthy haciendas.

#### **Communism grows**

Some republics are strongly opposed to Communist agents. While I was in Peru, Communist guerillas were being tracked down in the mountains beyond Cuzco. The Air Force was being used to bomb their hideouts and it was widely reported in the press that one of the wanted guerilla leaders had been killed. Yet side by side with this the fact remains that Communist propaganda still spreads among all classes. The universities are wide open to such propaganda. I was informed by a responsible member of one university in Peru that not more than one percent of the university population ever attends any kind of church. It was a hotbed for political and Communist discussion.

Where do Protestants fit in? They are a small minority which has often feared lest it be ground between the upper and nether millstones. The Roman Catholic Church in past years has shown unremitting hostility toward Protestants, as, for example, in Colombia. The Communist government in Cuba has proved no more gentle in its treatment of missionaries and church members than communism elsewhere has done. Yet it seems true to say that Protestants in South America today probably enjoy greater freedom for worship and witness than ever before.

This is partly due to the fact that Roman Catholic hostility has been soft-pedaled since the recent Ecumenical Council at Rome. It is perhaps also due to the fact that the Roman Catholic Church can now see in the Protestant an ally, whereas in the Communist it sees an enemy.

Most remarkable illustration of this new and brighter freedom for evangelical work and witness was in connection with the Evangelism-in-Depth campaign conducted by the Latin America Mission in Bolivia.

A year's preparation reached its climax with a week of special meetings in La Paz itself. A large central stadium was packed with six or seven thousand people night after night for an evangelistic meeting.

On Sunday morning a great parade took place through the main streets of the city. Evangelical Christians from all parts of Bolivia marched in national costume to a central plaza for an open-air service. More than 10,000 people took part in this procession which

took 3½ hours to pass a given point. It was orderly, colorful, reverent, without the least interference from the crowds of onlookers.

At night, looking up from the stadium, the dark mountain wall rising almost 1000 feet from the floor of the city was lit up with letters formed by kerosene flares, *Solo Cristo Salva* (Christ Alone Saves). This magnificent witness in the heart of a once reactionary city would have been impossible even five years ago.

What this means is that the door is now open for evangelical missionary enterprise in a way that it has perhaps never been open before. Work has long been carried on among the Indians by societies such as the Evangelical Union of South America and the Free Church Mission. Missionary activities have long been fostered by the Southern Baptists, Methodists, Presbyterians and others. Special facilities have been afforded the Wycliffe Bible Translators. But by and large, apart from the Pentecostal bodies, comparatively few evangelicals have concentrated on the towns and cities. Today it is clear that a new freedom exists to initiate direct evangelistic work among the Spanish speaking population in the urban centers of South America.

This work is of the highest strategic importance. It is, like all city work, a hard, slow grind. But if the present opportunities are seized its spiritual rewards will be of untold value for the Kingdom of God.

W. H. Prescott, in *The Conquest of Peru*, describes how in 1527 Francisco Pizarro on his second voyage faced a dangerous crisis. His men had been exposed to hunger and privation and wanted to abandon the enterprise. Pizarro drew his sword and traced a line from east to west on the sand. Then he turned to the south and said, "Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion and death, on this side ease and pleasure.

"There lies Peru and its riches, here Panama and its poverty. Choose, each man, what becomes a brave Castilian. For my part, I go to the south." And so saying, he stepped across the line. Thirteen brave men followed. They were left on that lonely strip of sand, pledged to follow their leader in a seemingly impossible cause and to stake their lives on its success. They chose hardship. They won renown.

A far greater cause and an infinitely more glorious Leader are before the whole evangelical world today. He draws a line on the invisible sands to divide the known from the unknown. On this side are comfort and safety, on that side nothing romantic, not even a sense of glamor or the lure of adventure. But He has crossed the line and calls those who will to follow. It is for us to choose, each one, what becomes a true disciple. |||

## DON'T SEND MONEY

*Continued from page 5*

and planting new churches, none of the lay pastors or workers received payment for their labors. They were willingly doing the job. However, some older pastors from another part of the field came to help. These more experienced men were receiving small salaries from the national church organization. The new workers thought that they should also receive financial help since some of them were actually giving more time to the Lord's work but with no pay.

They were told by the national church leaders that as new believers and untrained workers they should expect no aid. The resulting jealousies caused certain consecrated men to grow cold and drop from the church.

Church growth is hindered and fewer churches are started when professionalism creeps into the situation. If only well trained or salaried pastors are used in a mission program, the attitude soon develops, "If I'm paid I'll preach, if not I won't."

This attitude also influences the laymen and they hardly realize that they too should feel the responsibility to evangelize and even start new church groups.

By contrast, in a people's movement, where each one is taught to witness and evangelize, there is no limit to the number of converts, churches and church

growth. Mission programs may be limited by lack of funds, but the Gospel of Jesus Christ is not limited by finances.

More truly indigenous churches must be started and emphasis placed on growth. When every believer assumes individual responsibility for evangelism there is no limit to church growth. We have proved this method successful in completely new mission fields where there were no older believers or established churches.

In any fast growing work it may be impossible to have enough well trained pastors to serve the churches. In such situations our own mission and others have used what might be termed the elder system whereby leading men in each new church serve as unpaid lay pastors. They do so on a rotating basis since it is easy for messages to become dull or lacking in spiritual food. Also, pride can easily overtake a new convert. Thus it is well that they change leadership every few weeks or months, depending on the availability of leaders.

We are not arguing that no salaries or financial aid should be paid to the national pastors or workers. Rather, these amounts, even though very small, should be donated entirely by the national believers themselves without assistance from the outside.

Only as a church accepts its own financial and administrative responsibilities can it become strong and self-sustaining. |||

# THIS SEMINARY GOES TO THE STUDENT

by Ralph Winter

**U**nusual things are to be expected in Guatemala. It is an unusual country. Not least unusual is the current experiment of the Presbyterian Seminary.

No country has anywhere near so high a percentage of American Indians as Guatemala (about 70 percent), and no country in Latin America combines such great social diversity in so small a place. In this light the Presbyterian Church of Guatemala has engineered a new system of theological education expressly to take into account the great degree of cultural diversity.

In so doing, it may have forged a tool that can be used to deal with cultural minorities in other countries where the problem is not quite so acute.

Guatemala's diversity is displayed in at least three dimensions: Spanish versus Indian tongues, affluence versus poverty, and rural versus urban culture. The first two are clear enough. The last needs a bit of elaboration in order to understand its effect upon theological education.

## Rural man berated

The rural man is used to being berated for his slowness and stupidity or because he really does think and act differently from the city man. Some of the most puzzling differences of viewpoint between the two

areas arise very simply from one of the most obvious differences between the city and the country, namely, the lower density of population outside the city.

City concentration of population permits and promotes specialization in all walks of life, including the ministry. But somehow, where people are scattered over the countryside they end up each one working at a variety of tasks. They don't live close enough together to serve each other as specialists. You might say they are specialists in doing things for themselves. Their final security is the land. No respectable person is without land and the knowledge of how to use it.

Rural people instinctively doubt the feasibility of specializing in any one thing. This is the first reason they are not eager to dig up full-time support for the man who comes to them trained only in an ecclesiastical vocation. Nor will such specialized pastors care to adopt the part-time pattern which is logical to the rural mind.

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It is easier to see how a rural part-time pastor could put aside some of the many things he knows and restrict his efforts to a full-time ministry in the city than to see how a man trained only for the pastoral ministry could successfully work part-time in a rural area where he is ill equipped both technically and psychologically to earn his living by controlling an amazing variety of factors in order to be self-sufficient.

A second automatic result of low population density is the fact that a rural church movement must be able to survive and grow as a small-group phenomenon. In these days when city churches are discovering the vitality of the small group it is ironic that both missionaries and national ministers who are city-trained are so greatly at a loss in the face of the "hopelessly small congregation" typical (and inevitable) in areas where population density is low. It is all too conceivable that a city minister can achieve success without ever learning how to care and feed the small group. A rural minister must acquire this skill as a primary tool. It is the small group, too, where leadership is more likely to be born and developed.

#### **Traditional training impractical**

When you stop to think of it, it is truly impractical

to train a group of young men in the traditional way, in a single classroom, and expect them to go out and succeed in anything from an urban to a rural church, let alone in either an Indian or a Spanish congregation, or in a middle class or lower class group. The diversity is too great.

On the other hand, each of these subgroups has already developed many leaders from within its own group. These men's gifts begin to show up after they have become rooted in the soil of their group. They have families and jobs where they are.

The traditional seminary passes by such men for purely practical reasons. You can't pull them out of their communities for three years (or six, or ten) depending upon the level of education canonized for all ministers). Even if you could order them out, they could hardly be combined in any one course or classroom or curriculum because of the radical diversity among them. And what about their wives and children? Where would the money come from for all this? Would these men be readily assimilated back into their congregations?

Another possibility is to create separate training programs. This was actually tried for a number of years,

but it only produced a caste system, dividing rather than uniting the church.

How can a single seminary prepare ministers for a diverse group of churches?

In a radical move several years ago, the Presbyterian Seminary of Guatemala boldly launched a program based on two assumptions: (1) that you can find leadership gifts in the specific subcultures of a church, be they Indian, rural Spanish, professional, or some other subculture, and (2) that you can train them where they are. Such a program treats the subcultures seriously, yet is unified in a single institution.

### Three years of struggling

After struggling for three years under this new mandate, the shape of the result is plain:

1. The school is primarily an extension institution. It has had to go to the existing leaders rather than try to uproot them from their various subcultures and combine them with their families in a resident student body.

2. The seminary now has 100 students instead of 10 or 15 as in years past. The students range from rural Indians to professional men in the cities, on levels both higher and lower than before. Remarkably, the students now include many of the younger men typical of a seminary as well as many of the keenest lay leaders of the church in both the city and the rural areas.

Accused by some of closing the door to younger men, the seminary actually has more than ever. But it is literally opening the door to men of greater maturity, men whose love for the church and whose Christian character are gratifyingly well established.

3. Eleven regional centers gather students in their own localities, once a week as a minimum. There are centers in two different Indian subcultures, five centers serving rural Spanish communities, three centers in cities, and one composed exclusively of professional men. Each center has a small reference library, visual aids and simple furniture. This equipment is the gift of the Theological Education Fund.

4. All students make a trip monthly to the seminary headquarters for a two-day review and spiritual refresher. This is a socially integrating experience.

5. A whole new set of study materials is in process of preparation. A modified form of programmed materials seems to be the most promising direction. The Theological Education Fund is supporting this also.

### Bilingual study successful

6. Leaders in the Indian areas are for the most part sufficiently bilingual to do at least part of their study in Spanish, though their ministry may be mostly in their mother tongue.

7. For our church in Guatemala, it is necessary to offer an entire ministerial curriculum based on each of four different academic levels of previous secular

training. With 15 basic courses this makes 60 academic packages which must be stocked. The curriculum offered is basically the same as the former three-year ministerial curriculum, but depending on the level, it may be easier or a good deal more advanced than before. Most students now take longer to get through since they may not carry a full load.

8. Graduates of a given level who go on in secular training can get a higher theological degree only by supplementing each of the courses they took on a lower level. This adds 15 more educational experiences between each of the four levels, making another 45 packages.

9. The same extension network is now offering post-graduate courses to pastors and hopes soon to offer special courses to specific laymen who hold down jobs such as church treasurer, Sunday school superintendent, choir director and the like.

10. Finally, the regional bodies of the church, the presbyteries, decide whether or not to ordain a man, or if already ordained in another area, whether or not to allow him to work in their own area. It is the local church in all cases that actually originates the call. This automatically sorts out the right people for the right jobs. The big difference is that there will now exist for the first time well trained, fully ordained men for the rural churches and the Indian churches, something that a single, traditional seminary could never hope to accomplish.

### 'We have to shake ourselves'

We who come from the States have to shake ourselves every now and then in realizing what we are doing. We don't hold to the usual image of the kind of student who is picked for a full-time ministry in a city church, who doesn't really work at or even know any other vocation. Yet we cannot close our eyes to literally hundreds of congregations so different that no one seminary product could minister to them all, groups outside of the cities so small that specialized men can never fill the bill.

California Friends Mission in Guatemala and Honduras is adopting this system. It now has 13 regional centers and some 85 students and is collaborating with us in producing some excellent self-study materials.

In Latin America there must be 35,000 natural leaders heading up congregations without trained pastors. No traditional seminary is capable of reaching any of these men, yet it is folly to train people from outside to take their places.

From the standpoint of church growth, the well trained part-time man is a natural for starting and nourishing new churches. Even in urban areas, new churches must begin small.

The church that is unable or unwilling to create a competent leadership for the small congregation may be no more effective than the farmer who is a good hand at harvest time but can't be bothered with seeds or small plants.



# Julia, You Have No Pardon

by Hazel W. Hunrichs

Imbilina's kindly old Indian face beamed as she presented three women to me.

"Dona Florencia, meet my daughter Feliciana and my granddaughters Helena and Julia," she said.

Eagerly I extended my hand, gave each an embrace according to Brazilian custom. I was indeed very glad to meet these relatives of our good friend and believer, Imbilina.

A small group of Indians had come from a faraway outstation that we had established a few years earlier. They had bought land and formed a colony on the outskirts of the town of Aquidanna in western Brazil. After furlough we had come to start work among this group. They were all believers and greatly concerned for the salvation of their loved ones in this area.

Feliciana retained many of her mother's Indian features, but the two younger women were three-fourths Negro. All three were very attentive to

the preaching of the Word. At the close, when the invitation was given, they rose and went forward. After a further explanation of the Gospel they all accepted the Lord as Saviour. Then each returned to her home to face a problem which her act in the church had engendered.

#### New believer faces husband

Julia was a slight young woman. Married less than two years, she held in her arms her first baby. She was an extremely timid person but had always been devoutly religious. Her decision that morning was very real to her. Eduardo, her husband, who was at home, was also a religious person, following closely his form of religion.

"Where have you been?" he asked as Julia came in the door.

Julia knew that Eduardo would not approve of what she had done, but beneath her natural timidity was a hard core of integrity.

"Eduardo, I have been to the colony to the Protestant meeting, and I listened well to what was said." Julia hesitated, then barely above a whisper continued, "I accepted the Lord as my Saviour this morning, and oh, Eduardo, I have found peace. And pardon, I know I have."

Eduardo was shocked speechless. Then, "You have what?" he asked.

Patience Julia explained what had happened that morning.

Eduardo truly loved this wife of his, but the thought of living on with her as she followed this new religion became to his mind an impossibility.

#### 'Julia, give up this idea'

"Julia, you must give up this idea you have. If you don't I am going to have to leave you. I simply can't live with you this way." There was no anger in Eduardo's tone, only deep sorrow and determination.

"But I can't give it up, Eduardo. Already it means too much to me. I have never in my life felt the peace in my heart that I have had even these few hours. I love you and I don't want to be separated from you. Please believe me. But I cannot give up what I have gained."

This was a long speech for Julia and tears choked her voice as she finished her plea.

Still Eduardo was determined that there could be no happiness for them any more under such conditions. He continued to reiterate that he would remain in the home only if she gave up her convictions.

Again Julia made her plea.

"Please, Eduardo, listen to me. You remember when my Uncle Neco came from Burity, how changed he was. You said so yourself."

"Yes, I realize there was a great difference, and I can see it is real. But I don't want us to change our religion like he did."

"Listen, please. He gave me some little papers about what he said was salvation. But Eduardo, I didn't read them, truly I didn't. I put them down in the bottom of our trunk and left them there." Julia hesitated. She must tell him something she had held in her heart and never told anyone.

"Eduardo, I had a dream awhile back. I never told you about it, but it frightened me."

Eduardo was listening now.

"Go on. What was your dream?"

#### Julia tells dream

"I thought I was washing clothes by the well there, and suddenly the Lord appeared on the other side of the well. He spoke to me. He said, 'Julia, you have no pardon.' Eduardo, I was so scared! I said, 'But Lord, I have done everything that my church has told me to do.' But again the Lord said, 'Julia, you have no pardon.' Then He disappeared."

Julia hesitated, then went on.

"I couldn't think of anything else. I kept hearing those words, 'Julia, you have no pardon.' Then, Eduardo, I went and dug out those little papers that Uncle Neco had given me. I read them over and over. They said a great deal about being pardoned by believing only in Jesus Christ and what He did on the cross. That all we had to do was to accept our pardon. Then today when the missionary explained just the same way and told us how to believe and receive the Lord, I just had to do what he said. And I do know, Eduardo, that I have been pardoned of my sins, and I have such a peace in my heart, I just know I have done the right thing."

Eduardo was astounded at this long

*Hazel W. Hunrichs served 20 years as a missionary in Brazil. A 1923 graduate of Biola, she was married to William R. Hunrichs in 1926, after serving in Brazil two years. The couple lost their first child, a daughter, at the age of four while pioneering among Indians in the interior villages. A second child, David, returned with his parents to the United States at the age of 10. Since returning to the U.S., the Hunrichs have worked among Portuguese, Mexicans and migrants and presently she teaches two Bible classes for women at her home church in Gustine, California.*

tale from his usually quiet wife. After a little time, when Eduardo made no response, she continued,

"Eduardo, please, will you listen to the missionary if he comes and explains all this to you?"

#### Eduardo does deep thinking

Without a word Eduardo got up and went out into the garden at the back of the house. Slowly he paced up and down, thinking, thinking. Returning, he sat down beside Julia.

"All right, Julia, I'll listen if you want to send for the missionary. But I make no promises."

That afternoon Julia came to us and explained all that had happened in her home and made arrangements for us to visit when Eduardo would be there.

"You pray, Julia," we told her, "and we will too, that Eduardo's heart will be softened so that he will really listen when the Gospel is explained to him, and that he will understand and accept the Lord."

Julia's home was a one-room cabin with a roofed, unwallled space in front. It was here we sat when we came to talk to Eduardo. The men sat on low stools, but I was given the one chair they possessed. It was just a frame with the cane seat entirely gone.

Eduardo was nervous, but his natural courteous kindness made him a gracious host. He listened with care to all that was told him of this new way of salvation. Julia sat with her child in her lap and I knew that she was joining me in silent prayer that Eduardo would that day understand and accept the Lord as his Saviour too.

As Will, my husband, explained in very simple language why we needed a Saviour and how He might be reached through faith, Eduardo listened silently. It was hard to know what was going on back of those dark eyes.

Will finished. Looking earnestly at Eduardo, he asked,

"Senhor Eduardo, will you accept the Lord Jesus Christ as your personal Saviour as I have explained?"

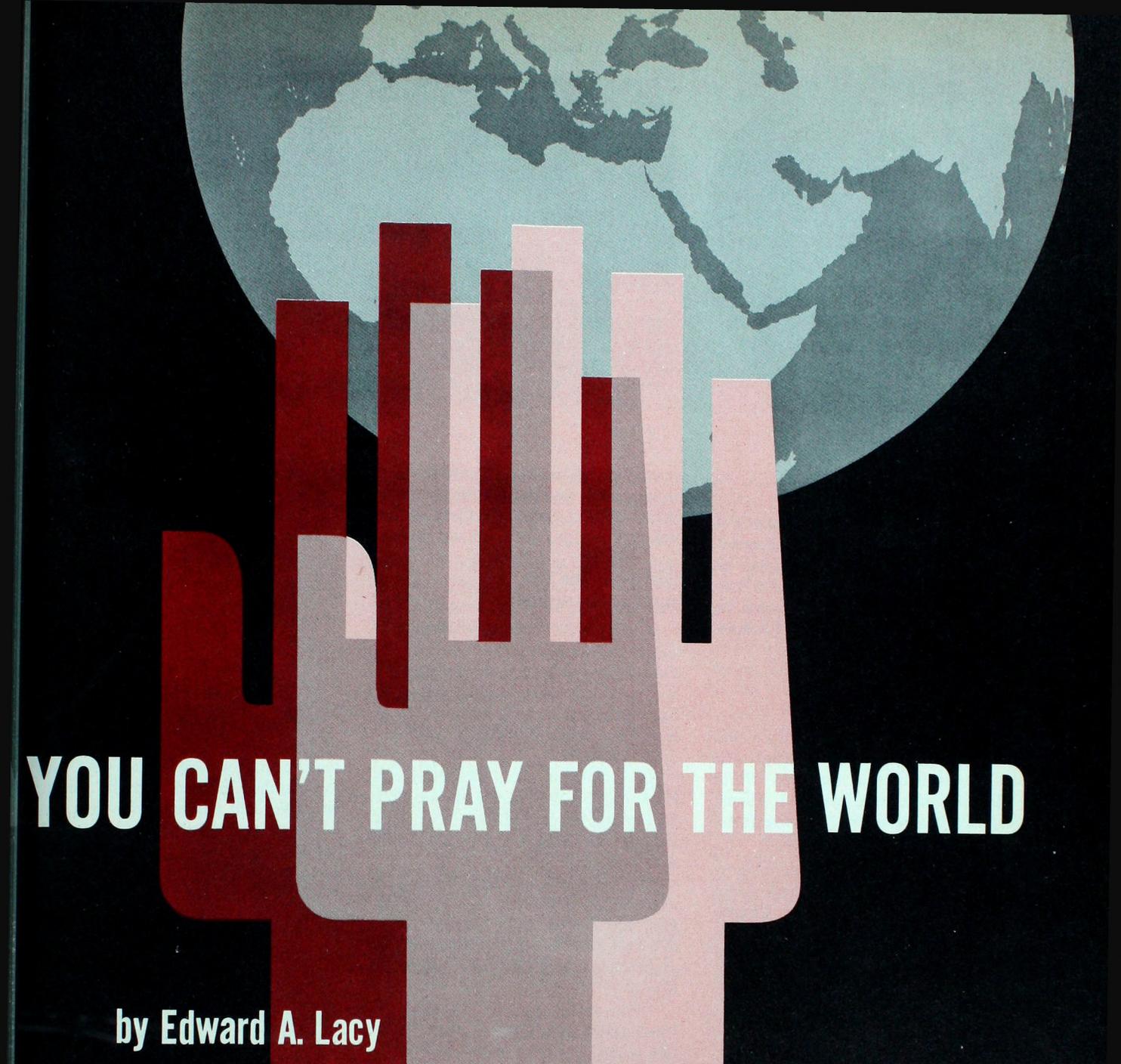
There was a very little hesitancy and then Eduardo stood up.

"Senhor Guilherme, I will accept if that is the way it is. I never knew it was like that at all, but I can accept it that way."

Will led in prayer and Eduardo followed in a few words of acceptance of the gift of salvation in the Lord Jesus Christ.

Julia was frankly crying by this time.

*Continued on page 18*



# YOU CAN'T PRAY FOR THE WORLD

by Edward A. Lacy

A famous newspaper editor once told one of his cub reporters: "Our subscribers would rather read about a dogfight in Brooklyn than about an earthquake in Zanzibar."

This interest in local affairs, call it selfishness if you like, extends into our religious life. We are much more interested in our local mission projects—our own heathen—than in the "heathen in Africa" or any other country.

Yet despite our local problems, we do make an effort to become interested in the lost who are thousands of miles away. For after all, we were commanded to go into all of the world and preach the Gospel.

This would not be much of a problem if we could just learn about a few countries and drop the matter there. But no, many denominations insist that as wideawake Christians we should be concerned about *each and every* country in the world.

I maintain that we were never intended to have a simultaneous concern

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for all the countries in the world. We're not big enough to carry the missionary concerns of the entire world on our shoulders. Proof of this is in your church and mine—only a small handful have any real interest in foreign missions.

It simply is not possible for you and me to have a conscious, continuing concern for the lost people in every country in the world. There are too many countries, too many fields and there are not enough hours in the day. With only a fleeting glimpse of the problems and the joys of missionary work in any given country, you can

*Continued on page 22*



## globe at a glance

**KOREA**—The Rev. Im Yung Bin, who served 18 years as general secretary of the Korean Bible Society, has retired. He became known as the "man who saved the Bible" from Communist armies in 1950 when he hid manuscripts he was translating into the new Korean spelling from advancing invaders from North Korea. He buried them in pickle crocks in his backyard at Seoul. The Rev. Kim Chu Byong is new general secretary.

### Small African nation approaches independence

MASERU, Basutoland—October 4 is the date provisionally set for independence for Basutoland, a small nation totally surrounded by South Africa. National Assembly May 11 approved by a 32-28 vote a motion calling for independence from Britain.

### World Mission Conference scheduled at Montreat

MONTREAT, North Carolina — Numerous missionaries on furlough will be in attendance at the 1966 World Mission Conference July 28 to August 3 at the Presbyterian U.S. General Assembly conference grounds here.

Classes at the conference include several topics: Christian Witness Amid Affluence and Poverty, The Church Work Overseas, Calling the Church to Mission, New Dimensions in World Missions, Mission of the Church in Latin America and a Presbyterian mission training class.

### 612 village children needed by nurses

SANTA CRUZ, Bolivia—Some of the youngsters had to be dragged out of the trees, but Mennonite Central Committee volunteers in March successfully inoculated 612 children here and in the neighboring communities.

Rather than asking parents to bring children to a designated place, MCC volunteers went to individual homes for their immunization campaign.

Many children at first distrusted the strangers with needles. They would often hide by climbing trees or crawling under beds. Once prepared to take the shots, however, the children generally didn't cry.

By the time the volunteers returned to vaccinate the children a second time

formerly suspicious parents realized the nurses were not attempting to harm their children. Some even treated the volunteers with fruit juice and sweets.

### 'Mother of the Year' stresses mission need

WASHINGTON, D. C. — Mother of the Year, Mrs. Harry Holt of Creswell, Oregon, not only has six children of her own and eight adopted living in her home, but is "grandmother" to at least 3,550 others in America and hundreds overseas.

At ceremonies here, Vice President Humphrey honored Bertha Marion Holt for her and her late husband's work in helping American families adopt Korean orphans.

Mrs. Holt tells of the beginning of the work in her book, *Seed From the East*. She and Mr. Holt listened to Dr. Bob Pierce of World Vision tell of the plight of the children left as orphans in Korea.

"'You know, Bertha . . . when Dr. Pierce asked for someone to help, I felt like going up and saying Here I am! I could hardly keep from doing it.'

"'I know,' I said, 'I had exactly the same feeling myself.'"

They adopted eight themselves and the adoption program was launched. Now, at the rate of 20 a month, Korean orphans are finding their way into American homes through the efforts of "Grandma" Holt.

Two of her own daughters are helping with the orphanage work in Korea. One of them is a missionary with The Evangelical Alliance Mission.

### Religious progress in Congo hailed by Protestants

CONGO—In a series of recent events, the advance of religious belief in the Congo was hailed by Protestant leaders of two denominational organizations.

American Presbyterian Congo Mission in May marked its Diamond Jubilee. In recalling the start of the Congo work, the Board of World Missions of the Presbyterian Church U.S. reported that Samuel N. Lapsley, a graduate of the University of Alabama with a B.D. degree from McCormick Seminary, Chicago, and William H. Sheppard, a graduate of Stillman Institute, Tuscaloosa, Alabama, arrived in Africa in 1890.

Pitching their tent in a Bakete village of some 1,000 people who had never heard the Gospel, they proceeded to compile a dictionary of the Tshilba language, and a church was born. Today it is an independent church of 144,000 members with a missionary force of nearly 100 integrated into its work in evangelism, institutions, hospitals and schools.

Highlighting the recent meeting of Congo Inland Mission board in Chicago, Illinois, was the announcement by Vernon Sprunger, field secretary, that the Mennonite Church in the Congo has grown to 30,000 members.

Sprunger announced that plans are going ahead for an Evangelism-in-Depth effort by the church to penetrate an area of more than 600,000 persons. To assist in planning for this program, Rev. Andrew Rupp, Evangelical Mennonite Church missionary to the Dominican Republic, will come to the Congo.

In other developments around Africa, Jericho Baptist Church in Nairobi, Kenya, dedicated its new building in April. Dr. William R. Tolbert, Jr., vice president of Liberia, was guest speaker. Every seat in the new auditorium was full and many persons stood.

A permanent committee to study questions of Christian mission in West Africa was recently organized by the Commission for World Mission of the Lutheran World Federation at a con-

**INDIA**—The Indian government has expelled the Rev. Michael Scott, who reportedly assisted mediation for peace and reconciliation between the government and rebel leaders in Nagaland, on the charge that he was engaged in "prejudicial activities" among Naga tribesmen, according to Dinesh Singh, Minister of State for Foreign Affairs. Rev. Scott was for two years a member of the peace mission sponsored by the Baptist Church Council of Nagaland.

**SOMALIA**—A system of radio communication between all Mennonite mission stations in Somalia was established recently and is proving "immeasurably valuable" because telegraph communication is reported breaking down. Installation was carried out by Kenneth Schlehr of Missionary Aviation Fellowship.

**VIET NAM**—April riots in the streets of Saigon apparently failed to stymie participation in a seven-day evangelistic

crusade at the nation's largest stadium. Some 30,000 persons turned out to hear the Gospel, said The Navigators Southeast Asia director Roy Robertson.

**AFRICA**—First unit of a Methodist hospital at Mozambique was recently dedicated. New clinic is the first of several buildings at the Stauffacher Memorial Hospital site. It treats 4,700 outpatients and inpatients each year. Fifteen years of planning went into its construction.

ference in Oxford, England.

Assemblies of God Foreign Missions Department has announced plans to establish two ministerial training colleges in Africa as early as 1968. The institutions, one with classes conducted in French and one in English, are scheduled to offer degree programs with strong requirements. Ghana is proposed site for the English college. Site of the French college was undetermined, but it is planned to serve students and national pastors from Senegal, Upper Volta, Togo, Dahomey and perhaps Congo. Plans for the colleges were revealed at a recent conference in Liberia.

### **Educational efforts gain spotlight in Korea**

**SEOUL, Korea**—The May 31 celebration of the 80th anniversary of Ewha Woman's University here was not conducted "to glorify Ewha, but to glorify God for all He has done for the university and for education for Korean women," said Dr. Helen Kim, president emeritus of the university with an enrollment of more than 8,000 students.

Backed by the Methodist Church Board of Missions, the university is one of the largest women's universities in the world and is said to be the "number one" goal of every Korean high school girl.

Highlighting the observance was the International Prayer-Fellowship Conference May 23-27, the annual crowning of the Queen of May, an opera, *Die Fledermaus*, under direction of missionary Frances S. Fulton, and a May 31 anniversary program at which President Okgill Kim awarded testimonials to women who have contributed to women's education, social work, culture and religious work.

Registration for the 1966-67 academic year at Taejon Presbyterian College in March increased enrollment to 238—

27 more than last year—faculty members reported. One of the 1966 graduates received the highest score on a nationwide French language test and won a full scholarship to the Sorbonne in Paris. This year's class of 24 was the fourth to graduate from the Presbyterian supported college.

### **Lutherans ponder China broadcasts**

**LONDON, England**—Gospel broadcasts to China, "the most important single target area" in the Asian and African continents, are under consideration by the Board of Directors of the Lutheran World Federation Broadcasting Service after a recent report made here by Sigurd Aske, general director of Radio Voice of the Gospel, Addis Ababa.

The 100 kilowatt station now broadcasts programs in 16 languages that are produced in 13 regional recording studios scattered through far-flung target areas.

The major difficulty in broadcasting to China, it was pointed out, will lie in the production of Chinese program material, since programs aired by the station are usually planned and tape recorded in studios within target areas.

### **People make the news**

The Rev. Paul W. Lewis, 19 years an American Baptist missionary in Kengtung State, Burma, received the honorary Doctor of Divinity degree at commencement exercises at California Baptist Theological Seminary, Covina, Calif., June 4. Lewis was honored for his unusual service as linguist, teacher, evangelist, writer and Bible translator among the Lahu and Akha tribespeople in Burma. ■ New president of the Evangelical Foreign Missions Association, Rev. Lester P. Westlund succeeds Rev. Norman L. Cummings.

Westlund was elected to the post at the EFMA 21st annual convention, April 19-21. He is executive secretary of the Department of Overseas Missions of the Evangelical Free Church of America. ■ Meeting with Mrs. Indira Gandhi, prime minister of India, May 3, Dr. Bob Pierce and Dr. Ted Engstrom, president and vice president of World Vision, discussed aid to India. World Vision is an approved aid organization to India. Van Duc, Vietnamese photographer for WV, was also present. ■ Missionary to Viet Nam, Rev. Charles E. Long of Charlotte, N. C., is preparing a translation of the New Testament into one of the tribal languages, Jarai. He has worked in Viet Nam since graduating from Toccoa Falls Institute in Georgia. ■ After 14 years of service as general secretary of the Methodist Committee for Overseas Relief, Dr. Gaither P. Warfield, is retiring. He has led Methodism in providing millions of dollars to help suffering people around the world. At a testimonial dinner attended by nearly 150 Dr. Warfield was honored "as a man of infinite compassion . . . a man for others." ■ Mr. and Mrs. Perry Miller of Goshen, Indiana, left April 29 to begin a one year Teacher Abroad Program assignment with the Africa Inland Mission Teacher Training College in Kijabe, Kenya. Miller, who is on a one year sabbatical leave from Goshen College, is assistant professor in teacher education and student teaching director. He is the first teacher to accept a TAP assignment during his sabbatical year. ■ Merle I. Kelly is the first American Protestant missionary to appear with Nagoya Symphony Orchestra as horn soloist. A Presbyterian missionary to Japan since 1957, Kelly has also performed on several occasions with the symphony in radio concerts. He teaches and directs music at Kinjo Gakuin, a Presbyterian-related school.

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## YOU HAVE NO PARDON

Continued from page 14

Going to her and putting his arm around her, Eduardo held her close.

And it was a good life for Julia and Eduardo, but there were hurdles to be overcome. One of them was fear.

One day Julia came to me with her trouble.

"Dona Florencia, I want you to pray for me. I am so afraid of the darkness. It isn't a natural fear. I am simply petrified when night comes. I am afraid to go one step outside the door after dark. I know I shouldn't have that sort of fear and I don't want it. Please pray for me."

We did pray earnestly that she would be relieved of that unnatural fear. We knew that back in her history there had been some dabbling into spiritism. We also asked praying friends at home to join us in prayer for this need. Within a few months this fear was entirely relieved in our timid Julia.

It was then that she felt a need to understand more of the Scriptures and she came weekly for an hour of Bible study alone, when she could ask questions freely. Little by little she overcame her extreme timidity in the matter of testimony and public prayer.

There came a day when Eduardo and Julia had to move away from the town

to a large ranch, miles from any Gospel witness.

"Please, Dona Florencia, send me some lessons to teach these people," she wrote. "They don't know anything about the Gospel, and we just have to start meetings here. Eduardo will teach them one evening a week, and I want to start a Sunday school and have a women's meeting every week too. So please send me plenty of lessons."

Lessons and picture rolls were sent to Julia, and the Spirit used those two to win many souls for the Lord on the various ranches where they lived and worked.

"Do you know what impressed me that morning when I accepted the Lord?" Julia asked me one day years later.

"No, I have no idea," I replied. "What was it?"

"Do you remember that you embraced me that morning?"

I was astounded. "Of course I embraced you. I embrace everyone I know or want to know well," I replied.

Julia continued, "But white women do not embrace black women here in Brazil. I wanted to listen to the Gospel after you did that."

What if I had been thoughtless and had not "embraced" Julia that morning?

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## THE NEXT REVOLUTION

*Continued from page 3*

—he found himself also dependent upon the institution. For his communication with God he acted through the institution. For grace and forgiveness he had to apply to the institution. For knowledge of his status as a creature of God he had to learn from the institution. And for his salvation he had to belong to the institution.

It is from this soil of institutionalism versus the individual that the present wheat and tares of the Dominican situation have sprung.

Dominican Republic, like all other Latin American nations, has undergone political revolution. The fruits of democracy and constitutional government are a part of its history. There has been economic progress to some extent. Social change and new influences have come and left their marks. But democracy in the Dominican Republic has been termed "an unfinished experiment."

### **Juan Bosch sees 'spiritual revolution'**

Juan Bosch, the first elected President of the Republic in over a generation, has said that democracy might not work in his country because of the entrenched power of the institutions of the military, the merchants and the Church. The influence of these institutions, he has said, is like "the ghost of Trujillo" stalking the land.

"Treating the problems of the people in a democratic way is very difficult when this people is not ready for democracy. So the changes in most cases," Bosch thinks, "are coming by revolution, perhaps by violence. . . . The next years are years of violence in Latin America, in my opinion. And you Americans must be ready to live with countries in a revolutionary process."

And Bosch believes, along with those 14,000 marching Christians, that the next revolution in the country must be a spiritual revolution. In an interview Bosch said, "Men have been created equal by the Creator and must live as brothers in a new society. We have not lived, really, in the world as brothers. We have been living as enemies. And the next revolution is this: we are going to live as brothers, not as enemies."

United States Ambassador to the Organization of American States, Hon. Ellsworth Bunker, who has spent many difficult months in Santo Domingo negotiating the differences that split the various political factions, said in January, "Of all the situations in which I have served as a diplomatic arbitrator I have never seen as much entrenched bitterness and unwillingness to reconcile differences as there is here. What is needed most is a spiritual regeneration of the Dominican people."

With social, political and economic revolutions in the Dominican Republic has come a high tide of secularism which has carried men and women, especially the youth, away from the institution of the Church.

They have been disenchanted by the human failures and weaknesses of the Church.

The Church still maintains a strong hold on the vast majority of the people. But the hold is one of fear more than of faith. Many Church leaders are recognizing their position of alienation from the people. After more than three decades of supporting the Trujillo dictatorship the Church found itself very much out of step with the people in their demands for social justice, political freedom and economic opportunity. It also finds that it no longer has the ear of the people in spiritual matters.

One Canadian missionary with more than 20 years of service in the country remarked that he believes the evangelical preaching of the Gospel breeds social, political and economic revolutions. These in turn provide greater opportunities for the Gospel to be preached. The spiritual revolution creates the foundation of motive and purpose in the hearts of men who then bring about the needed social, political and economic reforms and changes.

For many decades the Gospel of Jesus Christ has been faithfully preached in this country. It has been clothed in many of Protestantism's institutions, but the message has gotten through. Evangelical Dominicans have usually supported reform and progress and avoided becoming tagged with particular political labels. Some missionaries, bound by traditions of their own, resent the new leadership of bright, educated young Christian laymen. They are becoming insecure with loss of the status which the old missionary-native relationship gave to them. But the love of Christ is healing these growing pains.

University students, a strong political force filled with the dynamic will to change the world, are being challenged to give themselves to the Greatest Revolutionary of all time. And to begin the next revolution by first changing men's hearts and lives through the power and love of Jesus Christ.

### **'Change the hearts of men'**

One Christian student leader reasons, "Why was Trujillo's government bad? It was because Trujillo was a bad man. If we change the hearts of the men in the government, we can change the government. We don't have to destroy the government to bring about progress."

An outstanding Christian layman who serves in the Government and is a close advisor to the President has the vision of creating a spiritually aware and concerned leadership in his country and throughout Latin America, bound together by the common bond of Christ. These are to be the leaders of revolution, led by God.

In the 17th chapter of Acts the disciples were called "These men who have turned the world upside down . . ." They were revolutionaries. When you put your life into Christ's hands He makes you a revolutionary. You are compelled by joy, by His love, to change the world. This is the next revolution—in the hearts of the people. |||

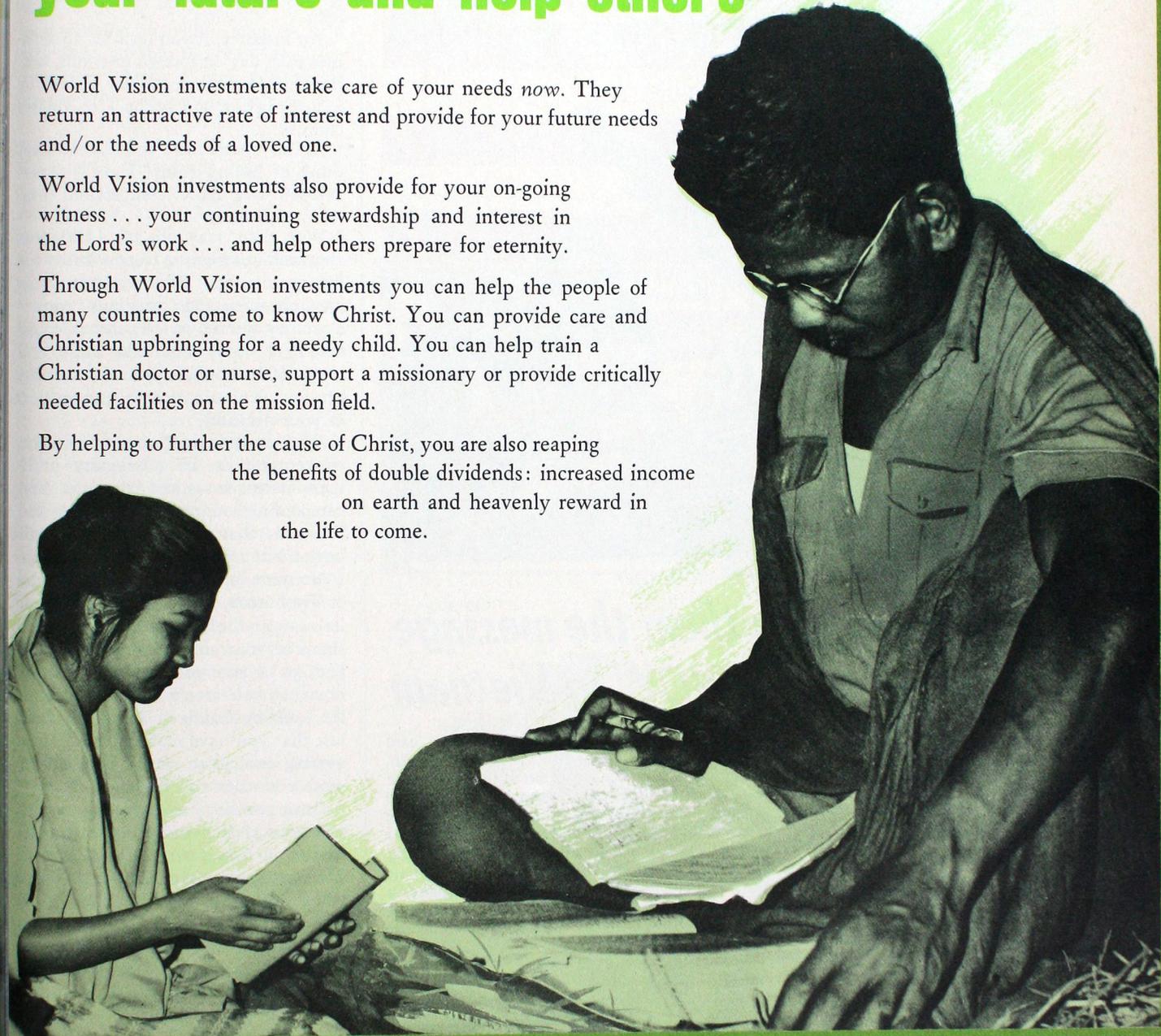
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### PRAY FOR THE WORLD?

*Continued from page 15*

never form or obtain a kinship, or identification with that country.

That country becomes something you read about and then promptly forget in favor of other more immediate, more tangible local projects and problems.

For instance, if you read for 15 minutes each day on foreign missions, taking a new country each day, it will be months before you get back to today's country.

In the process have you learned anything of lasting value? Have you developed any more compassion than you had before?

Well then, why not try a different approach in assigning responsibility for foreign missions? Why couldn't we as local churches and Christians "adopt" a country of our own? My church could take Peru, yours could take Chile, and so on. What would happen if you could get your denomination to support you in your decision?

With an "adopted" country you can concentrate on its missionary problems, its successes and triumphs. You can confine your reading to articles and books on that country, and you will have the time to do so under this setup.

No more ladies' programs on Xamba or Timbuctoo, *Your country is Zappa*, let's say, and it is going to get the lion's share of your study and prayers—and perhaps of your mission offerings. It's not that you aren't concerned about the souls in Xamba or Timbuctoo; it's just that you have realized that you're not big enough to spread over 300 or more countries and fields.

Once you have adopted Zappa, you and your church can become specialists on it. You can turn each day in your newspaper or each week in the news magazine and the New York Times to articles on Zappa. You can read about its riots. Its revolutions. Its economic problems. Knowing these problems, you can appreciate the problems that your personal missionaries are having there.

You may obtain movies, slides or photographs and artifacts from Zappa. Such items in your home not only make good conversation pieces. They also give you the opportunity to tell strangers about your country and the missionary work your church has there, and of course the Gospel that is being spread there.

Opportunities are numerous once you pick a specific country such as

Zappa. It may be possible to obtain folk music on LP records from Zappa. The stamp and coin collectors can center their collections on Zappa. In missionary plays the women can make costumes representative of Zappa.

As you become absorbed in Zappa perhaps you will be fortunate enough to go there on vacation and to visit your missionary. Before you go, you may even be able to obtain language records for Zappa so that you can at least say John 3:16 in Japanese.

If you must stay at home, perhaps you can listen in on Radio Zappa on short wave. Thousands have such radios. For less than \$100 such a radio could really bring Zappa into your home.

How can your denomination support you on a project like this?

To start, the denomination needs to take its entire list of missionaries and "divide them" among its members on some convenient basis, perhaps geographical.

Let's say you have 600 missionaries and 600 associations or area groups. Then each association can have its own missionary. Of course this missionary will still be administratively and financially supported by the entire denomination, but he can depend on his personalized association for prayers, moral support and perhaps financial support over and above regular offerings.

Even if this technique would not allow a church or association to pick its own country, it would make each association specifically responsible for some missionary.

In return for its moral and prayer support, the association could expect the missionary to send them copies of all reports he files with denomination headquarters. More important, when he takes his furlough, perhaps he could spend the major part of his time with his association.

The sum total of these procedures, I believe, would be to make foreign missions come alive for you and your church.

### Correction

Our thanks to the Rev. David E. Todd, western area director of American Leprosy Missions, Inc., for pointing out that India, not Korea, has the largest number of leprosy patients ("What's Your M.Q.?", World Vision Magazine, April 1966, page 30). Korea has over 100,000, which is high for such a small country, but India has between two and three million.



Because of the urgency of these days in Brazil, and the unprecedented openness and response to God's Word, we have been led to double our goal for distribution, from 2,000,000 to 4,000,000 Gospel portions—and double our force

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WV NEWS  
FEATURES

# 50,000 Throng Crusade's First Sessions in London

(Special to World Vision News Features)

LONDON—For the past few years the "way out" radical theologians have had a heyday in Britain.

They have so completely infiltrated the British Broadcasting Corporation that many people in the London area thought evangelism was dying, if not completely dead.

The Greater London Crusade has done much to change this picture. More than 50,000 people attended the first three services of Billy Graham's Crusade at Earls Court, demonstrating that "God is not dead." Neither are His followers in the Greater London area.

Many expected that Billy, because of his worldwide reputation, would attract a few thousand people. But the concensus seemed to be that Britain would not be greatly moved by Graham's "oversimplification" of the way of salvation. There would be little if any response to the invitation, they thought.

But on the opening night, even without the singing of the usual "Just As

I Am," they came from every quarter of the huge arena in response to Graham's challenge to accept Christ.

The longhairs and bearded beatniks came, along with girls in mini-skirts. Four hundred and fifty came, some of them mopping away tears from their cheeks. They stood quietly before the flower-decked podium.

The committee in London spared no expense to publicize and promote these services. For one thing, they felt that this could be Britain's "last call"—that Britain stands on the brink of a spiritual Dunkirk.

It wasn't too difficult to get 1,800 churches to participate, including hundreds of Anglican churches, some of which stood aloof and looked askance during the 1954 crusade. Neither have they found it too difficult to muster 27,000 counselors, 3,500 choir members, and 1,000 stewards (ushers). The feeling is that the 300,000 pounds budget will be quickly met and altogether justified.

—Lee Fisher,  
With the Graham team



Billy Graham addresses the opening session of the Greater London Crusade. With thousands in attendance, the service, June 1, was concluded with the Crusade team recording 450 decisions for Christ.

24

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## INTREPID SENSEI

by Dorothy C. Haskin

Your idea of miracles is different from mine," Miss Irene Webster-Smith said to the man in the Foreign Office in London.

He had just told her it would take a miracle for her to return to Japan. This was 1947. The U.S. Army had just occupied Japan.

The following Monday the man phoned her. The miracle was happening.

In Tokyo General Douglas MacArthur had announced over the air that he wanted experienced missionaries to return to Japan and if anyone had any place one could stay, to please open it to a missionary.

Dr. Saiki, one of Miss Webster-Smith's long time friends, hearing this, wrote the General, "We would like to thank you for your Christian occupation of Japan. We expected rigor but you have treated us with the love of God. As you know Kyoto was not bombed so we still have our houses. If you can find and send back Irene

Webster-Smith we would be delighted to share anything we have with her."

Because of this letter to General MacArthur word was relayed to the Foreign Office. It arrived the day after Irene had made her request. She would return to her work begun many years before.

### Arrives in Japan 1916

Sensei, as Miss Webster-Smith had come to be called, first went to Japan in 1916 with the idea of staying for a few years perhaps to help with secretarial work for Miss Christine Penrod who had charge of the Women's Chris-

*Dorothy C. Haskin, staff writer for two World Vision publications, World Vision Magazine and SCOPE, has been producing Christian articles and stories for publication since 1940. Some of her works have been translated into six different languages: Korean, Mandarin, Swahili, Norwegian, Spanish and Japanese. She has traveled extensively to gather material for her writings. Mrs. Haskin now resides in Hollywood, California.*

tian Temperance Union rescue work.

Miss Penrod had a home for girls who escaped from brothels. Sensei helped her. But it was not an encouraging work. The influenza epidemic, which struck Japan as well as many other countries in 1919-1920, took its toll of these girls weakened by their dissolute lives. In two weeks 50 girls died.

The thought came to Sensei as she worked to save these dying girls, "We should put a fence at the top of the precipice rather than an ambulance at the bottom, and save them while they are still children."

The question was how. She prayed, "Oh Lord, please don't send me any less than two years old!"

The Lord knew her better. Within a year she had seven babies, all under one year old. She cried, prayed and loved them. In 1939 twelve of her girls graduated from high school including the original seven. In the 27 years she

ran the Sunrise Home, as it was fittingly called, she cared for 87 children.

### Eyesight threatened

One night in 1929 she was returning from a Japanese meeting when a pick-pocket tried to grab her purse. He attacked her so suddenly that she fell against a stone wall, caught her foot in a ditch and her head received a severe knock. The retina of her right eye was detached and the muscles of her eyes were badly injured. She was told by more than one doctor that she would have to retire from mission work, as she would go blind. Then it was that the Lord gave her the wonderful verse in Proverbs 4:12, the Syrian version of which is "As thou goest step by step, I will open up thy way before thee." Sensei did not go blind.

As Japan grew more aggressive the leaders taught the people to hate even those foreigners who were in their country helping them. Sensei and the children were continually harassed.

Sensei's friends told her, "If those military men ask you anything you don't want to answer, just turn them off with an Irish joke."

"I could do that but my children were not Irish so they could not do it. It was difficult."

One day at a prayer meeting Sensei told her Japanese friends, "I need your help. I want your prayers, that God will show me exactly what He wants done with the Sunrise Home."

### Forced to leave

After the meeting her friends told her that though they could not continue the Sunrise Home they would take the children. "You do what you want with the Sunrise Home," they told her, "and we will take the children into our homes, bring them up with our children and keep them until you can come back again."

"Dear people, there was no doubt in their minds but that I would come back!"

So Sensei was forced to leave Japan. Then in 1947 General MacArthur's request opened the way for her to return.

Sensei found that though they had been bombed and burned out all of the children were living. "Very few of them had anything," Sensei said, "but the one thing they hadn't lost was their faith in God. I'm grateful today that most of those girls are filling useful positions and they have a real faith in Jesus Christ."

One of her girls had led another woman to Christ.

This woman told Sensei, "My husband is condemned to death as a war criminal. I do not know when he will die. It may be any time. Meanwhile I am allowed to see him 30 minutes each month. I have tried to tell him about Christ, but I do not know enough to make him understand. Will you take my 30 minutes and go tell him?"

### War criminal redeemed

Sensei did not take the woman's 30 minutes but went to the army officials and cut the red tape with prayer. Arrangements were made for her to see the prisoner once. She was permitted to see him in a tiny booth with a heavy mesh screen between her and the prisoner. His crime was the withholding of Red Cross supplies from a prisoner of war camp of which he had been superintendent. He had been convicted of cruel and inhuman treatment to prisoners, with no hope of his death sentence being reprieved.

Slowly, in the time allotted her, she explained about the redemptive work of Christ. The man listened with closed eyes, and believed. He believed so fully that before he died he told others of her message. And her work among war prisoners began. As one man told another he would request the privilege of talking to her. She led a great many of these prisoners to Christ, some of them among the highest ranking Japanese war criminals.

Sensei continued this work among the prisoners until 1955.

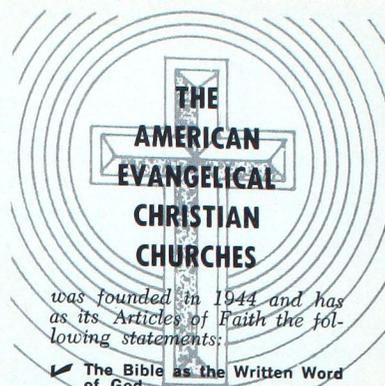
### Student work begins

This is not the only new work Sensei has had since returning. Charles E. Hummel, a friend in the Air Force, asked her, "Will you take a few student meetings for me because I have to go to Hokkaido on business?" This question began what has turned out to be Sensei's principle work.

She began holding meetings among the students. She saw the need of a special meeting place for them. In one area of Tokyo 400,000 university students could be contacted.

In bombed out, fire ravished Tokyo she found a building that was apparently being used for everything. Upon inquiry, Sensei found that a room was available for one hour a day.

The room was too crowded. Everyone who came had to stand. There was one stool, the one on which Sensei sat when she played the small organ.



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She tried to secure additional time but could not.

She searched Tokyo and surrounding area but could not find suitable land. Finally one of the girls who attended her class told her, "My father is head of the Chuo Trust Company. He has heard of a house for sale and you are to go immediately and look at it. It is the house next door. They tell him it is sold but you have a way of getting things. You might get it. Offer them \$18,000 for it."

Sensei went and was admitted into

the house by a gray haired lady. At first, as is the way in Japan, they talked of inconsequential things. At last Sensei felt that it was proper to ask, "Is it true that you want to sell this house?"

The woman said yes and wanted to know why Sensei wanted the house.

"To teach young people about the Lord Jesus Christ. I have been told to offer you \$18,000 for it. I must tell you I haven't even eighteen dollars but I've a great God.

The lady knew Sensei. She told Sensei that she had sat in the garden

wrapped in a quilt listening to Sensei and the students. She said, "I have a son-in-law who is a hard man for money, but I am still the head of this house. I will see what I can do about letting you have it. And I know you, you will pray."

Everything was arranged. The dates of the payments were staggered because of a tax law, not to suit Sensei. Each payment, when due, was met. Each time she went to the bank the son-in-law would be there, watching her, but he did not speak to her. After the last payment he came to her and unbending for the first time, said, "My mother wants to see you immediately."

The lady was in the hospital, waiting for Sensei. The lady said, "I have been waiting to see if your God would do what you said he could. He has done all that you said, so I want to trust Him."

Sensei led the woman to a saving knowledge of the Lord Jesus. A few months later the woman died of cancer.

### One floor ahead of board

That was but the beginning of miracles at the Ochanomizu Student Center. Soon there was a need for more buildings. By this time Sensei had a board backing her. She told them that they needed to build three stories. But as is the way with boards, they decided that two stories would be ample. Sensei knew the work would grow, so when the second story was finished she had the stairs put in for the third floor. Since then, a third and a fourth floor have been added.

Sensei says of the work of the Center, "We have been having conversions among students right along ever since the dedication and our hearts are full of praise to God."

One girl who came to know Christ through the Center is Terauchi San (Miss Inner Temple). When she came to college she roomed at a boarding house with some girls who were not bad, but were intent on being modern in the extreme sense of the word. Fortunately, Terauchi San was invited to the Center by a student in her class.

The second time she heard the Gospel she took a stand for the Lord. After she graduated from college she went to a Christian seminary. She has since married a young minister and led both her parents and two brothers to the Lord.

Hundreds of stories like this could be told. They are the crown of Sensei's life, a life of miracles. |||

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## FROM THE MISSIONS BOOKSHELF

### Cooper attacks lethargy

**Nothing to Win But the World** by Clay Cooper (Zondervan Publishing House, \$2.95) is reviewed by Wade T. Coggins, assistant executive secretary of Evangelical Foreign Missions Association.

From many vantage points, Mr. Cooper attacks the lethargy that seems to grip the church in America and tries to shake her loose from her indifference to the call of Christ to evangelize the world.

He calls for a "countdown and a release of power."

"An 'A-OK' launching of the transforming Gospel to the regions beyond hinges upon the waiting, igniting, empowering prerequisites."

Borrowing the idiom of our society he pleads, challenges and defies the Christian to go with the Gospel. He endeavors to pique the male ego by suggesting the Christian philosophy of today is "Let Georgia do it."

In trying to make a valid point, Cooper falls into the common error of comparing the numbers of *single men* and *single women* on the field, giving a lopsided picture of the problem.

Cooper gives a welcome discourse on the dangers of defeatism and fear, calling for an optimistic outlook on the work of missions. "To think defeat is to know defeat," he warns.

Unfortunately, the author does not always heed his own warning, lapsing at times into a "fear" reaction to communism as a chief motivation. He rarely gets past the first page of any chapter without some reference to communism, Krushchev or some other Communist symbol. Linked with this tendency is the tendency to put communism in juxtaposition with Christianity without making the clear distinction that Christianity is a spiritual entity which bears no comparison to any political system.

In the area of strategy, the book touches briefly on some methods which

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While attempting to demonstrate that the "call" does not relate to location or geography, the author leaves the impression there is no place for a "call" to service or a "call" to the ministry (compare Acts 13:3).

It is doubtless true that the term "call" has been misunderstood and abused, but to dismiss it as an "insidious suggestion" that has "crept into mission philosophy" hardly seems worthy of a book dedicated to leading the Church further into its ministry to the world.

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## Where Soil Has Been Fertile

One of the mysteries associated with the Church's missionary witness to the world is the varying degree of responsiveness found among different religious communities and social groups.

Whereas India as a whole is not more than 3 per cent Christian, Nagaland is reckoned to be fifty-one per cent Christian. Today this Christian community of approximately 200,000 is largely cut off. The missionaries were withdrawn several years ago. Political and military turmoil within the state — Nagaland was recently given full statehood by New Delhi — have marked it as a "disturbed area."

The existence of a revolutionary underground, with shadowy arms-supplying connections with Pakistan or even (allegedly) communist China, has produced tension that runs, like earthquake "faults," through several segments of the population.

In a setting such as this, the Christian leaders of Nagaland—which means in this case the Baptist leaders—wanted and welcomed a conference of ministers and laymen whose aim would be to wait on God and to hear what He through the Holy Spirit would say to His people.

Nagas can build and Nagas can organize. They put up a tabernacle—a bamboo cathedral—that would accommodate 700. They filled it in the morning and overflowed it by thousands in the evenings. They kept order, inside and out, by a display of organizing genius

that would have done credit to London or New York.

The themes of the conference—"The Structure and Message of the Bible," "The Pastor and the Social Groups He Serves," "The Relevance of the Cross in Today's World," "The Church Under Pressure," "The Fullness of Life in Christ"—proved timely. They had to be "fractured" into five dialects.

The response-in-depth of these long-isolated brothers and sisters in the faith may be judged by the following words taken from the farewell remarks of a senior member of the Conference Committee:

"The heaven-like tabernacle will be no more after a few hours. The long expected World Vision team is leaving us after a few hours. But the living message preached to us . . . will go with us to all places in Nagaland. The long expected conference and the speakers are now a living memory in our hearts. It is now in the Naga soil. From now on, the opportunity is ours, to get hold of it and to act, and so for others to see Christ in us . . . Like Peter on the mountain-top, we have seen the glory of God."

Churches reach plateaus in their history. Sometimes indeed they decline. The churches in Nagaland have felt their need of a fresh outlook at the heights. If now they have begun to climb those heights, it will mean not self-engrossment but self-investment—the pouring out of life that *all* of Nagaland may know the light of the Gospel and the love of the Savior. P.S.R.

## Worship: Wellspring of Missions

"A fundamental irreverence in Protestantism," wrote Raymond Calkins in *The Romance of the Ministry*, "is measuring the 'success' of a church service by the number of worshippers."

Can we deny it? Not the *statistics* but the *spirit*—isn't that the rock-bottom test?

What is important is not the headcount of those who come to church but the heartbeat of those who go away.

And this leads me to my point. Have you ever observed in the New Testament the close connection between *worship* and *mission*?

One of the clearest illustrations is in the book of Acts where, in chapter 13, we read: "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off" (vs. 2, 3, RSV).

The Greek word for "worshipping" ("ministering" in the KJV) is the word from which we get *liturgy*.

The word describes those aspects and exercises of corporate worship in which there is visible and audible congregational participation. What it suggests is an orderly concert of confession, adoration, praise and intercession.

Such exercises, marked by reverence and receptivity, are both an escape from labor and a preparation for it. Out of worship springs mission. If it doesn't the worship may be suspected of being more a form than a felt reality.

From God's point of view every act and service of worship by His people point *beyond* the act and the service. They are saying: This is what *all* men should be doing—offering up the sacrifices of Christian praise and prayer.

The wonder of worship and the mandate for mission are as inseparable as Siamese twins. —P.S.R.

## Only the Durable Is Adaptable

The theological rebels, for whom the words "God is dead" are not a lament but a war-cry, may after all have rendered us a service.

Perhaps their dubious honor is to show us that intolerable empty space to which we come when the clamor for adaptation and adjustment and updating ceases to be a discipline and becomes a mania. Under the guise of a quest for relevance and modernity we are asked to part company with those realities that give to our value-judgments whatever authority they can ever hope to have. "Whirl is king!" It is not a case of "After us the deluge." This is the deluge.

This is not to suggest that Christian faith is so rigid a thing that it dare not be adaptive. It is to suggest, however, and more, to *insist*, that the applicative changes of which it is capable are meaningful only because at its heart it enshrines the changeless.

### I.

Think back to John the Evangelist's account of our Lord's washing of the disciples' feet:

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet (John 13:3-5).

Thus it was in the supreme consciousness of his eternal identity with God the Father that Jesus unself-consciously stooped to basin and towel and the dusty, sweaty feet of murmuring men. If ever there was adaptation, it was there. The Sovereign becomes servant. The Majestic turns menial. The Titan deigns to take a towel.

Here was hiddenness, to be sure. But it was the hiddenness of *God*. God *incognito*, if you please, but God nonetheless!

### II.

Today, we are being told, all the classical forms of the Christian faith, whether theological or ecclesiastical, are headed for the discard because twentieth century man—man "come of age"—finds them neither relevant nor necessary. We must therefore adjust to a "religionless Christianity."

Perhaps it is enough to denounce such views as stupid and futile. But there is another course. It can be shown, we think, that the upgrading of the "secular" can be achieved best not by being ashamed of the "spiritual" and denying it but rather by getting down to the radical implications of what we find in the New Testament.

Return to that Jerusalem scene. We are told that before Jesus washed the disciples' feet He was at "supper" with them. We see then that the foot-washing

had for its larger setting what we call the Communion Service, the Holy Eucharist.

In the blessing of the bread and the wine our Lord in effect takes the whole order of creation—the material, the secular—and offers it up to God that He through it may be glorified and it through Him may be sanctified. Thus the secular is to be neither denied nor despised. It is to be affirmed and appropriated.

Precisely here is where the pious have too often faltered. Contemporary expressions of Christian faith that have been excessively "other worldly," artificially "spiritual," have themselves to thank for helping to generate a "God is dead" mood. One thinks of the devout grocer who lived above his place of business. One morning he was heard calling down to his clerk, asking if "James" had put water in the milk, pumpkin pulp in the butter, and chicory in the coffee. On receiving affirmative replies, he said, "Very well, now come up to worship!"

The God who is alive in our theology and dead in our sociology is not the "God and Father of our Lord Jesus Christ." Today's theological rebels are therefore right when they insist that this kind of religion must be "desacralized." If it cannot be domesticated, it must be discarded.

### III.

A like observation can be made about the place of forms and rites in the Christian community. It is traditional with Quakers to "spiritualize" baptism and the Lord's Supper. Yet many Quakers on the mission field, followed in time by the nationals who have matured to leadership, have practiced the ordinance of water baptism. And groups traditionally disposed to infant baptism have been known to practice immersion. Is this blameworthy compromise or guided adaptation?

It has been found that among certain Indian castes and African tribes the feeling for the pictorial and the dramatic is so powerful that an *action* like baptism reinforces spiritual decision and faith to a degree almost incredible to many Westerners. A Nyakyusa in Tanzania gave this description of baptism: "It is like throwing away our life." So drastic did he regard the break with the past and the new allegiance to Christ and His Church!

It is Christ who saves. This is the durable and deathless truth of the Gospel. If this fact can be enhanced in meaning through adaptation of ritual and even novelty in liturgy, let no stuffy elders say nay.

The durable can afford to adapt. But when the durable is scuttled, that which calls itself adaptation is only the vestibule of chaos.

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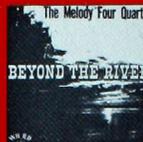
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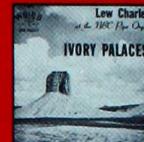
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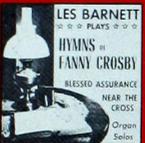
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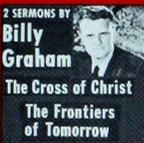
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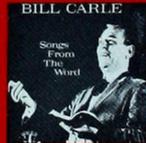
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