

WORLD VISION

MAGAZINE / JULY-AUGUST 1969

Dangerous Assignment

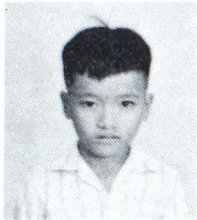
CONFIDENTIAL MEMO
FROM HEADQUARTERS
TO SPECIAL AGENT:

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*These Desperate, Lonely Vietnamese Children
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TRAN, THI MOT
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NGUYEN, DUC NEN
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LE, THI THU HUONG
#725-274 . . . age 9



PHAM, DINH SON
#728-183 . . . age 7



TRAN, THI XUAN MAI
#728-174 . . . age 7



NGUYEN, DINH THUAN
#735-016 . . . age 9



VO, THI TINH
#740-018 . . . age 10



HUYNH, THANH HUNG
#753-130 . . . age 6



TRAN, THI THAM
#749-308 . . . age 8

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Sponsored by God's people in the United States, Canada and Australia through World Vision, they receive clothing, housing, medical aid, education and a Christian upbringing.

But of the 8,000, almost 2,000 of these children are without sponsors. Until sponsors can be found, World Vision bears the tremendous financial responsibility for their much-needed care.

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Shirley Gall,
copy editor
with "publication
of the year"
award recently
presented to
World Vision
Magazine.

BEHIND THE STORIES

Is pride ever justifiable? Perhaps if it is justified it should go by some other name. We're not sure.

All of which means that we're probably guilty. Yes, sir, guilty. And we've begun to wonder whether awards are calculated to contribute to Christian grace.

But they *are* appreciated. And they do a great deal to spur on any editorial staff to do even better.

The "hard news," as we call it, behind all of this is the fact that World Vision Magazine received two major awards at the annual convention of the Evangelical Press Association. In its own category World Vision took the "Missionary Magazine Award." Then it was selected from among the winners in all categories to become "Periodical of the Year."

Pride aside, we are grateful. Grateful, of course, to EPA and its judges for the honor bestowed. Beyond that, we appreciate what the EPA is, and what it stands for — a group of 180 Christian publications which are constantly striving to serve the interests of the evangelical public in providing the information, the inspiration and the insight which will help and feed the body of Christ and enable it to fulfill its task in the world.

But that does not exhaust our gratitude. We would fail to tell the whole story if we were not to mention our gratitude to God — for the task to which he has called us, for the capable staff he has put together to serve in our publication ministry, for the support and encouragement of our readers and so many others involved in the larger task of bringing the world to recognize God's love in Jesus Christ.

Now that the awards are carefully mounted on our wall, we also confess to a certain dissatisfaction. As somebody put it very well: "Nothing we have done before will ever be good good enough again." We hope you will find us improving!

Donald H. Gill
Associate Editor

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readers' right

new attitude among those nationals with whom he is laboring.

J. M. Falkenberg
President,
Bible Literature International
Columbus, Ohio

Taking a bow

Sir: The magazine is really fine and I am convinced it has more up-to-date material than any other with which I am familiar. I always feel if I read World Vision Magazine, even if I have no time for any other publication on missions, I am at least partially up-to-date. Thank you for making it so relevant and interesting as well as spiritually challenging.

Ruby I. Hay
Executive Assistant
International Students, Inc.
Washington, D. C.

Beginning with the missionary

Sir: I would like to compliment you on "Down with Superiority," in the March issue of World Vision Magazine.

Anyone who has traveled abroad knows exactly what you are writing about. If we approach our responsibilities abroad in the same spirit as President Nixon displayed in his recent trip to Europe, the willingness to listen and to learn, much of our "superiority" problem would be alleviated or disappear altogether.

One of the most remarkable attitudes that I have observed among missionaries was in Vietnam. Although I know, per-

sonally, many of the missionaries there and have observed them "at work," I have never seen one instance of a superior attitude among them. To the missionaries, the nationals are co-laborers in Christ. They are brethren.

Last year, on the lunar New Year's Day, my wife and I went with the missionaries in Saigon to visit several of the pastors, the district superintendent, and the president of the national church, the Rev. Doan van Mieng. The spirit of love among these people was overwhelming. Sitting in their homes, sipping their tea, we were not foreigners to these people. There was no awareness of different colors of skin... just an awareness of what they were contributing to our lives.

Perhaps the road back, in the educational reorientation of America's Christians, might begin with the missionary. We still hear some of these brethren refer to "the natives" on their fields of service. It's almost as though they are afraid to use the term "national," fearing their listeners might not understand who they are talking about. Perhaps those listeners should be given credit for the intelligence to understand. Perhaps it is the missionary, himself, who needs to think in different terms, even to the extent of developing a

An open letter to the President from missionaries in Jordan.

This letter is sent to you, Mr. Nixon, by a group of American citizens who live in Jordan and who are engaged in missionary work among the people of this country.

We appeal to you and to all men of good will in our nation to continue the search for a just peace in this area and to that end we offer our observations in this letter.

Basically we are convinced that certain human rights are being grossly violated. The loss of these rights is the result of Israel's territorial expansion at the cost of the indigenous Arab population of Palestine, Jordan, Egypt, and Syria. While it is our duty to show compassion and understanding to all peoples, we want to call your attention to the favored position that the state of Israel has assumed in the eyes of the American nation.

I. We observe that the full picture of the situation here is not available to all in the United States. Many are content to accept the common stereotype of an Arab who roams the desert on a camel. This stereotype is very misleading as it has allowed some to think that progress will come only to this area by

Continued on page 24

Looking For That

Do you yearn for an extra, yet vital way to remind your missionary friend or Christian national that "we're in this together?"

You do remember to pray... your support is regular. Yet you sense his need to be assured that you care... that you and he are truly partners in this great community of those who "go" in response to the Great Commission.

Let World Vision Magazine be that "extra touch" — a small, but mighty link binding you, him and the larger worldwide Christian mission.

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"Extra Touch?"

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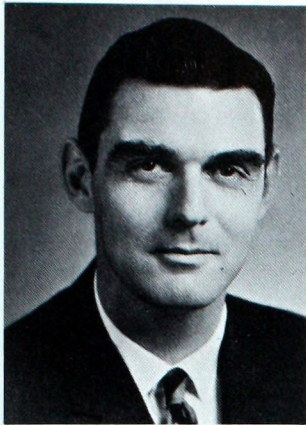
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MO8

piece of mind

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



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

ANYONE FOR THE JOB?

The seeds of today's problems were sown in yesterday's actions, often with no thought about the possible long-run effects. One example is the pattern of local rule by town, village or borough that worked well in rural America. But in these days of megalopolitan sprawl the old patterns of local rule often block rational urban development.

So what has this to do with missions? Everything. The same principle is at work in missions. The seeds of today's mission problems were sown in yesterday's actions. Some of these actions were taken by the missionaries themselves; some were outside of the missionaries' own responsibility. In either case, missions are now caught up in the consequences.

What of the future? What are some of the seeds being sown today that could develop into major problems for national churches and missions in 20 or 30 years? Now is the time to raise

some questions in this connection.

The anti-establishment mood is everywhere. It may not break out in actual demonstrations and violence. But the mood of questioning the integrity of present-day institutions is universal. Institutions represent to the young the suppression of the free spirit. Even the Christian spirit. They constrict, regulate, control, stabilize. In a word, they can be "deadening."

Yet every mission and every church is an institution. The institution gives form and continuity to the Christian faith. There is no meaningful transmission of Christianity from culture to culture, or from generation to generation, apart from some institutional program with its officers, its committees, its reports, its internal discipline, its budgets.

Will the anti-institutional mood of the day mean that few able young leaders will align themselves with missions — so that tomorrow's mission leadership at its best will be mediocre? Or will the young join the mission and cause a breakdown of institutional loyalty that leads eventually to the collapse of the institution itself?

Every responsible economic survey shows the West (and especially the United States) getting wealthier and wealthier as the years go by and the "third world" (or mission field) getting poorer. The West has produced expensive, Western-financed institutions of church, school, hospital and radio-TV media. The Christians of the third world have never been able to afford these institutions, and they will be less able to do so in the future. So Christians in the West must continue to foot much of the bill.

But the ground rules have changed slightly. Local Christians are now in control. At least that is the way the script reads in this day of "turning the work over to the nationals." Remember, though, that Westerners are paying and want assurance that their money is being "properly" used. That often means controls. From the West.

This situation is loaded with potential tension that might split church and mission into hostile camps of suspicion and resentment. It takes superhuman goodwill to give money without strings or to use money responsibly without checks and double-checks. How will mission agencies and the overseas church solve this dilemma where the action really is — the treasury?

As it is in this country now, so it will be everywhere in the world in the next

twenty years. People will not accept the outsider as the bringer of superior knowledge and ethics. They will know better from their TV screen. Their expectations, aroused by TV, may render our traditional gospel service inane and irrelevant to many. Or worse, state manipulation of thought through the Ministry of Information control of communications may militate against any open Christian witness by either national or foreigner.

Few missions are willing to set aside competent people to think about a strategy of communications for the next decade. How many missions will be willing to face a terrifyingly expensive program in order to solve this problem in mass communication? Or how many missions would be willing to cooperate to do together what none can afford singly?

Some of the programs for church union now under serious discussion will undoubtedly lead to actual church union. COCU (the Committee on Church Union) in the United States will bring together a significant number of denominations (how many in actual fact only history will show). This will result in an amalgamation of mission activity.

In fact, some joint efforts are already taking place in anticipation of eventual union. In northern India several churches, representing denominational variety and differing national origins, are headed for merger into the Church of North India. The United Bible Societies and Roman Catholic leadership have published a joint set of "Guiding Principles for Interconfessional Translation" of the Bible. There is the very real possibility of joint action producing common Bibles in vernacular languages.

All of these developments also produce reaction, suspicion and separation. Ironically these new alliances will cause deep schism in the younger churches. How much missionary energy will go into public relations for or against these new patterns of church organization? And meanwhile, who will do the straightforward task of evangelism and Christian nurture?

Mission leaders need wisdom to solve the problems they have inherited from the past. They need prescience to avoid sowing problems for the future. They need grace to live under everyone's criticism. They need the humility to acknowledge their own frail humanity and the courage to lead in spite of it. Anyone for the job?



"The last honorable thing I wanted to be was a missionary."

THE RELUCTANT MISSIONARY

by Ralph D. Winter

An encounter with the police was the first thing that happened to this boy from Oregon when he arrived at Yale:

"I had saved money by not going Pullman." Latourette recalled the experience. "I had some rough nights on the train, and after riding day coaches, I was desperately tired. I came to the (New Haven) Green, stretched out on the grass, and a policeman ordered me to get up."

He already had a record. He had previously been "apprehended" by officials of the Student Volunteer Movement. Of that event he said:

"I felt as if I had signed my death warrant. I hadn't the slightest desire to be a missionary. I hated the thought, but it seemed to be a clear duty."

This boy was destined to become a very unusual man. Unusual in unusual ways. Not a brash platform type, a "bookish lad," he was the last to want to go to China. One day Director of Graduate Studies of Yale, never married, he lost his faith after becoming a professor, was kidded for preaching a sermon in his inaugural address as president of the American Historical Society.

This is not the half of it. Many seminary professors have not yet come to grips with his major insight, though he produced for them a scholarly book a year for the last fifty-two years. His latest book is not yet off the press, and another is only half finished.

A few months ago — the day after Christmas — the boy on the Green, now an old man dressed in a dark suit, was knocked down on the highway. His last evening walk.

Ralph Winter, Ph.D., professor of missionary techniques and methods at the School of World Mission of Fuller Seminary, taught anthropology in Landivar University at Quezaltenango, Guatemala, and was prominent in Indian work in Guatemala with the United Presbyterian Church.



Student power made him. It was the Student Volunteer Movement, the SVM, most influential student movement in history. It moved pell-mell through the Ivy League schools and raced across the states. It reached Kenneth Scott Latourette in Oregon.

"I remember pacing the beach night after night, struggling with the problem." His parents' friends were aghast at his decision. He was not himself overjoyed.

"The last honorable thing I wanted to be was a missionary."

He had to learn Greek entirely on his own. He packed off to Yale, and — after getting up off the grass — finished in one year (his western college training was solid). Student leaders decided he should go to China. To work under the "Yale-in-China" educational mission he completed his doctorate, pioneering in Far Eastern studies. Now finally he had

Kenneth Scott Latourette

to make good on his SVM commitment made five years earlier.

"I think if anybody had told me even on the day I sailed that it was all off, that I needn't go out, I would have thrown up my hat and given three cheers. . . . I must say that when I did arrive and came to know my colleagues and began to be familiar with China, I was profoundly grateful that I was there."

It was a long trip and a short story. One year in China was followed by eight months of dysentery, the kerosene treatment . . . and two years of recovery in Oregon. Now he taught at two colleges and was called to Yale to take the chair of missions.

Student power? As a graduate student at Yale, he didn't drum up all alone those Bible study groups that drew a thousand students. He merely carried through faithfully in a movement much larger than he. Indeed, he had no business at Yale otherwise. He was out of place. His point of contact, his roots, were in the Student Volunteer Movement and what it was doing on campus. He hung his hat at Yale, never quite feeling at home. But he went, and he stayed, because this is where he felt he could best serve.

Poring over his autobiography *Beyond the Ranges* you are in another world. Here is a man in a movement where "to do your own thing" is to dishonor the Christ Who asked a man to do *His* thing. But, like Wesley, neither his willingness to cross an ocean nor his disciplined daily devotions solved all his problems. After becoming professor of missions his faith waned and his health broke.

"I had come to see something of the seamy side of ecclesiastical and official religious life and found myself wondering whether Christianity was confirmed by its fruits."

This was more serious than the China dysentery. This time it was more spirit than body. But God answered. He returned to his chair at Yale on a higher spiritual plane. His next 40 years of service became his most productive. Still the quiet retiring bachelor, he became "Uncle Ken" to countless students who today constitute a family that circles the globe. He answered mimeographed letters with handwritten notes.

He continued to play a leading role in Far Eastern Studies, even in the secular sphere (during twenty years he taught

all the courses Yale offered on the Far East), and his chair was amplified to "Professor of Missions and Oriental History." The faculty wanted to make it "Oriental History and Missions" but he knew which he wanted first. His writings on the Chinese set an example in appreciative objectivity and scientific method.

He had no dull moments. His thoughtful manner, his immense erudition, his quiet Christian commitment and his willingness to be of service landed him on many a board of directors of an active Christian cause. For years he spent a full day each week in New York in this service.

"At the height of my folly I was serving on thirty-three boards and committees in New York and New Haven, including four mission boards."

But the field of his greatest endeavor and his most unique influence has to do with all those books. Not the Far Eastern Studies — we'll come back to those. It's those 10,000 printed pages of books and articles he wrote on the story of Christianity. But it's not *how much* he wrote. That alone, of course, is little short of a miracle (when added to his students, his classes, his boards and committees). Rather it is *what* he wrote.

In the first place, this kid from Oregon was not tempted to write from a European point of view. He was culturally an outsider — even in New Haven, I suspect, and surely to the internal quarrels of European history and theology. He was the first man to undertake the *whole* story of the Christian movement:

"The founders of the Bay Colony in Massachusetts get little more preferential treatment than those who brought the faith to the Belgian Congo," writes his biographer Wilber C. Harr.

It may have been significant that Oregon, in the nineteenth century, had a great deal to do with Canton. Is China more important than Europe? Not only did he describe Christianity wherever he found it, but he described all kinds of Christianity with a sympathetic and scientific objectivity that sometimes blanched partisans of specific traditions. He was the first scholar to give Protestants, Roman Catholics, Orthodox and Nestorians equal time.

Even more disturbingly, he believed you could write the story of Christianity simply as a historian. One wonders if his unconfessed secret was the belief that the lack of theology was an advantage, not a handicap. If so, he never said so, and never would have said so. But here is one tangible gap in his credentials: he did not undergo the customary orientation of seminary theological studies. Neither the SVM nor the Baptists made such a requirement. Some people never quite forgave him for getting a Ph.D. in history instead of a B.D. But getting a B.D. is not the sort of thing you can go back and do over again, certainly not after you have been appointed dean of graduate studies in a divinity school.

The whole life of Latourette is in effect a kindly but formidable onslaught upon the religious establishment. The fact of this loyal opposition has curiously been disguised by his innate humility and genuine commitment to Christ as Lord. Here is not a rebellious, destructive critic but a profoundly constructive citizen. It might be said that his primary loyalty was to Christ rather than His Church. Organizations, even the "Church," were means, not ends. This is due in part to his Baptist inheritance and in part to his long and intense association with the Student Volunteer Movement which impatiently pushed past the slow-moving church structures of its day.

He was a reluctant missionary: he would have preferred

THE RELUCTANT MISSIONARY



Latourette family portrait taken in 1894. Young Kenneth stands between his mother and father.

to stay home. He was a reluctant professor; his "primary concern was students, not a subject." He was a reluctant churchman; the vast bulk of his labors were related to non-churchly structures like the SVM, the YMCA, the WSCF, the JICU, and Yale itself. He was a reluctant Easterner; he would have preferred to stay at Denison where the students "were the sort of boys I had been reared with. . . . I went to the Yale faculty from a sheer sense of duty." He was a reluctant evangelical; his honesty led him through deep waters of agnosticism, but deeper experience confirmed him in evangelical faith.

He was not reluctant about his convictions. Of interest to missionary strategists today is his attitude toward "group conversion," which he was willing to endorse in spite of a good deal of contrary opinion. The fact that he believed Matthew 28:19 contains the "very words" of our Lord as He gave His followers the Great Commission greatly influenced his theory and theology of mission. Missionary experience in China and Baptist convictions predisposed him to favor the "one by one against the social tide" mode of becoming Christian, but his encyclopedic knowledge of how churches have multiplied on new ground led him to believe that group conversion was not only valid but desirable.

"More and more, we must dream of winning groups," he wrote in *Missions Tomorrow* (Harper, 1936.) "Too often . . . we have torn men and women, one by one, out of the family, or village, or clan, with the result that they have been permanently de-racinated and maladjusted . . . it is much better if an entire natural group . . . can come rapidly over into the faith."

Thus when *Bridges of God* by McGavran appeared in 1954, advocating the people movement mode of discipling the peoples of the earth, Latourette gladly wrote the Foreword, saying:

"Here is a book which boldly sets forth the issue and makes positive and sweeping proposals for a change . . . one

of the most important books on missionary methods that has appeared in many years."

Latourette agreed to be one of the sponsors of the Institute of Church Growth which was established at Eugene, Oregon in 1963. After the Institute of Church Growth was incorporated into the new School of World Mission at Fuller Theological Seminary, Dr. McGavran, now dean of this new enterprise, invited him to give the 1971 Church Growth Lectures on the subject of *European People Movements*. The topic was proposed because of the widespread misunderstanding afflicting world evangelization that Christianity was a good religion until — after Constantine — the Church began to take in multitudes. Latourette believed, on the contrary, that (a) history proved that the great people movements to Christ of A.D. 300-1000 were the only way in which European populations could have been won, and (b) they are today and tomorrow a valid and valuable way to disciple the nations. Consequently, on December 5, 1968, he wrote agreeing to deliver six lectures on *European People Movements*. His tragic death three weeks later made it impossible for him to carry out his intention. Thus it remains for someone else to illuminate the future of world evangelization by portraying the significant part people movements have played in the past.

He was not reluctant in regard to the will of Christ, nor the love of Christ for China. It was as if he foresaw the shifting of the world's center of gravity to China. More than anything else—from his home in Oregon and its close ties to Canton—he set his heart on China. He came back from China, but did not turn his back on China. He is popularly known for his unequaled historical treatment of the whole sweep of Christianity. Even these monumental labors can be seen as part of the broadest possible tooling-up for China. China was the basic challenge, to him, to us. China still is.

Yes, we misunderstand Kenneth Scott Latourette if we think of him merely as historian, or as church historian. Evangelical scholars will wonder how in the final years of maximum insight and experience he could take the time to "revise thoroughly" (his own words) a secular treatment of China. China. China is the reason. God had called him first to China and, secondarily to that, to the study of all Christian history. Some say that he beautifully rounded out his career, and that his death did not tragically cut off anything that was unfinished. In a literal sense, perhaps, but in an existential sense, no. China remains. China is unfinished. The people of China must yet express in their own way "the light of the glory of God in the face of Jesus Christ." KSL, the reluctant missionary, has shown us the way.

What a refreshing thing to reflect on KSL in an age that glamorizes individual freedom. His greatness did not pop out of a free use of freedom. Naked obedience, against the strong currents of personal preference, was the basis of all the key decisions of his life. Here was a man reborn in joy and sustained in delight in the will of God because he was willing again and again for "sheer duty" to overcome human reluctance.

**"At the height of my folly
I was serving on 33 boards
and committees."**

A Christian communications school
in Hong Kong offers help in
reaching Asia's multimillions

Training Asians to reach Asians

by Timothy Yu

Iwant to work with the secular mass media so I can spread the gospel of Christianity."

The words were from 22-year-old Kenneth Leung, a confident Chinese youth who three years ago found his life's meaning in Christianity.

In nearly flawless English he repeated, "I want to utilize the mass media in spreading the gospel," stressing the words "spreading the gospel" to emphasize his deep-rooted feelings about Christ.

Kenneth's carefully chosen words came in reply to the question as to why he had decided upon a career in journalism.

At an age when most American college students are winding up their

Training Asians to Reach Asians

studies, Kenneth is a first-year student in the fledgling Department of Communication at Hong Kong Baptist College. The department, like Kenneth, is also in its freshman year — its birth date was September 1968. Kenneth continued: "I want to become better educated so I can serve my Lord more effectively."

Kenneth is one of 110 Asian students enrolled in the department, which has two main goals: to integrate communication training with the Christian faith, and to train Asians to

speak to Asians by way of the mass media.

The department was created to help close what many concerned Christian leaders consider a critical gap in Asian communications — the lack of Christian precepts and Christian regard for the truth in the secular mass media of Asia.

Printing presses, radio and TV stations alone cannot fulfill the mission of spreading the Christian message; by themselves they are mere lifeless tools. Just as a computer must be controlled by men, so the instruments of mass communication must be activated by professionally trained people. To edit magazines and newspapers according to the principles of Christian ethics and produce Christian radio and television broadcasts, trained Christian personnel must be available.

The new department's training program is serving two more objectives:

1. To introduce Asian students to Western style journalism, with its em-

phasis on ethics and objective reporting.

2. To offer such training in an Asian environment at a cost within reach of Asian students. Until now, Asian students — particularly those from Southeast Asia — looked toward universities in the United States and Britain for training in mass communications. But even with scholarship aid the number who could afford such training was limited.

Just theory isn't good enough

The four-year academic program blends the practical with the theoretical. Along with the academic and professional, it is also concerned with standards, values and modes of behavior relevant to the functioning of the publishing and broadcasting media in society, the nature and function of the communications media and their inter-relationship with social and cultural change.

Each of the 110 students in the program was carefully selected by the fac-

Timothy Yu, chairman of the Department of Communication, Hong Kong Baptist College, is a veteran newspaperman and lecturer in journalism and communication. He is a graduate of Stanford University with an M.A. in Communication. His books include Principles of Communication and Editing a Magazine. He has also devised a typesetting machine, being built in Japan, that will computerize Chinese typography.

Timothy Yu, chairman of the communication department, lectures in mass media course.



ulty. More than 500 students from throughout Asia had applied for admission, most in response to a full-page advertisement that appeared in *Time* magazine's Asian edition in January 1968.

Kenneth Leung is, in a sense, typical of the Chinese students enrolled. He aspires to a career in journalism — perhaps on newspapers, perhaps in television.

"I want to take more courses before I decide," he says. "But I do know I want to become a writer so I can tell people what life is about, what it means to have faith."

By most Western standards, Kenneth is anything but a typical student. But in the harsh economic environment of Hong Kong, he is not extraordinary. The youngest of seven children, he is self-supporting. He holds two part-time jobs teaching English to three Chinese students. His income is 300 Hong Kong dollars a month, equivalent to about \$50 U.S. From this Kenneth pays for his tuition, books, clothing and room and board at home, where he is the only Christian in his family.

In addition to his studies and part-time work, Kenneth works as a non-paid volunteer at the Far East Broadcasting Company, a gospel radio station that beams Christian messages to millions of Asians in 40 languages. In a Bible study program broadcast to Southeast China, he reads the Bible in Cantonese and then explains the meaning.

When questioned as to whether this was a difficult way to go through college, Kenneth named other students who have similar financial problems and home environments.

Open to all that space will allow

The program at the Baptist College is open to all academically qualified Asian students who demonstrate a proficiency in written and oral English. Though Christian faith is not a requirement, 55 percent of the communication students are Christians. Kenneth happens to be a Baptist, but many of the students belong to other churches.

Chiefly because of lack of accommodations during the first year, only three students came from outside Hong Kong — one each from Japan, India and the United States.

Next year the department plans to have facilities for 210 students. Then the number of non-Chinese Asian students will increase more than propor-



Kenneth (right, with glasses) discusses a study program with classmates. At the right is Cynthia Bell, an American studying television.

tionately. Inquiries have recently come from a Christian group in India wishing to sponsor five Indian students.

Training facilities include a news-writing laboratory, an experimental newspaper, *The Young Reporter*, and a professionally designed broadcasting studio for radio and television instruction. The studio is large enough for two TV cameras.

The seven-member faculty includes a visiting professor from an American university. All are men and women with long practical experience in newspapers, magazines, radio and television. For example, the instructor in radio courses is Timothy Burch, deputy director of Radio Hongkong and newly named head of Public Affairs Television, which will start in Hong Kong at the end of the year. Three other instructors hold key positions with the Far East Broadcasting Company.

FEBC has awarded scholarships to two of its Asian staff members to study in the department.

Students may select from one of three "tracks" — newspaper-magazine journalism, radio-television journalism and public relations.


A typical track for students, using radio-TV as an example, includes: journalistic English, newswriting and re-

porting, public affairs reporting, editing and headline writing, communication theory and research, radio-TV production, radio-TV programming, history of the press in Asia, western history, psychology, anthropology, sociology and specified electives that fit a student's particular interest. All students are required to take courses in religion, religious ethics and Bible studies. Other courses will be added in step with the department's five-year development program.

During the summer, junior and senior students will intern on the staff of Chinese and English language newspapers in Hong Kong, at the United Press International bureau, at the two Hong Kong television stations (each station has separate English and Chinese channels), and at one of the two radio stations.

How successful the new Department of Communication will be in carrying out its program, and in attracting students of the caliber of Kenneth Leung, depends on many things beyond its control and planning. Chief among these are imaginative thinking by Christian leaders in anticipating the needs for Christian-trained Asian communicators—Asians to talk to Asians. Willingness to sponsor students for communication training, and then to use the skills of trained personnel intelligently, will also be crucial.

There must also be the realistic understanding that many of the Christian students will put their newly found skills at the service of the secular media, as Kenneth intends to do. The rewards will come from having dedicated Christian men and women manning the gates that control the flow of information — by print or by airwaves — to tens of millions of Asians.

The motto of the department's experimental newspaper, *The Young Reporter*, may summarize this best: "You shall know the truth and the truth shall make you free" (John 8:32). 



Campus of Hong Kong Bible College.

Dangerous Assignment

CONFIDENTIAL MEMO FROM HEADQUARTERS
TO SPECIAL AGENT:

It is hardly necessary to impress upon you the danger of the assignment in which you are involved. However, to minimize the risks you confront, we submit the following as background. The earlier dangers involved in assignments of this sort — unfriendly terrain, unhealthy climate, outright persecution and legal harassment — are not very common today. The real dangers you will face on this assignment are of a different sort. The Enemy, by design and deception, seeks to defeat us by more subtle means...

by R. Frank Coy

There can be frustrations when you want to install a dryer and no one in town knows how to do it. Or when you spend an entire morning purchasing groceries, going from bakery to market to butcher's shop to the egg deposit (there is seldom a supermarket in town), and your sermon still is not adequately prepared. Or when mother prepares the batter for Junior's birthday cake and then finds the gas is shut off. Or when the family, after a big day, wants to bathe and finds there still is no hot water.

Frustrations can crowd out faith and purpose and this is dangerous for the missionary. You may find yourself so involved in the incidentals of maintaining a home that you miss the people who pass by your door. You may become inundated with details which suddenly assume an enormously disproportionate importance. Circumstances may begin to form your life instead of your life forming the circumstances.

Another danger is *using a material yardstick to measure spiritual growth*. Who doesn't enjoy seeing evidence of his labors? Statistical reports and photographs of your accomplishments are what the majority of your supporters look for. If there is little visible evidence of growth, and your annual report shows no large numerical increase, you may become discouraged.

How can you measure what it means that a man has left his vices to live again with his family?

How can you report the hope that glimmers in the eyes of a young man who previously saw nothing worthwhile in life?

How can you tell of the cup of water given in Christ's name, or of the service where the Holy Spirit's presence was felt?

Statistical reports are important and must be given, but they may become a danger to the one who forgets to serve as to the Lord and not unto men.


A third danger is *deterioration of your devotional life*. While it is true that all Christians face this danger wherever they live, the missionary seems to be especially vulnerable at this point. The mission field is no hotbed for saints. It can be a place of spiritual tragedy.

As a missionary you must live away from the comforting influences of a Christian society. You must live among a people whose social and Christian conscience is pitched in a lower key. You will see things you should not see and hear things you should not hear. Things which once shocked you may become commonplace. You may find yourself condoning sinful practices and accepting the non-Christian society as "normal" for the area.

In an environment where sin is rampant, where human suffering abounds and where changes occur slowly, you may suffer a dulling of compassion and enthusiasm. If you do not possess the mind of Christ continually, after being exposed to the spiritual and physical sufferings of the people for awhile, you may begin to believe that changes will be slow always.

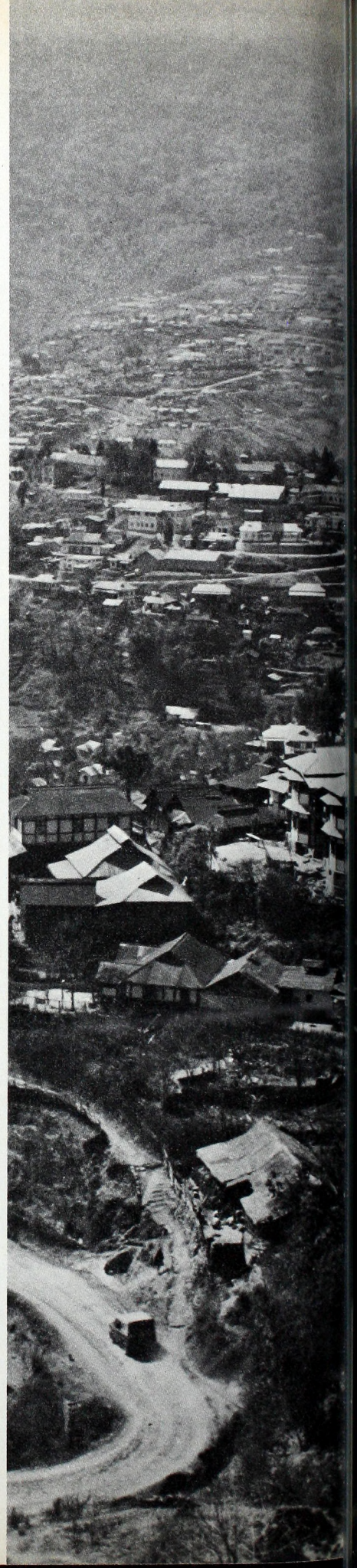
It is dangerous to let the daily stream of beggars pass by your door, to visit the little adobe homes with dirt floors, to see the long lines of people waiting at the common water hydrant, to look at the shivering children without shoes in wintertime, to see homeless men asleep in a side street, to look over a city of 20,000 without a Christian witness, and not be able to weep! Failure to maintain your devotional life must not be allowed.

Keep the overall strategy and purpose of your mission constantly in mind. Refer to your Handbook frequently and call on Headquarters for special instructions as often as necessary.

Your mission can be dangerous! You must be fully aware of the dangers and constantly on guard to avoid them. You must realize that you are weak and vulnerable. You will need the help and protection of our Commander in Chief's special forces. Do not try to cope on your own. Use your direct line to keep in touch with Headquarters daily. Emergency aid is available at all times. 

There is the imminent danger of letting frustrations crowd out faith. Your faith may be bigger than a mustard seed, but there will be moments and circumstances that will threaten to shrivel it. There is the frustration of being placed in an environment where you feel too small for the assignment. The tasks that must be done will be more numerous than the hours you have in which to complete them. Demands will be greater than your strength. You will sometimes be assigned to a task that exceeds your ability — simply because there is no one else to assume the responsibility.

R. Frank Coy is president of Chile Baptist Mission. He has served as a missionary field evangelist and pastor in Chile for nine years with the Southern Baptist Convention.



I love India

by David Morken

I love India. From its lofty peaks and rolling hills to its broad plains and burning deserts which remind us of parts of New Mexico and Utah. From the Nilgiris, those blue mountains with their blue gum forests and miles of tea plantations, coffee and rubber, to Kerala the land of coconuts and lush rice fields bordered with graceful royal palms, banana trees and mango groves. From the Himalayas and Mount Everest to the cape where three oceans meet. I love India.

It is not stones and trees and mountains I love — it is the people. The seventy-five million wide-eyed children five years old and under. The eager school children filled with curiosity — running and calling their friends in the village to see the strange-looking creatures walking down their road. The gay laughter at our ludicrous looks and odd clothing, while kindly welcome lights their faces. I love them.

The student with strong religious background and tradition but no personal commitment. Not really knowing what to believe, but willing to talk and listen.

The graduate student, admittedly pessimistic, terribly frustrated, disappointed and disillusioned, a condition that expresses itself often in riots and rebellion. Not cynical but searching hopefully, declaring frankly and honestly, "I want to be a follower of Christ, but I do not want to be a Christian."

I love India. We have lived in their houses, eaten their spicy foods and thoroughly appreciated their fellowship and hospitality.

I love the church of Jesus Christ in India. Beset by human frailties, torn and scarred, but still beautiful. Facing not only spiritual opposition but physical persecution and suffering.

I love the people of Kerala. When I arrived here I discovered that due to a misunderstanding on my part I was committed to speak in two places at the same time: the Maramon Conven-

tion in Kerala and the United Mission to Nepal annual conference at Kathmandu some 1300 miles to the north. Neither phone calls nor telegrams nor any other measures could get me released from the Kathmandu commitment. We had to leave Kerala Monday morning. It was undoubtedly my mistake, but no one chided me. They were all so kind.

I love India.

I love the young evangelist who was beaten to the ground so severely that he wept like a little child and cried for the Lord to send angels to deliver him and save his life. (The Lord answered by sending the town ruffian to order the assailants back and demand they cease beating this young man. Not because he was merciful or kind, but because he was angry that he had not been hired to do the beating.)

I love the missionary pastor in Nepal who took a beating and to his angry assailant's threat, "I'm going to kill you," replied, "Go ahead and kill me. I am from away down south in Kerala. Before I left to come up here and tell you about the love of God in Jesus Christ I buried my fear of death in the Arabian Sea." I love that man.

I love the thousands who come and sit on the ground for hours to hear the Word of God, responding often with weeping and sometimes with a spontaneous song of worship right in the middle of the preaching — without interfering or being disorderly . . . just the appropriate thing. I sense a great hunger for fellowship with God.

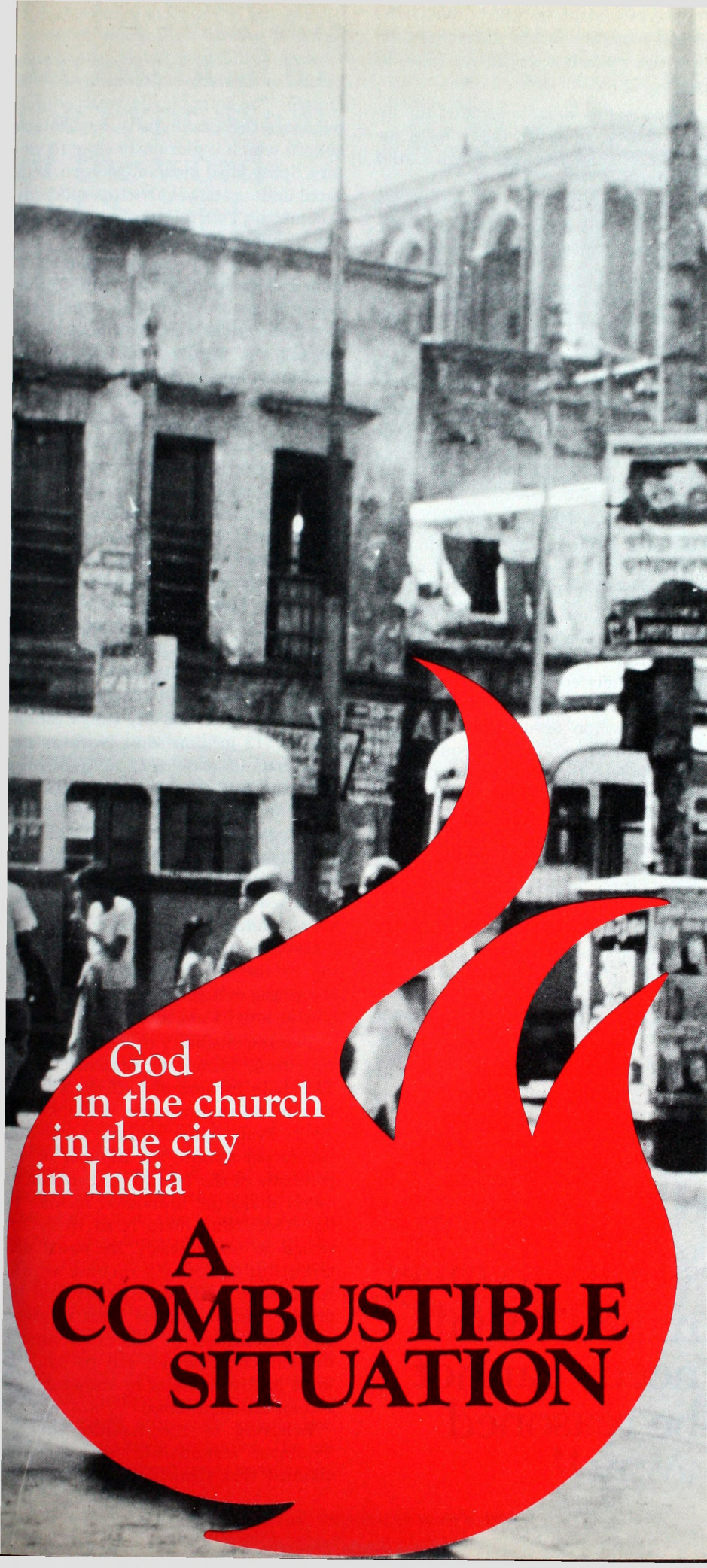
I love the bishops, the clergy and the Christian workers we have worked with during these brief months — because they have shown us the love of Christ.

I love the people who came to the Kattarakara Convention. It was indeed a highlight. I hesitate to say anything about it because it was so significantly the work of the Holy Spirit. God seemed to breathe on the entire audience and they responded. Their prayers of intercession from all over the pandal were indeed moving—even to me who could not understand the words. One night I was awakened at all hours by the voices of people praying and singing.

David Morken, minister at large for World Vision International, recently returned from a seven-month evangelistic tour of India. Before joining World Vision he was a missionary for 24 years in Sumatra, Mainland China, Ceylon and Hong Kong.







God
in the church
in the city
in India

A COMBUSTIBLE SITUATION

by Sam Kamaleson

A retired Calcutta lawyer was introducing modern India to a friend from the West: "Look here, suppose all Europe could somehow be united under one government, with one parliament and one prime minister. Now, take away two-thirds of Europe's area and three-quarters of its wealth, but leave most of its people. Let Spaniards speak Spanish and Bulgars speak Bulgarian. Let Turks distrust Russians and Russians bluster at Englishmen. What you would have would be something like modern India."

In the midst of many apparent paradoxes and contradictions, India's pattern of transformation is taking place mostly in the urban society.

It is in the cities that the energies of the young intellectuals are apparent. With the large investments made in starting numerous schools and colleges and in building national laboratories, the number of brilliant youth drawn to the urban society has increased enormously since 1948. But 20 years has been time enough for them

Sam Kamaleson is pastor of Emmanuel Methodist Church in Vepery, Madras city, capital of Madras State, India.

Continued on next page

Combustible Situation

to know and express an intense dissatisfaction with an educational system that still lacks encouragement for research with independent courage, and fails to activate youth as an advantage in itself.

It is in the cities that the plight of humanity drawn from rural India with the hope of the industrial revolution is most obvious. Twenty years has been time enough to prove the faults of an industrial revolution that did not have an agricultural system with a sizable surplus production as its basis. The recently renewed emphasis on agricultural productivity has not yet had time to stay or turn back this migration to the cities. In fact, it is predicted that this migration will continue to increase. Christian congregations in the city, drawn from the communities around the factories, often have intense economic needs. The congregations of middle class intellectuals must become aware of their special responsibilities.

It is in the cities that the unique political phenomenon of India is expressed most palpably. India's political abilities in self-government have been proved in many ways: (a) a faithful working of the federal constitution, maintaining the balance between unity and diversity, (b) a commitment to the free way of life within the framework of the constitution, and (c) the non-chaotic forward movement due to the democratic system adopted from the liberal West — to mention a few. Still, as shown by the elections of 1967, when the absolute dominance of the Congress party on the Indian political scene was broken and a new trend established, there came a growth of political consciousness among Indians speaking different languages. Most of these political expressions have developed within the urban framework.

It is in the cities that the heterogeneous environment allows for the full development of the constitutional provisions for the social reformation of the caste system.

It is in the cities that the sociological stress, due to the pressures of industrialization upon Indian family life, expresses itself in patterns that have never before been so widely seen. Social equality among the sexes has created a new liberty, most often expressed in the urban social structure, which confuses the traditional Indian social pat-

terns. No issue in India affects the social structure deeply without involving the underlying religious issue as well.

Within this broad structure, the urban church of India today faces opportunities and problems which it must recognize.

OPPORTUNITIES: The situation provides many opportunities. The constitutional provision of freedom to preach, practice and propagate one's faith is an advantage to start with. Cunningly worded state government legislation aimed at preventing conversion to Christ, such as that recently passed in Orissa, cannot stand when challenged on this basis. Political independence removed the suspicion regarding the relationship of the church in India with the church in England, in particular.

Frustrations can become opportunities as a result of the interaction between social revivalism and social modernization. The promises of better social conditions through new systems that are man-devised have not yielded their fruit in season. The post-Nehru era is acutely conscious of the lack of symbolic leadership on the national scale to which devoted loyalty could be confidently given. Inadequate religious beliefs limit the extent and pace of modernization. These tensions, between the inner awakening and the external demand to unrealistic conformity to worn-out social patterns, make people more open to other solutions. This is opportunity to introduce the message of hope in Christ, since He encourages the questioning mind to discover in Him the full liberty of responsible action.

Within India the church tends to have a minority feeling. This can be to her advantage. External hostility always forces the church to inner unity for purposeful action. Her knowledge

“The responsibility to meet naked social needs cannot be reasoned away.”

of personal limitations is expressed in terms of greater willingness to accept Christ's sufficiency. Thus, she comes nearer to Christ's expectations of His church. The numerically weak church becomes the prayerfully dependent church which is gloriously close to victory. Spirit-filled men and women, activated under external pressure, suddenly become the “terrible meek” who cannot be subdued.

One other aspect must be mentioned. The young Indian intellectual (about 50 percent of India's population is below 21) is very politically conscious. The need for social transformation is too obvious to be missed. The *how* of transformation is being sought. Will it be the suggested pattern of “regeneration through revolution,” or will it be Christ's offer of “revolution through regeneration?” It is certainly not unresponsive dry bones that the pastor meets within the church youth drawn from the universities of modern India. They respond vitally to the call of the living Christ.

PROBLEMS: For the church situated in this combustible situation, the basic problems are not external but internal.

The responsibility for unreached millions is upon the city congregation. India's 512 million souls (with an approximate increase of 12 million every year) are among the most spiritually sensitive in the world.

Responding to the call of Christ, after hearing the message for the first time in his life, an 80 year-old man answered that Christ must have come very recently. When told that almost 2000 years have gone by since the coming of the Christ, he complained to the young evangelist, “Then what kept you so long? I am now 80!”

The responsibility to meet naked social needs cannot be reasoned away. The daily income of half the population is less than a rupee (\$1 U.S. = Rs. 7.50). Even when a man earns 100 rupees per month, the number of dependents of the average Indian family of six drags the individual income to Rs. 0.55. Thus there is so little for which so many reach. An equal distribution of today's income would leave us all with Rs. 1.10 per day! Ignoring this acute need leads to greed and callousness. In this environment the church must not sell its soul. It must justify its claim to knowledge of a compassionate Lord.

Referring to the tradition of St. Thomas, responsible people have claimed that Christianity in India is

"...lay believers are essential to the expression of the word of Christ for this day."

as old as Christianity anywhere else in the world. This places the responsibility for the gospel-of-the-centuries upon the Indian church. In modern times it has reaped the benefit of the gospel since the days of William Carey, but it has not responded in proportion to the responsibility for the committed message. The church must guard against the cyclical degeneration due to sinful selfishness which moves from:

"Bondage to spiritual faith,
Spiritual faith to courage,
Courage to freedom,
Freedom to abundance,
Abundance to selfishness,
Selfishness to complacency,
Complacency to apathy,
Apathy to dependence,
Dependence to bondage."

In this day of opportunity an uninvolved church is a terrible problem! But involvement, as obedience to His command, knows no fear or lack or opposition, for it is the "father's good pleasure to give the Kingdom."

INNOVATIONS: For the church, lay witness is becoming effective in the urban church in India. These lay believers are essential to the expression of the word of Christ for this day. In an environment where corruption is generally accepted, voluntary acts of simple honesty and integrity are boldly noticeable.

Some congregations have acted responsibly by proclaiming Christ through the preached word at street corners and through the printed page. The church has also involved herself in acts of compassion related to the social needs of the community. Medical care, adult literacy programs and rehabilitation are some patterns of social involvement of the urban church. Meaningful involvement demands new methods and new methods express irresistible vitality. In a newly literate society, tracts written in simple language are uniquely attractive. The act of distributing these tracts satisfies the

desire for meaningful participation on the part of the believer who thinks that he has no unusual talents. The ready response often stimulates greater involvement.

The clergy's task is to involve more of the congregation in this singleness of loyalty to Christ. When they are related to Christ, believers never grow stale or run dry. Along with the committed, the pastor becomes a follower-together of Him.

In situations that demand nationally united action, the city congregations have been actively involved. During the Bihar famine the city congregations gave funds and provided personnel for technical aid and training. When mob violence led to the burning down of church buildings in Orissa, the urban congregations of India immediately responded with funds for reconstruction. To counter the threat of unconstitutional legislation that could limit the influence of the church in some parts of India, leaders from the urban congregations of India have organized themselves to support the rights of Christian citizens.

INSTITUTIONALISM: To such a witnessing community there is nothing more deadening than the misunderstanding of goals and objectives. The congregation that becomes an end in itself, rather than a means to an end, quickly loses its sensitivity. As a living organism its continuing life depends upon continual awareness of God as the only basis for the new life experience.

The pastor of such a congregation, accepting his calling with awful seriousness, must avoid taking himself too seriously. Drawing the authority for his ministry from the risen Lord he must constantly point to Him only. This sort of ministry multiplies itself and the inner life sustains the external

body of the organization. This condition allows for institutions as legitimate forms for the meaningful relationship of any group of people. But the institution does not become the primary concern. Dying, it lives. Recklessly abandoned to communicate the Lord within its environment, the church recklessly gives itself to Christ. This is the only route to victory.

In all this effort the minister must guard against the temptation of becoming an institution in himself.

RELATING VITALLY: Accent should be laid upon the pulpit ministry. Since it is the expression of the consciousness of one who has been made aware of God himself, it is life-centered and Bible founded. It insists upon being the liberating word of Christ within the framework of the new environment shared by the congregation and the pastor alike. The compelling Holy Spirit aids the efforts of the minister. The pastor who is not an evangelist himself cannot lead his congregation into a positive evangelistic involvement.

Within this sort of congregation the sense of dependence upon the Lord increases and prayer groups flourish spontaneously. Through prayer, its vision is again lifted to see the "field ripe unto harvest." Thus, the healthy cycle of expanding interests and extending of oneself into the new interests, becomes an established pattern.

These expanding interests demand the training and development of new leadership. The church that is alive responds to this challenge too. The cycle is thus perpetuated by developing its own stimulus and facility for reproduction. Thus the meaningful, redeeming relationship between the Lord and His Church, and between the Lord and the urban Indian environment through His Church, moves forward.



"The congregation that becomes an end in itself rather than a means to an end, quickly loses its sensitivity."

as possible, perhaps to find solace for their grief in the work of their calling. An older member of the church muttered a barbed criticism about this. "Could at least take time to grieve the little one," she snorted. "Them heathens ain't going nowhere."

Now Joan was home again. During her two weeks here she had been subjected to an intense whirl of dinner and luncheon engagements held by the various church organizations. At most of these occasions she was invited to speak and the women to whom she spoke exclaimed about the "interesting" life she lived as a missionary. "Don't you envy her?" one of them asked after one such affair. "All those wonderful experiences, living on the other side of the world and all." She glared at her husband standing beside her. "Henry thinks it's a big deal to take the jungle steamer ride at the zoo."

Through all these various and zealous assemblages Joan looked tired and withdrawn. Her smile seemed mechanical and forced. Once, when she thought no one was observing her, it seemed that her eyes were suddenly bright with unshed tears. The natural thing would have been to chalk this up to her recent illness or a lack of rest. But no. Her suffering seemed to be something other than physical. It lay deeper than that. Whatever it was, it was wearing thin. An explosion seemed imminent.

It was the prayer meeting that finally touched off the psychic firecracker Joan was carrying. Joan had come early to attend the prayer meeting before the

Sunday evening service in which she was to speak. There were about 20 people in the prayer room. She came in just as Brother Hill was praying. He was making an impassioned plea that God would convict the young people about their lack of "spirituality." (To Brother Hill being spiritual has to do with giving up anything that's fun, and the young people do laugh a lot.) Glimpsing Joan from the corner of his eye as he was about to close he tagged on, "Oh yes, Lord, bless the missionaries."

After that everyone prayed dutifully that God would "bless" the missionaries. But the most eloquent supplications were for funds for the new sanctuary that is to be built next year. As they left the prayer room, Nancy Barnes sidled up to Bea Anderson and whispered, "When I was called on to close the service I would have mentioned our other missionaries, but Joan is the only one I know of. I just couldn't think of the others' names. Isn't that just awful?" She tittered into one hand and with the other made a grab at one of her children who happened to be charging by. Bea looked over her shoulder. Joan was still sitting in the prayer room staring at the floor. Bea thought she saw a tear fall from Joan's cheek onto her lap, but she wasn't sure.

The main service began a few minutes later. Pastor Seymour escorted Joan to the platform and seated her. Jerry Blewitt led the congregation in two rousing songs, "From Greenland's Icy Mountains" and "Jesus Saves."

After an eloquent introduction by

She was home on furlough, a sick leave really, because of a tropical parasite she had picked up in her third year in the field. Her husband had remained in Africa, and their twin boys were in a boarding school 500 miles from their parents' mission.

Joan Beldon and her husband Van have been missionaries for ten years. Until recently Joan was able to keep her recurring attacks under control with drugs, but complications early this year made it imperative for her to seek special medical aid at a well-known clinic on the east coast. Now, on her way back to Africa, she was visiting her parents and her home church.

Joan and Van were married in this church, and their first child, Debbie, was dedicated here. The first year they were in Africa the child died of black-water fever, a severe form of malaria. The Beldons had brought her home for treatment, but it was too late. They buried Debbie in the family plot and returned to Africa three days later. They could have stayed home longer, but they felt they must return as soon

... oh yes

the pastor, Joan stood up and walked to the pulpit. She looked over the heads of the congregation—as if she couldn't trust herself to look directly into their collective eye.

"Shall we pray," she said in a barely audible voice.

All heads bowed. A long silence followed, but Joan didn't utter a word. Instead the people heard sobs so wracking, so painful, that it hurt her listeners to breathe. Embarrassed, they began one by one to look up at the woman whose white-knuckled hands gripped the edge of the pulpit.

"I can't pray. I can't pray. I don't know how," she kept crying over and over.

Pastor Seymour finally took her by the elbow to lead her away. But at the touch of his hand she took control of herself and began to calm down. She shook off his hand and motioned him away.

"No," she said firmly. "I must speak, and so I will." She turned to the congregation and this time her eyes did not evade theirs.

"You shouldn't be shocked by my outburst," she said. "After all, it's mostly your doing."

A shocked intake of breath was the reaction. Our doing?

"Yes, it is," she continued. "And now I'll tell you why. Tonight I had some notes prepared for my talk." She held up a handful of papers. "I was going to tell you of the fascinating life my husband and I live in Africa. I was going to tell you of the sights and sounds of a primitive, beautiful land. You know, the kind of stuff you'd ex-

pect to hear from a missionary. But it wouldn't be entirely true. So I will tell you the truth instead. Oh, it's true that Africa is beautiful. But often we are aware only of the miserable poverty and horrible diseases surrounding us. We can see only a people bound by Satan in such oppressive and heart-breaking ignorance that tragedy after tragedy has been their plight.

"Van and I have been laboring among these people for 10 years. Do you know that in all that time we've only heard from a handful of people. Our parents are the only ones who write to us regularly, and they aren't Christians, but they love us, and they care what happens to us. And even though they don't share our belief in Christ their letters are full of encouragement for the work we do.

"I heard your prayers tonight. You prayed that God would 'bless' the missionaries. I want to ask you what you mean by 'bless.' Do you mean that we would have happy, peaceful feelings as we go about our work?

"Happy, peaceful feelings are hard to come by when we see sick Africans bringing their sick and undernourished children to our mission, and we haven't enough medicine or food to give them, because this church and others like it didn't meet their financial quota for missions.

"It's difficult to feel happy and peaceful when you alternately shake with chills and then burn with fever from malaria attacks. You feel guilty for even lying there when you know there are already too few of you to carry on the work properly.

"Van and I both missed out on happy, peaceful feelings the day we sent our boys to boarding school. We miss them so, but we won't see them for six months.

"There are times when the only feelings we have are frustration and helplessness from knowing that we haven't been able to do all we wanted to do for our people.

"Sometimes when Van and I pray, the burden for these people is crushing. It's crushing because we can't share it with you. You don't seem to care. We don't want your pity. We need your faith. You ask, where is *our* faith? Our faith in God is intact, but we know that it will take yours aligned with ours to bring the good news of Jesus Christ to our people. This can only be accomplished if you bother to know our needs and try to identify with them and us. I know this will mean work, but the Bible tells us that faith alone is dead without works." She paused for a moment groping for words, but her anguish beat them to her lips. "Help us! Please help us!"

Few eyes were dry when Joan sat down.

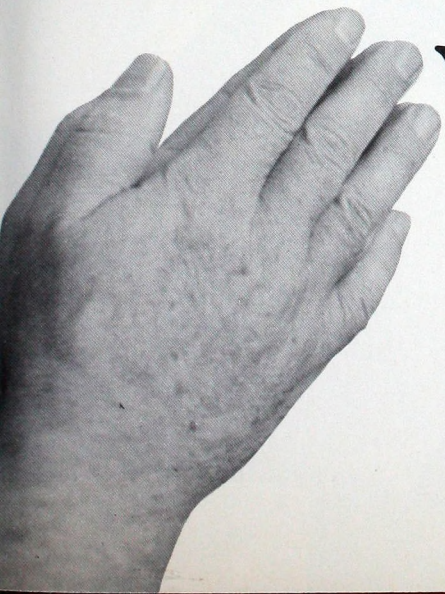
Joan left two days later to rejoin her family and resume her work in Africa. With her she took promises of prayers and support and letters from home.

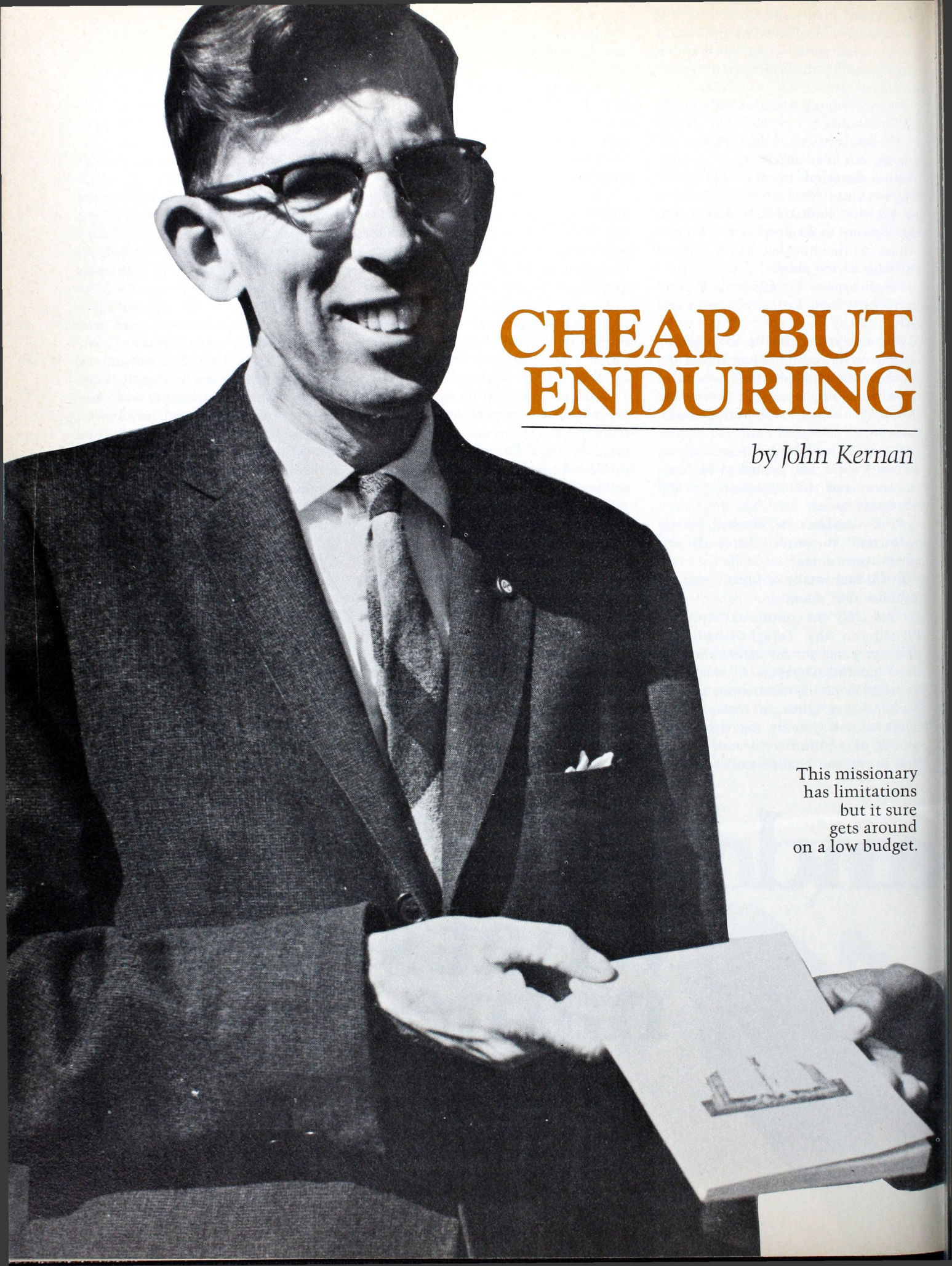
Not vague prayers for "What's-His-Name" in Africa, or that God will "bless" Joan and Van, but prayers that He will mold the church into a community of concern and love that will span the thousands of miles separating the church from its missionaries and make them of one accord in Christ.



and God bless what's-his- name

by Kathleen Kearney





CHEAP BUT ENDURING

by John Kernan

This missionary
has limitations
but it sure
gets around
on a low budget.



An old man walked into the literature office one morning. He had walked and ridden the bus more than 20 miles from his home. John Noruka was his name. He put his hand into his pocket, next to his heart, brought out a tattered scrap of paper and gave it to me. There was nothing left of it but the heading and the first few sentences, but I recognized it as a Bible lesson I had printed in 1958.

"I've been using this lesson all these years," explained Mr. Noruka. "Now it is worn out and I want a new one."

The lesson had been out of print for some time, and I had only two file copies of it. I pulled out one of these and gave it to the old man.

"Oh, this is wonderful," he declared. "I've been teaching this lesson to my Sunday school classes. Now I have a new class and I want to teach it to them."

The lesson gave the names of the Bible books and an outline of each one. African children 12 years old and under were going to memorize the

CHEAP BUT ENDURING

whole lesson. They were going to learn not only the name but also the outline of every book of the Bible.

Mr. Noruka folded the old tattered lesson up with the new one and put them both back into his pocket, next to his heart. We said goodbye and he started out on the long, hot, dusty journey back to his own home.

This is why my wife and I work with Christian literature. The people want it. They appreciate it. They use it. Literature is not only useful to the spread of the gospel, it is essential.

In Israel we saw some of the famous "Dead Sea Scrolls." We saw the complete scroll of the book of Isaiah, painstakingly written by hand on sheepskin about 100 years before Christ. If you could read Hebrew, you could read it

John Kernan is manager of the literate services of the Church of Christ Mission in South Africa which publishes magazines, books and other Christian literature in English and vernacular languages.

today. Twenty-one hundred years old and still legible. Although not every publication lasts that long, literature does have permanence.

Most of us sleep six to eight hours or more a night — about one-third of our lives. While we sleep we cannot be actively working for Christ. But a magazine or tract can work around the clock. It can be placed in a rack or on a seat at the bus station. A man can come in at two o'clock in the morning, pick up a tract and read it. It will be awake, alert, ready with its message. Literature never sleeps.

At the end of 1968 I was very sick. I stayed in bed for four weeks. During that time I could not carry on with my regular mission program. But the tracts, magazines and books I had already published went on working. They were carrying the message of Christ even though I could not personally do it. Literature never gets sick.

When my wife and I take a furlough from our work we have to get re-entry permits for South Africa. Since she is Scottish, she needs a visa for the United States. If we visit any countries on the way, we need visas for them. We have to be sure our passports are in order.

We need certificates of inoculation against smallpox and other diseases. We may need customs receipts and tax clearances. Getting all of these documents takes time, trouble and money. Then when we come to a new country, the immigration official is waiting. He wants to see these papers. If everything is not in order, he may send us back home. When we travel in person from country to country, we must go through reels of red tape.

But we can print a tract or a magazine, put it in the mail and send it easily from one country to another, right around the world, even behind the Iron Curtain. Literature knows no national boundaries.

Here is a magazine. Does this magazine look at you and say, "Don't touch me, white man"? When a Negro picks it up, does it balk and try to run away? No, the magazine doesn't care. Its mission in life is to be read — by anyone. The magazine doesn't care about the color of the person reading it. Literature knows no racial boundaries.

When I speak in person to a group of people, how many can I reach at one time? Ten, a hundred, perhaps a thousand. I cannot be in two places at once.



*African elders with well-thumbed Bibles
Publisher John Kernan presents to
translator Judah Fazzie the first copy
of Xhosa edition of Concerning Disciples
by P. H. Welshimer.*

While I am preaching to one group of people I cannot at the same time be preaching in person to another group. My personal witness is limited.

But I can print a tract or a magazine, and that magazine can be read by thousands of different people in hundreds of different places at the same time. I can reach more people through literature than in person.

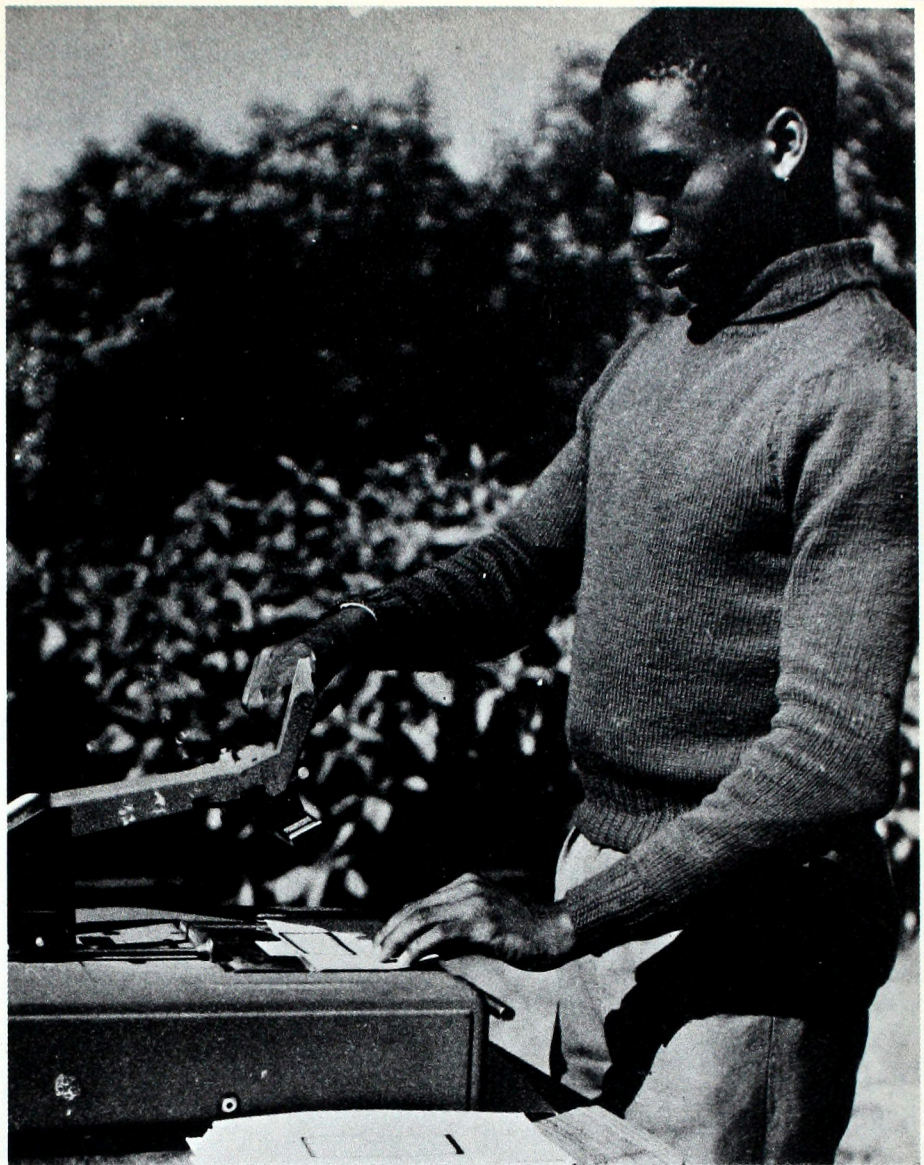
Not only can I reach people through literature whom I could never reach in person, but the influence of a book may go far beyond the influence of my personal presence. A book can be read and reread, studied, put away and returned to later. It can be discussed by a group of people. It can be used in teaching others: by school teachers in preparing lessons for their classes, by preachers in preparing sermons. It can be passed on to others. In South Africa it is estimated that as many as 15 people may read each copy of a magazine. I can reach and influence more people through literature than in person.

My mission work takes me on frequent trips to visit churches. I travel about a thousand miles a month in the service of the Lord. But there are many parts of South Africa that I may never visit; many people whom I will never see. They are too far away, too hard to reach. The trip would take too much money or too much time, or for some other reason I cannot go.

Literature does go to these people and these places. By train, plane, bus, horse, bicycle, even by foot, the mail goes to the remotest parts of the country. Literature sent through the mail goes to places that I could never visit in person, to people I could never speak to face to face. Through literature I can reach more people more easily than in person.

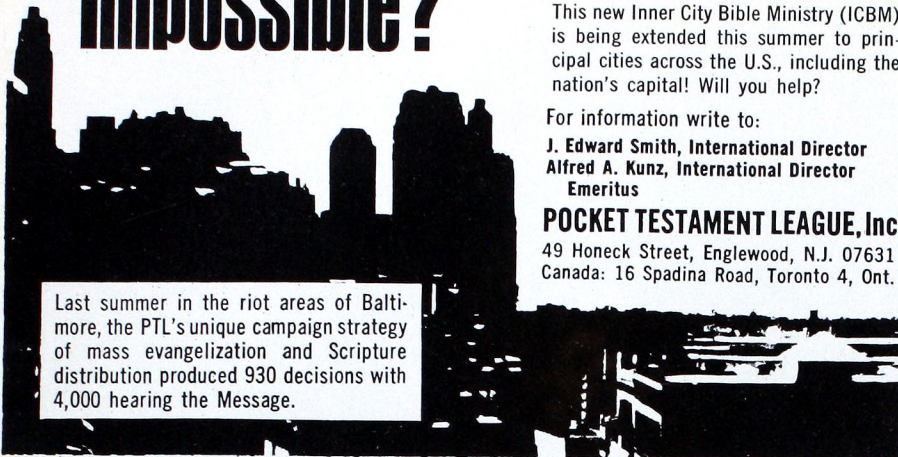
When I take a furlough, it costs about \$2000 for my wife and me to travel from South Africa to the United States. I can print a magazine, put it in an envelope with a two-cent stamp on it and drop it in the mailbox. A few weeks later it will be delivered in the United States. The trip that cost me \$2000 in person cost the magazine only two cents. Through literature I can reach more people more easily and with less expense than in person.

Literature is permanent. Literature never sleeps, never gets sick. Literature knows no national or racial boundaries. Through literature we can give the gospel in permanent form to more people more easily and more cheaply than in any other way.



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force and aggression. The struggle of any developing nation is always difficult and it is especially true for this nation as it faces the threats of a heavily western-sponsored Israeli nation. Israel, conversely, has pictured herself as a progressive and democratic state. This over-simplification of the case needs to be examined. With this in mind, we urge upon you to study with the most judicious counsel the aspirations of the Arab peoples as they seek their own national destiny and identity.

II. We call your attention to the fact that recently Israel disregarded the United Nations appeal to resettle a small percentage of the Palestinian refugees. This Security Council resolution of December 11, 1968, is just another case of Israel's disregard for the rights of the Arabs, and it has heightened the Arab's suspicion that Israel is not concerned for peace at this time.

We appeal to you in your new office of our nation to use all means at your disposal to urge Israel to allow these refugees to return to their homes as a gesture that this nation is genuinely concerned for peace and the rights of man.

III. We have studied from childhood that the United States of America has always maintained a democratic ideal of liberty and justice for all. This principle has not always been matched by inspiring and equitable leadership, but the ideal remains to challenge both the leaders and the people of our nation. At this time the peoples of the Middle East have a right to charge us for our superficial attitude towards the millions of people of this area. These, too, cry for life, liberty and the pursuit of happiness.

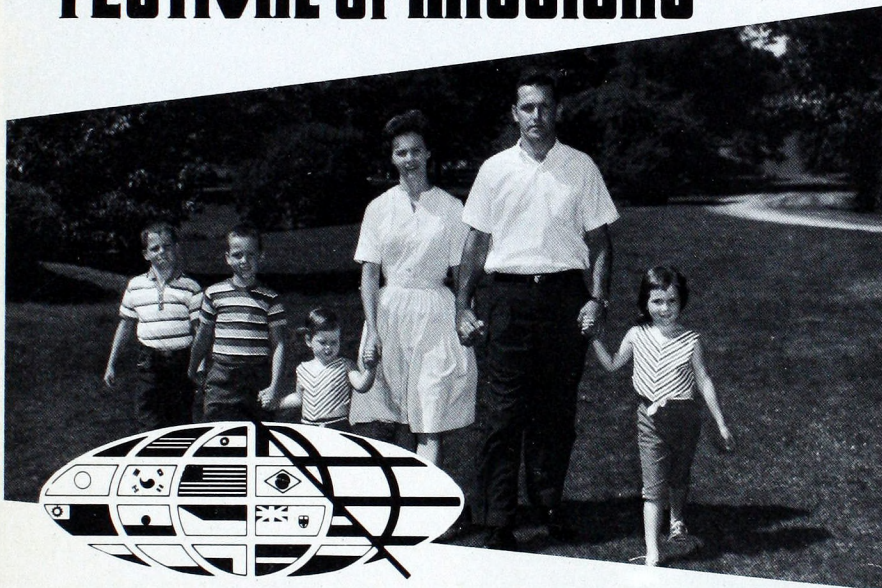
We call upon you to look to our democratic heritage which is based upon a Christian tradition of fairness and compassion and apply these to the resolution of the problems of the Middle East.

IV. We note with sorrow Israel's vicious attack on the Beirut International Airport only one day after the public announcement of the completion of the agreement to sell fifty Phantom Jets to Israel. This can only serve to prolong the withdrawal of Israel from the occupied area according to the Security Council's resolution of November 22nd, 1967.

The continued sale of modern weapons of destruction to nations at war is immoral and inconsistent with our pursuit of peace.

We shall continue to pray for you as we do also for the leaders of the Arab world, that God shall give you wisdom and guidance as you take the office of the world's most responsible position.

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globe at a glance

MALAYSIA

Rioting ends, problems remain

by David H. Adeney of Discipleship Training Center, Singapore

On my way back to Singapore from a speaking engagement in Seoul, Korea, a friend and I were talking about the peace and prosperity in Malaysia. The next day everything changed.

In the recent elections the opposition parties made unexpected gains. The ruling Alliance party faced a deadlock in Selangor state in which Kuala Lumpur, the capital, is located. The Malays seemed to have been alarmed by the power of the opposition, mainly Chinese, and bitter racial rioting broke out. Hundreds were killed. Many houses were burned including the home of one of the Chinese Scripture Union staff workers. Varsity Christian Fellowship students who should have returned to the University of Malaya were unable to go. Travel was impossible.

ASIA VIETNAM—

'Evangelism Deep and Wide'

Seminars and training sessions are currently being held in preparation for Evangelism Deep and Wide, a systematic program for mobilizing all Christians in saturation witnessing and mass evangelism with the aim of winning ten million to Christ. The evangelistic thrust is under the direction of the Vietnam Christian and Missionary Alliance Mission and the Evangelical Church.

Special literature is being prepared and prayer groups are being formed.

Witnessing continues amid the war. John W. Peters, American missionary for Pocket Testament League, told of the impact of the war on one pastor. "Eighteen miles south of Saigon," he reports, "a mortar projectile slammed into the home of a 24-year-old pastor, killing his pregnant wife and another woman, as well as injuring the pastor, his three small children, and the husband of the woman who was killed. Ironically enough, the visitors had come to the pastor's house to seek refuge from the shelling.

"The young pastor is the son of Pocket Testament League's national evangelist, Pham Van Thau. His father said at the memorial service in Saigon, 'He will carry on his ministry with a heavy heart. But carry on he will.' Young pastor Thau is witnessing to the unquenchable spirit which prevails among Christian workers in this unhappy land."

Peters reports that PTL alone has distributed more than one and a half million Gospels of John in South Vietnam.

INDIA—

'Indianization' for the church

In rejecting demands for a ban on receipt of funds from abroad by the country's Christian missionaries, Minister of State for Home Affairs V. C. Shukla restated the government's policy of "Indianization" of foreign missions. However, Shukla told the national parliament in answering a member who urged a three-year deadline on establishing the ban on foreign money that if foreign money came through legitimate channels and was used for legitimate purposes there was no question of stopping it. He also rejected the charge of another member who alleged that proselytism was the goal of foreign Christian missions in India. Shukla stated that most foreign missionaries come to serve the people and there could be no objection so long as they did this work.

However, to speed the progress of "Indianization" the only new foreign missionaries who will be allowed to enter India will be those who possess outstanding qualifications and specialized experience. And they will be admitted only when there are no Indian citizens available to fill the need.

In view of the government's policy the Evangelical Fellowship of India has limited attendance at the All India Congress on Evangelism to be held in Deolali, January 4-8, 1970, to Indian citizens only. Theme of the Congress is "Christ seeks India" and "Showing India Today—Christ the only Way." Vital issues peculiar to India will be discussed at the Congress. A paper on "The Christian approach to Hindus" is to be presented by Paul Sudhakar,

India's best known convert since independence.

JAPAN—

Ecumenical association formed

Acting as individuals, 100 Protestant and Roman Catholic clergy and laity joined to form the Japan Ecumenical Association. The association was organized in Tokyo to encourage and conduct research and study on common concerns.

Most participants are members of the Catholic, Episcopal, Lutheran and United churches. They were not official representatives of their confessions.

Dr. Chitose Kishi, president of Japan Lutheran Seminary and a prominent planner of the association explained, "It is from this point that we can move toward the resolution of our differences and into dialogue with those who do not hold our common faith."

Goals of the group include initiating contact and cooperation aimed at Christian unity, strengthening of Christian dialogue with non-Christians and to encourage ties with other domestic and foreign groups.

OKINAWA—

Ben Hur film spurs evangelism

A three-week showing of the movie Ben Hur has been used as a base for evangelism by the Far East Broadcasting Company in Naha.

FEBC Okinawan employee Suitetsu Shigetomi spearheaded the project. Shigetomi felt that the hearts of theatergoers would be mellowed towards the Gospel after seeing Ben Hur. He was concerned, though, that the film ends with Christ on the cross. He thought this would leave in the minds

the Malays, known as the people of the land and comprising more than 50 percent of the population, hold political power and control the army. But economic power is in the hands of the Chinese who also possess the technical ability that is so necessary in an industrial society. More moderate elements are sought to work together but now the Malayan Chinese presence seems to have been rejected by the Chinese who are treated by the constant discrimination against them. The present emergency will soon pass but the long term outlook is encouraging. The election seems to have polarized the two sides along communal lines. Naturally communist elements are also taking advantage of the racial tension. With the exception of a few churches for the Tamils who come mainly from South India and Ceylon, most of the Christians to be found among the Chinese. Moslem Malays are forbidden by law to change their religion. During the riots in mid-1969 there were no church services in Kuala Lumpur because of curfew. A Christian teacher in the university to whom I spoke

over the telephone told me that the riots came as a great shock to the Christians. Four of the Discipleship Training Center's students are from Malaysia and are much concerned about the situation across the Causeway. However, the area bordering on Singapore has been quiet.

In recent seminars on the book of Acts and early church history we have compared the effects of persecution during the first centuries with the situation in Asian countries where Christians have suffered under Communism. We questioned how would the church in Southeast Asia stand if the freedom which we now enjoy was removed?

Churches in Singapore are crowded with young people and we see thousands attending evangelistic rallies. Yet we are conscious that there is a great spiritual "drop out" and dearth of active, responsible older men and women in the churches. May God grant that recent happenings in Malaysia may cause Christians to see the need for a far deeper fellowship and a greater sense of dedication linked with more effective training in the Word of God.

of viewers the idea that Christ was merely a historical character who died as a martyr.

Shigetomi asked FEBC missionary Arthur Austin to write a tract giving an account of Christ's resurrection. Attached to the tract was a tear-off card that could be mailed to FEBC Okinawa requesting a Bible correspondence course.

Tract in hand Shigetomi asked the theater manager if the tract together with a Gospel of John could be handed out after each showing. The manager agreed. There were three showings daily in the 800-seat theater.

It is still too early to have complete results but many requests for the Bible course are being received. Three Ryukyuan school teachers have asked for more copies of the tracts. In requesting it they said the resurrection was made vivid through the tract and they wanted to distribute it to their students.

INDONESIA— Haggai plans crusade

October 1-18 has been set as time for an evangelistic crusade in Djakarta led by Dr. John Haggai. A sports stadium accommodating 50,000 is to be used for the opening of the crusade. Haggai reports that organizational work has already begun for the crusade and preachers will visit the major provincial centers of the islands after the 18-day demonstration of faith is completed in Djakarta.

TAIWAN— Presbyterian to send missionaries

The appointment of the Rev. David Donaldson to work with the Presbyterian Church of Formosa resumes an

80-year ministry to Chinese in Asia of the Church of Scotland (Presbyterian) which withdrew personnel from this area 19 years ago when the last Church of Scotland missionaries in the Far East were expelled from China in 1950 following the Communist takeover.

The Formosan Church marked its hundredth anniversary in 1965 by asking the Church of Scotland for a Scottish missionary to restore the early links between Scotland and Formosa.

EUROPE HOLLAND—

Roman Catholic missionaries dwindling

Roman Catholic missionaries form a dying group of people, the new Dutch missionary magazine *Bijeen* claims. *Bijeen*, which replaces the many small missionary periodicals of the Roman Catholic Church in Holland, devoted an issue to the future of Roman Catholic missions.

Not many years ago, it pointed out, some 15,000 Dutch priests and nuns were doing missionary work somewhere in the world. The number has dwindled to 9000. Sociologists estimate that in the next ten years it will drop to 3000, and in the following ten years to only 500.

Bijeen puts forth two reasons for the decline. Many missionary church provinces are now recruiting their own national priests. And, many of the missionaries want more freedom. Cloister orders which now take care of the biggest share of missionaries are fast losing members because the monastery ideals have become anachronistic.

Several missionaries writing in the magazine claimed that their orders will

have to close their doors in five or ten years. One problem is that most of the missionary congregations or orders are internationally organized. It is very difficult to get them to combine or even to cooperate with each other.

Calista Beckers, one of the Dutch nuns, working in Brazil stated, "There are only a few thousand left who feel happy in this life. I think that a new real form of religious life must come from outside the monasteries. As a nun one is too much burdened with the past."

In order to recruit more workers, especially women, Miss Beckers suggests that the mission order which recruits young people to go into missionary work should do so without demanding ordination or vows. Many a young woman who refuses to enter an order is willing to give years of her life to serve some faraway country, she says.

EASTERN EUROPE— Church's first contribution

For the first time Eastern European churches have been able to contribute offerings to the benevolence work of the Lutheran World Federation's Department of World Service, according to Dr. Paul Hansen, secretary for European minority churches of LWF in Geneva.

On Easter Sunday the 430,000-member Hungarian Evangelical (Lutheran) Church collected \$4000 in offerings for Jordan. Czechoslovakia's 50,000-member Silesian Evangelical Church of the Augsburg Confession donated \$2000 to LWF's social service projects. Further

Continued on page 30

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Colonels take over Sudan government

Trouble continues for southern Christians

The Sudanese army has again taken over the leadership of the badly split country south of Egypt. As in Greece the colonels are in command of the government. The report is that the government of Mahgub had become badly corrupted. Christians in the south have long feared Mahgub. But Abu Bakr Awadallah's coup could spell disaster for them. They know by experience what it means when the army rules the country.

For years Christians in the southern part of this country have been fighting a forgotten war in which at least half a million of them have been killed. Islam soldiers of the north have driven the Christians into their churches, and then burned them alive. More recently they killed all the students in a high school.

Since 1899 the Sudan was governed by a combined Egyptian-British government. Because of the tremendous differences between the Islam Arabs of the northern province and the animist and Christian Negroes of the three southern provinces, the British early gave the blacks their own colonial government. Only in this way was it thought possible to end Arab raids upon the Negro provinces for the purpose of capturing slaves.

In 1946 the British gave the Sudan a central government again. That way they could prevent that country's union with Egypt. The result was great fear among the four million southern Negroes who dreaded annihilation by the 10 million Arabs in the north.

When it became known that the country would receive independence,

the Negroes tried to settle the case by attacking the northern troops. Dozens of officers were killed. The rebellion, however, was squelched by the British army.

To the onlooker in 1946 the Sudan seemed like a peaceful country when the British flag went down and the Sudanese flag was hoisted. But two years later the army ousted the first government. Then hell broke loose for the Negroes of the south. Sunday as a Christian holiday was put aside, Christian schools were nationalized, and Muslim teachers installed. Churches were burned and all foreign missionaries ousted. Both Christian and animist Negroes banded together to form their own guerilla army which they called Anya Nya, meaning poisonous spider.

In 1964 a new government took over the controls and the situation was modified somewhat. The Negroes were promised more government help and cultural autonomy was provided for the provinces in the south. But a year later the government was overthrown and thousands of fearful Sudanese Negroes again crossed over into Kenya and Uganda, seeking refuge in those countries.

Currently, little news leaks out of the southern provinces. Now and then some who have escaped tell about new atrocities. Recently two high school boys arrived in Kenya to recount the slaughter by Arab soldiers of all the students in their school. They were machine-gunned while in their classrooms.

The new army-government has paid little attention to the problem of the forgotten war. The left wing dictator announced that the country would seek greater liaison with the Arab league and thus support the Arab struggle against Israel. About the problem of the south, Awadallah promises that the army-government will soon solve the problem in a peaceful way.

Christian Sudanese, however, fear that for them it will be a costly peace. Though most Negroes have withdrawn into the jungle and Arab troops govern near-empty towns, the possibility of new massacres is an ever-present threat.

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BOOKS FOR CHILDREN: The U.S. Committee for UNICEF has available copies of annotated bibliographies listing more than 400 books covering 30 countries in Latin America and 300 English-language books and publications from nine countries in Africa. Cost \$1 from the U.S. Committee for UNICEF, 331 East 38th Street, New York 10016.

POPULATION STATISTICS: Population Reference Bureau has released its 1969 issue of the World Population Data Sheet which includes information from 137 countries. Cost \$1 from PRB, 1755 Massachusetts Avenue, N.W., Washington, D.C. 20036.

MEDICINE IN BRAZIL: Summer Institute of Linguistics (Brazil Branch) has published a 112-page *Medical Handbook* for use by missionaries. Symptoms, diagnosis, treatment and medical procedures related to ailments common to Brazil are discussed. Cost \$2.25 U.S. from SIL, Caixa Postal 43-ZC-09, Rio de Janeiro, G.B. Brazil.

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CHILD NUTRITION: *Child Nutrition in Developing Countries*, a handbook by Derrick B. Jelliffe, MD, includes general principles, tactics and guides for fighting the problem of malnutrition. The 200-page book is available from Supt. of Documents, U.S. Printing Office, Washington, D.C.

MISSION ADMINISTRATION MANUAL is now available from IFMA, 54 Bergen Avenue, Ridgefield Park, New Jersey 07660. This revised addition includes information on personnel, office system, taxes and Social Security.

THEOLOGICAL NEWS, a news release type publication aimed at encouraging the formation of national theological commissions and study groups in various countries, is being published by World Evangelical Fellowship. Special reference is being given to short term sabbatical service. Educators interested in receiving Theological News should request information from World Evangelical Fellowship, TAP, Case Postale 91, 1000 Lausanne 4, Switzerland.

MEDICAL MISSIONS HISTORY — 150 Years of Missionary Medicine, a 16-page booklet is now available free of charge from Medical Assistance Programs Inc., Box 50, Wheaton, Illinois 60187. The booklet was compiled by J. Raymond Knighton, executive director of MAP, which last year donated medical supplies to a thousand medical missionaries in some 80 countries.

MISSIONARY STORIES — Flashcard Life-O-Gram Series of true missionary stories are now available from Light and Life Press, Winona Lake, Indiana 46590. The series is a joint venture of Light and Life Press and the Free Methodist Missionary Board.

HOME INSTRUCTION PROGRAM — International Institute is now providing correspondence study for missionary children. The program is designed to assist the missionary mother as teacher, providing teacher's editions of all textbooks and precise schedule for daily instructional activity. Courses are available for grades one through eight. International Institute, P.O. Box 66053, Chicago, Illinois 60666 has detailed information available.

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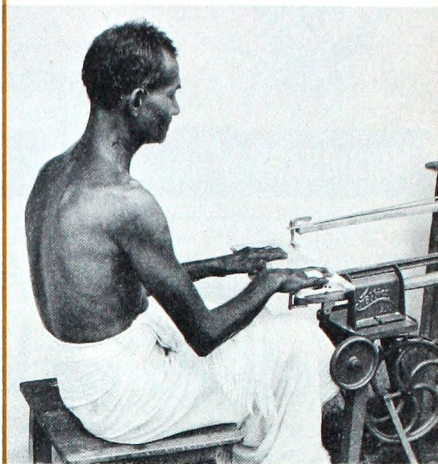
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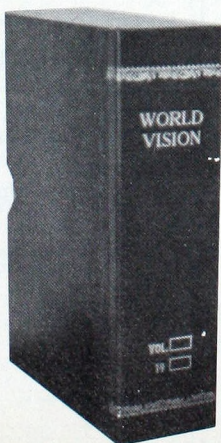


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globe Continued from page 27
collections for benevolence appeals are now taking place in Lutheran churches in Yugoslavia, Poland and the Slovak region of Czechoslovakia.

AFRICA

SOMALIA —

First Scriptures distributed

Somali-language Scriptures were distributed for the first time in this Islamic East Africa Republic in June. Translation of the New Testament into the language was completed last year by Sudan Interior Mission linguists. The first Scripture portions, printed by the British and Foreign Bible Society, arrived in Mogadishu, capital city of Somalia, in late May.

Mission work began in this country in 1945 when SIM missionaries, the Rev. and Mrs. Warren Modricker, located in Aden, South Yeman and worked among the many itinerant Somalis who crossed the Gulf to Aden. SIM now has four centers in Somalia. Translation work continues. Most of the Old Testament in Somali is now at the printer.

KENYA —

AIM film capabilities expand

With \$5500 given by a couple in Connecticut, Africa Inland Mission is expanding its film production for use on the Voice of Kenya television station. VOK is the only television station in Kenya and is owned and operated by the government.

Previously AIM television work was limited to live or video-tape programs. Now Christian dramatic films and documentaries of the church in action can be produced. After they appear on television the films will be shown in churches across Africa and the United States.

"Your studio was the first to go into full-time production of sound programs for us," commented John Mwa-kitawa, supervisor of TV programming at the Voice of Kenya. "Now you will be the first to be equipped for producing complete sound-film programs for our station. We will be happy to screen all the productions you can turn out."

The AIM film department is producing *Better Than Drumbeats*, a documentary on the work of AIM radio. This department produces more Christian radio programs for government facilities than any other studio in the world.

LATIN AMERICA

ECUADOR — Evangelism-in-Depth launched

July begins a year-long program to mobilize the 20,000 evangelicals in this country in an Evangelism-in-Depth thrust.

"A national assembly was held in May as preparation for the July launching of the movement," according to *Latin America Evangelist*, official magazine of the Latin America Mission. "Literature and music committees are hard at work. All the available audio-visual equipment in the country is being made ready. Literacy and Bible distribution courses are being prepared. Plans are under way to reach the youth of the land."

COLOMBIA — Plans progress on evangelism congress

Prizes of \$100 and \$50 have been offered to the Latin American composers who write the hymn and chorus which will be used during the Latin-American Congress on Evangelism set for November 21-30 in Bogota.

Words and music must be completely original and the work of a person who is Latin American, and the style should reflect the national music of the country of origin.

Purpose of the contest is to produce a collection of evangelical music relating to evangelism.

About 100 Spanish-Americans will be invited to this congress which is a follow-up to the Berlin Congress in 1966. They will represent the large community of evangelicals who have emigrated from Latin American countries to the United States and have established Spanish-speaking churches.

Delegations are numerically proportionate to estimated evangelical church membership in each region. The New York area has been allocated 34 delegates, Miami 20, Chicago 16, and Los Angeles and Texas 15 each.

Co-chairmen of the congress are Dr. Clyde W. Taylor and Dr. Carlos J. Lastra.

ANGUILLA — Meeting the need personally

This tiny island which broke into the news in March with political revolt has now become the object of "Mission: Anguilla." The Mission is aimed at meeting the medical needs of its 6000 people.

Through Mission: Anguilla the United Methodist Committee for Over-

seas Relief and the Board of Missions of the South Carolina United Methodist Conference seek to provide a flow of doctors as well as drugs to supplement what are described as inadequate health facilities.

The island has one doctor, a few nurses, a 27-bed hospital, three clinics and virtually no laboratory facilities. The Mission is sending general practitioners to the island for two- to three-week tours of duty and are recruiting medical specialists for whatever length of time they can give. Drugs are sent by the Mission. Project staff coordinator for UMCOR is the Rev. Dr. James J. Thomas, secretary for specialized ministries.

The Anguilla project is another in the increasing number of opportunities for personal participation in world Christian mission which United Methodists and other laymen are seeking, UMCOR officials explained.

VENEZUELA and BOLIVIA — Firsts in theological training

El Seminario Evangelical Asociado (United Evangelical Seminary of Venezuela) will begin its first term in September. Rector James Savage said: "This is the first Protestant seminary to be established in a country where the gospel has been proclaimed for 75 years." The seminary is sponsored by The Evangelical Alliance Mission and the Evangelical Free Church Mission.

In Bolivia the newly formed George Allan Theological Seminary recently matriculated 143 students. According to Rector Peter Savage of the Andes Evangelical Mission, the seminary operates on three major divisions simultaneously, teaching the same subjects which carry identical credit on several academic levels. The urban department, situated in the center of Cochabamba and directed by Dean Philip Kavanagh, has enrolled 20 resident students. Under Dean Raymond Morris, the rural department, six miles outside the city, has 61 students. The extension department, headed by Dean Reg Stewart, is training a total of 62 students in five centers. Most of the students in the latter program are mature men already recognized as leaders in their churches. Average age is 37 years compared to 23 years for residence students. The oldest student is 65.

The seminary is under the direction of the Evangelical Christian Union of Bolivia in conjunction with the Andes Evangelical Mission.

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people make the news

At a meeting of the former executive committee of the Asia-South Pacific Congress on Evangelism, the Coordinating Office for Asian Evangelism was officially organized and an executive director was elected. Dr. **Chandu Ray**, Anglican Bishop of Karachi for 12 years, assumes the new post as executive director on July 1. He will move his family to Singapore where the office will be located and will serve under a three-year appointment. Also named was a seven-member board of directors for COFAE which includes Dr. **Kyung Chik Han**, Korea, chairman; Dr. **Akira Hatori**, Japan, vice-chairman; Bishop **Onofre Fonceca**, Philippines, secretary; the Rev. **Khoo Siaw Hua**, Singapore, treasurer; the Rt. Rev. A. **Jack Dain**, Australia; the Rev. **Subodh Sahu**, India, and the Rev. **Philip Teng**, Hong Kong. In addition to electing Dr. Ray as executive director, the board also elected **Timothy Yu** of Hong Kong as honorary associate director.

Mrs. **Kenneth Strachan**, wife of the originator of Evangelism-in-Depth, was found dead June 9 on the beach at Punta Arenas in Costa Rica. She was teaching kindergarten in San Jose, Costa Rica. She had raised most of the funds for the school herself. Her husband died in 1965.

Dr. **Ernest E. Easley, Jr.**, a Christian dentist from Burlington, North Carolina, is the new chairman of the board of directors of The Missionary Dentist, Inc. **William Clark**, veteran Unevangelized Fields Mission missionary, was elected secretary. The Missionary Dentist is a faith mission specializing in sending dental personnel as members of their dental evangelism teams. Dr. Easley reports that the mission is currently seeking 5000 dentists for full time mission service in all parts of the world. Dental assistants, hygienists, laboratory technicians and other auxiliary personnel are also urgently needed, according to Dr. Easley.

Maynard Seaman, M.D., serving with The Evangelical Alliance Mission in North India, has moved into Dandeldhura, Nepal, to take over the work of the Christian hospital there. At present Dr. Seaman and his family are the only foreign missionaries in that area of Nepal.

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WORLD VISION READERS: WELL TRAVELED, CONCERNED, AND VENTURESOME

Impersonal is what we're not — what we work hard not to be. To that end World Vision Magazine ran a survey of its readers in the April issue. It was one way of knowing our readers better, and thus serving them better.

And what is the World Vision reader like?

Well, it appears that he is typically a concerned Christian who is well-traveled, deeply concerned about what is going on in the world (especially about the drift away from religion), and he is a venturesome creature.

All of this is what we discern after collecting the survey returns, sifting them through our computer at World Vision headquarters in Monrovia, California and then calculating, cross-checking and interpreting the results.

As regards travel, two thirds of our responding World Vision readers have traveled outside the United States — 67% as against 33% who have not traveled outside.

On the venturesome side, 45% of our readers indicated that they would take a trip into space if they had a chance. Another 46% said flatly they would have no part of such goings on, while 5% responded (some with tongue in check) that they would not do so if it involved travel on Sunday, as we had suggested it might.

When it came down to serious desire to travel now — on earth, that is — a certain "old roots" factor seemed to enter in. Some 24% indicated a preference for what might be considered a "trip to the old country," or in other words, to Europe. But aside from those who would like to explore our cultural heritage in Europe, we found that a great number of our readers have the sort of wanderlust that would carry them to cultural settings very different from their own. Just over 20% would make Asia their choice, if they could make a trip today, and over 16% would choose Africa. Only about 9% buy the "see America first" line, but we don't see this as any reflection on patriotism.

On the seriousness of world problems, our responding readers looked

over a list of disturbing elements in today's world and the group ranked them by number of responses:

Decline of religion	320
Communism	298
Racial unrest	283
War	280
Famine	216

When asked to pick out the most serious world problem of all, the group was thunderingly decisive. Of the respondents, 58.3% named the decline of religion as the most serious world problem. Next to that, 12.1% specified communism; another 8.1% indicated war; 4.4%, population explosion; 4.3%, racial unrest; 2.4%, famine; another 2.4%, Arab-Israeli tensions; 1.9%, mental health; 1.5%, poverty, while only .2% mentioned birth control. None of our respondents mentioned urban renewal as the most serious world problem. At the same time 4.4% mentioned assorted other problems as the most serious.

Are World Vision readers really involved with missions? If the pocket-book test means anything at all, the answer is a very firm *Yes*. Some 94% of our respondents said they contribute money to missionary work outside the United States, while 6% do not.

And most of our readers have had direct contact with nationals from other countries, 73% having entertained or eaten a meal with such persons, while 27% have not.

In summary, then, it appears that the readers of World Vision Magazine are concerned Christians — concerned enough to support the work of Christ with their financial contributions, through their own churches or other agencies. What is more, it seems most of our readership is fairly widely traveled, and would like to travel more (even a space flight would be welcome to many). And perhaps most clearly of all, the typical World Vision reader is concerned about the drift of the world away from religion, away from values that are rooted outside of the gospel. And he is evidently willing to do something about it.

FACTS OF A FIELD



NAME: Tanzania

CAPITAL: Dar es Salaam (population over 190,000, about that of Yonkers, New York)

AREA: 362,819 square miles, almost the size of Pakistan

POPULATION: 12,400,000 in 1969

FLAG: a green triangle (upper left) and a blue triangle (lower right) separated by a diagonal black stripe bordered by gold bands.

MONETARY UNIT: The Tanzanian shilling (worth 14 U.S. cents)

OFFICIAL LANGUAGES: English and Swahili (Kiunguja)

Flamingos stand silently in the shallow waters of the marshlands. Scrawny cattle, weakened by the daily extraction of milk and blood, huddle within the corral of tiny hovels. Herds of elephant, giraffe and zebra roam across the immense area of the 2000-foot-deep Ngorongoro Crater. Watchful buffalo and warthogs drink deep from a water hole. 19,340-foot-high Mt. Kilimanjaro pushes majestically through the spreading fingers of cloud. Vast sandy beaches . . . pasturelands . . . hills serried with thorn bushes . . . the swamp of Ol Takai. Glistening teeth and flashing jewelry highlight tall dark figures. Dramatic Tanganyika and clove-scented Zanzibar have merged to form Tanzania.

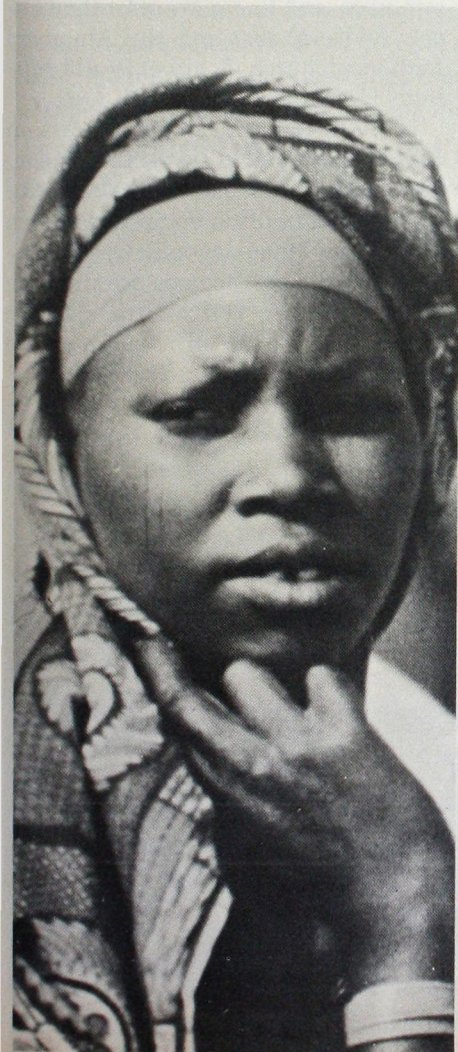
THE LAND: This East African country is bordered on the east by the Indian Ocean, on the south by Zambia, Malawi and Mozambique, on the west by Ruanda, Burundi and the Congo (Kinshasa) and on the north by Uganda and Kenya. It is comprised of mainland

just below the equator (the former republic of Tanganyika) and the two islands of Zanzibar and Pemba. Climate varies, depending on the land elevation. The central plateau region, which makes up the greater part of the country, has low humidity and little rain. Conversely, the climate along the coast is damp and warm.

THE PEOPLE: 123 tribes represent 99 percent of the people. Almost half of these practice animist beliefs, 31 percent are Muslims (Zanzibar is strongly Muslim) and 25 percent are nominal Christians. Both English and Swahili, the official language of Zanzibar, are spoken. Only 12 percent of the population is literate.

ECONOMY: Tanzania's economy is based on the production and export of primary produce — cotton, grain, peanuts, oilseeds, coffee, sugar, tea, hides and rubber. It is the largest producer of sisal in the world, accounting for al-

Continued on next page



FACTS

most 40 percent of total global production. More than 90 percent of the population is agrarian, largely at subsistence level. Cloves make the chief industry and most valuable export of Zanzibar.

HISTORY: Trade connections between East Africa, Arabia, Persia and China have existed for more than 1000 years. There is early evidence that Arabian and Persian colonies flourished along the coast after the eighth century. From the 16th to 18th century the Portuguese controlled the coast. They were ousted by Omani Arabs.

In the late 19th century Tanganyika fell under German control and Zanzibar became a British protectorate. After the German defeat in World War I, Britain administered Tanganyika (formerly known as German East Africa) as a mandate of the League of Nations.

Nationalism spread rapidly following World War II. In 1961, Julius Nyerere, head of the Tanganyika African National Union (TANU), led Tanganyika to independence. Two years later Zanzibar became independent. The United Republic of Tanzania, unifying Tanganyika and Zanzibar, formed on April 27, 1964.

Tanzania's present government is socialist. In an editorial, *the Nationalist*, the government party newspaper, states that Tanzania is neither capitalist nor communist, but it wants "freedom to build ujamaa (socialism) in Tanzania without outside interference of any kind." This thrust toward socialism has included nationalization of

banking and industry. Government aid emphasis is on "community development."

In January 1968 there began a "cultural revolution" emphasizing social attitude controls against "obscene foreign influences" in youth fashions such as "miniskirts, wigs, skin bleaches, hair straighteners and tight clothes." These controls are now being enforced by the "green guard."

Tanzania has accepted help from Red China in the form of weapons and agricultural aid. At Chinese expense a joint shipping line has been set up and a \$6 million textile mill has been built. In 1968 work was begun on a 1000-mile railway from Zambia's copperbelt to Dar es Salaam, Tanzania's capital and key port. China is providing both labor and finances for the project which the United States refused to support on the grounds that it was unsound. Since the rebel white government of Dan Smith took control of Southern Rhodesia, Tanzania has been a major export route for Zambian copper.

MISSIONS AND THE CHURCH:

"I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it shut again. I go back to Africa to try and make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you." With these words David Livingstone closed his visit to Cambridge in 1857. The Universities Mission to Central Africa, an independent organization of Anglo-Catholics, was a direct response to Livingstone's challenge. In 1960 it began work in Zanzibar and

Tanganyika, establishing a hospital at Liuli and a leprosarium at Mngehe.

Work at Mpwapwa (southern shore of Lake Victoria) begun in 1876 by the Church Missionary Society, continues today.

During the period of German control in this region, several German mission societies began work. The Berlin Missionary Society (1886) established schools, distributed literature and provided medical services. After World War I the Evangelical National Missionary Society of Sweden took over the work.

Responsibility for continuing the work of the Church Missionary Society was assumed by the Leipzig Missionary Society in 1891. However, when Germany lost the colony, this field was turned over to the Augustana Lutheran Synod. Today Tanzania is the second largest Lutheran field in the world. Among the seven Lutheran bodies at work there are the Lutheran Church in America, Board of World Missions (127 overseas personnel), the U.S.A. National Committee of the Lutheran Federation (64 overseas personnel, five hospitals, 28 clinics, 48 schools, one seminary, and Radio Voice of the Gospel, Addis Ababa) and the American Lutheran Church, Board of World Missions (21 overseas personnel).

In 1908 the Africa Inland Mission chose to expand its work to Tanganyika. Today AIM has 46 active members in Tanzania, one hospital, ten clinics and three schools. Other societies at work in Tanzania are the Gospel Furthering Fellowship, Eastern Mennonite Board of Missions and Charities and Southern Baptists.

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Though the government of Tanzania is striving through educational and economic programs to raise the standard of living, most of its people live at a subsistence level in rural, tribal situations.

EVANGELISM AND EXPERIMENTATION

THERE ARE TWO WAYS TO LOOK AT OUR REVOLUTIONARY WORLD. On the one hand we can long for, and try to recover, the stability represented in the forms, methods and institutions of past experience. On the other hand we can attempt to discover in the revolutionary changes new opportunities to bring men to faith in Jesus Christ.

THE MESSAGE OF GOD'S LOVE IN JESUS CHRIST IS A CONSTANT. As revealed truth it cannot be changed, however man may try. But the approaches and methods of communicating that truth effectively are always open to review. More time and thought are being given to this than ever before in the history of the Church. It is now evident that the gospel is constantly confronting a vast variety of situations, some highly responsive and others very unresponsive.

THE EMERGING STRATEGY, therefore, suggests that full advantage should be taken of responsive situations. Everything possible should be learned from case studies of responsive areas, and the results should be applied to other areas where similar situations may exist. Meanwhile, careful analysis of unresponsive situations should continue.

"A CAREFUL, SYSTEMATIC PROGRAM is needed to adequately cover any area with the gospel." So states a comprehensive report on New Life for All, a movement which has attracted much attention because of its effectiveness in Africa. "Every home, street, village, market, school, camp, town and city must be apportioned out and reached for Christ. Preparation by prayer and study must be thorough. Outreach must be well planned. If the final aim is to be achieved, effort must be untiring, enthusiastic and devoted," says the report.

MOBILIZATION OF THE WHOLE CHURCH is one of the keys to this approach. Evangelism-in-Depth, which began in Latin America and is now being planted in many other countries, is another example of this approach. It too represents a renewed attempt to cover whole countries with the gospel, through an awakened Church with an evangelistic concern. All of these approaches are experimental, in the sense that they are open to learning through the studied application of particular methods to varying situations.

EFFECTIVENESS IN EVANGELISM is the proper concern of the whole Church. This fact seems to be recognized and felt more widely in recent years. However, in many quarters it is still a casualty to other program interests of denominations and local congregations. Hope – for the present – is lodged in the increased willingness to discuss methods and approaches as well as to subject them to careful analysis.

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CROSS-FERTILIZATION OF IDEAS of this sort is important. Interaction of those engaged actively in the mission of the Church promises to be one means of multiplying the effectiveness of the whole Church. With this in mind, a service to be known as MARC/DOC has been set up by the Missions Advanced Research and Communications Center, at World Vision's headquarters in Monrovia, California. MARC/DOC will publish theses, papers and other documents relating to the mission of the Church. It will concentrate on worthy "limited market" publications, and will cooperate closely with mission agencies and academic institutions devoted to missions and evangelism.

ONE CURRENT PROPOSAL moves toward a combination of the "church growth" approach with the methods employed by Evangelism-in-Depth. A thesis containing this proposal is now being published by MARC/DOC. The author is Malcolm Bradshaw, who formerly served in Indonesia under the Overseas Missionary Fellowship and who is currently headed to Singapore to set up an office for Evangelism-in-Depth. Thus the idea is more than an academic pursuit with Bradshaw. He plans to test the idea under field conditions. Meanwhile mission leaders will be digging into the Bradshaw thesis which is available from MARC/DOC at \$2 per copy. The address of MARC/DOC is 919 West Huntington Drive, Monrovia, California 91016.

CHURCH GROWTH THROUGH EVANGELISM-IN-DEPTH is the essential idea, and it serves as the title of Bradshaw's thesis. The church growth approach concentrates on the careful analysis of church statistics relating to the increase (or decrease) in church memberships at specific locations over a period of time. Thus the experience of growth, or lack of it, is subjected to the light of comparison in an attempt to discover areas and conditions of receptivity. The next step is to build on those findings toward further growth. The disciplined application of this approach to the type of outreach employed by Evangelism-in-Depth is what Bradshaw envisions.

PERSONALITY PROFILES

He Reaches India's Villagers

S. John David (at right) of India

► Crowds of 30,000 have on occasion squatted under pole-and-leaf shelters for cover from the hot Indian sun while he preached. Whole families would sleep and prepare their meals in these makeshift auditoriums. Although he was often hungry and without shelter and was frequently denied water because of his Christian testimony, S. John David nevertheless attracted large crowds and many were converted.

A thin wiry man of about 40, David has dedicated his life to preaching Jesus Christ to India's villagers. With only one year of schooling he has in 20 years founded 60 village churches, a hospital, an orphanage and a school, and provided Bibles for 28,000 villages of Andhra Province. He believes that Indians are the only ones who can win India's 358 million villagers to Christ. Foreigners may be forced to leave, but, says David, his dark face glowing, "national workers will never be stopped."

Last November he was one of India's 27 delegates to the Asia-South Pacific Congress on Evangelism held in Singapore.

David arrived in the United States last July with eight dollars in his pocket to ask the Gideons convention in Detroit to send Bibles in Telegu, the language of Andhra. At the headquarters of Christian Service Corps in Washington, D.C. he discussed the possibility of Christian teachers, doctors, nurses, and evangelists coming to help his people. Evangelists and elders of his 60 congregations need training in the Bible, presenting the gospel to non-Christians, establishing a local church and bringing a newborn Christian up in the Lord. David believes that "Christian corpsmen" invited by the national church to train nationals may help to strengthen the church in India.

John David was born into a high-caste Hindu family, but when he was eleven months old his father died. Since women in India could not inherit, his mother took him back to



her poverty-stricken family. He was shuttled from uncle to uncle until each could no longer afford to feed the boy.

As a boy David was full of hatred. He persecuted Christians. A favorite trick was to guide missionaries to the middle of the jungle and then disappear, leaving them to find their way out.

When he was about 13 he joined the Indian Army and was assigned to the signal corps because he was too young to fight. One day in 1946 he went out on his motorcycle to check how the troops were taking care of the transmitting station. On the way back to his office he ran out of gas. He tried to phone his company for a ride, but the only phone in the village was in a house where an itinerant evangelist was preaching. Unwilling to interrupt, John David waited for the meeting to end.

"What shall a man profit if he gain the whole world and lose his own soul?" asked the evangelist.

"I have life," thought David, "I have money, so-called caste, everything—but what is the profit of having all these things?"

"How can you escape if you neglect so great a salvation?" asked the preacher. After the meeting David phoned his company and was picked up and taken back to his office. That night he could not sleep. Next day he went back to the village to find the evangelist. But the evangelist had left and the villagers did not know where he had gone. The Christians gave David a Gospel of John which he read and re-read. He could not understand it.

A few days later he was transferred to his own province. Here a small group of Christians explained the love of Jesus for even the greatest of sinners. He gave his life to Jesus.

One morning he was reading the fif-

teenth chapter of John's Gospel. When he got to the sixteenth verse he could go no further. He paraphrases the verse in his quick resonant voice, "You 'ave not chosen me, I 'ave chosen you and you are to go and be fruitful." He believed the Lord had chosen him for His ministry. The next day he submitted his resignation from the army.

He started his career as an evangelist going from village to village telling of his own salvation.

In one village an elder told him of a young lady doctor who wanted to marry him. For a long time he would not consider marriage. "I have no job, no house," he said. "I cannot support a wife and children because I must live on faith. The Lord must supply my needs." But she trusted that the Lord would provide. The marriage of an educated woman to an uneducated man was so unprecedented that 3000 people attended their wedding in 1955. He is now the father of one boy and four girls.

His wife had a vision to work in the villages where there was no medical aid. Together they started a 60-bed hospital in a village called Chilaluripet in Andhra. Patients came from miles around. David was able to preach to them while they waited. People were saved.

Often there is a solitary Christian in a village. Christians from a nearby village will come to give him fellowship and to conduct gospel meetings. When there are ten or twelve members, they set up a Christian prayer hall. Since Indians love prayer, many come to see what goes on. The Spirit of God speaks to them, and many are saved in the meetings. Every 15 days or so someone is baptized. John David states that they follow the apostolic doctrine of bread-breaking, fellowship and prayer (Acts 2:46).

His Beat Is Religion

Jan van Capelleveen of Holland

► The British Broadcasting Corporation's news transmission crackled through an illegal radio receiver on the second floor of a deserted Dutch factory. Alongside it, in the semi-darkness, an 18-year-old youth was writing furiously.

Before him was a piece of the wall he had removed to reveal the hiding place for this valuable piece of equipment.

The object of this clandestine operation was the publication of a mimeographed news sheet informing Nazi-occupied Holland of Allied progress during World War II.

Jan van Capelleveen knew he was risking his life. That's why he "froze" when an unexpected sound broke across the low-volume voice from London. Instantly he switched off the radio, and listened again. Now there was no mistaking the clearly-defined tread of Gestapo jackboots!

He grabbed the receiver and thrust it into the wall, quickly covering it with the piece which had been removed. As German officers combed the first floor and began climbing the stairs to the second floor, the terror-stricken young man was quickly — but very quietly — making his way to the third where he hid for five hours.

Neither he nor five radio receivers hidden in the building were found, but two of his best friends engaged in similar underground activity were caught and shot.

The young man who began a journalistic career under such nerve-racking circumstances in World War II is now Editor of Religion for *De Rotterdammer*, the main daily of a newspaper chain of four. With a staff of three, he is responsible for producing a page of religious news seven times a week, with an extra page supplement on Saturdays.

Working days begin at around five a.m., as he prepares to leave his home in The Hague for a half-hour Expressway drive to an early start at his office.

When he leaves for home, sometime after two in the afternoon, it is often to set himself before another typewriter and produce material for overseas publications.

Van Capelleveen is special correspondent for a number of publications in the United States and elsewhere.

"How did all this begin?" I asked him as we had lunch together at Am-



sterdam's Schiphol Airport.

"I was an atheist," he replied, before explaining how finally he came to acknowledge God and commit his life to Jesus Christ.

Born in the rural town of Ede, near Arnhem, Holland, he chose a career in agriculture. But first the war broke in on his studies.

"When the war ended, I thought I would be happy," he told me.

The devastation of his homeland had given him a craving for peace. He assumed that this would be satisfied at the war's end, and to some extent it was.

"But I was not at peace within myself," he remembers. "The war with a foreign enemy had ended, but I was still at war with myself. This led to the verge of a nervous breakdown."

In spite of a steady intake of sleeping pills, he was awake at two a.m. during an October night in 1945 when, he recalls:

"It was as if I heard a voice saying, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest'."

This was unusual in two aspects. First, he was not in the habit of "hearing voices" in the middle of the night. Secondly, how in the world would the subconscious mind of an atheist come up with a correct and highly relevant quotation of these words of Christ?

"How those words came to me, I'll never know," he says—still not claiming anything supernatural. "Unless I remembered them from one of the three occasions when I attended Sunday school."

That night he prayed to God for the first time, telling God to take over a life he could no longer handle. He then slept soundly for the first time in a month!

Later, he met workers from a Christian youth organization and became actively interested in their work. In

1948, he traveled to the United States for two-years study, then returned to Holland to immerse himself in youth work.

Billy Graham visited Holland in 1955, and this prompted the managing editor of a newspaper chain to ask Van Capelleveen to produce a four-page supplement in honor of the event.

Accepting this assignment, he later agreed to write a weekly page on "what God is doing in the world today." Two further invitations to take a full-time position producing a page of religious news daily were turned down.

Nevertheless Van Capelleveen became more interested in journalism every day and even continued this work by telephone after he was immobilized by an accident at a summer youth camp in 1957.

"I never missed a deadline," he told me.

The year of immobility helped his recovery. It was a long haul back to normality, including the need to relearn walking, but complete healing was the eventual result.

By this time his journalistic activities had gone well past the point of no return. What's more, he began to see in them potential he had never recognized before. When speaking of "Communication and Evangelism" at the 1966 World Congress on Evangelism in Berlin, he observed:

"Communicating the Gospel means not only preaching a message, but also telling what God is doing in our own time. Today the Christian's parish is the whole world and therefore he needs to build a communication system across international borders and continents. What God did for the Aucas in South America brought some Hollanders to a saving faith."

Today, in excellent health, his influence has broadened to include several other responsibilities. Within the past year, he has traveled to such places as Indonesia, to report on the revival of Christianity there, and to Eastern Europe to observe the Church under pressure.

When at home in The Hague, Holland's capital, he enjoys the company of his delightful wife, Annelies, two daughters (13 and 11) and a son, 10.

The life he nearly lost in his hazardous start as a clandestine journalist in World War II, is now full and fruitful. At 40, Jan van Capelleveen of Holland is a key figure in the world of communication.

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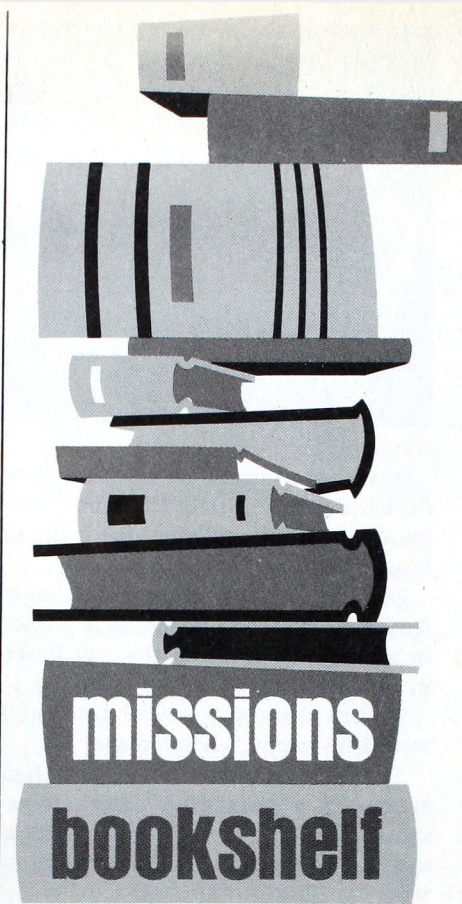
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RED SKY AT NIGHT, Leslie T. Lyall
(Hodder & Stoughton, London, 1969)

CHINA AND CHRISTIAN RESPONSIBILITY, by William J. Richardson,
editor (Maryknoll Publications/Friendship Press, New York, 1968; \$2.50)

Reviewed by Paul S. Rees, editor *World Vision Magazine*.

Books on China, whether secular or Christian, are easier to produce than to prove. Surmising is relatively easy; substantiating is the hard part. Here are two books which, though considerably different, have more than a common theme and concern. They are marked by a common humility and caution.

Ten years ago China missionary Leslie Lyall, of the Overseas Missionary Fellowship, did his *Come Wind, Come Weather*, which was an account of what happened in the years immediately preceding the Communist takeover. Now he has undertaken to assess the developments of the last decade and a half, and to indicate, with appropriate reserve, what we may expect to find along the road ahead.

Although much is made of the fierce "factionalism" within the "house of Mao," the devastating conflicts that came to head in the suppressing of the

Red Guards—no easy hope is held out that the present regime in China will quickly crumble.

Against the backdrop of this incredible political infighting we are given, in a chapter called "A Church Goes Into the Shadows," as specific and reliable an account of what has happened to the Christian community as most readers will have found anywhere—even in a wide range of reading. The conclusion: the only Church left in China is underground. But it is *there*.

The middle section of the book deals with the Christian-Communist confrontation in general and the Chinese example of it in particular. The uninformed reader will be helped by a conventional treatment of the ABC's of Communism.

To the question, "Can You be a Christian and a Communist?" the answer is given, "Impossible!" This reply is of course *ideologically* correct. But it doesn't help us understand why Christians in South India have at times supported a Communist candidate for office. To say that they are Marxists simply doesn't square with the facts. The truth is that pure Marxism has been diluted in certain historical situations, just as pure capitalism has. And a Communist candidate may sometimes be supported by Christians in sheer, reluctant protest against flagrant, intolerable social injustice. I could have wished for at least a passing recognition of this political "ambiguity" in which Christians overseas occasionally are involved.

In a chapter called "Unto Caesar" some readers will find it less than satisfactory to say that "neither Peter nor Paul said anything to suggest that they [the slaves in the Roman Empire] should seek freedom by political action." In the totalitarian Roman scheme no political channels were open to them. Civil disobedience—in conscience and under God—gets less sympathy from author Lyall than some of us would be inclined to give it.

But my slight querying of this or that emphasis is as nothing compared with my admiration for the most extraordinary chapter in the book—called "Criticism and Self-Criticism." It consists first of comments on the charges made against the missionaries by the Chinese Communists and by those Christian nationals whom they "took over." This is followed by a list of seven "confessions" which Mr. Lyall offers as the voluntary and salutary exercise of Christian missionaries who were old

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"China hands." The accuracies, objectivities of this chapter are as refreshing as oases in the Sahara.

Equally praiseworthy is the treatment given to the question of what happens if and when China opens again to the Christian Church. "How tragic it would be to let loose on a suspicious, even hostile, Chinese population a motley horde of ill-prepared, ill-equipped, disorganized and blundering, if enthusiastic, 'missionaries' — Asians, Americans, Europeans!" (page 100). The "six facts to ponder" and the "ten guide lines" to consider are far too informative, insightful, and imperative for any of us to miss.

It is worth noting that *China and Christian Responsibility*, a symposium produced by Protestant and Roman Catholic "China watchers," which has, as might be expected, a less uniformly evangelical tone, is in substantial agreement with author Lyall in what steps should be taken to prepare the churches and missions for reentry into China. Both hold, for example, that, in Lyall's words, "The return to China should not be a mission-centered but church-based enterprise." (p. 102)

Dr. Searle Bates, sometime professor of history at Nanking University, contributes to the symposium an examination of "The Church In China In the Twentieth Century" which throws a flood of light on such China-oriented phrases as "extraterritoriality," "evangelism vs. education," the "Three-Self Movement," and the "Cultural Revolution." He finishes with the superb story of Father Tung, who disavowed in advance any "confessions" the Communists might extract from him under drugs or torture, saying: "And I, who am a Catholic, should I cowardly be attached to life, under the pretext of preserving myself for future service to the Church? If I betray my God and my soul, who could then guarantee that I would not betray my motherland, my people?"

PUNJAB PIONEER by Charles Reynolds (*Word Books*, 1968, \$4.95) is reviewed by Mildred Bangs Wynkrop, Trevecca College, Nashville, Tennessee.

Occasionally the floodlight of history, or of a good biographer, illuminates one of God's heroes and out of the shadows cast by our own ignorance he or she comes to life before our eyes. Gratefully, we salute Charles Reynolds for highlighting the remarkable career of Dr. Edith Brown, founder of Lud-

hiana Christian Medical College in Punjab, India.

Part of the mystery and miracle of missionary history is the way God picks out especially gifted women, goads them out of the herd, toughens them by adversity, guides them with His eye, sensitizes their hearts to the call of a desperate world, sustains them through incredible reverses and through them leaves sturdy monuments to the glory of God.

Dr. Edith Brown's name belongs with other women "greats" such as Ruth and Esther, Susanna Wesley, Mary Slessor and Amy Carmichael. Beginning where India's urgent need lay, among its women handicapped by incredible social and religious customs, Dr. Brown's biographer has in a thoroughly scholarly manner shown how this interpid pioneer opened the doors of hope to India's women. Against great odds, not only India's reluctance to grant women a place but also the "home" reluctance to provide adequate support, and most serious, the cross-currents of personal ambition among those who shared administrative responsibility in the hospital, Dr. Brown prayed and worked her way through.

A quiet, dainty English girl with high vision for quality medical preparation and a burning evangelical zeal, Edith brought to India the same high standard for medical and spiritual work there. Since male doctors were forbidden to examine and treat female patients, women nurses and doctors were urgently needed. She trained her own nurses at first in makeshift conditions which characterized the early hospitals. Ultimately she was able to build a large and adequate training hospital fully approved by the Indian government. In recognition of her work she was presented to the British King in a formal ceremony and received from him the honorary title of "Dame."

The 92-year-old surgeon, educator, administrator, dedicated Christian and friend of India's women died on December 6, 1956 — praying that day, "Lord, do with me what you will, only use me in the service of others." A coeducational medical college and hospital stands as a monument to her courage and vision and Christian love.

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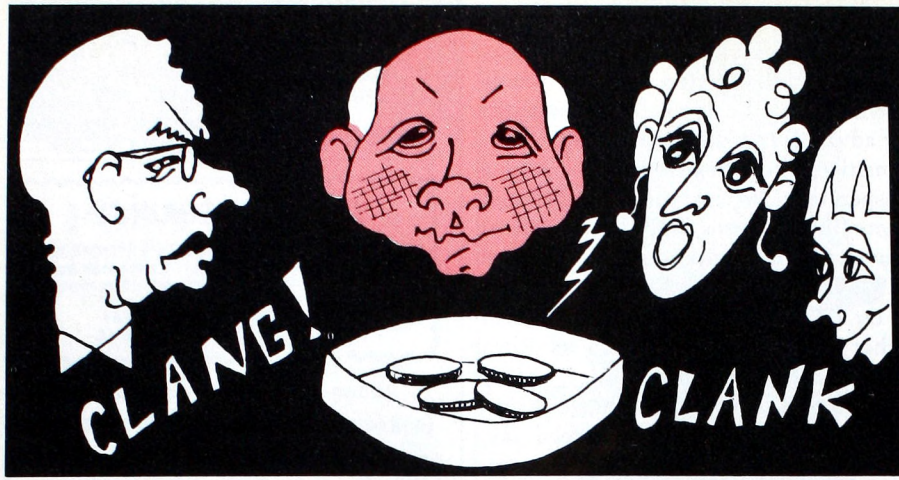
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CRACKS FROM CULTURE SHOCK



"Not right in the middle of the aisle!" Father MacDuffy sounded almost vehement in his opposition. An emissary from the bishop's office was giving him instructions on the offering box in which the collection for the relief of tired schoolyard equipment was to be taken. The bishop wanted it in a prime spot where everyone would see it. He knew the parishioners would give if they were reminded properly.

"But we are struggling with five other special offerings and money-raising programs," Father MacDuffy complained.

"Yes, you have been doing quite well. But the equipment is really very old, and something must be done about it," the bishop's representative declared as he left.

Father MacDuffy called his assistant immediately. His voice was tense and high-pitched as he gave out the instructions. "Get out that old tin-bottomed offering box in the storage room. We're going to have an offering that everybody will know about. Every last nickel will give out a glorious klunk that will be heard throughout the entire church." The priest slammed the door on the way out to lunch.

What Father MacDuffy had not considered was the geography of the immediate community. Although his bishop had made several attempts to buy it, the Methodists still had the other end of the block. And this meant that the minister's study was only about 50 feet from his own quarters. On this fine summer morning, since the window was wide open, the Rev. Harley Hodgeden had heard every word of exchange between the priest and the bishop's aide. It set him thinking. Within minutes he had decided on a plan of action at the Methodist church.

It was the tin-bottomed box that especially attracted Hodgeden. Methodists have been a quiet-offering bunch, at least in recent years. Not because of padded plates, he reckoned, but because of padded plates. It might be time for a new approach. Hodgeden knew where he could lay hands on some old metal offering plates — the kind that made a quarter really sound like a quarter.

Almost gleefully, Hodgeden drove across town and got the plates from a struggling little congregation that could hardly afford lights. The one thing they had was a good supply of metal offering plates, without padding. The minister of the small church seemed very puzzled at the high price offered for his old plates. But he accepted the sum gratefully, and Hodgeden went away with the feeling that his maneuver had already produced some fringe blessings.

On Sunday morning the ushers seemed startled by the new plates — or the old plates, whichever way you think of it. But they proceeded to pass them to the congregation in the usual manner. Among the first few rows there were quite a number of loud, resounding plunks as quarters, dimes and nickels went into the offering. Each category had its own distinctive ring.

There were some red faces among several of the faithful who occupied those pews in front. At a couple of points the noise and attention almost caused the soloist to stop in the middle of the offertory. But as the plates moved back in the congregation things quieted down somewhat. The Rev. Mr. Hodgeden was sitting behind the pulpit wondering whether it was because the quarters were now being laid carefully

on top of folding money, or because folding money was being substituted for change. For one quiet moment he was sure he heard a couple of distant plunks from the direction of the Catholic church.

After the service two things happened, both dramatically. Instead of the usual senseless remarks about a good sermon, Hodgeden received a steady stream of complaints about the "spirit of the service" being interrupted during the offertory. Some of the elderly, wealthy ladies of the congregation seemed most irate, and Hodgeden wondered if he had made a great big mistake.

Just about that time the church treasurer approached him to say that the morning offering was some \$65 above the usual. And if the treasurer said that, Hodgeden knew it must be true. This man could figure within 15c the effects of a five-minute shower at 8 o'clock Sunday morning. So Hodgeden tucked the figure into his memory and decided to review his strategy for the following Sunday.

During the week Hodgeden made his way around the corner to visit Father MacDuffy. He felt he owed the priest a candid explanation of what he had done. On hearing the story, Father MacDuffy chuckled.

"Some good comes of almost everything, I guess," the priest philosophised. "My people buzzed like hornets, but we did get enough to cover a few new swings at the parochial school. Maybe we've got a good thing here!"

Thereupon the two clerics decided to go to lunch together. As they passed the department store they noticed a Salvation Army lassie with tamborine and offering pot.

"Now there's an angle," Hodgeden said with a cunning smile.

The priest caught on immediately. "Well, our girls don't have the same uniform, but I think I could round up some volunteer labor from the convent. I don't know what kind of talent they have with a tamborine and bell."

They laughed and went into the restaurant. They spent the mealtime commiserating about the woes of financing church operations.

After lunch Father MacDuffy looked at the bill and made a remark about the amount of the sales tax.

"I wish we had something like that going for us," the priest remarked.

Hodgeden was stunned. "Almost sounds like tithing," he muttered.

Dr. Stonewall Hurdler

TRAVEL TIPS



Sharp-toothed trevally stare at their human audience as they swim past a porthole in the Green Island Resort underwater observatory at Australia's Great Barrier Reef.

* **If you're interested in sea life** and near Australia, don't miss seeing at least some of the 1250 miles of the Great Barrier Reef that fringes Australia's northeast coast. Between the reef and the shore is a waterway which varies from 15 to 150 miles wide. In this area and on the reef live virtually every swimming, floating, crawling, sedentary marine creature known to science, and few that have yet to be identified. Some of the 600 islands in the area have resort hotels, including Green Island Resort where visitors can go 20 feet below the surface of the water to an observatory that opens on coral gardens teaming with marine life.

* **Once you're there, try walking.** For the hardier travelers (and/or the poorer) hitchhiking can be an economical way to discover Europe. This summer more than 200,000 American students used thumb and feet to take them across Europe. One such traveler reports local people are friendly and can be a wealth of information on little known local lore. Keep luggage to a minimum, since foreign cars are small. The United Kingdom and Scandinavian countries are particularly good for this mode of travel. Caution is advised in Greece because of bad roads and uncertain politics.

* **If you prefer four feet to two,** Germany provides many places along the Rhine and in the

mountains of southern Bavaria where you can obtain horses. In Upper Hesse guided tours on horseback are organized which last a fortnight or more. Luggage is taken by truck. Tours are also available in the Black Forest, the valley of the Danube, Westphalia and the Rhon Hills.

* **Visitors to Hawaii get a reprieve.** Hawaii state legislature killed seven bills that would have levied a variety of taxes on the tourist. Bills were shelved pending the results of a study on the cost vs. benefit factors of an economy dependent upon tourism. Visitors will just be subject to the four percent sales tax that is now levied on residents and visitors alike — at least for the next year.

* **Getting around New Guinea is easier since** Territory Airlines Pty. Ltd. (TAL) has extended service to 36 centers in the highlands and Madang Sepik River region. You can now take the "Grand Circle" route which can be joined at Goroka, Mt. Hagen or Madange and be flown in from one to 30 days. Cost is \$79. Stops include Goroka, Kundiawa, Mt. Hagen, Baiyer River, Angoram, Wewak, Awar, Hatzfeldthaven and Madange. Sightseeing includes visits to several stone-age villages, a canoe trip and inspection of a crocodile farm in the Sepik River district. It also makes more accessible some of the mission outposts.

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you really should...

... get hold of "When Americans Live Abroad" by the Department of State. It includes such real, live items as "What the American takes with him, how the American is received abroad, toward interpretation of foreign behavior, the problem of observation in a foreign environment." It also summarizes and gives some great suggested readings. Perhaps nowhere else in the world of "how-to-adjust" literature can you get so much in 42 pages for 20 cents. Try it. U.S. Government Printing Office, Washington, D.C. 20402.

well, how 'bout...

... some pleasant research? If you dig communications and radio, you should enjoy reading a most insightful volume about the founding and development of the Far East Broadcasting Company. *Sky Waves* fills you in on the progress and problems in operating multiple, local and international radio transmitters. Though not written specifically for the technically minded, it really helps with the learning of the mood, atmosphere and environment of Christian radio. It's out of Moody Press, Chicago (820 LaSalle Street, 60610).

sometimes we repeat...

... the really good items because you may not have caught all earlier suggestions. One subject is jobs in the islands of the Pacific Ocean. It seems that all kinds of people are needed. If you're a teacher or secretary or medical person or an administrator, why not get in touch with the personnel officer, Trust Territory of the Pacific Islands, Saipan, the Mariana Islands 96950.

Screw up your courage and take a "step of faith." Write that letter, make that phone call, talk it over with someone in whom you have confidence. Anyway, it doesn't hurt to gather all the related information you can.

'with-it' words...

... for those getting into summer missions were uttered earlier this spring by Dr. B. J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board. The following will give an idea of how problem-solving people think about summer missionaries.

"Remember that as missionaries, though just for a summer, you will be servants. The servant motif of Christ is the philosophy of summer missions. Each of you will go as an amateur—one who does something for the love

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DR. WORVIS



of it — to work with some of today's un-heroes, career missionaries around the world. Some grinning missionary is just waiting to give you something to do. And the more menial the task the more potential for giving it meaning. You will encounter challenges to your ingenuity and inventiveness. But, as yours before you have found, with God's help the most unlikely people do the most extraordinary things.

"One way to be a good summer missionary is to ask people in your host country for help. Let them teach you something. Don't photograph only the misery and poverty you may see. Look for the good as well as the bad."

for five cents . . .

. . . (plus your own postage) you can write to Inter-Varsity Christian Fellowship (c/o Missionary department, 130 North Wells, Chicago, Illinois 60606) and get estimated needs of mission boards for personnel for the following openings: business and administration, education, evangelism and church de-

Can We Help?

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

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

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

velopment, linguistic work and translation, literature, medicine, nursing and dentistry, radio recording and TV and technical and industrial. The complete set (including a mission board listing and a booklet on how to select a mission board) is only 75 cents!

TEAM again

Forty-eight Christian college kids from ten Christian colleges (last we heard) will be spending this summer in Japan, Trinidad, Aruba, Venezuela, France and Peru. They'll be assisting in camp ministries, evangelism, literature distribution and construction and maintenance.

About next summer? The Rev. Harold DeVries looks forward to a great increase in the number in 1970. Now's the time to get ready for '70. Write him c/o TEAM, Box 969, Wheaton, Illinois 60187.

couple o' books . . .

. . . to help out from the personal experience angle:

114 Ways to the Mission Field, (Free Church Publications, Minneapolis, Minnesota).

Born to Climb by Dr. Dick Hillis, (World Books, Waco, Texas).

"service opportunities . . .

. . . for College or Graduate Students" lists voluntary service openings with the Mennonite Board of Missions (c/o John Lehman, Box 370, Elkhart, Indiana 46514). These are listed for you under the headings of registered nurses (voluntary service, health and welfare institutions, overseas), teachers (listed by

foreign countries where needed), social work (listed by states in the U.S. and provinces in Canada), agriculture (listed by country where needed) and dietitians (listed by country where needed).

they call it . . .

. . . "vocational witness" or sometimes the "self-supporting" missionary. Whatever you call it, the basic question keeps surfacing: "Should I be a missionary pro?" (See *World Vision Magazine*, February 1968.) Some fine thoughts emerge from the *Inter-Varsity Missionary Handbook* on this point:

1. In some places vocational missions are the only opening for Christian life and witness in a given country.

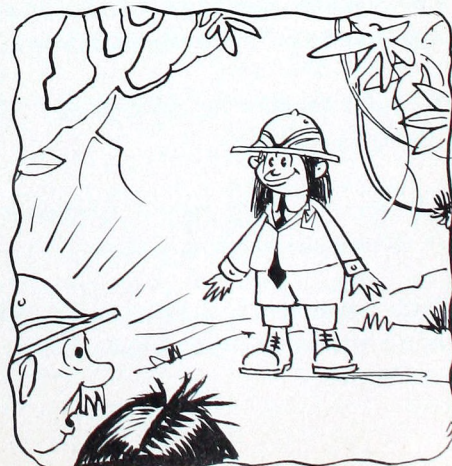
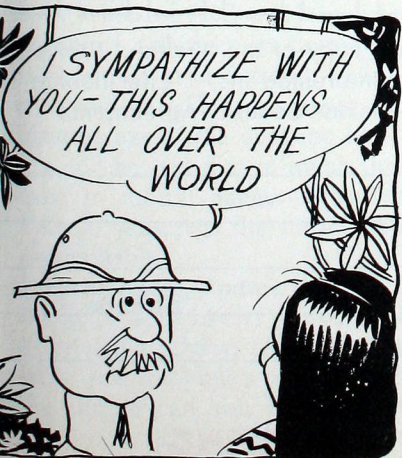
2. If professional missionaries are already in the country, some areas of the land still may not be reached because of social barriers which a trained professional, such as a teacher, can help bridge.

3. The consistent Christian life of a non-missionary can dispel skepticism with which missionaries may be viewed.

4. Hospitality of a Christian home can do much to assist and support missionary work, as can professional contacts that might never be open to the missionary.

5. The national church can be encouraged and strengthened by the presence of a foreign Christian.

6. In short, the professional, non-missionary Christian, by his situation outside the "missions establishment," can often fortify it from without and afford it indirect outreach it might not otherwise obtain.





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Catholic Discord and Reformed Danger

"Roman Catholicism at Bay" and "Papal Pessimism" are only two very recent headlines that point up the difficulties now mounting rather than receding in the Church of Rome. We have as yet no seismic device for recording the intensity of ecclesiastical earthquakes, but if we did the present readings would run pretty high.

For one thing, of course, Rome's growing predicament is *psychological*. The new freedom to examine, challenge, and criticize feeds on itself. It ranges all the way from solemn protest to angry defiance. Its boldness sometimes shouts in the lonely outcry of a single priest and sometimes in the concerted action of a group of bishops. The Pandora's Box of free speech has sprung open, and verbal troubles are popping out in all directions. Such freedom, where it has been so long denied, tends to be not so much a moderate emancipation as a violent eruption.

Let the Pope Beware

Thus we have the less than reverent reaction of a Latin American priest to Pope Paul's recent admonition against clergy dissent: "It is easy to talk about the necessity of evaluating in the church the spirit of sacrifice, austerity, and Jesus' cross when you live full of honors, enjoying stability and drinking the delicious Fracasti wine." That kind of talk about the Holy Father from a Latin priest!

At a deeper level the Roman Catholic problem is *theological*. This spring Paul VI has appointed 30 churchmen from 18 nations to serve on a special commission whose duty it will be to evaluate, and report on, the new trends in theological speculation within the Roman fold.

These trends, according to a *New York Times* account, "range from new phrasings of old beliefs to challenges of such doctrines as the virgin birth, original sin, priestly celibacy, transubstantiation, and even papal authority." The Pope has already warned that the more radical criticisms of accepted Catholic beliefs are "practically schismatic."

The wine of theological dissent can be heady. Martin Luther questioned the Catholic position on a few points, but never did he raise a doubt about the doctrine of original sin. Now Professor Herbert Haag, a Catholic scholar at the University of Tübingen in Germany, has written a book called *Is Original Sin in Scripture?* His conclusion: No. In fairness it should be added that what he repudiates is the classical formulation of the doctrine by St. Augustine. For centuries it could be said that to touch that Augustinian ark placed a man in mortal danger with the Holy Office (where the Vatican preserves the faith). Today, it appears, nothing is untouchable.

Furthermore, Rome's problem is *sociological*. One side of it can be seen in the growing discontent with the practice of priestly celibacy. Until a few months ago Giovanni Musante was the Pope's private chaplain. How much closer to the throne can you get? Now take this news item from *Time*, March 21, 1969: "Last week the Vatican reluctantly admitted that Monsignor Musante had gone the way of so

many of his fellow priests these days: after five months of consideration, Pope Paul VI had granted him permission to leave the priesthood and marry."

Let the Pew Be Heard

Causing further rumblings of dissent is the traditional Catholic ban on all contraceptive methods of birth control. An official diocesan paper, representing 27 dioceses in Mexico, recently opened its pages to a Catholic mother who openly challenged Pope Paul's late encyclical called *Humanae Vitae*. "If God has written the natural law (on birth control) into the hearts of men," she asks, "why do so many people, including a majority of the Pope's special study commission, several episcopal conferences, and many theologians, oppose the encyclical?" She denies that the approved "rhythm method" stabilizes husband-wife relationships, refuses to believe that contraceptives open the door for conjugal infidelities and immoralities, and attacks those who hold that contraception is morally as evil as abortion. And this in an official Catholic magazine!

Under the broad head of sociological concerns comes also the roiling ferment of protest against the tie-in between the Catholic Church and the economic and political establishment, which has existed in many countries, notably in Latin America. Listen to Bishop Antulio Parilla Boniella of Puerto Rico: "How can we — the religious authorities, the Christians — escape from the image that we have an alliance with the rich and the powerful?" God knows, even as history verifies, that just such an "alliance" has existed in many a Latin American country in the past. Catholic reactionaries are willing for it to continue, but not the progressives. Not such a bishop as Parilla, who announced a diocese-wide fast on behalf of the poor and the hungry of the world!

Let Protestants Learn

Does all of this yeasty dissent and disarray have any lessons for us who are Protestants? Surely the answer is yes. I suggest two:

1. The Pope has recently deplored the extremism of those who would change the Catholic Church in the "form and spirit of the Protestant Reformation." The comparison deserves analyzing. The Reformers wanted freedom to dissent from the Church, but they did not ask for freedom to dissent from the Scriptures. Let Protestant theologians take notice. Holy Scripture, in its witness to Christ, gives our norm, our anchorage. Cutting loose from this, we are hopelessly adrift.

2. Protestants, while never forgetting their chief mission, which is that of *making disciples* to Jesus Christ, must have a concerned witness to bear on the burning social issues of our time. This witness must be more than moralistic, theoretical, preachy; it must be pragmatic, involved, costly. And we could start with something as simple as *conversation* — talking like Christians and not like racists, like companions of the poor and not like trotters with the rich.

PSR

Evangelism, Missions, and Social Justice

When John Wesley resolved to express himself on the burning question of eighteenth century slavery, he did three characteristic things: (1) he tackled his subject analytically, (2) he called witnesses to the stand, and (3) he displayed a fine independence of judgment.

Here, for example, is the main outline of his treatise called *Thoughts Upon Slavery*:

- I. What kind of country is it from which the Negroes are brought?
- II. What sort of men were they in their own country?
- III. In what manner are they procured, carried to, and treated in America?
- IV. Can these things be defended, even on the principles of heathen honesty, and can they be reconciled with any degree of justice or mercy?

The Respect for Evidence

Under Division II, Mr. Wesley draws on the testimonies of Europeans who had traveled among the principal African peoples from whom the slaves were being transported to the American colonies. Evaluating the evidence in hand, he observes:

Upon the whole, therefore, the Negroes who inhabit the coast of Africa, from the River Senegal to the southern bounds of Angola, are so far from the stupid, senseless, brutish, lazy barbarians, the fierce, cruel, perfidious savages they have been described, that, on the contrary, they are represented, by them who have no motive to flatter them, as remarkably sensible, considering the few advantages they have for improving their understandings; as industrious to the highest degree, perhaps more so than any other natives of so warm a climate; as fair, just, and honest in all their dealings, unless where white men have taught them to be otherwise; and as far more mild, friendly, and kind to strangers than any of our forefathers were.

Putting slavery's institution and practices under scrutiny, Wesley exclaimed:

The grand plea is, "They are authorized by law." But can law, human law, change the nature of things? Can it turn darkness into light, or evil into good? By no means. Notwithstanding ten thousand laws, right is right, and wrong is wrong still. There must still remain an essential difference between justice and injustice, cruelty and mercy. So that I still ask, "Who can reconcile this treatment of the Negroes, first and last, with either mercy or justice?"

The Passionate Protest

The final paragraph of John Wesley's special tract on slavery takes the form of a ringing protest and plea:

If, therefore, you have any regard for justice (to say nothing of mercy, or the revealed will of God) render unto all their due. Give liberty to whom liberty is due, that is to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all chains, all compulsion! Be gentle toward all men; and see that you invariably do unto every one as you would he do unto you.

That Wesley's *Thoughts on Slavery*—the document was published in 1774—were unmodified to the end finds elo-

quent testimony in a letter which, four days before his in 1791, he wrote to William Wilberforce. To encourage Wilberforce in his fight for civil liberty in the English Parliament he wrote:

Unless the divine power has raised you up to be as "Ananias against the world," I see not how you can go through your glorious enterprise, in opposing that execrable villain which is the scandal of religion, of England, and of human nature. . . . Go on, in the name of God, in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.

The Long, Slow Struggle

Did Wesley's prayers and Wilberforce's persuasions prevail the day? They did—eventually. A quarter of a century to pass before Britain's Emancipation Law was enacted by Parliament. No more slaves could be exported from or sold in British territories.

Even more years were to pass before freedom came to those already in slave service. Take Jamaica, for example. To this pearl of an island in the West Indies mission William Knibb had gone out from England. The year was approximately 1825. Jamaica was a British possession and slavery was in full stride. As one wrote: "The only thing stands between the black man and cruel death is his value on the plantation or at the auction block."

For Baptist missionary Knibb one conviction began to ring in his breast: the gospel will make little headway in this island until in the minds of the people it is associated with justice. Grace, he rightly felt, is *more* than justice, but it cannot be *less* in its concern. Back to England went Knibb to join that other William—Wilberforce—in the fight for basic human rights in British territory. As one worked in the Parliament, the other worked outside.

"If I fail in arousing the sympathy of England," cried Knibb the evangelist, "I will go back to Jamaica and call upon Him who hath made of one blood all nations upon the earth. And if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in heaven, I will fall at the feet of the Eternal, crying: 'Lord, open the eyes of Christians in England to see the evil of slavery and to banish it from the earth.'"

For Jamaica the effective date of the emancipation was July 31, 1838. I recall standing at the spot in Spanish Town near Kingston, where William Knibb led in a Christian celebration. It was a midnight gathering. One minute before Knibb shouted: "The Monster is dying!" On the stroke of 12 he shouted: "The Monster is dead!" Then the echo of the shout of the people! "Never," wrote Knibb, "was heard such a sound."

In a few weeks some 8000 Christian leaders will be meeting in Minneapolis for the "United States Congress on Evangelism." One fervently hopes that the vision, the spirit, the daring of John Wesley and William Knibb will not be missing.

In a democratic society the passion for evangelism with the passion for social justice rings hollow.