

WORLD VISION

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MAGAZINE



Still Shines The Star!



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Still Shines the Star!

The Christian movement, which is nothing if it is not missionary, began with the shining of a star. "Where is he that is born King of the Jews? We have seen his star in the east and are come to worship him" (Matt. 2:2). If we have lost our view of those high and heavenly realities of which that star was a lovely symbol, Christmas is the best of all possible times to have our eyes opened anew.

I

Take, for example, the star of *mercy* that shines perpetually from that historic night of the Advent.

The father of John the Baptist, in a fine figure of speech, spoke of God's coming in Christ as "the day-spring from on high (which) hath visited us." And this, he adds, is "through the tender mercy of our God."

Theologian R. H. Mackintosh, author of *The Originality of the Christian Message*, remarks that "what is distinctive in Christianity is that the initiative lies with God." This is mercy. This makes the Incarnation an act of grace.

*Because in tender mercy,
Thou cam'st to earth nor stayed till we
Poor sinners stumbled up to Thee,
I thank my God.*

II

Shining from Bethlehem, also, is the star of *decency*.

It was, in many of its aspects, a coarse and brutal world into which Jesus was born. Of this grim fact an appalling symbol may be found in King Herod's slaughter of the innocents. Other indecencies were widespread. There were more slaves in the Roman Empire than there were free men. Rome, with a population of more than a million souls, had not a single hospital. A certain hard glitter marked the proud paganism of that day. Even a philosopher like Seneca taught that "pity is morbid and unworthy of wise men," and lofty Plato's political chart called for the elimination of the cripples.

Into a world as fierce and false as that, came Jesus of Nazareth. And the light of His star glowed softly above the Bethlehem manger. It shone in the decency of motherhood, for Mary was the flower of her kind. It shone in the decency of husbandhood, for Joseph was an uncrowned king among men. It shone in the decency of honest toil, for the watching shepherds were the honorable brothers of all who earn their bread with the labor of their hands. It shone in the decency of culture and reverence, for the Magi from the mystic East were the representatives of that wis-

dom which makes room for man's discoveries and God's revelations.

Today's world, like that of the first century, has its unhappy abundance of coarseness and cruelty. It is a world that spawns such ghastly additions to our vocabulary as genocide and overkill. Yet, in the midst of it all the Christian decencies survive as living proof of George Washington Gladden's conviction:

*And fierce though the fiends may fight
And long though the angels hide,
I know that truth and right
Have the universe on their side;
And that somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars,
I shall see Him, and I can wait.*

III

Think, too, of the star of *expectancy* whose radiance, once bright over Bethlehem, remains bright over Boston or Baghdad or Bombay.

The Christmas Gospel, let us remind ourselves, is a forward-looking thing. What *is* points to what *can be*. Out of history, which makes us grateful, emerges prophecy, which makes us hopeful.

We have our churches, but we hope for more of them. We have our hospitals and orphanages, our Christian colleges and Bible schools, but we hope for an increase that compasses both their number and their quality. We have our missionary societies, but we hope that, what with the rise of the indigenous churches, the movement of missions will be at once strengthened and accelerated.

Our hopes are even larger than all this. In the service of the Holy Communion we Christians are instructed to bring within the circle of our thought and devotion *both* of Christ's Advents—the first and the second: we are to "show forth the Lord's death till he come." He came long ago; He is coming again, one sure but dateless day. Shall we not say, with those fellow Christians of the first century: "Even so, come, Lord Jesus!"

Still shines the star!

*The light that longest shall abide
Among the distant years,
And leave on weary faces dried
The most of human tears,
Is not the glory reflected far
From splendor's gleaming gem.
It is the light of one lone Star—
The Star of Bethlehem.*

P.S.R.



The star of expectancy whose radiance, once bright over Bethlehem, remains bright over Boston or Baghdad or Bombay.

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WORLD VISION

DECEMBER 1965

MAGAZINE

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The Redeeming Fire

T. S. Eliot's now famous poem, *Four Quartets*, has this among its insights: that if life is to take on the feeling of living, it must be kindled. Even a gambler's mania gives him a feeling of living that is denied to an unadventurous dullard.

Related to this is Eliot's further insight that only fire can meet and master fire. That is, it requires a good passion to overcome a bad one. Thus:

*The only hope, or else despair
Lies in the choice of pyre or pyre—
To be redeemed from fire by fire.*

Nor are we left in doubt as to what Eliot regards as the therapeutic flame:

*Who then devised the torment? Love.
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only suspire
Consumed by either fire or fire.*

Is not this what we see in St. Paul? The man who was being destroyed by the fire of a misguided pride and a blazing bigotry found himself suddenly swept, captured, and cleansed by the fire of Christ's love. The fierce sectarian bigot became the glowing global lover.

Is not this what we see in Blaise Pascal, that scintillating French genius of the 17th century? On an October evening in 1654 the renowned mathematician and litterateur was lying abed, reading the Scriptures when his trust in Christ as Saviour sprang to life within him. From that day, at 31, to the day of his death, at 39, he was a man passionately devoted to Jesus Christ. The extraordinary testimony he wrote was said to have been "sewn into his clothes like a talisman":

FIRE!
Certainty! Joy! Peace!
Joy! Joy! Joy! Tears of Joy!
Jesus!
Jesus!

I submit myself absolutely to
JESUS CHRIST MY REDEEMER.

Here, surely, is the redeeming fire, the flaming motivation of love, without which there can be no convincing, converting evangelism, no persuasive mission to the world. P.S.R.

Of Man or of God?

"Hold to Christ and for the rest be uncommitted" is a counsel of recent origin which, however oversimplified, carries a truth that deserves careful weighing by mission boards, missionary societies, and missionaries themselves.

In the world of the younger churches overseas the perils of freedom may in fact not be as grave as the perils of bondage to the parent bodies "back home."

How many of us really believe that there is still some originality left in the Holy Ghost?

Some of us are apparently as tenacious of the form once devised as we are of the "faith once delivered." How come? Where in the New Testament do we find justification for those rigidities of opinion and practice that stubbornly divide today's churchmen over the formalities of ordination, the varieties of church government, and the rubrics that regulate the observance of the ordinances of baptism and communion? Is there no danger of setting at naught the liberty of Scripture for the traditions of men?

It is this query that lies behind the article on page 13 called "Break With Traditions." This essay originally took the form of a paper read by the author to two or more groups of church leaders in East Africa. It must be understood in the light of its African setting. P.S.R.

Between the Advents: Missions

It is not possible to make too much of our Lord's first coming. It is possible to make too little of His second coming. In the one we have the *incarnation* ("God with us," our redeeming Immanuel); in the other we have *consummation* ("God over us," our reigning Sovereign).

Both events (far more nearly *one* in God's mind than in ours) are part of "salvation history." But whereas the first coming is salvation history accomplished, the other is salvation history anticipated. He "has appeared once for all at the end of the age to put away sin by the sacrifice of himself"; He "will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (Hebrews 9:26, 28, RSV).

World Vision Magazine, while not unaware of the "schools of thought" that divide earnest students of biblical prophecy, is committed to the view that the doctrine of the Second Advent has had, and continues to have, a missionary dimension. "If the Lord is coming soon," wrote Hudson Taylor, "is this not a very practical motive for greater missionary effort? I know of no other motive that has been so stimulating to myself."

Because a multitude of other Christian witnesses, moving across a hundred strange frontiers, have had their missionary obedience enriched and sustained by this hope of our Lord's return, the editors take pleasure in presenting the article found on page 8. Prebendary Colin C. Kerr, recently retired from a long tenure as Vicar of St. Paul's Portman Square Church (Anglican) in London, writes glowingly out of his long study of the prophetic Scriptures. P.S.R.

Where Love Was Lacking

By Dwight L. Baker

Although it is the place where Christ was born, the Middle East today is unreceptive to the Gospel because Christians failed to demonstrate the love of God.

Many sincere Christians turn wondering eyes toward the Middle East and puzzle over its religious condition today. Was not this land the first recipient of the Saviour's gracious ministry? Was it not here that the apostles began their irresistible march with Christ's message of love and salvation that ultimately reached and blessed so many peoples and lands? Why is it, then, that the Bible lands once greatly favored by God are not dynamically Christian today?

Of the nearly 100 million people living in the Middle East, including Egypt, barely 10 million are Christian, and only a small fraction of this number can be described as Christians who have experienced Christ's saving grace in a personal manner. The great majority are "Christian" because they happen to have been born into that "nationality" (a more appropriate designation than "faith").

What has happened, and the effect of those events upon the Christian witness in the Middle East today, is of great importance to every serious-minded Christian. Perhaps in no other land, for such extended periods and to such depths, has a people called Christian failed so tragically to keep Christ's first and great commandment of love. Only as we understand these failures can we seek ways to atone for them and avoid the treacherous way that may tempt us to repeat them. We shall examine three of Christendom's greatest failures in love on the continent of Europe and in the Middle East with the prayer that during our generation Christians may present a more worthy witness to the people of those lands.

Dwight Leonard Baker is a missionary in Israel under the Foreign Mission Board of the Southern Baptist Convention. He holds his B.A. in history from Baylor University, a Th.M. in church history from Southwestern Baptist Theological Seminary, a Th.M. in world religions from Princeton Theological Seminary and a Ph.D. in Islamics and Judaism from Hartford Seminary.

I. Failure in Love Toward Christ and Toward One Another

Most of the problems encountered in the Christian witness in the Middle East have their roots deep in history. We can scarcely hope to understand the negative response to the Gospel there today until we peel off the layers of the centuries and lay bare the tragic events that left the ancient Eastern churches in a state of spiritual paralysis, thus setting more firmly Muslim and Jewish rejection of Christ.

By the seventh century, just before the Muslim conquest of North Africa and the Middle East, Christianity reached its lowest ebb as a spiritual force in those lands. The state Byzantine church was fighting for its life against Roman and North African domination and fiercely persecuted individuals and groups which tried to break away from its control. Controversies raged as Eastern and Western theologians placed Christ on their dissecting tables to determine whether He had one nature or two. Three hundred years of controversy from the fourth to the seventh century split Christendom into contentious communities, each aggressively defending its particular theological formula. Around these religious communities (later called *millets*), church heads, who did not hesitate to apply cruel persecution to force submission to their authority, erected high, restrictive barriers making it as difficult as possible for dissenters to flee in search of a personal faith. Conversion to a more tolerant faith or to the true faith, when dared, was looked upon as traitorous by the religious authoritarians and their followers.

It is therefore little wonder that by the time of the Muslim invasion many, weary of persecution and controversy, denounced the state church and joined the Muslim invaders, preferring the sultan's turban to the cardinal's hat.

As the Reformation of the sixteenth and seventeenth centuries swept across Europe, the Middle East was left largely untouched. God's gracious and redeeming Spirit was not allowed to penetrate these ancient *millets*, and to this day, these locked communities, so lacking in light and love, remain a great barrier to an effective Christian witness among the masses.

II. Failure in Love Toward the Muslim

Failing to heed Christ's command to love God and one another, Christendom's second failure follows logically.

The scene now shifts to Europe. The time is the late eleventh century. Crusader armies mass for nearly three centuries of bloodshed and war. After Christianity sheathed its mighty sword of the Spirit following its glorious early years, it unleashed a terrifying sword of steel. Unable to forget Islam's conquest of the holy places in the seventh century, the new "soldier of the Cross" marched out of Europe to drive the "infidel" Muslim from the Holy Land.

History records that when the city fell to the Crusaders in A.D. 1099, Muslim blood ran knee-deep in the streets of Jerusalem, as the Christians refused to

extend mercy to the conquered Arabs.¹ Runciman states that later, when wiser Christians in the East sought to find some basis on which Christian and Muslim could work together, the memory of the massacre always stood in their way.²

During the second crusade, the leader of the armies of France, Louis VII, avowed that the only way to argue with a Muslim infidel was to thrust a sword into his bowels. Without question the Crusades constituted one of Christianity's greatest failures in love, and remain largely unatoned for before the descendants of those offended by the Christians' use of raw force.

III. Failure in Love Toward the Jew

Now that the State of Israel is a reality, providing a homeland for the Jewish people after 1,900 years of suffering in diaspora, what of the Christian witness in this new country? Are there not among those returning many who see in the miraculous rebirth of the nation of Israel a sure sign of God's opening a new dialogue with his people? Surely this is the hour of opportunity when "the stone which the builders rejected" will be rediscovered and reclaimed. However, Christendom's shameful treatment of the Jews of Europe makes the task of presenting to the Israelis a Saviour, who defined human relations in terms of love and respect, painfully difficult and notably lacking in response.

But few of the past nineteen centuries are free from Christian anti-Semitism that often led to extreme forms of inhumanity, including confiscation of Jewish homes and wealth; expulsion of the Jews at one time or another from most of the countries of Europe; forced conversions and massacres.

Jewish Victims of Crusades

Passing over nine centuries of Christian offenses against the Jews, we find that the first victims of the Crusades were not the Muslims in the Holy Land, but the Jews of Europe. In A.D. 1096, as the Crusaders began the first of four major campaigns, their armies attacked and robbed Jewish settlements in Europe that lay in their path en route to Palestine. The Crusaders reasoned that since the Jews crucified Christ they should help finance the struggle to "liberate" the land of the Lord—a defenseless but effective form of logic. As a consequence, thousands of Jews were left homeless or killed as Christians forgot the priority of the Saviour's claim upon their lives to love and serve mankind.

Scarcely had the dust of the Crusades settled before a new wave of destruction hit the Jews. In 1492, Tomás de Torquemada, chief architect of the Spanish Inquisition, expelled half a million Jews from Spain and Portugal and plundered their property. Few may realize it, but Ferdinand II of Aragon and Queen Isabella financed Columbus' expedition to America from confiscated Jewish wealth.

¹Steven Runciman, *A History of the Crusades*, Vol. 1 (Harper Torchbooks: New York, 1961), p. 287.

²*Ibid.*

Some Jews of Spain and Portugal saved themselves by accepting baptism publicly while practicing the faith of their fathers in secret. Malcolm Hay declared that when the persecutors signed the order to "drag Jewish babies from their mother's arms; tear the boys and girls away from their weeping parents . . . and then baptize them in the name of the Father, and of the Son, and of the Holy Spirit; and above all, make sure that they never see their parents . . ."³ they conveniently forgot Christ's words when he said, "Suffer the little children to come unto me."

The Reformation of the sixteenth century brought little relief to the Jews, for Luther blazed in anger against them when they rejected reformed Christianity, as they had earlier rejected Catholic Christianity.

But the end of Jewish persecution was not yet in sight. In the seventeenth century, the English expelled the Jews from their Island. In the nineteenth century, a new wave of anti-Semitism broke out in France, touched off by the fraudulent charges in the Dreyfus Affair. In the latter part of the nineteenth century, pogroms (riots) left thousands of Jews homeless in Rumania and Russia, while hundreds of others were senselessly murdered.

We could wish that this ended the infamous tale of Jewish suffering at the hands of Christians, but all Jewish persecution to this time was merely a prelude to the greatest concert of cruelty ever conceived. Scarcely 25 years ago, Hitler unleashed his mad scheme to accomplish his "final solution to the Jewish problem," which resulted in the mass murder of six million Jews. Some thoughtful Christians, after soul-searching effort, have concluded that the entire Christian world must assume its share of the blame for the fate of those innocents who died because they were members of the Jewish race and faith.

It is inappropriate and immodest for us to deny our collective guilt by insisting that crimes against the Jews were committed in countries that were not truly Christian. If we do not feel a burden of guilt, the Jews make no fine distinction between guilty and non-guilty Christians. They pierce our complacency by asking why "true Christians" did not come to their rescue in the years of their suffering and death. America, England, South America and other Christian countries kept their doors all but closed to the Jewish people while the Nazis stuffed them into gas chambers and reduced them to ashes in fiery furnaces. The most suitable posture for sincere Christians in face of this gross failure in love is one of prostration before God and the Jewish people, pleading forgiveness.

IV. The Christian Witness in the Middle East Today

Without reviewing past intercommunal Christian relations, and Christian relations with Muslim and Jew, it would be hopeless to try to understand the slow pace of the Christian witness in the Middle East. We

shall now attempt to evaluate these past failures in love as they relate to the Christian witness in Muslim lands and Israel today.

First, little has changed in the structure of the *millets* with their closed gates obstructing the free movement of any within toward the liberty and love extended by Christ. The present-day *millet* is almost the direct antithesis of the early Christian *koinonia*, a community where believers had all things in common and about whom the people exclaimed: "Behold how they love one another!"

There are exceptions, of course, where the Christian witness has succeeded in penetrating the ancient *millets*, notably in Lebanon. Following years of sincere but futile efforts by evangelized Lebanese to reform the old Eastern communities, thousands of these nationals finally withdrew from them to establish their own evangelical churches. However, the great majority of the Middle East's nominal Christians, guided by leaders generally unfriendly to the evangelical approach, continue to resist the appeal of a personally applied Gospel.

Second, the failure of Christians to love the Muslim a thousand years ago, instead of trying to destroy him, lit fires of hatred and distrust that are difficult to extinguish. To this day no serious effort worthy of the name of Christ, whose only conquests are made by love, has been put forth by the Christian world to build bridges of friendship and understanding to these followers of the prophet Muhammed. There have been notable exceptions, of course, by men such as St. Francis of Assisi, Raymond Lull and others; but centuries elapsed between their efforts, and subsequent Christian indifference dissipated sacrifices they made.

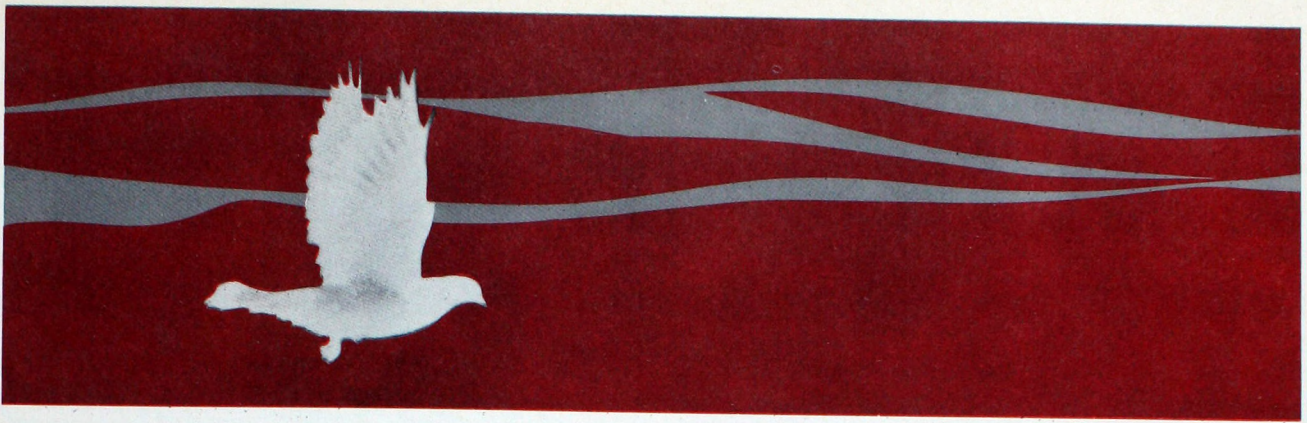
It is easy to block out Muslim lands on our maps of world evangelization by rationalizing that since the Muslim is difficult to approach, we will leave him and go to those who react more positively to the Gospel. But Kenneth Crag reminds us that not to care about the Muslim is not to care about Christ.

Third, Christian anti-Semitism, which has intermittently stalked the Jew for 1,900 years, has yet to be overcome if the Christian witness to the Jew is to have validity. The Church in the Middle East, while not the only offender, is far from being washed clean of this ugly stain. The most recent example is currently shaking the Roman Church to her foundations as her leaders attempt to prepare a schema on the Jews, absolving them from the responsibility of crucifying Christ. Many Middle East bishops and their governments persist in bringing to bear both religious and political pressure on the church fathers to leave the issue or water it down until it is completely ineffective. On September 17, the *Jerusalem Post*, an Israeli daily, carried an item entitled "Bells Toll in Jordan":

Bells of the Roman Catholic and Orthodox Churches in the Old City of Jerusalem, Bethlehem and Ramallah tolled for ten minutes yesterday morning as an expres-

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³Malcolm Hay, *Europe and the Jews* (Beacon Press: Boston, 1960), p. 163.



What Makes the Messenger Mighty?

By Graham Miller

The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith; unto salvation.—From the Westminster Shorter Catechism.

At two o'clock a dozen unwashed prisoners filed silently in through the porch of the Paton Memorial Church (named after the wife of Dr. John G. Paton) in Vila, New Hebrides, and shambled down the crowded aisle to their allotted seats. It was Christmas day, and the commandant of police had grudgingly consented to this outing, under escort.

The dour-looking prisoners were in custody for a variety of offenses. There were square-faced agitators


from Tanna—the followers of Jon Frum; manslayers from Espiritu Santo, thieves and adulterers. Some were jungle men who had never attended Christian worship before.

The text was John 3:14-15: "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up . . ." Because of the diverse languages the message had to be spoken in pidgin English, aided by a blackboard drawing of a brassy serpent twined about a rude pole. From the upper part two lateral branches had been cut off not far from the stem. Thus the light from heaven threw a Cross-like shadow across the board, proclaiming "that whosoever believeth in Him should not perish, but have everlasting life."

Throughout the service the prisoners remained quiet, with stooped shoulders and inexpressive faces. The preaching ended; the village choirs sang for the last time; the Christmas service was over. Mechanically, the prisoners rose at the corporal's command and shuffled up the aisle. At the door, each was pre-

Continued on page twenty-four

Graham Miller, trained both in law and the Presbyterian ministry, served as a missionary in the New Hebrides Islands from 1941 to 1953. For 11 years he has been the pastor of First Presbyterian Church, Papakura, New Zealand. Next month he begins his duties as principal of the Melbourne Bible Institute, Melbourne, Australia. His gift of Bible exposition has taken him to such places as Keswick Convention in Britain and the Belgrave Heights Convention in Australia.



IT DEFIES DESCRIPTION

BY COLIN C. KERR

Our world is moving toward an unbelievable event. It will surpass all expectation. Indeed, it defies human imagination. Furthermore, it will take place in a split second. But wait—perhaps it is best to approach it through another event. . . .

Bartimaeus was born blind, yet it seems that he never entirely lost hope. Rumor had it that there was a certain wonder-worker who healed the sick and gave sight to the blind. It was said that he even raised the dead! The rumor was soon confirmed by men and women who came and told Bartimaeus how they themselves had been healed—completely and instantaneously.

How eagerly Bartimaeus listened to their words. What could they tell him about this prophet? What

was his name? From whence did he come?

"Why, he is Jesus of Nazareth," they said. Bartimaeus must have promised himself never to forget that name. *Jesus of Nazareth!* (Mark 10:46-52)

One day while he was seated by the wayside begging, Bartimaeus heard the sound of a crowd of people approaching. Questions leaped into his mind. Who were they? What were they doing? Then someone told him that Jesus of Nazareth was coming.

"Why," Bartimaeus thought, "That is the very one I have been longing for and looking for." He began to shout the name. In spite of repeated rebukes from bystanders, he refused to be silenced but cried out the more, "Jesus, thou Son of David, have mercy on me!" Eventually he was heard, and the crucial moment arrived. In a split second Jesus had spoken the mighty word, and Bartimaeus at last could see.

To top it all, the first object of his sight was *Jesus*, the One who had healed him. How incredibly wonderful! With open eyes Bartimaeus saw Jesus himself.

Colin Kerr, recently retired, was for more than 20 years the vicar of St. Paul's Portman Square Church (Anglican) in London. In 1954 he served as a member of the executive committee of the London Crusade conducted by Dr. Billy Graham.

He could never tire of telling people what that miracle moment meant to him.

Some day this experience will be realized on a much grander scale, for in a split second believers in Christ Jesus will see the One that they have longed for, looked for and humbly sought to represent and to serve. Christians will suddenly find themselves clothed in a glorified body and they will see *Him* (I Cor. 15:49-52). Some will be called from death, and will be caught up to meet their Lord in the air (I Thess. 4:16). Others will be called directly from the body of this humiliation (v. 17).

A Miracle Moment

No wonder St. John saw it as the proof and consummation of spiritual sonship. Life ahead is full of mysteries but, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Three glorious realities break through all clouds of uncertainty. *He shall appear. . . . We shall be like him. . . . We shall see him as he is.*

See Him! Yes, we will see Him who has healed us, who has given us sight. This same Jesus who was taken up into heaven will come again. This was the daily expectation of the early Church. For the first three centuries the fact that this supernatural event would come about in a comparatively natural setting dominated the life of the Church and dictated its behavior and outlook. Jesus Christ would return. The promise was certain (Acts 1:10, 11). And it was three-fold in character.

1. "This same Jesus"—Identity of person

The early Church looked for "this same Jesus" and none other. He himself would come again, but in sovereign glory. The One to whom they had listened; the One from whom they had the assurance of forgiveness of sins and of eternal life; the One who ran his fingers through the curly hair of little children; the One who reached out a compassionate hand to the untouchable leper; the One who wept with sisters sorrowing at the tomb; the One who cleansed the Temple. Yes, this same Jesus—none other—would come again.

2. "Shall so come"—Certainty of promise

There can be no possible doubt about the meaning. He "shall . . . come." How alive with significance and hope must have been those first services which later became known as the Holy Communion. Did they not commemorate His atoning death? Were they not equally eloquent reminders of the fact that His coming was as certain as the dawn—even more so? Week by week as the disciples met to break bread, first in the evening, then later (because of the edict of Trajan) in the morning, they observed "the Lord's death till he come" (I Cor. 11:26). If the look-back was glorious in its assured significance, the look-forward was even more so, in the certainty of His reappearance.

3. "In like manner"—Similarity of manner

Christ's ascension was unmistakably real. It was so personal, so sudden, so sovereign, so altogether glorious. So will be His coming. The Christ of Calvary and of the Empty Tomb will return to usher in that universal kingdom for which Christians in all ages have longed. It will be a day when "the earth will be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). A day when "the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). A day when there shall be an answer to the age-long prayer, "Thy kingdom come. Thy will be done on earth, as it is in heaven" (Matt. 6:10).

Meanwhile, heaven must receive Him "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

The early Church understood quite clearly this silence of heaven. Had not God spoken his last word unto them by his Son (Heb. 1:1, 2)? They knew full well that in His absence, the word of redemption must be made known. Theirs was to work and trust. By His divine authority, and by the indwelling of His spirit, the Church was to represent Him. Their voice was to be *His* voice, their life *His* reflection, and their joy and strength *His* radiation.

The greatest act of faith in all history took place when Christ commissioned a few dispirited men and women to carry on His work while He should be retained in the heavens (Acts 1:6-8; Mark 16:14-16).

We must creep again into the silence of that sacred meetingplace with the Father and hear Christ's words, "As thou hast sent me into the world, even so have I also sent them into the world." And again, "Neither pray I for these alone but for them also which shall believe on me through their word" (John 17:18, 20).

The significance of these words is almost beyond our comprehension. Jesus Christ, looking at that frail, despondent band so soon to be scattered like sheep upon the hillside, said, in effect, to his Father: "These are the men who, empowered by the Holy Spirit, will carry on in my absence. These are the men whose testimony will create my Church and evangelize the masses to whom I send them."

What a surprising act of faith! Yet 2,000 years later we have to face the awesome fact that hundreds of thousands have never even heard that Jesus Christ died that their sins might be forgiven and that they might share His glory throughout eternity.

What will it mean when He comes back? There will rise to greet Him the called-out ones of all races and all times. For Christ, it will be the glory of claiming his purchased possession.

But what will it mean to *us*? That will depend on how we are found at Christ's coming. If by His grace we have witnessed to men and women and led them

Continued on page twenty-five

The Christmas Stranger

By Warren Webster

The Christmas season was drawing near in Pakistan. One evening as we sat with one of the Christians planning our observance, there came a knock at the door. The light from the hallway outlined a gaunt young man in a rather wrinkled Pakistani dress standing beside a dilapidated, old bicycle. He was accompanied by our neighbor boy. The lad explained that this dusty traveler was a "Christian" on his way by bicycle to Karachi some 200 miles away, and he needed a place to stay for the night.

A white face and European accent, discernible from behind the scraggly beard, identified our visitor as a Westerner, at least, if not actually a Christian. People here assume that all white foreigners are "Christians." He appeared to be another of the world travelers who sometimes drop in unannounced to take advantage of missionary hospitality and then return home to write boastful books entitled *How I Traveled Around the World on \$100*. But at that hour, and on the backside of the desert, the least we could do was to provide him with lodging for the night. We assured the neighbor boy that the traveler would be taken care of, and as he left we helped the stranger bring his bicycle into the courtyard where it would be safe. Leaving him to unpack his cycle bags and get settled, we excused ourselves to complete the plans for our Christmas program.

The hour was late when we finished. Our guest had remained quietly pre-

Since 1954, Warren Webster has served as a Conservative Baptist missionary in West Pakistan where he prepares literature and teaches in the Sindhi language. During a year's furlough he has lectured at Fuller Theological Seminary and continued work on a Sindhi grammar which will complete requirements for a master's degree from the Kennedy School of Missions, Hartford, Conn. His articles have appeared in both scholarly journals and popular evangelical periodicals.



occupied in the corner of the room while we were planning. Only when our meeting was over did we notice him poring over three books spread before him—Bibles in German, Persian and Urdu. This was no ordinary world traveler! This was, he explained in labored English, his means of learning new languages. By comparing the Urdu Bible with his native German and the Persian he had learned in Iran, he was able to learn something of this major language of Pakistan—enough, at least, to point out important verses to people he met in his travels along the byways of Pakistan.

Gradually, very gradually, for he was not given to talking about himself, his story began to come out.

Raised on a farm in Germany, a carpenter by trade, he had been saved but a few years, through the testimony of a sister who had come to Christ. Together they attended a Bible school in Germany where he felt called of God to witness in the Middle East, especially in the closed land of Afghanistan.

Two years before arriving at our door, he had set out on his bicycle across Turkey, Iraq and Iran. Only once had he gotten into Afghanistan, and then just for a brief time. From there he had made his first trip into Pakistan where the police became suspicious of him because he spent most of his time going from village to village, whereas most missionaries they knew were settled in towns where they would be watched more easily.

Student of Holy Books

Forced to leave Pakistan on expiry of his visa, he was advised by a friendly magistrate that after a brief stay in a neighboring country he might again apply for admission to Pakistan. He then requested a visa to Iran, giving as his reason that he wanted to go there for "the study of holy books." Undoubtedly they took this to mean the Quran (Koran) and the "Traditions of Islam," and permission was given. But he had in mind the study of the Bible in Persian.

Now he was back in Pakistan, and his second visa was about to expire. He was on his way to Karachi to try for a renewal or to arrange entrance back into India, as the Lord might indicate.

He looked tired as he sat there, and his thin features suggested that like most world travelers he was perpetually hungry. In reply to inquiry about his diet, he spoke of simple meals of *chappati* (local bread) and tea, or an occasional egg—whatever might be offered to him or available in the market stalls as he cycled from

village to village. Though it was long past the dinner hour and nearly bedtime we soon sat down to a pot of cocoa and a plate of cookies and cheese. We were surprised when our guest stopped eating and drinking after a single cup of cocoa and just a couple of cookies. Other world travelers passing our way had always been happy to clean off their plates and hint for more.

Helped by a Lad

We wondered if he ever was ill, and what medicines he carried. Coming across from Iran to Pakistan this time he had fallen quite seriously ill, he confessed, but he carried no medicines. He depended on prayer and fasting for recovery; during this illness the Lord had sent a young man to find him in his weakened condition and befriend him until he was able to travel.

We asked where he stopped at night as he traveled. Sometimes, he said, he found Christians who invited him to stay. Otherwise he stayed in inexpensive little inns spaced at great intervals along the truck and caravan routes. We discovered he had traveled by bicycle across mountain and desert wildernesses in Baluchistan where we had never been—and probably could not go, even by jeep. Sometimes finding himself in the middle of nowhere at nightfall, he simply slept on the sand beside the trail next to his bicycle. When tired he would stop along the road and take out his Bible to read. Then when anyone stopped to query him he would give them a spoken or written word of witness in their language.

Wisdom of the Road

As the hour was late and our guest was obviously weary we told him breakfast would be ready about 7 a.m. and asked if we should call him or if he carried a watch to tell the time. "No," he quietly explained, "it would not be good in my wandering life to have such a thing as a watch. People might hurt me in trying to take such a possession." Once someone had stolen his little tire pump. He didn't appear to have much more of value.

As we started off for his room we expressed curiosity about the canvas bags on either side of his bicycle. One, he showed us, was for his Bibles and the literature he distributed in several languages as he journeyed from place to place. The other contained some bicycle parts, a light blanket and a single change of clothes. Since it was winter and the damp night air was near

freezing and very penetrating, we asked about the thin cotton suit jacket he was wearing. Yes, it was all he had. He'd had a heavier coat someone had given him once, but he had passed it on to a needy man who had no protection at all from the cold. How did he keep warm at night? By sleeping in his clothes, wrapped in his meager blanket. We took him to his room with its clean sheets and blankets, promising to call him in time for breakfast. The next morning we found he had slept as usual in his own little blanket on an empty cot rather than use our bedding.

Before 7 o'clock I climbed the outside stairway to the "prophet's chamber" on our flat roof where I found our guest reading his Bible. Warm water was available on the stove, I informed him, if he wanted to wash up. It was apparent that he didn't shave—a fact which struck me as being at once very convenient and probably very wise for a European traveling as he did in these parts. He thanked me politely but said he'd risen early and had already bathed. That could mean only one thing—under the pump, Pakistani style, with cold water in the chill morning air.

'A Great While Before Dawn'

We learned that he rises regularly around 4 a.m., while it is still dark, to begin his devotions. Since pious Muslims rise before dawn to begin the first of their five daily prayers he felt that he as a Christian could not do less. Now each new dawn finds him already engaged in Bible study and meditation when the *Muezzin* calls the Muslims to prayer.

After breakfast and a time of fellowship together around the Word, our guest loaded his bicycle and prepared to leave. We hated to see him go. We'd never met a traveler like him before. We urged him to stay on for Christmas, or at least for a day or two of rest, and no ordinary traveler would have refused. But his was a higher calling and a sense of urgency was beckoning him on. He reminded us that it would take several days at best to reach Karachi by bicycle and there he must determine his next step.

Our daughters, home from boarding school for the holidays, expressed concern that he should be peddling alone along the road on Christmas Day without either Christian friends or presents. Taking some of their own tiny savings, they wrapped the rupee notes in a little box of Mother's cookies and sweets and

gave it to him with the lunch we insisted he take. We knew better than he how few places he would find to buy anything along the hot, desolate route he planned to travel.

He seemed touched and embarrassed by our children's gift, and was reluctant to take anything, protesting that he should be paying for the hospitality we had given instead of receiving anything more. Then quickly, as if suddenly remembering, he bent over his bicycle and drew from one of the bags a little sack of peanuts—no doubt originally intended for his lunch that day—and handed it to the girls. With a smile of satisfaction that he, too, had been able to share something in the spirit of Christmas he said goodbye in his heavy German accent and pushed off down the dusty road without looking back.

As he disappeared from sight, we thought of all those he would meet along the way, and were certain that they, too, would see something of Christ in this humble "follower of the Way"—in his quiet yet radiant witness, his patient distribution of tracts, his reading of the Scriptures to curious, if not always receptive, listeners beside the sandy road or seated at tea in a village inn.

His coming at just that time brought a never-to-be-forgotten blessing to our home at Christmas. In Pakistan, scarcity rather than abundance tempts one at times to think overmuch of things that are temporal and external, rather than on those things that are eternal and from above. Yet here was one who had even less of the material things of life than we, but what an abundance of spiritual possessions! Perhaps we had been inclined, at that particular season, to indulge in a bit of self-pity, not so much for ourselves as for our girls who would have very little in the way of special presents that Christmas—apart from a few crude, homemade toys from the bazaar. In place of more perishable things, however, the Lord in his goodness enriched the lives of all of us—including the children—by letting us experience anew that it is *really* "more blessed to give than to receive."

As we turned back into the house with happy hearts to pick up the threads of another day, the truth of that Scripture came to mind which counsels believers everywhere—

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13:2) |||

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Time Dated from Birth

No one stops to ask for an explanation of one of the strangest facts, not only in historical literature, but in the living world; the fact that all civilized time is dated from the birth of Jesus Christ. . . . And no one knows how it came to be done, or when, or by whom. Not one educated man out of a thousand can tell, off-hand, why all civilized calendars are reckoned from that far-off birth in a little Jewish village. Every morning all the newspapers of the civilized world—though some of them fill their columns with attacks on Jesus Christ—readjust their date to His cradle. Each new year, as it arrives, is baptized with His name. Calendars and Acts of Parliament, business, and politics, and literature—the very dates on our cheques and letters—all are thus unconsciously adjusted to the chronology of Christ's life. . . . Christian men as they dwell on this strange thing know that it is no accident. It is a sign writ large on Time itself, of the empire of Him who is the Lord of Time. . . . How does it come to pass, we repeat, that not by accident, not by some conspiracy of fanatics, not by the force of any imperial edict, but by a convergence of silent, unrecognized, almost unconscious forces, all civilized time is baptized into the name of Jesus Christ?

—W. H. Fitchett, *The Unrealized Logic of Religion, Jennings and Graham, Cincinnati, Ohio.*

Heathens in the U.S. Bush

One of the greatest weaknesses of the church has been its parochialism, its regionalism, or its isolation. The church has failed to comprehend the concept of the New Testament that it lives in one world and that the field is the world. Consistently, missionary theology has embraced the idea that missionaries are reaching the "heathen" with the gospel and are performing a colonizing job on them. Anything outside their national boundaries is "foreign." This parochialism is utterly disastrous and must go. Perhaps there was some excuse for thinking this way one hundred years ago, but there is no excuse for this kind of misunderstanding today. The Christian faith now cuts across all societies with a few exceptions. If the term "heathen" is to be

employed at all, it must be employed correctly. Then "heathenism" runs horizontally through all religions, nations, and cultures without exception. There are tens of thousands of highly-educated "heathen" in the United States. They occupy high places in government, in the schools, in industry, and in the scientific field. But they are just as much "heathen" as the lowliest African in the bush. The synonym for "heathen" is "pagan" and the antipathy which arises when cultured and educated but unregenerated people are called "heathen," suggests that the word itself be dropped in favor of one which will accomplish the same result without giving offense. Christians are to be all things to all men, and since the objective of the church is to secure commitment of life to Jesus Christ and not to antagonize needlessly, they do well to bear this in mind.

—Harold Lindsell, *Missionary Principles and Practice, Fleming H. Revell Co., Westwood, N. J., 1955.*

Expanding Fields of Service

Boards of Foreign Missions have been gradually adjusting to changing conditions in different lands. Whereas formerly those appointed for service directed the program abroad, now missionaries stand side by side with nationals, seeking to be of whatever help they can. . . .

The message of the Gospel has not changed. Its application is directed to those who live in the latter part of the twentieth century. Many new media of communication are available for this generation: radio, television, and publications that make mass evangelism possible. Lay leadership is being sought among recruits at home to fill responsible positions in the overseas missions, and at the same time the service of laymen and women in foreign fields becomes increasingly effective, as an active group of national Christians is trained for leadership. Side by side, missionaries and nationals plan and work . . . pressing on till "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea" (Hab. 2:14).

—E. Norfleet Gardner, *Changing Patterns in Christian Programs, The Christopher Publishing House, Boston, 1964.*



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By Thomas Houston

Africa needs a Reformation founded on the twin pillars of Africanism and the Bible. Christianity in Africa is often branded as a Western religion. The charge is valid in many respects. In any part of Africa Christianity is understood exclusively in terms of one or more of the denominational churches. To all intents and purposes Christianity is Roman Catholicism, Anglicanism, Lutheranism, Methodism, Presbyterianism, Moravianism, Congregationalism, Pentecostalism, or some Baptist grouping.

All of these expressions of Christianity are foreign to Africa and usually Western in their origin. For good or evil many of the denominations have been associated with colonial powers and in some cases their successful importation has derived from this fact. The struggle against colonialism has highlighted and perhaps exaggerated this "foreignness" of the Church as seen by African eyes.

Christianity in 'Western' Garb

Within the churches, foreignness has been emphasized by the discovery of a disunity among different groups that Africans do not feel to be necessary. This is often expressed in the pro-

test, "You have brought your Western divisions to Africa although they have nothing to do with us." From these feelings the movement toward church union has taken much of its inspiration.

It is essential that the Church in Africa become much more united and at the same time much more African.

The New Testament states that God is not the author of confusion (I Cor. 14:33). Then where does all this division and confusion come from? Obviously, from men. Christianity, as we know it in the world today, is partly from God and partly human in origin. This is in keeping with the whole teaching of the Bible.

One of the clearest expositions of this vital distinction is found in Mark 7, where the conflict is the traditions of men vs. the Word of God. In the context, by the Word of God Jesus meant the Old Testament Scriptures, and by "the traditions of men" the additions, amplifications and qualifications that man had added over many centuries. It was clear that Jesus and his disciples felt it necessary to break with such traditions (v.5). He said that the traditions of men breed nominalism (v.7), hypocrisy (v.6), and blindness to the true Word of God (cf. Matt. 15:14).

Tradition Breeds Confusion

In the first chapter of Galatians Paul emphasizes that his gospel is not from man, but from God. He also warns the Colossians (in the second chapter of that letter) against human traditions. The same is summed up in the vivid

picture of the false prophet in the book of the Revelation.

In the present state of the Church, confusion and division arise because of the mixing of the traditions of men with the Word of God. As far as Africa is concerned, alien traditions have been mixed with the truth of God.

But what is to be done in this situation? There are three answers in the field at present:

1. *The ecumenical answer* is to seek the unity of the Church on the basis of an amalgam of Christian tradition with as much of an African admixture as possible. Ecumenical literature generally, along with literature on the Church of South India, will bear this out.

2. *The Roman answer* is to seek the return of the "separated brethren" to the tradition of the Church of Rome, in the belief that everything of value in the separated churches is in Rome also, and only needs to be seen and emphasized more.

3. *The anti-ecumenical answer* is to leave things as they are and demonstrate the unity that already exists in Christ through fellowship and cooperation.

None of these is adequate because of the real nature of the problem as previously outlined. The proposed answers seem especially inadequate for a continent like Africa. Scripture reveals the clue to a better solution. When Jesus found the traditions of men to be in the way, He broke with them and went back to the Word. He taught his disciples to do the same.

Continued on page twenty-six

Thomas Houston has been pastor of the Nairobi Baptist Church, Nairobi, Kenya, since 1959. He served two years as Honorary Chaplain of the University College in Nairobi. Through conference work he has had opportunity to be in contact with almost every denominational and missionary society in East Africa.

globe at a glance

21-Nation African Study To Guide Evangelism

Results in a four-month study of 21 nations in West and Equatorial Africa are expected to aid churches and missions there in the evangelism programs.

The study was held under the joint chairmanship of Sir Kenneth Grubb of London and Pastor Jean Kotto, president of the Evangelical Church of the Cameroun.

It covered Cameroun, Central African Republic, Chad, Congo, Dahomey, Gabon, Gambia, Ghana, Guinea, Ivory Coast, Liberia, Mal, Mauritania, Niger, Nigeria, Portuguese Guinea, Senegal, Sierra Leone, Spanish Equatorial Africa, Togog and the Upper Volta.

One of the major problems which churches and missions in that section of Africa must face, the survey revealed, is the population explosion. At present the population grows at a rate of 30,000 people a week—or 1.6 million a year. The breakdown in growth includes 15,000 Muslims, 10,000 animists and 6,000 Christians (4,000 Roman Catholics and 2,000 Protestants).

The study team recommended that churches should seek means to cross denominational and international frontiers in order to spread the Gospel into neighboring countries. It also recommended that mission boards and societies must declare that they are anxious to see churches and missions—irrespective of denomination—enter unevangelized areas, working wherever possible under existing churches without introducing new denominations.

One of the findings of the study was that more than 180 denominations and mission agencies are now at work in the area studied, giving the impression of "a vast, confused network of unrelated organizations."

RANGOON—Burmese Baptists have marked the centenary of the formation of the Burma Baptist Convention. A majority of the 787,100 Protestants in Burma are Baptists.

NASHVILLE—Church World Service has 14 church resettlement offices working with it in an attempt to reunite Cuban families as soon as they arrive in the United States. The service went into effect when Castro announced that all who wanted to leave Cuba could leave.

7,000 Attend Methodist Camp Meeting in Rhodesia

According to a report received from Mrs. Ralph Dodge, wife of the Methodist Bishop of Rhodesia, seven thousand members of the men's, women's and youth groups of the Methodist Church in Rhodesia met recently at Chiringa Odzi for their first joint camp meeting.

For several years the men's group has urged the women to meet with them for a camp meeting. The women usually have as many as 3,000 at their annual camp meeting. The women's group is known as one of the strongest Christian organizations in Rhodesia.

Lutheran World Federation Completes Shortwave Station

The \$1 million technical installation of Radio Voice of the Gospel, the Lutheran World Federation's powerful shortwave facility in Ethiopia, has been completed after four years of construction.

The new facility—including a curtain antenna system—will enable the Addis Ababa center to direct its radio beam with greater strength and accuracy toward its different target areas throughout Africa, the Near East and southern Asia.

The 100,000-watt station was originally put on the air in February 1963.

The station has broadcast only during afternoon and evening hours until now, but it will begin seven hours of morning broadcasting late next year.

Spanish Protestants Doubt Religious Liberty in Spain

The Second Congress of Protestant Churches meeting in Madrid expressed pessimism over the development of a "more tolerant" attitude toward non-Catholic churches in Spain despite the

NASRAPUR—Indian leaders of the Evangelical Literature Fellowship of India have recommended the appointment of a full-time secretary in order to expand the ministry of Christian literature in India.

SEATTLE—The Bible and Medical Missionary Fellowship has established a western United States office on the campus of Seattle Pacific College. Dr. Frank J. Kline is director of the new office.

ecumenical movement and the Vatican Council's Declaration on Religious Liberty.

Judging from the "nature of statements on religious liberty made by Spanish bishops" at the Council's current session, the Congress said, "it regrets that it cannot foresee the issuance of a corresponding declaration on religious liberty in Spain, such as natural law and human dignity demand and the Vatican's declaration appears to recognize."

Although the Spanish government has been granting the country's Protestant minority an increasing number of religious freedoms, a long-proposed draft law defining Protestants' legal status and rights has been deferred pending the Vatican Council's final vote on its Declaration on Religious Liberty. The Declaration has received preliminary approval.

The Congress of Protestant Churches was attended by 150 delegates from five Protestant bodies. In other business the Congress reaffirmed its "intention to bring the Gospel to all who do not know or live it fully, independently of his or her religious affiliation."

The Congress cited a need for additional Bibles which it hopes can be imported through the services of the British and Foreign Bible Society.

Indonesian Official Defends Restriction of Mission Work

The Indonesian Minister of Religious Affairs has explained that government restrictions on the work of foreign missionaries "simply aim at showing that the Indonesians are capable of propagating their faith themselves."

He said the restrictions are not inspired by racial feelings.

A number of public appeals have been made recently in Indonesia warn-

HONG KONG—Thirty thousand refugee children here will have a chance to survive the winter because Arkansas rice farmers have pledged over 100,000 pounds of rice to feed them. The farmers responded to a plea from Episcopal Bishop Robert R. Brown of Arkansas. Christian Rural Overseas Program (CROP) will collect and distribute the gift rice.

MADRAS—The oldest indigenous mission enterprise of the Lutheran churches

of India—the Rewa Mission—will celebrate its 50th anniversary in 1966. It is operated by the Federation of Evangelical Lutheran Churches in India.

HAVANA—Dr. Herbert Caudill and the Rev. James Fite, imprisoned Southern Baptist missionaries here, convert a part of their prison block into a prayer room each day. Fellow prisoners sometimes join them in prayer. Mrs. Caudill, who is allowed to visit her husband once a month, has reported.

ROME—Italian Baptists have appointed a committee to study problems of church union and have authorized their officers to confer with other Italian Protestant bodies concerning the establishment of an Italian Protestant Federation.

JOS—New Life for All, an evangelistic thrust in Nigeria, will conduct eight days of evangelistic meetings this month in every participating church in the country. These meetings will follow intensive visitation and personal witness.

ing the population to be on its guard against activities of American and British missionaries because some of them "are suspected of being subversive."

Southern Presbyterians Send First Missionaries to Indonesia

Mr. and Mrs. Wendell Ligon have become the first Presbyterian U. S. (Southern) missionaries to be assigned to Indonesia.

They will be "on loan" to the Protestant Church of the Moluccas which has requested their help. They will not seek to establish a Southern Presbyterian work in the country.

The Lignons' presence in Indonesia will extend to 10 the number of fields on which Southern Presbyterian missionaries are located. These fields are Brazil, Mexico, Taiwan, Korea, Japan, Portugal, Iraq, Congo and Ecuador.

Indian Churches Assume Refugee Service Work

Projects started by the Bengal Refugee Service with aid from funds channeled through the World Council of Churches have been turned over to Indian church agencies, according to the Rev. Keith Dowding, BRS director.

The largest program undertaken by BRS was the resettlement of 8,000 refugees who had lived since the India-Pakistan partition in 1947 in the squalid surroundings of Calcutta's Seal-dah railway station.

The refugees were resettled at several sites within the city, given enough money to build their homes, and established in small craft industries developed by the Bengal Refugee Service.

The Calcutta Diocese of the Church of South India, Burma, Pakistan and Ceylon is taking over the operation of the 750-patient tuberculosis treatment unit.

Mennonites are assuming responsibility for agricultural projects. An inter-faith committee is taking over the running of BRS's five primary schools. The National Christian Council of India has assumed responsibility for social and community development.

Sudan Threatens To Expel Missionaries from North

The Sudan government this fall threatened to expel Christian missionaries from the northern part of Sudan "if our enquiries show that they too have been involved in political activities."

It was on the charge of participating in political activities that Christian missionaries in the southern Sudan were expelled in 1964.

Meanwhile, charges that Christians in the south are being persecuted were denied by a Sudanese government official. He called such charges "a great lie."

He said that the Protestant and Roman Catholic missionaries who had been expelled had been guilty of instigating and directing rebel movements against the Muslim government. He said that "clergymen who are law-abiding are being left in peace to carry on their pastoral work."

In Kenya, the East African Christian monthly, *Target*, called upon the Organization for African Unity to place the Sudan issue on its agenda as a "matter of extreme urgency."

Target said that the Sudan government "would like to blame the situation on the wicked plots of 'missionaries' and 'imperialists,' but few people in Africa will believe this. . . . The basic problem is that three million people of African origin feel that they are dominated by those of mainly Arab blood who live in the North."

Evangelicals in India Publish Graded Sunday School Material

The Department of Christian Education of the Evangelical Fellowship of India has published 15 full-year Sunday school courses adapted from material by Gospel Light International (GLINT).

Adaptation of the material into basic English and for the Asian culture was the first step in a program which calls for translation into at least 10 Indian languages.

The courses in English cost \$40,000 to produce. Gifts from individuals, 26 groups in India and 15 groups, churches and foundations in the United States, Canada and England financed the project.

Reds Use Scriptures As Propaganda Vehicle

Communists in the Far East are flooding South Korea with propaganda disguised as Scriptures, according to the Rev. James Roe, secretary for Asia for the British and Foreign Bible Society.

He reported that he had seen a faked version of St. Luke's Gospel which consisted of anti-American cartoons bound in a standard cover of the Gospel of St. Luke.

All-Africa Conference Moves to Nairobi

The All-Africa Conference of Churches has moved its headquarters from the Mindolo Ecumenical Foundation's campus near Kitwe, Zambia, to Nairobi, Kenya.

This means that Nairobi, rapidly becoming a principle transportation center in Africa, is home base both for the All-Africa Conference of Churches and the Africa office of the World Evangelical Fellowship.

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Evangelicals Make Their Mark in Europe, According to Alliance Meeting Reports



Swiss National Tourist Office Photo

The European Evangelical Alliance met in Zurich, Switzerland, earlier this year to report accomplishments in evangelism and future plans throughout Europe and Great Britain.

A greater degree of evangelical unity, combined with an increased emphasis on evangelism, is making its mark on Europe these days. This was evident from reports submitted to the annual meeting of the European Evangelical Alliance which met in Zurich, Switzerland.

The EEA is an alliance of alliances. It combines and coordinates the influence of evangelical associations which have been formed in the various countries of Europe. Nine different countries reported to this latest annual meeting.

One of the services performed by the European Alliance is the promotion of the Universal Week of Prayer. This program was begun under the Evangelical Alliance in Britain and was recently

transferred to the more inclusive European body. Response to this program of concentrated prayer has come from as far as Brazil and Argentina, where German-speaking churches are participating.

The EEA has also taken responsibility in coordinating evangelistic efforts on the Continent. Formerly, any coordinating efforts of this sort were handled by the Evangelical Alliance in London. Now Germany and Switzerland have become especially active in evangelistic enterprises, and much of the work is stemming from these two countries.

In addition, the European Alliance is planning an information service which will focus attention on the needs and opportunities on the Continent.

The EEA shares offices with the German Evangelical Alliance, and its finances are handled in German currency. Much attention will be centered in Germany this coming year because of the Congress on World Evangelism to be held in Berlin, along with an evangelistic campaign to be conducted in Berlin by Dr. Billy Graham.

Reports received from nine countries of Europe uncovered the following highlights:

Austria — The Austrian Alliance sent 15 representatives to the EEA sessions in Zurich. Under Georg Traar as president, a program is being planned to follow up the Salzerbad conference last May.

Denmark — The Alliance here made extensive use of the tract appealing for a return to the Bible. It aided in the Billy Graham campaign in Copenhagen and sent funds to assist churches in other parts of Europe.

England — The Evangelical Alliance here continues an active program which includes a ministry to students, a film ministry in prisons and other institutions, relief funds for the Congo, support for Christian literature and a newly developed radio program.

France — Evangelistic missions were held in 18 towns during the past year under the leadership of Jean-Paul Benoit. These have resulted in local fellowships in several cities.

Germany — Fifteen Alliance conventions were held in various parts of the country during the past year. The Alliance here will also support the Graham Crusade in Berlin next fall. Like several other groups of this sort on the Continent, the German Alliance has its own regular publication.

Norway — The Alliance here supported the Universal Week of Prayer and evangelistic efforts in several towns. It also supported the program of "Confessions to the Holy Scriptures," a booklet emphasizing the authority of God's Word.

Spain — Evangelicals in this country are noticing more freedom to hold services. Evangelical churches in Spain supported the Universal Week of Prayer. In addition, a lecture program has been carried on in Barcelona and Madrid.

EFMA Discusses Modern Missions' Overseas Role

The role of missionary organizations in overseas areas, and the relation of missions to the national churches in other parts of the world, were among several key issues discussed by evangelical mission executives recently. The discussions involved representatives of 57 missionary agencies who met at Winona Lake, Indiana, under the auspices of the Evangelical Foreign Missions Association.

A spokesman for the EFMA observed that there was a "prevailing feeling" that partnership with Christians around the world is essential to the missionary task.

On methods of achieving this partnership with overseas churches there was a variety of views. Most mission leaders at the conference tended to follow the view that the missionary task necessitates specialized organization apart from that of the local congregations which constitute the church.

"The New Testament distinguishes between local congregations and the structured apostolic band called by God to evangelize the heathen and plant churches," as one missionary leader put it.

He went on to point out that the corporate ministry of missionary outreach by the apostles involved patterns of leadership and organization, recruitment and finance, training and discipline, distinct from that of the local congregations.

Another approach to partnership involves the mission agency and the national church working together in parallel, each fulfilling assigned functions. Under this arrangement, a coordinating committee, representing both the mission agency and the national church, coordinates corporate outreach and witness.

Several missions among those represented maintain an "international, interracial" policy of membership. These are "integrated" missions which include in their membership nationals from overseas areas who are committed to the objectives of the mission.

Whatever the means to be used, one firm point of consensus emerged from the discussions: the need for Christians around the world to share increasingly the vision and burden of world evangelism.



Two men of missions—Dr. Calvin Guy and Dr. Donald A. McGavran—meet at Fuller Theological Seminary.

Missions Professor Decries 'Cut Flower' Evangelism

Modern missions is all too often trying to plant the fruits of Christianity, rather than the roots, according to Dr. Calvin Guy, professor of missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He objected strongly to any mandate for missionary activity which is based only on Jesus' care for the sick and his feeding of the five thousand. This approach completely misses the redemptive nature of the Gospel.

At the same time Dr. Guy underscored the fact that the redeemed Christian community achieves results in caring for people in all their needs.

In many instances, Dr. Guy said, missionaries are trying to plant the fruits of 200 years' growth of Christianity here in America, rather than transplanting the basic roots of Christianity into other cultures. He described it as a "cut flower approach" in which nothing lasting could be expected to grow.

Dr. Guy traced the problem back to about 1880 when missionary organizations were beginning to expand rapidly. That was also the era of Charles Darwin and Thomas Huxley and the impact of their theories upon the Church. There was a great rush among theologians to defend the Church's position.

In the process that followed, Dr. Guy says, "God, sin and redemption passed off the center of the stage, while man and his needs came to be the center of attention." This ushered in the era of liberal theology in which the essential elements of the New Testament Christianity were washed away.

Missions drifted from its priority on salvation to what Dr. Guy calls a "soup and soap approach."

Dr. Guy's analysis of the problem was part of a series of lectures delivered to the School of World Missions at Fuller Theological Seminary, Pasadena, California.

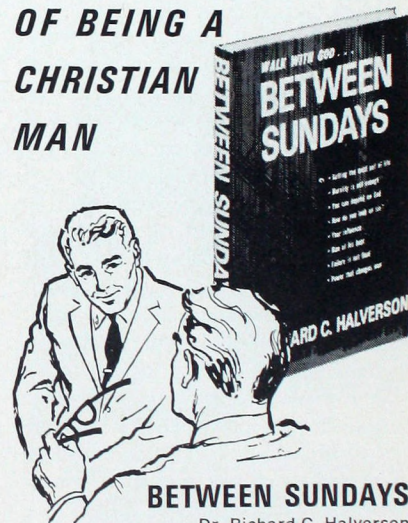
Another problem to which he referred is many centuries old. It began when the responsibility for outreach and Christian witness shifted from individuals to organizations. In earlier times, especially in the first and second centuries, Christian witness was a personal responsibility in response to the Gospel.

Today missions involves a degree of professionalism which is unhealthy, Guy thinks. Christianity first spread through the word of "satisfied customers," as he puts it, "but today it is trying to extend itself by means of paid salesmen."

In addition to analyzing contemporary missions problems Dr. Guy called

Continued on page thirty-one

HOW TO SUCCEED IN THE BUSINESS OF BEING A CHRISTIAN MAN



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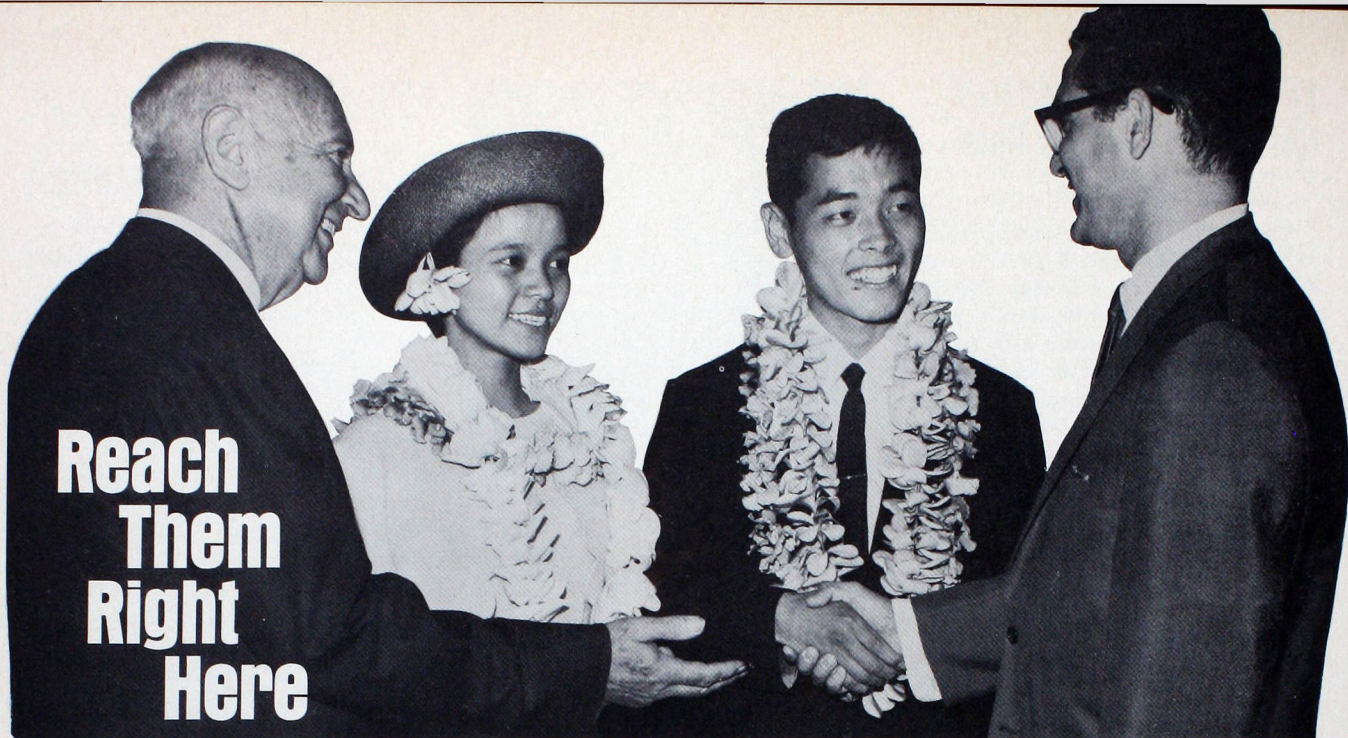
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Reach Them Right Here

Japan Air Lines Photo

By William K. Viekman

I came to America under great tension. I am leaving with peace and stability."

The man who uttered these words had been the guest of an American Christian family for just eight days. He had asked many questions betraying spiritual hunger. Satisfactory answers only brought out more inquiries until finally, on the last day of his visit, he bowed his knees and asked for salvation in the name of Jesus Christ. This man is a Japanese sociology professor.

About three weeks before this scholar's conversion a Japanese research scientist and his wife gave their hearts to the Saviour in that same Christian home. In this case a year of genuine friendship, hospitality, prayer and patient assistance preceded their conversion.

Another young man from Saudi Arabia, a nation with few known born-again believers, is now considering the claims of Christ here in the U.S.A. His acceptance of the Saviour could conceivably cost him his life. Nevertheless, internationals from several "closed" Muslim lands have accepted Christ while in America. Some have already returned home and are courageously

witnessing to friends and loved ones.

In numbers unparalleled in American history overseas visitors are pouring into these United States. They include people from all walks of life, to be sure, but mostly from the higher strata of their respective societies. They are looking for answers to America's success. Just what is it that makes this nation tick? Somehow sensing that the mystery may be solved on the grass roots level, these visitors are anxious to be invited into the American home. There they come into direct contact with our way of life. The opportunity is obvious.

A farm family in Iowa took in a college student from Afghanistan, befriended him, gained his confidence by genuine concern for his welfare and earnestly prayed for his conversion. In spite of discouraging opposition and seeming failure the man was eventually led to Christ—after nearly four years of effort.

The Church of Jesus Christ is gradually understanding and accepting this new dimension in missions—international outreach from our own neighborhood. It is sometimes defined as foreign missions at home. There are some full-time workers now contacting overseas visitors (those serving across the U. S. under International Students, Inc., for instance), but the greater number of missionaries are laymen, and their mission station is their

own home. The potential is almost unlimited. The field as large as the nation itself.

Opportunities for Telling

Internationals may be found in our colleges both as students and instructors. Elsewhere they serve as trainees, technicians, tourists, businessmen, servicemen, diplomats, student nurses and interns. One hospital in Connecticut had no American interns last year. All were from abroad. The mission field has literally arrived at our own doorstep, providing an opportunity which the American church dare not ignore.

At the New York World's Fair one could see people from every part of the world tramping over the many acres of exhibits, browsing from one pavilion to the next. In cooperation with both the Sermons from Science Pavilion and the Billy Graham Pavilion, where multilingual audio facilities reached many people from abroad in their own tongue, International Students discovered its hands full with follow-up responsibilities. One outstanding example was the scholar from Peru who accepted the Saviour at the Sermons from Science Pavilion. With the help of gospel literature, and personal guidance by ISI's Eugene B. Elliott, this man returned to his own land with a determination to share his faith with fellow Peruvians.

Others are telling the good news to their compatriots in France, Japan,

William K. Viekman served five years in Japan as a missionary under the Far Eastern Gospel Crusade before becoming New York area director for International Students, Inc., a mission working with foreign students, businessmen and visitors.

Ecuador and Ethiopia. In the words of one Sermons from Science official: "The worldwide impact of the Sermons from Science Pavilion is one of the exciting missionary stories of our time."

Sowing the Seed

A science teacher from Trinidad recently made his decision and is going back home to tell his students about the Lord. Then there was a Hindu student from India, a travel agent from Japan, and many others. Each represents a new witness for Christ in his own land, and because they are people of some prominence, they have access to the leadership of their country.

But missionary work is never easy. The faithful worker must suffer spiritual birth pangs to bring a soul into life eternal, whatever type of work he is involved in. Much time is spent in sowing the seed and the ground is often terribly cluttered with rocks. Muslims, for instance, readily reject the message of Christ, and may even counter with the claims of Islam. The average Hindu is said to require two years of careful witnessing before he will seriously consider the truth of the Gospel.

Time is the great factor. In all probability the larger percentage of overseas contacts show the effects of their exposure to the Christian message after contact with American friends has been broken.

The missionary sees only a tiny portion of his total fruitfulness. Difficulties sometimes seem to outweigh results. Questions intrude. Don't some of the internationals look upon American hospitality as the vehicle that brings the goodies? True. However, it is equally true that the message of Christ can penetrate even the greediest of hearts.

On Stressing the Positive

Aren't there misunderstandings with sensitive racial minority groups, bitterness lingering from negative American experiences and even open, hostile opposition to the Gospel? Yes. These, however, are offset by some positive factors. There is, for instance, the absence of a pressure which has long hindered the work of foreign missionaries.

Comparatively speaking, the overseas visitor is spiritually at ease in the U.S.A. At home, in Buddhist or Hindu society, the watchfulness of culture, religion and relatives makes it 10 times more difficult to reach the independent, deeply personal decision necessary to salvation. In the free, intellectual at-

mosphere of American surroundings, the international visitor can sense the personal interest of a concerned Christian. His natural curiosity will, in most cases, freely express itself. To some internationals, the right to make an independent choice on the spiritual level is a novelty. Here the encouragement and persistence of the local believer becomes imperative, especially among Muslims. One man from Afghanistan gave this account of his conversion:

"I had read much about Christ's sufferings. Suddenly it dawned upon me one day that had He been an imposter He would have confessed all to escape crucifixion. Surely His mother would have done so in order to save the life of her son. Instead of this He cried, 'Father forgive them, for they know not what they do.' At that point I could no longer deny that Jesus was indeed the Christ, the Saviour of the world."

Students Today, Leaders Tomorrow

One disarming factor in any work among overseas visitors is their appearance and apparent attitude. Are these shy and seemingly awkward young men really the diplomats, governors and professionals of the future? Some, by our standards of Western dress, seem to suggest poor grooming or breeding. It is important to remember that foreign concepts of time and ethic may differ from the dictates of Emily Post. The overall picture may tend to give a negative impression. With few exceptions, however, only the best students and other professional visitors make it to these shores. Almost every African with an American college degree is welcomed back home as something of an intellectual hero. He is shunted quickly into a high position in government, or given some equally important position, particularly if he returns to one of the newly emergent nations.

It is an awesome thing to recall that Prime Minister Nkrumah of Ghana was once a student here, or that the man who triggered Red China's first atomic bomb was at one time within reach of the Gospel in the United States. Some of the future leaders of the world are now in our midst as students, technicians and trainees. There are three basic essentials in reaching them for Christ: 1) friendship, 2) confidence, and 3) witness.

Today we are living again in the second chapter of Acts, for internationals are here "from every nation under heaven," and can be reached for Christ in one language—English. |||

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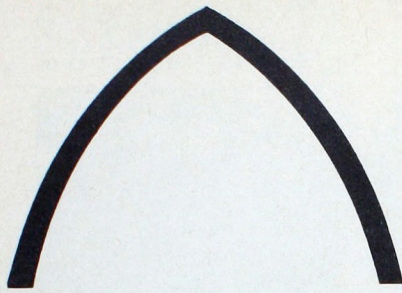
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Gabriel Reid Maguire was born of Irish Presbyterian parents in Dublin on December 16, 1871. His life was destined to leave its mark both on the Congo and on several cities in Canada and the United States.

Few young men have accomplished what this missionary did during the five years he worked in the Congo. Within that comparatively brief time, this missionary to the Congolese people mastered an unwritten language, saw a whole community turn to the Lord, and formed a large inland mission station 150 miles from the coastal city of Matadi.

He also supervised the erection of a church with associated mission schools and found time to explore uncharted sections of the country—a work which gave him honorary membership in the American Geographical Society and the Royal Geographical Society of Great Britain.

All this in five years.

It took a special kind of man to accomplish this much in that time.

From early boyhood, Maguire's ambition was to follow in the footsteps of his preacher-father. This once led to a fist fight between two 12-year-old schoolboys on a Dublin street. Maguire's chum had just flung him a formidable taunt. In boyish language, he had derided: "Aw, you can't preach!" The next instant caught him unaware. Suddenly he was lying flat on his back with Gabe Maguire on top. The two rolled over and over in a heated scramble until the fierce stick-to-it-iveness of the Maguire temperament made the other boy yell for mercy—"I take it all back! You *can* preach!"

His honor vindicated, Gabe Maguire helped his chum to his feet, carefully wiped the blood from his face, then walked him to a sweet shop and bought him a stick of peppermint candy.

Maguire went to Canada while still a youth because he felt an urge to "broaden his horizons." Then, on contemplating preparation for the ministry, Maguire saw the need for commitment to Jesus Christ.

"It had never occurred to me that I was a sinner and in need of a Saviour," Maguire said later. "But one day . . . I heard a colored man repeat John 3:16. It gripped me. . . . What had I done that God should give his Son to die for me? I then and there accepted God's great gift, and Jesus has been my Saviour ever since."

Bringing others to his Saviour became the young Irishman's obsession. Endowed with a strong, resonant voice, each Sunday found him preaching on a Toronto street corner with a barrel for a pulpit. Around this time he became a Baptist and almost simultaneously heard the call to Africa. After theological training Maguire enrolled in the New York Missionary Training School, and carried on open-air preaching in the tenement districts of that big city.

John G. Paton, of South Sea Island fame, who was in New York for a series of meetings, laid his hand on Maguire and in a heavy Scottish brogue said—"Young man, in your journeyings through Africa never forget that the child of God is immortal until his work is finished."

And Maguire never did. Paton's wise counsel pursued him through a serious illness that almost cost him his life during his last year in the Congo. It was with him during the slow, tortuous journey back to America for medical treatment. It brought some semblance of comfort when physicians forbade his return to the people he had come to love with the tender compassion of a father.

But having closed the door to Africa, God opened another one. Dr. Maguire was called to the pastorate of numerous Baptist churches in Canada and the U.S.A. in subsequent years, and was much in demand as a lecturer. The work of promoting missions and challenging young lives with the "Go ye—" of the Gospel lay heavily upon him.

The Atlanta Tabernacle in Atlanta, Georgia, was the site of his final ministry. The noted missionary preacher was 60 when God called him home in 1931.

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WHERE LOVE WAS LACKING

Continued from page six

sion of "deep anxiety" in view of the Vatican Ecumenical Council's document absolving Jews from responsibility for the crucifixion of Jesus.

To approach Jewish people in Israel with an effective Christian witness, to tell them that Christ's love reaches across every human barrier, oftentimes rings hollow when the Jew knows that were he to accept that message, he would not be well received by the indigenous Christian.

If this is difficult to understand, we are reminded that many churches in America do not know what to do with the Hebrew Christian. He often remains a stranger within the fold. Although some notable progress has been made, anti-Semitism frequently spills over into the sacred precincts, and the Hebrew Christian senses that not all of the middle wall of partition has been broken down in his case. We may well ask ourselves: Will many come while those who do, remain outside the pale?

Most evangelical workers in the Middle East are aware of the history of

Christian relations with Muslims and Jews, and are grateful that they are permitted to serve God in these lands as ministers and teachers without disguise. Christian workers are not mystified, however, when they do not see Muslims and Jews coming in great numbers to embrace the Christian faith.

They know that until a genuine effort is made to prove, by humble example, that Christianity's past treatment of the Muslims and the Jews was a grotesque caricature of the true faith, little of lasting consequence will be achieved. Present and future witnesses of God in this land must accept as a major part of their task the challenge to understanding, while offering their lives in atoning love. This challenge requires the complete absence of arrogance in approach, a sensitivity to other religions' concepts of what is holy, and a kindly, enduring patience.

Such a challenge, if accepted, demands a Christianity which confesses its sins and seeks to atone for its guilt and failure in love. It demands the performing of a new, intensely personal, love-saturated ministry to a people who lost their way when Christians of Europe and the Middle East forgot who they were. Since the days of the apostles and the early Church, this land has largely been denied such a witness. |||

MESSENGER MIGHTY

Continued from page seven

sented with a large watermelon. Then they trudged across the government paddock to their shanties in the prison compound.

The preacher expected nothing more from that event. Those lack-lustre faces faded from his memory and the incident soon passed into oblivion. One of the 12, however, had been touched by the Spirit of God. His name was Sopo, and he was a jungle man from the island of Espiritu Santo. (Three and a half centuries earlier the Spanish explorer Quiros had discovered it, the largest island of the New Hebrides, and had called it by the happy but misleading name Espiritu Santo del Terra Australis—the Southern Land of the Holy Spirit.)

At the end of Sopo's prison term he returned home and persuaded his people to forsake the jungle and come to the coast. Here they built a tiny village. At its centre was a thatched church. They then invited me—who knew nothing of all this—to come and dedi-

cate the church and to send a Christian teacher to instruct them in the knowledge of Christ.

When I arrived I noticed that the headman looked very happy, but I did not recognize him or connect him with any incident in the past. He turned out to be Sopo, the one-time prisoner, although more than a year elapsed before I discovered this.

Sopo, however, had taken a student aside and told him the facts. . . . "I was there that Christmas day in the Paton Memorial Church, and wanted to become a Christian. When I was released from prison I knew that I must now make a Christian village. That is why we have built this church."

This incident has often reminded me of the way I must see my work as a minister of the Gospel. It is a ministry entirely dependent on the Holy Spirit. There are at least four major reasons for this.

First, in biblical preaching comes God's Word—the product of the Holy Spirit—a sword to pierce the conscience; a hammer to break up our idolatrous self-sufficiency; a fire to melt our stone-hard hearts. We must always preach the Bible in all its breadth and nakedness, not a few odd texts or fancy thoughts.

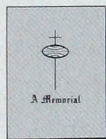
Second, it is the Holy Spirit who gets the results. He alone can drive the Word deep into the conscience, can sway the will, can disarm the intellect, can move the affections. A preacher's habitual dependence upon the Spirit of God saves him from fretting during lean times and boasting during harvest. It is a matter of divine honor that the Word when preached will not be null and void.

Third, the preacher is never more powerfully himself than when he recognizes his utter dependence upon the power of the Word and the Spirit. Satan queers the pitch for preachers by getting them worked up over results, or reactions, or the lack of them, when that is strictly God's concern. The traitor within our souls who whispers to us after the morning service, "That was a failure," is the same voice of Belial that soothes us after the evening service with, "You got home tonight." We can never work the miracle of the Great Change, or even forge one link in the chain of a soul's union with Christ.

But let us add that there are always results when we comply with the divine conditions. The results are meant to honor God and not to inflate men—

24

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hence the skill displayed by the Holy Spirit in covering up his tracks, often by weaving innumerable messages, sermons, readings and conversations into one harmonious pattern of growth in grace from which no threads stand out with special distinction.

Fourth, there is the man who hears. He is different from every other man, different from yourself. Thus the preacher faces the impossible task of trying to accommodate his small stock of ideas to infinite diversity of taste and need. Only the Word, applied by the Spirit, can meet the need of every hearer. Likewise only God's spirit can determine the time when a man will wake up.

"Never heard it put just that way," says the grateful listener as he walks down the church steps. He has heard the same idea before, but it has not previously sunk into the soul. "The hearing ear, and the seeing eye, the Lord hath made even both of them" (Prov. 20:12). |||

IT DEFIES DESCRIPTION

Continued from page nine

to Him, their very presence will add to our rejoicing. But what if we have lost our first love, and consequently any real passion for winning the unsaved—if we have grown cold and indifferent to the cause of Christ, how could our joy be complete at His coming?

Recently an old friend of mine, one of England's outstanding Christian leaders, was dying. He had led many to Christ. As he lay there, without any possible uncertainty as to his salvation, he nonetheless felt a deep concern lest he be ashamed before the Lord at his coming (I John 2:28). That is a holy and proper concern. Another Christian seemed to wear a look of anxiety upon his face as he lay dying. When asked if he were afraid, his answer was later recorded in the familiar hymn—

*Not from death I shrink or falter
For my Saviour saves me now:
But to meet Him empty-handed
Thought of that now clouds my brow.*

*Oh, the years of sinning wasted!
Could I but recall them now;
I would give them to my Saviour,
At His feet I'd gladly bow.*

What will Christ's coming mean to you? What will it mean to those who have never heard of Him? Let us ponder these questions until we can say

with St. Paul, "As much as in me is, I am ready to preach the Gospel. . . ." (Rom. 1:15). |||

A Letter to Royalty

During a visit to Surinam (Netherlands Guiana), Crown Princess Beatrix of Holland visited an Indian classroom where she saw former illiterate tribespeople learning to read and write in their own language. Later one of the Indians took upon himself the task of writing a letter to the royal visitor, telling of the Lord's transforming work in his life and expressing the hope that the princess also knew Him as her Saviour!

We must tell the Gospel massively, but we must also take a fresh approach to individuals, teaching them one by one. —Baker J. Cauthen, executive secretary, Southern Baptist Foreign Mission Board

When Yes Means No

It is the habit of many American Indians to say "yes" to everything they are asked to do. This leads to confusion as to when an Indian means "yes," and when he means "no."

Each year there is a meeting of the Native Brotherhood of British Columbia. At the meeting in 1952 the question was brought up on the floor of the assembly, "When does an Indian mean 'no?'"

An elderly Indian with a bronzed and wrinkled face arose and in a deep voice stated, "It is plain when Indian mean no. When Indian say yes and do nothing, then Indian mean no."

Could this also apply to Christians? When God calls and the Christian says "yes" but does nothing, the real answer must be "no."

—Dorothy C. Haskin

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TRADITIONS

Continued from page thirteen

This is the need in Africa today—to be prepared to break with traditions of men which obscure the Word of God and go back to the simplicity of that Word so as to discover the mind of God in the African situation.

Historic Precedents

Two examples of the working of this principle may prove instructive. The first comes from the New Testament. Jesus and his disciples were Jews. The Church was initially Jewish. Under the command to go into all the world and preach the Gospel, the Church soon began to establish itself in non-Jewish areas. As a result, the question soon arose whether Jewish practices were to be imposed on Gentile believers. The answer was an emphatic no. (See Acts 10, 11, 15; Gal. 5, etc.) When the Word of God first became flesh, it was Jewish flesh. But the Church as an extension

of the Incarnation must be the Word of God becoming flesh locally, in every area where the Gospel is preached.

The second example comes from Europe in the 16th century. The era immediately preceding this was characterized by the Romanization of the Church in the large tracts of medieval Europe known sometimes as the Holy Roman Empire. Thus foreign imperialism had succeeded in controlling the Church and molding it to a more or less unified form which reflected Roman and Italian culture rather than anything local.

Then came the beginnings of national consciousness, the growth of national states, and the newer and freer spirit of inquiry which we call the Renaissance. Upon such a Europe, crammed with new knowledge, alive to new horizons, and charged with the spirit of national pride and independence, fell the spark of the Protestant Reformation. In country after country the manifest abuses and corruption of the Church led men to turn to the Word of God to recover the faith Jesus intended them to have. People would no longer tolerate the domination of the truculent Italians who had robbed them in the interests of St. Peter's and had kept from them the true light of the Gospel. The spirit of nationalism was a great part of the drive back to the Scriptures. Fisher describes one of the leading reformers as follows:

Though he promoted a rebellion, he was not a revolutionary, but a self-experiencing religious genius who in his search for personal salvation was led by degrees to take up an attitude which made him the champion of the German nation against the claims of the Roman Church. A great part of his power lay in the fact that he was German to the marrow. (H. A. L. Fisher, "History of Europe, Vol. 1, p. 503.)

In another place, Fisher points out that "Henry VIII was resolved that the theology of the Church should be English, not German, and framed not by Philip Melancthon but by himself" (Ibid., p. 524).

Latourette makes a similar point. "In Scotland, Presbyterianism both

molded and was an expression of the Scottish temperament" (Latourette, p. 435).

The same was true in Switzerland: "In ecclesiastic affairs the Swiss, remote in their mountain stronghold, had been singularly independent. Episcopacy sat lightly upon them. Many of them welcomed the Reformation and they tended to a type of ecclesiastical government suited to their political and social life" (Ibid., p. 434).

New Wineskins for New Wine

In short, the Reformation was as much as anything a movement of indigenization in the Church.

Yet with historical irony the various communions of the Protestant church which derived from those nationalist beginnings have sought in turn to impose their own alien forms on younger churches in a totally different situation. This is all the more ironical when one realizes that in many of the countries of their origin these communions are in a period of decadence—Anglicanism in England, Presbyterianism in Scotland, Lutheranism in Germany, and also Roman Catholicism in Italy.

How these churches could forget the principles that governed their own rise is difficult to understand. But history is making us remember. "Christianity is a Western religion," says the voice of Africanism, and in many ways it is true. Yet this great wave of Africanism, so evident on the whole continent, can provide the new wineskin for the new wine of the Gospel.

But the churches in Africa must be ready to say, "What have we to do with Anglicanism?" "What has Africa to do with Romanism?" or, "What have we to do with American independence?" And if the churches do likewise with every alien tradition, if they go back to the inspired Scriptures to find Christ for themselves, and if they let Him lead them to build a Church that meets the need of peoples of Africa, we shall have an African Reformation that will kindle faith in every sector of society from the subsistence farmer to the university student and the scholar.

(To be continued. In the next issue the author raises specific questions to be faced by the African Church.)

We can't understand why people talk about giving up something to serve overseas. It is as exciting a life and one as full of joyful surprises as any work or service that could be described.

—Dwight L. Baker, Israel

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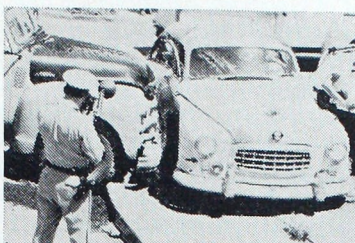
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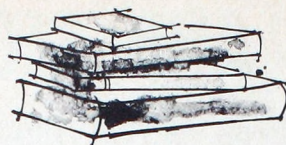
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REVIEWERS REPORT

An Outsider Studies

The Kingdom of the Cults by Walter R. Martin (Zondervan Publishing House, 1965, \$5.95) is reviewed by Dr. Ted W. Engstrom, Executive Vice President, World Vision, Inc.

This is a valuable, comprehensive reference work which gives a broad overview of a number of cults active in our Western society today. Author Martin takes a specific look at 13 separate groups, including such prominent cults as Jehovah's Witnesses, Christian Science, Spiritism, Theosophy, Anglo-Israelism, etc.

Mr. Martin presents a careful, fair, analytical study. He views each cult, obviously, through the eyes of the committed evangelical scholar and gives a factual analysis of each cult—its beginning, growth, history and peculiarly stressed emphasis.

Of particular interest to *World Vision Magazine* readers is the splendid chapter on "The Cults on the World Mission Fields."

Walter Martin is well qualified to write on this subject, having made in-depth study of these cults for years. He is eminently fair in his presentation. He views and writes squarely from within the orthodox Christian position and carefully cites the authoritative works of the cultists themselves. He treats each group and its position fairly, while at the same time showing in a clear, biblical manner the departure of these cults from the Christian faith.

The Cross and Communist Banners

The Faith of the Russian Evangelicals by J. C. Pollock (New York: McGraw-Hill Book Co., 1964) is reviewed by David V. Benson, president of Russia for Christ, Inc.

God is not dead in Russia. When visiting Russian Baptist pastors were told in Britain that religion was spreading from the English intellectuals to the masses, they said it was just the opposite in the Soviet Union. "It is going up from the working people to the intelligentsia." Writers, scientists, students and artists in officially atheistic Russia are more and more feeling the impact of the Gospel of Christ.

This is but one of the unexpected

revelations of J. C. Pollock's documentary of Christianity in the mid-twentieth century in the USSR. For two generations Communists have tried to extirpate faith from the heart of the Russian masses, but Pollock's carefully researched account tells how their efforts have failed. Wherever devious tricks have been used to wean the people from belief in God, the tenacity of man's craving for ultimate reality has produced a belief that seems to thrive on persecution. Pollock tells the stories of hundreds of people, representing hundreds of thousands more he does not mention who, in military barracks, schools, hospitals, laboratories and homes, give faithful witness to their love for Christ.

J. C. Pollock, a British clergyman and freelance writer, was moved by the story of the 32 Siberian Evangelicals who sought refuge in the American Embassy in Moscow. Seeking further word of their fate, Pollock traveled to Russia where he interviewed thousands of people in all walks of life. His interest grew beyond its original purpose with the result that in *The Faith of the Russian Evangelicals* he gives a history of Protestantism under the Czars, its persecution at the hands of the Communists, and its growth by the Spirit of God.

Socio-Economics and Missions

Gaon: Conflict and Cohesion in an Indian Village by Henry Orenstein, associate professor of anthropology at Tulane University, (Princeton University, Princeton, New Jersey, \$8.50) is reviewed by Bishop J. Waskom Pickett of Ludhiana, Christian Medical College Committee, U.S.A.

The word *Gaon* means "village" in Indian languages developed from Sanskrit. This is a social study of a Maharashtra village of 1,554 people in the Poona District of Bombay State. Its aim is well stated in the subtitle "Conflict and Cohesion in an Indian Village." The actual name of the village is not given, but the names of the castes represented in the village are, and the number of families of each caste there, together with their occupations and their interrelatedness, are objectively described.

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In his introduction the author refers to the paucity of references to the village in the religious literature of traditional India, and to what he regards as the faulty conceptions of the actualities of Indian social structure presented by some modern writers. Clearly he hopes that his observations about *Gaon* will help Westerners to understand the social structure of village life in a substantial part of India. And his hopes are well-founded. Anyone seeking to understand village life in any part of India can be helped by this study.

The most distinctive features of the Indian village as a social organism are caste and a system of occupational relationship and remuneration known in much of India as *jagmani*. Caste is obvious to all. It has so caught and held attention that many writers have never discovered *jagmani*, or at least have not written about it. In a study financed by the Rockefeller Institute of Social and Religious Research this reviewer, in gathering data in 12 widely scattered areas, heard of *jagmani* so often and was so much impressed by its significance that he conducted an extensive search for written information about it, but found nothing. So far as he knows

the first printed reference to it is found in his book, "Christian Mass Movements in India" (Index). He then arranged with one of his associates in the above-named study, Dr. William H. Wisner, to make a supplemental study in a village of the United Provinces. His book reporting that study, "The Hindu Jagmani System," is now accepted as a classic. Many books, monographs and magazine articles on the subject have followed.

One of the most valuable features of Dr. Orenstein's *Gaon* deals with this system of occupational exchange and economics. In *Gaon*, and throughout the Marathi language area, the system is known as *Baluta*. Some knowledge of this system is necessary to all who wish to understand the social, economic or religious life of rural India. Many missionaries and other social workers have lost much of the potential effectiveness of their service because they have assumed that the economic and social forces to which they were accustomed elsewhere operated in the villages of India with only slight and easily understood differences. For example, this reviewer discovered in four widely separated regions of India that village boys

trained in mission schools to work as carpenters were entirely unable to earn a living at the trade because the schools had trained them to expect and demand payment in cash on the completion of work, whereas the village knows nothing of such a system.

As Dr. Orenstein explains, the *baluta* (*jagmani*) system tends to make the village independent and self-sufficient. Artisans and other serving classes are paid in kind, according to the value of the service usually performed in that relationship in a normal year. Payment is not made in cash or when the work is done, but at harvest-time and on special occasions.

The distinctive value in Orenstein's study of this system is that he has dealt with the changes taking place as a result of the national policy of rapid industrialization. A good many families formerly involved in *baluta* have in recent years opted out of the system. Their motivation is mixed. Some primarily seek improvement in social position while others are more influenced by the opportunity to earn more outside *baluta* than in it.

Continued on page thirty-one

THE PAUL CARLSON STORY



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Food-for-Work Works Well



Korean refugees served as earth-movers in a project they originated to reclaim land from a river bed to use for farming. They were paid for their work with food from Church World Service.

A two-mile sea wall built by hand in South Korea; 20 million new trees for Algeria's wastelands; a road linking two poor mountain villages in Chile; an irrigation system in rural Greece.

These projects and others like them have become realities in developing countries around the world because of "food-for-work."

Part of the annual SOS (Share Our Substance) Program conducted by American Protestant churches during Thanksgiving week, "food-for-work" helps the impoverished to help themselves toward self-sufficiency with dignity. During 1964 alone, SOS distributed nearly 400 million pounds of food to the hungry: flood and earthquake victims, refugees, undernourished children, the ill and the aged and those who—with the incentive of food "pay-

checks"—took part in community self-help projects.

10 Million Hungry Were Fed

Last year marked the tenth anniversary of the use of U. S. government food stocks by American churches in this worldwide program of feeding the hungry. During this period, the Church World Service shipped overseas to more than 50 countries foodstuffs weighing two and a half billion pounds and valued at \$250 million. In one recent year alone, 10 million people in Asia, Africa, Europe, Latin America, and the Middle East were fed through this program.

How does "food-for-work" operate? Here are some case histories:

In South Korea a group of refugees, deprived of their homes and lands, decided to attempt a project which until then was considered impossible. It called for the construction of dikes linking four off-shore islands with the mainland. These dikes totaled almost two miles in length. The result would be a "sea wall" making possible the

reclamation of thousands of acres of land beneath the shallow bay. A reservoir and irrigation channels also would have to be built.

Food for Earth-Movers

Working largely by hand, the refugees carried rocks on their heads and moved the earth on their backs. Church World Service offered food to sustain them throughout the operation. This food, coupled with contributions from the churches of New Zealand and Great Britain which added to American and Korean voluntary and governmental aid, gave inspirational proof that other nations recognized the importance of the project.

A small crop of rice already harvested is the first sign of the potential of the land and a tribute to their determination.

A reforestation program, designed to halt soil erosion in Algeria, resulted in the employment of 15,500 Algerians who earned food rations for themselves and their dependents—a total of 93,000 persons.

About 21 million trees will be planted during the first phase of a program which will replace trees burned out during the seven-year civil war. Subsequently, an additional 50 million trees will be planted—increasing the number of employed persons to approximately 45,000 with an overall total of 225,000 Algerians who will benefit. This combination of employment and food for the people involved in a program of national importance was made possible through the personal and food contributions of the various church-related agencies.

Wages for the Stomach

Cornmeal, flour, powdered milk, soybean oil and bulgar wheat were the wages for villagers from two poor mountain communities separated by a hill as they built a road to join their towns.

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The villagers labored four days a week, earning the food contributed by

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CROP (Christian Rural Overseas Program), the community food appeal of Church World Service. CROP also gave vegetable seeds, introducing new vegetables and improved strains of those previously grown.

CROP also donated food for a self-help project in the farming village of Dodoni, Greece, where men and women worked to overcome a critical water shortage. Year after year, the villagers had suffered from lack of water, despite the fact that there were three large wells adequate for irrigation. By installing a pump and building a small reservoir and channels, water could be brought to the fields.

A total of 2,233 hours was spent on the excavation of irrigation channels, with villagers giving every fifth day of their labors as a donation to the project, and receiving food as pay for the balance. Since rations are always short, the tinned meat, oil and flour were most welcome.

NEWS FEATURES

Continued from page nineteen

for decisive action in redirecting missions so that the total Christian effort will be more in line with New Testament standards.

Haile Selassie Again Lauds Missionaries

Haile Selassie, the Emperor of Ethiopia, took the opportunity of the third All-Africa Lutheran Conference to once again laud Christian missions' service to his land and to all of Africa.

He credited the spread of the Gospel teachings by Christian missionaries as "a guiding factor and instrument for freedom and independence now enjoyed by many Africans throughout this continent."

The Emperor noted that "many of the present-day distinguished leaders of the newly independent African states are men who received their education in church schools."

Moreover, he said, they are men who, "inspired by the teachings of the Gospel on human freedom, succeeded in liberating their people after a patient and great struggle."

Although the people of his land were "among the first to receive Christianity," the Emperor noted that "in the past hundred years foreign evangelical missionaries have greatly assisted many thousands of Ethiopians."

In his speech, the Emperor made mention of the newly completed facilities of Radio Voice of the Gospel which the Lutheran World Federation has built: "We are happy to see that the Lutheran World Federation has succeeded in building and establishing a radio station in the capital of Ethiopia . . . to spread the teachings of the Gospel to the peoples of Africa and to those of other countries."

"We thank the Almighty for the great services that the station has been rendering to Ethiopians and other Africans in particular," he said. "It is our hope and wish that it will continue to be the light of the Gospel to many people for many years to come. In its great task, our support and that of our government has never been—and will never be—withheld."

Dr. Fredrik A. Schiotez, president of the American Lutheran Church and the Lutheran World Federation, responded to the Emperor's greeting. "It is a well known fact," he said, "that throughout your reign you have encouraged the work of all the churches."

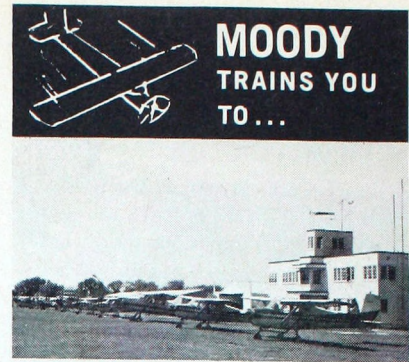
The All-Africa Lutheran Conference at which the Emperor's remarks were made met in Addis Ababa, the capital of Ethiopia.

Ethiopia is said to have eight million Christians, eight million Muslims and four million non-Christian and non-Muslim people.

REVIEWERS REPORT

Continued from page twenty-nine

This reviewer has regretted that missionaries, government officials and students have given too little attention to prevailing socio-economic systems. Even now there is urgent need for studying each of these systems, although they are probably doomed by the winds of change. In some areas Communist conspirators may gain control. In others, something akin to the rugged individualism dear to multitudes of Americans will probably emerge. The economy of India is now moving ahead under a government management that encourages private and corporate enterprise in selected industries. Opportunities for those who seek to obey the repeated mandates of Jesus to minister to felt human needs have increased immensely in recent years. These opportunities cannot be fully used without heeding the word of the Master that makes loving God with all the mind a part of the first and greatest commandment.



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Away We Go to Latin America!

By Dorothy C. Haskin

Surely more Christians living in the United States could manage to see our nearest foreign mission field, Latin



When you visit a mission field you will be privileged to meet converts like this happy Ecuadorian woman who was converted through hearing the Gospel on a radio pre-tuned to HCJB.

America. I have visited many border cities, among them Tijuana, Calexico and El Paso. . . . I have flown several times to Mexico City and as far south as Ecuador. Incidentally, there are 1,800 miles of border between the United States and Mexico, with hundreds of entry points. Miami, Florida, provides another gateway to Latin America.

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You Can Go

The first important requisite, of course, for such a trip is money. "But I cannot afford to go," most people are quick to retort, when the truth is that people spend their money for what they want most. If you want clothes, you will buy clothes. If you long to visit a mission field, you will save your money for that purpose. The round trip from Los Angeles to Guatemala and Costa Rica by air costs \$341.

Actually, the most economical way to explore Mexico is to travel by bus. I left the Arizona-Mexican border town of Nogales on a Tuesday morning and arrived in Mexico City before dawn, Thursday. On the way I saw towns full of gay, laughing people, for the Mexicans are naturally a happy people. But I also saw families living in grass shacks in the midst of nowhere. And I could not help wondering how they eked out a living in such places, or how they were able to obtain the clothes on their backs. Perhaps there were cultivated fields I could not see, and they may

have been able to walk to a nearby town. It was the view, though, that I was preoccupied with at the moment.

There are many ways you can visit Mexico and other Latin American countries. You might, for instance, go with a group. When I traveled by bus I went with Practical Missionary Training workers who, in cooperation with Wycliffe Bible Translators, were bringing a youth group south. Other of my friends have gone with church groups. If your church isn't planning a trip, watch the ads in Christian publications for tour plans.

You Can See

It is interesting to observe the changes that occur over the years. About 14 years ago I stayed in the home of a missionary friend in Mexico City. It was small by American standards, yet beautiful. The floor was gray marble and the living room was two stories, with a balcony stretching along the back. Yet across the street lived a family in a shack made of tin cans. Since then the Mexican standard of living has risen. On my last trip there about two years ago, the neighborhood had so improved that no one lived in the shack across the street from my friends.

I also saw the work of these friends, teaching nationals to be Bible teachers. That need still exists, for, as the population increases, so does the need for Christian teachers.

You Can Help

One way you can help when you

visit other countries is to bring with you an attitude of tolerance and an open mind. It is apparently an instinct in people to think that their way is the best way. This is especially true of Americans. For instance, the children of a missionary family learned their Spanish in Cuba. When circumstances transferred their father to Mexico, the children were slow to adopt the Mexican pronunciation of Spanish because they thought it was inferior to the Cuban pronunciation. It was not inferior, only different.

To understand a culture remote from our own does not mean that we must either approve or accept it. Try to understand the deep spiritual hunger in a Guatemalan man's heart that makes him climb a hill before dawn to worship an idol . . . what awe in a woman's soul makes her bow down to kiss the foot of an image. There is a reason, if misguided, behind these acts of devotion which should prompt, not our idle curiosity, but our sympathy.

You can also help by *doing* things. For instance, when some friends of mine visited an orphanage and small church in Chapingo, Mexico, one man was asked to teach English to an adult class; another played the piano. While several young people gave testimonies, one of the fellows, who spoke Spanish, was asked to act as interpreter.

Groups who can help with carpentry or cement-mixing are especially welcome at Chapingo where a much-needed building program is under way. . . . And there is plenty for extra hands to do.

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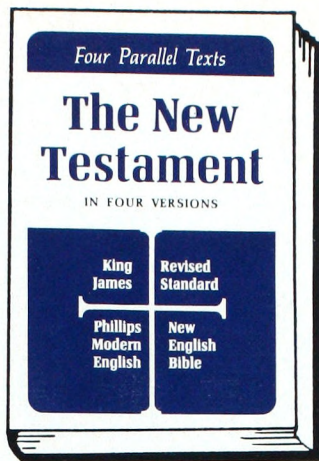
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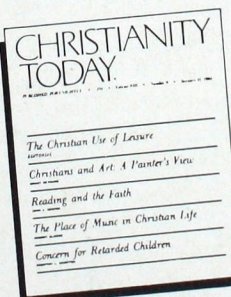
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