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MAGAZINE/JULY-AUGUST 1968

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*The Rev. Dr. F. R. Manthey, Jr.
Scranton, Pa.*

Food for thought

Sir: I am writing in reference to two features in your January 1968 issue, both of which in some way had profound effect upon my thinking. One of these, the second, was the feature, "Overseas Opportunities," with its companion offer of help with further ideas and counsel.

The first feature, which gave me food for thought and made relevant the offer of help, was the article by Kenneth S. Roundhill, entitled, "Is the Missionary Outdated Here?" I was particularly interested in the suggestion he made regarding the open possibilities in Japan for devoted Christians who could serve as professors of conversational English in many Japanese universities.

I have prepared for Christian overseas service, with particular interest in the field of teaching. Lately, however, I find myself questioning my readiness to fit into the typical missionary pattern. Mr. Roundhill's suggestion opens brand new vistas of service, to my mind.

*F. R. Smith
Poplar Bluff, Missouri*

Now about that cover

Sir: Please try to get more artistic designs and colors for World Vision Magazine than the repulsive one used for the May issue. This month is so full of natural beauty, surely some of that beauty could have been used which our great Creator designed for us.

*Mrs. W. H. Anderson
Dover, New Jersey*

Tender loving care of the facts

Sir: After almost a month away from the office I have just now had my first opportunity to read your article in the April issue on "WCC's New Thrust for Mission." I have also read with interest your report in the January issue on the EFMA

and in the February issue on the IFMA.

For the objectivity, the fairness and the responsible reporting which you have done, I want to express my keen appreciation.

One of the primary factors in the structuring of a unity which is acceptable to Christ is scrupulous care about the use of facts. For that care in all three of these write-ups you are highly to be praised.

*Eugene L. Smith
Executive Secretary of the
World Council of Churches staff
in the United States*

Chaplain regrets letter

Sir: I very much regret your publishing "An Open Letter to American Christians," written by Mennonite missionaries in Vietnam, in your March 1968 issue of *World Vision Magazine*. Of course they wrote from their viewpoint, but much of what they say is the sort of thing that is being said and written by those who are our country's enemies, and give aid and comfort to the Communists.

I realize there must by necessity be discomfort to the population of Vietnam as our forces there uproot them from their villages in order to protect them from conflict or because they have been harboring the Viet Cong. But the truth is that the same villagers have been harassed by the Viet Cong and many ruthlessly killed. Take, for example, whole villages that have been wiped out by the Viet Cong in the mountainous regions, or leaders who

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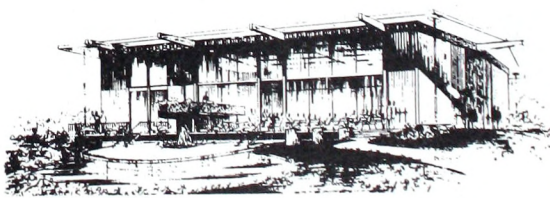
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were shot because they tried to have a local government or run a school in a small village, or villages who were deprived of their food supply.

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This letter says "It is not our aim to speak as political commentators," but that is exactly what they have done in the body of the letter. I would urge these missionaries to preach the Word and keep out of politics. May I remind them that in this very issue of *World Vision Magazine* there are pictures of missionaries killed by the Viet Cong?

J. W. Erb

Captain, U.S. Army retired
Valley Forge, Pa.

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WORLD VISION

MAGAZINE/JULY-AUG 68

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Cover photo: One member of the 2040-member Wycliffe task force rejoins his tribe. Just one of the mission groups doing pioneer work among the tribes, Wycliffe now serves in 19 countries, translating 420 unwritten languages.

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

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THE VIRTUES OF CULTURE SHOCK



piece of mind

is a forum for expression
of personal opinion,
criticism and dissent.

Our contributor this month is
Don Hillis, associate director
of The Evangelical Alliance
Mission (TEAM). He spent 25
years as a career missionary,
most of the time in India.

After three years Jim came home from India. He had just begun to speak Hindi with a semblance of fluency.

Art finished his first term in Africa but never went back.

Jim and Art are now crossed off as "missionary casualties." The psychologist's reports to the home board diagnosed both cases as *culture shock*.

But was that the real problem?

How can we who are so thoroughly exposed to other cultures become casualties to them? We may not be familiar with the details of Latin American, European, African and Oriental cultures, yet TV, radio and the printed page have brought the larger aspects of all these cultures into our living rooms.

The adjustments we have to make are no more serious than those made by Joseph going as a slave from a monotheistic society in Palestine to idolatrous Egypt. Daniel, too, seemed to make a rather victorious adjustment to his Babylonian surroundings. The experiences of these men and many others suggest that there may even be some virtues in culture shock. In my own case I found it so.

I was raised in an affluent society. Though no great prosperity ever crossed my path, I knew what it means to live in a country that possesses one half of the world's wealth and only one sixteenth of the world's population. Most Americans live as financial tycoons in comparison to millions of people in the rest of the world.

In a prosperous society, luxuries soon become necessities. Whereas a few years ago, running water, electric lights, a bit of furniture and a telephone completed our necessity list, today wall-to-wall carpeting, automatic washers, refrigerators, vacuum cleaners, radios, color television and two-car garages are included.

What does it mean to be lifted out of all this and placed in a poverty-stricken country? Is the economic culture shock overpowering? It need not be.

I thank God for taking me out of affluent America and placing me in hungry India. Through it He taught me the relative insignificance of things. India has done much to wean my heart from material possessions. It taught me

that if a man has food and clothes, he has much for which to be thankful. Of course, the Bible had already told me that, but experience confirmed it.

I was pleasantly surprised at how quickly American necessities became unimportant.

Even running water, electric lights and telephones were soon unmissed. My years in India removed from me any desire to cling to a stockpile of material blessings.

India helped me learn to give more bountifully to the work of the Lord and to know that only investments made in spiritual things draw eternal interest. It helped me to set my affections on things above (Col. 3:2) and to look for that city which has foundations whose builder and maker is God (Heb. 11:10). Economic culture shock has been a rewarding experience.

Added to this are some happy social benefits. I learned that although customs may differ from mine, they are not necessarily bad or inferior. Other people have social niceties in both conversation and behavior which are delightful and meaningful.

For example, friends in the Near East greet you with *salaam* (peace). How much more meaningful than "hello." When your neighbor in India leaves your home he does not say "I am going." He says "I am coming," meaning "I will return." When you give your Indian neighbor a plate of fruit, he may not say "Thank you," but he will return the plate with something on it.

My sojourn in foreign lands has helped me to gain a wholesome world view. Social culture shock has enriched my life.

Languages never were my strong forte. In high school and college I selected Spanish as my foreign language because I thought it would be easier than the other languages offered.

Then I found myself in India, where my first assignment was to learn a difficult Sanskrit-based language with an extremely complex grammar. All my mental acumen, academic fortitude and determination would have to be put to work to master it. What satisfaction as the language began to pene-

trate. What joy to preach in another tongue and discover new lessons from studying the Scriptures in another language. How meaningful were my attempts to match wits with a people of an entirely different philosophical background in their language.

But the greatest virtue of culture shock I found is not in the economic, social or academic realms. It lies in the realm of the spiritual.

For years I had been cozy and comfortable in my warm Protestant monastery. I was walled about with the best of evangelical fellowship. I enjoyed the company of strong men of the Word. Some were spiritual giants who knew the answer to any theological problem I might have.

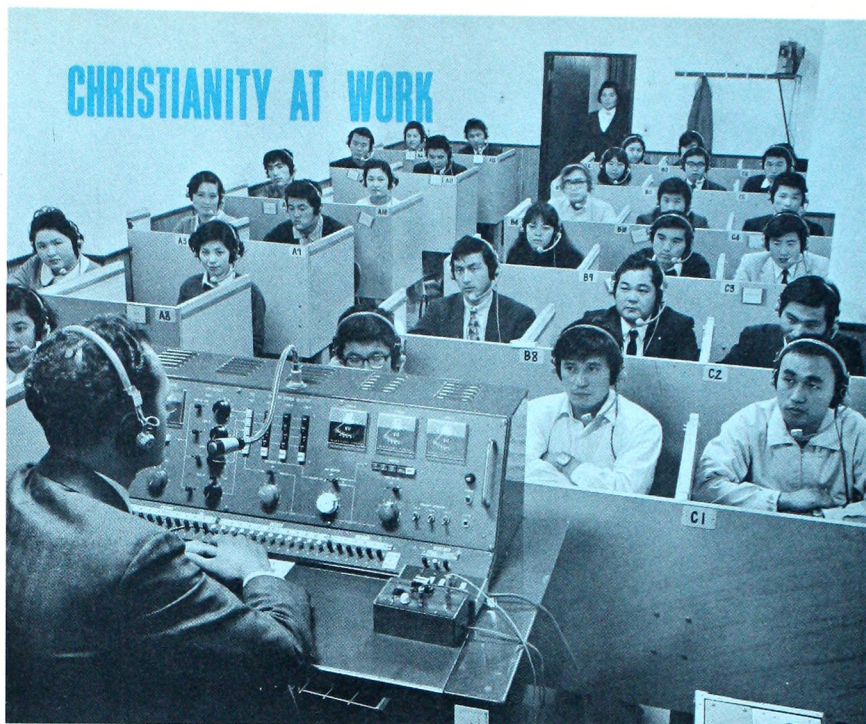
I enjoyed a security analogous to that of an unhatched chicken. What would happen to my strong theological dogmas after the shell broke! In India I found myself in a religious atmosphere hostile to all I believed.

Hinduism, with its millions of gods, stood ready to contest my monotheism. Islam's priests challenged my trinitarian doctrine. Myriads of Hindu temples and Muslim mosques warned me that the odds were overwhelmingly against me.

Could my religious convictions stand this kind of shock? Could I, as a representative of a small, misunderstood and often maligned minority face up to and make an impact on a people whose ancient religious cultures hold them so firmly?

India served me well in providing the answer. My contact with Hinduism, Buddhism and Islam brought into sharper focus the deadly fallacies found at the core of non-Christian religions. It gave me firsthand evidence of the devastating curse idolatrous practices bring into the culture of any people. It strengthened my faith in the veracity of God's Word. It deepened my conviction that Jesus Christ alone is the answer.

The effect of the "shock" can be either dangerous or deepening, brutal or broadening. It depends on the attitude of the recipient.



Talk about salvation in Jesus Christ to the average young Japanese today and he won't understand what you mean. He's too sophisticated . . . too affluent . . . too indifferent even to his traditional gods to learn of Christ. How then can we best penetrate his self-assurance? Every young Japanese desperately wants to learn English for better positions in his country's fortunes which are linked with English-speaking countries. He will patiently listen to the Gospel if he is learning English in the process. This is the amazing opportunity of the **LANGUAGE INSTITUTE FOR EVANGELISM**. Now doing the work of an evangelist in Tokyo, this modern language center is already reaping fruit. Let's not miss this opportunity to evangelize the youth of Japan. What an obvious strategy! What open doors! **Write for your free recording and listen to it happening.**

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JUNGLE LIFELINE

by C. Winn Upchurch



Feared and avoided by civilized man, the interior of Peru encompasses 25,000 square miles of hostile jungle.

It is a land of 25-foot reptiles that squeeze the life from their prey, of savage fish that strip a carcass in minutes. Here live wild animals and savage Indians, blood-sucking insects and poisonous snakes. And here are diseases that are easy to catch but hard to throw off.

There are two reasons to venture into this forbidden land: greed or need.

Greed brings those in search of wealth. Many are never seen again.

Need—and man's concern for his fellow man—has brought into this "green hell" 70 U.S. and Canadian faith missionaries known as Wycliffe Bible Translators. And they do return to civilization, thanks to a unique supply camp deep in the interior.

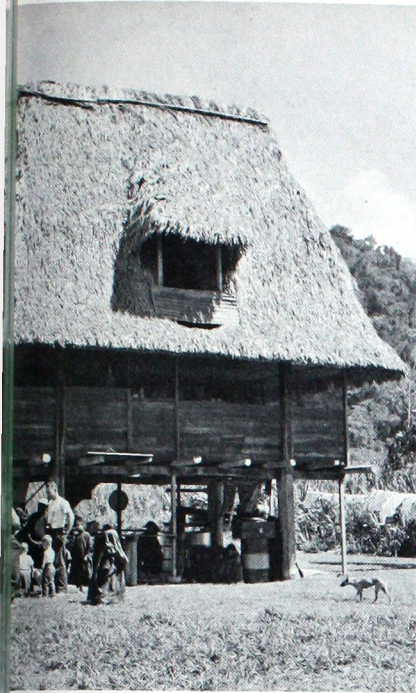
Wycliffe teams—husband and wife or two women—spend 14 years with a tribe, learning its language, compiling an alphabet and giving a forgotten people their own written language.

William Cameron Townsend, the man who gave Wycliffe its vision, spent more than 40 years among Latin America's Indian tribes.

Townsend and missionary Leonard Legters waded into statistical tomes on illiteracy and were astounded to find that almost half the world's adult population could neither read nor write. Even more astounding was the fact that there were in the world some 3000 separate and distinct languages

C. Winn Upchurch uses his vacations as a newspaperman to report on missions work. He uses what he earns from the resulting articles and lectures to aid the faith missionaries in their work.

...ary home, Peruvian jungle style.



Yarinacocha airport maintains and supplies translation work of 70 missionaries.



Our aim is not to take the Indian from the jungle but to take the jungle from the Indian.

more than 2000 of them without any translations from the Bible.

Whittling at 2000

"That's our goal," Townsend declared. "Two thousand tongues to go."

Wycliffe translators are slowly whittling that number down in Latin America, the South Pacific and other areas where primitive people live, exploited by civilization and surrounded by jungle superstitions.

When Wycliffe missionaries first went into the Peruvian jungles in 1946 they were handicapped by lack of transportation and communications, and thus were able to make little headway despite their heroic efforts and sacrifices.

It was evident that the Indians hidden in the Amazon jungle would be reached only when missionaries had the planes and radios so indispensable to the task.

Wycliffe launched its Jungle Aviation and Radio Service (JAARS) in 1946 with one plane. Today it has eight planes, including two big PBY flying boats.

Cut off by the towering Andes from the Pacific coast and its source of supply, the translators had to build in the jungle, on the eastern side of the Andes, a supply and maintenance center from which they could reach all the tribes. God led to the banks of a large placid lake on the outskirts of the jungle town of Pucallpa located on the Ucayali River.

Here live more than 150 translators and children.

This is Yarinacocha, supply base for 70 translators scattered throughout the jungles with the tribes.

The sunny peace and tranquility belie the active purpose in Yarinacocha. This calm, orderly community is both a starting place and a goal, a place of arrivals and departures.

To Yarinacocha comes the youthful missionary-linguists

... flying over the snowcapped Andes en route to their first assignment in the jungle. Here too come the tribesmen, by balsa raft down the Ucayali, by dugout, by plane and on foot, to attend the Bilingual Teacher Training Course operated by the Peruvian Government with the Wycliffe Summer Institute of Linguistics.

Usual three R's plus a fourth

On graduation, the Indians return to their people to teach the three R's plus the fourth R of Righteousness.

To Yarinacocha from Lima come trucks laden with supplies to maintain the personnel in the field. Winding their way over one of the world's most tortuous roads, they traverse Andean passes 16,000 feet high. The supply problem is enormous. The logistics operation alone at Yarinacocha has been equated with the mounting of 30 major jungle expeditions a year and maintaining each for six to eight months at a time. More than 60,000 gallons of aviation fuel are trucked in each year, most of it donated by the Peruvian Government.

When I visited Yarinacocha in 1964, more than 35 tribes had been entered in Peru by 70 Wycliffe workers. A furlough of one year in every five is taken, so that at any one time some 50 linguists will be in the field, all dependent on Yarinacocha as a supply base. This means that up to 25 jungle stations may be in radio contact with the base, depending on this important link for medical and other advice, for help in emergencies and for transportation.

To the linguist in the jungle, Yarinacocha is a second home, a place to which he returns for three to six months of concentrated work each year. Bringing his Indian language informant with him, he can make faster, more effective language progress here than in the field.

CONTINUED

JUNGLE LIFELINE CONTINUED

There is opportunity too for relaxing fellowship and talk with other English-speaking families. Here is the modern little clinic where many of the linguists' children are born.

In charge of the medical work at the time of my visit was Dr. Ralph Eichenberger who daily combats tuberculosis, pneumonia, malaria—or any of a number of diseases rarely seen in modern urban society.

He encounters pernicious parasites and a look of trust

On his frequent trips into the jungle to establish clinics among the tribes Dr. Eichenberger may find pernicious intestinal parasites or a dreadful jungle disease called leishmaniasis which begins with the bite of a sandfly and ends by destroying the nose and throat passages so that the victim starves to death.

Dr. Eichenberger encounters more and more the look of trust in savage faces. It is a trust in response to loving concern and the efficiency of modern medicine which the doc-

tor and the linguists have labored to foster.

Medical needs in the jungle of Peru are immense. Dr. Eichenberger is responsible for 20 clinics in a jungle area spread over a quarter of a million square miles, thinly populated by an estimated 100,000 tribespeople.

When he goes on an emergency call to the clinics he is limited to such equipment as he can carry aboard an airplane, dugout canoe or balsa raft. He serves not only as medical doctor but as dentist.

For dental work he uses a portable foot pedal drill for filling cavities. Dr. Eichenberger also does his own laboratory work and acts as researcher, teacher and active salesman of public health.

To the tribespeople, medical service is convincing evidence that the linguists love them and are concerned for their welfare.

'We never lack an audience'

"We never lack for an audience," Dr. Eichenberger told me of his tribal clinic. "Children, impressed by and remembering what they see, will live healthier, longer lives, free from fear and disease than their parents."

"The treatments and hygiene demonstrations make a lasting impression on them to get their drinking water upstream from where ducks swim and people bathe, to take anti-malaria drugs, to build latrines and to eat a balanced diet.

The Indians themselves, Dr. Eichenberger explained, have begun to realize the importance of hygiene, and many ask "What can we do to keep our babies from dying of dysentery?"

Dr. Eichenberger has found the microscope very effective in teaching Indians to boil their drinking water. He shows them the dysentery "bugs" swimming around in unboiled water.

The aim of Wycliffe workers is not to "take the Indians from the jungle but to take the jungle from the Indian," to give them a better life, spiritually, mentally and physically.

"Why force civilization on a people so unspoiled and happy?" a man asked me once after I had given a lecture to the Indians of Latin America.

"One who says that has been no closer to Indians than his TV screen," I told him. "If you could sit down with them and hear them tell the woes that haunt them through witchcraft, superstition, fear and strife, listen to mothers tell of being forced to strangle their newborn baby because of an evil omen, see old folks being abandoned to die because they had become a burden, or sense the hatreds bred by generations of white men who took advantage of their ignorance to exploit them, steal their land, ravage their women and ruthlessly shoot them down—well, you might change your mind about Indians as a quaint people living lives of idyllic bliss."



Wayne Snell and Dr. Ralph Eichenberger of Wycliffe Bible Translators examine a Machiguenga Indian Christian at the Yarinacocha Base Camp.

MANUAL FOR MARTYRS

THE HAZARDS OF CONTACT WITH UNREACHED TRIBES

The idea of reaching a tribe that "has never heard" carries with it an aura of romance and adventure.

"We have recently heard that there are tribes in area X which still have had little or no gospel witness," writes a missionary candidate couple. "The Lord has called us to tribal work, and we would very much appreciate it if you could tell us a little more about the location, the condition and the customs of these tribes. We are especially interested in a tribe that has never yet had a gospel witness. Any help you can give us will be deeply appreciated."

Tribal societies do offer an exceedingly challenging opportunity for missionary witness. Most of them are face-to-face societies whose animistic religion offers no organized resistance to the systemized teachings of Christianity. Whoever is willing to be their friend will be received as a friend, be he trader, anthropologist or missionary. Their "primitive" living conditions make even the simplest item of the missionary's culture fascinating. And tribespeople tend to accept what is told them more trustfully than those who have been sophisticated by "civilization."

In fact, for most tribal people, anything that is printed must necessarily be true. During our first literacy campaign with the Choco of Panama we decided to make some changes in the orthography in order to conform Choco writing more closely to Spanish orthography. When one of the Indian students saw us making changes in the primers he was aghast. "Who in the world are you to change that book?" he asked. "That was written!"

Psychologically, many tribes represent a "prepared and fertile" field for missionary witness. Circumstances frequently exist within their own setting that will encourage them to accept a new religious faith. Many tribes of New Guinea who for centuries had engaged in intertribal warfare were glad for the arrival of the gospel and its

by Jacob A. Loewen

Since 1964 Jacob A. Loewen has been headquartered in Lima, Peru, as translation consultant for the American Bible Society. He holds a Ph.D. in linguistics and has taught languages and anthropology. "Manual for Martyrs" is condensed from an article appearing in the March-April issue of Practical Anthropology and it is used by permission.

MARTYRS CONTINUED

message of not killing because, they said, "We are just tired of killing."

Occasionally epidemics or natural catastrophes have already shaken a tribe so severely that the missionary finds highly developed messianic expectations which represent a wide open door for his message. Just before we presented the gospel to the Waunana for the first time, the tribe had been rocked by accounts of visions and dreams announcing the imminence of another deluge. When the first message was given to them during the time they were "calling on *Ewandama*" (God) to prevent the flood, they eagerly accepted the good news.

There are tribes who have had a little contact with civilization and experienced some of its disintegrating effects on their way of life. Realizing the inadequacy of their own spiritual resources for coping with the problems growing out of contact, they eagerly grasp for new spiritual values. The Chulupi Indians of southern Paraguay found employment in the cane fields of Argentina, only to discover that prostitution and commercial liquor were ravaging many of their major tribal values. Disturbed because of these pernicious influences, they decided to migrate north to the Mennonite colonies where there was "no liquor and no prostitution." Many accepted the gospel with alacrity.

There is also the exciting potential of total impact. If the small tribe is not scattered over too wide a geographical area, it may be possible to influence the whole group simultaneously. The face-to-face structure of such societies almost always makes it easy to develop group consensus and group turning to the gospel after some key people make the first decision. Changes of culture that need to be made can be immediate and total without reservoirs of people continuing in the old way. Progress in "Christianization," once started, seems to proceed rapidly when proper guidance is available.

However, just as there can be total group acceptance of the message, face-to-face groups can by the same token reject the gospel en masse. Even a psychologically "ready" tribe may reject the message because of problems resulting from the nature of the contact or the method of evangelism.

Even the fact of contact may sometimes demand ultimate sacrifice on the part of the missionary. It cost the lives

of five missionaries to make contact with a group of fewer than 200 Areckas in Ecuador.

When a "wild" tribe harassed oil company workers in one of the southern republics, the company tried hard to make friendly contacts with these people, but all their efforts failed. Finally a priest volunteered his services. A small plane was put at his disposal. It was painted bright red so it could be easily identified as it flew over the Indian villages. Trade goods of all kinds were dropped as gifts. All of the gifts were wrapped in red or tied with a bright red ribbon. After about a month of drop-contact, the priest proceeded to leave gifts on the trail in a kind of silent barter often used between hostile tribal groups.

When these gifts were also consistently removed and tribal artifacts and meat left in exchange, the priest decided that conditions for a face-to-face encounter had been established. After two weeks passed and nothing was heard from the priest, a search party was sent out. They found him face down a few yards beyond the point where the barter goods had been placed on the trail. A long arrow tied with a red ribbon was in his back.

The tribe had no objection to trade, but they did not want personal contact.

Occasionally a tribe is divided in its readiness for contact. Some may want contact, others may be against it. Such an internal conflict seems to have been part of the motivation in the killing of the five missionaries in Ecuador.

In 1963 I was personally able to visit the "wild" Ayoreos who were trying to establish contact with the settlers in the Paraguayan Chaco. When they were rejected some wanted to continue trying, but others did not. The result was serious intratribal struggle in which many lives were lost. The day before our visit to the camp, five men had been killed. They had become tired of trying to relate to the whites and decided to go back to the bush. As soon as they left, others who wanted to continue contact pursued and killed them.

From the tribe's point of view the sudden arrival of strange white people is not without problems. In some of the jungles of South America small groups have lived by themselves for

decades without ever meeting other people.

When such people are suddenly confronted with a white man, they are faced with a real dilemma: Is this bona fide human being, or is it a dangerous spirit being?

Most tribes have well-developed beliefs about spirit beings and soul wanderings in regions beyond this world so the spirit origin of the white man is often the easiest "rational" answer for them. This is especially true if the white man arrives by plane, as is often the case in mission survey teams. And the daily conversations by two-way radio don't help to dispel the impression of the "other world" origin of the intruders!

In one case a missionary lost his life on making contact with a tribe where an Indian felt the missionary with his hands and finally took his spear and pushed it into his groin to see whether he was mortal. He was.

The endless train of supplies that a plane brings to the resident missionary becomes another supporting element to the notion of supernatural origin. Only supernatural beings have unlimited resources. Whatever is needed—medicine, food, tools—the missionary just speaks into the little box, and the next morning the "flying canoe" brings it.

If trade goods play an important part in establishing initial contact, they usually play an even more prominent part once the missionary establishes residence. To build a home, an airstrip, dispensary, school, church, the missionary is dependent on local labor. Since money is of little or no value in such isolated areas, payment for services usually involves trade goods—knives, guns, shells, shot, cloth, clothing and the like. Such trade-goods-for-payment spells a number of problems for missionary-tribal relations.

In the first place, while the missionary's need for labor will decrease once the airstrip and residence have been built, the tribal appetite for trade goods is just beginning to develop. At the beginning the missionary encourages everybody who is able to work to do so

ut when the station has been established and only maintenance is required, he can provide employment for only a few people at a time, and this only intermittently.

Most tribespeople will consider whatever is given in exchange for work as a gift rather than payment. When only a few people are permitted to work and get "gifts," resentments are almost inevitable. I remember an anthropologist who used bush knives and axes as payment for his informants when he first visited a Colombian tribe. The Indians interpreted his selective giving as a sign of favoritism, and strong jealousies arose. His three-week visit culminated in three revenge deaths.

A further problem arises when the missionary becomes aware that the tribal appetite for trade goods is outdistancing the missionary's need for service. When this happens, he usually tries to develop ways and means of reducing tribal capital to pay for the desired trade goods. This often involves selling hides, artifacts or garden products. But the market may be far away, and probably the only means of transportation is by air. In my travels as a translation consultant I frequently find myself returning from a tribal visit with a load of high-smelling hides of tigers, snakes and wild pigs.

Another kind of problem arises especially in those areas where the tribe has already been exposed to the serf-patron relationship so common in Latin America. By employing people for building his residence or an airstrip, the missionary engages in patron behavior and consequently is assigned a patron role. After the initial months his need for labor diminishes, and the tribespeople can no longer acquire the goods they want in exchange for work, they may accuse the missionary of being a poor master. Thus he who would be the bearer of the Good News has now become a "bad employer."

The missionary's wealth in comparison to the tribe's poverty gives rise to the belief that he is rich because he is a Christian.

This employer-employee relationship is even more fraught with danger once there are believers. I have to confess to my own shame that during our early

mission work in Colombia we always tended to favor believers with employment. This course of action is a "natural" for linking Christianity and material goods in the minds of the people.

If we add to this the size of the missionary's outfit and his apparent wealth in comparison with the tribe's poverty, we can see how these things give rise to the belief that he is rich because he is a Christian. So they too accept Christianity in order to become wealthy. But now the missionary is unwilling to "let them have their share." Thus, by the time the missionary has learned the language and is ready to begin his witness, he has already compromised his effectiveness to a large extent through the dissatisfactions that have arisen because of trade goods and employment practices.

Closely related is the matter of limited sharing. The missionary has been trained to believe in personal property, and he views the food supplies for which he has actually paid twice—once to buy and again to send in by air—as his very own property. Most tribal societies will hardly agree with this view. Food supplies are to be shared by all alike. The limited sharing of the missionary is interpreted as unwillingness to share, and non-sharing is the behavior of enemies.

Actually, most missionaries do try to share a good portion of their supplies, but usually the tribe is far too big and the missionary resources are much too small to share in depth with the whole tribe.

Likewise, few tribes understand the "saving for a rainy day" philosophy which characterizes the western Christian ethic. Therefore the missionary practice of storing several months' supplies behind lock and key seldom receives positive interpretation, even by the most friendly tribespeople.

Another real problem involves the privacy which the missionary family needs in order to function normally. Western concern for privacy is, to most face-to-face societies, nothing less than a proclamation of psychological distance. It stands as a blatant contradiction to the missionary's overt words and deeds of friendship.

A further source of difficulty are the foibles of the missionary's customs—things that in themselves are utterly unimportant but which are a part of his way of life.

In one case the informant whom a missionary brought to the city kissed his wife, children and all his relatives

before boarding the plane for his first flight. When the informant was asked whether he had been afraid to fly in the plane he said, "Oh no, I wasn't afraid because I made the same kind of magic which the missionary always makes before he enters the plane. I also 'mouth-sucked' my wife and children."

On the opposite side of this coin are the tribal taboos which the missionary is bound to violate unconsciously. For instance, a menstruating lady missionary ate meat from the tribal pot and thereby threw the whole tribe into a terrible panic. They "knew" that if a menstruating female ate meat the hunters would no longer be able to kill animals. In fact, all the animals would become sterile and die, and famine would kill the whole tribe.

There is a danger that long before there are any believers in the tribe the missionary may drift into the policeman's role to regulate behavior.

Missionaries are especially bound to give offense where the taboos involve the supernatural. They have often assumed that by demonstrating that nothing happens to the person who violates the taboo they will convince tribal people that their fears are unfounded.

Actually, such behavior seldom undermines belief in the taboos. If nothing happens to the missionary at the moment, the people may rationalize that he just has stronger "medicine" than was contained in the fetish. More usually, however, they will fear that the taboo violated by the missionary will venge itself upon the people who didn't prevent the desecration from taking place. When some calamity later befalls the tribe, it is interpreted as being the result of the missionary's infraction.

Turrado Moreno tells about the priest, Santos de Abelgas, in Paraguay who violated a taboo in order to show the Guarani Indians that there was nothing to their superstition of "magic darts." When this missionary died of cancer seven years later, the people immediately pointed out that the taboo killed him.

Continued on page 17

PLANTING CHURCHES IN GREEN HELL



MerCruiser on the river—fulfillment of a dream, foundation of a witness

The priest publicly threatened rowdy merrymakers on the Mupi River, "Now look, if you won't behave, I'll call the Protestant pastor to *make you behave!*"

They could hardly believe their ears. Was this a *padre* from Cameta—with its 400 years of staunch Catholicism that boldly opposed the *Protestantes*? They remembered warnings like, "Those who enter the Protestant way will grow tails just like *Satanaz!*"

Actually, the priest, disgusted with their constantly mixing drunken revelry with "saint" worship, had let himself admit that the *MerCruiser* mission really was making an impact on the people—even on his own thinking!

Ronald Combs, the cruiser's skipper, smiled. Only three years before, when the 18-foot *MerCruiser* first widened its wake from its base on the ten-mile-wide Tocantins (a tributary of the Amazon), he had faced suspicion and disinterest engendered by the region's religious center of Cameta (population 7000). He recalled how, at that time, the mission had been slowed also by frustrating delays because of the lack of good lumber and competent carpenters while building breakwater, boat house, ramp and missionary residence from which to do his work.

little bit of heaven in their green hell

Yet now the priest was acknowledging advance in the Protestant cause. Several groups of believers were telling of a little bit of heaven in their green hell," sometimes in spite of suffering.

One convert returned home to find his canoe had become entangled and drifted with the tide. The same day he stepped in a stingray. Rolled up in his hammock with blinding agony, he heard his wife say, "I just found the oil all run out of the palm-oil press. That's what we get for your becoming a *crente!*"

To the *MerCruiser* mission even church problems—like where to build the church on the Mupi River, and leaving congregation in charge of nearly illiterate lay leaders—were pointers to progress in church planting.

This work really began when Ron Combs accepted Christ while attending high school in Pontiac, Michigan. He joined others in witnessing, influenced his mother to come back to Christ, his father to accept Him too.

During missionary training days at Prairie Bible Institute, a call from the Unevangelized Fields Mission for men with mechanical skill to run launches on the Lower Amazon caught his attention, reminding him of his garagehand background. He felt God confirm guidance through the visit of a missionary from the Amazon work. Although only 22 at graduation, Ron applied and was accepted.

In quick succession there followed Missionary Internship in Detroit, a short linguistics course in Toronto and six months of Portuguese language studies in Belem, Brazil. And

by Ted Laskowski



Ron and Lois Combs and their energetic sons pose for a family portrait.

Canadian Ted Laskowski has served for seven years as Brazil field director for Unevangelized Fields Mission. He and his wife are beginning their fifth term in Brazil with UFM. They spent several years in launch work on the Amazon.



Ron Combs (far left) with some of "his" people on the Amazon.

PLANTING CHURCHES CONTINUED

then—a keen disappointment in a temporary appointment to be purchasing agent for mission headquarters.

But Ron was determined to begin launch work anyway. With the permission of his senior worker he built a plywood runabout for his 16-horse Johnson outboard to take him to islands across from the city on weekends.

"Actually," says Ron, "through that job I stepped into my future. I met and married Lois Snyder, then UFM's office secretary, and with her established a river congregation on weekends without being officially in launch work. Our experience led us to trust the Lord, during furlough, for an inboard-outboard which would take us across the lake-like bays of the Amazon three times as fast as heavier diesel launches."

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First task after furlough: building the base at Cameta. But building did not keep them from outreach.

At first, when the sleek, white *MerCruiser* approached river houses, women and children would dash for the forest,

"But gradually," says Lois, "they welcomed us as friends up the slippery, floating-log entrances to their houses. With the speedboat we were able to take our two preschool boys along, darting back home after meetings."

Entering into people's troubles is part of the task

Entering into people's troubles was part of the work. They found Manoel, a drunkard, whose wife, Maria, dejectedly embraced two timid tots, their nude stomachs distended with hunger and worms. Ron gave fever-fagged Francisco antimalarial medicine for the malaria which he believed he had got by stepping into sun-warmed jungle slough water. Jacinta said the best medicine for her children's howler-monkey (whooping) cough was broth of cooked howler gullet. Valdemar admitted going to mass only once a year, but consulted the witch doctor several times.

Among illiterate people Bible sales were slow. Over half might say with Marcos, "I'd like to buy one but I don't know how to read." But Jonas spoke for many others when he mentioned "The *padre* was here again last week" as the reason for not buying a Bible.

But winning friends and repeating the A-B-C's of the gos-

pel on several visits to the same people paid off. Mano testified, "One day two of us took our bottles of firewat along, got drunk and lay down in the dugout, not knowin where the tide was taking us. Far up the Tocantins, mil from home, we sobered up. When Senhor Ronaldo told i about Jesus, I saw that God had kept us from drifting to th big bay downriver where we might have been drowned and lost forever."

It was that kind of trophy that impressed the neighbor. One non-Christian businessman told Ron, "When we hav our *festas* now we have them with little disturbance becau you've got all the worst fighters converted."

Such comments were special feedback surprises for Ro and Lois. The unexpected always met them on the rivers

One day, as they bumped across three miles of chopp Tocantins, Ron said, "I wonder what we'll find on that tri utary, Pindobal." Moments later Lois saw a thatched hou framed in a solid wall of jungle. Sideswiping a thick bunc of water hyacinth drifting on the tide, the *MerCruis* abruptly slowed to a log pier.

In the house, brown-skinned, graying Venancio, dresse in cotton shirt and sawed-off pants, crossed and recrosse his wide bare feet while he listened to Ron talk about th *Biblia* he showed him. Suddenly he exclaimed, "But I hav one, too,"—and he took it from his brown cedar chest. "I bought it twenty years ago from a foreigner like you and have waited all these years for him to come back and explai it to us."

Elated, Ron called Lois from the kitchen where she wa making friends with Ana who stood barefoot on the palm slat floor. She would soon pour coffee from the blackene tin heating on her clay-topped fire table.

In utter amazement Ron and Lois read the blurred rubbe stamp imprint inside the worn front cover of the old *Biblia* "Leonard Harris"—a former UFM missionary still serving a British secretary.

After the house meeting that evening Venancio announce to his neighbors, "I want to accept Christ." And so th *MerCruiser* mission not only sows the Word but reaps wher others have sown.

MARTYRS CONTINUED

There is real danger that not only the believers, but even long before there are any believers in the tribe, the missionary will drift into the policeman's role to prevent child killing, regulate sex behavior and to stop objectionable festivities.

Intertribal warfare is an especially sticky problem. Missionaries frequently introduce guns to provide meat for their own larder, to make living easier for the tribal society or to make it possible for tribesmen to get enough hides to acquire trade goods. If these "hunting" guns are misused for killing, the missionary is in double trouble—he teaches against killing but provides the tools for murder.

Indians from a mission station in Brazil killed six people from a neighboring band to settle an old score. The horrified missionary confiscated the two or so guns before the government could hear about the event and indict him as an accomplice who made the killings possible. The tribespeople were greatly angered. Their enemies would come and seek revenge, but the missionary had left them completely unarmed. He had stolen rifles from them that they had legitimately acquired through trade.

Rather than fundamentally changing the values of a people, we merely produce surface changes in behavior and introduce deep-seated frustrations.

Even though a missionary may succeed in staying out of the policeman's role, he will generally fall into the role of chief or governor because in some way or other he manipulates the affairs around his station. An administrator is seldom able to be the counselor, spiritual confidante and pastor of his subordinates, and this will be doubly true for the expatriate. His administrative decision will frequently vitiate his capacity to function as a soul winner.

Another role problem for the resident missionary arises from his trade goods association. He wants to help the tribespeople develop capital for acquir-

ing trade goods, and so he tries to build up some type of gainful employment for them. Or he is upset by the outrageous "daylight robbery" of the Indians by itinerant traders—usually the nationals of the country—that he opens a mission store to stock the trade goods most wanted by the people. He sells the goods at cost, of course, since he isn't in business to gain money. But now he is actually functioning as a cutthroat competitor to the national traders.

More than one missionary has ruined or seriously compromised his missionary service through such trading involvements.

Another problem associated with missionary residence in the tribe is a premature appeal for individual conversion. Once a minimum friendship basis has been established with tribespeople, they find it very hard to be calloused and unresponsive to the appeal of a friend. In their desire to please, individuals and groups may make commitments before they are ready.

Such premature "conversions" on the part of individuals can sometimes alienate the tribe and cause the whole group to turn against the gospel. Where such a commitment comes at a group level, it often results in a very shallow experience. The missionary, sensing this shallowness, becomes desperate in his attempts to deepen it. But instead of sharing his personal experience as a model for growth, he often resorts to abstract teaching of the gospel and to strong-arm methods to suppress some of the most offensive behavioral evils.

One consequence of missionary residence that is often overlooked is the effect of the westerner's presence on tribal health. The missionary is often the channel for introduction of diseases previously unknown to the tribe. These range from common colds through whooping cough, measles, smallpox, diphtheria and tuberculosis.

One missionary reported that a tribe which numbered 3000 ten years ago when the mission first contacted it has less than a thousand survivors today after being decimated by whooping cough, measles and smallpox.

I saw one community where a missionary child, returning from missionary children's school to spend the vacation with his parents, brought a mild case of whooping cough with him. The child had been vaccinated and his case was not severe. But 20 Indian children died in the community.

Statistics show that 80 percent of the "generation of contact" of a tribe will die through communicable diseases introduced by white men. If the remnant is less than 100 people the tribe will not survive contact. This is no abstract assertion. The tribe which three years ago numbered 300 people has less than 100 survivors today, and unless the situation rapidly changes, there will be no survivors in another three years.

The gospel's impact upon a society frequently changes the total way of life of a people. In Paraguayan Lengua society the discontinuation of infanticide under missionary pressure resulted in a tremendous population increase. Unable to continue nomadic existence because they were no longer able to find an adequate food supply by hunting and gathering, the Lengua had to shift their pattern of livelihood from nomadic hunting and gathering to sedentary living and agriculture—a most painful experience.

For most nomadic or seminomadic people, sedentary living brings serious health problems. Their unsanitary living habits tend to contaminate the area rather quickly. Parasites such as hookworm become a real menace when these people live too long in one place. Then, too, permanent buildings are a health hazard for people who formerly curbed the spread of infection by burning all houses when someone died.

Sometimes the "Christian" solutions regarding sex and family life create untold hurt.

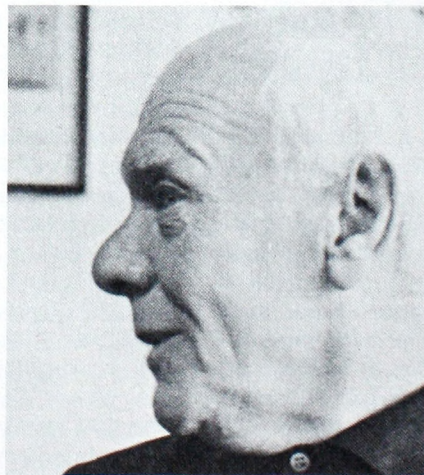
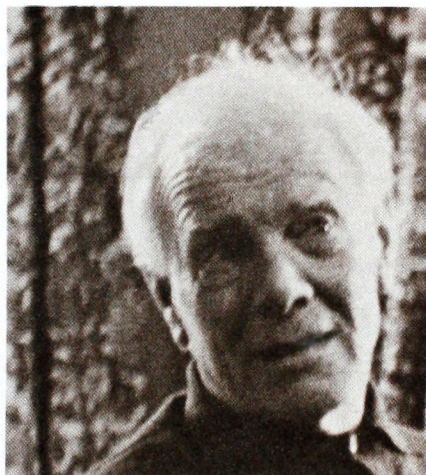
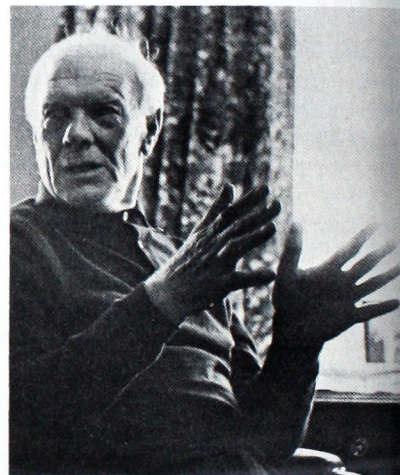
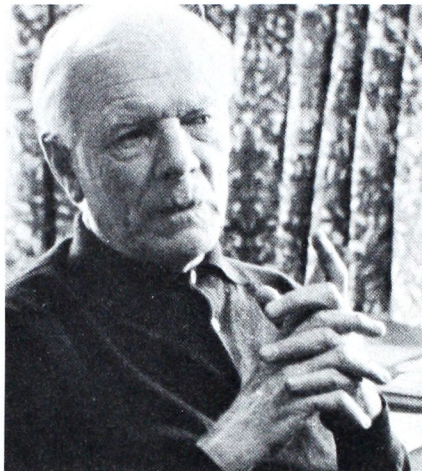
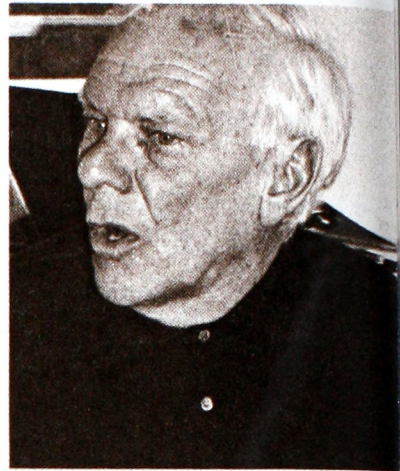
The area in which the missionary most often feels compelled to introduce change is that of sex and family living. But sometimes these "Christian" solutions create untold hurt. A Shiriana believer, for instance, was led to kill in order to replace the wife he had lost under missionary instruction.

What Christianity wants to change most fundamentally, of course, is the area of world view and values. But here we are often the least successful. Rather than fundamentally changing the values of a people, we merely produce surface changes in behavior and introduce deep-seated frustrations.

Earlier we mentioned the linkage of Christianity to material welfare in the eyes of many people. Rebellions such as the one which the former Belgian

Continued on page 45

a visit with malcolm muggeridge



by david m. coomes

A man compellingly honest. A man hated or admired in every home in Britain. And a man who believes quite openly that there is no hope for mankind outside Christ.

This is Mr. Malcolm Muggeridge. A refreshing personality to interview. Nothing trite or cliché-ridden clouds his speech. Nothing illogical or nonsensical. And, something almost unique, an absence of don't-quote-me phobia.

Mr. Muggeridge, 64, is a very genuine man. His clear and positive plea for a mass return to Christ pierces through the muddled, sometimes inane, religiosity of today's Christians.

It was at his unpretentious home in the quaint Sussex village of Robertsbridge that he talked freely of his Christian convictions.

Malcolm Muggeridge: I don't believe there is any hope outside Christ for the western world from any quarter whatsoever. In 40 years of journalism I have come across no other hope. Man needs to be born again. By that I mean we must understand what Christ stood for and follow His way of life. Not only His teaching but the very way He lived. Which includes, of course, the cross. People try to leave the cross out of the gospel, but they can't because it's the heart of the whole thing. We need to be remade. We need to be born again not of this world. For if we belong to this world we share all its hopes and desires, and these are disastrous. We need to be like Bunyan's pilgrim—I love Bunyan—who, the moment he lost his burden, saw the world differently. And in seeing it differently he realized where he was going. That's so terribly important. People today have no idea where they are going. That is why they go crazy and turn to drugs and sex. The instant they are born again all that is changed.

David Coomes: Only a few years back you stated publicly that you didn't believe Christ was the Son of God, nor in His virgin birth and resurrection. You seem to have come a long way in a short time.

Muggeridge: Since I was very young I have always thought that the world offered nothing. That no worldly solution would work. That no worldly Utopia would come to pass. But that, for the most part, induced in me a sort of satirical or anarchistic attitude of mind. It was only as I continued to think about the Christian message that I saw concretely that being born again was not merely seeing through this world, but also recognizing in Christ an alternative way of life. If people went through everything I have written they would be surprised at how little my thoughts have changed. If you write as a journalist you are consistently commenting on life and expressing your thoughts. On the other hand, it is true that Christianity has crystallized much more clearly for me. I see that unless our civilization returns to where it began—which is with Christ—it will come to an end.

Coomes: Although Christianity has become meaningful to you, it has become largely meaningless to the average man in the street. He thinks of it as irrelevant to life as he sees and lives it. Why is this?

Muggeridge: I believe there are two reasons. We live in a world of scientific achievement and gross materialism, a world where men are told by those in authority that the purpose of living is to increase the gross national product. That, they are told, is the measure of a good society. Furthermore, owing to some complicated economics, it is necessary to persuade working man to consume more and more. Otherwise the society and the economy collapses. And the whole fantastic machinery of persuasion is geared to persuading people that the one satisfaction in life is to eat, drink and fornicate. I don't believe that. I think it's rubbish. Mad-

David M. Coomes is news editor of The Christian, an evangelical news weekly based in London, England.

ness. And, of course, such a view of life drives you mad in the most literal sense. Look at the richest places in the world — Scandinavia, California . . . There you find the biggest number of lunatics and the highest rate of suicides. The Christian message fails to have any meaning for the man in the street because he never has time to think about it. He is constantly bombarded with other pressures.

But another reason why the gospel doesn't get across to people is that the leaders of institutional Christianity have completely gone over to the other side. When I, in a very amateur and inadequate way, talk about Christ in public the people who go for me hardest are not bankers and shopkeepers, but clergymen. They seem to be in a most extraordinary state of mind. I feel they must have lost their faith. They seem to support the opposition more and more. Most extraordinary.

Coomes: Presumably, then, you wouldn't have much sympathy for today's frantic quest after church unity.

Muggeridge: No, I wouldn't. It's really a sign of having no faith, you know. Because if Christian leaders had Christian faith they wouldn't need to seek unity—it would already be there. It is only because they are doubtful and muddled that they have to sit down and bargain over their creeds and dogmas. Ecumenism reminds me of when I was a boy watching the pubs turn out at night. I have a vivid memory of about twenty people, all very drunk, reeling out of the pub's doors, because if they didn't they would fall down. That, to me, is a perfect picture of ecumenism.

Coomes: Have you any ideas for making the world see something real and worthwhile in Christianity?

Muggeridge: There is no other answer to making Christianity relevant than to propound the Christian gospel as it was propounded by the early Christians. Then it fought against the entire strength and majesty of the Roman

malcolm muggeridge

CONTINUED

Empire. And won. I am quite sure it would win a similar battle today, because it is so true, so marvelous and so joyous. It meets the needs of people who today are so unhappy, so bored and so disturbed. What is wanted are men and women capable of preaching it, men and women who wholeheartedly believe it.

Coomes: Earlier you said, and I quote, "I don't believe there is any hope outside Christ for the western world." Are you implying here that Christ is only the answer to the problems of the western world, and no more than that?

Muggeridge: Our civilization is born of Christianity. In Asian countries and the Middle East — where I lived for some years — you have Mohammedanism, Hinduism and Buddhism. Now to me, a westerner, these are inferior, transcendental faiths. But if I had been born an Asian or born an Arab it is quite conceivable that I would have seen these truths most clearly in terms of Hinduism or Mohammedanism. It's quite possible. Although I still think that, precisely because Christian civilization is the highest, a good Muslim who saw the point of Christianity would see further by virtue of doing that. Mind you, I think it's a marvelous thing to take the Christian religion into foreign lands. In fact, great things have been achieved thereby. Take a simple example. Ghandi was a completely different man from what he would have been because of his contact with Christian missionaries. Missionaries have given people the Bible, hospitals and schools. Yes, they have had a tremendous effect, an effect not measured purely numerically in terms of converts—that would be a very shallow way of measuring the good they have done.

Coomes: If Christianity has failed to make any great impression on the world, at least it has managed to survive for 2000 fairly hectic years—often despite considerable persecution.

Muggeridge: Yes, from communism in particular. It is nothing short of a fan-

tastic miracle that has enabled Christianity to survive the tyranny of communism for the past 50 years. If you had said to me half a century ago, imagine a state all powerful, highly centralized, dedicated to the destruction of the Christian religion, controlling all organs of propaganda, all education; and you had asked me, how long will it take communism to destroy Christianity, I would have said about ten years. Yet 50 years on, Christianity in Russia is very strong. I regard this as the greatest Christian miracle. In fact, I sometimes have the feeling that a revival of Christianity will occur in Russia. Certainly it is much more likely to happen there than in America where the terrific emphasis on materialism has become absolutely grafted onto the Christian churches.

I am dubious of the often-expressed fear that communism is spreading rapidly today. I should have thought that there are fewer Communists in the world today than ever before. Its government is so discredited and hated. It has been said, and I think rightly, that the cold war between America and Russia is a mathematical thing. Wherever the Americans are they create communism and wherever the Communists are they create anti-Communists. Historically, I believe communism has done some good. It has, for example, destroyed the mystique of property. The world can never again believe in property as an absolute.

Coomes: In January this year you made headline news by resigning as rector of Edinburgh University. At the time it was stated that you took the step after a disagreement with the Students' Representative Council, which body had demanded that contraceptive pills be made available to students on request. Now, several months later, after having had time to think about it, do you stand by your decision to resign?

Muggeridge: I'm convinced I was right to resign. The rector has to deal with the officers of student organizations, and the particular officers at Edinburgh University, all of whom have since

been reconfirmed in their jobs, are people with whom I cannot deal. It is not possible for me to represent them. The issue was not whether or not students have birth control pills — although I have very strong views on that, as they well knew when they elected me—but that they were putting forward request and taking up attitudes which were abhorrent to me. Deeply abhorrent. And so I could do nothing but resign.

Coomes: Soon after your resignation however, it became clear that at least 50 percent of the university's student supported your beliefs.

Muggeridge: I think that, however slight, a majority, both in the university and in the country, supported me. That is my impression from the many letters I've received since my resignation and from that vote by the Students' Union which involved about a quarter of the university. Yet that majority in the university is still ineffectual. And I can't help feeling a slight contempt for its being so ineffectual. But the trouble is that, as with all wicked things that happen, the acquiescent majority allows them to happen. The way student life is progressing at the moment I am very glad my (three children are long past university age—I would have the gravest hesitation in sending them to university today."

Coomes: At the time of your resignation, Miss Anna Coote, editor of *Student*, the magazine in which the request for contraceptive pills was published, was reported as saying, "It was all done quite deliberately. We didn't want Mr. Muggeridge, so we used the pill to get him out." Do you feel that you were, in fact, pushed out?

Muggeridge: It's quite likely. It definitely looked a bit like that. The Students' Council knew that I felt very strongly about this idea of theirs that the health center in the university should be instructed by the students—and therefore by me—to hand out birth control pills to anybody who wanted them. I made it very clear that I thought this was the most impertinent

d monstrous proposition, and, of course, the doctors would never have proceeded to it. The students knew that they voiced their proposition and opposition to it I would have no voice but to resign. And this is what they did. It is very difficult to resist the suspicion that everything was done quite deliberately. You see, I didn't particularly mind their being offensively rude to me — I'm fairly used to that — but I was so conscious that they were pursuing a course that could not be disastrous for them.

It's very pathetic that today's students are so concerned with contraceptives. Extraordinary. Kids who are at the most glorious stage of life. All life before them—books, thought, friendships, exploration of the future. And they are obsessed with this utterly worthless thing. It's very sad. But I attribute it partly to our society which is equally obsessed with stimulating men and women erotically. You can't escape from it. And if an old man practices it, how much worse it must be for a person of twenty. It's appalling. It's a crime of the most diabolical kind. It's only done for money, too. Not out of a sense of viciousness or out of a desire to corrupt, but for money.

If you go to Communist countries you are not there long before you think there's something very different about life in western countries. And you suddenly realize what it is. You are not being constantly bombarded with attempts to stimulate you erotically.

Coomes: Now that Richard Dimbleby is dead you must look back on a longer or less continuous span of television appearances than any other performer. Several of those appearances have involved interviews with, or documentaries on, religious personalities and institutions. One which you dealt with particularly sympathetically was the documentary on the Roman Catholic shrine of Lourdes.

Muggeridge: I enjoyed being with those sick people at Lourdes. They were wonderful. There were two things about Lourdes that appealed to me. One was

the simple faith I saw demonstrated. I love faith, and simple faith appeals to me much more than the more sophisticated kind. It was wonderful to see a faith that expressed itself in an enormous cheerfulness and courage which didn't seem possible when you considered the physical condition of those people. Another and more important thing that appealed to me was that Lourdes seemed a sort of defiance against the whole scientific view of life, a view which I hate. The scientist says, What's the good of a man continuing to exist if he's a spastic? At Lourdes the emphasis was that in all circumstances life is worth living. And this I believe to be true.

Coomes: An organization like "Clean-up TV" might be accused, even by some Christians, of a very narrow outlook. After all, there is a difference between smut and realism, and such an organization must distinguish between the two, else legitimate opinions are carried to excess and become ludicrous. Do you accept a "Clean-up TV" campaign in principle, or is it your opinion that television acts responsibly enough toward its audience without outside interference?

Muggeridge: I have considerable sympathy with "Clean-up TV" and its genuine fear that television is acting irresponsibly towards its viewers. I don't agree with it on everything. But I do think TV represents a special problem simply because it goes into people's homes. It's impossible to control it. It's all very well to say that people can turn it off if they don't like the programs — but we all know that they don't and can't. The principal tragedy is that it is stared at by children, a fact not sufficiently taken account of. Notably by the BBC, our fallen auntie. I think the BBC acts in a monstrous way over its responsibility to children.

I don't agree with censorship in the theater because people know before they go what they will see. The case for censorship is with a medium like television which cannot be controlled. And if a program is sexually precocious

I believe it is quite wrong to show it at all. Extreme violence is, of course, as harmful as excessive sex.

You know, it is very sad to talk to some young people. You realize that they have been taken too far along the road of experience too early. Everybody's got to go along that road to the end—God meant that—but if you are taken along that road too early incredible harm can be done. And television is the worst way to take a person along that road. Simply because it's a vicarious experience—it's something you're looking at, not acting.

Coomes: Television has declined over the years?

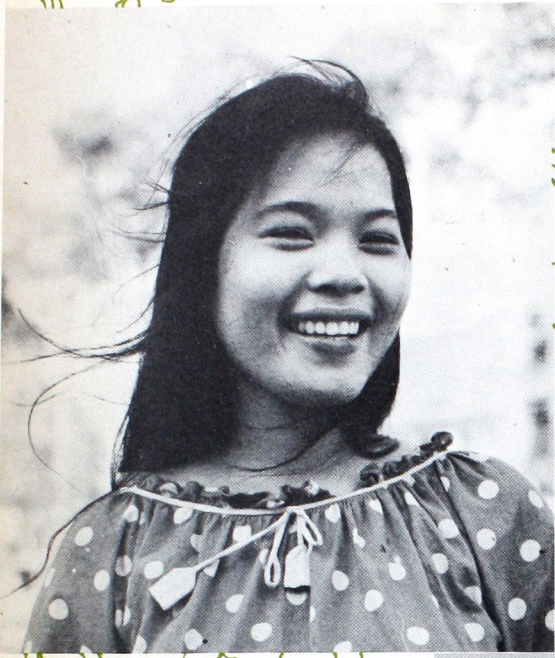
Muggeridge: Yes. But that is almost inevitable with a mass medium. Journalism has declined for the same reason—it's grown trivial and smutty. When you look for a big audience you look for the easiest appeal. And people respond most readily to sex, money and violence.

Coomes: Are you optimistic for the future of man?

Muggeridge: I'm insanely optimistic about the destiny of man. But I'm not optimistic about what's going to happen tomorrow and the day after because man has fallen into such darkness that there's bound to be endless trouble in the immediate future. If anyone's optimistic about this world he's a fool or a rogue—possibly both. But earthly pessimism is heavenly optimism. And in the end, because God created the world and man and because it is created in a spirit of love, the ultimate destiny of man cannot but be sublime.

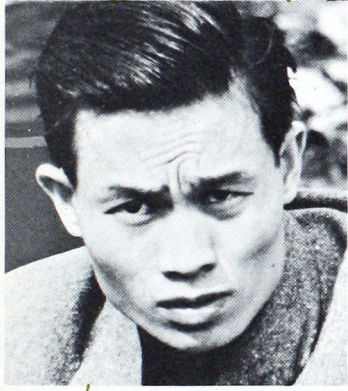
Coomes: And in the remaining years of your life—what do you most wish to do?

Muggeridge: I really am not interested in anything any more except Christianity. I want to use what little influence I have to speak the truth. I love the words in the Bible that talk of letting a light shine. I want to shed a little light. ●



ANCIENT ASIA GOES YOUNG

by Nene Ramientos



ASIA-SOUTH PACIFIC CONGRESS GEARED TO MEET THE CHALLENGE OF TOMORROW'S GENERATION

Asia is an ancient continent going phenomenally young. By 1980 a full 80 percent of its population, which is already three-fourths of that of the world, will be below the age of 40.

How grievous are the problems that this emerging young mass will have to face? Is Asia's youth an immense new burden or a vast new reservoir of energy, hope and initiative?

These were some of the sobering facts and questions that weighed on the minds of church leaders from over 15 countries of Asia and the South Pacific during their initial planning conference in Singapore last March.

These leaders composed the executive and program committees of the Asia-South Pacific Congress on Evangelism to be held in the city-state of Singapore November 5-13 this year.

Alongside several of other problems such as urbanization, deculturalization, communism, nationalism, hu-

Well-known journalist and pastor in the Philippines, Nene Ramientos is serving as associate director for publicity for the Asia-South Pacific Congress on Evangelism. He has been editor of Crusader Magazine since its beginning in 1958. Crusader has the largest circulation of any evangelical publication in the Philippines.

manism, syncretism, religious hostility to Christianity, and other nagging situations brought about by rapid social changes in their part of the world, these Asian leaders were concerned over the challenge posed by the exploding population in their region. As the problems are compounded by the sudden transformation of the population texture from old to young.

Indeed, although Asia is a region of very "old" cultures, it is now one of the youngest regions in the world. The paradox reaches to the very core of the strategy of missions and evangelism and will need the wisest possible stu-

ASIA'S EMERGING TROUBLED GENERATION S FACING AN EXCEEDINGLY COMPLICATED WORLD AND ILL-EQUIPPED TO MEET IT.

and deepest concentration by participants in the forthcoming Singapore congress.

People the world over have always thought of and organized their societies on the basis of "adults and children," in that order. Our inherited structures of administration and priorities for use of public funds have been governed by an assumption that children and youth are at any moment a minority of the population. But almost overnight, in the long span of human history, this assumption has ceased to be true.

It might come as a shock to many over 40 to learn that in Asia they now compose a small minority—scarcely 20 percent.

This unprecedented transformation of its population into youth means a revolutionary change in the very makeup of every Asian society. Humanity has never known such a phenomenon before, and perhaps the full implications of it will yet have to be fully grasped.

Confronted with this astounding development, U.N. Secretary General U Thant recently announced a new emphasis in the U.N. program of development in Asia. Instead of just helping Asia's underdeveloped nations with material aid, the U.N. is now undertaking a program of developing *human resources* which its experts consider its most vital and a key to the solution of Asia's problems. By *human resources* they really mean *young* human resources which the U.N. through its various agencies is now seeking to harness in the different countries of Asia.

The U.N. Children's Fund, UNICEF, in association with ECAFE and many other agencies of the U.N. family, in 1961 held a special Asian Conference on Children and Youth in National Planning and Development. It was an exciting and sobering meeting. Expert planners and economists met with specialists in problems of children and youth, and together realized just how vital and complicated this new perspective on U.N. development really is.

One conclusion reached at that conference was that there is need not only for the U.N. to extend urgent technical studies and reappraisals of all its development plans but also for a new

awareness among all adult citizens in Asia of this epochal change in their societies.

Beyond this sudden transformation of Asia's population is the reality of an emerging troubled generation facing an exceedingly competitive world and ill-equipped to face it. Something needs to be done to secure the future of this young and troubled mass.

As one talks with politicians, parents, educators and the young everywhere in Asia he cannot escape the pronounced feeling of exasperation. There is the vision, apocalyptic almost, of anguished youth rising in protest, bitter at being let down.

Already the frustration is manifest in many quarters. Indonesian students who helped to dethrone Sukarno were not making a mere political gesture. Theirs was a fundamental concern with a leadership which failed to lay the foundations for a society in which the new generation will be able to survive. Calcutta students on the rampage are no less concerned with their futureless fate. The Red Guard type movement begins to acquire a new meaning for the restive, deprived young.

The fears of the emerging teenage mass are not imaginary. All over Asia, despite impressive gains in some sectors, the struggle for survival is acute. Planned programs of development appear more like acts of desperation by nations hopelessly in hock, facing mounting pressures from populations which are increasing at an alarming 2.5 to 3 percent annually.

Much of the distress in Asia's youth is also due to extreme poverty. Asia's teenagers see life crumbling around them, their dreams shattered—failure distressing in its immensity and finality.

In the region's villages, in the crowded cities where middle-class poverty is even more grievous, there is a pervading sense of tragedy.

Governments everywhere in Asia are taking measures aimed at holding the line now, buying time to build a better, brave new world for tomorrow's generation.

For one thing, the effort to limit population growth is beginning to find acceptance. The Indian government's

decision to encourage male sterilization with the gift of a transistor radio may lack delicacy, but it provides a clue to the extent of innovation leaders are now willing to make in the name of progress and development. Birth control is a slow process in societies long accustomed to finding economic security in the profusion of family help. There is no alternative to population control.

Equally, governments in the region are for the first time showing a real appreciation of the value of human resources. Here lies the greatest hope for tomorrow's generation.

Little wonder therefore that in all of its subversive activities communism has always sought to bring Asia's youth under its sinister influence. These young activists—millions upon millions of young people who can be the hope of ancient Asia—are constantly shadowed by Peking and its fellow travelers. Hardly a single activist youth movement in Asia is without discoloration from this leftist influence.

No concerned Christian can ignore the impact of this phenomenon of ancient Asia's suddenly becoming young. Its teeming mass of restless, provocative, dangerous youth could yet be of greatest potential and use for the noblest purposes in life. Asia's unpredictable teenage mass could very well tip the balance of the destiny of tomorrow's generation.

To meet this challenge the Asia-South Pacific Congress will follow a program of study and mutual consultation to find ways and means to solve this basic Asian problem.

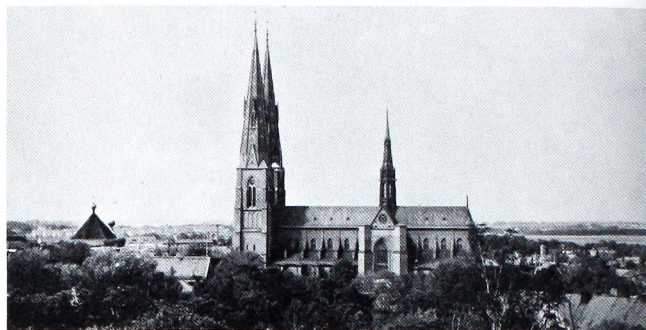
Planning committees are giving preference to persons of age 35 and under—who have the potential for evangelism in the next 20 years—to become participants in the congress. This major decision underscores the concern of these Asian church officials who are laying the groundwork for the congress.

Meanwhile congress planners are hard at work in lining up strategy papers to help stir the thousand or more participants to a more dynamic individual and corporate commitment to the task of evangelism among the restless teeming millions of Asia's youth.



globe at a glance

AN EVANGELICAL QUESTIONS UPPSALA 68



Uppsala Cathedral, largest church in Scandinavia, dating back to the 13th century, is the site for the opening Uppsala 68 sermon to be preached July 4 by Dr. D. T. Niles of Ceylon, chairman of East Asia Christian Conference.

ASIA

VIETNAM—

C&MA rebuilds

Rebuilding mission facilities which were destroyed or damaged in the Tet offensive was made possible by a collection of \$120,000 at the General Council C&MA annual meeting in Raleigh, North Carolina. Buildings to be repaired include those heavily damaged at Ban Me Thout in the South Vietnam highlands where six missionaries were killed. C&MA currently has 100 men and women in full time work in Vietnam.

World Vision building dedicated

Madame Le Nguyen Khang, president of the III Corps Military Dependents Association presided over the dedication ceremonies for World Vision's new office building in Saigon.

The new building situated in the heart of Saigon next door to the U.S. Embassy is the nerve center of WV relief, education and evangelistic programs in Vietnam.

Warehouse facilities on the same property are being trebled to meet the demands of a growing aid program. The Rev. Doan Van Mieng, president of the Evangelical Church of Vietnam, offered the dedicatory prayer.

The Rev. Doug Cozart is director of World Vision of Vietnam.

WRC reconstructs in Hue

World Relief Commission, overseas relief agency of the National Association of Evangelicals, in a stepped-up program is combining a refugee ministry and a rebuilding program in the beleaguered city of Hue. WRC is con-

ducting a food-for-work program for 200 Vietnamese. Each worker receives 15 kilos of grain and 1/8 gallon of salad oil per week for his family. Teams are working in refugee camps building sanitary facilities, digging garbage holes, making and distributing bread and generally cleaning up.

INDONESIA—

Churches sponsor U.S. evangelist

Dr. John Haggai, U. S. evangelist headquartered in Atlanta, Georgia, recently completed a four-week campaign in 60 churches in the Djakarta area. With Haggai was a team of 47 men and women. Haggai said he believed it was the first evangelistic crusade in which all of Indonesia's evangelical groups worked together. The National Council of Churches of Indonesia recognized the campaign as part of its Ecumenical Month Observance.

The campaign featured a 10-day revival which ended with three large rallies. Attendance at the final rally was 8000.

Sumatra church commissions 11 missionaries

Huria Kristen Batak Protestant Church in Sumatra has voted to send 11 full-time missionaries to Indonesia and parts of Southeast Asia.

PAKISTAN—

Punjab Presbyterians split

A long standing conflict has resulted in the complete split of the Pakistani Punjab Synod of the United Presbyterian Church. The split came during the last general synod held in April. A direct result of the split is the closing

down of the Union Seminary in Gujranwala. Reports vary as to the cause of the split.

ORGANIZATIONS

World Evangelical Fellowship votes Asian leader to presidency

At the Fifth General Council of the World Evangelical Fellowship held in Lausanne, Switzerland, May 4-10, Ben Wati, executive secretary of Evangelical Fellowship of India, was elected to the five-year presidency of W.E.F.

Dennis E. Clark was reappointed international secretary for a three-year term.

Actions of the council included transferring W.E.F. headquarters from Canada to Lausanne. The Council recommended that W.E.F. promote exchange of Christian workers from countries politically acceptable to one another.

Adventists add 421 missionaries

According to Walter R. Beach, secretary of the Seventh-day Adventist Church, the group sent 421 new missionaries to facilities in 190 countries during 1967.

In addition to 421 new missionaries 315 furloughed missionaries were re-assigned and 63 nationals returned to work in their homeland. Beach reported that a total of 808 missionaries were sent which makes 72 more than the record set in 1966.

A majority were assigned to Africa, the Far East and Latin America. The largest occupation groups represented were physicians and dentists, business administrators, nurses and technicians and educators.

Dr. Donald A. McGavran, in evaluating the study papers for the Fourth Assembly of the World Council of Churches being held July 4-20 in Uppsala, Sweden, asks, "Will Uppsala betray the two billion?"

"By 'betray'," McGavran explains in the May 1968 Church Growth Bulletin, "I mean any course of action which substitutes ashes for bread" or "fixes the attention of Christians on temporal palliatives instead of eternal remedies." The two billion McGavran refers to are "that great number of men, at least two billion, who either have never heard of Jesus Christ have no real chance to believe on Him as Lord and Savior." McGavran, dean of the School of World Mission and Institute Church Growth at Fuller Theological Seminary in California, expressed concern over Section II of the draft "Renewal in Mission." McGavran, objecting to the use of the word "mission" in the documents, points out that "while the word 'mission' is repeatedly used, its meaning is nowhere that of communicating the Good News of Jesus Christ to unbelieving

men in order that they might believe and live." He feels that Section II "sets forth a theology of mission which the vast majority of Christians and biblical scholars will not accept as the clear will of God toward the world of unbelievers."

McGavran points out that the 136-page book, Drafts for Sections Uppsala 68, contains advance study documents drawn up by various committees for evaluation at the assembly. They are not pronouncements by the WCC. McGavran expresses the hope that Section II "will be rejected, or revised, modified, and brought into harmony with the experience and understanding of the universal Church, the clear intent of the Bible, and the express statements of Jesus Christ our Lord."

Eight hundred representatives from 223 WCC-member churches are expected to attend the assembly plus 1450 observers and 750 journalists. Closed-circuit TV will be provided so people outside the meeting halls can follow the proceedings. Eighteen hundred student rooms in Uppsala, an ancient university center, have been made available to delegates.

Catholic-Protestant mission cooperation

The United Methodist Board of Missions has voted to consider and accept qualified Roman Catholics for missionary service overseas. The World Division gave two reasons for changing its additional policy.

"The present emphasis on ecumenism and Joint Action for Mission, and the trend toward church union may need this kind of interchange in order for boards of missions to be ecumenically related to such emphases."

"The increasing number of requests for missionaries with special skills may make it necessary to recruit outside of one's own denomination in order to meet the needs as they are presented."

The World Division action stipulated that like other missionaries the Catholic candidates would be judged on character, statement of Christian faith, personality and professional ability. Acceptance would be subject to approval of the bishop and church leaders in the overseas country involved. It was also stated that "they should participate intimately and actively with the church which they are assigned to serve."

Protestant-Catholic mission cooperation is also being explored elsewhere.

The German Protestant Mission in Hamburg, Germany has come to an agreement with the German Catholic Mission Council on possible cooperation in German missions overseas. The Catholic council has agreed to "encourage ecumenical cooperation" in missionary fields in reply to proposals made last January by the Protestant Mission Council to inter-confessional cooperation in the area of world mission.



people make the news

Dan Gerber, Archie Mitchell and **Dr. E. Ardel Vietti**, Christian and Missionary Alliance missionaries held by the Viet Cong, have been reported alive and well after being forced to care for North Vietnamese casualties for six years. **Henry Blood** and Miss **Betty Olsen**, missionaries captured on January 31 by Communist forces, are now known to have been united with the three captured earlier.

The Rev. **Henryk Ciszek**, American-born Church of Christ minister who has worked in Poland for 20 years, was sentenced in Warsaw to three years in prison for distributing "illegal propaganda" and for being founder and head of an "illegal organization." The Polish government has refused official recognition to the Church of Christ.

Benjamin A. Bankson, effective August 1, becomes editor of **The Record**, the American Bible Society's official magazine. He is currently managing editor of **The Covenant Companion**, Chicago.

Robert C. Root, with 10 years experience in the Billy Graham Evangelistic Association, was appointed director of crusade development for Family Crusades, Inc. of Omaha, Nebraska.

Bishop **T. Otto Nall**, retiring in July as head of the Minnesota Methodist area, is to serve as Methodist bishop in Hong Kong and Taiwan. Though Methodists are not a large group in this area they carry on an extensive refugee work.

The Rev. **Sueaki Utsumi** was elected

president of the 15,100-member Japan Evangelical Lutheran Church. Utsumi is pastor of Osaka Lutheran Church and chairman of JELC's West District.

President of Rio Grande do Sul synod of the Evangelical Church of the Lutheran Confession in Brazil, the Rev. **Karl Gottschad**, was named chairman of the central preparatory committee in charge of local arrangements for the summer 1970 Fifth Assembly of the Lutheran World Federation to be held in Porto Alegre, Brazil.

Wendell L. Rockey, executive director of the World Relief Commission, Inc. of National Association of Evangelicals, was honored by the U. S. Agency for International Development for his 13 years of service.

Dr. **L. C. Smith**, 43, Southern Baptist missionary, died in an automobile accident 20 miles north of Lagos, Nigeria, May 16. Mrs. Smith was injured, but not critically. Dr. Smith was on the staff of the Baptist Hospital in Ogbomoso.

Dr. **Z. K. Matthews**, Botswana ambassador to the United States and permanent representative to the United Nations, died in Washington, D.C., May 11. The 66-year-old diplomat was the first South African Christian scholar to teach in an American theological seminary and was a former staff official of the World Council of Churches.

Father **Galland**, 46, is the tenth Catholic clergyman killed in Laos since 1964. He was shot by Communist guerrillas May 15.



Annie Verboom tells the group of young people that during the winter they have given 1200 guilder (\$333) for missions.



Two girls find a forgotten mission field in Holland

Two ladies, American-born Ann Punt and Dutch-born Annie Verboom, will visit the United States this summer to tell about their children's work in the most areligious heart of Amsterdam, Holland. Eighteen years ago they anchored a houseboat in the Heerengracht (Gentlemen's Canal) and started Bible club meetings.

Now they own two boats and a patrician's house at the canal and they have just bought an old farm in central Holland for children's camps.

Similar work has been started south of Rotterdam in Hellevoetsluis and in the eastern part of Holland, Dieren. This summer a Dutch girl starts the work of the Bible Club Movement in the North of Holland, Friesland.

Our European correspondent, Jan J. van Capelleveen, spent a day with them to find out why their work grew so rapidly, whereas so many foreign endeavors in Holland failed.



Every Sunday without the help of either Ann a group of their teenagers reach several hundred children in Amsterdam Vondelpark.



Grand Rapids born Ann Punt teaches young adults from Hebrews.

"Auntie Ann, I know John ten by heart," the nine-year-old girl yelled, entering so boisterously that the houseboat rocked upon the water of the Amsterdam canal. "How many verses?" the experienced children's worker inquired. "How many? All of them," she cried, adding proudly, "Naturally." Immediately she started rattling off the chapter in which Christ says that He is the door.

It wasn't so "natural" after all. A year ago that girl had never seen a Bible in her life. She grew up in a part of that most unreligious city in Holland, where the only church was years ago turned into a camping exposition. She hadn't had many opportunities to get acquainted with the Word of God.

Dutch churches evangelize in the old heart of the city. They have mission work in the formerly Jewish part, called Jordan. But the area in between

was lost ground, until 18 years ago when an American girl and a Dutch girl anchored a boat in the Heeren (Gentlemen's) Canal to start children's meetings. Now they possess two boats and one of the old patrician houses across the road. And they have just bought an old farm to turn into a children's camp.

Amsterdam once was the secret dream of any village pastor. A call to one of its churches meant recognition, crowds and a good salary. Now a call to that city has become a nightmare. None of the Western European capitals is known for its church attendance, but Amsterdam has settled for one of the lowest positions.

Therefore it is more remarkable that two girls could build up a sound work in that most areligious part of the city. Their first converts graduated from theology courses this spring, and some

13 are still preparing for the pulpit of the mission field.

Amsterdam is different. It calls itself the Dutch capital, but it doesn't house its government. It has a beautiful renovated palace, but Queen Juliana uses it only for royal receptions. It has a "New Church," but it was built in the sixteenth century.

Its canals are longer than those of Venice and it claims more bridges. It provokes handed out currants in the streets before the American hippies coined their "love-ins." Its students fought the police before those of Berlin or Paris ever talked about demonstrations. It claims to be 25 years ahead of the rest of the country, but its local government talks about plans when Rotterdam finishes them.

It is a city of students (it houses two of the biggest universities of Holland) of red laborers, of artists. Its disc-



The work of the Bible Club started in the second boat. Some years later a Christian businessman gave them a bigger boat (foreground). Two years ago they bought the house just to the right of the houseboat pipe.

equates are crowded when elsewhere they are closed for the night. It is a city of plans, ideas, words; wild, progressive, violent often, but with very little interest in preaching.

And yet, when a boat full of tourists passes the houseboat of the Bible Club Movement, all heads turn curiously to the side to peer in. In four languages the student guide tells them that there are two American ladies living who are teaching Amsterdam children the Bible.

For a moment they lose interest in the quaint old facades built during the seventeenth century by wealthy importers of Indonesian spices, coffee and tea, with their purple windows that are completely clear from the inside, windows that cannot be replaced because no one knows how to make that type of glass.

In one respect the student guide is wrong. There are not two American ladies living there, only one, Ann Punt (53) born in Grand Rapids, Michigan, called "Miss Ann." The other one, Ann Verboom (48, called "Auntie Ann" to distinguish her from Miss Ann) is wholly Dutch. The two met shortly after Ann Punt arrived in Holland, sent out by the Bible Club Movement. They teamed up and formed what has been called the best team of children's evangelists.

They started in 1950 with five children. Two of them are now studying theology in America and one at the Free University of Amsterdam. Now they have children's classes all day long and meetings in the evening for teenagers and grownups. During the

summer they have a camp program which is so popular that they usually have to turn down more children than they can accept.

Since World War II many American missionaries have come and gone, but none have built up a solid, growing work. Usually they have only scratched the surface, gathered a few Christians in a church that seems to hit a ceiling before it gets off the ground. Some are struggling on in spite of hardships. Others have left disappointed. What is the secret of the spiritual success of the two Anns?

Eighty percent of the elementary school children they reach have no relationship to a church whatsoever. When they become teenagers and go to high school they bring along friends from other areas of the city. But even then not more than 30 percent have a church connection.

Perhaps here lies the first secret. Because they started their work in a "heathen" district they never had to compete with a local church. Many missionaries were accused of sheep-stealing, but not the two Anns. Many pastors have complimented them for their work, and some even have tried to take over their converts.

Besides, the ladies never wanted to form their own congregation. They leave it up to the young people themselves to find a religious home. Many of them have already found places of responsibility in local congregations and from experience the churches know that their youngsters are capable.

The two Anns have a slightly differ-

ent explanation. "When we started the work in 1950," they told me, "our days were not occupied. We had a lot of time to accept invitations to lead children's crusades, often in connection with Youth for Christ campaigns. But we felt we were away from home too much and decided it would be better to stay where we are. The children must know that we are there and that they can always drop in, even if there is no class.

Often they had meetings with 900 or more children. They would come day after day as long as the campaign lasted. But suddenly they stopped that work to the amazement of many. But the years have proved them right. Miss Ann said: "Often the children came running to us from school with their report cards. They showed them to us before even their mothers got to see them. They dropped in to discuss their problems, and through them the parents often came to visit us. Many have found the Lord that way. It was worthwhile to settle down."

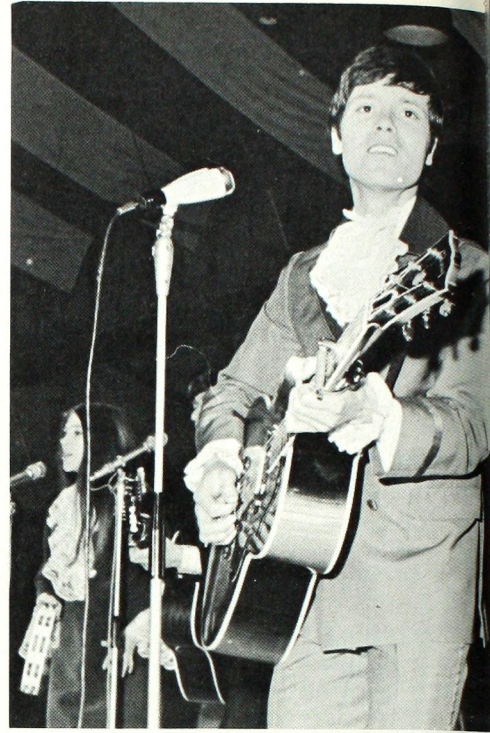
"From the moment we saw that our place was in Amsterdam," Auntie Ann continued, "we decided we would strive for depth instead of for width. We weren't interested so much in having many children, but in really helping the ones that came. In all these years we have never advertised our meetings. New children came because they were invited by friends: I think that is the second reason."

"And the third is," said Miss Ann again, "that we have done our best to find a Dutch way. I was lucky that in

Continued on page 44



On stage in Stockholm



Richard uses his top-selling talent to share Christ.



Teens turn out and on in Holland



Purpose of the tour: to share his personal experience with Jesus Christ

Richard explains to the press the reason for the Eurovision-sponsored tour



CLIFF RICHARD TAKES THE GOSPEL WITH A BEAT TO EUROPE

Cliff Richard, one of Europe's top pop singers, just completed an experiment in communicating the Christian message. In three gospel song concerts designed to go beyond entertainment to presenting an evangelistic challenge, crowds welcomed him to Stockholm (Sweden), The Hague (Holland) and Zagreb (Yugoslavia). With him were "The Settlers," a professional vocal and instrumental group.

The concerts, which were televised

transmission on nationwide networks in each place, covered three themes: Help, Hope and Hallelujah! The first section demonstrated man's sinfulness and the futility and meaninglessness many face in life. Next came a section centered around the person of Christ, beginning with his birth and continuing to his death and resurrection, presenting him as the *hope* of the world. The final part showed the praise and joy which results from a personal relationship with Jesus Christ as he gives hope to those who need help. Cliff Richard, 27, is one of Britain's most durable pop singers. For almost 20 years his popularity has spread beyond his homeland to the entire European continent and beyond. This was demonstrated recently when 300 million people watched the continentwide TV cup for Eurovision Song Contest in which he sang Britain's entry, "Congratulations." Although the song missed winning by one point, the Richard presentation of it surpassed the winner in subsequent popularity ratings. When he arrived in Sweden and Holland, he was told it was top of the Hit Parade in both countries. Nevertheless, he declined inevitable invitations to sing it explaining: "These presentations are different. It is the very first time we have attempted a complete gospel presentation in this way, and to include pop songs would defeat our main objective and purpose."

This purpose was clearly defined by Dave Foster, executive director of World Evangelism, the missionary service organization sponsoring the tour. Said Foster: "We see this as an unusual yet highly effective way of communicating the good news of Jesus Christ." Proceeds for the paid-admission concerts are largely applied to helping underprivileged children in various parts of the world. "We Christians have an important message to communicate," Cliff Richard told his Stockholm audience of more than 3500, "and we hope that this evening means more than entertainment for many of you." This sincere desire is a reflection of the singer's own Christian experience since 1966 when he appeared on Billy Graham's London Crusade platform and announced: "I have become a Christian." Subsequently he has maintained a consistent Christian witness, joined an evangelical Anglican church in London and became coleader of a boys' Bible study class. At the Hague performance the huge

hall roared with rhythm. It didn't take any encouragement from the platform to get the 1300 Dutch listeners to join the music with clapping. Though heavy clapping drowned out the lyrics, it didn't seem to matter. The remarkable thing was that during Cliff's more quiet songs, like "When I Survey the Wondrous Cross" and "What a Friend We Have in Jesus," you could hear a pin drop.

Cliff had an uncanny ability of getting the people to do what he wanted. He could swing them to almost hysterical enthusiasm and immediately after settle them down to rapt attention.

A Dutch television team roamed the hall during intermission to ask the teenagers (there weren't even ten gray heads in the whole auditorium): "Did you come for Cliff or for Christ?" One reporter's impression was they came mainly for Cliff. However his clear testimony drew as much applause as his best song, especially when he answered Dave Foster's question, "Have you always been a Christian?"

"You mean, was I born a Christian?" Cliff asked: "No, I was born a man. You can't be born a Christian, you must be reborn."

At the end of the charity concert

confusion seemed to break out. Suddenly young people started to pour up front, as if drawn by a powerful urge to be with the group on the platform. Heavy iron gates prevented them from climbing onto the platform. The center aisle was jammed.

Cliff immediately gave them a chance to join him. He divided the hall in two parts. With a move of his arm he was able to split the crowded center aisle. Most remarkable since Dutch teenagers are at their best a rather unruly group. All who were still sitting climbed up on their chairs and without any preparation one half of the hall roared "He's got the whole world in his hand" while the other half countered with "Rocking in the bosom of Abraham." It was a splendid example of organized confusion.

Dutch Christians are at the moment discussing the spiritual value of this meeting. One thing was evident. One hour in church is a very long time. Two and a half hours with Cliff were but a short period, too short, many thought when he and his group left the platform. The church services that some of these youngsters attended the next morning must have been very slow and static.

OVERSEAS OPPORTUNITIES ARE VARIED



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CALLED TO BE A LAYMAN

THE ROLE OF THE LAYMAN IN MISSIONS is getting a closer look these days. Church leaders and mission executives are more inclined to make a place for the layman in their plans for the church's outreach to the world. The layman represents the greatest resource available to the Christian community, but he is a resource that is largely untapped. To reverse this trend and to make a place for the layman in missions is the objective for more church leaders.

BUT THE LAYMAN'S ROLE IS HARD TO DEFINE. Fitting the layman's special skills into the total missionary task is not easy, many mission leaders are finding. This is partly because the specific jobs in which the church is involved overseas do not match the tasks and skills for which the layman may be trained. Then too, there are barriers of language and culture in most cases. This all adds up to extensive retraining for the layman, unless practical shortcuts can be found in order to get the layman fitted to a new role quickly.

TAKE DOCTORS FOR INSTANCE. Many doctors have indicated a willingness to take a tour of duty overseas, they can find a spot where they could quickly fit in, and where their services are especially needed. Mission leaders can identify the places where they are needed. But then comes the question of bridging the cultural and linguistic gaps. No doctor can really practice effectively unless he knows his patient, and he can hardly know his patient without some basic understanding of the language and culture to which his patient belongs. Interpreters are only partially effective in helping close this gap. Thus the doctor with a general practice faces problems in fitting in quickly, even if such technical problems as licensing can be handled.

MEDICAL SPECIALISTS, HOSPITAL ADMINISTRATORS AND PUBLIC HEALTH DOCTORS may be quite another matter. They are much more apt to work with the medical staff at work in the field. Thus the linguistic and cultural problems tend to give way to common training and technical language. While this may not solve all the problems it does allow for the possibility of a great deal of constructive input to certain situations. Thus, the doctors who are skilled in a particular specialty are often able to find a consulting role in which they can be effective, even on a short-term basis.

THE SAME PRINCIPLE APPLIES IN OTHER FIELDS. Laymen with highly developed skills are usually more apt to find a consulting role that relates to a need in the field. They are likely to find it reasonably easy to work with their counterparts whether nationals or Westerners. But they always need to be sensitive to differences in both attitudes and practices. Psychologists, engineers, sociologists, theologians, educators, management specialists, accountants and literature people are among those quite frequently consulting overseas in church-related capacities.

LAYMEN ALREADY AT WORK OVERSEAS represent another aspect of the problem. Church leaders are searching for better ways to relate these laymen to the work of the church, in meaningful, constructive roles. Too many Westerners at work abroad tend to "hole up" in a subcommunity of Westerners and thus have little positive influence on Christian outreach in the country where they are stationed. Again there are the linguistic and cultural barriers to overcome. One interesting means of dealing with this is through language study directly. Many nationals overseas want to learn English as a second language. Likewise, some Westerners can gain much by getting into the language and culture of the host country. Thus language training itself can be an approach to witness and a means toward activating the layman who is already stationed abroad.

IN THE LONG RUN THERE IS ONE KEY. Although it may sound trite, or corny, or axiomatic, or passe, churchmen are again finding that "love is the answer." It is that certain quality which reaches out to help, and in so doing it tends to eradicate barriers of language, culture, religion, race and nationality. What's more, this quality is basic to the Christian calling. Churchmen and laymen, whatever their role, still find it the best place to begin.

GUYANA, formerly known as British Guiana, is the only English-speaking country on the South American mainland. It is the westernmost and largest of three nations, known until recently as the Guianas (British, Dutch, French), lying along the northeast coast of South America. Guyana is bordered on the east by Venezuela, on the west by Surinam (formerly Dutch Guiana), on the south by Brazil and on the north by the Atlantic Ocean.

HISTORY. First European settlements were established by the Dutch West India Company around 1620. The English occupied the territory in 1796. In 1802 the Treaty of Amiens restored it to the Netherlands, but the British recaptured it the next year. The Netherlands recognized British sovereignty in 1814.

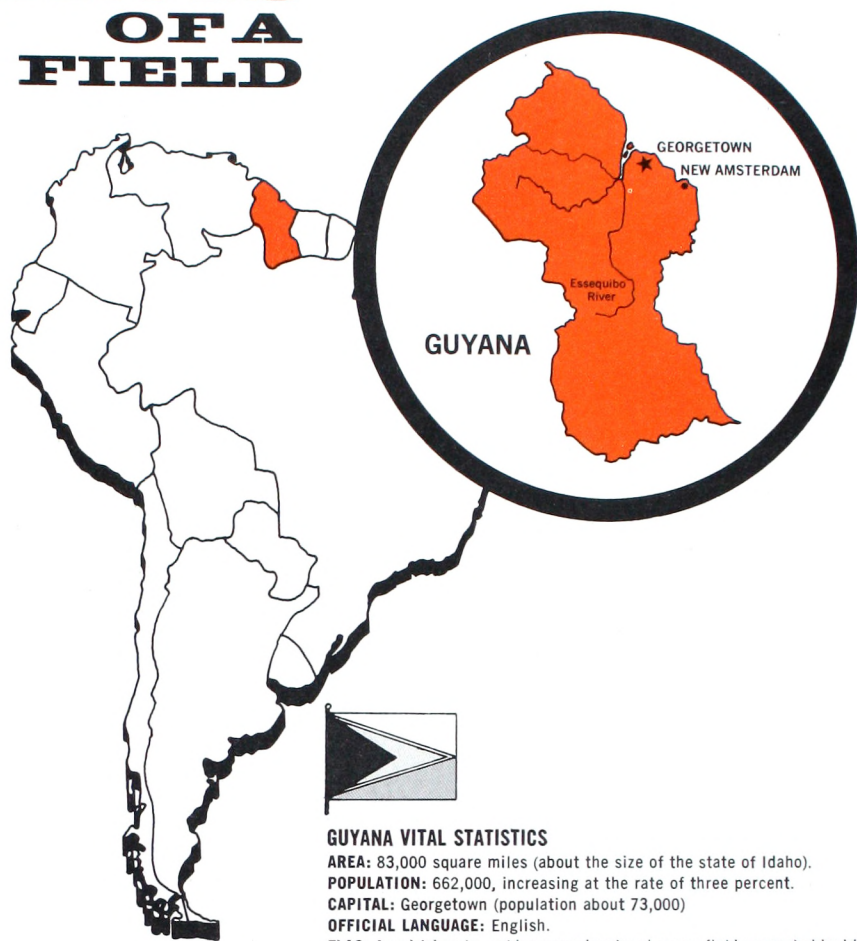
When slavery was abolished in 1837 many Negroes took up residence as squatters or moved into the towns. To supply labor for the sugar plantations, the owners imported indentured servants from India. Thus today's urban population is predominantly Negro, while most of the sugar workers are of East Indian origin.

The territory became a British crown colony in 1928 with a constitution providing limited representative government and an enlarged voting franchise. Full internal self-government became effective in 1961. British Guiana became Guyana, an independent state within the British Commonwealth of Nations, on May 26, 1966. It recognizes the British Queen as its monarch, and she is represented by a governor general who appoints a prime minister from representatives in the national assembly. Guyana has the option of becoming a republic on or after January 1, 1969.

The present government is socialist. Communist elements are reportedly waiting for an opportunity to take control as soon as they gain the necessary backing from the East Indian majority through general elections.

LAND AND PEOPLE. Guyana is a virtual Eldorado of unexploited mineral and pastoral wealth. Ninety percent of its people live on the low coastal plain which comprises about four percent of the land area. Here the humid tropical climate is tempered by the Atlantic. The interior is virtually uninhabited. Thick forests cover 80 percent of the terrain, which

FACTS OF A FIELD



GUYANA VITAL STATISTICS

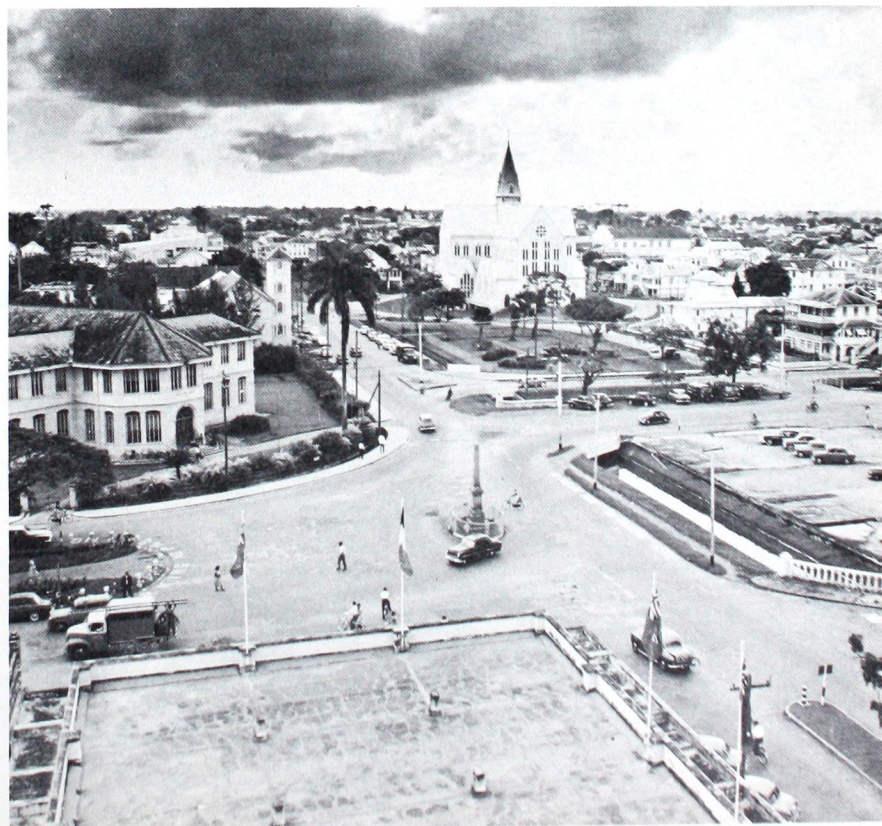
AREA: 83,000 square miles (about the size of the state of Idaho).

POPULATION: 662,000, increasing at the rate of three percent.

CAPITAL: Georgetown (population about 73,000)

OFFICIAL LANGUAGE: English.

FLAG: A red triangle, golden arrowhead and green field separated by black and white stripes.



Civic Center of Georgetown

FACTS CONTINUED

is well drained by small rivers. An elaborate system of dikes keeps the floodtides out of the low-lying coastal areas.

East Indians make up 48 percent of the population, Negroes of African ancestry 33 percent, mixed bloods 12 percent and Indians 4.5 percent. The rest are Europeans and Chinese. Though English is the official language of government, press, schools and commerce, communal languages such as Portuguese and Chinese are also in use. People of African descent also speak a dialect.

Nearly half the population is under 14 years of age.

ECONOMY. Most of the people work as laborers on sugar plantations or in rice cultivation. Barter and subsistence farming play a very small role. Average annual income is \$385 per person. Monetary unit is the Guyana dollar, worth 58.5 U.S. cents.

Sugar is the most important commodity (38 percent of exports), bauxite and aluminum come next (29 percent) and rice is third (15 percent).

Many foodstuffs and all manufactured goods are imported.

The fact that Guyana has a clear-cut money economy bolsters trade and investment. Financial and technical assistance from the United Kingdom, United Nations, United States and the World Bank being used largely in agriculture and education. U.S. AID has committed \$20 million in the last two years toward development and special assistance programs now in progress. Surveys have been

made of mineral, forest and hydroelectric resources.

EDUCATION AND HEALTH. Approximately 80 percent of all adults are literate. Education is free and compulsory for children between ages 6 and 14.

Social welfare services are provided by the government and by private organizations, some of which receive small government grants. The infirm, the aged and children receive public assistance. Housing is a critical problem.

Malaria has been eliminated as a major health problem, but the incidence of some other diseases is still significant. Overall death rate in 1965 was 80 per thousand.

RELIGION. Christians comprise about 57 percent of the population, Hindus 34 percent and Muslims nine percent. Primary Christian denominations are Roman Catholic, Church of England, Methodist and Presbyterian.

MISSIONS AND THE CHURCH. Guyana has a long history of missionary endeavor and today has a proliferation of churches and mission agencies, especially in urban areas. Georgetown alone is said to have about 40 churches.

Dutch Lutherans founded the first Protestant church in the colony at New Amsterdam in 1743, to provide spiritual fellowship for Dutch settlers. Missionary work as such began in 1807 when the London Missionary Society began work among the slave population. The Church of England was established about 1810 during British possession and is today the

largest denomination. Methodist Missionary Society entered in 1815 and now reports over 5000 members.

Presbyterian Church in Canada sent workers in 1855 and today has more than 40 congregations with membership of 800 to 900. Efforts include elementary schools, youth and children's work, vacation Bible schools, Bible correspondence courses and Sunday schools. The Pilgrim Holiness Church has more than 20 churches and some 900 members.

Deep in the interior, near the Brazilian border, the Unevangelized Fields Mission labors among the Waiwai, Wapishama and Makushi Indian tribes.

Missionary Aviation Fellowship maintains two couples in Georgetown to provide support services.

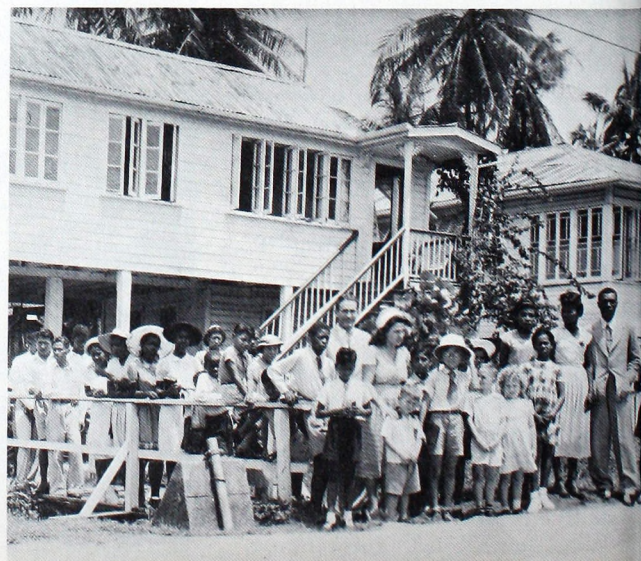
Negro societies working in Guyana include the African Methodist Episcopal Church, New Jerusalem Church and National Baptist Convention. Other American agencies include Oriental Missionary Society, Church of the Nazarene and Church of God and various Pentecostal groups. British organizations include the Moravians, Elim Missionary Society, Colonial Missionary Society, Salvation Army and Christian Missions in Many Lands.

One of the major problems facing the church in Guyana is the racial tension existing between Negro and East Indian elements. These feelings interfere with the appointment of indigenous leaders and with effective functioning of missionary leadership. Guyanan Christian leaders often emigrate to other countries to escape the tense situation.

32



Church elders of the Wai Wai people.



Meetings are commonly held under houses.



Spanish Protestantism no longer united

MADRID — Spanish Protestants entered the month of June badly divided. Some churches had bowed before the law on religious freedom and registration. Other churches had refused to ask state recognition. President Francisco Navarro of the Protestant Defense Committee even left this organization after a conflict with secretary José Cardona. Navarro doesn't want the churches to bow before the law. Cardona wants to fight the law from within.

One of the biggest Protestant denominations, the Spanish Evangelical Church, has refused to ask recognition. The synod in late April decided to bow before the law. Only one of the 68 present opposed.

The Federation of Evangelical Free Churches, however, more dependent upon the help of foreign missionaries, advised their congregations to register.

The biggest denomination, the Assemblies of Believers (Plymouth Brethren), is badly divided. Those of the north and northeast refused to register, most of those of the west and central regions did register.

In spite of the fact that Navarro left the Protestant Defense Committee the organization launched an official protest against the new law with the minister of justice. The protest says: "All

Mission starts at home

The USA is not only a needy and important mission field, it is also a vitally necessary stepping stone for the foreign mission field. And anyone who is realistically awaiting God's call to foreign missions should meanwhile be creatively and conscientiously involved in the expansion of this most significant and strategic church of Christ on earth—the American church.

Wilson Okite,
"Everybody in America Will Hear the Gospel from Somebody or Other (It Says Here)"
HIS Magazine

churches, unanimously, acknowledge that the present law is not really a law on religious freedom; on the contrary it is a law that discriminates and safeguards the freedom only of the Roman Catholic Church in the country. Accordingly they express their desire that the government will issue a new law that will really guarantee religious freedom."

The protest continues: "The churches confess that there are different opinions among them as regarding the policy they want to adopt. Some churches will be registered, while others will not. In spite of these different attitudes all the churches unanimously want to

continue their spiritual fellowship within the Protestant Defense Committee fighting all together against and to continue the dialogue with the government for a new and better law."

New tensions have also arisen between missionaries in Spain and national believers. Most of the missionaries advise the churches to register.

National believers, who oppose registration, claim that the missionaries are more afraid of their own positions than of the position of the churches. They say that the missionaries advise registration because they fear that otherwise missionaries will have to leave the country.

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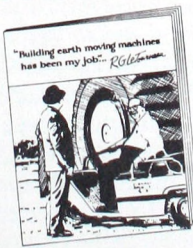


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Horace L. Fenton, Jr. of LAM

He's in Touch with Today

► When Horace L. (Dit) Fenton, Jr. was editor of the Wheaton College yearbook and needed an assistant to edit the sports section he turned to Ken Strachan from Costa Rica. Fourteen years later, when Ken had become director of the Latin America Mission and needed an assistant, he turned to his old friend Dit Fenton.

Fenton and Strachan had lost track of each other for nearly ten years following their graduation from Wheaton in 1932. Fenton went to Princeton Theological Seminary (where he received a B.D. in 1935) and Strachan to Dallas. They got together again in New Jersey when Fenton was pastoring his third church (First Presbyterian Church of Plainfield) and Strachan was studying at Princeton following his first term in Costa Rica. Then Fenton went off to Europe to serve as a chaplain with the U.S. Air Force during World War II. On his return he found the invitation to join the Latin America Mission.

Fenton agreed to serve on the board of directors in 1946, and two years later he and his wife Helen joined the staff in San Jose, Costa Rica, the mission headquarters. Here he served as field director, supervising the various departments including hospital, orphanage, publishing, radio, church and youth work. He also taught in the Latin American Biblical Seminary. The quick-witted, red-headed Fenton recalls with amusement those early days when he laboriously prepared lectures in Spanish with the aid of a San Jose lawyer.

Fenton became associate general director of the mission in 1954, and following the death of Kenneth Strachan in 1965 became general director.

During the years that Fenton and Strachan worked together the concept

PERSONALITY PROFILES

of Evangelism-in-Depth was developed and put to work in various Latin American countries with phenomenal success. Drawing together all the evangelical forces in a systematic nationwide gospel witness, E-in-D aims at presenting Christ to the entire population of a country through intensive prayer, training, house-to-house visitation and personal and mass evangelism. E-in-D has become the central thrust of the LAM—and has grown far beyond the bounds of Latin America.

Fenton and his LAM colleagues are currently making plans to establish an Office of Worldwide Evangelism-in-Depth (OWED), probably in Miami, with branch offices in Singapore and in the Congo. Through these offices the LAM will share with churches in North America and around the world the lessons learned in Latin America.

While firmly based on biblical principles, Evangelism-in-Depth, like the LAM itself, must nevertheless be open to change, moving with the times, says Fenton. "If it does not, it will become another of the fossilized gimmicks that are strewn along the path of church history; another idea that became institutionalized—and died."

For more than 45 years the LAM has spearheaded evangelistic activity throughout Latin America, with strong emphasis on cooperation with other evangelical agencies and partnership with nationals. Latin-based in Costa Rica, it includes qualified Latins in its membership and at every administrative level. Its projects and ministries are carried out in partnership with Latin American Christians.

As general director, Fenton is responsible for the overall direction of the work and serves as regular or ex officio member of all official bodies of the mission. He spends about half of his time in the United States and the other half overseas. During the past two years he was based in Costa Rica for five months, and also made trips to Peru, Colombia, Portugal and Great Britain. Presently he works out of the North American office in Bogota, New Jersey.

Fulfillment of his duties keeps Fenton constantly on the move—to conferences and board meetings, committee meetings, preaching and speaking engagements. He frequently speaks to student groups on college campuses

and was one of the keynote speakers at the Urbana Missionary Conference last December.

Membership on many inter-mission boards and committees makes constant demands on Dit Fenton's time and energies. He serves on the joint board of IFMA-EFMA and on the boards of Evangelical Literature Overseas and Evangelical Committee on Latin America jointly sponsored by IFMA-EFMA. He has also served on the IFMA board, the EFMA board and its executive committee, the Latin America area committees of both, and the boards of Scripture Union and Spanish Language Institute.

Wheaton College awarded him a D.D. degree in 1961.

Fenton reads about 50 books a year "some for review and some for my own amazement," he says. (He formerly served as book editor of the Evangelical Missions Quarterly.) In spare moments at home or while traveling, he reads. On car trips with his wife he reads aloud while she drives. At home he reads while she sews.

Missionary colleagues and North American audiences sense a freshness and practicality in Dit Fenton's articulation of scriptural truth. Constant reading, Bible study, grappling with ideas and application of scriptural principles to real problems keep his ministry from becoming mechanical or stale.

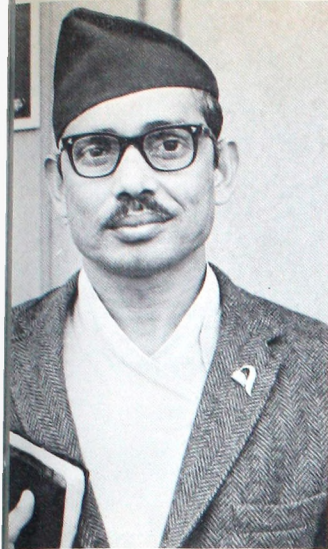
"I want to keep alive and where people are," he says. In this he personifies the spirit of the mission which breathes new life into heads.

More Effective in Prison Than Out

► Although he spent nearly five years in jail for baptizing Christian converts, one Nepalese pastor is not at all convinced that freedom is better than imprisonment.

"In prison I worked much more effectively than outside," Pastor Prem Pradhan said in an interview with the staff of World Vision Magazine. He was on a two-month visit to the United States under the auspices of International Students, Inc. He returned to Nepal in late May.

Pradhan went to prison in December 1960, sentenced to six years for breaking the Nepalese law which makes



Prem Pradhan of Nepal

crime to change one's religion or persuade another to change his religion. He was accused of converting persons to Christianity. His converts were sentenced to one year each. Pradhan served in seven different prisons. Officials kept moving him from one to another because in every prison he would witness and people would be converted.

On June 11, 1965, according to custom, 300 prisoners were released in honor of the King's Birthday. Pradhan told his fellow prisoners he had a promise from the Lord that he was going to be released. When the pardon came out and his name was not on the list they laughed, but Pradhan confidently affirmed that he would be released. And he was. That was a year and two months before the expiration of his sentence.

Pradhan has been preaching the gospel ever since his conversion almost 15 years ago while serving in the Indian army. Every year during his two-month leave he went home to Nepal to preach and distribute gospel literature. In 1955, after four years in the army, he resigned to devote full time to preaching. He walked from village to village, witnessing in personal conversation, telling people about Jesus Christ and praying for the sick. He often had to sleep outside in the cold because people were afraid to have a Christian in their home overnight. When it was too cold to sleep he would pray, he says.

In this itinerant ministry he often found secret believers who had received Christ while living in India—some were even baptized—but when they returned to Nepal they thought they were alone and were afraid to let

their faith be known. He began teaching that Christians must be willing to suffer for Christ. He encouraged believers to be baptized as a public confession of their faith, knowing that it would mean a fine or imprisonment.

Today in all of Nepal there are 112 baptized believers, plus an unknown number of secret believers.

Pradhan was married in 1957, and five days later enrolled in the OMS Bible school in Allahabad, India for two semesters of study.

Today Pradhan is known and respected everywhere in Nepal as he travels from place to place to preach the gospel and encourage believers. His residence in Kathmandu doubles as church and home for his family and other Christian workers. Men live in one room, women in another, children in another. One room is a chapel. Pradhan and his wife have a ten-year-old son and an eight-year-old daughter. In addition, they have taken in five abandoned children and care for them as their own.

Is Pradhan in danger of being imprisoned again? He may be. One young man whom he baptized since his release is now serving a jail sentence. Pradhan is liable to arrest and another six-year sentence for baptizing him. But authorities may feel he is less a threat outside than inside prison walls.

Reason for Nepal's strong laws regarding conversion, says Pradhan, is not religion but a concern for unity. It's a matter of self-preservation. Nepal has just two roads, one toward China and one toward India. Sandwiched between these two powerful countries, Nepal must preserve its unity at all costs, in order to preserve its identity. Leaders feel that introduction of any foreign ideology will bring divisions.

Official religion is Hinduism, adhered to by 80 percent of the people. Remaining 20 percent are mainly Buddhists and animists. The law against making converts applies to Communists as well as to Christians, and Pradhan says there were many Communists in jail with him.

Fear of divisions is intensified when Nepalese leaders see how divided Christians are among themselves.

"If a person is a Baptist," says Pradhan, "the Baptists will support him. If he is a Presbyterian the Presbyterians will support him. But if he is just a Christian, nobody will support him. We Christians must learn that we are one."

Asked whether he feels there is much

chance of Nepal's opening up and granting religious freedom, he said no. In fact, he thinks it is better not to have religious freedom for the time being. "When Christians don't have to suffer they become cold," he says. "Let us grow in this way and in God's time let freedom come."

The Doctor Who Stayed Home

▶ Dr. Jo Palamba heads a 120-bed hospital, trains his own nurses, supervises 34 polio clinics and treats 200 lepers in a small colony not far from Rante Pao. For all this he is paid yearly about the same amount that an American tourist spends for one day at Djakarta's Hotel Indonesia.

Dr. Palamba is the only physician for 300,000 Toradjas, an Indonesian people in South Celebes or Sulawesi. As an Indonesian government doctor he earns about 1100 rupia per month, about five U.S. dollars if you get a special exchange rate.

Government doctors must spend the first five years of their practice in some outlying district. After this they usually settle in some big city in hopes of attracting wealthy patients. Most cities have more than enough medical help, while country areas often have no doctor at all. But Dr. Palamba is different. This 35-year-old Toradja doctor has stayed despite problems of low pay, difficult transportation, death cults and a barrel of pressurized shaving soap.

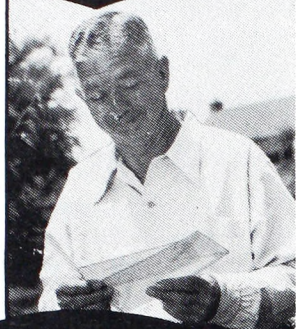
Dr. Jo Palamba is the second generation of his family to become Christian. His father, after conversion from animism, became a guru—a teacher of both the three R's and the Bible. Jo proved himself to be a good scholar and was selected with two friends to go to Holland to finish high school, college and university. Jo chose to become a doctor in order to help his people both physically and spiritually. It is estimated that today 200,000 of the Toradja have become Christians.

Usually Palamba operates in the morning when the sun is still low and it is cool. He owns a beautiful electric sterilizer but instead he uses an old soot-blackened petrol stove to sterilize his instruments. The sterilizer stands idle. Dutch donors forgot that he can only generate 110 volts. The machine they sent him needs 220.

When the sun gets warm he takes his Land Rover—a gift from Christians

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PROFILES CONTINUED

overseas — to visit leper village. Last January he had to tell these people that the government subsidy had not arrived. He had no money to buy rice for them, but he promised them corn. He didn't tell them that he was paying for the corn out of his own pocket.

He is usually back at the hospital in time to examine the polio clinic patients that his right-hand man could not help. A checkup on all hospitalized patients is usually finished in time for the afternoon rice. Since he has been in Holland Palamba cannot get used to the two meals a day that the Toradjas usually eat. He has to have three.

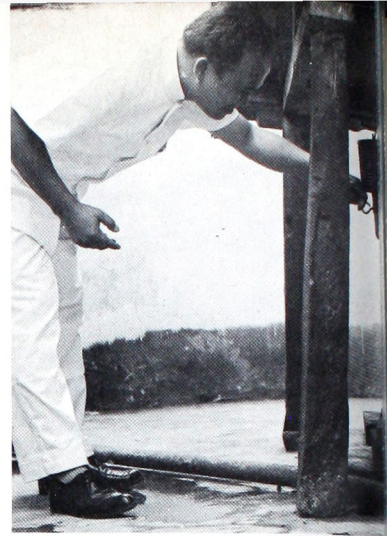
During the afternoon he visits several polio clinics in the beautiful Toradja countryside to see how his helpers are doing and to deliver medicines. He can only visit a few. Some are so far away that it takes a day and a half to reach them.

Once a month Palamba travels the mountain track to the Celebes port of Makassar. It takes 12 hours to travel the 210 miles—if the Land Rover does not break down. There were times when it took him more than 50 hours. At the harbor he buys his soap and picks up medical supplies, if there is anything left to pick up. Sometimes the boat hasn't arrived. More often the supplies have been stolen. Basic medicines come from the government, but special medicines he has to get from missions and medical associations in the United States and Holland.

Palamba is perhaps a bit prejudiced, having studied in Holland, but he claims the Dutch medicines are the most useful. However, they are shipped in wooden crates which take only a crowbar to break open. Most of them are open when he gets them.

American goods come in drums which are very hard to open, but the medicines come in odd assortments. Most are kinds which have been taken off the American market. This means that he gets different assortments which he must first try out for dangerous side effects before he can use them.

Once he opened a drum and found several hundred tins of pressurized shaving soap. Since Indonesian men have very little beard they shave almost without soap. Now he sells the cans to white people who visit his territory or to white sailors at Makassar. Often he can use the money for medicines, but it proves to be a time-con-



Jo Palamba of Indonesia suming, roundabout way of helping the doctor.

When Jo Palamba first took over his medical responsibilities, he realized he could not continue the old missionary policy of handing out medicines and help free. People would have to pay for medical help. Now he charges 30 cents a day for first class hospitalization (single room) and 10 cents for second class (ten beds to a room). The charge includes food and medicines.

Palamba has discovered that many people think him too expensive. They won't come for treatment until they are dying.

After a death, relatives gladly sell their water oxen to organize a tremendous death feast which may last for weeks. It is hard to change this dead cult, even among Christians.

When the doctor comes home in the evening, often a missionary waits for him with a broken-down car. It seems he is just as handy at taking apart a carburetor as taking out an appendix. Despite the occasional side vocations of mechanic, Dr. Palamba always takes time for an hour of reading to keep abreast of latest medical developments.

When he finally gets to his reading his Dutch wife, a trained dietician and daughter of a farmer, pumps up the benzene lamp (they have no electricity) and serves him black coffee. The coffee helps. After his long day it is easy to fall asleep while reading.

Despite his busy schedule, Palamba takes time to play with Berend Jan, his 10-year-old son. The boy is named after Palamba's foster father in Holland who for 17 years reared the Toradja boy through adolescence into manhood as his own son.

Palamba says, "Dutch Christians invested love and money in my life. I want to pay them back by helping my own people. That's why I want to be a healer of both the heart and the body."

Can't Forget...



... how we learned to live without corner drugstore.

One of the first strange things I noticed in Brazil were green leaves plastered on people's legs, feet and foreheads. This was how people in the interior treated their tropical ulcers, sores, infections and inflammations. I soon substituted salves or ointments—but I found later that the ointments were made of these same leaves. During our second term I had a severe stomach ailment accompanied by a distressing outbreak of hives. Medicines didn't help. One day a Brazilian friend visiting me went out into the yard, rustled about in the grass and gathered up some weeds.

She came into the house, put water in the coal stove, made bitter tea from the herbs and told me to drink it. It was *quebra pedra* (stonebreaker), she said. It was to be taken four or five times a day.

It was terrible tasting, bitter as gall. I sputtered, fussed, fumed and moaned over taking it, but I drank it—and got well.

When I told this experience to an American nurse, she said, "Before coming into the interior I had an attack of gallstones. X-rays showed them. I drank *quebra pedra* and later x-rays showed they were gone."

We learned from the people of the vast Amazon basin that mint leaves on the forehead would soothe a sick headache, onion would help a wasp bite

and pineapple peel was good for removing warts.

When we were digging ditches to drain land for a new house, the blood-suckers and leeches got on the children's legs. No amount of prying would loosen them. A series of suction cups the entire length of their underside left raw, open flesh where they sucked blood.

The repulsive creatures clung more tightly as we pried and the children screamed.

"Get a lemon, Dona Rosemary," said a little Brazilian boy. "Squeeze it on the leeches and they will just shrivel up and fall off." They did.

The people taught us that oil from specific leaves would relieve an earache. For a toothache, oil from a certain tree bark was effective.

One of our greatest irritations were the chiggers which burrowed under the skin and caused inflammation. I had been putting alcohol on them, but they either liked it or got inebriated on it, for the effect seemed worse than ever. My Brazilian neighbors gave me oil from the bark of the andiroba tree which did wonders for the smarting.

While we had been living with an Indian tribe I did our washing in the river and did a very poor job. When we had a Brazilian washer woman the clothes came out fragrant and lovely. Baby clothes were soaked in water with leaves that smelled like lavender.

There were no doctors, dentists or

drugstores. We learned that avocado pear leaves are good for the kidneys and liver. There was tea that helped bring out the eruption in measles.

The women taught me how to make infusions of leaves for a baby's colic, to help teething and to quiet restlessness. Our six children were brought up on ming, anise, cidreira and cinnamon bark tea.

Not the least of our discoveries was that there was balm for the spirit too.

The thing Brazilians have most of in this world is time for people.

When baby was sick or discouragement threatened or it was "just one of those days," there was usually an understanding heart and a helpful word from one of the neighbors. Experience had taught them well in the ways of hardship and pain.

And often if circumstances seemed depressing, the merry heart of the village fish vendor as he came to my door did me "good like a medicine."

After raising our children in Brazil I wondered how I ever could do it in the United States.

*Rosemary Cunningham,
Unevangelized Fields Mission, Brazil*

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Rosemary Cunningham with two girls in Nosa Olinda.

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And that's just the beginning. Twenty-nine additional mission boards have indicated, together with Wycliffe, their very-near-future requirements: a total of 575 trained linguists and translators. And that's only a part of linguistics. Then too, earlier translations must be updated. The Bible societies say that there are 5000 men and women presently working on translations in progress. A new translation appeared every eight days during 1967.

Dr. Kenneth Pike of Wycliffe Bible Translators has said, "We have learned that only through his mother tongue does a person respond quickly and deeply to the most crucial issues of life... only through his language can a man gain access to love, joy, peace, faith and hope in himself, his wife or God."

Keep in mind...

... though, that you can involve so much time and talk and study about how to get into a practical situation as a linguist or translator that you may well delay your going to your field of service. It's a good idea to have that goal in mind... but it will also behoove you to press ahead through the various phases of getting there.

Wycliffe will tell you that a very thorough Bible training is of maximum importance. "You may get it in one of various ways — but get it." Soak up the Bible not just as a volume whose truths you acquiesce to mentally but as a personal resource from which you draw essential stamina and encouragement. Depend upon it. The Wycliffe people are emphatic on this point: learn to depend upon Christ directly and personally in the really hard places. Satan doesn't welcome invaders.

Know what God's Word says in detail, too. Reference knowledge of the original language of the New Testament will be extremely helpful not just in assisting you in your job, but also as a key to unlock tasks, problems and people's hearts. Hebrew is not viewed as equally important because most translators seem to work in the New Testament. Study Hebrew sec-

ondarily — maybe on furlough or summer school. "Desirable but not essential."

In addition to Greek, they strongly recommend a working ability in exegesis—that's the technique of determining the internal meaning of the individual word. It is felt that these skills are more important than a general theological orientation as far as language reduction is concerned.

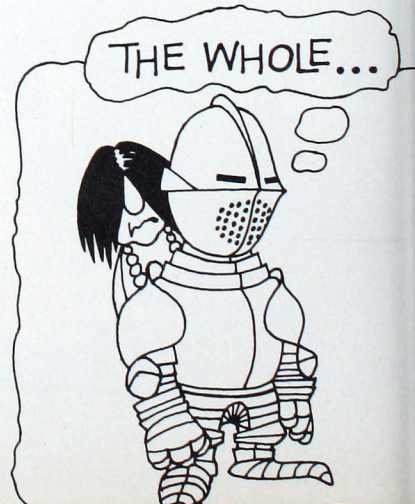
Know your mother tongue.

More people are saying this these days, but it's especially important for good linguistics. To learn a spoken language and reduce its sounds into written symbols you must be on top of the product language—but you need to be a practitioner of the science of linguistics as well. You've got to learn to make sense (technically and practically) out of what you hear. Many sounds in the unreduced language will bear little or no similarity to anything you have ever heard. You must sort out the sounds and know how they are made by the human speech apparatus.

The Summer Institute of Linguistics offers only a minimum of linguistics. The more you get before and after the better prepared you'll be for launching into a field translation situation.

38

DR. WORVIS



Check out the social sciences again...

... especially anthropology, more particularly social anthropology. How and why do tribespeople, for example, respond to what approaches? Answers to these points can spell the difference between being allowed to stay in a place or not. A fact base in cultural matters can help you in the translation procedure too. You learn that you can't use certain words which seem good to convey gospel meanings because they have some local custom or belief associated with them.

So it's Bible, Greek, linguistics and anthropology, plus maybe one more. Pick up and/or develop a practical skill. When you're in a primitive field situation you're your own doctor, carpenter, gardener and mechanic. That's the word... from the pros.

When you realize...

... that acquiring thorough preparation in all of these disciplines would make you too old to use them, then you begin to pick and choose within God's guidance. It's the same bit again about gather your info, make your contacts, write your letters and keep moving. Of course your own propensities and abilities will assist you in identifying the trends that set in.

About schools?

Okay, there seem to be three types of formal training you can get to prepare for Bible translation... secular university or college, Christian liberal arts college and then Bible college or

institute. Each approach has its disadvantages and its corresponding advantages.

A *secular school* would afford the opportunity to get a language major and a minor in anthropology. Here, those in the know qualify with a warning. Though cultural anthropology is an extremely valuable tool for the Christian linguist, most anthropologists are not Christians nor do they pretend to be. Many students with genuine faith are quite shaken by the relativism and sometimes hostility of attacks by social scientists upon the Christian religion. This can be a great missionary training in itself... just so long as you expect some of it going into the situation.

If your secular school gives Greek or linguistics—fit it in. Math can be an assist—believe it or not. It uses similar kinds of communication logic and symbolism to those of technical linguistics. After college you can pick up a year and a half of Bible study on a graduate level or as a "special student" in many seminaries and Bible institutes. Here's another instance where Bible institutes really come into their own. They give you that overview and workable knowledge of God's Word so essential in leading-edge spiritual effort and particularly in pioneer linguistics.

If you go the Christian liberal arts training route you might consider a Bible major with a language or anthropology minor or vice versa. Or you could get in a Greek major or minor.

When you go Bible institute, though, go for Bible. If they also have Greek or linguistics, anthropology or languages, then fill out your formal preparation with these. You might not get a grade A degree but you would qualify

as a candidate linguist in four years.

Take the step...

... toward what set of qualifications you want. If you want to teach linguistics, a degree and possibly graduate work would be desirable. Add up the cost factors, preferences God has given you and His guidance with what types of schools are near you and begin to move forward in your planning. A good place to write for more information is Wycliffe Bible Translators, P.O. 1960, Santa Ana, California.

Linguistic training is unusual preparation. It will introduce you to a field still combining hard work, demanding personal challenge and frontier missionary endeavor. ●

Need More Help?

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

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

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





MISSIONS BOOKSHELF

BIG DAY AT DA ME, by Bob Pierce (Word Books, \$2.95) is reviewed by Anne Ortlund, pastor's wife, Pasadena, California.

Bob Pierce is all heart—and he packs round, rich heart-words like fruitcake goodies through his writing: "Our hearts were moved . . . my heart had to ask the question . . . from the depths of my heart . . . I just have to open my

heart . . . my heart ached . . . spoke to my heart . . . my heart struggles to reach out . . . our hearts found comfort . . . a heart-breaking sight . . . our hearts were touched . . . heartwarming . . . suffering and heartbreak . . . heartbreak and suffering . . . suffering and heartbreak . . ."

Why does he write this way? Because Doctor Bob is all heart, his writing shows it.

He must also be fundamentally a poet. This brief book is really one poem — with each chapter a stanza, with much white space on the pages, and text and illustrations juxtaposed with the grace of a fugue or a ballet.

These two characteristics of the book — its "sweetness" and its artistry — are at once its appeal (so like Doctor Bob himself, you feel him close on every page) and its weakness. How can anything this lovely describe war? The grit, the stench, the rawness of Vietnam 1968 seem far away.

And yet, what a little book! No Christian — no American — should miss it. Without hint of doctrinal or political stance, it is a "broad-hearted" report to all human beings of human concern in the midst of human need.

As the author writes in his preface: "When a tiny baby cries for its mother, we do not stop to listen for political overtones in its pathetic lisp." Nor is it theological. We do what we can.

And Bob Pierce has done what he could. Readers who know something of the gigantic operation of "World Vision" will read this book in awe with hats off, knowing that it represents not sentimentality but almost a quarter century of tireless action.

Thank you, Bob Pierce, for giving us this report. Thank you, Nguyen Van Duc and Larry Ward, for helping. And thank you, Joe Gooden, for those marvelous pictures.

RELIGION ACROSS CULTURES

Eugene A. Nida (Harper & Row, 1968, 111 pages, \$4.95) is reviewed by Sigrid Westburg, North Park Theological Seminary, Chicago.

The subtitle of this book, "A Study in the Communication of Christian Faith," is a subject in which Dr. Nida has been interested all of his professional life. It is certainly in keeping with his position as Secretary of Translations of the American Bible Society.

The preface indicates that this volume stands with two previous books in a sequence on communication. *Cultures and Communications* (1954) deals with communication in the anthropological context, and *Message and Mission* (1960) is concerned with technique relative to missionary outreach. In *Religion Across Cultures* he has been concerned "to present more of the psychological and dynamic factors in communication which are universally applicable."

Main thesis of the book is that religious people are not communicating because they do not know the questions people are asking. And they do not know the questions because they do not comprehend the total range of religious concern. It is Nida's purpose to reveal the comprehensiveness of religious concern among all men.

He begins by delineating the basic human drives, showing their universality and how the religions of man have kindled them. Then he depicts the lines of communication to be found within religion, running between man and the supernatural, and often also between man and the secular human world. These concepts are then applied to the great religions: Hindu

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MO78

Buddhism, Islam and Christianity. Nida finds the roots of the predicament of modern man in the Renaissance, the Age of Revolution and the Age of Science. The neat philosophical structure of the Middle Ages had God mingling with the Church, the Church mingling with the kings and the kings with the people. The Church succumbed to the Renaissance, the divine right of kings to the Age of Revolution, and God yielded himself to the Age of Science. Later structures which man has attempted to build through the application of scientific principles have not done very well in the face of modern philosophy, especially existentialism and logical analysis, both of which, for different reasons, raise doubts about the validity of "content" philosophy. The Christian must communicate with man in this predicament, and God must communicate with him. These subjects are treated in the last two chapters by the application of principles expounded earlier. Making genius use of diagrams, Nida has produced a book on communication which, unlike many others, actually communicates. It is a short book by the count, but long on content.

TELL EVERY MAN by Dorothy C. Miskin (Baker Book House, hard cover \$5.00, paperback \$1.95) is reviewed by Shirley Gall.

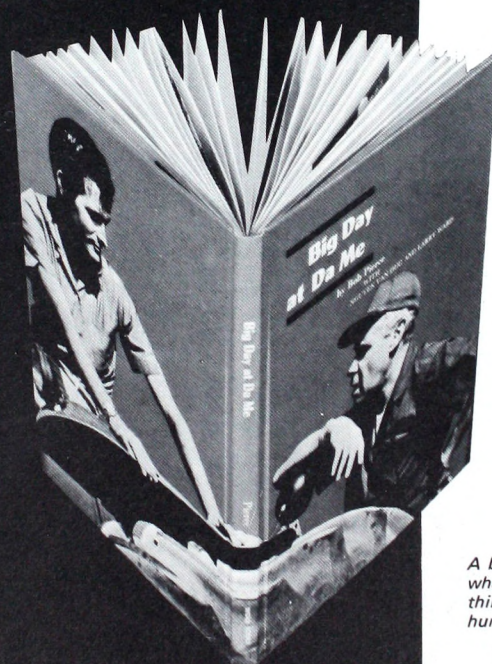
From her travels in more than 40 countries the author has selected this gallery of vignettes recounting conversion stories of 19 individuals in 18 countries around the globe. In simple narrative style she introduces ordinary young people whose lives have been transformed by an encounter with Christ.

There are stories of tragedy turned to triumph ("A Girl Not Worth a Bullet"), of sorrow turned into joy ("Twenty Years to Wait"), of darkness turned to light ("Dawn in the Jungles"). Photographs accompany most of these true stories.

Youth leaders, mission group leaders and Sunday school teachers will find this book helpful as they seek to understand and illustrate the divine commission to *Tell Every Man*.

Christians lag in use of new communications media they "will further widen the gap between the world and the Gospel, and yield the field undisputed to secular influences."
—Carl F. H. Henry

OUT OF AN UGLY WAR COMES A BEAUTIFUL BOOK



This startling book shows the value of the work being done in Viet Nam by Christians of many denominations. There are photographs and stories of Army chaplains at work, the bombed U.S. Embassy in Saigon, and many instances of Christian compassion at work.

BIG DAY AT DA ME is the chronicle of Bob Pierce's tour of war-ravaged Viet Nam with various members of the World Vision staff. Photographers Larry Ward, Joe Gooden and Nguyen Van Duc have assisted Bob Pierce in painting a picture of the desperate, heartbreaking need of the people of Viet Nam — and the thrilling story of what some of God's people are doing about it.

BIG DAY AT DA ME
by Bob Pierce
\$2.95

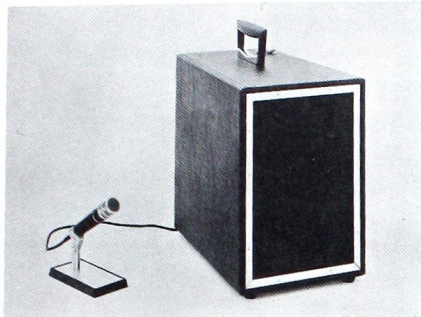
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CRACKS FROM CULTURE SHOCK



A missionary who worked for four years among a primitive tribe of former headhunters in New Guinea was recently robbed at knifepoint during a brief visit to California. He's decided he was safer among the headhunters.

"In the jungle, you see, I didn't even bother to latch the door," he declared.

This is not the only incident of its kind. Some missionaries now live in mortal terror of returning home. They know full well the dangers they face.

Even the most remote and primitive areas of the world are becoming aware of the terrors and violence which characterize the civilized world. It is rumored that some tribes are studying the possibility of sending missionaries to the industrialized nations in order to teach them peace and goodwill. But they are not underestimating the possible cost in terms of lives that will undoubtedly be lost in any such endeavor.

The travel ads that suggest you just "get away from it all" are not kidding. And they are beginning to take effect. Although Western governments are trying to hush it up, tremendous numbers of people are now pouring out of our strife-torn cities and are heading for the relative safety of the jungles. Many made their getaway before the long hot summer began, but the flow has been steadily increasing during these fateful summer months.

Meanwhile, missionary organizations are noting a shift in motivation among applicants for overseas service. Whereas it used to be the serious but danger-loving fellow who would knock on the door, now it is more apt to be a timid query from some dear soul who has been thoroughly terrorized by life in today's modern metropolis.

So far, the only real solution to urban violence is emigration to the jungle. Shrewder elements of the population in the industrialized West have been among the first to head for the hinterlands. Most of them, of course, emigrated under some other pretext such as employment abroad, the avoidance of taxes or humanitarian service. But the real reason, when you get right down to it, is that they have seen the great storm coming and have done the only safe thing.

But the rush has only begun. The real exodus is coming. Most missionaries haven't figured this all out as yet. Many still think that these Christian "tourists" who are passing through their areas so frequently want to know about mission work. But most of these travelers overseas are really looking for a good, safe piece of jungle.

If missionaries in the more primitive areas are really alert to what is going on they will stay right where they are and become realtors. All too soon the world will run out of jungle. Then the end will come. —Dr. Stonewall Hurdler

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Continued from page 27

Grand Rapids I learned the language from my parents. Most Americans never lose their American accent. We very seldom talk about the American origin of our work and I am so glad that our American headquarters really understand that. The result is that the work here has developed quite differently from other countries. It is more autonomous, more self-supporting,

more geared to the children and young people that come."

But there are many more reasons. The two Anns have not only taught the Bible, they have also taught their children to testify and give. When I attended the meeting of twenners, Auntie Ann (still called that even by theological students) could tell them they had given over 1200 guilders (\$333) for missions in one winter. None of that money was used for their own work. And that was only from one group of about 20 young people.



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I saw it again in the meetings girls from 9 to 11. One of the teenage Elly, assisted Aunt Ann. But she was allowed to lead the singing only. N the tables were turned. Aunt A opened the meeting, sang a couple songs with the children and then down for Elly to tell the Bible story.

Ann became child with the children. Just like the children she asked a question from time to time. But t questions always directed the lesson just the right direction. It was just normal club meeting, but at the same time it was a hidden class of teaching for Elly. No wonder that s and her friends are being asked by Sunday schools to help.

When the two ladies left for the States several years ago, some of the older children said, "We will continue the classes." Not only did the groups grow during their absence, but children's meetings even started in other areas of the city. They are still going on.

Yet the two Anns realize that times are changing. People are moving out of the district and houses are being turned into offices. Fewer children come to the meetings, but more teenagers and twenners turn up. "It's not good that we, as women, teach the older groups," Miss Ann said. "We even get quite a few theological students. We must have some man take over that part of the work."

They don't know who it will be, but they have their eyes fastened on some of their own converts who are now studying theology. Even in this respect this work will be self-supporting.

East Africa: Although Eastern Africa has been blessed with a mainly evangelical body of missionaries, for economic, educational and political reasons the missionary vision has still not been caught by the indigenous church. The vision is there for the local area but it has not yet crossed the colonial boundary. The expatriate missionary himself has been so burdened with local needs that he has been unable to cultivate actively an attitude of reaching beyond the political colonial boundary. So, for lack of vision, people are perishing.

We need a new, more realistic strategy that is dictated more by the challenge to reach the unevangelized than by arbitrary colonial international boundaries. The indigenous church has great potential manpower for outreach.

The Rev. J. T. Mpaay

ARTYRS

Continued from page 17

go experienced after independence their origin to a large extent in the tradition that results when the hope material wealth is not realized.

The missionary's responsibility is not charged with the mere delivery of a want message. He must also assume responsibility for the direction of the process of change which his presence sets the tribal conversion experience into motion. Statistics of epidemics resulting from contacts with foreigners are sobering and frightening. Some may argue that the mission has no business to go to the tribes in the gospel. No tribe, however, will be able to maintain its isolation in the modern world. In fact, the availability of vaccines for almost all of the contagious diseases actually imposes upon the missionary the responsibility to go quickly so as to be able to save both the tribal body and tribal soul.

And when he goes, the missionary will have to reconcile himself to the fact that he will make mistakes — in contact, with trade goods, because of residence, or even in employment. However, if he can approach his task with a degree of awareness of the potential problems, he is bound to be more cautious and more sensitive, and therefore less apt to precipitate difficulties that will result in long-range contact to the tribe.

Being forewarned of the problems of long-term residence, he will be ready to consider alternate approaches. For example, short-term visits will prevent the missionary from developing a policeman's or governor's role. They will permit the message which he brings to diffuse in the tribe so that group decision can be possible. They will prevent the missionary from calling out indi-

vidual converts prematurely. They will let the leadership and service patterns of the indigenous church develop without undue outside interference, and they will be a means of teaching converts to depend on the Holy Spirit rather than on the missionary for guidance in solving problems.

Short-term visits will also mean that the missionary will be more dependent on the tribe for his livelihood during his stay. At the same time, he will have an opportunity to reciprocate in depth with those individuals who will come to spend some time in his home at his base of operations. This sharing in depth with a few will go a long way toward eliminating the feeling that the missionary is unwilling to share his material benefits with tribal people.

To avoid being viewed as an "other-world creature" he will need to keep his technological gadgetry at a minimum, and if he is not resident in the tribe this will be even more necessary.

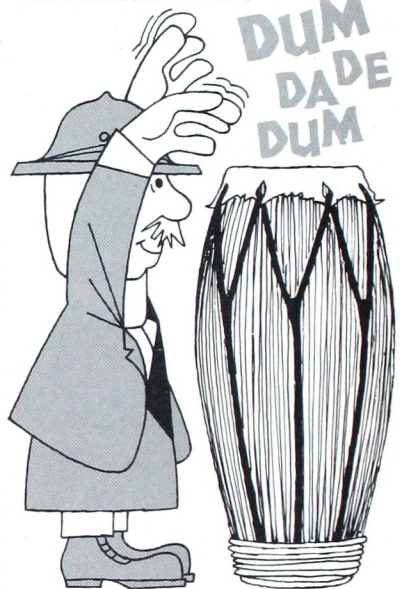
Furthermore, he must be very "human" in his relationships with the people. If God found it necessary to become "flesh" and to live among men, surely the missionary must be willing to share his humanity and his culture in honest self-exposure. If the missionary's willingness to be known is as great as his interest to know, many misconceptions about him and his way of life will be eliminated and the stage will be set for effective bi-directional communication. Such communication channels will be adequate not only for communicating the Good News but for helping the tribal church to develop indigenously, and for building the necessary bridges between the tribal society and the national church. ●

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Alan Walker, "One World, One Mission," *The Church Herald*, Sept. 8, 1967

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LEE BERNARD
Director
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She had asked God to guide and direct her in choosing these young people and she had been supporting them for several years; two orphan boys in India and a boy and girl in Korea. Now she was praying that God would burden the hearts of the boys to become evangelists and that He would call the girl to be a Christian nurse.

At the age of 91, the lady went to be with the Lord and her estate was sold for \$6000. The money was used to send the three boys to college and the girl to Christian nurses' training. The two boys in India are now preaching the Gospel in fulltime evangelistic service, the young boy in Korea is now

a minister and the girl has become a Christian nurse. Also, we have enough money left from the estate to educate a fifth young person.

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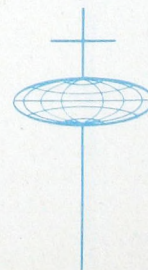
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The Myth of Ecumenism

(Fourth in a series on *Mission Without Myth*)

Consider two statements. The first is taken from the *Docs and Discipline of the Methodist Church* (1964 edition):

the supreme aim of Missions is to make the Lord Jesus Christ known to all peoples in all lands as their Divine Savior, to persuade them to become His disciples, and to gather these disciples into Christian Churches; to enlist them in the building of the Kingdom of God; to cooperate with these churches; to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ.

Methodist source is cited only because what is here affirmed is typical of a view long held by the historic churches of Protestantism.

The second statement is taken from one of the workbooks in the hands of the delegates who will constitute the 19th Assembly of the World Council of Churches, meeting in Uppsala, Sweden, July 3-20. From the book entitled *Drafts For Sections* and from Section II on "Renewal in Mission" I quote:

We have lifted up humanization as the goal of mission because we believe that more than others it communicates in our period of history the meaning of the messianic goal. In another time the goal of God's redemptive work might best have been described in terms of man turning towards God rather than in terms of God turning towards men Today the fundamental question is much more that of true man and the dominant concern of the missionary congregation must therefore be to point to the humanity of Christ as the goal of mission.

Contrast

I shall here argue that the difference between these two statements is neither marginal nor minimal. The difference is both substantial and crucial. If the second statement represented a *recovering* of the gospel, it would be useful. If it represented a *reinterpreting* of the gospel, it could still be useful. What it does in fact represent is a *reconceiving* of the gospel, and therein lies the illusion. It thus becomes "another gospel."

Before proceeding further, two clarifying comments are in order. It should be made clear that nothing which appears in the workbook called *Drafts For Sections* has been adopted by the Assembly of the World Council. All of it is in the proposal stage. Additionally, let it be said that the objectionable statement I have quoted is given in the workbook under the heading of "Commentary." The prepared statements on the 19th Assembly themes are brief and propositional. They are followed by notes and comments that are intended to illuminate and support the theses that will be offered for discussion.

All of this, however, does not remove the suspicion or the danger that in the all-important area of evangelism, or mission, if you prefer, the viewpoint that is gaining favor in the World Council circles is the one which is reflected in the newer, rather than the older, statement with which we began. More specifically, what does this mean?

Critique

It means that, while lip service is paid to the Lordship of

Christ over the Church and the world, the indispensability and finality of Christ as Savior is either lost or muted.

It means that the concept of conversion, to the investigation of which the WCC has recently and rightly given its blessing, has been so ambiguously handled as to blunt the biblical fact that all men — repeat, *all* men — require a change from self-centeredness to Christ-centeredness.

It means that the regeneration of men in their sinful estrangement from God is now to be replaced by an insistence on the reformation of man's social structures. (Was Brunner right or wrong when he pointed out that *social structures* cannot "repent" — only *men* can do that?)

It means that the proposal to let "the world write the agenda for the Church" invites the unwarranted risk, at least in practice, of inverting authorities, subordinating the authority of the risen Lord, under which both the Church and the world exist, to the authority of the world.

It means that a form of universal salvation is affirmed, in which, however it may be linked with the death and resurrection of Christ, it fails to distinguish between the universal offer of salvation in Christ and the universal *acceptance* of the offer; in which, furthermore, a strange silence is maintained regarding the New Testament's witness to the stubbornly demonic and the incorrigibly resistant elements that enter and shape the concept of hell.

It means that ecumenical jargon can, with frightening ease, become a form of special pleading, a sophisticated wizardry of words bearing little or no theological or historical connection with the gospel or the classical witness of the age-long Church.

Confession

One wonders what the outcome would have been if this expertise in novel phraseology had been practiced on the Philippian jailer. Whatever *he* meant by his question, "What must I do to be saved?" Paul knew the answer that the jailer needed to hear: "Believe on the Lord Jesus Christ." But according to the proposed draft that is being sent up to Uppsala, the answer for today would be: "The gospel is a Gospel of *shalom* (righteousness, peace, fellowship) *Shalom* is a social happening, an event in interpersonal relations. It can therefore never be reduced to a simple formula; it has to be discovered as God's gift in actual situations."

In one sense I have not been entirely fair in these charges and in this irony. I have generalized, and generalizations are seldom the whole of truth. I have spoken as if *all* the thinkers and leaders of the World Council hold these woolly views of the gospel. There's a shining roster of exceptions: the Newbigins, the Neills, the Mackays.

Let me, however, advance the claim that the central contention of this critique is defensible: what is offered under the heading of "Renewal In Mission" is not the espousal of a gospel that is updated but the betrayal of a gospel that can never be outdated.

It remains to be seen what Uppsala will do about it. PSR

Africa: Groaning and Growing

Nairobi, Kenya

Laurens Van Der Post, distinguished Africa essayist, has suggested that Africa today is very much "within" each one of us who belongs to the "White" world. Whether we wish to have it so or not, this exciting, explosive continent gathers up, and holds in almost terrifying focus, the problems, perils, and promises that we of the white West feel stirring within our breasts.

Something About Race

As I leave on this trip to Africa, some strong words by Vice President Humphrey on the Martin Luther King assassination reach the first page of *Time*:

There is something of shame in this. This nation of law and order, which has its presidents shot down in cold murder, its spiritual leaders assassinated, and has those who walk and speak and work for human rights beaten and killed—my fellow Americans, every one of us must resolve that we will never, never, never let this happen again.

With those words tolling like a solemn bell in my ear, I am jet-borne to London only to find that the London papers are full of the race crisis that has exploded in England. The crux of the crisis at the moment is a piece of legislation that is before Parliament under the name of "Race Relations Act." It has created a jumbo-sized flap, the emotional effects of which are being felt around the world. And this is Britain, not the USA!

On the weekend when I was in transit the Saturday London papers were blazing with headlines and crackling with editorials. When I got to Kenya, the air edition of *The Times* of London for Sunday devoted two-thirds of its front page and four-fifths of the second page and three-fourths of its editorial page to one facet or another of the racial emergency. Interestingly enough, the editorial page carried a long piece entitled "What Britain Can Learn from America," by Anthony Lewis, chief London correspondent of the *New York Times*. It began with a correct but misleading and inappropriate quotation from President Eisenhower: "I don't believe you can change the hearts of men with laws."

No better answer can be given to that half-truth than the one given by Martin Luther King six years ago, happily recalled by Mr. Lewis:

They [advocates of the Eisenhower point of view] contend that you cannot legislate morals. But while it may be true that morality cannot be legislated, behavior can be regulated. The law may not change the heart—but it can restrain the heartless. It will take education and religion to change bad internal attitudes—but legislation and court orders can control their external effects.

Meanwhile, it is both sobering and salutary to recall that only last December the 9000 college students assembled at the Urbana Inter-Varsity Missionary Convention heard Professor Emilio Nunez of the American Bible Institute and Seminary in Guatemala City declare: "It has been an em-

barrassing experience for me to try to explain the r segregation in conservative churches in America." "P cian heal thyself!"

Something About Face

Here on the team of speakers for a Kenya-wide Pa Conference is Dr. Kyung Chik Han, the renowned past Young Nak Presbyterian Church in Seoul, Korea. By test, he must be regarded as one of the half-dozen most g and powerful preachers of Asia.

One morning this week, while Dr. Han was lecturin "The Church and Youth," Bishop Alfred Stanway of Anglican diocese of Central Tanganyika, leaned over to and whispered, "What a face!" The Bishop, also one o speakers, was having his first "exposure" to this sold saint from distant Seoul. The Han face has features tha delicately drawn, lips that are thin, cheeks that are pressed rather than full, and eyes that are at one and same time pools of suffering, sympathy, and gaiety. It face that in repose has the thin radiance of a new moon a cloudless night. In solemn reflection it mirrors all of inscrutable mystery of the Orient. In moments of elatic becomes fascinatingly luminous with a kind of gladness wells up from a spirit whose dwelling place, beyond light of setting suns," is God Himself.

The Bishop is right: "What a face!"

Something About Pace

In his sensitive little book called *Problems and Prom in Africa Today*, Canon Max Warren observes: "Wha Europe progressed slowly over more than two thousand y is happening in most of Africa in the lifetime of an i vidual." One has to agree. Cities are burgeoning. Tribal is disintegrating. Industry is tooling up. Life is being s dardized (the price of urbanization!) without being n secure. And neither the churches nor the mission soci have begun to catch up. There would be little exaggera in saying they have hardly begun to wake up.

Confronting men with a Christ who can change t from rebels who worship themselves to redeemed men adore God is of the essence of evangelism. There is no stitute for it. But neither is there any substitute for Chrisian nurture, within the Church, that prepares Cl tians for relevant living in today's society. American i sionaries, for example, who rightly think that modi capitalism is best for the United States, are cutting t long-range influence by half unless they help Kenya Ch tians to live in a welfare state. Wisdom needs children

Orchids, therefore, to the Church-related language sch here where young missionaries are given, among ot things, an orientation course in African socialism. Protest Africans must become responsible citizens under *their* n governments or their churches will become irrelevant uges for sterile hymn-singers.

Pace should be matched with grace—the grace that ma a Christian and makes him count!