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MAGAZINE/DECEMBER 1968

MISSION IN NAIROBI



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- House to house visitation
- Church-centered evangelistic meetings
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- Training for laymen in personal evangelism

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WHAT WILL BE ACCOMPLISHED?

Only God knows the full answer to that question. But we believe that He has given to us a strategic moment in a strategic place where a faithful proclamation of the Gospel of Jesus Christ will bear rich fruit for the Kingdom.

In addition to the training and encouragement of the Church in evangelism, we believe that this will be God's choice time for thousands in Nairobi to hear the Good News of a loving Lord and respond to Him in Living Faith.

By Richard Peace
Foreword by
Leighton Ford



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The Rev. Michael G. Dav
Church of the Brethren
Arcadia, Indiana

Congratulations to Mr. Upchurch

Sir: Last week our July/August issue of World Vision Magazine arrived with the article "Jungle Lifeline" by C. Winn Upchurch. Congratulations and thank you. It is not always that visitors are able to communicate the over-all picture of our work so accurately.

Continued on page

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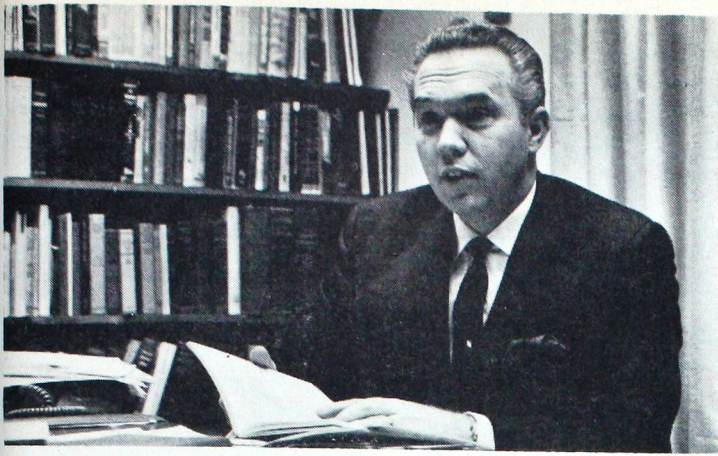
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Dr. Earl D. Radmacher, President, Western Conservative Baptist Seminary.

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Dr. Earl D. Radmacher, President

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readers' right CONTINUED

Harold is in the tribe at the moment finishing a six-weeks' school check. He sends good reports by radio, but we will be glad to have him back to fix the rocking chair, cupboard door and bicycle.

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LABOR RELATIONS AND MISSIONS

LABOR IS BECOMING AN ACUTE PROBLEM FOR SOME MISSION AGENCIES. Employment of national workers by agencies working overseas involves an increasing number of sticky decisions on pay scales, vacation policy, social security, handling of grievances, promotions, dismissals and so on. National workers in overseas areas are more conscious of their rights. Large complexes of such workers are now quite likely to be the breeding grounds of dissatisfaction. Mission personnel policies no longer stand unquestioned.

LABOR PROBLEMS ARE RELATIVELY NEW TO MISSIONS. Until quite recently they got home free in this area. The combination of their religious role and the nature of the labor market in countries where they were at work left them free to follow almost any policy they wished, within reason. But this situation has been changing rapidly. The revolutionary setting in so many countries, with frequent focus on wages and worker benefits, has made the employees of Christian organizations more aware of their situation. Quite naturally, they compare their wages and benefits with those of others.

MISSIONS THAT HAVE TRIED TO TREAT THEIR EMPLOYEES WELL ARE NOT IMMUNE. As is the case in highly industrialized nations, there is no single basis for comparing wages and benefits. Sometimes the comparison is made with similar work in secular organizations. The national worker will also compare his situation with that of the missionary from abroad, who is also often cast in the role of his employer. Thus comes the question: Should the national worker be paid in line with the labor force of his own country? Or should he be paid more in line with the salary of the missionary? How does the principle of "equal pay for equal work" relate to such a situation?

ABILITY TO RAISE SUPPORT IS ANOTHER FACTOR HERE. Missionaries find it much easier to raise support for themselves, and for specific projects, than they do for national workers in the countries to which they are sent. For some reason it's easier to attract financial support for jeeps and radio transmitters than for the personnel to operate them. Operational funds, from which the national workers are paid, are hardest of all to raise. National Christian workers are apt to complain about this. Why should funds for equipment and other projects be given priority over the needs of the national staff? The answer is complex. It involves the attitudes of the Christian public which throws its financial support into the missionary cause. Meanwhile, the mission staff in the field is caught in between.

LEGISLATION IS STILL ANOTHER FACTOR ENTERING THE PICTURE. Labor laws are coming to bear on mission situations in more and more countries. In Ecuador, for instance, new labor legislation is being considered. One proposal would require the payment of a "14th month" to all workers. Already a "13th month" is required in addition to two weeks vacation annually. Then too, employers must pay social security benefits equivalent to still another month's pay. All in all, companies will have to pay 15 months pay for 11½ months work if the pending legislation is passed. As if that were not enough, another bill is pending which would raise wages across the board by about 60 percent. Few believe that both bills will be passed in their present form. But mission representatives do expect to be faced with an increase of 25 to 50 percent in their payroll to national workers.

"IT WILL PROBABLY GET WORSE BEFORE IT GETS BETTER" is the estimate of a number of knowledgeable mission officials. It is easy to theorize about the younger churches in overseas areas assuming more of the financial responsibility. It is quite another thing for them to respond with anything like the resources that can be thrown into the field by the churches in the industrialized nations. Other approaches to the problem are quite often easier to prove in theory than in practice.

LABOR RELATIONS ARE NOT TAUGHT AT THE AVERAGE SEMINARY, and it does not seem likely that it will soon be added to the curriculum. Yet relations with the growing national staff which is involved in the program of the churches and mission agencies overseas is a subject of prime importance. Christian leadership to deal with the many problems now arising in this field will be increasingly needed. The fact that the church and its mission agencies are serving the cause of Christ does not overrule the consideration of glaring inequities, nor does it automatically provide the funds to solve those problems.

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Our contributor this month, Sydney Allen, above right with Antonio J. Villegas, mayor of Manila, is the dean of the School of Theology, Philippine Union College in Manila.

LET'S STOP THE BRAIN DRAIN

A visitor to a grease factory asked to see the shipping department.

"We don't have one," his guide replied.

"How come?" the visitor asked.

"We use up all we make to lubricate our own machinery."

If the present rush by talented Christians away from their less-developed homelands continues, the efforts to develop strong, independent indigenous churches in those countries may prove just as futile as that grease factory.

The fact is that we are losing, to Canada and the United States, the very people who should play a vital role in developing new churches. If this trend continues, much of the effort that missionaries have put into building an indigenously staffed church will be lost.

To its everlasting credit, the first thing the United States did after it assumed stewardship for the Philippines was to import hundreds of teachers to man hundreds of new schools.

Statistically, the Philippines is the leader in education for the entire region. But this statistic becomes depressing rather than inspiring when the *quality* begins to be assayed. Carlos P. Romulo, until recently both president of the University of the Philippines and secretary of education in the Marcos Cabinet, has used the word "dismal" to describe the situation. Bright spots in this dull picture are few and far between.

Perhaps the brightest and most promising are those classrooms presided over by teachers who have been to the United States for advanced study. They caught there a vision of dedication and quality and the questing spirit that is still missing from most schools in their homeland. These teachers are able to set an example for their fellows that no foreign missionary ever could, because only the person who has gone from the land can return and express what he has learned in terms acceptable to the value system of the people.

The tragedy is that these teachers (and the same could be said for every one of the professions) usually do not stay very long. All too often they return to the United States after a brief stint in their homeland, and then make their permanent residence in the U.S.

Why? There may be several reasons in any individual case. For one thing, it is hard for people who have come from seventeenth century technology in their villages, entered twentieth century technology at their Manila University, and then tasted nearly twenty-first century technology in the U.S., to go back to that seventeenth century technology after a dozen or so years. The shock (and shame) of having to do without electricity, running water, flush toilets, refrigeration, newspapers, libraries, concerts, television and literary life is hard to take.

That's not all. Suppose you have been scoffed at ever since you came back as a "preacher of foreign customs who now has the bighead." Suppose you have been passed over for promotion several times so that someone's relative or tribal mate could get a plum. Then suppose you learn the truth about, say, concert grand pianos (there are none outside of Manila) or daily newspapers (there are none outside of Manila). And when you try to go to Manila it entails

a gut-wrenching sea voyage on an overcrowded launch plus a day and a night on a bus with hard board benches, over roads that would rattle the slats of an armored car.

Wouldn't you be pretty susceptible to a kind "missionary" letter from someone in the States who feels the church in America needs the refreshing outlook of a Filipino friend? Of course you would.

And so the brain drain is washing out across the Pacific the very talent that is needed to build strong institutions. You can see these people emplaning at Manila airport 365 days of the year.

Of six faculty members from a typical Protestant college, founded 50 years ago and now manned mostly by Filipinos, all have earned doctorate degrees from American universities during the past ten years. But all except one is in the United States or Canada, while the school that sent them abroad hobbles on as best it can. This is typical — it could be extended to medicine, to the ministry, to all the professions.

No one suggests that we should reduce the number of people we send abroad for training. There is no substitute for this. At the same time, churches should do what they can to offer advanced training in the various mission fields. There also seems to be a clear call for plans that would encourage the skilled people to stay by instead of abandoning the task.

Efforts to formulate plans to this end are too often stymied by the objection that the mission churches can't afford it. This is based on the easy assumption that higher wages in the States is the sole or principal cause for the drain. I do not accept this assumption.

Social and tribal situations, poor working conditions, lack of opportunity for travel and professional upgrading, niggardly allowances, embarrassing procedures by auditors, suspicion, and a host of other deterrents to settling down need to be looked at.

The mission churches can afford to correct the situations that are causing them to lose trained manpower a lot better than they can afford to import people to run their institutions! If they will set up a realistic program, based on research findings, the evidence is that the tide toward America could be slowed if not stopped altogether.

What can Christians in America do about it? If you are going to help someone in the mission field, be sure that your help is designed to save him for that field, not to lure him away from it.

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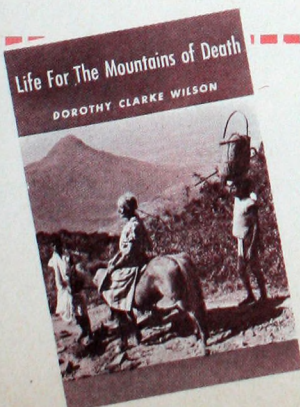
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Nairobi, second largest city in East Africa



WHERE HAVE ALL THE JUNGLES GONE?

BY DICK PEACE

But where are the jungles?" I asked myself for the seventh time. I had seen desert. I had inspected mud and wattle huts. I had even met a witchdoctor. But no jungle.

In fact, it took me 5000 miles and five months more traveling in Africa before I saw my first honest-to-goodness jungle. Then the experience was disappointing. The jungle I saw was actually a large botanical garden. In it, I was told, a number of the early Tarzan films had been made.

I learned a valuable lesson there in that botanical garden in Uganda. Africa is not covered with jungles, Tarzan to the contrary. An image I had of Africa for as long as I could remember melted away in the face of the facts.

Myths about Africa

As I thought about this, I came to realize that as an American I had unconsciously assumed a lot about Africa that simply was not true.

This thing of jungle is a good example. Africa is far from being a continent of twisted vines and profuse foliage. In fact, only six percent of the continent is jungle and rain forest while nearly one quarter is desert. The largest desert, the Sahara, is approximately 3500 miles long and 1600 miles across at its widest point. That means there is over 3½ million square miles of *sand* in Africa!

Another assumption that I had made before I ever visited Africa was that one African country was pretty much a repeat of another. This too turned out to be a myth. The fact is that there are four distinct regions in Africa, each with a unique personality.

North Africa is hot and dry and Arab-dominated. Most of the people live on the coast since the rest of the area is almost uninhabitable. The dominating feature of this region is the Sahara desert — a wide belt of relatively featureless arid land which isolates North Africa so thoroughly that it finds its kinship with the Middle East, not with the rest of Africa.

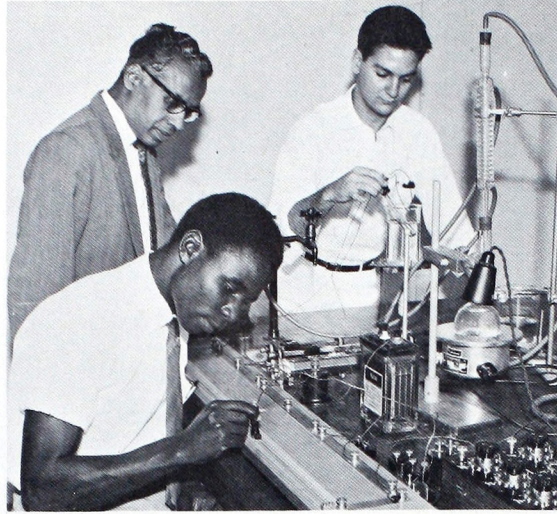
West and Central Africa are also hot, but hardly dry. Humidity hangs over the region like a wet wool blanket,

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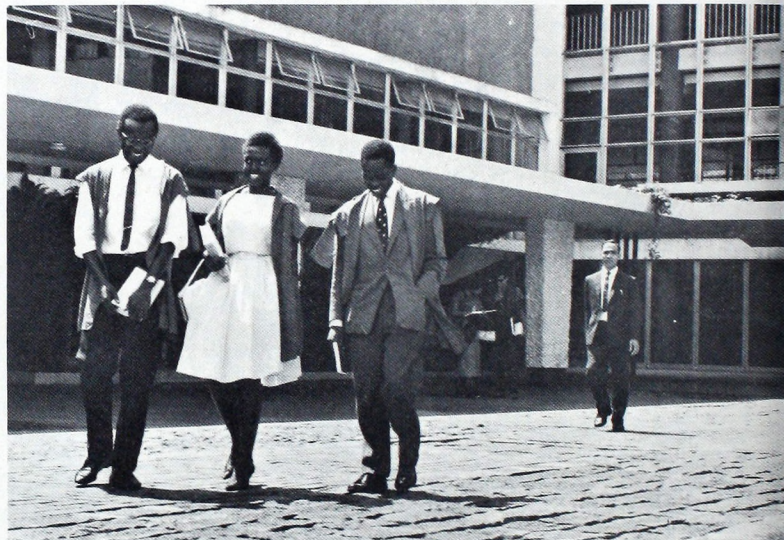


Government Road, Nairobi, from the top of Church House

Dick Peace, author of the Learning Love series published by Zondervan and Inter-Varsity Press, is director of African Enterprise special projects, including films.



Changing face of Africa gets definition and direction from the young as they seek "their own" ways to maturity and security in a complex world.



JUNGLES GONE? *Continued*

constantly sapping the strength of its people. Some parts get as much as 33 feet of rain each year. Here too most of the cities are located on the coast, driven there in this case not by desert but by dense rain forest.

East Africa, though it straddles the equator, is quite different because of its elevation. Large portions of Ethiopia, Kenya and Tanzania rise to between 4000 and 10,000 feet, with the result that much of East Africa has a temperate climate even though it is located in a tropical region. Many Europeans settled here for this reason.

Southern Africa also has a temperate climate. Mild snow is not unknown. Here lies the wealth of the continent—gold, diamonds, coal, uranium and other valuable minerals. Here too is the technological sophistication that is needed to mine these resources economically. However, southern Africa is politically dominated by white Europeans—and its whiteness cuts it off from the rest of Africa as effectively as the Sahara isolates North Africa. (To get a letter from Johannesburg, South Africa to Accra, Ghana you must send it via London or New York.)

A third inaccurate assumption I had made about Africa was that it is almost exclusively a land of mud huts, wood

fires and animal-skin clothing. To be sure, the primitive does exist in Africa, but so do Boeing 707 jets, high-rise apartment buildings, and TV studios.

The modern side of Africa is seen most clearly in its cities. Prior to World War II, with a few exceptions, a "city" in Africa was little more than a collection of government buildings ringed by a shanty village. African cities today compare favorably with cities anywhere. Nairobi, Kenya is a good example. The central city is an architect's paradise. Striking contemporary buildings are everywhere, set off by lush tropical foliage. In the suburbs there are fine homes on large well-kept plots of ground. There is little one cannot purchase in the city's stores, and traffic is a problem here as in every other city.

Myths and missionary work

Africa is not jungle-covered, nor is it climatically or culturally uniform, nor is it totally primitive. These three outmoded ideas must be put aside if we are to understand Africa and particularly if we are to understand missionary work in Africa. You see, if a person believes Africa is a vine-clad primitive wilderness, then of course he views missionary

work in these terms. To him, a missionary to Africa is a man dressed in white shorts and pith helmet who spends his day standing in the blazing sun of a jungle clearing, teaching the gospel to a small group of ignorant, half-clad natives. The missionary today is more likely to spend his time in an air-conditioned building hunched over a high-speed printing press, turning out a sophisticated magazine designed for the modern African businessman who dresses in British-cut suits and works for an international firm.

In the early days of missions you could have found a pith-helmeted missionary teaching in a jungle clearing. Those were the days when the job of the foreign missionary was almost exclusively that of evangelism and church building. The pioneer missionaries labored to communicate the simple truths of the gospel to the illiterate indigenous people who had never heard about Jesus before. And as the people believed, they were formed into small churches.

Today these churches still exist and are often large and flourishing. And (this is my point) the burden of evangelism is now primarily on their shoulders.

The missionary as specialist

Hence the role of the missionary in many places has changed. No longer is he a generalist, laboring to build churches on his own. Now a missionary is apt to be a specialist using his talents and training to assist the young church to grow and to evangelize.

Recently I addressed a conference attended by missionary candidates. All the men there were highly skilled pilots. Their role on the mission field will be to provide a transportation link between remote mission stations and the major cities. These men are illustrative of the type of specialization that is occurring in the modern missionary movement.

Another factor which has changed missions and created a need for missionary specialists is the development of mass communications media. Radio, films and literature are all being used to aid the young church in its task of outreach and evangelism. By and large, foreign workers provide the technological know-how in these areas.

Radio station ELWA in Monrovia, Liberia has been broadcasting Christian programs to various parts of Africa for almost 15 years. When I visited ELWA the first thing that impressed me was the battery of well-trained missionaries staffing the station: engineers, electronics experts, programmers, follow-up personnel, musical staff and administrators.

Likewise the creation, production and distribution of Christian literature requires missionary specialists: writers (particularly people who can train nationals to write), printers, layout and design personnel and distribution experts.

Working alongside the missionary from abroad are competent African specialists in many fields: writers and editors, printers, radio engineers, producers, announcers, musicians. Many of these are highly knowledgeable men who have studied in British or American universities. The missionary who expects to make an effective investment of his life in Africa today must also be an expert, highly trained and qualified for a specialized kind of job.

The experience of African Enterprise in making films is illustrative of the new needs in missions. With the development of TV networks in a number of African countries and with the increasing popularity of the cinema in the cities, it

became evident that films could be used as a powerful evangelistic tool — especially if these were made with African actors, in African settings, and dubbed in African languages. But as our film unit began to develop it became apparent that making effective films was a highly specialized art. Hence the latest man to join our film unit has a B.A. in literature, experience in acting, and training at an excellent film school. Even with this background he is coming on staff as an assistant.

Modern missions

All this has meant that the missionary of today has to be far better trained than ever before. The old idea that a missionary is a person who is unable to make a go of it in competitive Western society is simply not true (if it ever was).

It is becoming increasingly true also that four years of Bible school after high school do not automatically fit a person for effective missionary service. Not only does such training fail to provide the specialization needed but it often fails to give even the general background necessary to minister effectively to such groups as university students or the business and professional community in the newly emergent nation.

What all this means is that we must take a long, hard look at what modern missions is all about — and not allow our thinking to be clouded and confused by outmoded ideas. We need to recognize that Africa has come of age. Because of this there are new areas to be reached (cities, for instance) and new classes to be won (university communities). We must recognize that the burden of this outreach is no longer on the shoulders of foreign missionaries. This is now primarily the job of the young church in each country, with the missionary as assistant. We must further recognize that this assistance increasingly must be in a specialized area (such as evangelistic films).

All of this should affect our recruiting and support of missionaries. To get the specialists that are needed we have to turn increasingly to Christian young people who have been trained on our large secular campuses. We must let them know that their M.A. in psychology (for example) is needed on the mission field. We must increasingly give such young people a summer's experience (or longer) on the mission field so they can get enthused about the job to be done by helping as a short-term intern. Likewise we must continue to draw upon the skills of business and professional people willing to invest a year or two of their life in missions or give their retirement years over to this cause.

And we must assess the nature of our missionary giving. How many churches have items in their missionary budgets that were put there 20 years ago? Is this money still being used effectively or has the need in this area ceased due to the changing scene in the nation? Are contemporary projects now much more essential, but hampered because money is still tied up in outdated projects? Unassessed giving often forces mission organizations to carry on with fruitless projects or to keep on personnel they no longer need because cancelling the project or retiring the person will result in a decrease in giving.

The nature and needs of missions have changed in these past years. Wise is the church that recognizes this and adjusts accordingly. This is the only way we can get on with this massive job of evangelizing the unevangelized in Africa. ●

“The revulsion of Africa against the white man, unless it can be checked, its dynamism redirected, restored, will yet fill our newspapers with horror items beside which the Mau Mau obscenities will seem like Sunday school tales.”

Max Warren, *Challenge and Response*

BROTHER



O BROTHER

BY JIM HEFLEY

Can I help it if I've got African blood?" cried the frustrated man across the table from me.

I swallowed hard and looked away. What could I say?

We had met in the Waldorf Room of Chicago's Conrad Hilton Hotel. I was to do a feature on Frank Broyles, Methodist coach of the national champion Arkansas Razorbacks football team.* Broyles was speaking at a coaches' breakfast which the Fellowship of Christian Athletes sponsors at the annual National Collegiate Athletic Association meeting.

I arrived late and thrilled to see the room crowded with 400 or 500 coaches, many of them sports page headliners. Near the center of the room I found a vacant chair at a table with three coaches — one Negro and two white.

Coach Broyles gave a stirring address in which he said, "A Christian is one who has determined that the way of Christ is the best way, the only way, and who has decided to fully commit himself to that way. What a thrill it is to accept Christ as our Savior and in everything we do, seek to be like Him."

When the meeting was over, the Negro coach turned to me and said reverently, "I felt something here this morning. I almost didn't come, thinking this was just another segregated white church meeting. But when I saw a Negro athlete on the platform beside Coach Broyles, I knew this was a different meeting."

The other coaches excused themselves, and the Negro coach and I sat at the table and talked. After the waiters cleared the table we moved to the

downstairs coffee shop and continued our conversation.

My new friend, I learned, was on the coaching staff of a Negro college in the south. He had tutored many of America's top Negro athletes. I discovered he was a warm-hearted evangelical Christian, a Baptist like myself, and earnestly concerned about Christian race relations. Why he opened his heart to me as he did, I don't really know. Perhaps he sensed that I was hungry to talk with a dedicated, educated Negro leader.

"Please don't quote me by my name," he cautioned. "I'm employed by the state and my job could be put in jeopardy. But every chance I get to talk to a white man — especially a Christian — I try to help him know how I feel."

He looked straight into my eyes and said, "You don't know what it's like to be a Negro. You've always been free. We haven't."

He recalled his boyhood — typical of many American Negroes. His father was a tenant farmer, his mother a domestic. They separated when he was a child. "My grandmother was a strong Christian," he said. "She took care of me while my mother worked for white people. She led me to Christ. I can still hear her singing 'Amazing Grace' while rocking me to sleep. I joined her church and was active in the young people's department. Grandmother and the church saved me. In my underprivileged neighborhood, I could have easily

gone the wrong way as many of my playmates did and ended up in prison.

"After we moved to the city, I would go back summers to the farming community where I was reared and pick cotton with my cousins for 25 cents a hundred pounds. It was hard work, but it was an honest way to earn money. I remember that I was the first of my clan to go beyond the fourth grade. When I finished high school, the family had a big celebration. No one really knew how many generations back it had been since someone in our family had gone so far.

"I went to service and met and married a northern girl. I played college and pro football on integrated teams. I got a graduate degree and went into coaching where I've been almost 20 years."

The Negro coach looked straight at me. I could see the hurt in his eyes as he said, "I hold professor's rank, make a good income, send my son to a private school, and am counted in the top ten percent of the educated people in this country. But I'm still not free. I'm a Baptist, but I can't attend the First Baptist Church in my community because I'm black."

His voice rose. "Can I help it if I have African blood?"

I swallowed hard and looked away. Finally, I asked hesitantly — almost apologetically, "Do you still go to your Negro church regularly?"

"Yes, of course, when I'm at home. When I'm away from home — going to see a boy about an athletic scholarship — I sometimes miss. On Sunday morning I will drive by a Baptist or Methodist church and see the crowds

Continued on page 25

*Coach Broyles' story by Jim Hefley appears in the new Zondervan book *Sports Alive!*

James C. Hefley, past editor of Sunday Pix, has divided his time between pastorates and publications. His books include Living Miracles, Heroes of Faith and Sports Alive.

African Challenge representative draws an interested crowd



“People are realizing that we need something more than just education, civilization and independence,” says the Rev. Moses Ariye of Nigeria. “We need God. And so everybody wants to know more about God today.”

IN AFRICA EVANGELISM IS "IN"

BY DONALD BANKS

Africa — a continent in revolution — is wider open to evangelism than at any time in her history. In one year alone, 1960, some 85 million Africans gained their independence. Military coups and mutinies have taken place in more than 14 African countries in the last eight years.

But people are turning to Christ in the thousands. In the mountainous sections of southwestern Ethiopia there were 48 converts 30 years ago when the missionaries had to leave because of the Italian occupation. Believers today number more than 10,000, and there are hundreds of small churches.

The Rev. Moses Ariye, pastor from Lagos, capital of Nigeria, told delegates at the recent West African Congress on Evangelism, "There is today a new response to the gospel as never before in the history of Africa." Since the civil war started in Nigeria, he says "people are realizing that we need something more than just education, civilization and independence. We need God. And so everybody wants to know more about God today. . . ."

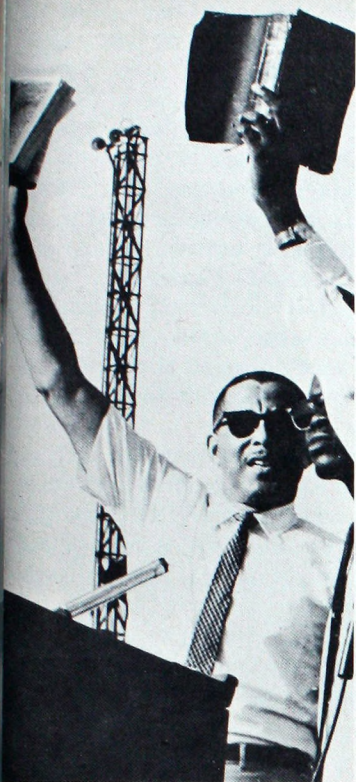
From the opposite side of the continent the Rev. Festo Kivengere of Uganda told of seeing "God on the move" in revival in East Africa.

After a recent visit to Africa, the Sudan Interior Mission's general director, the Rev. R. J. Davis, reported: "From Ethiopia to Liberia I was impressed with the sudden quickening, the springing to life of country after country. Today is unmistakably the glorious, golden day of missions."

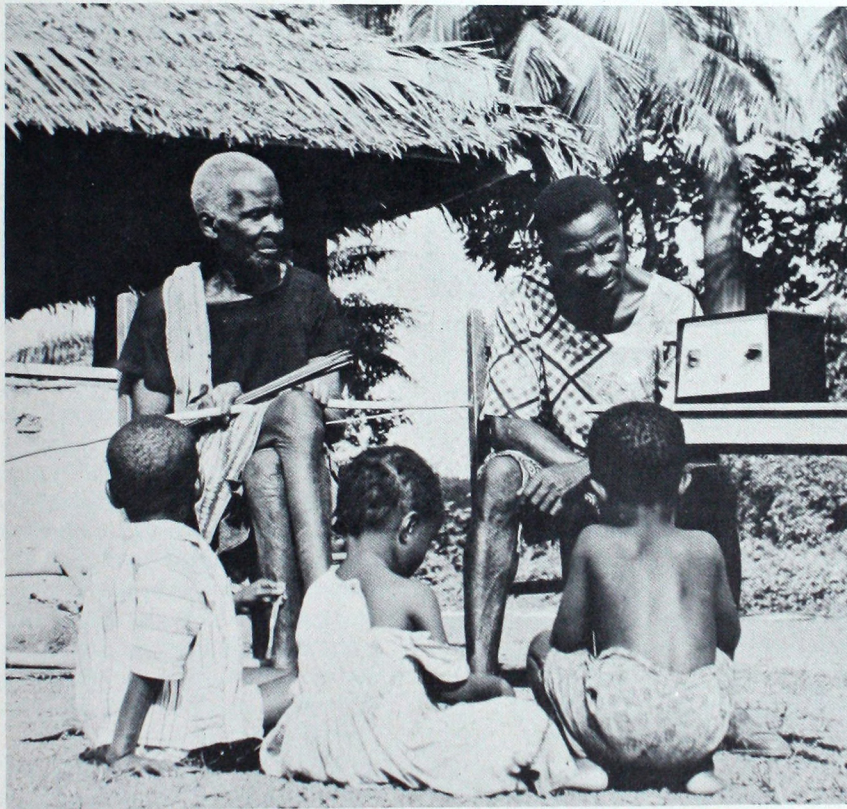
Christian broadcasting stations beam their programs across the continent. In Ethiopia, a country which has seen rapid growth in the number of evangelical believers, the Lutheran Radio Voice of the Gospel broadcasts from

Continued on next page

Donald Banks, formerly a secular journalist in London, is editorial adviser to Sudan Interior Mission's African Challenge based in Lagos, Nigeria.



ing in Congo's evangelism program.



Even in the bush the radio — and the gospel — reach out.

EVANGELISM IS "IN" *Continued*



Muslims of Sudan gather for a religious festival.



Federal Nigerian soldier trains to fight in the civil war with break away Biafra.

Addis Ababa. From Liberia, on the other side of the continent, radio station ELWA broadcasts the gospel in Amharic, English, French and many African tribal languages.

Many governments allow Christians to have free time on their national broadcasting stations.

Throughout West and East Africa there is a rapidly increasing sense of the urgency of evangelism on the part of both national churches and missions. The New Life for All movement, based on Evangelism-in-Depth methods, has revolutionized church life in many parts of Nigeria, Africa's most populous nation.

Church growth expert Dr. George Peters, professor of missions at Dallas Theological Seminary, U.S.A., told the West African Congress on Evangelism that his studies show a steady growth of 10 to 35 percent where New Life for All is working. Several congregations have increased as much as 100 percent in the last two years.

No restrictions anywhere

Thousands of pagans, Muslims and nominal Christians have been converted. No restrictions are placed on mission work anywhere in the country. Christian literature, such as the popular magazine, *African Challenge*, is sold in Muslim schools.

In neighboring Ghana there was a complete sellout of Arabic Bibles at a recent trade fair, and more copies had to be rushed from the Bible Society warehouse. Students from local Koranic schools met daily with Alhajjis (Mecca pilgrims) to hear the Christian gospel.

For the first time in its 75 years of existence, the Sudan Interior Mission, working in 11 African countries, has set up an evangelism and church growth secretary. Appointed to the task is the Rev. G. O. Swank. He comments: "The opportunities are unprecedented today. The Muslims are opening up to listen to us in ways that a few years ago were closed."

In war-torn Congo, God is doing a new thing through a national campaign for evangelism called "Christ for All," a movement similar to Nigeria's New Life for All. Spirit-filled national leaders have been raised up, and every Protestant denomination in the Congo is cooperating.

In Kinshasa (formerly Leopoldville),

Congo's capital city, more than a million pieces of gospel literature were distributed to 200,000 homes. A Christian and Missionary Alliance missionary declared afterwards: "By the time the project was completed 42 churches of the city were glowing with the joy of telling others of Christ. More than 4000 people have come to the Savior."

Kenya and Uganda, swept by revival in recent years, are wide open to the gospel. In Kenya there are plans for a \$70,000 literature center for training Christian writers. A vast campaign is scheduled for Nairobi in January, again with the full cooperation of the denominations.

Revival in East Africa

The Rev. Ken Downing, general secretary of the Association of Evangelicals of Africa and Madagascar, says, "The East African revival has done wonderful things for Uganda." There is a warmth of spirit in the churches, especially the Anglican churches, which was formerly absent. Greatly used has been national pastor, the Rev. Festo Kivengere, who says, "There has been a continued willingness to confess sin openly in the church and to forsake sin and to walk in the light of one another."

In 1965 there was a great spiritual revival in Upper Volta and the churches were set on fire for God. For years the Gourma people of Upper Volta were unresponsive to the Christian message, but now there are hundreds of Gourma Christians.

A woman in America donated money for the opening of a new mission station in the eastern part of Upper Volta. But so many national Christians were going out and doing evangelistic work that a missionary in the area commented: "It became obvious that there was no need for a new station because the Africans were doing the work themselves." The woman was asked if the money could be used to enlarge the Bible school.

In South Africa, although there is only limited opportunity for interracial activity, there are no restrictions on gospel activity. Mr. Mike Cassidy, a leading South African evangelist, affirmed, "There is unlimited opportunity for preaching the gospel, and all the African people are fantastically responsive."

Many government leaders in the African nations have been educated in

Christian schools operated by evangelical missions. Some of them have a clear Christian witness—like Nigeria's military ruler, Major General Yakubu Gowon, and the vice-president of Kenya, Dr. Daniel Moi.

One effect of independence has been a weakening of Roman Catholic influence in the former French possessions (the French occupied most of North Africa, a large area of the west coast and the island of Madagascar). Evangelical literature now circulates widely throughout French-speaking Africa, and the circulation of the tabloid magazine *Champion* is going up by leaps and bounds. Another big step forward will be taken at the end of this year when an inter-mission evangelical literature center is to be set up in Abidjan, Ivory Coast.

The Wycliffe Bible Translators are reducing many of the tribal languages to writing, and there is a fresh interest in Scripture translation among some of the older missionary societies.

The United Bible Societies at a meeting in Zambia decided to distribute 20 million New Testaments throughout Africa and Madagascar to meet "an unprecedented demand for Scriptures."

Roman Catholic president of Malagasy Republic (Madagascar), Mr. Philibert Tsiranana, told the UBS representative, "I would like all the young people of my country to read the Bible."

The shadow of Islam

Yet over much of North Africa there still lies the shadow of Islam. But light is beginning to appear. Declared Pastor Kassoum Keita, a leading evangelical in Mali, which is more than 50 percent Muslim, "Islam as such is not as pernicious as communism. Muslim literature creates and stimulates the need for God, but finally leaves a person in confusion. The Muslim knows he cannot oppose the gospel of Jesus Christ by his dogma or by his literature. That is why he has to use direct violence against gospel bearers."

A recent survey conducted by a Nigerian university showed that Islam was losing ground in Western Nigeria. President of the strongly Muslim Republic of Mauritania, Mr. Mokhtar Ould Daddah, has stated that Christian missionaries from Liberia are now welcome in his country.

One obstacle to the spread of Christianity in Africa used to be that Islam could call it "a white man's religion."

But African missionary societies are now springing up throughout the continent. The Evangelical Missionary Society in Nigeria is composed entirely of Africans. When the Sudanese government ousted foreign missionaries they said African missionaries would still be admitted. The revival in Uganda spread to Tanzania and gave the Christians there the vision to evangelize. Two Tanzanian missionaries are working in the Sudan today, and more are preparing to go.

The uncertain future

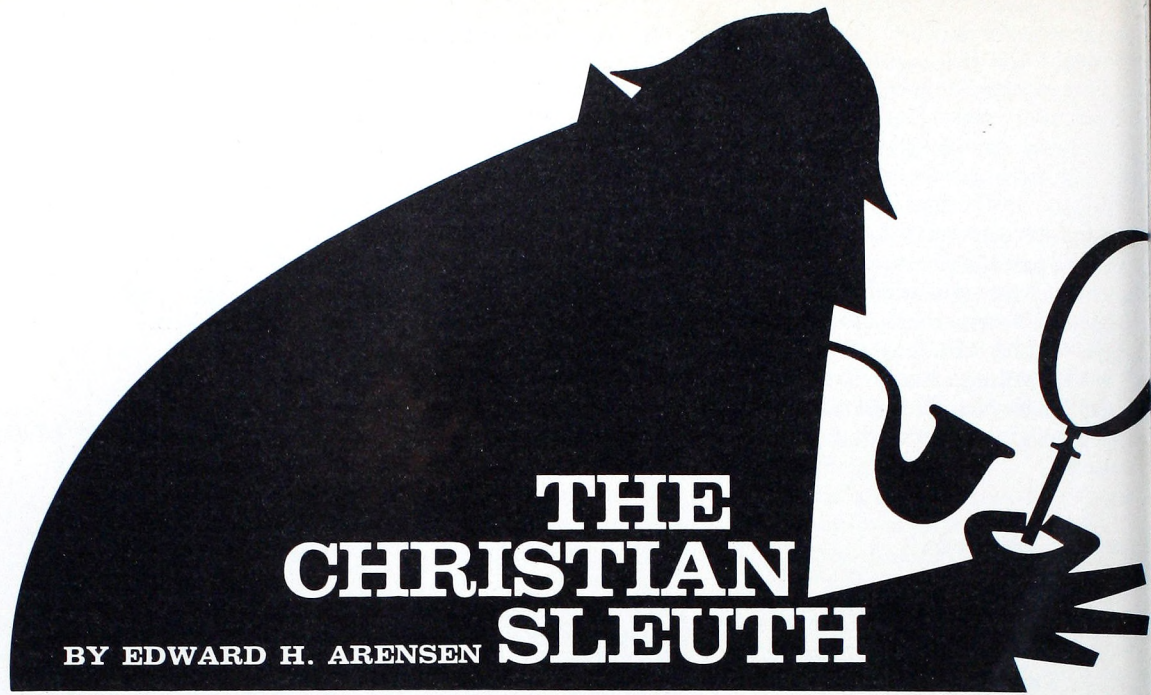
But Africa is a continent in ferment. No one knows what will happen next. President Sekou Toure of Guinea expelled all foreign missionaries on the pretext of Africanizing the church, and Communists were brought in as "advisers" in many posts. Yet there is no hindrance to Christian witness by nationals, and the demand for Bibles is increasing rapidly.

The church in Africa is also caught up in the world ecumenical movement. The World Council of Churches is firmly entrenched and is pouring large sums of money into the continent. The International Council of Christian Churches from America is equally active.

Communists too are making an all-out drive for the continent. In Nigeria they were among the first to supply arms and "technicians" to the federal government in its fight against the breakaway Eastern Region. Their beautifully produced literature is available in all the main cities of Africa, translated into the local languages. Thousands of Africans are being given scholarships to study in Russia, East Germany and other countries of the Communist bloc.

The Soviet-Uganda "cultural cooperation plan" for 1968-69 includes grants for students to study in Soviet colleges and specialized secondary schools, and there is to be a festival of Soviet films and an exchange of radio programs.

What is the greatest need of the church of Africa today? The answer is given in the words of the Rev. Jean-Perce Makanzu, of the Congo: "The most urgent need of the church of Christ in Africa is to have evangelists, catechists, pastors and missionaries who give of themselves and who lead a holy, blameless life. Faithful men are needed. It is a crime to refuse to join in the evangelization of the African." ●



THE CHRISTIAN SLEUTH

BY EDWARD H. ARENSEN

The Rev. David Barrett went to Kenya 11 years ago to begin missionary work with the Church Missionary Society and soon found himself in the middle of a vicious church fight. During the very week he arrived in Kenya the church he came to serve lost 18,500 members. It was more than a simple split. It was a battle in which 16 churches were burned to the ground.

For a new missionary this was a discouraging beginning. But it sparked Barrett, who had trained as an aeronautical engineer at Cambridge, England, to find out whether church division in Africa was a common occurrence or not. During the four years of his first term working among the Jalu people of Lake Province, Barrett began to gather statistics on the breakaway churches of Africa. He was amazed to discover a trend that had scarcely been noted before.

When time came for Barrett's furlough, he had amassed a great pile of church statistics. Instead of returning to his native England he went to Columbia University in New York City. His statistics interested the professors and a study program was set up for him that led to a doctorate based on his study of church growth in Africa. Upon his return to Africa his mission allowed him to set up an office in Nairobi and carry on with his study program. This operation is now known as the Unit of Research and operates under the general direction of the Church of the Province of East Africa.

"We believe that by getting all of the information possible on what is happening in church growth, we can help the missionary program of the church," says Dr. Barrett.

However, it is in the breakaway movements that he had made his most interesting discoveries. For a long time these have been looked upon without exception as being evil.

As Dr. Barrett began his studies of these breakaway groups he found them to be far more numerous than he had expected. "Schism from foreign mission bodies has been taking place for the last 100 years on a scale unparalleled in the entire history of Christianity," he reported in a recent paper. He has found that there are nearly seven million adherents to these churches in Africa. His research has revealed that in East Africa alone there are 160 separatist churches. In Kenya seven of these churches have been accepted by the National Christian Council of Kenya as bona fide members of that church body.

One of the most interesting things Dr. Barrett has noted is the attachment of these various churches to their vernacular Bibles. Missionaries were the defenders of the faith and the English Bible. The African now becomes the defender of the vernacular Bible. He

Edward Arensen, a missionary with Africa Inland Mission for 31 years, is editor-in-chief of the Swahili language magazine Afrika ya Kesho.

wants to interpret it for himself.

In the majority of the breakaway churches, Christ is the center of their theology. He is recognized as the Son of God who died for the sins of mankind. Some of these churches have developed strange doctrines along other lines.

Dr. Barrett has noted the desire of these churches to have help in Bible teaching. They seem to realize that they have come to the end of their own knowledge and want help. Barrett himself is teaching a Bible class for one of these groups and finds it very rewarding. He finds that the separatist leaders are not ready to go back under any mission rule. However they do want teachers. Thus Dr. Barrett feels there is a place where missionaries can help these people.

"Some people feel that the breakaway churches are all bad," states Dr. Barrett, "but as I see these various groups marching down the streets on Sunday, preaching and singing, I realize that they have something the older denominational churches have lost. They have an enthusiasm and an evangelistic outlook that is fresh."

Another part of Dr. Barrett's work is a study of the response of various tribes and ethnic groups to the gospel. Mission work among the Wadigo tribe began in 1892. There was virtually no response after 50 years of ministry among them. Instead the tribe has turned to Islam.

In one tribe he has found that one

David Barrett of Nairobi is one of a growing number of Christian investigators intent on tracking the facts in church growth and using modern technological tools to analyze the data.



David Barrett in his Nairobi office.

Bible parable is immediately grasped while another is quite beyond comprehension. In the neighboring tribe it may be exactly the opposite. In many tribes he finds customs that are easily translatable into a scriptural setting. One small tribe, the Wasonjo, who number about 6000, are strongly animistic in their beliefs, yet they have a definite belief in a messiah who will one day come to them. By learning these things the missionary can capitalize on the ingrained beliefs of the people.

Barrett carries on his research into these various facets of mission work from his office in downtown Nairobi. He has about 100 missionaries scattered around the country who cooperate by furnishing material and answering questionnaires. Large pin-filled maps cover his walls telling results of his research. Voluminous files support his findings and provide the basis for further studies.

A bachelor, Barrett says his chief hobby is travel (he calls himself a roving missionary). So far he has visited or worked in about 100 countries.

Dr. Barrett admits that some of his missionary colleagues wonder if he knows what he is doing. "A stock question that I have to answer is, 'How many people has your computer converted so far?' I have a ready answer for that. There is only one computer in East Africa and it isn't working!"

However, Barrett's work is now drawing wide attention. His book *Schism*

Continued on page 41



I Switched



The Rev. and Mrs. Edward F. Rice (top) left their Living Shepherd Church in Gardena, California (above left and right) for a little town in Ecuador called Cuenca (below).



by Edward F. Rice

... a Parish in Ecuador

My new church in a suburb of Los Angeles was almost everything I had ever dreamed of: what with its unique contemporary style, its free-standing altar with a formal garden behind it, its pews gathering around the chancel, its pastor's study with a picture window looking onto the garden, its lovely prayer chapel almost directly opening onto one of the main arteries running through southwest Los Angeles, its Bible verses on three outside walls of the church. There was no particular trouble in the congregation. A half dozen of our people had gone into mission work. We had been there but eight years and could have retired there.

Yet, on the second day after Christmas 1966, at 3:30 o'clock on a cold black morning, we backed our new truck out of the garage, gave our sleepy collie one last hug, drove past our dark church, onto the freeway and eastward, on to new adventures, back to another foreign mission assignment, this time to Ecuador.

The reasons for our going again were several and complex.

At the age of 58 one realizes that if ever one is to do something different and more difficult in the service of the Lord it had better be soon. A year or more and it would be too late.

Not that serving a congregation in a large city, or anywhere for that matter, is easy. Far from it. Yet, despite the Lord's call to leave all and follow Him, being a pastor of a middle-class denominational church in the United States presents few sacrifices. We had a comfortable home of our own, two cars, a certain standing in the community, a season pass to the Dodgers ball games, and numerous other benefits. Like almost all of our parishioners, we were surrounded with all the accouterments of a middle-class situation.

It was this that at times uneased the

conscience and brought on a feeling of guilt. While most of the world fought for its very existence, here was a soldier of the Lord living about as luxuriously and gadget-rich as any worldling.

Then there was the observation that too many sections of our large American cities are overchurched. We once served a parish in Cleveland, Ohio, where there were 20 churches within approximately a square mile. Our last parish in one of the many burroughs making up Los Angeles County saw disgruntled parishioners able to attend two other churches of our denomination within ten minutes driving time. Here those who refused to shoulder responsibilities in our parish easily found shelter and anonymity.

Compare this with the situation in other parts of the world. It is said that there is one missionary to 18,000 persons in Africa, one missionary to 27,000 in Latin America, and one missionary to 52,000 in the Far East. Where we serve in southern Ecuador there are scores of villages without a missionary or any evangelical witness. Our town of Cuenca, population 85,000, is 410 years old. Yet it wasn't until late April of this year, 1968, that our chapel was dedicated, the first Protestant church building in the entire city.

We longed to serve those far less privileged than these millions of Americans. Constant running after these who had so much yet so often lacked in gratitude, while millions of others in other lands fought in spiritual darkness for bare existence, seemed incongruous and poor stewardship. Even though

A pastor in the American Lutheran Church for 35 years, Edward F. Rice served in Bolivia from 1954 to 1957 under the World Mission Prayer League. He now serves under the same mission fellowship in Ecuador where he does evangelistic work and holds a pastorate.

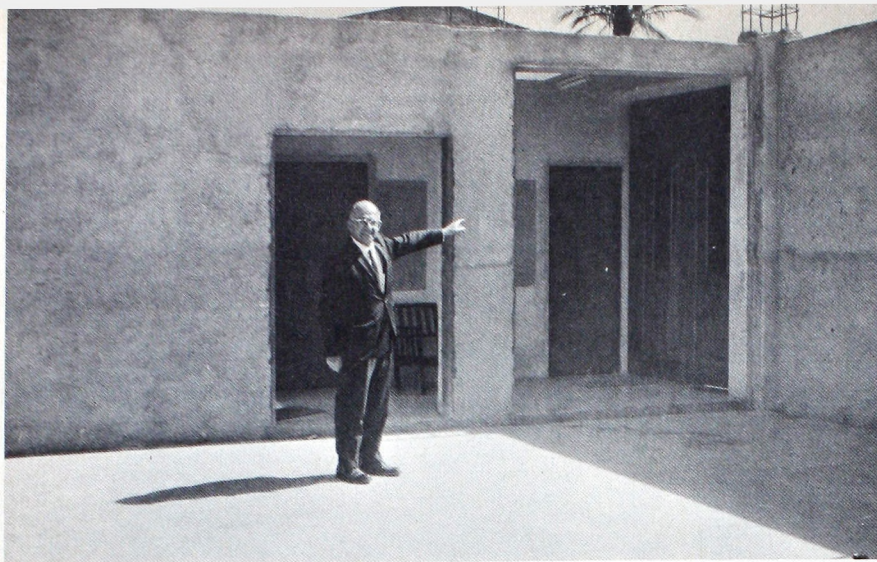
these same comfortable, luxury-laden middle-class people had enough problems to keep any pastor busy, day after day, late into the night.

There was also the constant pressure exerted by the various and many departments of the denomination. It seemed I was always going to some meeting or other: parish education, higher education, brotherhood, youth groups, social action, and on and on. As we left our parish, plans were gathering momentum by the church headquarters to look to each congregation to help put over a 20 million dollar drive for higher educational institutions. Yet many pastors in their hearts had their doubts as to the effectiveness of these same institutions in bringing into being or advancing the Lord's reign here on earth.

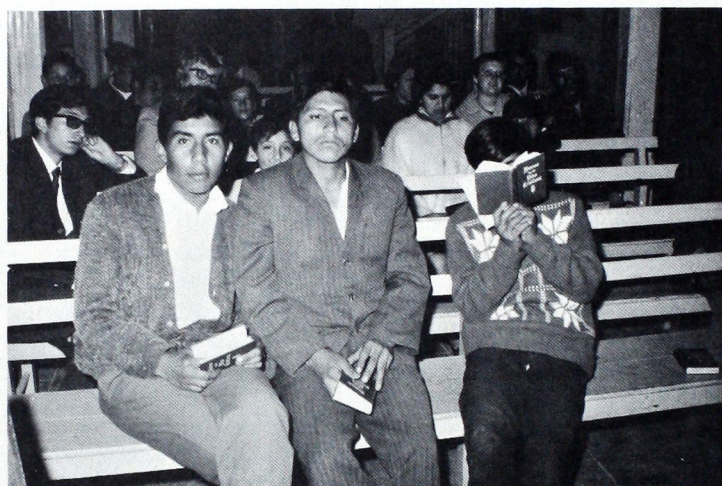
Once before we had experienced the sweetness and blessedness of looking to the Lord alone for our daily bread. When we had given up another Los Angeles congregation some 14 years ago to serve under a faith mission, my family and I, four in number, had ventured out without a single cent of support promised us. Yet, during a four-year absence from the States, during which we traveled over half of Latin America, we never missed a meal, had all our other needs met and had our little five-room bungalow rented the entire time we were gone. It had been sweet and blessed to look to the Lord for all of our wants and He had not failed us.

We had found there was something eminently satisfying to have to depend on God for everything. This, as a pastor of an established congregation in the U.S., we had missed. We had security that man gave, and we looked to our people to provide our livelihood rather than to the Lord. We felt closer to our God under the "faith mission" plan.

Continued on next page



The building (left) and the people (below) are different but Mr. Rice's message is the same as it was in the United States.



I Switched to Ecuador *Continued*

Then there was the impersonalness of being a pastor in a large city. We had warm relationships with many of our own members, and once a month we got together with a group of other pastors and wives for a potluck supper and an evening of fellowship. Yet we seldom saw one another otherwise, except in pressure group meetings.

We found it frustrating to be just a drop in a very large bucket, to be given a civil but impersonal greeting in most of the stores we patronized, to have the cars of thousands of strangers rush past one and one's church hour after hour of every day, to walk between church and parsonage unknown and unknown to most of those whom we passed. Often there is more fellowship on the mission field than back home. And if one is unknown to most of the residents one at least expects it and there are compensations.

Beyond all these reasons for re-entering foreign mission service is the most important of all. Our Lord's marching

orders to go into all the world still stand. The average church member in the United States has a choice of a half dozen or more churches to attend, often within walking distance, and can dial a Christian radio broadcast almost any hour of the day or night. Yet, after almost 2000 years of Christianity, only two percent or less of India, China and Japan are Christians and the overall percentage of Christians to non-Christians in the world is shrinking steadily.

A well-known missionary statesman has said that there are three factors which should determine whether a person should become a foreign missionary or not: Is there a need? Does God want that need met? Can I meet the need? The answer for us was "yes" to all three questions. We felt we had to go in answer to the need and to the Lord's call. We wonder if most State-side pastors should not do some honest and serious thinking on these points.

Obviously, life on the foreign field has many drawbacks and obstacles. The

devil is here too, and maybe tries harder. As one gets older, health becomes an uncertain factor and the competent medical help one is used to in the U.S. is often lacking. One misses the children and grandchildren, and loneliness because of absent loved ones can plague one a great deal. The language problem is not always easy to solve, especially for older missionaries.

Yet, for these and other things, we have Jesus and He takes care of those who follow His call. There is satisfaction in tackling a hard job, in making some sacrifice for Him who gave His all for us, in bringing the great Good News to those who have never heard or have heard but darkly. And in one of our last hours of our last night in our old home the Lord graciously and wondrously gave us the promise of Matthew 19:29, "And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life." ●

BROTHER

Continued from page 15

pouring in. I'll ask myself, 'Would you be welcome?' And I'll answer, 'Probably not.' Then I'll drive away for I'm not the kind to force my way in and start a scene."

The coach's voice dropped low, almost to a whisper. "Please don't think I'm bragging, but education is one of my problems. Many of the pastors of my race are not educated. They've been deprived of that. I know it isn't all their fault, but sometimes I'm ashamed of them."

"Your wife and children," I asked, "are they Baptists?"

He shook his head. "They go to a church that some wouldn't consider evangelical. My wife has been trying to get me to join. But so far my convictions have kept me in my old faith. I've been tempted — you don't know how Negro Christians are tempted to leave their churches. But I still can't leave. I guess I'll always be a Baptist at heart."

"You want to know what really gets me?" he said. "The white Unitarians welcome me. But the Baptists — my own people — don't want me to worship with them. There's a big state university near where I live. It's integrated. The public schools are integrated. Athletics and just about everything else are integrated — but the church I would like to attend is not."

He named the pastor and I mentioned that he was known to be an outstanding preacher. "I agree," the coach said. "I've heard him speak — outside of his church, of course. He has asked his church to permit Negroes to attend the worship services. But the church has so far refused. I like that man, I really do. Things will get better because of white ministers like him."

We switched the conversation to civil rights. "This is a great thing, but it's sad — so sad," he said.

"How's that?" I asked.

"The government is having to do it. Why couldn't the movement for civil rights have come from the churches — from the Baptists in the south, for example? Here I am back to the church problem again. But in my community, what disturbs me is that the people who are grounded in the Scriptures and true to the Bible will not take leadership for equal rights."

I stopped and thought before asking the question, "Have you ever been tempted to become violent?"

He pulled in his breath. "I've been tempted, yes, but I know that emotion only clouds the truth. You can't see straight. Violence isn't the answer."

"How about your Negro athletes? Do they ever get stirred up about discrimination? How do you keep them from getting violent?"

"That isn't easy. I've had athletes come to me vowing vengeance because they've been arrested for demonstrating or taking part in a sit-in. Sometimes they're picked up by the local police for ridiculous reasons. I listen to them and then say, 'Look, violence will get you nowhere. Let's solve this problem by Christian principles. Let's try the Martin Luther King approach. Don't fight back. Sure, it hurts, but try to be patient. There's a better day coming.'"

The Negro coach paused and then said, "Brother, there is a better day coming for all of us. We've got to believe that."

I nodded. "Yes, but how?"

"Remember when the Lord hung on the cross and the rabble-rousers were cursing and spitting on Him. He prayed, 'Father, forgive them, for they know not what they do.' That's my prayer, Brother, for they don't know what they do."

Tears rimmed my eyes as I grasped the coach's hand. "We'll pray together — Brother."

We parted. The coach left for his campus in the southern city. And I returned to my home in a segregated Chicago suburb, convicted of my own isolationism. I kept hearing the Negro coach say, "What disturbs me is that the people who are grounded in the Scriptures and true to the Bible will not take leadership for equal rights." And with it Frank Broyles' statement, "A Christian is one who has determined that the way of Christ is the best way, the only way, and who has decided to fully commit himself to that way."

Would I accept as full brothers those whom the Bible recognizes as the human creatures of one Creator and for whom Christ died that they might be the redeemed children of one heavenly Father? There was no alternative. I must — or deny Christ who taught us to pray, "Our Father. . ."

The prime mission of the church is to win men and women to a personal commitment of faith in Jesus Christ and to help train them for service in the community. This does not, however, excuse the members of a church from getting involved in the needs of the community.

—Dr. Arnold Olson, NAE president

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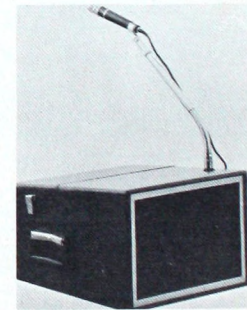
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globe at a glance

COMMUNIST CHINA AIDS CHRISTIAN REBELS

Communist China is supplying arms and military training to tribes of Nagas, Kachins, Karens and Shans living just outside China in the borderlands of India and Burma.

States George Patterson in a recent article in *The Christian*: "The greatest irony in the whole complex situation is that Communist China, who in the Himalayan border countries of Nepal, Sikkim and Bhutan has been using the offer of a Confederation of Himalayan States, is now using the political carrot of autonomy to the Nagas, Kachins, Karens and Shans — who, in fact, are more desirous of having a federation of Chris-

SPAIN— Government adopts 'wait and see' policy

Both the Spanish Baptist Union and Spanish Evangelical Church have received permission from local authorities to open three chapels. However, none of the six congregations has asked to be registered as the new law on religious freedom requires.

Permission for the chapels was granted on the basis of the "individual right" to worship freely. It was made clear that the permission did not recognize the new congregations and churches as such.

Observers conclude that the Spanish government still treats this period as a transition period, hoping that more Protestant congregations will register if they do not take too hard a line.

It is also suggested that the government does not want trouble with Protestants because of the unrest within the Roman Catholic community.

The government, however, does not give nonregistered churches permission to publish literature, open schools or organize evangelistic campaigns. Officials fear political propaganda under the disguise of religious activities.

The Spanish Evangelical Church and the Episcopal Church are closely watched by the government largely because they belong to the World Council of Churches which the government claims is becoming more and more interested in revolution and politics. The Baptists who also refused to be registered are less closely watched because they do not belong to the WCC. They are closely related to the Southern Baptist Convention and are members of the Baptist World Alliance.



The oba (king) of Lagos, capital of Nigeria, addresses the large crowd gathered on the grounds of his palace to mark the centenary of the Efik Bible. Efik, the first Nigerian language to have the whole Bible, is the language spoken by the people in an area where there has been fierce fighting. The fighting has prevented the Bible from getting into the East for 12 months, and the Nigerian Bible Society limited its celebrations to Lagos. At the celebration it was announced that the Society had been able to get through their first bulk order of 1000 Efik Bibles. These were immediately sold and another 1000 dispatched. The translation of the Bible into Efik was started by the Rev. Hope Wardell, the first missionary sent out by the United Presbyterian Church of Scotland at the request of the released slaves in Jamaica who were anxious that the gospel should reach the people in the land from where they had come.

NIGERIA— Northern missions send aid

Christian missions working in the northern part of Nigeria are sending a relief medical team into the liberated parts of the Federation to help the suffering people there.

The team will be headed by New Zealander Dr. D. W. Warren of the Sudan Interior Mission, who, with a small team of nurses, will be seeking to reopen a hospital in the Rivers State,

an area where there has been much fighting.

They have been advised not to work with the International Red Cross because of the strong criticism within the country of the way the organization has been acting in the war. They have been accused (probably falsely) of giving aid to the rebels.

The Christian missions, therefore, will be providing the needed money, medical supplies and equipment from their own resources.

tian States from Assam to Thailand."

The Nagas who are fighting India make no bones about the fact that they plan to establish a "Christian State." It is reported that in the Naga underground army every military conference and battle begins and ends with prayer. Battles are fought with Communist arms.

Nagas tend to be bitter toward Americans and British. Patterson reports the commander-in-chief of the underground army as saying, "The Baptists came and told us how to get into the kingdom of heaven but could not help us to get a hearing in the United Nations."

Technically there is a cease-fire in Nagaland between the rebels and the New Delhi government. The New Delhi cabinet approved an extension of the cease-fire arrangement in July, but promised that the security forces would have freedom to take stern measures against any violation of the cease-fire, including the importing of arms from outside the State by Nagas.

Of the some 160 congregations that have registered, most requested the right to make use of mass communication media to spread the gospel when they registered. This was granted, but the government stated that they must ask permission for each new activity.

Medical missionaries meet

Nearly 1000 physicians, dentists, nurses and para-medical personnel, mission executives, medical and dental students and wives are expected to attend the fifth International Convention of Missionary Medicine, December 27-30 on the campus of Wheaton College, Wheaton, Illinois. Theme of the convention is "Flexible Methods — Faultless Message."

A concentrated one-day seminar on missionary health will precede the ICMM on the campus.

Missionaries killed by stone age Papuans

Stanley A. Dale, 52, and Philip J. Masters, 50, were killed by stone age Papuans in the Seng river valley of West Irian.

Frank G. Clarke, field superintendent of the Regions Beyond Missionary Union with which both slain men served, reports that he has not discovered the motive for the killing but suspects cannibalistic desires. The bodies have not been found. He has found, however, thick coagulated blood and blood-stained clothing, indicating that the bodies were mutilated and cut up before being carried to the nearby village.

Together with four carriers the men had left the station of Korupun for Ninia. According to the carriers, the

men visited Lugwat where their mission wanted to build an airstrip. The people were very hostile and pressed them to move on.

The following day a large band of warriors followed them at a distance. Yet both men took time to preach in a small village. They were allowed to stay there for the night, but discovered that all the inhabitants left the village during the night.

Again on Wednesday the small group was followed by warriors. The two men had the carriers walk ahead. Suddenly the carriers heard Stan Dale call out, "Don't shoot us." When they turned around both missionaries had been hit by arrows. The carriers fled.

Clarke writes, "The men's clothing was bristling with arrow points." Stan

When the India regular army raided a Naga rebel camp near Kohima they recovered Communist arms and the notebooks of several of the slain rebels who had been trained by the Communists, probably at the South West China military training and political indoctrination center for minority nationals in Szemao, Yunan Province.

The Statesman Weekly reporter who was allowed to examine some of the notebooks revealed, "Religion remains a recurring theme. One of the principles noted in the diary says: 'Those who said that religion has nothing to do with politics do not know what religion means.' Even after lessons in dialectical materialism, the writer did not hesitate to write down the text and notation of some religious songs or to dedicate 'Nagaland to God.'

"If the notes were the result of training and instruction by the Chinese it would appear that the latter had taken special care not to offend or in any way disturb the religious sentiments of the Nagas."

Dale must have been hit by at least 75 arrows, judging from the broken arrows lying around, Phil Masters probably somewhat less.

Immediately when news was received by radio, Clarke organized a rescue party with the help of Missionary Aviation Fellowship. A helicopter took the party to the place of the killing. Nothing but blood, ripped clothing and a piece of jawbone remained.

About a month before he was killed, missionary Dale had been wounded by another group of hostile Papuans.

Masters, from Mapleton, Iowa, first went to West Irian in 1961. He is survived by his wife Phyliss and their four children.

Dale, an Australian, also leaves a wife and four children.



people make the news

DIED: Mr. and Mrs. A. F. C. Savory, British workers with the Church Missionary Society in Biafra, shot by a drunken Nigerian soldier in the Biafran town of Okigwi October 2. They were distributing relief goods. . . . Assemblies of God missionary William Kenneth Waggoner and two Assemblies pastors from Texas, James Parson and B. J. Manley, in a plane crash at Cape Palmas, Liberia in mid October. . . . Dr. David H. Johnson, 74, general director emeritus and stewardship director of The Evangelical Alliance Mission, September 26, from a major heart attack.

The Rev. Raymond G. De la Haye, has been appointed North America representative of Sudan Interior Mission

radio station ELWA in Monrovia, Liberia. De la Haye succeeds the Rev. A. Thiessen who is now executive director of International Christian Broadcasters.

The Rev. Walter Trobisch, a former missionary to Africa, has been named as a consultant on family counseling to African churches by the Lutheran World Federations' Commission on World Mission.

A Lutheran missionary from the United States, Anna Martinson, celebrated her 100th birthday in Hong Kong on September 18. Mrs. Martinson went to China with her husband in 1902. She was forced to flee the mainland during the final stages of the Communist takeover.

MISSION IN NAIROBI

Two young men took off from Southern California this summer on a mission to Africa. One, Eric Miller, had an assignment for a year of evangelism on an African university campus. The other, Donald Anderson, had also committed a year of his life — he in a film ministry.

For Eric it meant interrupting his studies at Fuller Theological Seminary in Pasadena, California. Don had been working on his M.A. at the University of Southern California. Both had elected to serve a year as interns with African Enterprise. They would join with the AE team, other African interns and local churches in a special seven-month thrust for God in Nairobi, a city whose citizens reflect the ethnic fabric of much of Africa.

The Mission which began its first phase in October has an encouraging problem in making real the message "which shall be to all people" in a city with such great diversity.

Even though two recently passed Kenya laws sparked an exodus of the Asian population to other parts of the British Commonwealth there is still a large Asian community in Nairobi. The 80,000 Asians, 245,000 Africans which are divided into five main tribal groups, 25,000 Europeans and a small group of Arabs are the people tapestry of Nairobi, the second largest city in East Africa.

Explains Michael Cassidy, head of African Enterprise which is joint sponsor of the Mission, "It is impossible to overstate our need for prayer in this situation. One of the most vital cities of the whole continent, Nairobi is a complex, cosmopolitan community whose ethos is a strange and exciting blend of African, European and Asian cultures. As such, it creates not only special challenges, but special problems and we need the wisdom of Solomon in facing these."

The African tends to live in his section of town, the European in his and the Asian in his. The Asians have tra-



Nairobi city square

ditionally been the small shop owners and exclusive overseers of local commerce, a role resented by the young African coming to the city to seek his future and advancement. This resentment grew when many of the Asians did not seek Kenyan citizenship when the country gained independence from Britain in 1963.

Independent Kenya has had surprisingly stable and friendly African-European relations, especially in view of the Mau Mau uprising in the 1950's. But there still remains a large gap between the education and income of the average African and that of the average European.

Those who know the country wonder what will happen when Jomo Kenyatta, the president and spiritual father of the country, dies. He is now in his seventies and no one at the moment seems in a position to follow in his footsteps.

Religiously Kenya divides into 68 percent pagan, mostly animists, 14 percent Roman Catholic, 11 percent Muslim and 7 percent Protestant. In Nairobi there are 24 Anglican congregations, 47 African independent congregations, 48 Protestant congregations

representing Presbyterian, Africa Inland Mission, Baptist, Quaker, Pentecostal, Methodist, Lutheran, Brethren, Salvation Army, and Seventh Day Adventist; 27 Roman Catholic congregations and one Greek Orthodox group.

Congregations are distinguished by language. About two-thirds are Swahili-speaking, the other third English-speaking. Congregations vary greatly but an average might be estimated at around 300.

Knowing the problems, accepting the challenge, the united churches of Nairobi representing most of the Protestant Congregations in cooperation with African Enterprise have launched "Mission in Nairobi" with a three-part goal.

1. The proclamation of the Christian Gospel using methods which will reach people in all sections of the society. The intention is so to present the Gospel message based on the Scriptures and proclaimed in the power of the Holy Spirit that men, women and young people from all sections of the society will come to put their trust in Christ as Savior and Lord and identify with a local church.

2. The strengthening of the Nairobi churches through the training and involvement of lay people in the Mission program. Such a united church project has the potential to unite Christians of all backgrounds in mutual respect and understanding.

3. To enrich the lives of individual Christians through the Mission activities so that they might grow spiritually and have their understanding of Christian responsibility enlarged.

To achieve these goals the Mission was divided into three overlapping phases. The preparation phase began in October with the forming of city-wide prayer groups, lay evangelism seminars, leadership training courses and planning mass communications presentations.

Through January and February will be the proclamation phase and March

through May the preservation phase. Basic evangelism is to be through

Home Bible study groups
Three weeks of mass meetings in the city square

A mission to the University
Television, film and radio presentations
House to house visitation
Church-centered evangelistic meetings
Evangelistic meetings in the high schools
Presentation of the Gospel to special groups: businessmen, Parliament, civic organizations, etc.

Training for laymen in personal evangelism.

Currently all of these are underway or in the late planning stages.

The Mission is being spearheaded by the African Enterprise Team under the direction of inter-church committees. John Mpayei, a Cambridge graduate and secretary of the Bible Society for East Africa, is general chairman. The Rev. Tom Houston, pastor of the Nairobi Baptist Church, is organizing secretary.

After the initial preparation phase, which might be called turning on the church and tuning in the laity to their ability to win others, begins the reach into the city. One of the plans is a telephone effort called "invite a friend a day."

The main period of proclamation begins January 5. Team members will be speaking in hospitals, jails, government groups, women's meetings and schools. A massive visitation program will be launched simultaneously with the formation of small home Bible study groups. Before the three weeks of main evangelistic meetings in the city square, there will also be sectional evangelistic meetings in the four major areas of the city, together with a special thrust to businessmen and government leaders through movie-lunch presentations. Wide use is being made of the Moody science films.

Most of the preaching for the weeks of meetings in the city's main square will be shared on alternate nights by Kenya's gifted evangelist, Festo Kiven-

Continued on page 35

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On a Sunday afternoon in Kinshasa, Christian counselors are overwhelmed with people who respond to the call to repentance and salvation.



What couldn't happen does in Africa's Congo

A special to World Vision News
by Willys K. Braun

Congo's "Christ for All," a continuing national campaign of evangelism based on Evangelism-in-Depth methods, has been used of God to mightily bless a nation which seemed to have everything against it. Two years ago when the campaign began, Congo had been written off as hopeless by most people who knew it best. And with reason enough. But God had not written off the Congo.

In July this year, at the climax of the second year of the "Christ for All" campaign, Dr. Ford Philpot conducted in Congo's capital of Kinshasa three weeks of evangelistic meetings that no one would have believed possible two years ago.

Methodist evangelist Philpot and his party of 51 singers, musicians, assistant evangelists and mission-minded tourists participated in well over 100 services. These included 15 outdoor rallies

in five major centers of the city, mass women's meetings and children's meetings with thousands in attendance. There were private teas for embassy wives, a banquet for 60 of the city's leading men in government and industry, messages in many local churches and services in interior towns of Congo. Last of all, there was the tremendous rally of 80,000 people in the Tata Raphael stadium—the largest religious gathering in Congo's history.

Kinshasa, one of the great capitals of Africa, boasts a population of 1½ million people. A probable 200,000 of these have studied in Protestant schools, but hardly more than 15,000 attend Sunday services. One of the major goals of the united campaign was to attract tens of thousands of the unchurched to a fresh hearing of the gospel.

To achieve this goal, the Christians had been much in prayer for months. Door-to-door distribution of enough

printed invitations for every home in the city was a feature of their preparation for the rallies. Newspapers and radio carried many articles and announcements. Every church had its local parade with banners and posters and tickets being given out all along the parade route. Sound trucks blared out invitations as a plane towed a long banner announcing the stadium rally.

It was nearly impossible for a person to live in Kinshasa during July and not know that there was a Dr. Philpot preaching every night some place in the city. On the final Sunday buses began disgorging Christians and visitors early in the morning at three centers. Then at one o'clock, over 50,000 people formed into three giant parades snaking toward the stadium.

Speaking to the packed stands, the evangelist preached a short message, using two interpreters, and gave the invitation. And the people came down, slowly at first, then by hundreds and finally by thousands. Standing there in the afternoon sun with heads bowed, their voices murmuring the prayer of penitent but believing hearts to their new-found God, they were an unforgettable sight.

The "Christ for All" campaign began in the midst of a continuing crisis.

With the stirrings of nationalism in 1959 there came a basic shift in Congolese thinking. The admired whites who had brought peace and unity, education and health, big cities and money — and their religion — were seen to be wicked foreigners enslaving the black man. Trust turned to hatred. Threats and violence replaced long and solid friendship. Continuously warring political movements, sometimes Communist, swept through the land for eight long years. Mission stations were systematically looted and destroyed in nearly half of Congo. Once-thriving schools, hospitals and churches were abandoned. Whole Christian populations were decimated.

Many years before all of this Congo missions had banded together and formed a Congo Protestant Council. It was at the impetus of this council's general secretary, Dr. Pierre Shaumba, and by the vote of the delegates at the general assembly of 1966 that a two-year plan was approved.

Though great areas of the nation were occupied by rebel troops, it was envisioned as and called a national

Continued on page 46

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FACTS OF A FIELD



CENTRAL AFRICAN REPUBLIC, in the very heart of the African continent, is one of the most remote and least developed countries in Africa. The land is chiefly rolling plateau, with elevation averaging 2000 to 2500 feet, becoming savannah in the north and tropical forest in the south. Almost every animal of the tropics is found here, and elephants particularly have been a major source of wealth.

Lying wholly within the tropic zone, C.A.R. has hot, dry weather from October to June, when daytime temperatures exceed 110 degrees, and a rainy season from June to September, with temperatures from 75 to 110. Though tornadoes and floods are common at the beginning of the rainy season, annual rainfall is minimal throughout the country and averages less than 10 inches in the north.

Its neighbors are Chad on the north, Sudan on the east, Cameroon on the west, and the two Congos on the south. The nearest seaport is 900 miles from its borders.

THE PEOPLE. A dozen tribes, speaking distinct languages and dialects, make up the population of Central African Republic. Most adhere to animist religions, but there is an overlay of Muslim culture brought by early nomadic invaders from the Cameroons and Nigeria. About 36 percent of the people are Muslim, 9 percent are Christian. Muslim penetration has been stronger along the Chad border. Common language of the country is Sangho.

ECONOMY. The country is essentially agricultural, with most of the people working on small farms and raising food for local consumption. Cattle raising is also important, but both cattle and people are plagued by tsetse flies. Poor soil, inadequate rain-

CENTRAL AFRICAN REPUBLIC VITAL STATISTICS

- AREA:** 241,700 square miles (a little smaller than Texas).
- POPULATION:** 2,215,800 (1970 estimate: 2,285,318, increasing at about 2 percent per year) about the size of Pittsburgh, Pennsylvania.
- LANGUAGE:** Sangho, spoken in most areas in addition to many dialects and languages.
- CAPITAL:** Bangui
- CAPITAL POPULATION:** About 245,000 (about the size of Rockford, Illinois).
- FLAG:** Four narrow horizontal stripes (blue, green and yellow) divided at the center by a narrow red vertical stripe, a yellow five-pointed star in the upper left hand corner.
- ANTHEM:** "O Central Africa, O Cradle of the Bantus."



Kitchen chores go on even in a refugee village.



A young woman shares her ability to read with an older woman.

No matter where you are there's always that arithmetic.

It's not all study for Bible institute student, Kainlari Marie.



FACTS

34

fall and lack of access to the sea (there are no railroads) severely limit economic growth. Chief exports—coffee, cotton and diamonds — cannot compete effectively in world markets without subsidization.

HEALTH AND EDUCATION. There are few doctors and dentists. Mobile clinic crews treat epidemic diseases, conduct research and enforce health regulations.

Education is free and school attendance begins at age seven. Literacy is estimated at seven percent.

HISTORY. French exploration parties moved northward from Brazzaville in the 1890's, making treaties with local chiefs in an effort to expand French control from Brazzaville to Lake Chad. Ubangi-Shari, now Central African Republic, became a French colony in 1910, along with Gabon, Middle Congo and Chad. Together they were known as French Equatorial Africa. Ubangi-Shari became an autonomous republic within the French community in 1958 and took its present name.

The constitution of 1959 provided for a parliamentary democracy with

a 50-member National Assembly elected for five years by universal adult suffrage. Leader of the majority party became prime minister and head of state. The republic became a United Nations member in 1960.

President David Dacko, after his election, dissolved all political parties and ran as sole candidate in January 1965. Subsequently the nation became an African center, for Chinese Communist activities. Jean-Bedel Bokassa deposed President Dacko on January 1, 1966, and broke off relations with Peking.

MISSIONARY HISTORY. Protestant missionaries entered this country less than 50 years ago. Baptist Mid-Missions was first, in 1920, and the Brethren Church (Winona Lake) followed in 1921 after waiting three years for government permission.

Baptist Mid-Missions today has more than 80 missionaries working on 11 stations. Ministries include Bible schools, a seminary, bookstores, publishing center, hospital, dispensaries and dental clinics. Some 300 independent Baptist churches have been established, with a total of 60,000 members. Another 75 branch churches are being organized.

Brethren Church congregations number 900 and baptized Christians 63,000 — more than twice the membership of the North American constituency. Churches are mainly self-

supporting and self-governing. Hospitals and Bible schools have been an important part of the work.

Africa Inland Mission entered in 1924 and today has a missionary staff of 10.

Reduction of the main languages—Sangho, Karre and Kabba — has been completed and the entire New Testament is available. The Old Testament is also available in the Sangho language.

THE NATIONAL CHURCH. The missionary-national church situation in Central African Republic is exemplary in many ways and stands as something of a model of the working partnership which can exist. The pioneers believed in the autonomy of the local church in America and attempted to transplant this autonomy to the assemblies of Christians in this land. Rapport with national leaders is said to be cooperative and constructive.

It is reported that doors are open and that there are no substantial barriers to missionary activity. Congregations are expanding and evangelistic, and colporteur work is conducted widely. There are Christian nationals highly placed in government.

Prayer is indicated for this land as it continues rapid development of its institutions, living conditions and government stability.

NAIROBI

Continued from page 29

gere, and Michael Cassidy, the South African leader of the African Enterprise team. Simultaneous translation will be carried on in English and Swahili.

Concurrent with the main meetings, there will also be a special thrust in the academic center of the city, the modern, 1500-student University College of Nairobi. The campus thrust will be on an individual sharing, small-group basis.

A three-month period of intensive follow-up will follow the main meetings. The follow-up includes home Bible studies and literature, meetings in various sections of the city, church-oriented follow-up, weekends for Bible study retreats and a final massive united Easter service as a witness to the city of Christian unity.

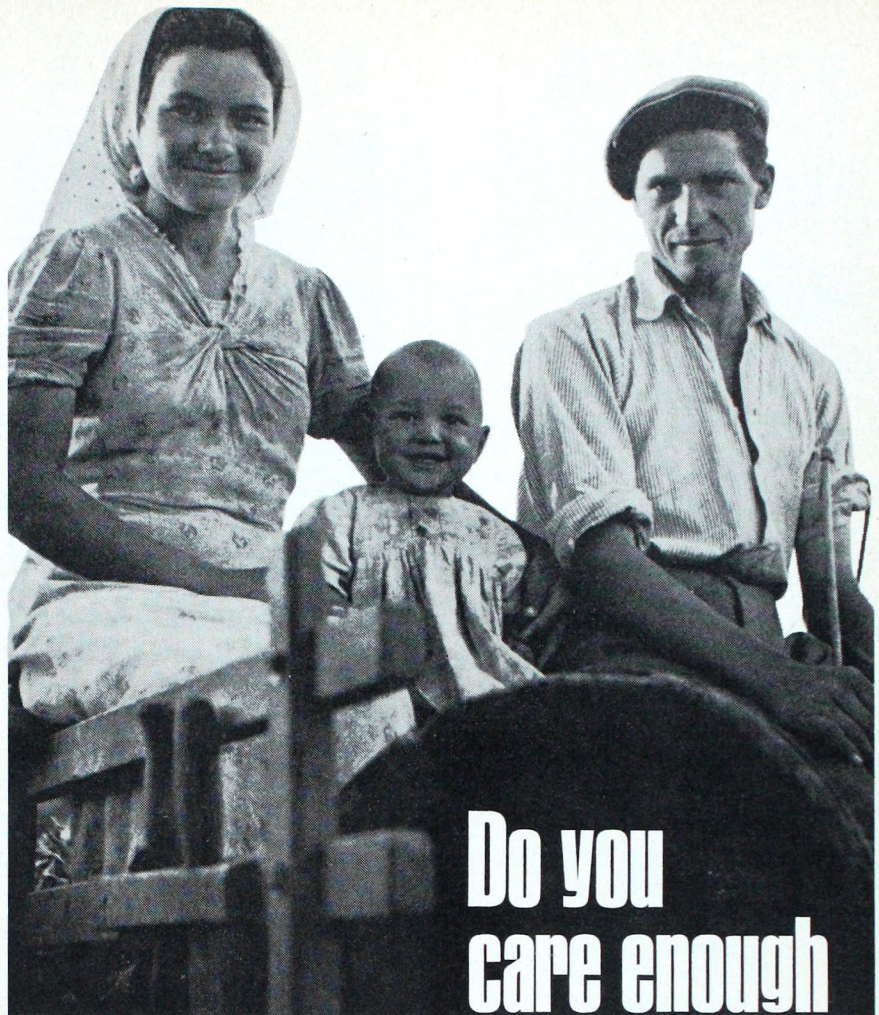
African Enterprise has conducted similar missions in universities, cities and even a country, Lesotho. Of course each mission is adapted to the particular place and situation. In the case of Nairobi this means a particularly varied approach and a deeply church-involved effort.

The AE team brings to the mission a variety of talents. Michael Cassidy, an Anglican, graduate of Cambridge University and Fuller Theological Seminary, is the main speaker. Paul Birch puts special emphasis on music and during the mission will be responsible for the choirs which are now training.

Richard Peace speaks, conducts training programs and heads the film ministry. To Christian Smith, a Baptist, falls much of the program planning and arrangement making. Abiel Thipanyane, an African, preaches, trains African pastors and translates valuable religious books into African languages. John Tooke's main concern is to bring a fresh new approach to mission publicity besides his work with teenage boys. Bob Bason handles the AE affairs and details in the United States.

These men with the interns and people of the Nairobi churches have taken on the second largest city in East Africa, claiming it for God.

Using radio, television, films, the printed page, the public and private platform to tell the diverse people of Nairobi of the "message which shall be to all people" they are joined in a "Mission in Nairobi."



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* **Holy Land and around the world tours** (31 days) offered by Western World Tours include Bible land highlights, visits to mission facilities in the Orient, Buddhist temples and heathen ceremonies in India and Thailand. Package price is \$2295 from New York. Write Western World Tour and Travel, 601 North Vermont Avenue, Los Angeles, California 90004.

* **Prophetic Pilgrimage** sponsored by American Association for Jewish Evangelism and Moody Bible Institute is slated for April 9 to May 15. For information write: Dr. Ralph M. Gade, AAJE, 320 West Ohio Street, Chicago, Illinois 60610.

* **Fiji firewalkers** of the Shiv Temple, Nadi, have invited spectators to join them in walking the red hot ashes in their spectacular Hindu firewalking ceremony. Though they said it is not neces-

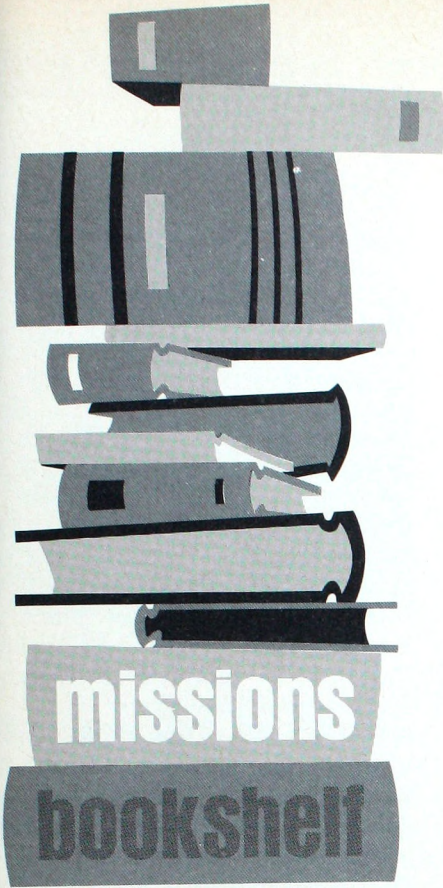
sary to change one's religion in order to participate, prospective firewalkers must spend time in isolation with the Shiv firewalkers, eating and sleeping with them, to give sufficient faith in the rituals. Ceremony draws up to 5000 spectators.

* **Live the language** to learn it is the idea behind a Cultural Exchange language program for high school and college students. Nine programs are offered in eight European countries. Typical four-week stay starts at \$600, includes round-trip jet transportation from New York, transfers, board and lodging with host family, sightseeing and tuition. Free 32-page descriptive booklet is available from Cultural Exchange, 74-11 Austin Street, Forest Hills, New York 11375.

* **Japan's Imperial Palace** East Garden was opened to visitors beginning October 1 — the first time in history that the public has been allowed inside the Palace grounds. Visitors are admitted from 9 a.m. to 3 p.m. every day except Fridays and Mondays and December 25 to January 3 when Imperial functions are held. Admission is free.

* **Wondering how much to tip** on board ship? Generally, on a cruise you can expect your tips, including those you hand out on shore, to run to about 10 percent of your ticket, says veteran cruise director Ralph Michele. You tip stewards, waiters, hairdressers and barbers about as you would at home—but never tip a ship's officer for anything. And it's considered good manners to place your tip in an envelope to pass to your steward or waiter.

* **Be careful** how you place your silverware on your plate when dining in Europe. If your knife and fork are resting parallel on the plate it's a sign you are finished, and the waiter will remove your plate. (More people have lost dinners that way!) If your knife and fork are crossed on your plate he'll leave it.



NATIONALISM AND CHRISTIANITY IN THE PHILIPPINES by Richard L. Deates (*Southern Methodist University Press, 1967, 207 pages, \$5.95*) is reviewed by Enrique C. Sobrepena, chairman of the National Council of Churches in the Philippines, bishop emeritus and general secretary emeritus of the United Church of Christ in the Philippines.

Christianity was introduced into the Philippines more than 400 years ago, when the islands were conquered by Spain. It spread rapidly throughout the land and has continued to be a very influential force up to the present time. Today, nearly 92 percent of the people are Christian: 83.8 percent Roman Catholic, 5.2 percent Philippine Independent and 2.9 percent Protestant.

Nationalism has been a growing force in the nation for nearly a century, from the Cavite Mutiny of 1872 until the Republic of the Philippines emerged as an independent nation in 1946. And it continues today.

How have the two forces of nationalism and Christianity been related to each other? What impact has each made upon the other? How will these forces relate to one another in the future? These are the questions which Dr. Richard Deates deals with in this factual, informative book.

He sets up five criteria for evaluating

the responses of the Philippine churches to nationalism: (1) The Church is the bearer of a gospel that, though relevant to all cultures and nations, transcends every culture and national setting. (2) The Church, rooted in a universal faith, should at the same time be indigenous to the nation in which it exists. (3) The Church should not become a captive of the nationalism of any people. (4) The Church in each nation should be an integral part of the world Christian community, willing to give its resources and personnel to other nations and receive the personnel and resources of other nations as a faithful expression of its corporate life. (5) The Church, as a redeemed and reconciling community, should contribute positively to the task of nation-building by being a creative participant in the life of the nation, prophetically critical and devoted to the common good of all.

Using these criteria, the author evaluates the relation of nationalism and Christianity in the Philippines, as manifested in the experience of four national church bodies: the Roman Catholic Church, the Philippine Independent Church, the United Church of Christ in the Philippines, and the Methodist Church.

Generally speaking, Philippine nationalism has not shown hostility to Christianity. It has, however, been in conflict with those practices of the churches which discriminate against Filipino leadership and which impede self-determination. Philippine churches have been strong in self-leadership, self-support and self-propagation, but less creative in developing their own theology, art and music.

SOLOMON ISLANDS CHRISTIANITY, A Study in Growth and Obstruction by A. R. Tippett (*Lutterworth Press, London, 1967, Friendship Press, New York, 407 pages, 37/6 in England, \$4.50 in U.S.*) is reviewed by Raymond B. Buker, Sr., professor emeritus, *Denver Conservative Baptist Theological Seminary.*

Here is a much needed book. Mission leaders often look for monographs that deal with specific mission problems and case studies. Mission professors, for their classes dealing with field problems, and missionaries who are involved in church growth, will find this source book an excellent contribution

Continued on page 45



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Johan Lengkong of Indonesia

PERSONALITY PROFILES

Prison made him a Preacher

► It was not difficult for me to contact Johan Lengkong. "When you are in Uppsala greet my father from me," his eldest son Abdallah had requested when I met him in the heart of North Sumatra. Lengkong hadn't seen his son for years. I learned to know Abdallah as a student on fire for the Lord. I discovered that father Johan as a professor loved Christ no less.

In spite of the fact that he has nine children and spent three lengthy periods in prison, there is not a silver thread in his jet-black hair. He calls himself "only a teacher," but he is a professor at the Theological College of his church in the Minahasa Synod of Celebes, Indonesia.

I had already been amazed at the wonderful way his son spoke English, German and Dutch (besides Indonesian, Minahasa, Mandarin and Karo-Batak). When I met the father I understood where he had got that gift of languages. His Dutch was not only faultless, it was accentless. And, if such were possible, I would say his English was even better. His German had a slight Swiss accent, but he had just traveled for some months through the German-speaking part of Switzerland.

"You see," Johan Lengkong told me, "my father was a sergeant in the Royal Netherlands Indonesian Army. At home we always spoke Dutch. And when I went to school I had some of the best teachers anyone could have. I sat at the feet of Prof. Dr. H. Kraemer and was taught in later years by Prof. Dr. J. H. Bavinck, the famous missiologist of the Free University.

When Johan married a girl from a different tribe they decided to use Dutch in their home. On the streets their children would pick up Indonesian and Minahasa and would thus grow up trilingual. Even during the Japanese occupation the Lengkongs

continued to speak Dutch.

Lengkong wanted to become a theologian and especially one who could translate the Bible. But when he had finished high school his father told him, "I don't have the money for that lengthy study. It is better for you to become a teacher." Those were the years of economic crisis which hit Indonesia hard, while it was still a colony of Holland. His fellow students like Probowinoto (now a powerful leader of the Javanese church of Central Java) and Notohamidjojo (now president of Salatiga Christian University) became noted theologians. He became "just a teacher."

But he was a teacher taught by outstanding men. Their example was always before him. When his first son was born he gave him to the Lord to accomplish what he hadn't been able to do. So he called him "Abdallah," a gift of God.

Had not the war come and had not the Japanese overrun his country, Lengkong probably would have found time to continue his studies. Instead the Japanese sent him to prison because he was a "friend of the Dutch" who had helped the Dutch missionaries.

When the Japanese lost the war, the struggle for freedom began against the Dutch. Again Lengkong found himself in prison. For 99 days he didn't know why. Surely he was a friend of Dutch missionaries, but they themselves had pleaded time and again to give Indonesia its freedom. And Lengkong had never opposed the ideals of his own countrymen.

On the 100th day a captain of the Indonesian army entered the prison. "Why are you here?" he asked Lengkong, whom he knew well (Lengkong had tutored his daughter to help her pass her final examinations in high school). "I don't know," Lengkong said. "Nobody ever told me." That same day he was freed.

From Central Java he moved to Celebes and became a teacher there. The economic situation, especially in that outlying district, got worse and worse under the Sukarno regime. Finally the population of Celebes threatened the central government to form its own republic if the situation did not change for the better.

Sukarno answered with a bombardment of the city of Manado. A full-fledged war was soon in swing and Lengkong was drafted as a captain in the liberation army of Celebes. Some months later he found himself again in prison.

Officials of the prison appointed him as teacher of athletics. But he soon discovered that the prisoners needed pastoral care far more than athletics. He became a self-ordained preacher. Or, as he told me, "I started to speak."

In order to help his fellow prisoners better he asked for books. He studied Calvin's four-volume *Institutes* and even started to learn Greek.

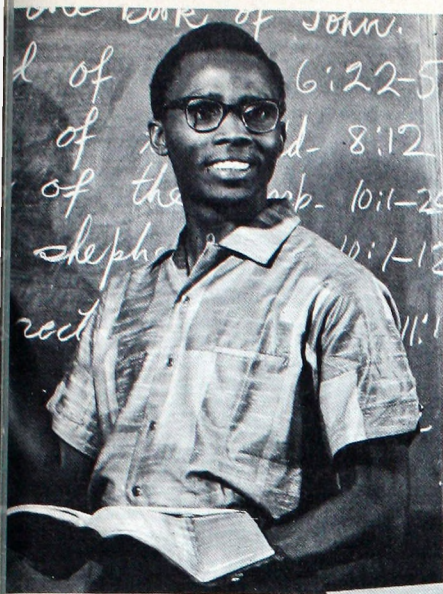
One day one of his former pupils visited him and gave him a copy of Karl Barth's *Outline of Dogmatics*. On the flyleaf the man had written: "This book was translated into Dutch and English and shall be translated into Indonesian by Johan Lengkong." Lengkong protested, but the man only said, "You can do it and I have already sent out the letters that you are doing it."

Lengkong used the book for a daily Bible study with his fellow prisoners. When he was freed two years later, the book was translated.

Then came the most difficult time of his life. His government would not allow him to teach any more. His wife and children had to eat. He had to have a job. He applied for work in the harbor and was accepted.

But the church intervened. "We won't have it," said the wise old moderator, A. Z. R. Wenas. "We need you. You must become a teacher at our new theological college." "But I am not a theologian at all," Lengkong protested. "We will turn you into a theologian," Wenas replied.

Thus Lengkong started to teach English, Indonesian and the history of tribal religions. He gained the confidence of his fellow teachers. They sent him to Holland, Germany, Switzerland and America to travel for a year to find good theologians to strengthen the staff of the school. He calls himself just a teacher, but he became an excellent professor because, whether in prison or out, it was obvious that he was God's marked man, destined to help shape the theological life of the Minahasa Christians.



Moses Ariye of Nigeria

Evangelist to Africa

► The stocky white missionary looked down at the eager young African boy standing before him.

"Son, we can't take you into Bible seminary. You're far too young. Wait until you're older."

Disappointment registered on the intelligent young face. Was he not 15 years old and had he not been a Christian for three years now? Was it wrong for a young man to want to learn more about the Word of God?

He persisted. The Bible seminary principal reconsidered his decision and reluctantly admitted him to the newly formed college.

That young boy, now the Rev. Moses Ariye, is today one of the outstanding evangelists in Nigeria.

Moses Ekundayo Ariye, a son of converted pagans, was born in a small village in the Yoruba-speaking part of Nigeria. The year young Moses was born his father became pastor of the village church. He remained in the ministry for 20 years. Moses attended the school operated by the Sudan Interior Mission at nearby Egbe.

He was only 11 years old when he was converted during a series of evangelistic meetings. At once he was eager to learn all he could about his new faith. Every time seminary students visited the area he pestered them with questions about the Bible. He became convinced that God was calling him to full-time Christian work.

For three years he studied at the theological seminary at Igbaja, a college which has produced many of the out-

standing evangelical leaders in Nigeria. Then he went as pastor to a small church at Isanlu Makutu.

The congregation grew rapidly to over 400. He started a Sunday school, children's services and — something new in those days — a gospel team. For the first time church members were trained and went out two by two to preach the gospel.

His progress was noted. He was invited to Igbaja to pastor the church and to undertake radio work, recording Yoruba programs for radio station ELWA in Liberia. People still write in and ask for those programs, and some are still being repeated. Many listeners were converted through them.

In addition to preaching over the radio, he organized a popular singing group for which he composed many of the songs. Over the years he has composed no less than 400 hymns for the Yoruba church.

The seminary had now been upgraded and he returned for another three years of hard study.

Pastor Ariye's gifts as an evangelist were already being widely recognized, and he was asked by his denomination — the Evangelical churches of West Africa — to be a traveling pastor, visiting the churches and holding evangelistic meetings. More than 2000 were converted in six months.

A scholarship enabled him to undertake a year's further study in Canada. After this he returned to take up a lecturing post at his former college, now Igbaja Bible College.

Down in Lagos, the busy expanding seaport capital of Nigeria, the local Christian leaders were meeting. There was a need for someone with education, a passion for evangelism and a concern for students, to head up the church work in Lagos. Could Ariye be persuaded to come?

Up-country, a new movement called New Life for All was being used of God to revitalize hundreds of churches. Thousands were being converted. Ariye had already played a prominent part in this movement, addressing meetings throughout the country, conducting pastors' retreats and speaking at vast rallies. Even in the heart of the Muslim North, 4000 had gathered to hear him.

Now it was the time for Lagos to receive the message of New Life for All. Many churches in the city were liberal. Few of the ministers had a vision for evangelism.

The organizers approached Ariye. Would he consider taking on the work

of coordinating secretary in addition to his church work, just to get the movement started?

He already had five churches under his care, some of them bursting at the seams. But after much prayer he assumed this added responsibility and New Life for All came to Lagos. Recently a full-time secretary has been appointed, enabling him to relinquish this post.

This tall, thin man with the deep, piercing eyes has known what it is to pass through periods of deep despair and great exhilaration. With seven children and a meager pastor's salary he has frequently faced financial difficulties. At one point, he says, he was so discouraged he wanted to quit. "But the Lord, through the encouragement of some friends, saw me through," he says.

Ariye travels constantly, preaching the gospel and addressing mass rallies and university students. Though he is not an emotional preacher, he knows his people intimately and expounds the Scriptures with power and sincerity.

"If you come to them with the straight message of salvation they will respond," he says. "We have seen this with New Life for All."



Sam Kamaleson of India

39

Veterinarian Turned Preacher

► An Indian mother took her only baby into the Anglican church in Tiruchirappalli one day and lovingly dedicated him to God. His name was Samuel, and she was his Hannah.

Many years later, Sam Kamaleson was bantering in youthful naughtiness that he might go and "serve the Church"—if he found himself useless for anything else in life. His mother, overhearing, admonished him, "Be careful, son. God is listening." Then she told him her secret of long ago, about that day in Trichy church.

The effect was not instantaneous.

Continued on page 40



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PROFILES

Continued from page 39

Indeed, it was not until Sam Kamaleson had come up to Madras city to study at the veterinary college that God seemed to close in on him. It happened through a fellow student who, being a converted Hindu, was unimpressed by Sam's boast that he was a sixth generation Christian. "You must be born again," insisted the student.

When they were out together on a country road, Sam finally submitted. Kneeling on the road he told God he would accept Him "on an experimental basis." It was hardly the fear of the Lord, but then the Lord had already done the accepting, and it was new birth.

Kamaleson began to attend Emmanuel Methodist Church in Vepery, Madras city. This was where the strangest of things had been happening. It began one Sunday evening when the pastor of the church, an American missionary, walked forward to the altar and was converted.

When a missionary pastor is converted, in the full gaze of his congregation, you can be sure that God has something special afoot. Emmanuel Methodist had previously been at such a low ebb that it was almost closed down. After this conversion, the blessing of God began to burst the walls of this place.

It was here that Sam Kamaleson found his spiritual home and work to do. Within himself were the sure stirrings of God's call. "God spoke to me about my talents," he says, and that meant for one thing his rich bass voice. He had been singing for a film studio and someone had even wanted him to train in New York and turn professional. Sam now realized that God was claiming all of him for Himself.

It was difficult, however, to persuade his young wife. "Why can't you be a Christian without thinking of being a minister?" protested Adela. Then a chance question of a Brahmin friend, "When did you come to know the Lord?" shook Adela and led to her own surrender to Christ. She heard Billy Graham preach in Madras in 1956 and was one of those who went forward. "I am ready to go wherever you want us, Lord," she prayed. It was a complete release.

Sam, by now qualified as a veterinary surgeon, found the doors opening to Asbury Seminary, Kentucky. There

he went for four years, graduating with a B.D., perfecting his music and being prepared for ministry in India.

Kamaleson had intended to go to the villages, practicing as a veterinary surgeon and also preaching. But that was never to be. His Methodist superiors discerned clearly and appointed him as the first Indian pastor in that same Emmanuel Church where he had been nourished as a student.

Since then the ministry of Kamaleson has left a clear mark on the Madras of the sixties. His church has become a great rallying point for evangelism.

At the heart of the activity is prayer. Morning devotions are held in the church Monday through Friday at six o'clock, and sometimes there are night prayer meetings until two a.m. Kamaleson himself is the extrovert who knows how to retreat alone with God and be guided by the Holy Spirit. He feeds his ministry with at least two hours' reading a day, so that there is something more than zeal to offer his congregations which include many students.

His happy home, with three children, is not the least part of the secret of this city ministry. And as for that old longing for the villages, there is the partial appeasement of helping to sponsor a 90-acre (and 80-orphan) "agricultural fellowship" some 120 miles out of Madras.

Kamaleson, at age 38, has open doors of ministry all over India and outside it. Not least is his preaching at key Methodist conferences, for he is a strong believer in seeking the renewal of old denominations by staying *inside*. "You can't be a runaway rebel." That has also meant accepting opportunities to witness uncompromisingly but winsomely at ecumenical occasions like the East Asia Christian Conference in Bangkok.

As a secretary of the World Evangelical Fellowship he has a "parish" from Beirut to Tokyo and may often be found preaching outside India.

Kamaleson is one of those men whom God is raising up today to overleap the old frontiers and the old walls of communication that have divided East and West. And yet they remain men firmly rooted in the soil of their motherlands of the East.

His own explanation of his ministry is that "it is God's doing and I happened to be here and get the lime-light."

SLEUTH

Continued from page 21

and *Renewal in Africa*, published in Nairobi by Oxford University Press, is performing a valuable service for the cause of Christ. (It has been published now in the U.S. by Oxford University Press, New York.)

One of the most important contributions of the book may turn out to be the cooperative approach adopted in the analysis. Specialists from various disciplines collaborated at each stage in the interpretation of the findings. The result is a fresh contribution to both Africanist and cross-cultural studies.

Barrett's insistence on working freely with Christians of all persuasions, including reformed Roman Catholics and the African independent sects, is not always appreciated by some of the more conservative evangelicals. However, he hopes to establish in his study that they are far more zealous Christians than many evangelicals. "I have seen how the Holy Spirit can revive the most unlikely people," he says, "and in any case I have long been convinced that

evangelicals must mix freely with all other types of Christians if we are to have any influence on them."

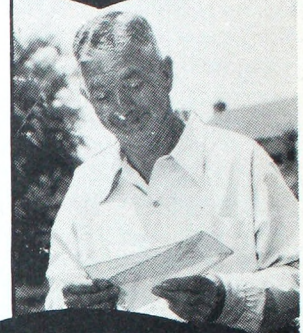
Currently Barrett is engaged as Visiting Professor of Religion and African Studies in the Department of Religion at Columbia University in New York, for the academic year 1968-69. With the aid of graduate students he is endeavoring to build a large-scale model of Christianity in Africa in Columbia's IBM System/360 computer.

During his absence from Kenya the office and staff of the Unit of Research are being supervised by Bethuel Kiplagat, a Kenyan in charge of the Africa Literature Project. This is a plan endeavoring to get African Christians to write good literature of a Christian nature.

Eventually Barrett hopes to compile a study of church growth and revival movements in mission fields throughout the world. From data which he is collecting from other specialists involved in such studies he will compile a large-scale data matrix, to be held on computer tape, which will describe all revival and renewal movements anywhere in the 2000 years of Christian history.

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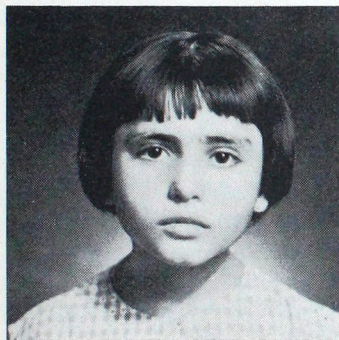
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Getting Ready... Like Where?

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Today is "someday."

So... nobody has all the answers, but you still have to keep on putting pieces together and coming up with something workable for the future. The next few years are going to go by you as if you were standing still, so why play career roulette and wake up in a decade or so still hoping it's all going to work out okay "someday."

Get creative...

... and seek real information. Dabbling around the edge of facts and trends whenever the subjects happen to come up is a sure way to nowhere. Better set time aside to get some solid information about particular courses of study. Take a few hours on a couple of Saturdays (or whenever) and get your nose into some college catalogs

in the library. If the right catalogs are not available you can always write the colleges that might meet your needs.

Be guided by your preferences, what your church has to offer by way of high school and college, what the mission boards want and need (now and trends for the future), your academic interests and God's personal leading. Getting out there to the right place at the right time with the right background is an art as well as a science. Under God you mix the paints, you brush it on the canvas and you live with the result. It's worth taking pains... a life of satisfaction or humdrum existence can hang right there. Think it over... but get started.

Specialist or non-specialist?

One thing you will want to settle soon is whether you'll probably end up in "general" overseas work or in some "specialty" (whether inside or outside a mission as such). The key mission boards presently seem to require about a 60/40 ratio of "non-specialists" to "specialists" in their overseas operation, while business organizations are much more apt to need specialists — people with a trade.

Keep in mind, however, that the "general" category can be very specific in terms of activity, training and moti-

vation. If you want to do evangelistic work or itinerant preaching or pioneer evangelism overseas, these may be called "general missionary" activities. But they are every bit as demanding upon life, disposition and experience as any "specialty." Another thing, too, you can always use your specialty in general missionary work where training, discipline and spiritual know-how are essential. Seeing a work of God planted on the field, watching it grow under your labor and His touch, will take all you have and more — no matter what subject you study now or where you study it.

While you're looking...

... at schools, keep in mind that the Bible institutes, Bible colleges and seminaries still constitute the basic training grounds from which most missionaries come. "General" missionary work may be called that, but the training required is certainly "specialized" in the sense that it demands a firm biblical foundation — and experience — to be effective in a front-line responsibility.

Sure, you can serve overseas without going the seminary or biblical education or mission board route — but see the whole picture. Let's face it, most missionaries are still out under mission boards — and maybe you should be.

DR. WORVIS



All this bears on your choice of a school or schools and in what sequence you attend them.

If you want to specialize in your training for an overseas profession, get a really first-class exposure to your field, whether you do it before or after biblical training. If you want biblical training more than anything, don't underestimate the increasing value of additional supplementary training in a certain skill (one you may even already be good at). If you are really going to college in order to keep on finding out what you are going to do with your life, it's still a fine place to start. But don't let your education get in the way of your learning about who to talk to, where you will be needed or how you might fit in. Talk about the future and then do something about it.

The real need . . .

. . . is to think creatively on a long-term basis. During this phase of your life it means doing fresh reflection on your life's work — and then training for it. You'll have to lay the pieces out

Need More Help?

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

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

and fit them into *your* own puzzle. Examine and compare the ideas and thinking of *many* advisors. Draw from sources very thoroughly and very broadly. Any such project or task can be done creatively if you will start putting the elements of information, guidance, contacts and training together in your own, original manner. Keep coming up with those new combinations — they may flunk out as great or noble *answers* but you'll be sure to get some new pieces to put into the picture.

Case in Point:

Ed's Approach

. . . was "typically different." He wanted to get overseas to a place of service, but felt it was an important enough step to require some pretty serious checking out. His thought and prayer process was from the general to the specific. He asked God to guide him and went ahead with his inquiries with assurance that He really would. His reasoning was somewhat as follows:

1. First I'll find out what skills the mission boards really need, then . . .
2. I'll look into secular and profit organizations from the viewpoint of the fields they cover.

3. When I know what skills, experience and qualifications are needed, I'll start looking into specific openings, organizations and geographical locations.

Ed's first step was to get his hands on Section III of the Inter-Varsity Christian Fellowship Missionary Handbook. He found that the established sending agencies had a pretty clear idea of what their requirements would be in the

near future. In the "general" category, skills were needed in the following order: general workers in evangelism, evangelists (as such), pioneer workers, children's workers, orphanage personnel, workers with youth and students, etc. He was interested to find out that different types of teachers were needed in the following order: secondary, Bible school instructors, teachers of missionary children, elementary school teachers, seminary instructors and so on down the list.

It seemed to Ed that teachers would always be in demand in some shape or form. So, a good school offering an education course as a base to build on seemed to be quite a preparation. Putting these two categories together he decided on a state college general elementary credential plus either a seminary degree or a Master's in Religious Education. It wasn't that he had anything against medicine or linguistics but he knew he simply wasn't of a mathematical or technical bent. His trend of interest developed "because (I) felt I would be in contact with people and make a direct, professionally constructive and permanent contribution to human beings — while witnessing to them within a practical situation."

So, good thinking . . .

. . . is needed as well as persistent praying. God is looking for younger men and women who will put their lives, careers and behavior on the line and into His hands. From there on it's the "miracle" of what you work out together. Just expect to work harder than you ever have in your life in that school you end up in.



CRACKS FROM CULTURE SHOCK



Getting baggage through customs is probably one of the best tests of Christian grace that any missionary will ever encounter.

If there is ever a time when the Lord might expect his faithful servants to blow their blessed stacks it would be somewhere around the fourteenth and fifteenth hour of plodding from one customs functionary to another in an attempt to get baggage released. No novice could possibly imagine the massive barrage of regulations, procedures, rulings, paperwork processing and general wear and tear on the nervous system that await him when he arrives in the chosen land of his labors.

As his jet settles down on the runway, the new missionary breathes a quiet prayer that the Spirit will give him special understanding of people in this land he is about to touch for the first time. But he is hardly into the terminal before he is brought up short by a health officer who wants to see his yellow card. And the yellow card is tucked carefully away in an envelope in one of the compartments of his briefcase. Why hadn't he thought of that? Oh well, just put down all the hand baggage and get out the card.

But the health official isn't so patient. He waves the new missionary aside and starts processing the twenty people lined up behind. The impatient irony written on his face seems to conceal a deeper meaning. Such inexperienced beginners shouldn't be allowed to travel in the first place, he seems to

suggest. He quickly eyes the cards of several others in the line and waves them ahead to the next counter. As the new missionary makes a motion to push back into line, the officer catches sight of the yellow card and waves him on to the next desk without even taking a closer look. His ironic parting smile does little to bolster the missionary's confidence.

Pulling his hand baggage together, he wonders which of two desks the official waved at. By the time he figures out that it doesn't matter anyway, six more people (all of them with that experienced air of having been through this process several thousand times before) have pressed ahead of him.

"Don't these people have any concern at all for other people's rights?" our missionary is asking, almost out loud. Some sort of conspiracy is taking place here. He's never experienced so many elbows since Filene's basement. He does a slow burn as he reinsures his position in the lineup.

Then he notices the other line is moving much faster. Wouldn't you know it?

When he finally approaches the immigration desk he is met with a question that comes out so fast he can't even catch the first word. Language school hadn't prepared him for this one. The question comes again, in response to his puzzled look. No better. He still doesn't get the first word.

"I beg your pardon," he sputters in English.

"Where are you coming from?" the immigration official asks with a note of annoyance, having gone through the question for the third time.

"From London. Well, no. From New York before that. But from downstate Illinois really."

The official taps the desk in exasperation, as if wondering which answer this foreigner wants to stick with. Meanwhile he opens the passport to look for the visa.

"How many days will you be here?"

"Well, let's see . . . about two thousand, I guess."

The official flashes a new look of suspicion, still trying to locate the visa. He's humorless, the missionary concludes, wondering if his answer is going to make for more trouble. Then the officer comes across the right page, stamps it along with three other slips of paper, and turns to the next officer for a further check of some kind. The passport comes back across the desk

and the fledgling missionary is waved on to the next processing point.

"Well, I guess that about does it," the newcomer thinks with a sense of relief. He's in. Now he can get to work — he thinks.

But that was only the beginning. The real thing is yet to come. Customs. No cut-and-dried procedures here. It's all so beautifully subtle. And sticky. Every little item in the handbags must be checked. Every last one seems suspect. Finally the hand baggage is cleared.

When the arriving missionary meets his senior colleague, he gets a distinct feeling that everything will be easier now in clearing the automobile, furniture and other belongings. After all, several years on the field should give plenty of know-how in dealing with these customs people. That's another good point in building a pseudosecure feeling.

Customs officials are chosen not for their ability to apply the rules in the book but for their ingenuity in discovering new combinations of regulations which may or may not apply to any given situation. They must be able to thwart the most carefully laid plans to put things through customs simply. Their ultimate weapon, of course, is their ability to impose duties on anything being brought into the country. The starting point seems always to be a 100 percent duty. The immigrant is then under the burden to prove that he should not have to pay for each specific item twice.

Discussion centers first on one item, then another. This will have to go to that officer over there. It will be necessary to get another paper for clearance of this item here. It becomes an endless maze of clearances.

Then one suspects that the flashing of a little green in the palm might oil the works real well. But what about a puritan conscience? It's pretty hard to write off such payments as tips for "specially courteous service." But the whole process is bogged down for lack of the usual gratuities.

Wouldn't the Lord be pleased to get things moving, to get this missionary show on the road? There's no end to the nagging questions about what to do in such a situation.

Usually things turn out all right in the long run. Sometimes it's the long, long, long run. And if it's less than that, there is much to thank the Lord for.

But anyone who doesn't believe in purgatory hasn't been through customs.

—Dr. Stonewall Hurdler

MISSIONS BOOKSHELF

Continued from page 35

in the very area of their courses and activities.

Its 23 chapters are organized into six parts:

- I. The Solomon Islands as They Were
- II. Patterns of Church Growth
- III. Problems of Missionary Attitude and Theory
- IV. The Relevance of Anthropological Dimensions
- V. The Western Solomons Schism
- VI. Theological Depths of the Current Situation

These very divisions are evidences of the relevance of this study for students of missiology. One's appetite is whetted to learn of actual situations which turn out to be similar to many, many other parts of the world. The analyses of the various problems are a stimulating takeoff for class discussions or for workshop development in a missionary conference.

Dr. Alan Tippett was twenty years a missionary in Fiji. Later he took his doctorate in anthropology from the University of Oregon. Now, at the School of World Mission of Fuller Theological Seminary, he serves as professor of missionary anthropology. This mature background, plus a year of research in the Solomon Islands, has provided the material for this book. We who are involved in missions are richer for his experiences and the book.

The first three parts deal with missionary problems in a general way. The author has a tendency to discuss the theoretical before presenting the illustrations that are relevant in the Solomon Islands. The conclusions would have been clearer at times if the process had been reversed. References are made in the early part of the book to specific situations that are related later. For instance Etoism is introduced on page 74 and is mentioned some ten times before it is carefully reported on page 201 ff. The Cargo Movement is accepted as a known cultural factor without explanation and the Marching Rule Movement also is never carefully explained. Not all the readers of this book would have previous knowledge of these interesting influences in primitive cultures.

We could wish that there were more illustrations in Part III. Perhaps it was the intent of the author to give illustrative material only in the last half of the book.

Chapter Five of Part II discusses the Western Solomons with more clarity than does Chapter Four as it describes the Eastern Solomons.

Tippett gives due recognition to the famous "three selfs" of indigenous missions, namely self-support, self-government and self-propagation. But in discussing weaknesses of the work and educational activities he did not point out that the failure to include self-education in their methods is perhaps the key to the unsatisfactory results or development evident in many parts

of the Solomon Islands today.

Instructors, students and missionaries can be grateful for the help to be found in pointing up areas for class discussion as found on pages 62 and 63. Part III crystallizes many missionary problems while Chapter 23 has developed the pressing urban problem in a very relevant and helpful form. Chapter 18, "The Process From Animist to Christian Forms," is one of the finest contributions of the book.

We recommend this book for every library dealing with missions. ●



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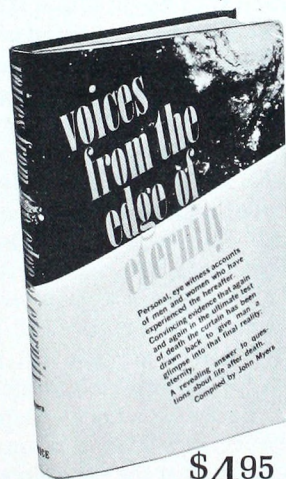
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Congo evangelism

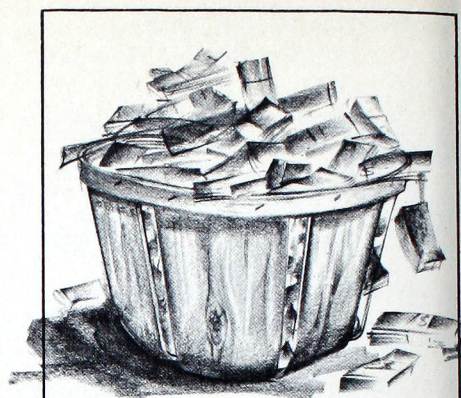
Continued from page 31

campaign of evangelism in the tradition of the Evangelism-in-Depth program then being carried out in Latin America.

In May of 1966 the 13-man national committee of evangelism met for four days to hammer out a detailed month-by-month program. The program began with a nationwide month of prayer, moved on to the formation of many thousands of prayer cells, the study in thousands of villages of a special course in soul winning and home visitation, the organization of village gospel teams and a continuous progression of evangelistic efforts directed to all sectors of society and involving every department of the church. All Protestant denominations cooperated.

The campaign has built solid, new foundations in this young nation's churches. Churches of the capital, for example, had no program of evangelism, invited no evangelists for rallies, hadn't even seen an altar call. The results of this lack of outreach were easily discernible. Whereas seven percent of Congo's citizens are listed as church members, only one percent of the capital's population is so listed. While the city's population tripled, the membership in Protestant churches hardly increased. Today the city is rejoicing in the results of a whole month of evangelism with Dr. Ford Philpot.

The strongest features of the "Christ for All" campaign could be summed up as (1) the truly national nature of the campaign; there is no invasion of privacy here but a voluntary working together, (2) the progressive nature of the national plan which methodically strives to involve the entire church in evangelizing the entire society; there is great incentive in having everyone doing the same thing at the same time, not to mention a great efficiency in the printing of materials and in organization, and (3) a growing staff of full-time denominational coordinators of evangelism and evangelists who specialize in fields such as schools, youth work, tent evangelism, etc. These are largely Congolese, some of whom have great gifts of the Holy Spirit for their work. The economic foundation for their ministries and the recognition of their place in church life is essential. The great fruitfulness of their efforts promises a vital place for evangelism in the churches of Congo for many years to come.



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The Incomparable Name

At Irrsdorf in Salzburg, they tell us, there is a church door whose medieval carving has been a shock to many an on-looker. It depicts the Christ-child, halo and all, but in fetus form, still within the warm womb of the Virgin. Karl Neumann has described the depiction as unique in Christian art. It is the artist's attempt, we may presume, to take the Incarnation — "the Word . . . made flesh" — and dramatize freshly, shockingly, the incredible humility and humanity of the Christmas event.

If it is offensive to us to look upon a haloed fetus, perhaps it is the inevitable offense with which Christmas confronts us: "God was in Christ reconciling the world unto himself." And our warring world, with jangled nerves and tortured conscience, finds it less than easy to break down and admit that it needs nothing quite so much as a Reconciler.

Before ever the Child was born the astonished Joseph was told: "Thou shalt call his name Jesus, for he shall save his people from their sins." In meanings and measures that out-distanced all imaginings this embryo taking shape within the body of a Jewish maiden was to be destiny's Child. "Call his name Jesus!" For sheer distinction in the superlative degree it is the name without rival. It is history's classic and humanity's rapture.

Or is it?

It may be asked whether, in our time, the name of our Lord suffers most at the hands of the Marxist millions who *challenge* it or the maudlin millions who *cheapen* it. Someone has suggested that "Hark! The Herald Angels Sing," when piped into a department store for endless repetition between Thanksgiving and Christmas Eve, really means:

*Hark! the tinsel'd fairies sing,
Santa Claus will come to bring
Lighted trees with presents piled,
Rocket ships for every child;
Gleeful, all the space kids rise,
Join the sputniks in the skies,
With the missile-men exclaim,
Christmas sure is getting tame!*

If the toy merchants have cheapened Christmas and the name of Jesus, even worse has been the darkening of that Name by the merchants of racialism, the purveyors of prejudice, the peddlers of hate. Two years ago, with memories of Birmingham and Watts still vivid in the minds of millions of Americans, the editors of *Esquire* offered the bleakest of greetings to their readers: "From most of us to some of you, then, a very, very alienated Christmas, a disenchanting New Year; some degree, if you insist, of peace on earth; and whatever you may find to your advantage in good will toward men."

The acid of such cynicism burns us. It should!

The one thing it should not be allowed to do is to destroy our perspective. The blood-spattered guillotine of the French Revolution was still grimly fresh in British memories when the historian Lecky, taking the long view, wrote eloquently

and accurately: "The simple record of three short years of Christ's active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

So the Name is there! Ploughed into history in furrows so deep that neither French Revolutionist, nor Marxist Mao, nor four-letter yippie can cover it up.

The Name has overtones we need to hear this Christmas 1968.

Humanness

Through the mystery-laden doors of human childbirth He came among us. Compared with the weirdness of miraculous births in folklore and religious legend the story of the Bethlehem birth is simplicity itself. This is one reason why it is forever a repeatable story.

And there is the title Jesus was fond of applying to himself: "The Son of Man." By tasting our griefs, feeling our hungers, sharing our toil and sweat, He identified himself with us as "bone of our bone and flesh of our flesh." In Bonhoffer's sometimes misinterpreted phrase, He is "the Man for Others." Not *typical* man as history depicts him but *normal* man as God designs him.

Masterfulness

The incomparable name of Jesus rings also with the overtone of *masterfulness*. The borderline between the natural and the supernatural is not easily traced. Regardless of where we locate it, Jesus was at home on both sides of it. Yet He never trafficked in miracles. And He was wary of a sign-supported faith. Moral purpose and brooding compassion controlled His works of wonders. Given these conditions, He made the winds obey. He stilled the sea. He drove out disease. He ejected devils. He conquered death. And — wonder of wonders — He claimed the whole world as the theater of His conquest in redeeming love: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations."

Purposefulness

The music of the matchless Name is not, as we have seen, a single note but a *chord*; and the chord would be sadly incomplete without this tone of high purpose: "Thou shalt call his name Jesus, for he shall save his people from their sins."

"I thank all men who have done anything for me," cried the eloquent Joseph Parker in London's City Temple, "but there is a fire in me that is burning up my life — who is to put it out? There is an asp biting at my soul, and I am dying of its injected poison. Who can touch a mind diseased? This Son of Mary, Son of God, comes with the avowed purpose of doing this very thing I want to have done."

Therein lies our hope. Yours! Mine! Every man's!

*"Come, Thou long-expected Jesus,
Born to set Thy people free:
From our fears and sins release us,
Let us find our rest in Thee."*

PSR

The Myth of Partialism

(Eighth in Series on Mission Without Myth)

In Thornton Wilder's drama called *Our Town* there is a girl who, returning from the grave, is horrified by the forms of blindness that afflict people — even people with love in their hearts — as they look at one another. In one scene Emily cries out to her mother vehemently: "Oh, Mamma, just look at me one minute as though you really saw me."

She saw her daughter, and yet she didn't. She saw in part, but only in part. This weakness plagues all of us. While it bears down most seriously on our judgment of other people, it affects also our view of situations, projects, and ideas. Many a concept or principle, if endowed with power of speech, might be heard to say, "Oh, brother, just look at me one minute as though you really saw me!" What we see is not a whole countenance but a left ear or a right cheekbone or a receding hairline.

Components and Sums

One strongly suspects that too much of our thinking about contemporary missions displays this weakness. It is so preoccupied with components that it arrives at no sum. It mistakes all contrasts for contradictions, forgetting that some contrasts live and thrive because they are essentially complementary.

Take, for example, the lively debate now going forward (at least I hope it is *forward*) on the *church growth* issue. The International Review of Missions for July 1968 is devoted to this important theme. The *pros* and the *cons* have their innings. Dr. Donald McGavran, whose name is most frequently associated with the church growth strategy of missions, has been on the attack for years. God wills church-planting and church-multiplying, he insists. The IRM pages are peppered with some pretty heavy counterattacks. Here is where the peril of the partial shows its hand.

Consider some specifics. One writer says: "The concern for 'man's immortal soul which is made in the image of God' [McGavran's words] hides the fact that according to the Bible it is man, the whole man — not merely his soul — that is said to be created in the image of God." Man as man is a spiritual/material being. This is agreed. It is a biblical fact which Dr. McGavran would never think of disputing. Yet it should be remembered that to deny the totality of man's being is no more serious than to deny, within that totality, the priority of the spiritual over the material. Dr. McGavran, it may be argued, had in mind the same priority that Jesus implied when He said: "Do not fear those who kill the body . . . fear him who, after he has killed, has power to cast into hell" (Luke 12:4, 5).

It is the wholeness of Christian truth — reality and priority alike — that must be kept steadily before us.

Uses and Abuses

Another criticism of the church growth concept runs as follows:

Dr. McGavran's proposals about classifying societies for the purpose of seeing what particular technique is to be applied to them to turn the raw material into churches, treats them as less than human and justifies the non-Christian critics

of mission who describe it as a form of imperialism and domination.

The myth of partialism hangs heavy over such a judgment as that. The partial truth which the sentence carries is the mechanisms *are* known to exist for manipulating men, mis-leading them, manhandling them, wreaking mischief on their minds and selling sophistries to their consciences. The far-out political left exploits these mechanisms in China; the far-out political right does it in the United States.

Does this abuse of communicative apparatus mean that all Christian witness must be by indirection, unstudied and unplanned? I doubt if the McGavran critic would apply the same logic to, let us say, sermons — sermons he might preach or might wish to hear preached by others. There are indeed misguided souls whose view of "spirituality" leads them to decry "book learning," sermon notes, and all the rest of it. "Just open your mouth and let the Lord fill it" is their formula for pulpit power. Our critic would feel, as I do, that the Holy Ghost can have as much to do with the preparation of a sermon as with its delivery. Why then this lopsided criticism of planning?

Dr. McGavran does in fact plead with all those who are responsibly concerned with the Church's world mission to get down to the nitty-gritty of hard work on a wide front of investigation. Where have groups of believers conspicuously multiplied? To what extent have they grown? And, assuming fidelity to the gospel as a factor common to all situations what varying anthropological, sociological, and psychological characteristics can be identified in analyzing these growth developments?

If no computer can guarantee the success of our evangelism, neither can any scorn of the computer justify the futility of so much that purports to be evangelism. It is the logic of the inclusive view that we need. It will help the cause if the illusion of the partial is dispelled.

Means and Ends

Take one more illustration. Another critic of the growth idea affirms:

To place church growth at the center of Christian concern is to provide that concern with an illegitimate goal because, as the New Testament makes quite plain, God's concern, which presumably the Christian should share, is the world and not the Church.

Again, the myth of the unbalanced view! The same New Testament that announces, "God so loved the world," declares, "Christ also loved the church." Both are the object and concern of His self-giving. Both are under His judgment and mercy, each in a different way. The world is the sphere and subject of His redemptive concern. The Church is the instrument and exhibit of that concern. By being exquisitely interested in the fitness of his *instruments* a surgeon is not less solicitous about his *patients*. So with God, world, and Church. This, I take it, is sound ecclesiology, with not a trace of what one McGavran critic calls "ecclesiolatry."

It's the tonic of the total, rather than the poverty of the partial, that we require.

PSR