

WORLD VISION

JAN. * 1968
MAGAZINE



**THE CHRISTIAN ENCOUNTER
WITH CULTURE**



**LAOS:
A SITUATION BRIEFING**



**BERKELEY:
THE WORLD WE
LEFT OUT**



**MY GOD
DIDN'T BLEED**



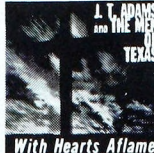
Special Bonus Enrollment Off



128. Brighten the Corner—Famous White Sisters in a spirited album containing favorites like I'm Going Higher, Near to the Heart of God, No One Understands, 9 more.



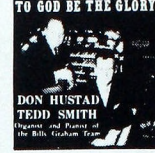
127. Korean Orphan Choir on Tour—Young ambassadors sing: Sweet Hour of Prayer, God Be With You, How Great Thou Art, The Lord is My Shepherd, 11 more.



44. With Hearts Afllame—J. T. Adams and the Men of Texas: Pass Me Not, The Great Physician, Send the Light, O Lord is it I?, Softly and Tenderly, 6 more.



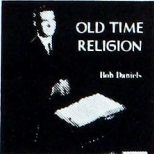
121. The Mickelson Touch—Paul Mickelson and his Orchestra, deeply spiritual music: Beneath the Cross of Jesus, My Task, Swing Low, 8 more outstanding favorites.



106. To God Be the Glory—Tedd Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast. To God Be the Glory, God of our Fathers, etc.



89. Ethel Waters Reminisces—The great Christian lady sings her favorite praises to God, with pianist Reginald Beane. I Am A Pilgrim, Motherless Child, 14 more.



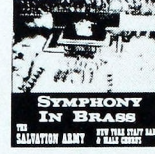
135. Old Time Religion—The unforgettable voice of Bob Daniels, supported by the Ralph Carmichael Orchestra and Chorus. 13 all-time favorites from by-gone days.



130. Spirituals—Frank Boggs: Lily of the Valley, Go Down, Moses, Climbin' Up the Mountain, Jacob's Ladder, Everytime I Feel the Spirit, 14 all-time favorites.



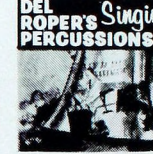
117. His Name is Wonderful—Haven of Rest Quartet: Nearer My God, Precious Lord, Old Account was Settled, Blessed be the Fountain, 13 all-time favorites.



126. Symphony in Brass—The Salvation Army, N.Y. Staff Band and Male Chorus: Just as I am, To God Be the Glory, many more.



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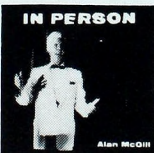
32. Songs From the Word—Bill Carle with Kurt Kaiser's Orchestra: How Great Thou Art, How Big is God, Nazareth, Day By Day, The Ninety and Nine, 6 more.



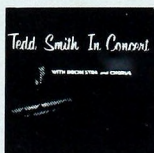
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146. Tops in Talent—All on one L. P. album, 14 sacred favorites, performed by the great Christian artists—Waters, Rhea, Charles—Choirs, Trios, Quartets.



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150. A Visit With Stuart Hamblen—The most outstanding composer of gospel songs sings 12 of his compositions including: Lord I Pray, Come Unto Me, etc.



152. 102 Strings—50 violins, 16 violas, 16 cellos, 13 basses, 2 harps and a rhythm section directed by Ralph Carmichael: My Friend And I, Heaven In My Heart, etc.



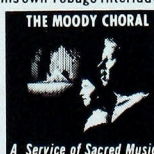
155. Gloria In Person—In this album a child prodigy shows again that she has grown into one of the greatest Christian artists. Accompanied by Kurt Kaiser and Orch.



141. "I'm Not Alone"—The well-loved "Singing Preacher," Jack Holcombe in 12 moving hymns: Lily of the Valley, What A Friend, Blessed Assurance, 9 others.



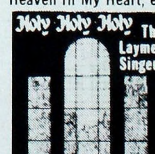
139. Sacred Hawaiian Melodies—Bud Tutmarc on steel guitar, organ background. 12 inspired hymns including: No One Ever Cared Like Jesus, Nail Scarred Hand.



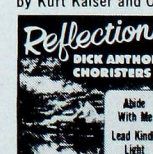
49. A Service of Sacred Music—Moody Chorale, Don Hustad, Dir. 13 beautiful Christian songs including: O For A Thousand Tongues, Agnus Dei, Jesus Saves.



91. Claiborne Brothers Quartette at the World's Fair—Jericho Road, When Saints Go Marching In, Old Rugged Cross, I'll Never be Lonely, 10 more.



142. Holy, Holy, Holy—The famous all-male chorus of Radio's Laymen's Hour offers thrilling praise: Beautiful Savior, Christian Soldiers, Total of 13 great hymns.



42. Reflections—Dick Anthony Choristers: Turn Your Eyes Upon Jesus, Unworthy, The Lord's My Shepherd, Lead Kindly Light, Abide With Me, 7 more.



143. "I Name"—Ronnie Av... Ralph Carmichael: Day by Day, Rugged Cross, den, 11 anth...



103. Prel Faith—Kurt... phony Orches... Thou Art Sta... est Lord Jesu... With Thee, pl...

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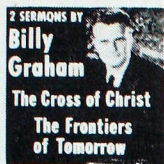
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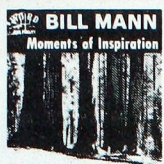
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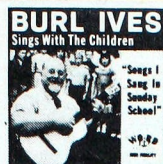
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138. Songs I Sang in Sunday School—Burl Ives and the Radio Kids Bible Club Children's Choir: Brighten the Corner, Jesus Loves Me, Doxology, 19 in all.



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51. Beyond the River—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.



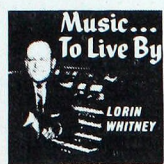
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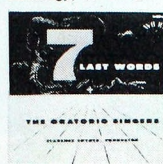
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52. Piano Brilliance—Charles Magnuson with Ralph Carmichael Orchestra: Over the Sunset Mountain, Wonderful Words of Life, He Lifted Me, 9 others.



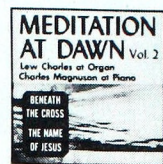
133. Music To Live By—The famous Lorin Whitney speaks through the great Robert Morton Pipe Organ: No Longer Lonely, Art Thou Weary, Only Trust Him, 12 in all.



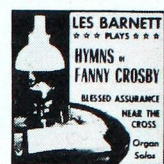
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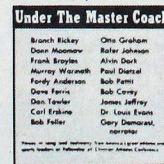
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f Life.



147. Have Gospel, Must Travel—Celebrated Good Twins (Dwight and Dwayne): Glory, Glory, Clear the Road, Where He Leads, Do You Know My Jesus, 10 more.



123. Under the Master Coach—Fellowship of Christian Athletes offers the song and testimony of 17 of its leading athletes. A "must" for the young people.



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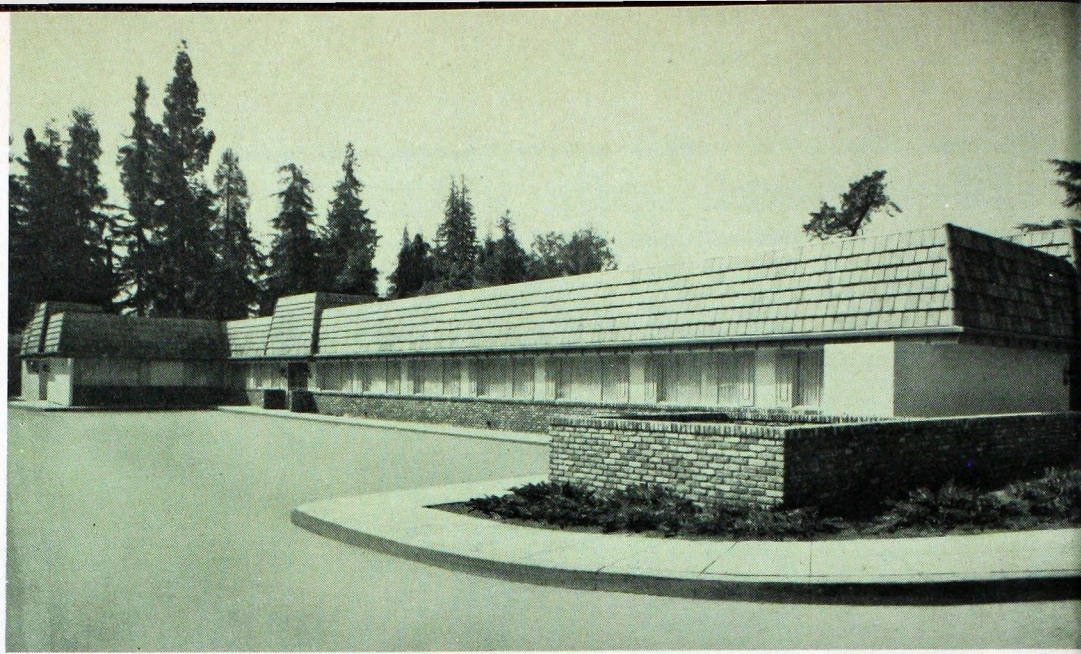
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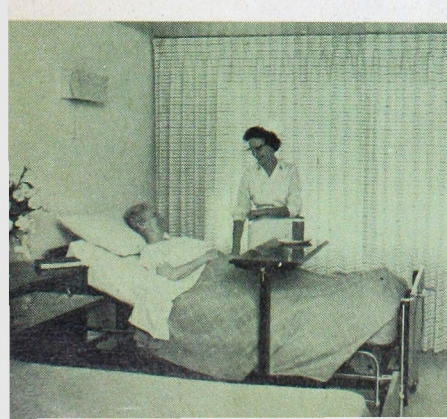
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Indoor recreation area encourages participation in "togetherness".



Partial aerial view of Glendale Alliance Center complex with hospital, retirement home, missionary fur- lough and retirement cottages.



WORLD VISION

JANUARY 1967

MAGAZINE

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MY GOD DIDN'T BLEED

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THE CHURCH THAT SET THE WORLD AFIRE

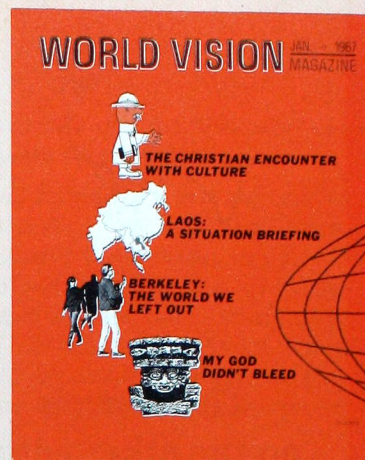
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The city was notorious for vice and idolatry. But William Fitch tells another side of the story: the witness of the early church which provided great inspiration for Christians throughout the world of that day. Its witness is still a challenge to Christians of today.

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LAOS

**The church
on the other edge
of Viet Nam
survives amid threat
and opportunity.**



Mr. Ted Andrianoff (left), and Mr. Ed Gustafson (right) Christian and Missionary Alliance missionaries for 19 years in Laos, gave this situation report in an interview with the editorial staff of World Vision Magazine.

Question: When did the armed conflict in Laos begin to affect your missionary work?

Andrianoff: Well, five years ago on the 23rd of December I left Xieng Khouang expecting to return in about two weeks. I haven't been back since. The Communists made a surprise attack on December 31 and they have had control of the Plain of Jars and the town of Xieng Khouang ever since. It's their headquarters now. The church that our national Christians built—a real nice looking church—is now being used as a Communist arsenal. Our Bible school buildings are used as barracks and our house is used as officers' quarters.

Question: You must be awfully discouraged about the situation.

Andrianoff: At times the facts are discouraging. But things are looking up now, and we are trusting God for the whole area. The central government is taking a strong anti-Communist stand. It started as a neutral government, but now because of so many evidences that the North Vietnamese Communists are in Laos and are supporting the small Communist group there, the government has had to take a stand against the North Vietnamese and against the Communists.

Question: Is there Communist influence in the central government now?

Andrianoff: The Communists who were in the government have left and have gone up into the Xieng Khouang area where they are setting up their own government. But they seem to be losing out. The central government's troops are gaining more and more territory and are driving the Communists farther and farther back. This is encouraging to us.

But we are surrounded by other countries which

are much more powerful—and whatever happens in Viet Nam is naturally going to affect Laos.

Question: Is it a sort of haphazard warfare similar to Viet Nam?

Gustafson: Although the attacks may appear haphazard, there is a plan. They want to wear down the resistance of the people so they can gain full control of all of northern Laos with its direct route from Burma.

Question: What are the main effects of this warfare on the people?

Gustafson: Most of the able-bodied men are serving in the central government army, so many of the villages are left with only women, children and old people.

There are few roads in this whole area. Often the only way in and out is by air. The U.S. government has built STOL (short take-off and landing) strips at places throughout northern Laos. Typically there is a landing strip and all around it are refugee villages of the people who have had to leave their homes because of the Communist harassment. Then around the perimeter of these villages are soldiers stationed to guard the area and the landing strip. Sometimes, of course, the Communists manage to break through this perimeter and take a strip.

Question: How do you describe the people of Laos?

Andrianoff: About half of the people of Laos are Laotian. Population estimates vary between two and three million people. They are of the Lao-Thai race and most are Buddhists. The Buddhist religion was brought from India centuries ago. The other half of the population are tribespeople representing about 80 different

tribes. These tribespeople are animists — spirit worshippers — and live in constant fear of the demons. Although Buddhism has been in Laos for many centuries it has never been able to penetrate among these animistic people, and really there's a good reason for it. Christianity is the only religion that can bring deliverance from this fear of the evil spirits. It's hard to reach the Buddhists, but when the animists hear that there is a power higher than the devil, One who can deliver them from this fear of the spirits, they gladly turn to Him.

In northern Laos, where we have our work, the majority are tribespeople. In southern Laos the majority are Laotian. The Meos are the largest tribe (about 50,000) and are found mostly in the north. Their language tends to be more Chinese than Laotian or Thai. They are a somewhat mixed race with both Mongoloid and Caucasian traits.

Gustafson: You may not believe this, but some are as white as we are when they take their shirts off and there are even blonds and redheads among them. The Meos are related to the Germanic peoples of Europe through their common ancestor Gomer. They recite their lineage in meter all the way back to Gomer and Japheth, and even to Adam. The Meo people arrived in China even before the Chinese. They came down through northwest China and are now found in southwest China, North Viet Nam, Thailand and Burma as well as northern Laos.

There are also many, many other tribes. In southern

Laos 20 tribes were recently discovered in one area that had not been known before.

Question: I have read somewhere that the Meo tribes are pretty strongly anti-Communist. Is this so?

Andrianoff: Yes. They are naturally a very aggressive people, and many of them are Christians. This is one reason they take a strong anti-Communist stand.

We heard of one Meo battalion that was all Christian. They would advance against the Communists, then pray, then shoot . . . advance, pray, shoot. They took one town occupied by three Communist battalions. They have some very interesting stories of how God protected them.

The Communists made a play for the Meo tribespeople but did not succeed. They even sent some of their own "Christians" who preached the same things the Christians preached but with a Communist slant.

Question: Are the other tribespeople sympathetic to the Communists?

Andrianoff: No. The Communists were in control, and wherever the Communists had control the people saw their tactics and resented it. That is why Laos today is becoming more and more anti-Communist.

Question: How did your work in Laos begin?

Andrianoff: My wife and I had the privilege of working in an area where we had a "people movement"—

Continued on page 24



BERKELEY: THE WORLD WE LEFT OUT

BY DONALD BUTEYN

Minister of Outreach
First Presbyterian Church, Berkeley, California



A volunteer worker assists two other women at Robert Likens Adult Literacy Center in Berkeley.



A variety of ideologies is presented to students at the Berkeley Campus.

It happened here. It could happen elsewhere.

For years our congregation had been sparked by missionary vision and had, as a result, invested a bulk of its resources in missions across the salt water.

But we discovered one day we were overlooking a vast world which needed Christ right in our own back yard.

The University of California in Berkeley has a student population of some 27,500—including almost 3000 foreign students. This represents an opportunity that might be duplicated in only a few places around the world.

In any case, First Presbyterian Church woke up to its opportunity. The same sort of thing could happen to other churches. Maybe yours.

"The romance of salt water," the senior minister, Dr. Harold N. Englund, put it, had blinded the congregation to the pressing mission close at hand. Indeed, one veteran missionary observed, "First Presbyterian Church of Berkeley is better known in Bangkok than in Berkeley." Mission at a distance held an aura of romance. Mission next door exposed the church to a culture that is often hostile and irreverent. But we couldn't ignore the agonizing urban community at home.

This new course did not imply withdrawal from the support of the mission overseas. Rather, the quest for balance in the total perspective of the congregation reinforced the need to deepen the understanding of the mission abroad and to recruit candidates for the mission field with new vigor.

In the midst of this campus community, First Presbyterian Church embarked two years ago on a program of community penetration to balance her historic role in worldwide missions. Since that time there has been a conscious effort to relate the resources of the 3000-member congregation to specific mission tasks in the immediate urban community.

The department of mission at First Presbyterian Church, Berkeley, aims for a balanced program of community outreach and evangelism which must include in its structure an awareness of three essential and related attitudes:

1. A warm evangelical concern for communicating the gospel of God's grace in Christ,



gregate at a pizza house located a block from the church.



2. A deep concern for the development of ecumenical relationships in the conduct of mission, and

3. The cultivation of an alert and active social conscience.

First step taken

Our first step in implementing these three points came in the spring of 1964 when the church session called an associate minister who became Minister of Outreach. His objective was to creatively lead the congregation into a successful mission thrust in the Berkeley community.

Narcotic addiction, the revolution in morals, the politically restless pools of idealistic students, and the social extremities among more than 3000 Bohemians in the Telegraph Avenue district a few blocks from the church compounded our problems. But they also opened the door to an immense challenge in evangelism and mission in a world the local church had left out.

First step in the projection of the new thrust at home involved forming a committee of nine laymen. Each was selected because of spiritual maturity and professional stature. The committee's task was to study and evaluate the resources and needs of the congregation and the East Bay community.

The committee adopted a simple, broad, inclusive definition of evangelism, in a day when that word often seems suspect. Let evangelism be "the communication of Jesus Christ to people" and let the methods for such communication take that form most precisely appropriate to the life of the community.

Resources put to use

The gospel, the personnel, the property, these are our resources, the laymen declared. The mission program has sought to use all these resources in response to human need and with the guidance of the Holy Spirit.

By the end of 1966, 321 persons had become in-

involved in specific tasks in the urban ministry program of the Berkeley church. In this number are Presbyterians from sister churches in Berkeley and a sprinkling of believers from other Protestant and Roman Catholic congregations who have responded to training and have thus moved into mission.

This manpower represents those who have been led out of committee assignments into actual mission or those who for the most part have moved from the passive pew to the task of sharing Christ in personal relationships. One ninth-grade girl, for instance, tells how she developed an attitude of acceptance toward students whom she had previously viewed as unalterably outside her circle of friends. She learned to accept non-Christian friends in Christian love and has developed many worthwhile contacts as a result.

Educating the membership

Second step in implementing the program was the task of informing and educating the membership concerning the needs of the community and the projected strategy in mission. From the pulpit, in the classroom and in small discussion groups this process continues. In one such involvement, a small lay committee produced a penetrating, objective, on-the-scene appraisal of the manners and mores of those who were closest neighbors to the sanctuary, the South Campus Bohemians.

Another features a continuing seminar chaired by Dr. George Raust, a local dentist, exposing a group of concerned Christians to the issues and pressures of the secular world in which they earn their living but about whose life they have no real awareness.

Third step in developing the action program is an honest effort by the department to select strategic areas of known need where the resources of the church can best be used in mission. We found, for instance, that in the city of Berkeley more than 12,000 adults were functionally illiterate. The obvious interrelationship of this to other social problems in the realm of poverty and minorities was too great to overlook.

Before launching Task Force Literacy—first venture of the lay mission ministry—the department determined what was already being done to alleviate illiteracy. Little was being done, we discovered. Berkeley evening school offered a course in basic English but pointed out the need for personal tutors. It strongly suggested a home study program that would permit more rapid progress by adult students.

It was recognized that the adult who is functionally illiterate finds the continuation of education a difficult experience at best. Often it saps his last residue of pride. Night employment may prevent him from attending evening school at all.

A breakthrough

A breakthrough came in the midst of the many institutional relationships resulting from the church's investigation. Several school districts indicated an interest in using volunteer tutors trained by Mr. Robert Likens, director of the Adult Literacy Center, a program related to the Laubach Foundation. Thus an overseas mission technique, the Laubach method, was applied to the home front and put to work in our own urban ghettos.

Two hundred volunteers have prepared for this ministry in the past two years in 11 workshops hosted at First Presbyterian Church. The volunteers have stepped forward from all walks of life and from all age groups.

One case involved a Spanish-speaking family in East Oakland. The parents and eight children lived in squalid, inadequate slum housing. Their financial support was the welfare fund. The younger children were mastering English, but mother and father and older children were having great difficulty finding their place in a new culture with a new language.

A middle-aged woman working as a secretary in Oakland volunteered to help them. In the long months that followed she successfully cultivated their friendship and confidence. This brought new hope. She succeeded in helping the family in a knowledge of English and also helped interpret the new culture to them.

Mother masters English

Last to master English was the mother. Her lessons included shopping in the neighborhood store with her tutor. Labels on the packages became her practical primer in basic English.

Now the family has found employment and better quarters. In addition, the volunteer has succeeded in relating the family to a small congregation near their home where they now attend Sunday school and worship services.

In the two years that Task Force Literacy has been in operation, the financial cost to the congregation has been virtually nothing. Investment in terms of talent and time has been immense. The personal and institutional relationships formed have opened still other doors to service and mission.

Literacy workers, like all members of lay task forces

now working in the Berkeley church, are asked to commit themselves to the discipline of training, witness and prayer. Volunteers gather each month to share insights, to encourage one another in developing new teaching techniques and to pray for the relationships that are so personal, so healing and so much involved with problems of race and poverty.

Out of their experience comes the strongest apology for the church's involvement in the life of the city. The word of the committed Christian who sees his Negro, Spanish-speaking or foreign-born student no longer "from a human point of view" (II Cor. 5:16, RSV) is the most convincing word of all.

The home mission program has produced healthy interchurch relationships that reflect an ecumenical spirit at the grassroots level. A joint strategy committee of the Presbyterian churches in Berkeley has already ventured significantly into the joint use of facilities and staff for unique ministries to senior citizens and high school youth. Cooperative efforts with churches of other denominations are also under way.

A second lay task force organized by the Berkeley First Presbyterian Church is the Fellowship of St. Andrew, also known as Task Force Friendship. It comprises about 70 members of the congregation.

Volunteers agree to attend monthly training sessions in which they discuss situations and pray for their mission. They are assigned follow-up visitation with persons who worship as strangers at the church, or whose needs have come to the attention of the staff in other ways. The emphasis is not on the door-to-door approach but on establishment of friendship with those who may feel out of touch in a strange urban environment.

In 1965, nearly 70 persons—26 per cent of those received into the life of the congregation—were drawn to Christ through this ministry of friendship.

In each instance somebody defied the natural resistance to personal involvement with the stranger, in order to make a new friend. Persistence is the secret of this work. A professional man and his wife worked for many months to cultivate the friendship of a young graduate student and his wife. Their interest, hospitality and genuine friendship brought this couple from aggressive agnosticism to a deep personal faith. This commitment of their own lives has led them in turn to an effective ministry among international students.

Another ministry carried on by the church is the Christian Service Center, or Task Force Telephone, which began as a community service program sponsored by the United Presbyterian Women of the church. Now it is expanding to include personnel and resources of several other congregations.

Volunteers are trained and guided by professional social workers. The center is now recognized as a specific referral service in the community and is endorsed by the Council of Social Planning.

Each woman is initially asked to take 20 hours of

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MY GOD DIDN'T BLEED

by **MANUEL ARENAS**
as told to Jim Hefley





Herman Aschmann was soaking wet from two days of trudging muddy trails when he walked into my village of San Felipe Tecpatlan. The only place he could find to stay was a room behind the village saloon. Here he began learning our difficult language.

When noisy drunks interfered with his study he moved into the jail. It was conveniently next door to the school and the translator learned Totonac words from the children. Later he married Bessie Dawson, another Wycliffe Bible translator, and built his own house.

No one knows how long my people, the Totonacs, have lived in the Mexican states of Vera Cruz and Puebla. Cortez tricked my ancestors into helping the Spaniards defeat the Aztec nation. Then he made the Totonacs his slaves. To this day Totonacs are suspicious of foreigners.

Totonacs still live as they did when Cortez arrived. They plant corn and beans on steep mountainsides with the primitive dibble stick. They eat and sleep on earthen floors in thatched huts and follow customs handed down for centuries. Except for Mexican traders, little influence has filtered in from the outside world. Our language is the biggest problem. It was never written down until the American came, which is where my story begins.

Death brings opportunity

I was only eight when Mr. Aschmann came in 1940. I wanted to be his language helper, but he chose another Totonac boy named Fortensio who was very smart. However, I kept hanging around his house, and when a tragic accident happened I got my chance.

Poor Fortensio was working in his father's steep cornfield when he lost his balance and fell, landing on a sharp boulder. He died soon afterwards and Mr. Aschmann asked me to help.

He offered me pay, but I refused. Just to study with the educated and

kindly American was reward enough. As we worked on the language together, I would steal glances at his books on the shelf and dream of reading them.

Soon I was helping Mr. Aschmann translate the New Testament. This was all very new and strange to me. My mother had always taught me that our Totonac idols were real gods.

One day Mr. Aschmann read to me in Totonac, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Are you a Christian?" he asked.

"Of course," I replied. "Do you think I am an animal?" Ever since the Spanish conquest Totonacs have believed that anyone who is not an animal is a Christian.

Then Mr. Aschmann explained what it meant to believe in Jesus Christ as the Savior of the world.

I wanted to believe in Jesus, but first I had to make a test. I sneaked my mother's biggest sewing needle and went straight to an idol.

"If I stick this needle into the idol's foot and blood comes out, I will know the idol is a god," I said to myself. "If not, I will believe what the American said about Jesus."

The bloodless idol

I jabbed the needle into the idol. No blood came out.

"He's right," I said. Soon I truly gave my life to Jesus Christ and promised I would serve him wherever he wanted me.

My father noticed that I was spending more and more time with the Aschmanns.

"You're lazy," he said. "You don't

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. He is now a full-time free lance writer in the evangelical field.

want to work in the fields, so you go to the foreigner's house." When he discovered that I trusted in Jesus instead of the idol gods he gave me 30 minutes to pack all my things and leave.

"Father," I said, "you are asking me to choose between two religions. I cannot give up that which is not a religion but a person, the Lord Jesus Christ. He lives in my heart." But my father was adamant and made me leave. Later, when I tried to return, he burned all my belongings.

Difficult translation continues

The Aschmanns took me in and we continued working on the Bible translation. It was hard work for we had no dictionaries or grammars to consult when we got stuck. Often I was tempted to quit and go to work on a farm or in Mexico City as some of my friends were doing. Then I would ponder how much my people needed the Word of God in the Totonac language and I continued working.

After nine years we finally finished the New Testament translation. When it was printed by the American Bible Society, a Mexico City television station invited us to appear on a program and talk about the translation. I held up a copy and said, "This is the New Testament in my Totonac language. It is big, because our Totonac words are long—like Turkish words."

A Turkish doctor saw me and called the headquarters of the Wycliffe Bible translators. He asked if I would come and show him the New Testament. I visited the doctor in Mexico City's best section. Later he accepted Christ.

God had already impressed me that I should become educated and help my people. Several hundred Totonacs had become believers in Jesus. Few could read or write.

I started to night school in Mexico City, working by day to support myself. At first I swept out saloons—the only job I could get. Later I worked as kitchen and yard boy at the Wycliffe

Bible Translators and as a messenger for a Mexican army general.

The general offers education

The general flew me to New York, and we stayed at the Waldorf-Astoria. He wanted to send me to General Electric for special training, but I was afraid I might get swallowed up by the desire to make money and live in luxury. I thanked him and declined.

After finishing high school in Mexico City I rode a bus to the U.S. border at Juarez. The immigration officials refused to let me enter. They said I must have 300 American dollars. I had only 75 Mexican pesos—about six dollars.

As I was walking away an old woman spoke to me. "Manuel, do you remember me? I'm Armando's mother."

I remembered. I had met her son, a pilot, in Mexico City.

"He's at the airport now and would be glad to see you," she added.

I took a taxi to the airport to see the pilot. He asked me what I was doing at the border and I explained my problem. He gave me a check for \$400 for which I thanked him. I also thanked the Lord.

In Los Angeles I met a Christian businessman who paid my fare to Prairie Bible Institute in Three Hills, Alberta. I studied there until chest injuries from an automobile accident made it necessary for me to return to Mexico.

A friend paid the bill

When I recovered I went to the University of Chicago. Working and going to school became too much for me, and I had to be hospitalized. When I got the bill for \$400 I was ready to give up and return to Mexico. Then a doctor told me, "A friend of yours has paid the bill." Right there I resolved never to complain again.

The University of Chicago required me to take one foreign language. Since I could already speak Spanish, I decided to study German. At that time I didn't know why.

Later I applied for a scholarship in Germany, then returned to Mexico City for a visit. While there I fell and damaged several vertebrae. I had to wear a cast for several weeks and lie with my face downward, not able even to wash my hands and face. Mr. Aschmann lovingly did this chore for me. I continued practicing my German, hopeful that the scholarship would come through.

After awhile I could walk a block or



two outdoors. On one of my walks my shoelace came untied. A policeman, seeing that I could not bend down, tied it for me. I thanked him with a peso and a gospel tract. The policeman read the tract and asked for more.

"It is the last I have," I said, "but I will be glad to talk to you more."

We went to a restaurant and over coffee I explained the way of salvation more fully. The policeman trusted in Christ.

Several months later we again met near a police station.

"Please wait here five minutes," he said. When he returned with five other officers, I wondered, "Why would six policemen be coming for me?"

I soon found out. My friend explained that he had talked to them and all had accepted Christ as their Savior.

Good news came that my German scholarship application had been accepted. Then I knew God had led me to study German at the University of Chicago. As soon as possible I left for Erlangen University.

Bible school instead of a doll

In Germany I met many new friends. They invited me to speak in their churches and asked me many questions about the Totonacs. A little girl overheard me telling about the need

for a Bible school for the Totonacs and handed me four German marks. "I've been saving for a new doll," she said, "but I want to give it for the Totonac Bible school." I almost cried.

When I received my degree I was offered a fine teaching position.

"No," I said. "I must go back and teach my people, the Totonacs."

On my way home I stopped off at New York to help with the Wycliffe exhibit at the World's Fair. Again I had trouble with immigration. The officers were suspicious of my Mexican passport because it had so many marks of entry to East Germany. They cleared me after I explained that I had made these trips to take Bibles to Christian friends in the Communist zone.

After the World's Fair closed I returned to Mexico where I hope to build a Bible school for the Totonacs. There are now Christian congregations in eight of our villages. The largest has over 500 members and is self-supporting. Two Totonac preachers have been installed as pastors. Several other young men want to study to become pastors.

Language creates difficulties

I am often asked, "Why don't young Totonacs go to Spanish speaking schools?" Of course they do for their elementary education. But Totonacs do not fully understand Spanish sermons. When I am among my people I always speak to them in the language of our fathers.

Over 100,000 people speak Totonac in Mexico. It is an awkward language to English speakers. Our long words are made of many prefixes and suffixes. Some English sentences can be put into one Totonac word.

We are now negotiating for land. The school will include a farm and low-cost housing. Students will bring their families and live at the school. We will teach Bible, sermon preparation, better farming, carpentering, tailoring and other trades. Most Totonac preachers must support their families.

Our progressive Mexican government is pushing ahead in education and vocational training. Modern civilization is advancing on the Totonacs. Being a Christian, I know that technology and civilized luxuries are not enough. My people need the light of God's Word. I thank God for sending Herman and Bessie Aschmann to teach me the Gospel and translate the New Testament. Now I must help other Totonac Christians distribute the light they have brought.



THE CHRISTIAN ENCOUNTER WITH CULTURE

by Jacob Loewen

The gospel usually reaches a people clothed in another culture—the culture of the missionary. These cultural wraps and not the gospel message are often the cause of resentment and rejection.

Two American señoritas, missionaries to a Central American Indian tribe, were on their knees praying in the Indian language. "Oh Lord, it's more than seven years already, and still there are no believers . . ."

Suddenly their prayers were interrupted by the Indian girl who was washing their breakfast dishes.

"Why must you drink lime juice for breakfast every day?"

To the missionary girls the answer was simple.

Since 1964 Jacob A. Loewen has been headquartered in Lima, Peru, as translation consultant for the American Bible Society. Since his first missionary assignment in 1944 he has served in various works and countries of South America. He holds a Ph.D. in linguistics and has taught languages and anthropology. He has frequently published articles in Practical Anthropology.

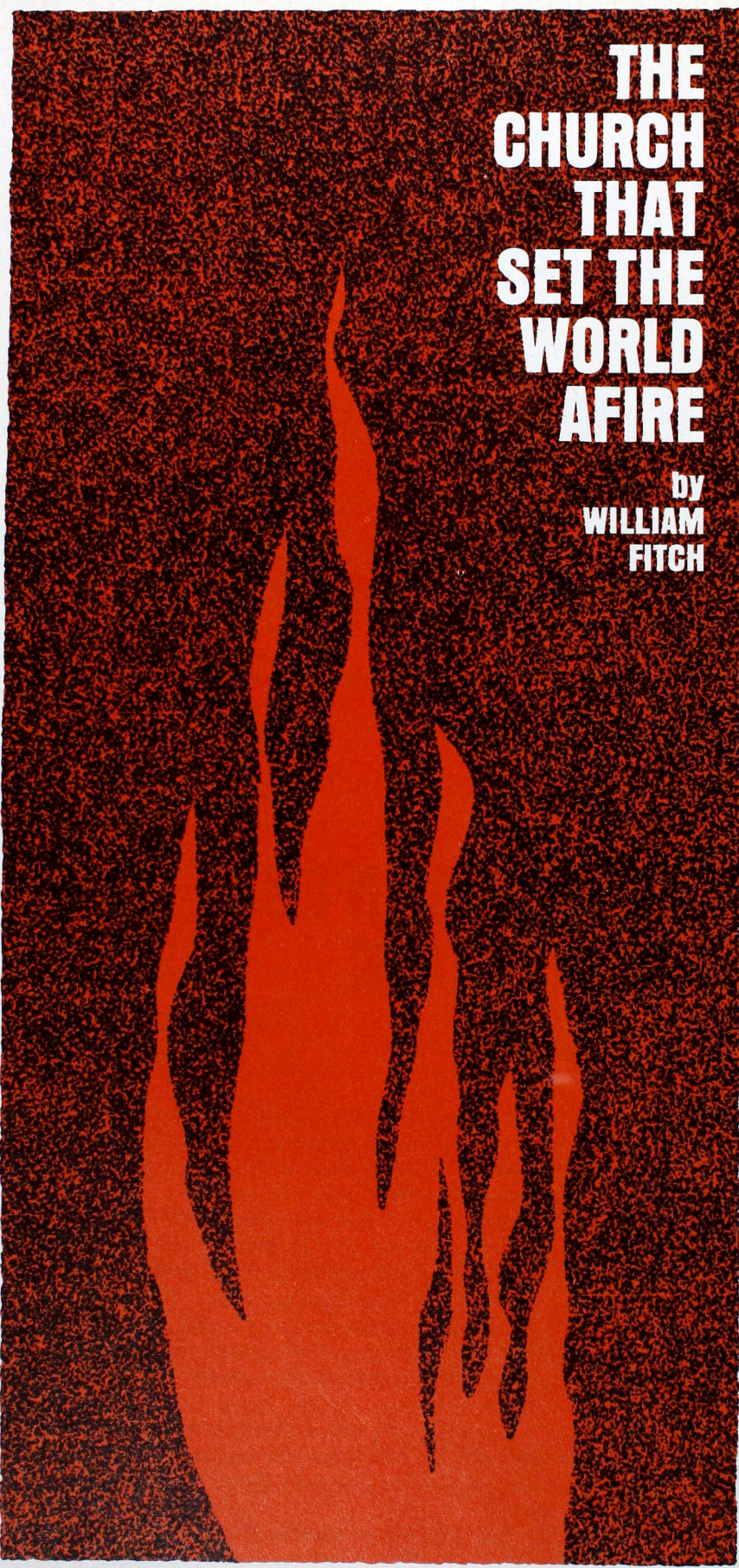
Orange juice was not available and lime juice was the only convenient substitute. It wasn't the best, but doctored up with sugar and water it was a passable source of vitamin C.

However, in the conversation that followed, the señoritas learned that in this culture lime juice was considered a contraceptive. Women used it when they were unfaithful to their husbands. They also learned that for seven years the people were held in suspense. Drinking lime juice every morning meant only one thing to the people—the girls were nightly entertaining men.

As soon as the two realized the implications of the lime juice they dropped it from their diet. Before long, aloof suspicions gave way and many conversions followed.

This experience illustrates a principle which Dr.

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THE CHURCH THAT SET THE WORLD AFIRE

by
**WILLIAM
FITCH**

14

Antioch in Syria was a city of unusual reputation. She was known as "Antioch the Beautiful." Some called her "The Queen City of the East."

There was, however, a darker side to Antioch. Like so many rich cosmopolitan cities, she embodied the voluptuousness and corruption of a pagan world and in some ways even outranked Corinth as a center for vice. The Roman poet Juvenal, writing near the end of the first century A.D., named Antioch and the "lewd dancing girls from Syria" as one of the sources of Rome's corruption.

A different side of the city

But Luke writes the history of the early church and makes no reference to this side of life in Antioch. Antioch was for him the city from which the first great missionary journey began.

One of the first deacons of the Christian community came from the church in Antioch—"Nicholas a proselyte of Antioch."

When the scorching flame of persecution erupted on the church after the death of Stephen, Antioch became a city of refuge. Of the church in this licentious city we read: "Tidings of these things came to the ears of the church in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch; who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord."

The response to the evangelistic witness in Antioch was remarkable, for we read: "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." Here was a church blessed with Holy Ghost revival. Here was a church with fire.

How was it founded? What were its most distinguishing marks? And what are the lessons we may learn from such a church today?

Founded by faithful missionary

Antioch's church was founded through the faithfulness of an unknown missionary. We are not told the day of its birth, nor who was the first to preach Christ and his resurrection in its streets. When the believers were scattered abroad after Stephen's death, many of them came to Antioch where they preached both to the Jews and to the Greeks. But it is possible that the church was founded before the martyrdom of Stephen.

Although he remains anonymous,

some faithful witness planted the good news amid the wickedness of Antioch. A church was born. It grew. And its influence spread throughout the world.

Thus it has been throughout most of history. Some giants of the faith stand out clearly against the horizons of history. Adoniram Judson, Hudson Taylor, David Livingstone, Sadhu Sundar Singh—their names recall the exploits of missionary passion. Great church leaders take their place in the honor roll of faith—Augustine, St. Francis, Calvin, Knox, Wesley, Whitefield, Benjamin Warfield and Gresham Machen. We thank God for them and for their testimony to the faith in their generation.

But these are a comparatively little company in contrast with the anonymous multitude who have found the Savior and serve him faithfully day and night. Behind the noted leader is the influence of humble parents, some faithful preacher, or perhaps some unknown but dedicated Bible school teacher.

Just as it happened in Antioch! We do not know who first lit the flame of the gospel there, but for the faithfulness of that unknown missionary we still praise God.

'Bondslaves to Christ'

Antioch cradled a church which was dignified by the name "Christian."

"The disciples were called Christians first in Antioch," the Book of Acts tells us. In the beginning it was undoubtedly a nickname. It just happened to stick. The name suggests service. Slaves were called after their master's name. So naturally the servants of Christ were called "the Christianoi—the bondslaves of the Christ."

Whoever gave them the name must have understood their devotion. A slave had no true name of his own, no rights to property, no claim to a home, no freedom save under his master's direction, no hope of anything but a lifetime of service to his lord. Could a better definition of a Christian be found? Paul introduces himself to the church in Rome as a "bondservant of Jesus Christ."

True discipleship is being bound to

Dr. William Fitch, minister of Knox Presbyterian Church, Toronto, is a frequent convention speaker in both Canada and the United States. In February 1965 he was a speaker at pastors' conferences in Peru and Bolivia. A native of Scotland, Fitch has authored two books, Enter into Life and The Beatitudes.

Jesus Christ. It is of this that George Matheson sings:

*Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.*

Anything less than this is substandard Christianity. Yet regrettably we must admit that in many ways the church today no longer merits the name "Christian."

We have become secularized, worldly minded, content with our immigrant status on the earth. No longer are we the pilgrim church, looking for a city which has foundations whose builder and maker is God. Because of this we have lost the power to speak to the secular city. We really have no word for a self-sufficient world, run by self-sufficient men, seeking gain rather than godliness, social security rather than salvation from sin.

The supreme need of the church today is a rediscovery of her original love. Taking the church in Antioch as our example we must ask ourselves whether we are truly Christ's bondservants. Such an inquiry may not be easy, but it would issue in untold blessing to the whole world.

The church in Antioch was above all else a church on fire for God.

It was impossible to hide their witness. The news soon reached Jerusalem. When Barnabas came, he saw God at work in miraculous ways wherever he looked. He brought Saul on the scene and together they taught and strengthened the brethren for a whole year.

Prayer was their vital breath. Fasting strengthened them in their spiritual discipline. Spiritual ministries were exercised by the Holy Spirit as on the first day of Pentecost in Jerusalem. The Word ruled the church.

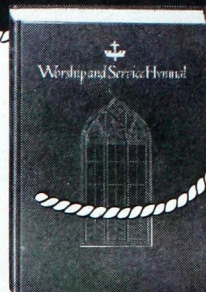
Multitudes came to know Christ as Savior and Lord. Christians were witnessing, praying, fasting, believing, giving, praising, working. The flame of love burned out the dross of sin. They saw their friends and neighbors against the backdrop of a lost eternity.

Their hearts were on fire. We see this clearly in the opening verses of Acts 13. "Now there were in the church at Antioch certain prophets and teachers. . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

One can reverently imagine the scene. These devout believers gathered to seek the Lord's will. They all stood

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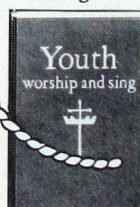
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globe at a glance

MOSCOW—Three feminine members of a Baptist group have been sentenced to three years in prison for conducting religious classes for children, the newspaper **Soviet Russia** reported here. Wire service reports said the women had sworn their pupils to secrecy, but the incident was uncovered when a 13-year-old girl told her mother about the instruction classes. The women were charged with violation of constitutional separation of church and state, which

Korean Methodists call March session to break vote deadlock

SEOUL, Korea—Selection of a bishop for the Korean Methodist Church will be withheld until March since a deadlock in balloting resulted at the quadrennial general conference here in October.

The 111 ballots cast by delegates to the conference failed to produce the two-thirds majority necessary to elect a bishop. The October deadlock persisted from voting at the September regular session.

Three leading candidates for the high church office are incumbent Bishop Whan-Shin Lee, who has served for the past four years, the Rev. Dr. Hong-Kyoo Pyun and the Rev. Kwang-Woo Kim, both pastors of large churches in Seoul.

The Korean Methodist Church has been autonomous since 1930. There are three annual conferences, but only one bishop. He is elected for a four-year term and cannot serve more than two terms.

New Guinea villages experience peoples movement

UKRUMPA, New Guinea—People of three villages in this primitive area have voted unanimously to cut loose from ancestral worship to devote themselves to learning and to openness toward the teaching of Jesus Christ, reports Norman Draper, local tribal linguist of the Wycliffe Bible Translators.

"We don't want to be forced to become Christians in order to enjoy the benefits of literacy," said the tribal leaders who reported a discussion by some 800 tribesmen which resulted in the unanimous decision.

The culture of these near Stone Age people demands unity on matters of worship, Draper said. They have unity

on the principle that pagan rituals will be dropped and each individual will be free to accept literacy and the Word of God.

They have decided that by reading they can learn "how we really live Christian lives." They have already marked out sites for school buildings in each village.

East German authorities discourage church jubilee plans

BERLIN, Germany—East German propaganda attacks against the church in West Germany and the banning of West German church leaders from contacts in the east are making it increasingly difficult for contact between member churches of the Evangelical Church in Germany.

Dr. Ernst Wilm, president of the Evangelical Church of Westphalia, reported the harassment recently and said, "We are worried regarding the Reformation Jubilee ceremonies which are planned for this year in Leipzig and Wittenberg in East Germany as an international church event, with participants coming from Protestant churches the world over."

At a meeting of the synod of the Evangelical Church of Pomerania in East Germany at Zuessow, members unanimously approved a declaration expressing resentment over the obstacles created by the Communist regime to attempts to maintain personal contacts between representatives of EKID member churches in the East and West.

Kilimanjaro Medical Center building program continues

MOSHI, Tanzania—Contract for the main building of Kilimanjaro Christian Medical Center, second phase of a \$4 million project, is expected to be awarded this month, according to a spokesman of the Good Samaritan

Foundation which is sponsoring the program.

The main building is a \$2.8 million teaching and reference hospital with 419 beds and training facilities for nurses, interns and registrars. Construction is expected to take three years.

First phase of the work began after the October 25 signing of contracts for the first buildings. Bishop Stefano R. Moshi, a Lutheran World Fellowship vice president, participated in ceremonies marking the first step of the project.

The contracts called for construction of staff houses, hostels for graduate and student nurses and workers quarters, as well as accompanying service facilities. Total cost was estimated at \$700,000.

The hospital is to be constructed with funds from German Evangelical agencies, LWF's Swedish National Committee and an anonymous American donor.

'Asian Pix' planned for Philippines

ELGIN, Illinois—A revolving fund grant set up by David C. Cook Foundation has made possible the publication of *Asian Pix* in five languages for the Philippines, it was announced here in November.

Overseas Missionary Fellowship, Manila, said work will begin immediately on the first two issues in Tagalog, Cebuano, Ilocano, Illongo and English. One of the chief markets for the eight page, four color publication will be children in Sunday schools using new OMF Sunday school materials.

Mission management seminar slated Easter vacation

WHEATON, Illinois—The Business Administration Committee of the Interdenominational Foreign Mission Asso-

prohibits organized religious instruction for children by anyone except members of their families. **Soviet Russia** reported the members of the sect refused to register with the government and operate independently of organized Baptists.

UNITED STATES—Advisory council of American Bible Society has responded favorably to Pope Paul VI's proposal for a joint Protestant-Roman Catholic

translation and distribution of the Scriptures. It was reported in the **New York Times** that the council had adopted a resolution reaffirming its willingness to cooperate with all groups in "the wider distribution of the Holy Scriptures without doctrinal note or comment."

MADRID — Prospects for fewer restrictions on non-Catholic religious groups in Spain were anticipated in the

wake of a November meeting of the Roman Catholic College of Bishops. Approval of a new law to grant religious freedom to Spain's 30,000 Protestants and other minorities was the session's objective. Spain's new constitution, placed before the voters December 14, proclaims religious liberty for non-Catholics as a legal right protected by the state.

ciation is sponsoring a Mission Management seminar on the Wheaton College campus March 27-30, during the Easter vacation period.

Studies will deal with the general areas of planning, organization and delegating. Other sessions will provide information and suggestions on tax questions.

Among speakers will be Wallace Erickson, president of Wallace Erickson Co., Olan Hendrix of Far East Gospel Crusade and Spencer Bower of Christian Service Fellowship.

Czech theologian discounts atheism in Communism

NEW YORK—"It is now being recognized," said a 77-year-old theologian here in a newspaper interview, "that atheism is not part of the essence of Communism."

This statement was attributed to the Rev. Dr. Josef L. Hromadka, a Czech Protestant, who has received sharp criticism from many prominent figures in state affairs and theological circles, during his recent little-publicized visit here sponsored by United States Committee for the Christian Peace Conference. Dr. Hromadka was a founder of Christian Peace Conference, an ecumenical organization that has held two conferences in Prague.

Although he expressed his opposition to Communist teachings, Dr. Hromadka maintained that it was possible for Christians to cooperate with the Communist economic and social programs without compromising their religious faith, the interviewer reported.

The report said the doctor argued Communists had come to power in Eastern European countries because Western culture failed to solve social problems and he urged Christians to use their influence to "purify" rather

than oppose the Communist attempt to build a better society.

"Communists are now realizing that a socio-economic reconstruction of society cannot by itself solve all human problems," Dr. Hromadka was quoted.

"They recognize that problems such as family life and sexual responsibility have a deeper dimension; and they are beginning to look upon man as more than merely a by-product of nature and history," he said.

Norwegian missionaries withdraw from Taiwan Lutheran Church

STAVENGER, Norway — Because of conflicts in the Taiwan Lutheran Church, Norwegian Missionary Society has announced it will reassign its missionaries in Formosa to other work not related to the church.

An NMS statement to the press expressed the belief that the board action "will serve the church best" and declared that the church "must itself overcome its inner conflicts and have time to find both a spiritual and an administrative basis for a good and fruitful cooperation."

The board action followed a visit to the field by the general secretary, the Rev. Johannes Skauge, and the secretary for the Orient, the Rev. Arthur Harstad, to get first-hand information about the church's difficulties and try to contribute to their solution.

Although a new president, the Rev. Stanley S.Y. Tung, has been elected in an effort to meet a leadership crisis in the 6000-member church, NMS officials nevertheless reported they did not find the situation sufficiently cleared up.

People make the news

The Rev. Joshua Chiu Ban, first Malaysia-born head of the see, was consecrated November 2 as Anglican

Bishop of Singapore and West Malaysia. He succeeds the Rt. Rev. Cyril K. Sansbury, who resigned the post to become general secretary of the British Council of Churches. ■ Manuel Arenas, the Totonac Indian whose life story appears in this issue of *World Vision Magazine*, recently purchased 12 acres of land just six hours from Mexico City on which to build a Bible institute for his people, reports Cameron Townsend of Wycliffe Bible Translators. ■ The Rev. J. Floyd Williams is editor of *Worldorama*, new magazine of the Foreign Missions Department of the Pentecostal Holiness Church. Assistant editor is the Rev. Roy W. Wood. ■ Mr. and Mrs. W. R. A. Peasley of the Rural Evangelistic Mission of East London, South Africa, were recently appointed official representatives of Trans World Radio for South Africa. ■ The Rev. Ilya Ivanov, senior minister of the Moscow Baptist Church, succeeds 81-year-old Dr. Jacob I. Zhidkov as chairman of the All-Union Council of Evangelical Christians-Baptists, according to Soviet Information Service. ■ The Rev. J. G. Jenkin, one of the oldest Methodist ministers in the world, recently died at Adelaide, Australia, at the age of 101. Retiring from active ministry in 1939 at the age of 74, the Rev. Mr. Jenkin preached every Sunday until he was 91 years old. ■ A veteran of 21 years of missionary service in the Tamil church, Dr. Carl Gustav Diehl of Uppsala, Sweden, has been elected to succeed Bishop Rajah B. Manikam as head of the Tamil Evangelical Lutheran Church of South India. The 60-year-old Swedish churchman was director of the Church of Sweden Mission before his recent election. ■ Dr. Andrew Karsgaard, medical missionary to India and Pakistan since 1946; has been assigned to the post of medical director by The Evangelical Alliance Mission.

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Central display in Berlin was a "people counter" that ticked off the number of people born during the congress, a dramatic illustration of the growing population and the need for greater evangelistic efforts. World Vision International provided the display.



WV NEWS
FEATURES

'Windows on World' Provide Capsule Views of Nations

BERLIN, Germany—Capsule glimpses of religious, political and economic life of some 100 nations featured the daily program of the World Congress on Evangelism here October 26 - November 4 for the more than 1200 delegates in attendance.

"Windows on the World" were 10-minute presentations given by delegates in behalf of their countries. Packed with information, the capsule reports gave up-to-the-minute factual data designed to help bring a new insight into national life around the world.

Here are highlights of those reports:

India: All over India tremendous forces have been released by independence and nationalism, sweeping vast millions away from their familiar past. This imposes a terrific strain on the ancient faiths to provide inner resources and power for everyday life. Leaders are painfully realizing that democracy is essentially a spiritual concept, that strong and sure foundations are needed to fulfill the ideals of equality, justice and service. Many are feeling the void and bankruptcy of a life and society without moral foundations. Certainly the greatest problem is the same old problem of the human heart. Millions in India are looking for something new that will satisfy their inner longings. *I. Ben Wati*

Middle East: Generally speaking, it is fair to say that the church of the Arab Middle East is inward looking, concerned primarily with self-preservation. I see little evidence of concern for outreach. Most outreach activities are stimulated by foreign missionaries and do not spring from within the church itself. This is not good for at least two reasons. First, foreign missionaries always face possible expulsion because of nationalistic upheavals or for political reasons, as was the case in Iraq in 1958 and more recently in Southern Sudan. Secondly, the indigenous church in the Arab world will never mature and bear its own evangelistic burden as long as it is dependent on foreign missionary initiative rather than upon indigenous Christian motivation.

The greatest single need is to acquaint Muslims at large with the essential elements of the gospel, particularly with the objective facts of Jesus' life, death and resurrection. Copies of the Gospels (preferably Luke or John) must be distributed widely, dramas on the life of Christ must be presented over the radio and TV (this is possible at Christmas and Easter), and correspondence study courses must be used on a much wider scale than heretofore.

The Rev. Salim Sahiouny

Indonesia: The possibilities for evangelism are enormous, especially among

the youth. The shortage of trained personnel is acute in the big cities and also in certain rural areas.

In parts of North Sumatra pastors from different denominations are called upon to administer mass baptisms. Moslem strongholds such as the Makassar region in South Celebes plead for evangelism. Central and East Java and also the exotic isle of Bali literally shout for help. People who have been living under the influence of organized atheism are now turning to Christian believers for help.

What we urgently and primarily need to meet this great longing for God's Word is a deep awareness of the challenge among the small group of Christians. They must realize that to evangelize a nation of 103 million is impossible unless each individual Christian goes forth and shares the common task. *Mr. Maludin Simbolon*

Israel: Most Hebrew Christians prefer to remain within the larger Jewish community as messianic believers, but this has proved difficult, for as an "apostate" he is no longer regarded as a Jew in the secular sense. Confronted with certain religious and civil disabilities, the Hebrew Christian may go underground with his faith and become a secret believer. Others, faced with loneliness and unrelieved tension, choose to emigrate to Christian countries. Those who remain seek to give expression to their faith by whatever means open to them and await the day when the Orthodox comes to terms with the idea of Israel as a modern pluralistic society. *Dr. Dwight L. Baker*

South America: Persecution is a thing of the past and its occurrence now is a rare exception. But there are other obstacles to evangelism. There are second and third generation evangelicals, for example, who do not know Christ. Then, too, the Gospel is identified in the minds of the people with the United States, as once it was identified with great Britain.

The attitude of paternalism and imperialism of many missionaries is another obstacle; failure of other missionaries to adapt and cultural and spiritual isolation is yet another. Among some groups we find an excessive social emphasis and among others blindness to the Christians' social responsibility. Evangelicals, fortunately, are beginning to recognize that they will have to participate in the present social revolution.

We need missionaries, but men who

know their Bibles and who can relate their knowledge to the problems of daily life. *Mr. Alejandro Clifford*

Germany: Evangelism is mainly concerned with adults. Little is being done for young people and practically nothing for children. Most theologians do not believe that a child can be converted or that its decision can be genuine.

The preaching of the gospel is especially lacking in such areas as Austria, central Switzerland, Bavaria, the lower Rhine and parts of northern Germany.

A great hindrance to the proclamation of the gospel is to a great degree the popular conception of the people that baptism, confirmation and membership in a state church are somehow sufficient. A personal decision for Jesus Christ, personal experience in the Christian walk, a life of prayer and assurance of salvation are associated with fanaticism. *Mr. Anton Schulte*

Philippines: Filipinos are known throughout Asia as prize-fighters, entertainers, musicians, engineers, surveyors, physicians, nurses and technicians. There is great demand for them. Filipino artisans make good in their respective lines of endeavor because they adapt easily to the Asian situation. There is no reason why our people cannot also excel as evangelical Christian missionaries to the predominantly Moslem, Buddhist and Hindu countries that surround the Philippines. *The Rev. Max D. Atienza*

Japan: During the war the government leveled Satanic pressure against the Christian church. Those who survived had to begin all over again. Hundreds of missionaries were poured into the country. Everything possible was tried and in a sense the sound of the gospel covered the nation until the church in Japan was restored almost to her pre-war stature.

But in 1956 came a standstill. The church began to feel very real and insurmountable walls about her and now senses anew its lack of impact on society.

There are many outside obstacles to the growth of the church in Japan. Among them are strong heathen traditions, social relationships, secularism, materialism and new national religions such as Sokagakkai. But there are even more acute obstacles inside the church: lack of spiritual fervor, lack of a living witness among the laity and lack of unity among Christian groups. *The Rev. Akira Hatori*

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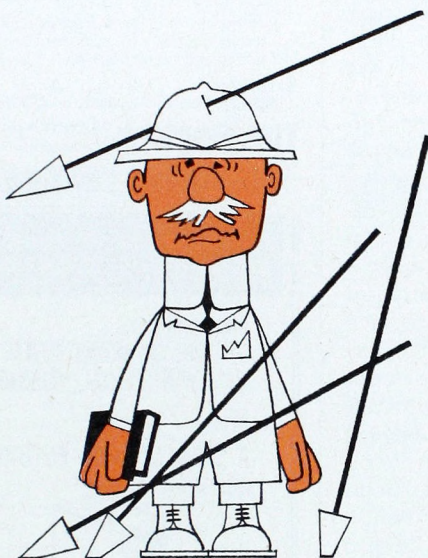
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Continued from page 13

Eugene A. Nida has so succinctly stated:

Some Christians tend to think of church growth almost entirely apart from the cultural context in which it has taken place, as though it were some supernatural phenomenon involving only the struggle between the forces of God and the wiles of the devil. There is no doubt that church growth is directly related to the total plan and purposes of God; but at the same time it is equally true that God has evidently determined to work within the structures and patterns of human society, even as He works out His purposes for the individual's life in accordance with the physical and psychological principles He has created to govern it.

TYPES OF RESISTANCE VARY



20

Since communication of the gospel takes place only within the context of culture, it is important to ask: What types of resistance must the preacher of the gospel expect as he enters a new culture? Obviously, the gospel encounters both personal resistance and group resistance. But there is very little cultural resistance to the gospel per se. Most of the resistance actually arises because of approaches that overlook certain basic principles of culture. Resistance factors grow out of the fact that each culture is an integrated, functioning, structural whole. This is true both for the missionary's culture and for the target culture.

Usually the gospel is introduced to a culture via a messenger from another culture. This messenger rarely distinguishes between the essentials of his message and the cultural expressions which this message has developed in his own background. These cultural wrappings create resistance to the missionary message.

At the most unconscious level the missionary ambassador brings foibles and habits which to him seem to have no moral implications—such as drinking lime juice for breakfast. At other times it involves behavior patterns which he definitely thinks of as right. These

include such matters as dress, the time and pattern of worship services, and the many unspoken presuppositions about the natural and the supernatural world.

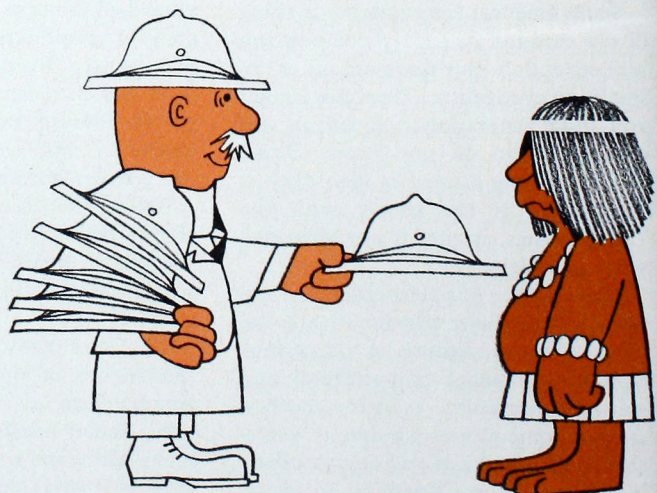
James A. Scherer points out that the gospel has reached Africa and Asia, not in isolation, but as part of a total complex known as Western civilization. This complex includes economic forces such as trade, banking, industry and mining, as well as technological forces such as industrialization and Western medicine. It includes spiritual forces, one of which is Christian missions. Western civilization also contains the secular philosophies of rationalism, positivism, communism, existentialism and the socio-cultural forces such as schools, urban style of life, mass communication and social advancement. And it includes political forces such as colonial administration, the principle of self-determination, parliamentary tradition, and so on.

"Before the missionaries can organize a church on the mission field they have to teach the people Robert's Rules of Order," someone has facetiously observed. This means that both the individual features of the "cultural wrapping" in which the message comes and the conflict between the overall world view of the two cultures can sometimes raise resistance to the gospel in the recipient culture.

Probably very few missionaries think of themselves as agents of cultural change. But all of them expect conversion to result in fundamental changes in personal attitude and behavior. Eventual change in the behavior of the society as a whole is, therefore, clearly implied in the missionary approach. The missionary is an agent of change.

All too frequently this appeal for change comes in the form of an attack on certain practices of the target

AN AGENT OF CULTURAL CHANGE



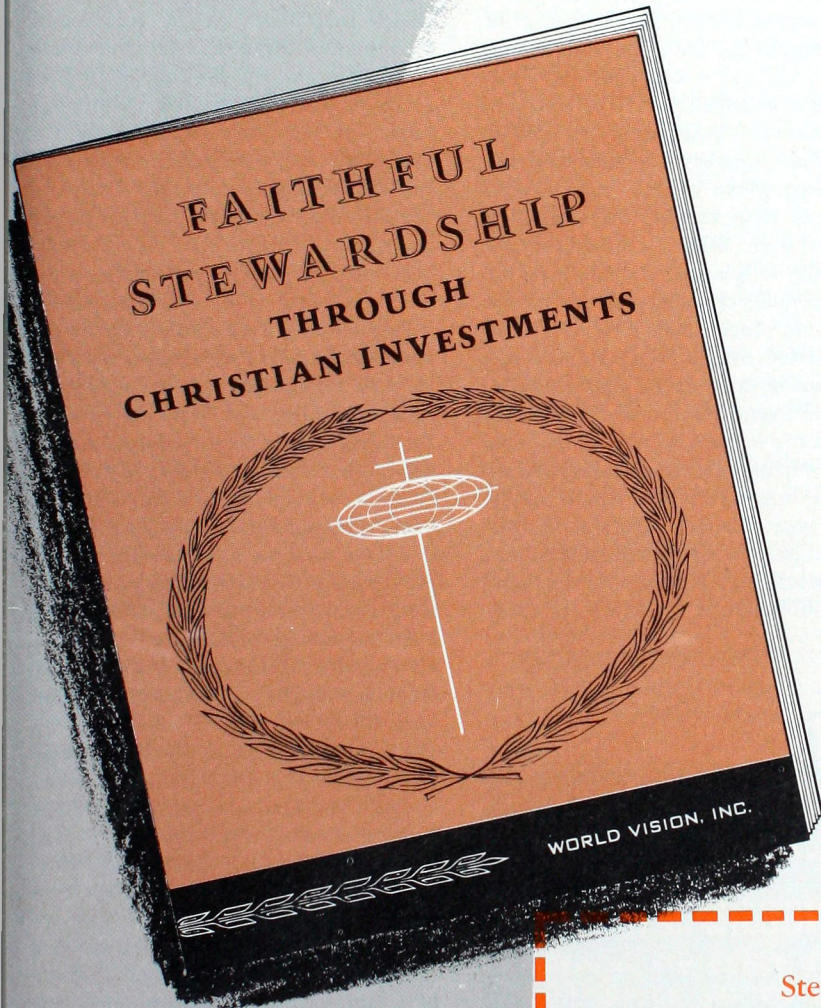
culture which the missionary messenger finds incompatible with the gospel message. This could include

Continued on page 28

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NCC Leaders Clash Over Evangelism

A tense clash of views separated evangelism groups in the four-day study section entitled "Christians and Opportunity in Evangelism" at the National Council of Churches Triennial General Assembly in Miami in December.

Billy Graham was first to address a two-hour session of the study section on evangelism. Afterward he stayed on until midnight talking with the leading scholars in the debate. The following day he addressed over 1,000 people at a packed luncheon. His voice was also piped to a separate overflow room.

Not everyone was happy that Graham offered no great modification of his concept of evangelism. Academically at least, his opponents generously and feelingly acknowledged his transparency and sincerity. But his genuineness as a man perplexed those who felt, no doubt with equal sincerity, that his message is not all it ought to be.

Dr. Willis E. Elliot, associate secretary for evangelism of the United Church of Christ, for example, presented a paper in the second of the four evangelism sessions. He undertook in a sensitive and scholarly way, to analyze two false dimensions of evangelism—namely the emphasis on words rather than deeds, and the emphasis on deeds rather than words.

In a masterly way Elliot stressed the necessity to go beyond both of these false poles. He neatly termed them "verbalism" and "actionism." He went on to point out that the old style evangelism often tended to be verbalism

and that the new style social-action people often tended to actionism. Thus he proposed very impressively the importance of going beyond both the "old" and the "new" evangelism, thus defined.

One layman, however, a Presbyterian, Dr. William Schechter, president of Tarkio College, felt that "to tear down what we now have without offering a substitute was 'nit-picking.'" Despite the value of the critical analysis performed by Elliot it is dangerous and disillusioning, especially to our lay people, Schechter felt.

Elliot characterized the recent Berlin Congress and its management as being verbalistic. He proposed the new label "scribal evangelical" as being better suited to the group in general than either "biblical evangelical" or "conservative evangelical." To him the movement was quite competent in running the Congress but was unnecessarily repressive of any controversial points of view. He felt "muzzled." He blamed both Billy Graham and the academic scholars at the Congress for the "scribal" character of the atmosphere and proceedings.

The effect of Elliot's paper was nearly devastating to a large proportion of Graham's sympathizers in this section. Hadn't the leading secretaries of evangelism for half a dozen denominations spoken forthrightly the night before of the great positive values of the Berlin Congress? Elliot's evident kindness and sincerity in his presentation only served to heighten the shock for them.

Dr. Colin Williams the following day began by observing the high level of anxiety in the group. He effectively justified the need to speak promptly when the truth is at stake. Some reacted with as much anxiety to Graham's presentation as others reacted with consternation to Elliot's paper.

For example, Graham's noon address at one point pleaded for and justified genuine emotion in evangelism but pointed out the high emotions in a number of events running from Pentecost to the Red Guard demonstrations and to Selma marchers. One excited listener, forgetting the reference to Pentecost, gravely objected that Graham had very offensively compared the Selma march to the Red Guard movement. Williams, on the other hand, strenuously deplored this same series of illustrations as a graphic instance of Graham's usual distinction between evangelism and the witness of active obedience, between Graham's "evangelism" of mere preaching, and the marching in Selma. Again Pentecost was forgotten as one of the series.

Williams, in what was probably an ironic leaning-over-backwards, agreed that "Graham's evangelism is the right kind of evangelism in certain places." But both Elliot and Williams stressed the necessity for a new evangelism for the modern age more than they faulted the old evangelism for its time. Yet some felt that no one has proposed in detail, or at least has successfully employed on a widespread basis, any pattern comparable to the continuing, even mounting success of Graham in an era which Elliot and Williams consider the "twilight" period of the older traditional culture. Elliot wants "a gospel that will speak to the Graham children, not to the Graham parents, because the Graham children are the leaders of tomorrow." He admits that the "story" behind the message does not change, but stresses that the "message" must.

The final session featured a panel of denominational and National Council of Churches evangelism experts. The conversation went like this:

Paul Stag (American Baptist Convention): "I have been asked to say something about a task force in Philadelphia that has successfully formed a community organization in Philadelphia's "Watts-type" Ludlow section . . . Jerry Judd (United Church of Christ):

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Stag: There is no pat answer. We are simply trying to love people . . ."

N.C.C. staff member: Perhaps the real conversion is that taking place in those rendering this service.

Another: Does "evangelism" then, like Sherwin Williams paint, cover the whole world of whatever we do as Christians?"

Another: "But our words are an empty sham if we do not help these people in a physical way."

Included in this panel was the world famous Lesslie Newbigin. He acted as the theological anchor man in the discussion. He took sharp exception to someone's statement that "We have to change the power structure of society because the rich people have in effect taken the power from the poor people to make a decision for Christ, and we have to get at the power problem first."

Newbigin replied: "Nonsense! Even within the evil social structure men experience the liberating power of Christ—but where this is used as an excuse for passive acceptance of the evil social structures the gospel is betrayed."

A Canadian Anglican, Canon Ebert Hobbs, pointed out in the final summary that despite the general acknowledgment that both word and deed are necessary, he still feels that he "hears" those who stress evangelism talking about the soul and those who stress social justice talking about the body. He went on to stress that it is the audience to which we are speaking that we have to take seriously.

Elliot had spoken of this generation as a startlingly different "era" with its demand for a different evangelistic formulation. Williams, in recognizing this audience factor, had even allowed that it is an audience in which Billy Graham's message is suitable. Perhaps this is one bridge to better understanding. A more perfect understanding of the radically different subcultures of our society really is one of the homework tasks. Both word and deed must be fed meaningfully into time and cultural space. The conflicting "emphases" are in part the inevitable result of word and deed being prepared for divergent subcultures. That is the built-in hazard of proposing to define a single evangelistic message that will be equally suitable for all of the world's subcultures either now or in the foreseeable future.

It is also possible that the clash in views is in part a conflict on a subconscious level between the churchly in-

stitution and the non-churchly institution. If so we may welcome the relatively low level of defensiveness and the all-time high level of cordiality between the summit spokesmen.

As regards cordiality in a competition between church and independent agency, Graham clearly has an unfair advantage. While he has long since realized that he must work with the churches, the churchmen on their part are far more nearly able to suppose that they can go it alone and that they do not really need an evangelistic institution outside ecclesial control.

But, as many observers have pointed out, the Billy Graham Evangelistic Association is to some extent merely an ecumenical phenomenon at a city level. He does not go to a city if the vast majority of the churches have not entered into the invitation. But the situation fairly bristles with apparent contradiction.

The very people who are dubious about the verbalistic tendency of certain individual structures of evangelism are on another front seriously proposing structures outside of the institutional church that "will feed the people of the world," proposals which to some easily tend to fall under the actionism extreme. The "scribal" label that illumines the danger of doctrinal rigidity could as well caution church institutions against that almost inevitable tendency of all human institutions to defend themselves ideologically. This too was a prominent feature of ancient scribism.

At least conversation is now taking place between genuine people on the most significant of all subjects, "How to evangelize the world." It ought to be a source of encouragement that the very theme of the General Assembly was "That The World May Know."

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where many people, large groups, accepted Christ in a short time.

We were new missionaries and not able to speak the language much—just enough to exist—when we were sent up into this plateau area called the Plain of Jars. There was not another Christian around.

To try and reach the people we had a Bible school student, Nai Kheng, come from our Bible school in Louang Prabang. He was of a different tribe entirely, but he came and started to distribute tracts and talk to the people. The city was the provincial center and populated mostly by Laotians.

Across the dirt road from where Nai Kheng lived was the home of the chief sorcerer, Pho Sy. He was a Meo. One day Pho Sy came to Nai Kheng and said, "Why are you able to live in that house? It is haunted by demons. No one else has been able to stay there for more than a night or two, and you've been there for two weeks. What is your secret?"

Nai Kheng told the sorcerer about the Lord Jesus Christ and His power. He said that he and his wife had spent several nights in prayer until the demons were driven out of that house. Pho Sy was amazed and greatly interested. He wanted to know more about this God called Jesus Christ. Nai Kheng explained all that he knew. He had only had one year of Bible School, but had learned quite a bit about the story of mankind, creation and the gospel.

Question: How did this sorcerer react?

Andrianoff: Well, Pho Sy said, "In our folklore it tells of a God who was with our ancestors in those days and then was not with them but who said that some day in the future he would reveal himself to them again. In the meantime our people have to make sacrifices to demons to appease them, because all evil comes from these demons. I wonder if this God you are telling me about is the same God, if what you are telling me today is what was to be revealed to us."

To make a long story short, Pho Sy was saved. I went down and spoke to him in my faltering Laotian. When he accepted Christ, he said, "I can't express what I want to say in Laotian. Do you think God can understand the Meo language?" I told him that God understands all languages. He prayed in Meo and I prayed in English and Nai Kheng prayed in Laotian, and Pho Sy was marvelously converted.

Two days later we had to leave, so there was not a missionary there. Pho Sy was concerned about his people and wanted them to know about this God for whom they had been waiting. He took Nai Kheng with him and they went from village to village. Entire villages turned to Christ because of the transformation they saw in this former sorcerer. In one village there was a sorceress who had made a prophecy two years before. She said the demons told her that "in two years from now we demons are going to have to leave. Some power is going to come and drive us out." It was just

two years later that Pho Sy came to that village. Immediately this woman cried out to God and said, "The power that I spoke of is going to drive out the demons." The entire village came to Christ.

Question: How do you explain these mass conversions? Are they real?

Andrianoff: Well, the tribespeople acknowledge anyone who is superior. They do not question authority. They make group decisions.

One village asked us to come and tell the story. We went three days by horseback. The village chief called everyone together and they sat there for a long time discussing what they should do. Then they had us talk just with the men. Then the village elders went into conference. Finally, they made their decision to become Christians as a group. They were used to working together, so they wanted to become Christians together.

So the elders announced that the village should be Christian. After that we went from house to house teaching them so they could make their individual decisions. We had them pray individually. As they were taught they made their decision. I had it interpreted, so even the children could understand. Then they had a big bonfire and burned all their idols.

Question: How many pastors have come out of the people movement that started in Xieng Khouang?

Andrianoff: Not enough. Over 80 churches were established in 15 years, and some of these are large churches. One has 1000 members and another has 1500. But we only have 26 full-time pastors.

Question: Has there been a similar people's movement in the south?

Andrianoff: No. In the south there are more Laotians than tribespeople. Another problem is that the leader of the largest tribal group in the south went over to the Communists.

Question: Do the people have the Bible available to them in their language?

Andrianoff: The Bible was translated into Lao in 1902 by a Swiss missionary, but it was a very poor translation. An educated Laotian could not read it. We are now making an entirely new translation.

The government of Laos opposes reduction of tribal languages and translation into these languages. They don't want their country split, they want everyone to use the Laotian language. The Meo people are more aggressive than the Laotians, so the Laotians do not want the Meo language to be used, as this would be a threat to the Laotians. In all the schools the Lao language has to be used.

Question: Is there any plan for setting up more schools?

Andrianoff: Yes. The American government has done this. In each of the refugee centers there are primary schools. We'd like to set up a mission school in one of

the centers where children can come after the third grade.

The Catholics have concentrated on schools, starting with elementary and going into secondary schools. That is something I hoped we could get started so the children of Christian families won't have to go to the Buddhist or Catholic schools.

Question: Do you have plans for schools to serve the tribespeople?

Andrianoff: The church wants schools and we would like to help, but it's a big job. We would have to supply them with a building and some of the teachers. The schools would be under the churches. We would help them, but officially the schools would be theirs. There are a few national Christians who are teachers.

Question: All in all, would you say that this is a time of opportunity in Laos?

Andrianoff: We have tremendous opportunity today, mostly among the tribespeople. We are flying in there now with our little mission plane. The plane flies about four thousand miles a month carrying missionaries into these refugee centers to minister to the spiritual needs of the people. We skirt the area controlled by the Communists when we fly in.

Pray for this country. It's open now, and so is Viet Nam. God has left the door open for some reason, and we've got to do all we can while we can. God only knows when the door will be shut again. |||

BACKGROUND ON BURMA

Some time before the worldwide struggle for national independence began, the Karen people in Burma made a fight for the right to support their own churches.

Work began among the Karens in 1828 by a Baptist, Dr. G. A. Boardman.

Virility and racial integrity of the Karen people so appealed to a group of young Baptist missionaries that they rebelled against the prevailing system of mission subsidy and initiated a long fight that ended when a self-support policy prevailed. Until then the mission board had paid for everything.

The Karens knew what they wanted. They began providing for their own churches and schools as well as to take their full share in the support of evangelistic work. The change did not come easily.

A majority of the missionaries among the Karens had finally to threaten to resign before it was agreed to found the new mission at Shwegyin on the basis of self-support. Complete financial independence followed and the membership of the church grew out of all relation to the small numbers attracted by the old methods.

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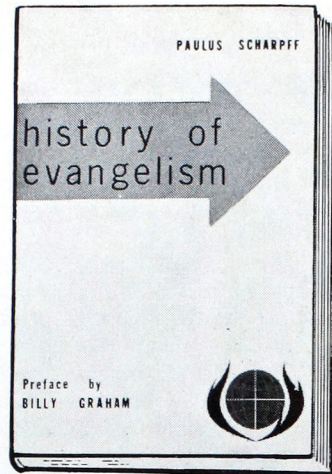
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Anthropology Class Reaches 'Lost Tribes'

"Before, I thought the Gospel was just for the Indian. Now I realize it's for me," a professional man in the South American university city told William J. Kornfield, Andes Evangelical Mission, at the conclusion of one of the classes which Kornfield instructed at the local university.

The remark made the course worthwhile, said Kornfield in an article published in the fall edition of *Evangelical Missions Quarterly*. "I realized afresh that here was one of the 'unreached tribes' in Latin America—the intellectual and professional people for whom Christ died," the missionary wrote.

Kornfield volunteered to instruct without charge to the university a short course on anthropology, his major in college, at the prompting of Dr. John White, at the time executive secretary of International Fellowship of Evangelical Students for Latin America.

The suggestion came after Kornfield had expressed an earnest concern for assisting the struggling evangelical university students facing onslaughts of dialectical materialism, aggressive communism and renewed Catholicism. As he considered the possibilities, Kornfield decided that by instructing the course in evening sessions he could not only assist the students who needed spiritual backup to their convictions, but might also reach professional people and the teachers themselves who seek learning in the field of anthropology where there are few qualified instructors in Latin America.

"I relied on authoritative scientific textbooks and journals as I presented the creationist point of view," Kornfield wrote. "When I found a Communist professor, along with a number of leftist students, had enrolled in the course, I sought out and read what Russian scientists had to say on the question of origins. I was pleasantly surprised that in a number of ways they supported the creationist position, and

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this information was used effectively throughout the course," Kornfield reported.

By the end of the course the creationist view was gaining so much favor that leftist students asked that the Communist professor be allowed to present his views. He was allowed to speak, but in the discussion period his approach was disputed by other members of the class. Kornfield in his closing remarks was able to relate what the professor said to the creationist view.

The class, open to the public, attracted approximately 80 students, about one half of whom were professional people. Kornfield maintained

close contact with the press and was able to extend the class' influence through newspaper coverage.

When the course was concluded, the university, at the request of the students, printed 40 pages of Kornfield's lecture notes on the origin of man from a theistic, creationist point of view. Seventeen students wrote papers on the origin of man and seventeen others chose to take final exams in the course material. Of this total number, 28 concluded the creationist position had more scientific support than the materialist position, Kornfield reported.

At the final program, with municipal and university authorities present,

the director of the Cultural Extension Department of the university presented 40 students with attractive achievements or attendance certificates signed by the rector. Six who received the certificate were doctors and university professors.

The class lectures opened up other doors for contact, Kornfield reports.

In a tape-recorded interview that was part of a Catholic radio station broadcast, Kornfield made a point "to get in a positive word for a city-wide evangelistic campaign then taking place."

He recently lectured 140 school teachers taking a special course related

Continued on page 29

The World We Left Out . . .

Continued from page 9

training, plus two hours per month of further orientation. The volunteers represent the concern of the church for troubled, lonely, frustrated people caught in the web of personal and cultural problems in a strange metropolis.

Scared girl finds help

The ministry of these women is demonstrated in the story of a young coed from a campus out of state. She became pregnant out of wedlock late in the school year. Fearful of the reaction of her parents, with whom her relationship was already estranged, she dropped out of school and announced plans to go to the Bay Area of California for one year—to get business experience, she said.

Her decisive bravado hid an inner panic which she later shared with friends in a pathetic letter crying for understanding and help. Unable to house the girl themselves, her friends called the Christian Service Center for assistance.

When she arrived by bus two days later, the center arranged housing for her with an older Christian couple. They took her into their home as if she were their own child. Employment in a secretarial capacity was soon found, to provide financial support for several months.

Then an appointment at the Salvation Army Booth Memorial Hospital in Oakland resulted in wise counsel for the confused young woman. Specific arrangements were made for her admittance to their prenatal program a month before delivery and for placement of the baby through a responsible agency.

Throughout her time of trial the girl was introduced to Christian love and acceptance. The result was a commitment to Christ. This young lady has now completed college and has rebuilt her relationship with her parents. She has applied for Peace Corps service in Africa.

Since its beginning in June 1965, the center has aver-

aged over 100 completed cases a month. The center has been a mediating voice in scores of human problems.

In pursuing its study of the community, the department of mission has grown increasingly concerned with the plight of thousands of boys whose fathers are no longer an effective force in their lives. This area of human need has been met for many years by the program of Big Brothers of America. First Presbyterian Church of Berkeley is endeavoring to support this program as a part of its mission activity.

In projecting Task Force Big Brother, the church seeks to serve as a catalytic agent in bringing together interested groups and resources to build an effective program. Staff time is contributed and temporary office space is provided. The Christian Service Center maintains telephone coverage.

Here again the program of community penetration involves little expenditure of money. Secular agencies provide the resources. The church provides dedicated personnel prepared for involvement.

The person-to-person contact in this venture opens the door to the influence of Christian faith. The owner of a small chain of neighborhood grocery stores became a Big Brother to a 13-year-old dropout with a record of truancy and vandalism. The groceryman became a second father to that boy. As a result, the boy gained a renewed interest in school and graduated with honors. He went on to receive his bachelor's degree from a state college.

Eleven years after the relationship began, the Little Brother announced plans to marry. Best man at the wedding was his Big Brother, the groceryman, who had pointed the youth to life and directly toward Jesus Christ.

One thing has become clear to us in Berkeley. In today's metropolis, the pastoral concern of the church can best be expressed by the constant witness and involvement of intelligent, spiritual Christians bent on building constructive human relationships. |||

Reprints of "Berkeley: The World We Left Out" are available to you for 15 cents a copy, \$1.25 per 10 or \$11 per 100 post-paid from World Vision Magazine.

Continued from page 20

polygamy, shamanism, infanticide, or sex and drinking-oriented orgies. Jomo Kenyatta severely reproves the "religious imperialism" of missionaries who "... set out to uproot the African body and soul from his customs and beliefs, and put him in a class by himself with all his tribal traditions shattered and institutions trampled upon. The African, after having been detached from his tribe and family, is expected to follow white man's religion without questioning whether it is suited for his condition of life or not." Noting this tendency, someone has facetiously called the gospel the bad news about polygamy instead of the good news about Jesus Christ.

TENDENCY TO PRESERVE THE "OLD WAY OF LIFE"



28

Since culture is an integrated whole, it has a tendency to conserve the status quo and to resist change. Change in any of its parts will automatically create structural imbalances. For example, when missionary effort succeeds in eliminating infanticide in a nomadic tribal culture, the population explosion that usually results may demand a complete change of livelihood. No longer able to support the increased population, many of the tribe may die of starvation.

Donald Bouma cites a striking example of imbalance created in an African village where missionaries succeeded in eliminating certain superstitious fears. The missionaries felt that some of the magic and fetishes were incompatible with the gospel; others were dismissed as superstitious nonsense. When they finally succeeded in undermining the belief in evil spirits, the result was not conversion but dirty villages. As long as the people believed that evil spirits lurked in the forest environment around them, they were careful to keep their yards meticulously clean so that spirits could not hide behind the garbage or refuse in the yard while sneaking up on the people's houses.

Once rid of their spirit fear, they had no motivation for keeping the village clean. Thus the Christian villages became known as dirty villages.

Such imbalances seriously disturb the older generation, and as a result can awaken serious resistance to the gospel message.

Most preliterate societies are called face-to-face societies because they exhibit little personal privacy. In societies of this kind, self-definition is usually not individual—it is made in terms of the group as a whole. For this reason the call for personal conversion and the appeal for an individual to step out from his "old way of life" usually causes the group as a whole to attempt to close its ranks against the intrusive, disintegrating influence.

Such an appeal for individual conversion will frequently be heeded first by persons who are actually marginal to the culture. This will automatically cause the more integrated members of the society to resist the gospel as something irrelevant, if not harmful. Benson Saler, analyzing evangelical conversions in Guatemala, reaches the conclusion that in many areas the culturally integrated have rejected the gospel because marginal individuals are using conversion as a means of self-aggrandizement.

Most missionaries have learned some rather high-pressure evangelistic methods in the course of their church life and academic preparation. Such methods can often cause a culture to throw up high defensive guards against the gospel. When people in a face-to-face society are confronted by a crash program, they will usually be inclined to reject it without consideration. This is especially so if insufficient time is allowed for the diffusion of the message, and if the preaching is accompanied by efforts to pull members out of the society by individual decision. Such preaching will be considered an assault on group solidarity and will be instinctively met with resistance.



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Set the World Afire . . .

Continued from page 15

ready for whatever their Lord appointed. Then came the word. "Separate me Barnabas and Saul."

They prayed again, and they fasted some more, and the conviction deepened that this was indeed the will of God. So "they laid their hands on them and sent them away."

This is how great missionary movements are born. "Every great movement of God can be traced back to a kneeling figure," said D. L. Moody. This is what happened in Antioch. They watched and waited. They prayed and the fire burned within them. With unrestrained commitment they were willing to say, "Lord, take our best and use them for your glory." God took them at their word and claimed of them Barnabas and Saul. The first great missionary outreach of the church was under way.

Where is this kind of church to be found today? Where is there a church with the fire of God at its heart? Such churches are few and far between, I fear.

Any church with the marks of Antioch upon it—with the scars of Jesus Christ imprinted deep upon its life and ministry—will find the means of reaching out where men stumble in darkness.

Anthropology . . .

Continued from page 27

to anthropology in one of Latin America's largest universities.

Kornfield's experience has led him to this conclusion: "In view of the fact that there are more university-trained missionaries than ever before, ought we not to consider a wiser use of our talents by offering courses in our particular field of training, instead of the usual teaching of English lessons?"

It is worth noting, writes Kornfield, that the Peace Corps has moved in this direction by placing teachers on Latin American campuses.

"Is there any reason why evangelicals who have the necessary preparation, and above all the message of life eternal, should lag behind?"

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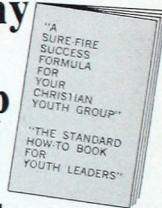
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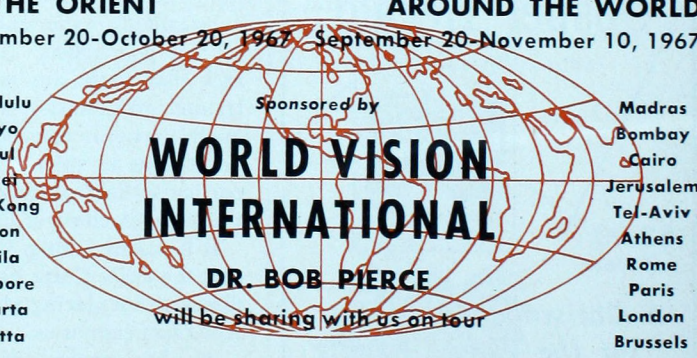
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From wherever it was we started—any one of a hundred countries—one city was on our horizon: Berlin. One topic was on our lips: evangelism. One date was in our calendar: October 26-November 4, 1966. One event was in the forefront of our consciousness: the World Congress on Evangelism.

The prestige of the Congress, in advance of the event, was suspended from two rings: the name and fame of Dr. Billy Graham and the ten-year record of *Christianity Today*. The magazine's distinguished editor, Dr. Carl F. H. Henry, was chairman of the Congress, while Dr. Graham held the title of honorary chairman.

If the *deed* was *Christianity Today's*, the *dream* was Dr. Graham's. It had been in his mind for at least five years—in incubation, so to speak, ever since he presided over a small "consultation on evangelism" held in Switzerland in 1961.

CONGRESS FLOODLIGHTS

Any overview of the proceedings requires at least two observations:

1. We witnessed an organizational efficiency that was phenomenal. Nobody was in doubt as to whether the Planning Committee had "planned" and the Executive Staff had "executed." Ask any delegate, or observer, or member of the press, who tried to enter the "Kongresshalle" without his badge! (Rumor had it that one day even Dr. Henry had to go back to his hotel and fetch his badge before the vigilant guards would let him in.)

Only skillful planning could account for the impressive manner in which the platform of the main assembly room had been given its decorative motif. Rising perhaps 25 feet high was a backdrop consisting of five vertical yellow panels. On the four flanking panels, in clear, white letters, was the Congress theme: "One Race . . . One Gospel . . . One Task." Each panel carried it in one of the official languages of the Congress—German, French, Spanish and English. But it was the middle panel that, each day for ten days, provided the focal point for 1200 pairs of eyes. What we saw there was a gilt-colored globe enveloped in red flames. It was a symbol carrying more than one message. It said, even if incidentally, You are sharing in an event into which have been poured countless days and weeks of intense preparation.

2. The perspective in which the daily program had been conceived seemed right and promising. Begin

the day with prayers in the several hotels where the participants were staying. Move on to Bible study as the first order of the day with the Congress in full assembly. Proceed from there to a major pronouncement (in the terminology of the Congress a "position paper") on some important aspect of evangelism. Then break up the assembly into "sections," each one being assigned a particular phase of evangelism that stands in logical relation to the position paper.

Finally, let the daily schedule crest in an evening session designed to be (1) informational and (2) inspirational. Reports were read from the major areas of the world, attempting a reflection of the Christian situation in those areas and its implications for evangelism; and these were followed by an address designed to convey something of the *dynamic* of evangelism, seen and felt from the viewpoint of Scripture, history, and experience.

CONGRESS FOOTLIGHTS

A congress is people. Wherever there are people, you will have persons who stand out. This is due only partly to the way a program is planned. It is frequently due quite as much to the "unplannable" way in which events take shape under God's control.

For me, at least, the platform was singularly aglow when—

- Stott of London gave his first Bible study, analyzing the Great Commission as it appears in John 20: 19-23 ("The greatest single reason for the Church's evangelistic disobedience centers in the Church's doubts. We are not sure that our sins are forgiven. And, because we doubt, we are dumb").

- Schneider of Germany, discussing "The Authority for Evangelism," argued cogently for the Gospel as that which is *both* historically based (Bethlehem, Calvary, the Empty Tomb) and existentially proclaimed and received ("When the *Kerygma* is stripped of its revelation-historical foundation, it simply dangles in thin air").

- Ockenga of Boston addressed the Congress on "The Theology of Evangelism" and, breaking free from the rigidities of "systematic theology," insisted that "predestination" and "election" must come to terms with the biblical emphasis on God's sovereignty and man's responsibility ("I cannot throw the responsibility of man's reprobation upon God").

- Han of Korea spoke one night from the text, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." It was a charismatic hour. Yet nothing about it suggested that it had been contrived. The frailty of the dear man's body was caught up into the transcendence of the Holy Ghost's own ministry and authority. We were shown the Lord of the candle-

sticks mightily at work in the Korean Church, breaking pride in order to bestow power.

Time would fail to tell of many another luminous moment and kindled mood that came to us. Nor dare we forget that not all of us were equally affected by the same stimulus.

CONGRESS HALF-LIGHTS

Regrettably, some of the most timely and trenchant utterances that were made were heard by as few as five per cent of the delegates and observers. I refer to the brief papers that were presented at the "panel" hours. They are now buried somewhere among the countless documents of the printed record. Among these I should like to nominate, as of front-rank importance, a paper offered by Dr. Samuel Moffett of Seoul, Korea. It is called "Self-Containment." Dr. Moffett defined his term as "a lack of meaningful contact" between Christians and the non-Christian world. Some of his sentences were honed to a razor's edge: "There is the self-containment of old and tired churches who no longer want to send missionaries; and the self-containment of younger, nationalist churches who no longer want to receive them." Some of his insights were as piercing as a surgeon's needle: "Racial self-containment is probably the single most explosive issue in the world today. . . . The fact that there is any racial discrimination in the Christian Church has already done irreparable damage to world evangelism."

In the Things-I-Wish-We-Had-Done Department I could easily have entered a plea for a confronting of this race problem, and its bearing on evangelism, that would have been part of the long-range planning for the Congress. Skittish and oblique glances at the issue are not enough. Side-slaps at the theological leftists who have a social conscience without a saving gospel are not enough. Humbleness of mind, penitence of heart, and openness of spirit will advance the cause of evangelism; stated or implied contentment with the racial *status quo* will retard it.

We conservative evangelicals take to conventional clichés like a duck takes to water. We mistake the pat for the profound. Not surprising, for example, was the protest of an American Negro when one of the members of a panel group spoke of "the futility of trying to change human nature through legislation or political action." Without denying the truth of the statement, he protested against the false inferences to be drawn from it. He frankly insisted that it was not a religious revival but legislation that enabled him to move now within his own country with a freedom which, until recently, had been withheld from him. His protest implied confusion on the part of those who pit evangelism against legislation. Legislation, to be sure, never changes human nature, but it does modify social behavior. When Abraham Lincoln signed the Emancipation Proclamation, what he did changed nobody's *nature* but it changed the *behavior* of masses of people.

It is the failure of many evangelicals to provide this kind of progressive evangelistic ethos that leads deprived and frustrated minorities to wonder how much we care about them.

There was dimness, too, many of us felt, with respect to the relationship between world evangelism and the confused situation in the area of Christian unity. "Evangelicals" tend to say, "We already have our unity in Christ," and then proceed to split ourselves into smaller splinters. "Ecumenists" tend to say, "Our Christian unity needs more structuring, more open and overt manifestation," and then to go off the deep end on church mergers. Both approaches would be benefitted by the insights that belong to each. To say that all this is of no concern to persons interested in evangelism seems to some of us far from realistic.

CONGRESS HEADLIGHTS

From Berlin, whither? The final Statement, issued by the Executive and Sponsoring Committees, says little that is new or gripping regarding the road that lies ahead. Its repudiation of "racialism," though forthright and humble, is not spelled out. Any attempt to do so would have divided the American delegation. And there is the rub: the *American* delegation. (Was it perhaps one weakness of the whole Congress that it was too American?)

A far clearer lead was given by Dr. Carl Henry when, early in the Congress, he insisted that a brighter future for evangelism could be secured in all of our communions if we could cross-fertilize our theologians and our evangelists. Theology needs to be ignited with evangelistic passion and evangelism needs to be informed with theological understanding.

For many delegates the fantastic resources of technology flung a shaft of light on the road ahead. The startling scientific breakthroughs in the whole field of communications must be made to pay tribute to the glory of God in the bringing of the good news of Christ to earth's mounting millions. The staccato stab of the "population clock" in the "Kongresshalle" foyer helped us not a whit to perform the job of world evangelization better than before we came to Berlin, but at least it kept us from forgetting the urgency of the task.

I think again of that center panel behind the platform and that gilded globe enveloped in flames. Then I think of T. S. Eliot's lines from *Four Quartettes*:

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

This is no time for neutrals and faint-hearts. Passionate secularists have more to offer than passionless puritans. One issue is becoming starkly clear: men must choose between the *divine fire* of love and redemption and the *demonic fire* of hate and holocaust.

God grant that Berlin will have helped us Christians to make the first choice more attractive to men than the second.

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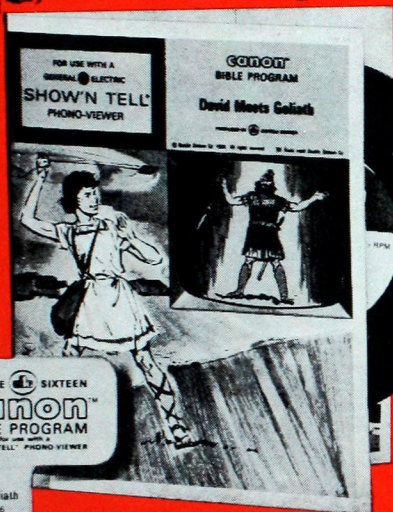
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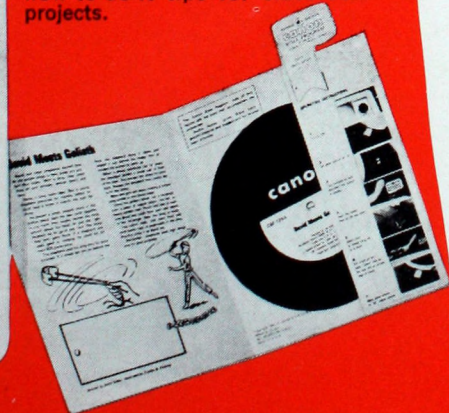
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