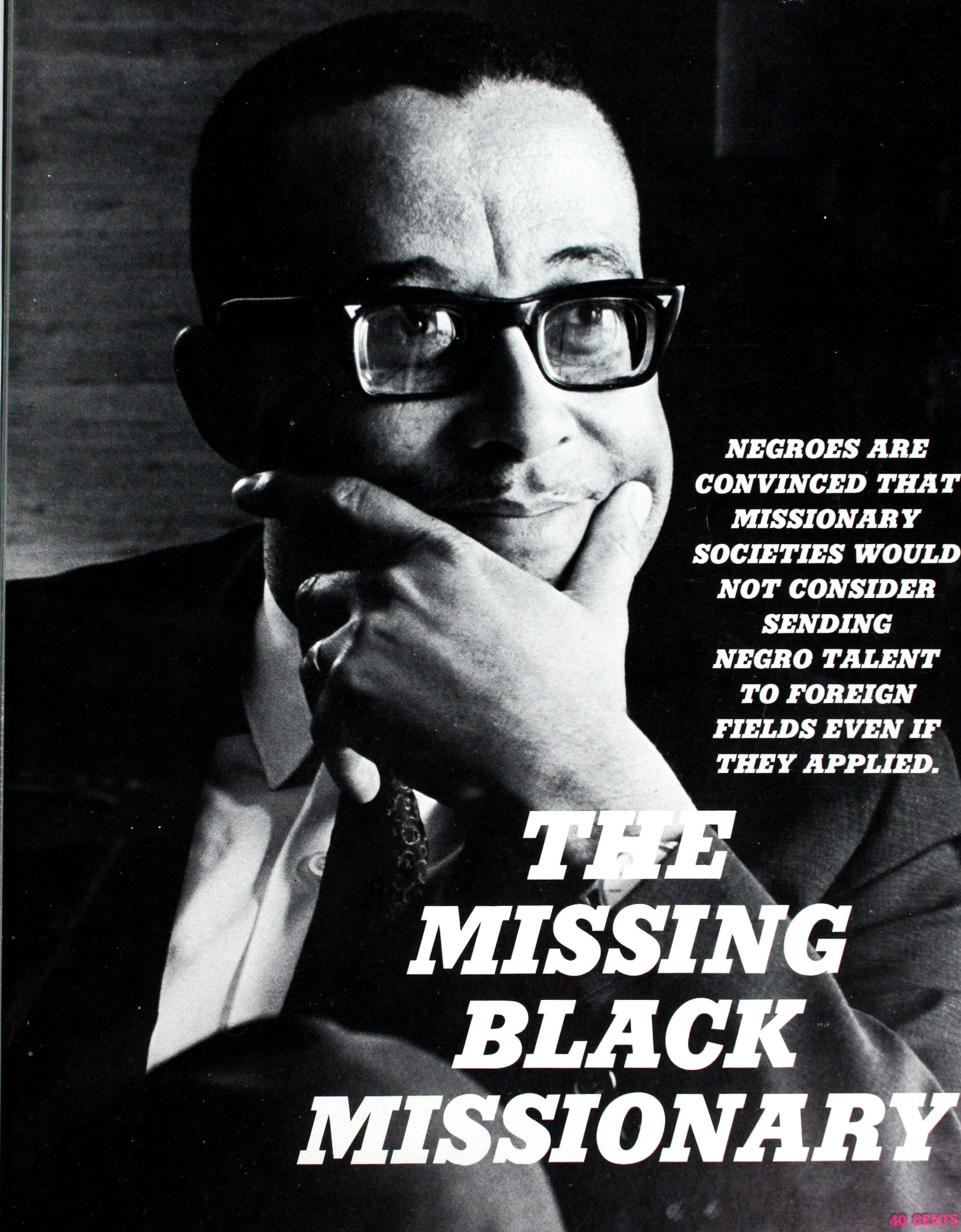


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MAGAZINE/JANUARY 1969



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WORLD VISION

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PHOTO CREDITS: Cover, Billy Graham Evangelistic Association; pages 14-15, Overseas Crusades; page 32, African Enterprise; page 45, Japan National Tourist Association.

COVER PHOTO: Howard Jones, associate evangelist for the Billy Graham Evangelistic Association, is speaking this month in Monrovia, Liberia.

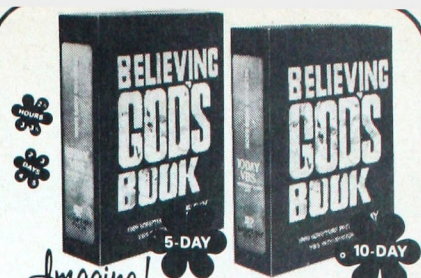
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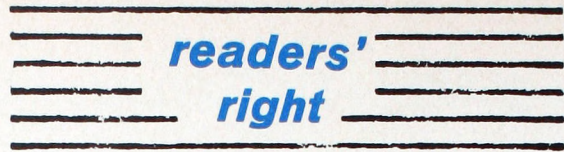


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McGavran gets a hand

Sir: Your September number of World Vision is unusually good. I especially congratulate you on the cover. The photo of Dr. McGavran and those on Donald Gill's article are excellent. This man McGavran is God's gift to the worldwide church in this great day. I pray almost every day for him and for his influence in the world.

Byron S. Lamson
 Editor, *The Free Methodist*
 Winona Lake, Indiana

On behalf of her son

Sir: Thank you so much for the September magazine. I have had so many letters about the piece that was written ["Tuan Change" about Ernie Presswood]. Some say it was far too short. Others thought there should be a book of it. I think Mr. Pollock wrote it very well.

On Monday my granddaughter is coming home from her first term in Thailand. Thank you again.

Mrs. A. Presswood
 Toronto, Canada

Appreciation from India

We do appreciate the World Vision Magazine which we receive each month. The natives enjoy reading it and some have been saved. They are so hungry for good literature to read. This is a needy field especially for tracts. The magazines are most welcome.

G. E. John
 The Gypsy Mission in India
 Trichi, South India

The positive word

Sir: This is just a note to express thanks for your fine editorials in the October issue of World Vision Magazine.

The positive word regarding the Uppsala meeting was very well done, especially for those who would be reading the magazine. I also greatly appreciated the one on the "Myth of Exclusivism." This sense of a wide and evangelical catholic sense of the church, as over against a rigid sectarian sense, has always been a part of your ministry and has always spoken to the deepest in me.

Paul Clasper
 Dean of Theology, World Religions,
 and Mission
 Berkeley Baptist Divinity School
 Berkeley, California

Thanks for the good word

Sir: I have just finished reading the September issue of World Vision magazine. Of all the religious publications that I have read in the past years, may I commend you on an outstanding Christian publication. The content is excellent: limited advertisements and articles that are of interest to help in Christian growth.

The Rev. Michael Markham
 Panorama Baptist Church
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Down with Haleism

Sir: Once again, I am glad for World Vision Magazine and I am proud of it. Every time I read it, I feel there is hope for foreign mission. The opinions expressed in your November 1968 "Piece of Mind" make it one of the finest yet. As a foreigner who doesn't believe that "missionaries should go home," I feel every mission leader, missionary candidate and missionary should read that article. I believe that the thing for mission boards to do is not to spend more money on congresses and seminars only to "condemn" nationalism, syncretism, universalism... but to shout loud and clear "Down with Haleism."

Though human nature is apt to look around in order to find fault with others to condemn, the Christian attitude is to look inside, honestly and seriously, and find out whether Haleism prevails among us. Actually, Haleism exists not only in foreign fields, but very much so here in "Christian America." In my contacts and experience on various college campuses, I find evangelicals are not making any headway. This is in spite of all the sky-high figures of conversion that are often reported. Let's just say they are more appealing towards the "pocketbook." Let's stop fooling ourselves and others regarding the impact of Christianity both in foreign fields and on our campuses. So long as Haleism underscores the policies and approaches, the powerful gospel of Christ will be hindered in its outreach and effect.

Three cheers to the two ladies who wrote, it Miss Lillian Harris Dean and Miss Lois M. Ottaway. I say someone ought to put this into reprints and distribute them among all Christians interested in real gospel outreach. Hurrah to World Vision for your courage and foresight.

*Ka Tong Gaw
Maywood, Illinois*

We sometimes surprise ourselves

Sir: During a routine school day nearly two years ago I walked into one of the lounges at Garrett Theological Seminary and sat down next to one of the senior students who is a good friend of mine. He looked up, hesitated a moment, then poked the magazine he had been reading into my face. "This is terrific," he said.

I was sort of taken aback. It was *World Vision Magazine*. And I had never been too much impressed with it. Yet this was a fellow who recognized the vital contributions of both the left and the right of the theological world. And he said the magazine had something to offer. Since then I have noted continued improvement. You are saying what should be said. You are telling the significant developments of what God is doing in the world.

So I thought I would drop you a line in an effort to become acquainted and to let you know how much I appreciate your good journalism.

*Will Norton, Jr.
Associate Editor
Christian Life Magazine*

Continued on page 7

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WHAT IS A CHURCH?

WHAT IS A CHURCH? WHAT IS A MISSION? Easy questions. The answers should be easy. Right? Wrong. More and more churchmen are coming to recognize the long-standing problem of defining these terms. The definitions must be more than arbitrary combinations of words. They must grapple with the real facts of the current situation relating to the Church and its mission in the world. In particular, the definitions must treat realistically the great variety of structures which now exist as a part of the Church or which fill a role in the missionary task of the Church.

MISSION LEADERS CONCERNED WITH CHURCH GROWTH have long been crying for better definitions of terms relating to their field. Is a group of believers meeting for worship in a home to be considered a church? What if it meets as a Bible class rather than for a worship service? What about a group of students meeting on campus for Bible study or for worship? Who can be considered a church member? What about counting children as church members?

TREMENDOUS VARIETY IN TYPES OF MISSION ORGANIZATION is another part of the problem. Some missions are functions of particular denominations. Others, although generally fulfilling the same functions, are interdenominational in character. Still others are in the nature of service organizations. World Vision International and Missionary Aviation Fellowship are examples of this latter category. Then there are other mission entities which are even more difficult to describe. The overseas ministries of Campus Crusade for Christ and Inter-Varsity Christian Fellowship are aimed at one special segment of the population, namely students. But what relationship do these groups have to the Church in any city or university center where they exist? Are they to be considered a part of the Church?

WYCLIFFE BIBLE TRANSLATORS IS ONE ORGANIZATION THAT HAS FACED THIS PROBLEM. Wycliffe considers itself a service agency. It is supported by Protestant churches in the U.S., Canada and Great Britain. It usually works under contract with the governments of countries to which the translators are sent, in reducing languages to writing, in providing translation of the Bible and in providing basic literacy programs. But what about the relationship to the churches in the countries where Wycliffe is at work? In order to maintain their character as a service organization, Wycliffe makes it a policy to work with some church or mission already represented in the general area. Thus the specific functions of the church, except for the initial witness of the translator, are handled by other church entities with which Wycliffe cooperates.

THE ANATOMY OF CHRISTIAN MISSIONS is a subject currently under study by Dr. Ralph Winter at Fuller Seminary School of World Mission in Pasadena, California. Winter has prepared a paper which will soon appear in the *Evangelical Missions Quarterly*. In it he divides mission agencies into vertical structures and horizontal structures. The vertical structures are denominational in character. The horizontal structures are interdenominational in character. But then there are numerous mission agencies which are mixed. They have characteristics of both. Such an agency might be supported by many churches of different denominations at home, but might set up churches forming a particular national denomination on the field.

CHURCH STRUCTURES ON THE FIELD are another part of the problem. Many young churches overseas now recognize that they have received much more than the gospel. They have inherited particular organizational structures. Inevitably, the gospel came to them from a foreign cultural setting, represented by the missionary personnel. The organization which the missionary brought was not necessarily the type of structure that would have emerged naturally from the cultural setting into which the gospel was planted. Thus hundreds of questions arise about the types of organization best suited to various situations, and many more questions about the appropriate relationships among the various churches and church-related entities which have been brought into existence on the field.

MORE CONFERENCES AND CONSULTATIONS could be one approach to clearer understanding of the problem. But that cannot be the whole answer. Each mission agency will have to come to define its own role as related to other church and mission organizations. Winter's definitions could serve at least as a starting point. If other definitions should rise up to take their place, so much the better. But at least the process of definition will have started.

Clearest statement yet

Sir: I have just finished reading your editorial in the October 1968 issue entitled "The Myth of Exclusivism" and must write to express my appreciation for it. It is exceedingly well done calling for the proper partnership of the presence and the proclamation in our evangelistic ministry. In fact it is one of the clearest and most concise statements I have seen on the subject. I am grateful to you for it.

J. Richard Hawley
Director of Evangelism and
Social Concern
Pennsylvania Baptist Convention
Valley Forge, Pennsylvania

One way of looking at it

Sir: It seems to me that Lillian Harris Dean and Lois M. Ottaway prove too much when they assail Abner Hale.

Followed to its logical conclusion we would have to adopt a rule for missionaries that they remain single. In this way wives would not have to suffer the pains of being a missionary's wife. And children would no longer "be sacrificed on the altar of their parents' devotion."

What a condemnation these young ladies could write against David Livingstone for leaving his wife and children. And John G. Paton whose young wife and child died in the New Hebrides. Goforth took his wife and young children into the perils of an unsanitary China. We could go on and on. And of course Robert Moffat was wrong when he wanted to marry and take his young wife into the interior of Africa. Her parents refused to let their daughter go and according to Dean and Ottaway they were right, although they did relent and let the daughter go.

All the Apostles died violent deaths of martyrdom which meant the leaving of widows and children to a cruel society. I am glad that Lillian and Lois never married a missionary.

John R. Stevenson, minister,
Saxman United Presbyterian Church
Sterling, Kansas

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Our contributor this month is Paul Goring, department chairman of professional orientation of the University of Antioquia, Medellin, Colombia.

REACH FOR THE LEADERS

If the gospel is ever to become a vital force in any society, it must be accepted by a solid nucleus of technicians and producers, those who exercise initiative in creating the goods her people want. These people are the most strategic targets for evangelism.

A generation ago such people hardly existed on the mission fields, but now they form an increasingly dynamic element within their milieu. They set the pace. What they believe and accept as having value will be accepted as valuable by their contemporaries.

The missionary enterprise must take this into account. A nation will always be a mission field so long as the gospel is an exotic doctrine espoused by its fringe members and patronized or sponsored by extra-national interests.

So long as the poor and uneducated are the exclusive objects of evangelism, foreign leadership and financing will continue to be necessary, and the gospel will remain an alien factor.

The fact is that in almost every nation of missionary activity the gospel is preached almost exclusively among the humblest, poorest and least educated classes. The result is that all too little national leadership has developed in the evangelical communities of these nations.

A significant exception exists in Argentina, which of all the Latin American nations has the strongest evangelical community and presents a striking contrast to the typical evangelical scene in Latin America. A large proportion of middle-class and professional people compose the membership in Argentina. Many believers are physicians, lawyers, educators, and successful businessmen.

The reason for this difference can be seen in the historical development of the evangelical testimony. Argentina was evangelized largely by European immigrants who would not be considered missionaries. They were business and professional people who worked to earn their living, witnessing to their faith at every opportunity.

These men were recognized as vital contributors to the nation's well-being. Witnessing to the people with whom their work brought them into contact, they formed a church composed of the same sort of people they themselves were.

If foreigners are to gain an entrance for the gospel among the educated middle classes in the world's mission fields, they must assume an identity acceptable to those people. No self-sufficient person likes to be considered the object of the propagandization of a foreign ideology. (Imagine your own reaction to a Burmese Buddhist showing up at the door of your suburban home to hand you a tract on his religion.)

However, if a Latin or Asian or African professional man or technician becomes acquainted in his office with an Anglo-Saxon who comes not with the manifest purpose of "propagandizing" him, but rather to work side by side with him, his reactions will not be so guarded and defensive. An educated man in a developing nation will tend to accept anyone who is willing to contribute effectively to the felt needs of his nation.

Merely being accepted amicably in a foreign culture doesn't accomplish the task of evangelism, of course. Any Christian who considers what I am calling the vocational approach to the mission field must realize that his first responsibility is to witness, at every opportunity. This is what the evangelizers of the Argentine did. This is what Paul the tent-maker did. The vocation-

al approach can open the door to witness that the conventional missionary may never be able to enter.

The task that occupies the greater share of the pioneer missionary's time on a new field is establishing contacts. This is no problem for the vocational missionary. He is surrounded by people all day long. All he has to do is open his mouth and witness, and back up his witness with a winsome way of living and working. But he must indeed do this.

The missionary who works in a secular vocation should not be "part-time" in the Lord's work. Paul the tent-maker didn't consider himself a part-time missionary. Indeed, it would be a good thing if Christians in the homeland would consider themselves full-time witnesses.

My position as associate professor in one of the largest universities in Colombia has served as the means of establishing a Bible study group and a local church in which dozens of students and professors have received a witness. They had never been in contact with evangelicalism before and probably would not have been otherwise. By simply arranging schedules for the use of available conference rooms, Bible studies are held right on campus, and several evangelical films have been shown with large audiences present. About a dozen young people have made profession of personal saving faith in Christ through this channel.

Mission organizations willing to consider this approach to foreign evangelism must not insist that such missionaries give much time to committee meetings, correspondence and other related activities which claim so much of the conventional missionary's time. Such things really are not witness; they are only adjuncts to witness within an institutional framework. The person who is responsible to answer to the demands of his secular vocation hasn't the time for such extra things, but he can witness. He will probably be in contact with more unevangelized people than the conventional missionary is able to contact.

This approach to foreign evangelism makes missionary material of many people who would not be considered so in the conventional sense.

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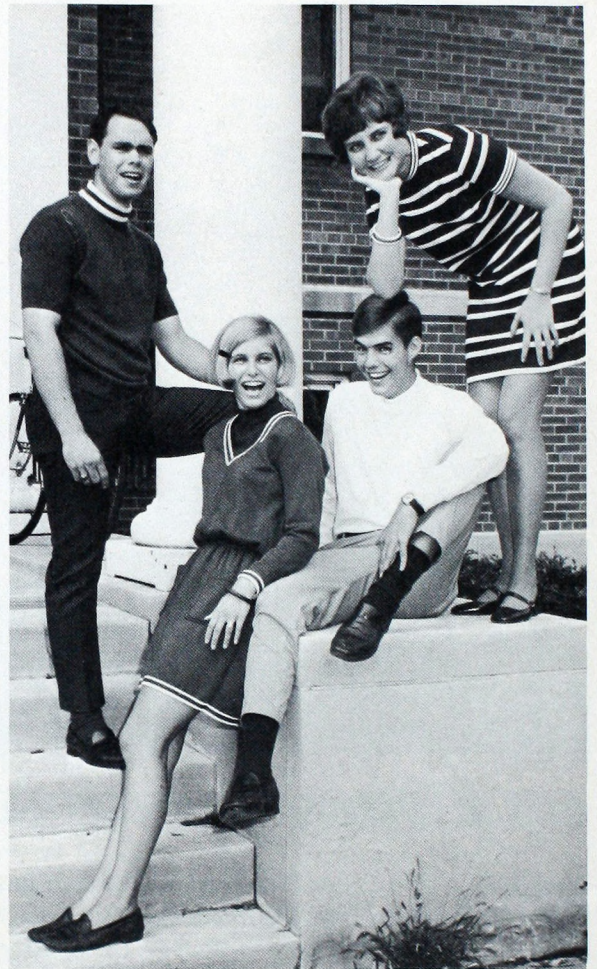
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Miniskirts and Turtlenecks in Missions

by Lois M. Ottaway



Somehow I have always thought of missionaries as modern saints, but I find they face much the same problems I do."

"Building in the jungle is quite frustrating. Sometimes the lumber warps before we use it. Many times the structure which we are to add to is neither plumb nor square."

"Typed and typed and typed and typed. Another feast at girls' dining hall. Still can't quite take this *miya* and rice and olive oil. Came home and had hot chocolate and rice krispies."

These are the realities of missionary experience as seen through the eyes of Wheaton College student missionaries.

In a *Time* magazine article describing the Now generation Robert Jones says "'Don't trust anyone over 30' is one of their rallying cries. Another, 'Tell it like it is,' conveys an abiding mistrust of what they consider adult deviousness."

As could be expected, this spirit of suspicion toward the over-30 crowd has invaded evangelical youths' image of missions. They, too, exhibit distrust of anyone outside their peer group.

This attitude makes it extremely difficult for veteran missionaries to communicate effectively with youth.

"They don't know what's going on in our lives. They don't look like us or put their concerns in our language," Christian young people cry.

It is this lack of communication that triggered the formulation of the Student Missionary Project (SMP) at Wheaton College. Initiated in 1958, the program is continually adapted to tell the story "like it is."

Since its inception when a dozen students spent the summer in Latin America, 207 students have been given assignments in 35 countries. Last summer 32 student missionaries were scattered from Alaska to Brazil, Chicago to the Philippines.

Born of the vision of Ron Chase, a 1956 Wheaton graduate who worked in Mexico one summer, SMP continues to be strictly a student project. Wheaton College faculty and staff members aid in consulting, financial and prayer capacities, but students carry the responsibility of making the project work.

Purpose of the program is threefold: to help the missionary with his job, to acquaint the student with the missionary enterprise, and to share the benefits of the project with the entire college community.

Lois M. Ottaway is Wheaton College news service manager.

SMPers perform a variety of jobs. Roger Bitar of Everett, Washington, assigned to Lima, wrote, "My first job was building a chemistry laboratory desk which I completed with the help of Miguel, a Peruvian. Lately I've been putting ceilings in classrooms."

In the jungle of Ecuador, Belva Wagner of Harbor Creek, Pennsylvania described "constant water boiling, cooking over a wood stove, watching the youngest missionary kids as their mothers catch up on bookkeeping."

In Italy, Suzann Sweaney of Arlington, Texas and Sue Brandt of Flint, Michigan found themselves beating carpets, chopping tomatoes and onions, and scrubbing pans.

"What a surprise it was for me to find out that missionaries are people and not evangelical machines," exclaimed John Botkin of Wyckoff, New Jersey, as he learned about missions in Ecuador. "I've found out what it takes to work under circumstances that are often difficult."

Steve Eglund of Massapequa Park, New York found that "meeting missionaries is one big part of my summer. I respect them more now."

The gap between students and missionaries

The impact of the SMPers is felt back on Wheaton's campus. An editorial in the *Record*, weekly student newspaper, commends SMP "in succeeding in its own aim to bridge the gap between students and missionaries. In an atmosphere frequently clouded by critical generalities formulated in suburban comfort, they have introduced positive and refreshing evidence, forged in a summer of significant and often trying circumstances, of the verity of the Christian faith and the role of missions in the Christian Church."

A freshman student enthusiastically declared, "SMP did more on campus for missions than any other single factor."

For the past four years, the Student Missions Forum president has been a former SMPer. Jeff Black of Dallas, Texas, this year's SMF president, spent last summer in France with TEAM. The chairmen of the last three Missions Emphasis Weeks at the college have been student missionaries.

"SMPers are giving a realistic interpretation of missions through their leadership in these groups," comments Dr. H. Wilbert Norton, professor of missions and church history at Wheaton. "This is a

Continued on next page

Miniskirts and Turtlenecks

Continued

significant step in bridging the generation gap."

Dr. Marvin Mayers, associate professor of anthropology at Wheaton and former missionary, points out that SMP "affords opportunity for interpersonal relationships which students value. It explains why missions to an SMPer is simply 'people.'"

When organizing the 1968 project, Chairman Rich Peterson of Denver, Colorado, former SMPer to Colombia, asked mission boards to give each student "a chance for personal interaction with the people, in ministering the Christian message to them, and in just being a friend."

Face-to-face encounters

The concept of involvement with people appears like a refrain when one reads the letters from the SMPers. "The focal point of the summer has been people, young people, in need of understanding and love," wrote Ross Anderson from a camp in Alaska.

Ken Brown of Yucaipa, California, expressed his views from Malaysia. "The really valuable impressions have come through close talks with missionaries and from growing friendships with young Asian Christians who demonstrate the transforming power of God's truth revealed in Christ."

In Kenya, Anita Smith of York, Pennsylvania learned to be a friend to the African girls. "I think it is on a sharing basis that God will be able to change lives — theirs and mine — because we've known each other in Him this summer."

"As I learn to know some of the French people, I am increasingly intrigued with their way of life, personalities and problems," said Gretchen Howatt of Portland, Oregon.

William Lindberg, director of the Wheaton College Christian Service Council which sponsors SMP, says, "The understanding received concerning modern missionary work and the face to face encounter with dedicated missionaries help to enrich student understanding of current mission operations. This has helped to build new campus interest in becoming involved in fulfilling Christ's great commission."

Influence of SMP is far-reaching. The Rev. John M. Dettoni, assistant pastor of College Church in Wheaton and a member of the initial group of SMPers, calls his eight weeks in Costa Rica and Nicaragua "the greatest influence in my life regarding missions." Dettoni has since helped establish one church in summer mission projects and assisted another in broadening its scope in youth missionary service.



A check of former SMPers shows that 11 are currently involved in missionary service in other countries. Some are serving in the very areas where they spent their SMP summer.

Other Wheaton students have become foreign missionaries as a result of the challenge of their SMP friends.

Thirty-five countries plus Canada and the United States have been represented in the project since it began. Countries included are Guatemala, Honduras, Mexico, Costa Rica, Nicaragua, Panama, British Honduras, El Salvador, Haiti, Jamaica, Trinidad, Puerto Rico, Korea, Hong Kong, Malaysia, Thailand, India, Pakistan, Ecuador, Colombia, Peru, Netherlands Antilles, Brazil, Bolivia, Venezuela, France, Germany, Switzerland, Italy, South Ireland, Belgium, Nigeria, Kenya, Uganda, and the Philippines. Students have also been assigned to the Panama Canal Zone and Alaska.

How it's done

SMP has made a continuing effort to be contemporary and to make the summer experience as profitable as possible. Last year the student missionaries were selected two months earlier than in previous years to allow for a longer orientation period. Students added a period of group Bible study to their corporate prayer time. Each SMPer had the opportunity to lead the study session. Orientation also included sessions with missionaries, anthropologists, psychologists and other specialists.

Four months before departure for Ecuador, Kathy Olson of Rockford, Illinois appraised the orientation sessions: "I'm excited now as I see what is happening to me already. I'm seeing people as people."

Also last year, the project has assigned its first missionary for more than a summer. Glenn Kendall of Oak Park, Illinois, working with Conservative Baptist Foreign Missions in a bookstore management program in Uganda, will remain in Africa through the current school year. He will study at Makerere University at Kampala, along with his missionary activity, in a program supervised by Dr. Norton.

Two years ago, the project saw the need to bridge the gap between home and foreign missions and to emphasize that all missions are one. Eight SMP assignments were made within the U.S. as a result. Again last year students served in the 48 states. Included in the locations was Chicago's inner city.

SMP is not without its problems. Some students

Miniskirts and Turtlenecks

experience real frustrations during their summer. Personalities clash. Jealousies creep in. New ideas conflict with the traditional. And it becomes evident that people are the same on the mission field as they are at home.

An SMPer expressed his disappointment: "I had hoped to learn about medicine on the mission field, but the missionaries were busy. I sensed that if I wanted to learn about something I was expected to do it on my own."

Another student was severely criticized for becoming too friendly with the nationals.

Despite the difficulties

Despite difficulties encountered, participants nearly always consider the summer experience is worthwhile. Reactions of mission personnel are almost parallel to those of the student. Mission officials are increasingly enthusiastic about the SMP program and its achievements.

"On the whole we were very pleased with the SMPers this year. They really contributed to the program," says Rod Johnston, director of Young Life in France and a TEAM missionary working with a camp near Geneva, Switzerland. "Could you send us the students' reactions and impressions? We too want to do a better job."

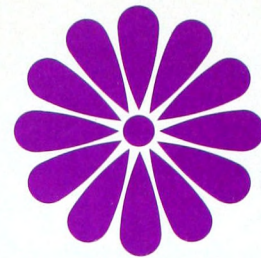
Joseph G. Kass, chairman of Frontier Lodge in Quebec, evaluated a student missionary. "She was very good at getting close to the youngsters. She was able to help from the spiritual point of view. Needless to say, we would certainly welcome another."

"I should like to commend the college for what appears to be an improving program of sending out summer missionaries. We would be most happy to cooperate with you in the future," wrote Kenneth L. Bemis, general director of Practical Missionary Training, Fullerton, California.

The project makes an effort to learn from the mistakes encountered. An SMPer's comment that his summer devoted to construction had no personal aspect prompted Chairman Peterson's plea to missions to allow for this dimension. One of the orientation meetings included a discussion of the problems and difficulties faced by former SMPers.

Is the investment worth the return?

Upon returning to campus the 1968 SMPers asked themselves whether the cost of the project could be justified in terms of return for the investment.



Their conclusion was "yes," and their evaluation led to a restatement of the SMP project goals.

Mr. Lindberg explains that "more emphasis is being placed upon missionary personnel to use SMP as a means of recruitment. We see the project as more than helping missionaries during a summer, but rather in terms of continuing help as students commit themselves to further involvement in missions.

"I am more convinced than ever that the project is valuable. We feel we should be sending students out, and we are asking missionary personnel to help students see the possibilities of missionary involvement."

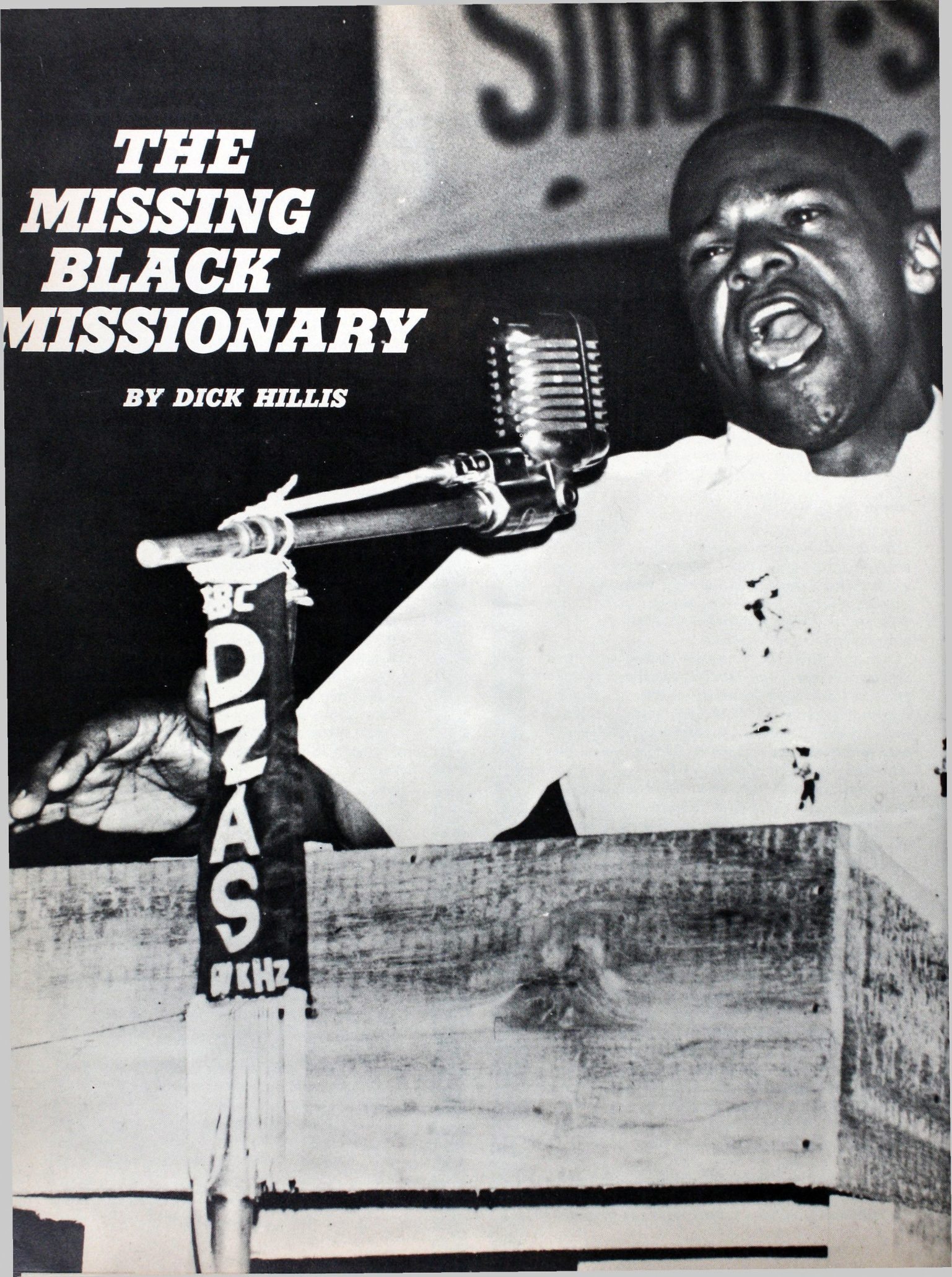
Discussing the reasons evangelical youth aren't considering the mission field, a college student expressed the conviction that "the main barrier between youth's aggressive participation in missions is his image of missions."

Is SMP helping to correct the image? "Yes," replies Dr. Mayers. "It has helped to change the attitude of Wheaton's campus. Being involved in missions has status. It's the 'in' thing. SMP is tremendously successful."

Ronald L. Griffiths, working on a program of student summer terms abroad for the Christian and Missionary Alliance, has suggested that a summer program of student involvement "could well be at least a partial answer to our recruitment need." Wheaton's SMP project seems to validate his opinion. ●

THE MISSING BLACK MISSIONARY

BY DICK HILLIS



How many American black foreign missionaries have you ever met? Can you count them on your two hands?

Yet the American black man makes up over ten percent of the U.S. population. And is he not more *religious* than his white brother? The National Baptist Convention, U.S.A., Inc. (Negro) reports 6.3 million members and the National Baptist Convention of America (Negro) 3.5 million. Numerous independent Negro churches and some smaller conventions must also be added to that number.

Are ten percent of our evangelical missionaries Negroes? If not, why not? Is there something we can do about it?

Does Christ expect Caucasian Christians alone to evangelize the world? No! The first century church had great Negro missionaries. According to tradition, the Ethiopian eunuch was used of God to write glorious church history across North Africa. Why then the mini-army of American Negro missionaries today?

Has God rejected the witness of the Christian Negro? Has God refused to our black brothers the gifts of the Spirit? Modern history proves quite the opposite. Take Billy Graham's associate evangelist, the Rev. Howard O. Jones, for example. Every place in Africa the sole of his foot has trod the church has felt the quickening of the Holy Spirit and those outside the church have been irresistibly drawn to the Savior.

But while we might expect an American Negro evangelist to have a successful ministry in Africa, would Howard Jones or any Negro missionary be accepted in countries outside the black continent? The fact that Mr. Jones' ministry has been accepted and effective worldwide should put that question to rest.

Jones himself says, "Many Negro young people today would launch out in a missionary ministry if they honestly felt that their churches would faithfully stand behind them. Instead, these young people are discouraged that many of our wealthy and prospering black churches are without a vision for missions and fail to fulfill their financial responsibility to support mis-

Dick Hillis is founder and general director of Overseas Crusades, Inc. His missionary career began in China in 1933 and includes 18 months in Communist-controlled China. He also spent ten years in Formosa.

sionaries. It is equally disheartening when they see the poorer congregations that are not able to support sufficiently their ministers and the work of the church. If we expect to see an increase of black missionaries on the foreign fields, the Negro churches in America must awake to their own financial obligations to their missionaries."

A little over a year ago Overseas Crusades' Negro missionary evangelist Bob Harrison and his family moved to the Philippines. Some of his supporters raised their eyebrows. Would the church in the Orient welcome Harrison's help and ministry? The fact that the Harrisons have had to extend their tour of duty in the Orient speaks for itself.

A missionary in the Philippines writes, "A new trail has been blazed from Taipei to Singapore in Southeast Asia by Bob Harrison, one of the most respected and well-known American Negro singers and evangelists. Everywhere this 'man of color' has gone in the cities of Taiwan, the Republic of the Philippines, Malaysia and Singapore, he has met with eagerly enthusiastic crowds and in many cities attendance records have been broken.

"Harrison recently completed a one-week crusade in Cebu City, the oldest city in the Philippines. Crowds of excited Filipinos thronged into the 15,000-seat Cebu Coliseum to hear this gifted Negro missionary sing and preach.

First negro in 103 years

"In the past year Harrison has conducted crusades in nearly a dozen cities of the Orient and has seen more than 3000 come forward to make personal decisions for Jesus Christ. Crowds have jammed the site of each crusade. In one city, local officials stated that his meetings attracted more people than any public meeting held before—either political or entertainment.

"A leading Chinese churchman in Taipei, Taiwan explained the great response by saying: 'This is our first Negro evangelist in the 103-year history of the church in Taiwan. His renditions of the Negro spirituals spoke to our hearts. The suffering and disappointments that his people have suffered in the past are similar to our own.'

"Harrison speaks directly to the needs of the people. Many old-time pastors compare Harrison's ministry to that of the famous Chinese evangelist,

John Sung, who stirred up the Orient and especially China back in the early 1930's."

Harrison agrees with Jones that the Negro churches in America must awaken to their financial obligations to their missionaries. The small number of missionary recruits from the evangelical Negro churches is partially due, he feels, to the absence of a missionary program and vision in the church. But a good percentage of Harrison's support comes from Negro churches, large and small. He believes that if black Christians are given the right missionary exposure and are challenged with the opportunity they will respond generously and often sacrificially.

Continued on page 24

"In the past year Bob Harrison (left and below) has conducted crusades in nearly a dozen cities of the Orient and has seen more than 3000 come forward. . . ."



ANOTHER "LAY" MINISTRY



**HENS
HELP
HUNGRY
PEOPLE**

BY WILLIAM R. de PLATA

No Christian, even of great dedication, can be expected to be an enthusiastic witness when he is hungry and his children are ill from lack of food." The speaker: Grace Roberts of Latin America Mission. The place: Costa Rica, one of the many emerging nations whose full participation in the twentieth century is blocked by an ancient enemy: famine.

Christian missions in Central and South America, Africa and Southeast Asia have run head-on into the third horseman of the Apocalypse. "Half the world is hungry, and worse is to come" headlined the *New York Times* in November 1966. Aggravated by population explosion, the specter of famine already claims three-fifths of the world's population, whose diet is classified *deficient* by Western standards.

Statistics tell a shocking story. One-half of the world's people live in constant hunger. Two-thirds of the world's community inhabit countries which produce only one-third of the world's food. *Eighty-five percent of the population increase around the world takes place in countries already short of food.*

Evangelicals in these blighted areas suffer no less than their unbelieving neighbors. Equally harmed is their Christian testimony, dimmed by sickly bodies and the knowledge that half a world away lies a prosperous church in a land of abundance. "The greatest obstacle to the witness of the Gospel," says the Rev. Gareth Miller, founder and president of FARMS, Inc., "is not that the Church is in a world of famine, but that there is famine in a Church of plenty."

Miller, a former Navy chaplain, traces the current demographic crisis, in large measure, to the leadership of medical missions. Since 1900, the death rate of mankind has been cut in half, while life expectancy has doubled. "People are not having more children," explains Miller, "it is simply that more people are living long enough to reproduce themselves."

William R. de Plata is on the office staff of Calvary Baptist Church, New York, and serves as secretary of the evangelistic committee.

"It is ironic that the very success of the gospel, in the area of healing, has created its most serious threat."

Following close on the heels of population growth is a critical shortage of food. Experts predict widespread famine in the 1970's. As the number of births continues to soar, the ranks of those "dying by inches" will be joined by even more emaciated humans. If present trends continue, concludes U.S. Secretary of Agriculture Orville Freeman, "the world will literally run out of food by the mid 1980's." Warns Miller, "Each year there are more and more people with less and less to eat."

Christians get hungry too

Famine among Christians comes as a shocker to well-fed evangelicals accustomed to equating Christianity with material affluence. It comes as no surprise to the missionary, long accustomed to working among the indigent and socially deprived. Training its sights on the problem within the church, FARMS' unique ministry has zeroed in on hunger and its relation to evangelism.

Missionary strategy in the last two decades, tempered by the fires of nationalism, has increasingly stressed the need of indigenous leadership. Clearly, the task of evangelizing the coming generations will fall to Christian nationals. "Developing effective, self-supporting churches will be next to impossible," foresees Miller, "if they can't even feed themselves." Evangelistic activity, he claims, is immeasurably damaged by malnutrition. Undernourished bodies mean sickly churches. Sickly churches cannot help but produce a feeble witness. "The plight of many Christians speaks so loudly that others cannot hear what they have to say about the gospel. 'Physician, heal thyself' is the reaction of a hungry church in our time."

Miller (he is an ordained Southern Baptist minister) tells the story of an underfed little boy trying to tell his friends about God. The question was thrown at him: "If God is love, why doesn't He tell your Christian friends to give you something to eat?" Eyes downcast, the young believer could

only manage "I believe He does, but they don't listen."

Heart of the malnutrition riddle is protein deficiency, the "great hidden hunger." Protein deficiency is the major cause of brain damage, disease and death among seventy percent of the world's population under six years of age. At the time of birth a child's brain is growing at the rate of one to two milligrams per minute. The development of the brain is mainly a synthesis of protein readily available in eggs, meat and milk. If these proteins are not ample in the diet, this fastest growing part of the child will be permanently impaired. What is true of the brain is also true of other parts of the body.

The quickest, most economical answer to protein-defective diets is eggs — each one literally a vitamin pill wrapped in protein. FARMS has developed an ingenious laying-hen program as the most practical and direct method of combating malnutrition. Not a giveaway, units of 50 quality hens are supplied to needy families on interest-free credit. Pay-as-you-go installments are returned to a revolving fund which, spiral-like, spawns additional projects.

Circle of aid

Miller explains this self-reproducing facet of FARMS' ministry: "In our desire to give to people in need we must not overlook their need to give. Believers who preach and practice their faith *in the church* are the only ones entitled to preach to the world."

Does this apply to affluent Christians too? Miller emphatically thinks so. He suggests that the witness of Western evangelicals is undermined by the stark contrast between the stuffed and the starved. "In a world concerned with the great gulf which exists between the haves and the have-nots, we cannot expect responsible people to take the gospel seriously when they see the church divided between the over-fed and the undernourished. Either the gospel is good news for the whole church or we have no gospel at all."

"In our zeal to spotlight their needs, the world's half-starving have been on the long end of the telescope for too

Continued on next page

long. It is time to swing it around to the world's superblessed," stresses Miller.

Guatemala was the scene for FARMS' pilot project in 1965. The family of one believer, Ismael Leon, was dramatically altered. The health of his wife and eight children markedly improved. Leon began tithing regularly. And his wayward second eldest son was converted to Christ.

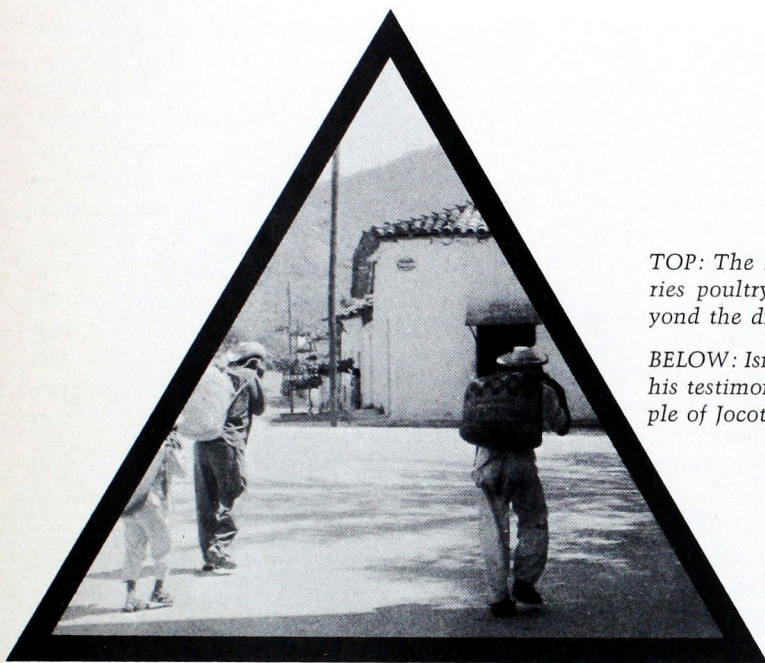
Buoyed by the pilot project's success, Miller this year in Costa Rica launched a brooding and finishing house designed to raise 1000 pullets a year. Thirty-six family projects are already under way and 20 more will soon go into operation. In addition, 6000 pounds of vegetable seed are being supplied for distribution. "Supplementing on-the-job training with the means of food production adds a new dimension to agricultural missions," notes Miller.

FARMS works in close cooperation with evangelical missions and churches already on the field. In Costa Rica, it is the Rural Work Committee, a member of the *Alianza Evangelica*. Liaison man for FARMS is a Canadian agricultural engineer, the Rev. Donald Longworth. His national counterpart, Professor Alfredo Paredes, is director of an experimental station and a faculty member of the Agricultural Institute (O.A.S.).

Prominent evangelical leaders enthusiastically endorse FARMS' philosophy and program. States Dr. William H. Taylor, general secretary of the Central American Mission, "I can think of nothing other than the program of FARMS as a way of meeting these practical needs." Missionaries call it "an answer to prayer."

Scriptural authority for a ministry like FARMS is ample. "The first century church," points out Miller, "had no lack because the disciples ministered to each other. Every offering and collection referred to in the New Testament was received to meet the needs of believers, especially the need for food. In Antioch, they gave in proportion to their prosperity to aid their brethren in Judea, upon learning of the approaching world famine (Acts 11:27-30).

"The apostles themselves observed the principle of division of labor, appointing men to 'serve tables' while they attended to prayer and the ministry of the Word (Acts 6:1-8). The contemporary application is obvious. Missionaries engaged in preaching the gospel today need to be supplemented by



TOP: The Leon family carries poultry feed home beyond the distant mountain.

BELOW: Ismael Leon shares his testimony with the people of Jocotan, Guatemala.



specialists in food production. The ideal of ministering to the whole man would then be realized."

Even if these references did not exist, Miller believes Christian love dictates an all-out offensive against hunger. He often quotes I John 3:17,18: "If someone who is supposed to be a Christian has money enough to live well, and sees a brother in need, and won't help him — how can God's love be within him? . . . let us stop just *saying* we love people; let us *really* love them, and *show it* by our actions" (Living Letters).

Need: faith that cares

"If a brother is destitute of daily food," continues Miller, "it is not enough to ask him to have faith and pray. The burden of faith is upon us to do something about his need. Lack of necessities is never the failure of God's provision, but of man's stewardship!"

Scion of a family of preacher-farmers, Miller got an early start in his life's work trailing after his father, a vocational-agriculture teacher in Virginia. The Future Farmers of America singled him out for its highest honor in 1948. Pursuing agricultural and theological studies through college and seminary, his fledgling missionary career was abruptly cut short when a medical examination discovered a rheumatic heart. A man with a world concern, Miller envisions the relief of hunger-stricken Christians in Latin America, Africa and Southeast Asia and is convinced that God has raised up FARMS for just that purpose.

Gareth Miller is a rare blend of theologian and agriculturist. He brings both gifts to bear on the challenge of hunger: "The problem is basically spiritual. God has endowed this earth with enough resources to feed 20 times the present population. Our responsibility is stewardship of these resources in obedience to the Word of God."

People often ask, Does God care about the half-starved masses? Gareth Miller says yes. "So great is the Lord's identification with his hungry children everywhere that Jesus could say: "I was a hungered, and ye gave me meat: . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

God is concerned with human hunger because of His love for man. Man should be concerned with hunger because of his love for God. ●

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CRAZY, MIXED-UP GENERATION,
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JESUS IS THE GREAT SENSATION!
WON'T YOU STOP AND THINK,
NOW YOU'RE ON THE BRINK?**

BY J. ERIC MAYER

BEAT GROUPS BELT OUT THE



Children pelted them with sweets at a film show. They held 8000 teenagers enthralled in one of London's largest halls. They turned a 7½ ton bus into a mobile coffee bar, complete with screwed-down tables to seat 36. They caused a nightclub fan to blow the fuses and shout, "We don't want God down here." They have received the approval of the Bishop of Liverpool—the city from which the Beatles and so many other pop groups have

Continued on next page

GOSPEL



BEAT GROUPS BELT OUT

Continued

emanated. These are a few of the achievements of the Christian beat groups now performing all over Great Britain.

They write their own gospel songs, sing them with a swing, plug their electric guitars into the nearest socket and turn the volume up high, keep a drummer busy hammering out the rhythm. They go wherever they can get a hearing — from nightclubs to church halls, from prison chapels to high schools.

One Anglican who is right behind the gospel folk singers in the Anglican set-up is the Rev. Richard Bewes. This young rector has spoken at the youth meetings of the famous Keswick Convention — where they made a big thing of installing an organ in place of a piano a few years ago, but where beat music has never been heard. He was one of the instigators of the annual training session held at Easter time by the CPAS.

The main aim of all of these training sessions is to raise the standard of the groups. This process inevitably leads to a very small number of groups reaching a high standard, a larger number fulfilling a lot of engagements but remaining mediocre in their musicianship, and a high proportion of groups fading out of the scene altogether. Out of the many groups operating in Britain at present, only six or seven are in the top class so far as the quality of their singing and of their songs is concerned.

Right at the top are the Crossbeats and a group who used to be called the Pilgrims but who recently changed their name to Out of Darkness. The only group working fulltime, and therefore in a class by themselves, are the Forerunners from Campus Crusade.

The Crossbeats compose their own words and music. A typically good sample goes like this:

*Won't you stop and think
about the life you're tasting!
Are you really worried
about the time you're wasting!*

J. Eric Mayer is associate editor of The Christian, a weekly English newspaper.

*Well, we've come to tell you now,
Yes, we've come to tell you how,
How you can redeem
the time that you've lost.*

This is what the Bishop of Liverpool was referring to when he said in public recently: "The Church in this country has been relying for long enough upon hymns ancient and modern, mostly ancient, for its musical diet. I am all in favor of trying to express the Christian Gospel in the language and rhythms of 1968."

John Millington, bass guitarist with the Crossbeats, writes most of their songs, including one that starts off:

*Do you remember 'tho you
weren't there!*

*Do you remember, or don't you care!
Is it nothing to you that Jesus died!
Is it nothing that He was crucified!
Can't you believe! Can't you believe!*

All of the groups have a go at writing songs, and many of their compositions center around the crucifixion of Christ. This is the central theme of their songs, just as it is of the gospel. John Boyes, lead guitarist with the Crossbeats, a photographer and a Boys Brigade Officer—and an Anglican—wrote a song based on John 3:16. It begins:

*We nailed Him to a tree;
He died for you and me
In pain.*

*He won the victory
And His dying set us free;
Christ set us free.*

Most of the music for the group is composed by Eddie Boyes, a younger brother of John's, who is reading physics at Liverpool University. He plays bass guitar with the Crossbeats.

The most valuable openings for beat groups are to be found in secular clubs, and especially in the beat clubs where pop groups play each evening with 20 minutes allowed to each group. This kind of opening does not come by sitting back and waiting for an invitation. You have to go out and ask for permission to play. Too many groups are playing only as the invitations come in, and that usually means spending the evenings entertaining Christians.

The few groups that go out and look for engagements are finding endless

opportunities, though some are pretty tough going. When music halls closed down in Britain, their place was taken by the workingmen's clubs where families gather around tables, have some drinks and eats, perhaps play a game of bingo and watch a few variety turns. Gospel groups can gain an entry to these clubs as entertainers, though they must be prepared for some back-chat from the audience.

The latest craze in the way of beat ideas is for groups to sponsor Christian beat concerts in large city auditoriums. The program is packed with Christian groups, the entertainment being varied by mingling folk music with the beat variety and by including a soloist, an MC and perhaps a monologue with a message. The program ends with a short, sharp presentation of the gospel by an evangelist. When they did this at Liverpool there were 40 decisions for Christ, and there have been similar responses in London and Edinburgh.

The London concert is now an annual event, sponsored by Musical Gospel Outreach. With two shows in one day at the Central Hall 8000 people were reached. The aim was as much to convince Christians of the value of beat music as to reach the unsaved with the gospel.

This task of winning over the Christian people has not yet been completed, but the ranks of those opposed to this kind of evangelism are growing thin.

British YFC slow on uptake

Strangely enough, British Youth for Christ has taken slowly to the idea of encouraging the use of beat groups in their ranks. This movement, which started out with pseudo-American accents and a sense of "anything goes," later rebelled against the unreality of these methods and went ultraconservative. The aim was to be real, and not to imitate anyone or anything. When the beat sound was first heard it was discarded as an imitation of the Beatles.

Now Lars Dunberg has joined YFC and beat is on its way in. He comes from Sweden and was trained as a Salvation Army officer. He played for

a time with the Joystings—that most famous of all British Christian groups that has played on radio, TV, in night clubs, overseas and all over England but disbanded last summer.

British YFC is training youth teams to go to the Continent, but so far the beat element has been played down in their composition. Trans World Radio, beaming Christian programs all over the world from Monte Carlo, has offered British YFC 15 minutes a week in which to present a program specially geared to British youth. This will provide an ideal opportunity to put the beat groups on the air, but YFC is more likely to start with the folk singers.

Gospel music scene about to start

Pete Meadows describes the present situation in Britain like this: "The gospel music scene is just about to start. In the past five years the prejudice has been broken down. I think that this style of Christian music will continue to develop over the next ten years at least, but for the next two years the emphasis will be on Christian beat concerts—YFC rallies set to music. Cliff Richard is going to do a series of these concerts and the crowds will flock to hear him. After that stage, I think the groups will become more involved in the secular environment. In fact, some groups are already refusing all Christian engagements so as to concentrate solely on outreach."

The impact of a Christian group on a secular setting is seen best when the name of Christ is first mentioned in a song. It was the Envoys who were singing in a nightclub when someone blew the fuses and shouted, "We don't want God down here," but on the whole the groups are received well.

These are the days of the protest songs, when singers all over the world are expressing their feelings and their fears in words full of frustration and helplessness. Young people today have gotten used to the idea of looking for a message in a song, and the Christians have just the message that they need to hear. ●

BLACK MISSIONARY

Continued from page 15

To deal honestly with the problem before us we have to face an embarrassing fact or two. Part of the reason for the lack of Negro missionaries is due to their conviction that "missionary societies would not consider sending Negro talent to foreign fields even if they applied." At this point the shoe may pinch some mission boards.

Then doctrine plays a larger part in the lack of Negro missionaries than we would like to admit. There is no lack of Negro congregations, but how many of these churches are evangelical? This leads Negro song leader, evangelist and author Bill Pannell to observe:

"You can check the yearbooks of major Christian Bible colleges and liberal arts schools and I am sure there will be less than 100 Negro."

The failure, according to Pannell, is that the white evangelical church has channeled its missionary zeal overseas and has abdicated its responsibility to evangelize his Negro neighbor. As white evangelical brothers we must not hesitate to accept *the major share of the blame*.

"A visitor from outer space would have to conclude that there is one God for white people and another God for black people," Pannell told college students in Seattle recently. "We'd rather be Americans than Christians. In some grotesque way we believe God is really a segregationist. It's embarrassing and shameful."

A native of Detroit, Pannell is author of the book *My Friend, The Enemy* and is a veteran of evangelistic work in troubled Newark. He has also served as a representative of Youth for Christ International.

"There are times to pray, but this isn't one of them," he said, making reference to racial disorders. He said God demands first that Christians uncover the sin in their camp.

Negro students in some of our finest Christian colleges have admitted to me privately that they are often made to feel unwelcome. As deeply as we may regret it, white racism is still a part of the outlook of too many evangelicals. Is not the fact that we have separate Negro and white churches and colleges a scandal before the world and an affront to God?

Are there other reasons for lack of missionary participation by the American Negro? Foreign missions in this

generation are for the most part directed by white men. I could list a dozen names of outstanding missionary leaders, and the well-informed white evangelical would immediately tell me what mission each belonged to and state his position in that mission. The average black evangelical, by contrast, has little or no knowledge of the evangelical foreign missionary leadership of our day. He is almost totally ignorant of what missions are doing abroad. Why?

Whose fault is it that our Negro brothers remain ignorant? A large share of the responsibility is ours. How often does a missionary leader speak in a Negro church or address a chapel in a Negro college? Have you ever seen a foreign mission advertisement in which it was made clear that their manpower wants included Negroes and other minority groups? When did you last read an article describing the work of a Negro missionary in any country but Africa?

Harrison says, "Some missionary organizations have said that they want qualified Negro personnel, but practice has seldom matched profession."

Missions must do more than make declarations—they must practice what they preach. *The Negro young person is not asking for favors, but one who has been excluded for so long cannot be expected to run to every mission and knock down the door trying to get in.* If he is called and qualified, any evangelical mission should accept the black candidate as quickly as the white one.

Solving the mystery

We are now faced with the practical question of what churches and missions can do to help solve the mystery of the missing black missionary. The fact that we cannot do everything to correct this situation does not excuse us from doing something.

Bob Harrison feels that Negro pastors need to see what God is doing in the Orient so he is taking some key Negro pastors to Southeast Asia to give them a firsthand view of the Oriental welcome and show how the Negro can be used in missionary endeavor. New missionary interest on the part of the pastor will lead to a stronger missionary appeal to his people when he returns to America.

Missions must provide speakers and literature for Negro churches. Missions must assure Christian Negro youth

that they are prepared to accept qualified Negro missionaries on exactly the same basis they accept anyone else.

Evangelical mission leaders must meet with the leaders of the National Negro Evangelical Association and formulate concrete guidelines to educate and stimulate the local black churches in the whole area of missionary privilege and responsibility.

Outstanding Christian Negroes such as Howard Jones, Dr. Edward Hills, the Rev. George Perry, the Rev. Tom Skinner, Bill Pannell and others of similar spiritual caliber should be encouraged and helped to go abroad for a short significant ministry so as to relate more adequately to the American Negro churches the need for Negro missionaries.

Specific pastors' conferences should be held with missions as the focal point. Missionary conferences should be organized in Negro churches and Bible schools.

The embarrassing question

Even more basic is the embarrassing question, "Why is the church divided?" Does the entire structure of the evangelical church and mission "establishment" make Negro involvement in the areas of leadership almost impossible? Would a confession of bigotry on the part of church and mission leaders be helpful or even the starting point? If segregationist structure in evangelicalism were brought crashing to the ground in our churches would not black forget they are black and white forget they are white? Our Christian youth would then march together in obedience to the great commission.

Bill Thomas, an American Negro serving in the Congo with the British Baptist Missionary Society, says, "I don't believe that the major mission societies are going to be able to encourage many young Negroes to 'sign up' for overseas work until they have become part of the regular fellowship of the churches at home, for, after all, if you aren't happy about my worshiping in your church with you, you wouldn't be happy about my working with you on the mission field."

Christ's love is for every tribe and tongue and nation. Christ's command to preach the gospel was given to every child of God irrespective of color, skin, race or socioeconomic groupings.

All God's children are to obey Christ's command... and *all God's church* is to send God's children. ●



people make the news

More than 20 missionaries and mission school teachers of several denominations were decorated by the Japanese government during the recent Meiji Centennial. They were among 61 foreigners to be recognized. The missionary group included the Rev. James McAlpine and Miss Margaret Archibald, Presbyterian U. S. missionaries, and Miss Alma Graves, Southern Baptist missionary.

Dr. Edwin B. Dozier, Southern Baptist missionary, is the only missionary in Japanese history to receive the decoration, Fourth Class Order of the Rising Sun.

The Rev. Olan Hendrix, home secretary for Far Eastern Gospel Crusade, begins on the 15th of this month management training seminars in Africa, India and Hong Kong. The two months of seminars are being co-sponsored by Missionary Internship, Inc.

Imprisoned Southern Baptist missionary, the Rev. David Fite, has been allowed by the Cuban government to send home his oldest boy, J. David, Jr., to live with an uncle. Fite Sr. and the Rev. Herbert Caudill are serving a six-year prison term in Cuba. Fite's wife and two younger sons remain in Cuba.

Dr. Martin Niemoeller, who recently completed a seven-year term as one of the World Council of Churches' six presidents, has cancelled his appointment as visiting professor of ecumenical theology at Christian Theological Seminary in Indianapolis because of a heart attack which occurred in November.

Missing and now presumed dead are Max L. Myers, Mrs. Harrison Goodall and Mrs. May Hoyt. They were lost while on a flight in Congo October 13. Extensive search operations have found nothing. Myers and Goodall were assigned to Congo by the Disciples United Christian Missionary Society. Mrs. Hoyt, a nurse, was placed by the Catholic Medical Mission Board.

The Rev. Hans Haselbart, vice-rector of Lutheran Theological College in Natal, who was ordered to leave South Africa by the end of December 1968, charged that all foreign churchmen have become "second class citizens" because they must apply for the renewal of residence permits every three months.

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a \$7,000,000 advancement program

. . . for Christ and His Kingdom

The need for more adequate facilities prompted the College trustees to launch the \$7,000,000 program . . . \$2,000,000 for a new science unit and \$1,500,000 for a new library building. The other half is for endowment toward the operation and maintenance of enlarged facilities.

WHEATON'S POSITION ON FEDERAL AID . . . Wheaton College has not sought federal funds for these projects since it wishes to preserve its independence and its distinctive Christian emphasis.

MEMORIALS . . . Both buildings provide opportunity for named memorials of various sizes to perpetuate the memories of loved ones.

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globe at a glance

This month World Vision International expects to open an office in Vientiane, the administrative capital of Laos. In November 1968 World Vision and the Royal Government of Laos signed an Accord which paved the way for a widespread relief and technical assistance World Vision program in Laos.

Signing for World Vision was Vice-President/Overseas Director Larry Ward who said that the agreement follows months of extensive research in Laos on the part of World Vision. "Laos is the scene of what has been termed out here 'the savage peace,'" stated Ward. "We envision here essentially the same sort of program — relief, educational, medical — which we have pursued in neighboring Vietnam the past four years."

The Rev. Carl Lucht has been named to direct the Laos operation. Lucht has served in Asia for 20 years. Most recently

LATIN AMERICA

BARBADOS

State church disestablished

Barbados legislature is considering a bill which would in effect disestablish the Anglican Church as the state church of the island. The bill would phase out government grants to the Anglicans over a 10-year period.

The Barbados diocese has invited D. C. Mackintosh, secretary-treasurer of the Anglican Church of Canada's Toronto diocese, to help island churchmen set up an organization to cope with the eventual new status. There are in the three-year-old country 46 diocesan churches with approximately 27,244 members.

HAITI

President permits radio expansion

General director of West Indies Mission, the Rev. J. Allen Thompson, announced November 19 that his mission has been granted permission to expand its radio ministry to three additional population centers in the country.

Radio Lumiere, as West Indies Mission radio is called, is a series of low powered stations connected by FM link. Programs are in French or Creole. A radio club, formed to distribute transistor radios to the rural population through a minimal subscription plan, has to date placed 2000 radios. The radio ministry which began in 1958 is done in cooperation with Unevangelized Fields Mission and Missionary Church Association.

AFRICA

CONGO

Groups reunite

After eight years of separation two Protestant groups in the Congo have reunited, The Christian and Missionary Alliance Church (ECMA) and the Evangelical Church of Mayoumbe (EECM) met November 15 to reconstitute into a single entity. Each group represents about a 20,000 membership.

The split eight years ago soon after the Congo gained independence was partially based on political grounds with the EECM feeling the church should be more involved in political affairs. Also at issue were school subsidies from the government.

At the November 15 meeting both groups expressed discontent with "living apart." Difficulty in carrying on evangelism and property problems were also instrumental in the forming of a single entity again.

President of the new group is the EECM past president. Vice president is the previous president of the ECMA.

NIGERIA

Missions expand work in war areas

Southern Baptist missionaries Russell L. Locke and Z. Don Reece report from Enugu, the former capital of the Eastern Region (Biafra), that mission property has been looted but houses are not seriously damaged. Some drugs and instruments remained in the Baptist dental clinic. Efforts are being made to send a missionary dentist to reopen the

dental clinic and help in relief work.

They report that it is almost impossible for the people to obtain drugs. When aspirin is available it may sell for as much as 14 cents per tablet.

They also report that in the Enugu area one pastor was shot, others were intimidated and several church members died from lack of proper food.

It was hoped that missionaries could return to this area, Port Harcourt and Joinkrama by the first part of January.

Five nurses and a surgeon from Sudan Interior Mission's hospital at Egbe are working in an area "completely stripped" by retreating Biafran forces. Medical Assistance Program is shipping three to five tons of relief supplies to the team.

GHANA

Presbyterians oppose possible state take-over of schools

A proposal requiring all children to attend state schools is being opposed by the Synod of the Presbyterian Church of Ghana.

Ghana schools are supported by the Roman Catholic Church, the largest Christian body, and by the Methodist, Presbyterian and Anglican churches. A recent government commission recommended that all schools and colleges be brought under secular control.

Presbyterians said that the recommendation violates the Universal Declaration of Human Rights which gives parents the right to choose the kind of education they want for their children. They also stressed that revisions in the

ng Kong he directed a program of relief goods distribution
ng with a childcare ministry sponsoring 1750 children in 21
hools and orphanages.

A MIXTURE OF PRESSURE AND FREEDOM FOR SPANISH PROTESTANTS

Spanish Protestants plan two jubilees this year. One will cele-
brate the formation of the first Protestant congregation one
hundred years ago. The other will honor the first Spanish Bible
printed 400 years ago.

Protestantism came to Spain shortly after the Reformation
and the Inquisition either killed or forced to flee anyone embrac-

education system should not be made
until Ghana returns to parliamentary
government.

Currently Lt. Gen. Ankrah, a Metho-
dist, is chairman of the Revolutionary
Liberation Council which took over the
government from Nkrumah in 1965.

MIDDLE EAST

UNITED ARAB REPUBLIC Arabs called to a holy war

Sheikh Ahmed Haridy, mufti of the
UAR, called for "liberation" of Mus-
lim holy places in Palestine from "ex-
traneous" occupation. He exempted
front-line soldiers and air force pilots
from the traditional Muslim month of
fasting, Ramadan, on the grounds it
would affect their physical fitness for
military duties.

The call to a jihad (holy war) against
Israel came at the beginning of the
month of dawn-to-dusk fasting.

ISRAEL

Hospital graduates largest class

The Baptist Hospital in Gaza gradu-
ated nine men and ten women, the
largest class in the history of the nurs-
ing school. After the war in June 1967
the hospital was left with a critical
shortage of nurses. To avoid curtailing
services of the hospital a group of Pales-
tinian girls was accepted for a brief
period of training as practical nurses
and the hospital training program was
stepped up.

The graduating class was largely Pal-

estinian. Before the war most of the
students were from Egypt or Lebanon.

ASIA

KOREA

New law aids missionary outreach

Missionaries from Korea may now
be supported with funds from their
home churches due to a new ruling of
the Korean Ministry of Finance. The
new ruling allows registered Korean
agencies to buy with Korean money
foreign exchange required by Korean
missionaries overseas. Up to this time
Korean law had prohibited sending Ko-
rean money overseas.

Korean Presbyterians now have 14
missionaries in five countries. It has
been necessary to arrange support
through various cooperative foreign-
based agencies.

UNITED STATES

Help for the hungry organizes

"Help For A Hungry World, Inc." has
opened for business in Washington,
D. C. The organization, formed as a
nonprofit corporation by Dr. Clyde W.
Taylor and Dr. Horace Fenton, Jr., will
from the D. C. office seek to acquaint
missionaries and mission leaders with
the new resources and opportunities
available to evangelicals in their world-

ing the "new heresy." Evangelicals look back to the beginning
of Protestantism in Spain during the last century as the Second
Reformation. The last 100 years have been a mixture of freedom
and pressure for Protestants — a situation which continues today
despite a law on religious freedom adopted in 1967.

All Protestant publishers have received a letter from govern-
ment authorities instructing the publishers to list the registration
number of their churches. If they refuse they will not be permitted
to publish. This could mean the end of the Baptist Publishing
House. Baptist churches have refused to register.

Yet in other areas there is more freedom. In 1967 it was for-
bidden to publish a book with selections from the writings of
Martin Luther. Now Spanish censors have allowed its publication
along with a biography on Luther written by French author Albert
Greiner. A remarkable aspect of this publication is that Jesuit
priest Beniter Riere has written a prologue.

In an introduction to the selection from Luther's writings
priest Enrique Miret Magdalena writes, "From now on Luther
will be for us all what he really was: a great reformer. We don't
have the right to call him a heretic."

wide missionary task. Specific purpose
is reported to be the serving of mission
societies which feel that a profit-mak-
ing capital-repaying business is needed
in their area to provide an economic
opportunity for national church mem-
bers, and to answer the request of host
governments for assistance in develop-
ing the resources of the country.

A NCC-RC first

Medical Mission Sisters are the first
Roman Catholic group to formally af-
filiate with the National Council of
Churches' Division of Overseas Min-
istries.

Doctors, nurses, medical technicians,
pharmacists and administrators of the
700-member order serve in 14 countries
and annually care for more than one
million patients in 33 hospitals.

Cooperation began in Malawi where
several health clinics have been jointly
staffed by the Catholic order and the
DOM.

Mission administration seminar scheduled

A Mission Administration Seminar is
scheduled for April 8-11 in Wheaton,
Illinois under the sponsorship of the
business administration committee of
the Interdenominational Foreign Mis-
sion Association.

Areas to be considered include use of
computer services, tax and government
requirements and office procedures.

Information and reservations are
available from the Mission Administra-
tion Seminar, Box 923, Wheaton, Illi-
nois 60187.



The 70-member Japanese delegation to the Congress publicly expressed grief at the suffering caused by their armies in World War II, laying a wreath at a Singapore war monument.



ASIA / SOUTH PACIFIC CONGRESS ON EVANGELISM



EAST REACHING EAST FOR CHRIST

'The identification of Christianity with the West has had an adverse effect on the gospel in many lands. It is time the worldwide nature of the church is made known to the world.'

"Christ Seeks Asia" was the official theme of the Asia/South Pacific Congress on Evangelism held in Singapore November 5 to 13, but "East Reaching East for Christ" became in reality its working theme.

Over a thousand delegates from 24 nations in Asia, representing two-thirds of the world's population, met together for ten days with the deepening conviction that Asia desperately needs Christ.

In every sense this was an Asian-directed, Asian-led and Asian-addressed conference. Although sponsored by the Billy Graham Evangelistic Association with Graham team member Dr. W. Stanley Mooneyham as the organizing director, the Congress executive committee and program committee were entirely Asian.

The recurring theme of the Congress was a constant underscoring of the Great Commission (Matthew 28) and a developing awareness during the ten

days that the Asian national Christians are now to be not only the recipients of the gospel, but those who send it out as well.

It was fascinating to note how this truth and fact gripped the delegates increasingly each day, and how they seemed to stand taller day by day as they faced this challenge. The Congress participants took a look at themselves apart from their long dependence upon the Western church, and as one Asian delegate said in an address, "We need our Christian literature in the language and idiom of Asia."

Many of the speakers spoke of both the contribution of the Western church, and also of the problems which the West has often been to the church in Asia. Delegate Theodore Williams from India said, "The identification of Christianity with the West has had an adverse effect on the gospel in many lands. It is time the worldwide nature



More than 1100 participants and observers from 25 Asian countries met at the 9-day Congress.

of the church is made known to the world." Considerable was said in the various sessions concerning the indescribable contribution of the missionary. However, again as one Asian speaker said, "If the foreign missionary comes to the national church with the idea of handing down something it will destroy the possibility of real mutuality and equality."

Many delegates spoke of and gave recognition to what one speaker called "nonverbal" evangelism — the area of social action alongside the necessary proclamation. Dr. Helen Kim, former president of the Ewha Women's University in Seoul, Korea and former Korean ambassador to the United Nations, in her address said, "Our Asian churches need to enter into our present-day revolutionary world with the determined will for responsible involvement. . . . In the area of racial conflicts, Asians do not belong to either side, black or white. This gives Asians a singular opportunity to serve as reconciliators in the solution of the racial problems."

Again she said, "As Asian Christians, we have in Jesus Christ and His catalyst ethic the cure for Asia's age-old problems of overpopulation, poverty, corruption and social unrest, as well as the key to the modern challenges of nation building, interracial understanding and a reasonably healthy existence for every man."

In addressing themselves to the responsibility of sharing the gospel elsewhere throughout Southeast Asia, one of the speakers indicated, "It must not be forgotten that the Asian churches,

many of which are categorized as the 'younger churches,' also have a mission to the West. There are men and women in the West who are in a so-called post-Christian era having forsaken the faith of their fathers."

It was indicated that during the last decade 80 missionaries have gone out from Japan to various parts of the world with many others having left the Philippines, India, Korea and elsewhere to serve in various nations. However, the cry came constantly for the Asian church to now become a sending church as well.

One of the highlights of the Congress was the address by evangelist Koji Honda of Japan. In a most moving address he apologized to his Asian friends on behalf of his Japanese colleagues for the problem that Japan has been in the recent wars and pled for cooperation for evangelism in Asia.

Following this a spontaneous memorial service was held by the Japanese delegates before the famed Civilian Victims War Memorial Monument in downtown Singapore honoring the innocent victims of the Japanese occupation during World War II. In part of the prepared statement the Japanese delegation of approximately 80 leaders stated, "We pray to our merciful Heavenly Father that He may strengthen and comfort the hearts of those who were trodden under the feet of the Japanese army and bless the families and children of the dead. As Christians who love the Lord Jesus Christ, the Lover of all people, we here pledge by the grace of God not only to commit ourselves to the task of evangelism in

Japan, seeking to win our kinsmen to become Christian peacemakers, but also to dedicate ourselves to be crusaders of peace and love throughout Asia and the world."

During the days of the Congress, newspapers were filled with reports of tension between the Philippines and Malaysia, Indonesia and Singapore, India and Pakistan. What a refreshing experience it was to see delegates from these various countries in warm Christian fellowship, seeking to have their pictures taken together and standing together before the Congress as brothers in Christ! As one delegate so well said, "We meet together at the cross . . . as one in Christ."

Some lasting impressions this reporter took with him were:

- A. The evident deep hunger for all that God has for them as expressed by the delegates.
- B. The quote from Congress leader Subodh Sahu from India, "This Congress, like no other meeting, is bringing self-confidence to Asian Christians."
- C. The realization that the task of missionary expansion in Asia is rapidly passing from Western into other hands, and this Congress saw its larger assumption by Asian evangelical leaders. As one delegate proudly reminded the others, "The first Adam was an Asian — and so was the second!"
- D. Asian Christians realize that they are not standing alone even though they represent such a minute minority.

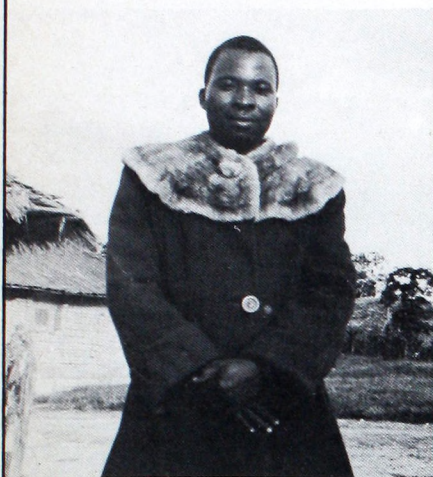
Many of these Asians, burdened for evangelism, met for the first time a host of similarly burdened nationals from other Asian lands and sensed a call in common prayer and action to a common task that could only mean a new unity for the cause of evangelism in Asia.

A final action taken by the Congress was the stated resolve in the pledge of the delegate nations to form some sort of a united evangelistic effort within each country to preach the gospel to a whole nation. Delegates adopted a recommendation for establishing a Co-ordination Office for Evangelism in Asia to be located in Singapore. Plans are under way for teams of Asian evangelists to be exchanged across national and denominational frontiers for the furtherance of the evangelistic effort in Asia.

—Ted W. Engstrom
Executive Vice-President, World Vision
press representative at the Congress

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WV019



Looking a bit like a giant insect, the copter moves men and equipment speeding work of translators.



Helicopter cuts hours, sometimes days, out of translators' travel time to scattered villages.



Workhorse of New Guinea translators expands ministry

Dick and Aretta Loving have worked in New Guinea among the Awa people for seven years. Their mountain village is in an area impossible to build an airstrip for fixed-wing aircraft. They used to drive 60 miles over unreliable, often treacherous, road. Then there was a two-day hike. Sixty miles by car may not seem far but it can

take days depending on how many bridges you have to rebuild, how many trees you have to move and how many landslides block the way. When the Lovings' two girls were small it took an extra day on the trail just to rest. Often it was difficult to hire carriers willing to bring in their supplies over this rugged trail.

Today it all takes 22 minutes and they arrive in the middle of the village a few steps from their front door. Wycliffe Bible Translators' Hughes 300 helicopter makes the difference.

Other translation teams too are experiencing great relief from long hours or days of hiking. Mary Stringer and Joyce Hotz used to hike seven or eight hours uphill to get to their village. Mary recalls that the trail is just level enough in places to sit down and have a good cry.

The first time Eunice Loeweke and Jean May were able to take the helicopter into their village instead of walking for six hours through a rain forest Eunice said, "Imagine going to tribe looking like a lady instead of a muddy workman."

A real workhorse, the helicopter performs many jobs. It was used to replenish the generator fuel supply of the Oatridges who were isolated by impassable roads. It assisted in the search for a missing commercial aircraft. It reduced a five-week walking survey of 29 villages to four days at a cost of only \$45. It flew repair parts to a broken-down truck en route to the tribe with Sam and Nancy McBride and their new baby. It took Neal Kooyers to conduct literacy classes in two villages which were inaccessible by his usual canoe route because the river was too low. Wayne Dye was able to deliver Gospel Recording records and players to two of his remote villages just a few hours before leaving on furlough saving four days of canoe travel.

The helicopter has also been of service to many other missions working in New Guinea.

The helicopter, first in the Jaars fleet (Jaars is the aviation branch of Wycliffe), arrived at the New Guinea base of Ukarumpa on February 22, 1968.

The almost new copter (only 600 hours of use) was purchased in Australia for \$15,000, which Wycliffe reports is less than half it would have cost new. The British Empire Boys' Brigade of Sydney, Australia contributed \$3400 of the purchase price. Other contributions came from the Wycliffe constituency in the United States.

Landing in rugged mountain terrain or in swampy areas where landing strips for conventional aircraft are impossible, shuttling teams and supplies into other areas until convenient airstrips can be built, the helicopter is speeding up the allocation of translation teams to isolated and unreached tribes of interior New Guinea.

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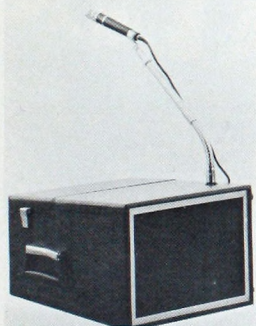


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Exhausted after a long bicycle ride promoting a preaching mission in their city, these South African teens take a breather.



A look at why teens do and do not choose mission careers

This article is taken from the results of a four-year in-depth study of teenagers sponsored by the Research and Youth Commissions of the National Sunday School Association. The study was co-directed by Roy B. Zuck, Th.D. and Gene A. Getz, Ph.D. Dr. Zuck is executive director of the Scripture Press Foundation, Glen Ellyn, Illinois. Dr. Getz is Associate Professor of Christian Education at the Dallas Theological Seminary, Dallas, Texas. Both men have been engaged in Christian education research for several years.

More than 2600 teenagers of high school age participated in the survey. Their attitudes, beliefs and opinions were gathered by means of a 26-page questionnaire administered by 83 Christian educators in 197 churches selected by random sampling from the NSSA mailing list.

Findings from the study are reported in detail in the book *Christian Youth — An In-Depth Study*, co-authored by Dr. Zuck and Dr. Getz.

The book, published by Moody Press at \$5.95, was released at the 1968 National Sunday School Convention held September 25-28 in Anaheim, California.

How do high schoolers in evangelical churches feel about foreign missions? What portion of Christian teens today are interested in becoming missionaries? How do teens planning for full-time service compare with other youths in our churches — family backgrounds, grades in school, Bible reading habits, life values and participation in questionable practices? Are the teens who plan to serve the Lord overseas any different from other Christian young people?

More than half the teens interested

in a church-related career chose foreign missions.

Of the 2646 Christian high schoolers who completed the 26-page questionnaire, 5.4 percent (or 143 teens) expressed interest in foreign missionary service. This out of the 9.9 percent interested in some church-related vocation. These vocations included pastor, foreign missionary, youth director, church camp director or worker, home missionary, music director or Christian education director. Among the boys' church vocational interests, the pas-

torate ranks first and foreign missions second; among the girls foreign missions ranked first. The great majority of Christian teens who plan to serve the Lord overseas are girls (71.3 percent).

Seventy-three percent of the missions-oriented people make either A's (19.1%) or B's (53.9%), compared to 61.7% of all 2646 teens in the survey who reported an average of either A's (12.0%) or B's (49.7%).

Family devotions only difference

The home life of the 143 mission-minded adolescents is not much different from all the teens in the survey. Three out of four of the youths in both groups reported that both their parents are Christians. And the occupations of the fathers in both groups are about the same — manual workers and businessmen ranked first and second, in that order, in both groups. Daily family devotions, however, are conducted among 20.4 percent of the homes of future missionaries, compared with 15.1 percent of all the teens' homes.

A third of the young people planning on foreign service were converted to Christ between ages six and eight. A fifth of them were converted when they were between ages 12 and 14.

Prospective missionaries chose Bible schools

What are the post-high school educational plans of the teens dedicated to missionary service? Most of them

plan to enroll in a Bible institute or a Bible college (42.8 percent) or a Christian liberal arts college (24.6 percent). Relatively few expect to attend a secular university or college. This is opposite of the other teens, most of whom (34.9 percent) plan to enroll in a secular university or college, with 13.5 percent interested in a Christian liberal arts college and only 13 percent interested in a Bible institute or Bible college. The examples of missionaries and/or counseling with missionaries ranked first among 17 factors that influenced youth to choose missions as a vocation. (That was also the first-ranking factor for all the teens in the survey.) "Other" ranked second, sermons ranked third and Bible study ranked fourth. These findings suggest the importance of missionaries personally conversing with young people in evangelical churches.

The obvious reason for the choice

But why did young people choose missions? What factors in this vocation would they value most highly? It is not surprising that "opportunity to witness for Christ" and "sense of service to the Lord" ranked first and second, far surpassing other factors such as high pay, prestige, accomplishment, pleasant surroundings.

The dedication of these young people is also reflected in their Bible reading habits and moral standards. More than half of them reported that they read the Bible once or more each day. By contrast, only one in four of all the teens surveyed read it that often. In 23 of 27 questionable practices measured, the teens who are inclined toward a career in missions took part less frequently than the other teens. These practices include cheating in school, swearing, envying, masturbating, reading obscene literature, attending movies, smoking and dancing. On the other four practices — gossiping, losing one's temper, skipping devotions and talking back to parents — the future missionaries took part only slightly more than all the teens surveyed.

It is also noteworthy that the teens who plan to become missionaries are slightly more occupied with religious, social and adventure goals than the other teens, and less occupied with goals and values pertaining to physical comforts, aesthetic experiences and materialistic gain.

These findings might suggest certain courses of action by missionary leaders and others concerned about the need

to enlist more Christian youth for foreign missions.

1. Seek to encourage more boys to consider missionary service. Unless this is done the missionary force will continue to be staffed mainly by women.

2. Put missionaries in personal contact with Christian young people. Let young people ask questions of missionaries at youth meetings, retreats and conferences.

3. Encourage youth to read the Bible daily. The survey seems to suggest a relationship between regular Bible reading and one's sensitivity to God's call for full-time Christian service.

4. Continue to stress to young people the challenge of foreign missions. This can be done in sermons, Sunday school assemblies and classes, youth conferences and youth retreats. ●



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Leonard Zabotensky of Russia, holder of three of the four world heavyweight weight lifting records, "fellowships" with Russ Knipp of the U.S.A., member of Athletes in Action and winner of fourth place in the middleweight class in the 1968 Olympics.



Pat Matrisciana, director of wrestling for Athletes in Action, discusses with Kenya's Kip Keino the possibility of Kip's becoming a representative of Athletes in Action in Kenya.



Christians unite for Olympics

Athletes in Action seize once-in-four-year opportunity in Mexico

Brian Anderson was not at all sure he would be allowed in but he was going to try. Dressed in his blue Athletes in Action blazer, he left Campus Crusade for Christ's headquarters at Cuernavaca and headed for Olympic Village.

Mexican Army guards let him through the three checkpoints at the Village. Brian, administrative director for Athletes in Action, approached the man in charge of the two publication centers in the Village. "Within minutes," Brian relates, "I had permission to distribute 500 of our magazines at these centers. In the course of the two weeks over 3000 Spanish and English copies of *Athletes in Action* simply vanished from the tables faster than we could supply them. Every time I visited Olympic Village, I saw athletes intently reading the magazine and the Christian testimonies of fellow athletes."

Distribution of some 25,000 Spanish language copies of the special Olympic *Athletes in Action*, which included testimonies of outstanding Christian athletes, was just one part of a joint

presentation of the message of Christ that was made at the summer Olympic games in Mexico City.

The most extensive radio programing ever done in Mexico by evangelicals was part of this outreach. Athletes in Action, in cooperation with Back to the Bible Hour and World Literature Crusades, sponsored "Olympics in Review." This radio program was broadcast four times daily over 70 radio stations including the official Olympic station and Armed Forces Radio. The program opened with a human interest item from previous Olympics, featured one of 36 top Christian athletes sharing his testimony in Spanish and ended with an invitation to the public to write for a souvenir copy of *Athletes in Action* and a Bible study correspondence course. Air Mail From God Mission is supervising the Bible correspondence ministry.

Actually the two weeks of the Olympic games where the climax of weeks and months preparation. As early as June 1967 evangelical churches in Mexico began planning for a united evangelical thrust aimed at the spec-

tators as well as the athletes from 112 countries who would converge on Mexico City in October 1968.

A central organization was set up in Mexico City called EJEMPLO, Mexican Evangelical Youth Outreach for the Olympics. In addition to a program aimed at preparing Christian youth for active witness, EJEMPLO worked closely with evangelical organizations of other nations to obtain information on Christian athletes who would take part in the games. An interdenominational board of directors of national Christian leaders was named to spearhead the program and worked closely with missionary boards and missionaries to insure maximum cooperation.

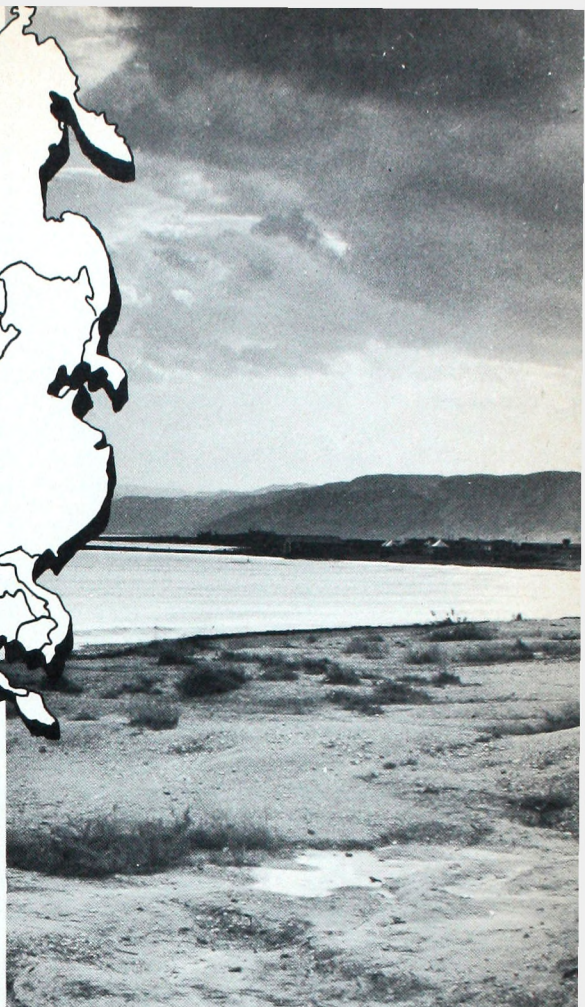
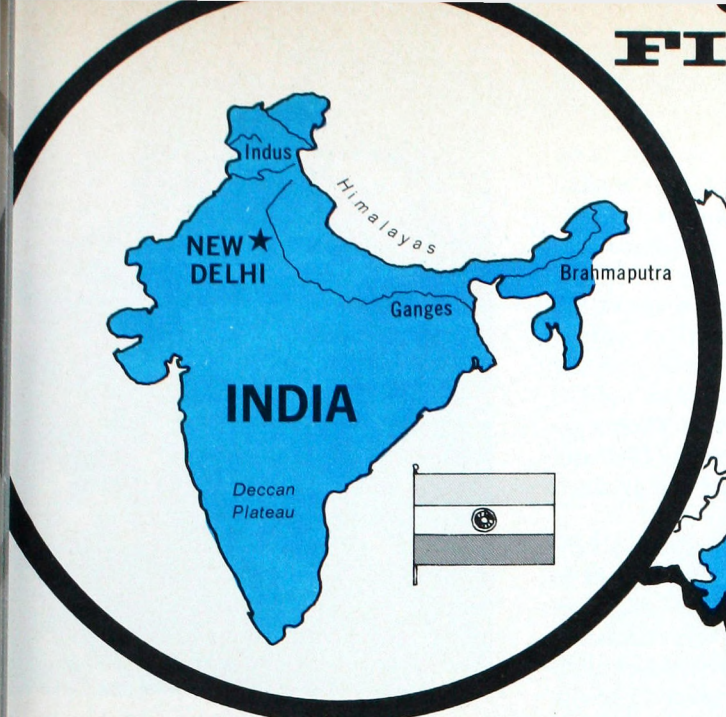
Pre-Olympic activities included a month-long, 12-stop tour by 25 U.S. track and field stars in June. The nucleus of the team was made up of Wheaton College athletes.

Though the Mexican team trounced the American Athletes in Action soccer team when they met in a pre-Olympic game, the American team presented Christ to 25,000 spectators during the game half-time.

LOGOI, INC. (formerly Latin Youth Publications) of Miami, Florida, distributed more than a quarter million brightly jacketed booklets. These booklets presented Christ through an assortment of subjects. All were printed in Spanish. LOGOI utilized more than 300 Mexican young people and adults in a massive distribution program before the Olympics. The books are now being sold through secular and religious distributors as well as door-to-door sales in Latin America.

Besides its magazine distribution Campus Crusade's Athletes in Action distributed thousands of copies (Spanish and English) of the Four Spiritual Laws booklet. There were 12 staff members of the American Athletes in Action during the Olympics. These athletes were able to meet with many coaches and began arranging tours for the Athletes in Action "Chargers" teams (basketball and wrestling).

Brian Anderson says, "One of the most interesting interviews I had was with Kip Keino from Kenya, one of the most famous Christian athletes in the world. In the course of our conversation, I found he had already led two of his teammates to the Lord since his arrival in Mexico City. At that point I challenged him to be our World Athletes in Action representative in Kenya. He said, 'I'd consider that a real privilege, and I accept.'"



INDIA VITAL STATISTICS

OFFICIAL NAME: Sovereign Democratic Republic of India

AREA: 1,266,210 square miles (including the area of Kashmir), equal to just over one-third of the continental United States.

POPULATION: 500 million, increasing 2.5 percent per year. 1970 estimate 530 million.

OFFICIAL LANGUAGE: Hindi

CAPITAL: New Delhi

FLAG: Three horizontal stripes of deep saffron, white and green with blue Wheel of Asoka in center of white stripe.

MONETARY UNIT: The rupee, worth 13.21 U.S. cents.

ANTHEM: Jana-gana-mana (Thou Art Ruler of the Minds of All People).

THE LAND: The world's highest mountain range, the Himalayas, mark the northern reaches of India and divides it from its Asian neighbors.

India occupies most of the subcontinent which it shares with East and West Pakistan, Bhutan and Nepal. It has a land frontier of 9309 miles and a coastline of 3535 miles.

India's three great rivers, the Indus, the Ganges and the Brahmaputra, start in the Himalayas. A trenchlike lowland, the largest alluvial-deposited plain on earth, stretches east to west for 2000 miles between the Himalayas and the peninsula and provides the country's most valuable agricultural zone.

Centered in the peninsula is the great Deccan plateau surrounded by hills and mountains that reach to 8000 feet. A narrow plain lies along the west coast of the peninsula and a wider one along the east coast.

Climate ranges from tropical and humid on the lower coasts, to subtropical and temperate in the central section, to semi-arid and desert in the west. Mountain areas range from subtropical to arctic depending on elevation. Monsoons dominate the

climate, dividing the year roughly into four seasons: June to September (rainy), October and November (moist), December to March (dry and cool), April and May (hot).

THE PEOPLE: India's ethnic background is extremely complex, including Negroid, Australoid, Mongoloid and Caucasoid.

This second most populous country in the world has an average population density of more than 381 per square mile. Most of India's people (82 percent live in agricultural towns and villages, only 18 percent in cities. Birth rate remains almost stationary but the rapid decrease in the death rate (almost cut in half since 1954) results in a huge annual increase in total number of people.

More than 85 percent of the people follow Hinduism, 10 percent are Muslim, 2½ percent Christians and 2 percent Sikhs. Freedom of worship is guaranteed by the constitution. Christians form a majority only in Nagaland, but a sizable minority in Kerala.

HEALTH AND EDUCATION: Trained medical personnel remain inadequate in number. Severe epidemics

are common and a number of killing diseases are endemic. Food shortages cause many deaths from starvation and from diseases resulting from vitamin and mineral deficiencies. However, life expectancy has risen to 50 years, whereas from 1941 to 1951 it was 32 years.

About one quarter of those over 10 years old are literate. Education in this vast over-populated land is hindered by insufficient funds. Four out of five children ages six to eleven attend school.

HISTORICAL BACKGROUND:

India is one of the most ancient continuously occupied areas in the world. Three or four thousand years before Christ a wealthy and luxurious civilization flourished in the region of the Indus river valley in the west. Aryan conquerers began to come down through the Khyber Pass around 1500 B.C., penetrating the rich plains of Hindustan, and submerged the Indus valley civilization. Caste system and family patterns of the Indian village developed during this early period.

Alexander the Great arrived in 326 B.C., but his successors were absorbed

FACTS

by another Aryan Empire. Asoka, one of the greatest ancient rulers (273 to 232 B.C.), achieved a loose central control over all of India and a remarkable degree of administrative, legal and cultural achievement. Later invasions from central and western Asia broke up the land into a multitude of kingdoms.

The Hindu dynasties, which appeared on the peninsula after the fourth century A.D., reached their peak between 700 and 1000 A.D. Many temples constructed during this period and as early as the first millennium before Christ are used as centers of active worship today.

The first of many waves of Muslim invaders arrived in the eighth century A.D. Muslim power extended south and east, reaching its peak in the middle of the sixteenth century with the defeat of the Sultan of Delhi by Baber, who pronounced himself emperor of India. His grandson was the first Muslim ruler to attempt a coalition with the Hindu kings.

A period of flowering of art, literature, elaborate construction and ornate gardens followed for 200 years, under the Mogul empire. The Taj Mahal was built during this period of almost unequaled cultural magnificence.

Western explorers reached the Malabar Coast as early as 1498 and began the struggle for European control of India. British power gradually subdued the Indian rulers and eliminated western rivals, assuming mastery of the wealthy coastal and inland river areas by the middle of the nineteenth century. Remote regions were left under nominal control of the hereditary princes.

After 100 years of British rule, Indian nationalism succeeded in gaining independence and the British withdrew in August of 1947. Two independent nations were established on the basis of religious majority: India (Hindu) and Pakistan (Muslim). A period of intense rioting, killing and cross-migration of millions of people followed.

A new constitution, which went into effect in 1950, guaranteed free elections and made the former dominion a republic in the commonwealth of nations. This began a period in which the princely domains were eliminated, European colonies and enclaves absorbed and industry, irri-

gation, mining, agriculture, transportation, power and public social services expanded.

MISSIONS: The churches of India may possibly have a longer overall history than any in Europe. It is believed that the Apostle Thomas arrived in India sometime in the middle of the first century and founded the St. Thomas Church which subsequently came under control of the Nestorians, Roman Catholics and Orthodox Syrians. The Mar Thoma reformed branch dates before 1840 and is Protestant, missionary and evangelistic.

There are early references to a Pantenus of Alexandria who is said to have gone to India in A.D. 190 in response to an appeal for Christian teachers. He found 350 churches, with believers already in possession of the Gospel of Matthew.

Francis Xavier arrived in India nine years before his visit to Japan. Demonstrating his characteristic passion for converts, he won thousands though he never attempted to learn any of the native languages.

First to send European Protestant missionaries to India were the Danish churches. Sent from Copenhagen in 1705 by King Frederick IV, Ziegenbalg pioneered for 13 years until his health broke and he died prematurely. He left 350 converts.

English missionaries who followed the early Danes were not allowed to proceed directly from England. They first had to go to America or Holland and then to India illegally.

Christian Frederic Schwartz, a German, went to India in 1750 to pick up the work begun by the Danes. He labored there 48 years. Noted for his zeal and holy life, he won the favor and trust of the king, Hyder Ali, who made him regent and advisor to his nephew who succeeded him on the throne. After Schwartz's death the king opened the country to missions, calling for missionaries "who resemble the departed Schwartz." By this time the Christian community had grown to around 35,000.

When William Carey arrived in 1793, no missionaries were allowed to live in the British dominions. A change in the charter of the East India Company in 1813 finally made it possible for missionaries to work and reside in the British territories of the sub-continent and the period of modern missions began.



Alexander Duff arrived in Calcutta in 1830 for the Church of Scotland and led the way for the place of missions in higher education. Dr. John Scudder, first medical missionary to this land, worked also in Ceylon and later in Madras. Fourth generation missionaries of the Scudder family have worked in India.

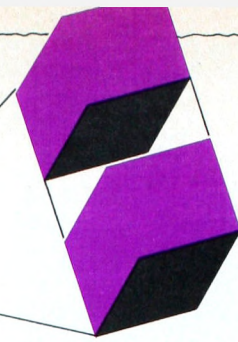
British and Scottish missionary societies began work in rapid succession. The first Americans arrived at Calcutta in 1812.

Since 1900, Indian Christians have taken an increasing interest in evangelizing their own people. Christians made up about 0.7 percent of the population in 1800, one percent in 1900, but in the early 1960s about 2.5 percent.

Most of the usual problems which face missions and national church growth are present in India, in addition to complex and apparently insoluble problems brought about by overpopulation, poverty, and the inability of Indian technology to support the life of its people.

An estimated 3500 missionaries representing approximately 90 mission societies are now active in this country of 500 million people. They labor with 30,600 congregations and a total Christian community of about 5,300,000. The government has gradually restricted and limited missionary effort and access until it has become problematical whether, under present policies, the field can be manned even to its present degree.

CRACKS FROM CULTURE SHOCK



Miss Brown flipped the switch again. She was showing her missionary slides on Latin America to the junior high department. On came a scene from one of the poverty-stricken "barriadas" on the edge of Lima, Peru. It was a touching scene in its own way. You could almost reach out and touch the people. Several women were doing some washing in polluted water from an open ditch. A couple of men, obviously unable to find work, stood on one side with pathetically helpless expressions. Children played in the background. One was flying a home-made kite.

Tears usually came to people's eyes at this point, as Miss Brown explained all the details of the scene. But not this morning. She didn't have a chance. In the third row Johnny Grace had caught sight of something.

"Hey, look. That beaner has my kite." All the boys in the third row exploded in laughter. The teacher reached over and grabbed Johnny by the shoulder. But it was too late.

"Pull the string, ya clod!" another boy shouted. Now all the boys were getting into the act. They were flying a motionless kite on a stationary screen.

"Run, kid, run!"

"Head for the wind, man."

"His tail's too short," another third row expert chimed in.

By this time Miss Brown's voice was drowned out. She stood beside her projector in temporary paralysis. This had never happened before. Every other audience she spoke to seemed broken up with emotion at this point.

Then she seemed to sense the answer. The switch. She flipped it

with her thumb and on came another picture. But it was the same scene from another angle and the boy flying the kite was still in the background and off to one side. His kite had gained about two feet in altitude. By this time it was careening to one side, as if it might roll over into a crash dive. The boys in the third row called out more advice on how to handle the situation. Miss Brown felt desperate. The superintendent was on his feet. Teachers were converging on the third row.

"Let back on the string, José," somebody shouted.

Miss Brown flipped the switch again, and an entirely new setting came onto the screen. No kite.

"Ah, come on. Give us more of José."

"We want José. We want José. We want José." They began to stamp their feet as if they were at a ball game. But Miss Brown wasn't about to set the projector in reverse. She plowed ahead, trying to stick to her standard presentation.

By this time a new game was going on. The kids were giving names to everybody.

"Hey, Mrs. Gonzalez, your slip is showing," one youngster shouted. The whole room split up in laughter. Miss Brown gave up for a minute or so, until things quieted down. Then she barely managed to continue through the rest of her slides.

The junior high superintendent then got up and apologized to Miss Brown and laid the kids out royally for their behavior. When he finally got everyone quiet, he asked if anyone had a sensible question to put to Miss Brown about her work in Latin America. At first nobody moved. They were now so subdued

that they were entirely void of response. So the superintendent softened his voice a bit and encouraged somebody to ask a question.

Then, of all people, it was Johnny Grace who spoke up first.

"Those people looked a lot like some of the people who live out on the east side of town. Does your mission do any work here with Mexican-Americans?" Johnny asked.

"No, we are called to work in Colombia, Peru, Chile, Argentina and Brazil," Miss Brown replied.

"But who is supposed to reach these Spanish Americans here in our own city?" Johnny pressed for some sort of an answer. "They sure don't come to *this* church."

"Well, maybe the churches in this city should think about that," Miss Brown responded. "We are called to South America, as I said before."

"How much does it cost to get to South America?" one of the girls asked.

"Oh, about two hundred dollars should take you quite a way into Central and South America," Miss Brown replied.

"It only takes fifteen cents to get over to the east side on the bus," Johnny threw in. He knew it sounded rather smart, but he felt it was true.

The superintendent took over again at that point and closed the session. He had half a mind to add more to his lecture to these youngsters, but he decided to leave it for the moment. Perhaps later he could get his point across better. Also, there was another question *he* had in mind. He wanted to ask the pastor and the mission committee who should have responsibility for any sort of Christian outreach on the east side of town. —Dr. Stonewall Hurdler

PERSONALITY PROFILES

▶ A four-story greystone building fronting on a short lane in Bangkok houses a small work-filled study. Seated behind the desk is the man who for nearly 14 years has served in the highest offices of the national Protestant Church, the Church of Christ in Thailand.

Charoon Wichaidist is a man who is never negative if he can be positive, a man who graciously bridges the gap between the missionary and the national worker, a man who soothes with his gentleness in times of crisis, a man of stubborn conviction when faced with tumultuous issues, a man whose chief reading centers in books related to his work and mission: the Bible, theology, the mission of the church.

Acharn (the Rev.) Charoon Wichaidist was born of Buddhist parents in Surathani, southern Thailand. Both his father and his father-in-law were provincial governors. His parents sent him to Bangkok Christian College, a church-related school, where he came under Christian influence. He became a Christian at the age of 13 and was baptized as a member of the Christian church.

After completing his study at Bang-

Charoon Wichaidist of Thailand



He bridges the gap between missionary and national

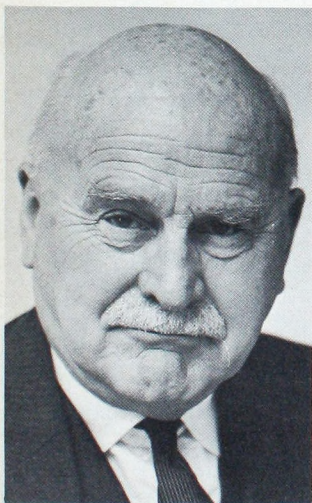
kok Christian College (12th grade), he went to work in a Japanese firm in Bangkok which dealt in lumbering and insurance. A few months after World War II broke out, he began working in the International YMCA. When the war was over, having been offered several good business positions, he decided to work at the Mojadara Company in Bangkok.

Charoon found himself giving more and more of his free time for church work. Eventually he was made a full-

time church worker as treasurer of the Church of Christ in Thailand and resigned from the Mojadara Company. Later he became general secretary of the church, an office which he held for eight years.

Chosen as moderator of the church in December 1966, he accepted this high position with the understanding that the churches throughout Thailand would agree to make a substantial increase in their financial support of the national church program. Since that

He's England's leading layman



Sir Kenneth Grubb of CMS

▶ When Queen Elizabeth II knighted Sir Kenneth Grubb in 1953, in recognition of his outstanding work for the church in Britain and overseas, it was partly for his service as president of the Church Missionary Society — at that time the largest Anglican missionary society, with widespread activities in Africa and Asia.

Now, after 25 years as president, Sir Kenneth has announced his intention to retire in May 1969, at the age of 67, from the CMS presidency and from the chairmanship of the House of Laity of the Church Assembly.

No mere figurehead president, Sir Kenneth has visited many of the Society's activities abroad and represented the CMS on numerous important occasions. Moreover, many significant changes have taken place during his tenure. Several parts of the Anglican Church in which the CMS is at work became independent provinces. The formation of the Church of South India took place, with all that that involved for the CMS. Also there was the inevi-

table withdrawal from mainland China.

Educated at Marlborough College, Kenneth Grubb was in turn a preparatory school teacher, sailor, missionary, businessman, war-time civil servant, secretary-general of the Hispanic and Luso-Brazilian Councils — and always a devoted member of the Church of England. It was these experiences, gifts and interests which led in 1944 to the presidency of the CMS and in 1959 to chairmanship of the House of Laity.

As a young man, shortly after his conversion, Grubb spent five years as a pioneer missionary among South American tribesmen a thousand miles up the Amazon. They were hazardous years of adventure, and sometimes loneliness, cut short for reasons of health. Often blazing a trail for missionaries who would follow, the young pioneer already showed ability in bringing variant factions together, acting as peacemaker between hostile tribes in the Amazon basin. Out of his experience in South America he wrote six books between 1928 and 1932.

time, Acharn Charoon has spent many months visiting and speaking in the northern part of Thailand, where the largest number of churches are located.

This outstanding Thai leader has preached in most of the churches throughout Thailand. He has taught classes at the Bible Training School of the Church of Christ in Thailand. He has been invited to speak to groups of various church and mission backgrounds. He has served on the church councils of the International Church and the Fourth Thai Church, both located in Bangkok.

Acharn Charoon's devoted wife, Khun Tawee, gives much of her time to lay activity in the church. She is superintendent of the Sunday school at the Fourth Thai Church, chairman of the Committee on Family Planning of the Sixth Phak and secretary of the National Women's Association of the church.

The Wichaidists have two children. Daughter Wipa, a charming young graduate of Warren Wilson College in North Carolina and of Macalester College in Minnesota, teaches at the Prasarnmit College of Education in Bangkok. Her husband, Mr. Victor Khong-

khakul, is a fine Christian young man and a graduate of Kansas State Teachers' College in Emporia, Kansas. He teaches political science at Chulalongkorn University. The Wichaidists' son, Metha, is studying at Eldorado Junior College in Kansas.

The United Presbyterian Commission, an integral part of the Church of Christ in Thailand, has given it support both financially and with missionary personnel down through the years and up to the present. In 1953 Acharn Charoon was given a scholarship grant for observation and study at San Francisco Theological Seminary in San Anselmo, California. As a representative of the church, he has attended large ecumenical gatherings both in Brazil and in Mexico.

Last summer he was chosen to carry out a special mission in the United States and Canada as a representative of the church of Thailand. As a member of an interdenominational team, he has spoken to student groups and church groups in behalf of Christian attitudes in race relations and help to the poverty-stricken. He has also participated in conferences to discuss evangelism in Southeast Asia.

At the outbreak of World War II his knowledge of South America and of publicity brought Grubb to the Ministry of Information of the British Government. He became head of the Latin American Section and, later, Controller of Overseas Publicity, a post involving contacts with statesmen and public figures of many countries and requiring frequent journeys. For this and other work he was made a Companion of the Order of St. Michael and St. George.

Sir Kenneth Grubb might well be called "the" layman of the Church of England. The CMS which he heads is often described as a "lay society," and one feature which justifies that description is its constitutional provision that the president must be a layman.

The spectrum of the Church of England's laity is wide, and to preside over their elected House in the Church Assembly with patience, fairness and understanding requires ability of no mean order. Moreover, the period of Sir Kenneth's chairmanship has been one of rapid change, many new problems and

diversities of view. Awkward corners have often been turned in the House by his wit and humor.

"A chairman," wrote Sir Kenneth in *Frontier*, "if he be also a charitable man, will endeavor to see that the nervous, and even the incoherent, will get a fair hearing. I have known conferences to be saved by the intervention of such, for their sense was self-evident if their expression was halting. Indeed, a chairman is justified in going beyond this, and in helping a nervous speaker to formulate what he really wants to say."

That statement, the fruit of his years of experience, is also an insight into the man. It helps to explain why Sir Kenneth has been called upon to fill so many offices demanding shrewd judgment, impartiality and wide knowledge. These qualities, combined with the deep spiritual insight and common sense which Sir Kenneth constantly contributes to all his undertakings, is sure to be greatly missed as he leaves the presidency of the CMS.



Hal Guffey of ISI

He found his foreign field at home

► Though Haldeman W. Guffey was graduated from the U.S. Naval Academy with the Class of 1955, he never assumed command of a navy vessel on any of the seven seas. The assignment he took was a different kind of command. As president of International Students, Inc., Guffey directs the outreach of his organization to five million foreign visitors who enter the United States each year.

Guffey, known as "Hal" by his friends, entered the Naval Academy a Christian, but a jarring experience revolutionized his spiritual life. One of his best friends at the Academy committed suicide. Suddenly Guffey realized that despite the fact that he had known the Lord for ten years and had attended an evangelical church where he was the most active young person in the Lord's work, he had little to offer his friend in his time of need just before he took his life.

Visiting the chaplain's office that evening to get additional information about the tragedy, Guffey walked into a room where 20 midshipmen were studying the Bible. He decided it would

Continued on next page

be wiser to stay than walk out. "I was quickly embarked upon the greatest change of my Christian life," he declares.

He discovered these men knew their Bible and could apply it to everyday life at the Academy. "They had reached maturity in the Christian life in two or three years," he says, "while I was still a babe in understanding after ten years."

Convinced that this life was for him, Guffey began to dig into the Word of God and share with others at the Academy what Christ can do in the life of one surrendered to Him.

Following his days at Annapolis, Guffey entered Vanderbilt University in his native state of Tennessee. His aim was to prepare himself in the field of engineering so that he could work in a foreign land as a lay missionary. Soon he discovered another mission field much closer home. Many of his classmates came from overseas. When he

investigated what outreach the local churches had among these foreign students he found that interest in bearing a testimony to them was practically nonexistent.

He recalled how he had been stirred by the potential for reaching students from abroad when he heard Bob Finley, founder and first president of International Students, Inc., speak in Baltimore a couple of years before. Now he determined to do whatever he could to share Christ with these overseas students. He set about the task with determination and soon became ISI's key contact man in the Nashville area.

The more he got involved in outreach to foreign students, the more convinced he became that this was the place of service to which the Lord was calling him. He joined the ISI staff in 1956 and was assigned the task of beginning a work among foreign students in Washington, D.C.

A year later he left the nation's capital to begin an ISI branch work in Boston and took Bob Finley's secretary Betsy with him — as Mrs. Hal Guffey. Betsy Ross had joined the ISI staff upon graduation from Wheaton College. A native of northern New Jersey and a member of the Hawthorne Gospel Church, she had worked with ISI since its inception when it had established its headquarters in Philadelphia. In 1955 she moved with the mission when it relocated its operational center in Washington.

With the work well established in Boston, Guffey returned to Washington in 1959 to administer the affairs of headquarters as executive vice-president. When several area directors were

added to the staff it became apparent that someone was needed to coordinate the ministry of the field staff, and Guffey was the man. In this new capacity he visited the areas where ISI men were located, recruited new staff members and acted as a liaison between headquarters and the men in the field.

Accompanied by an ISI area director and a former director he toured the world in 1965 visiting former students who had returned to their native countries. The 12-week tour covered 30,000 miles as the men visited students in 20 countries.

Guffey believes strongly that the key to work among foreign students is involvement on the part of the local church. He is an active member of the Fourth Presbyterian Church in Washington and was recently elected an elder.

When Bob Finley moved to the chairmanship of ISI a year ago, Hal Guffey was the most logical man to succeed him as president. Familiar with all phases of the ISI program, he was thoroughly groomed to lead the mission in its growth and development in the years ahead.

Guffey is aiming high. He anticipates the day when the current ISI staff of 60 will be expanded to 600. With a growing foreign student population in the U.S.A. and increasing numbers of doors closed to conventional missionary service, his organization may well hold the key to future missionary outreach: win the foreign visitor to Christ and train him while he is in America and then stand behind him when he returns to his own country to reach his people with the gospel. ●

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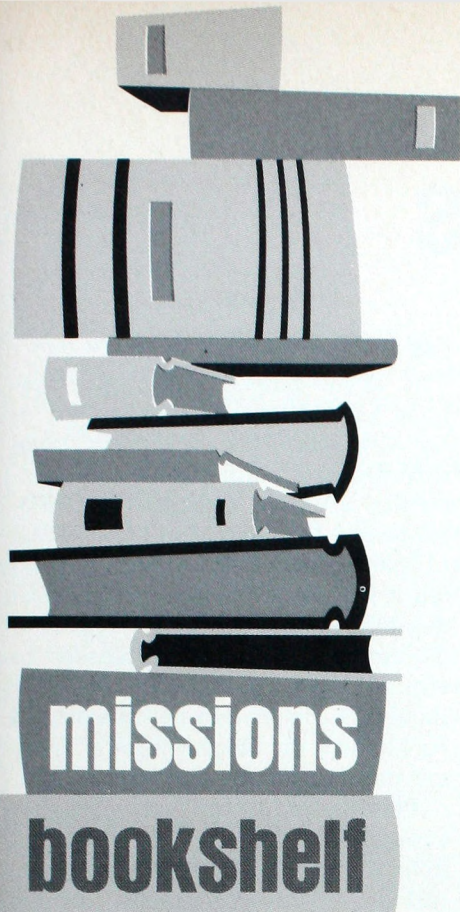
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missions bookshelf

A SONG OF ASCENTS by E. Stanley Jones (Abingdon, 1968, 400 pages, \$4.95) is reviewed by John T. Seamands, Professor of Christian Missions, Asbury Theological Seminary, Wilmore, Kentucky.

When the Jewish people went up to Jerusalem for a festival, they went up singing. The songs they sang were Psalms 120 to 134, called "Songs of Ascents" because they were sung while ascending. In his autobiography the noted missionary-evangelist Dr. E. Stanley Jones sings his song of the pilgrimage he is making from what he was to what God is making of him.

A Song of Ascents is not a mere historical autobiography giving the chronological events in the life of the author. It is, rather, the story of a spiritual pilgrimage, tracing the spiritual development of a man who has sought to know the Lordship of Christ for almost 70 years (since his conversion as a young man). Whatever events are narrated are interpreted in the light of their spiritual significance for character development. These are in the main: the initial confrontation with Christ in conversion, the second major crisis of the baptism with the Holy Spirit, the distinct call to missionary service and evangelism, the confrontation with the non-Christian religions, and the facing of life

with all of its struggles and trials and with all of its challenges and opportunities.

Those who have consistently read the writings of E. Stanley Jones for the past 20 years or more may not find much that is new in his autobiography. But they will find here in one volume a wonderful summary of the writings and thinking of this outstanding author-preacher. Dr. Jones' beliefs on such subjects as the Kingdom of God, physical healing, church union, war and peace, labor and management are spelled out with great insight and clarity.

The missionary will find great value in reading *A Song of Ascents*.

The evangelist will find rich treasures in this book.

But *A Song of Ascents* is not primarily a book for Christian specialists. It is for the "ordinary" Christian: the businessman, the housewife, the student. It tells of extraordinary grace for everyday living. It speaks of Christian experience, discipline, witnessing, social action, personal devotions and Christian graces.

The one who reads this spiritual autobiography cannot help but be impressed with the centrality of Christ in the experience, ministry, message and thinking of this twentieth century apostle. As one reads, he soon forgets E. Stanley Jones and fixes his attention upon Christ who is Lord of all. I have a feeling that this is exactly what the author intended when he took his pen in hand and began to write *A Song of Ascents*.

NOT FORGETTING TO SING by Nancy E. Robbins (Moody Press, Chicago, 1968, 179 pages, \$3.95) is reviewed by Mildred Bangs Wynkoop, Trevecca Nazarene College, Nashville, Tennessee.

Among recent attractive and captivating missionary books, Dr. Robbins' story stands high. Little of its scope and depth and its author's skill is suggested by the title.

The modern story of Amy Carmichael's Dohnavur Mission in India is the setting around which unfolds the drama of today's powerful revolutionary forces. The motif of the worldwide struggle for meaningful maturity begins with the author's own victorious encounter with God's call to her to India.

Arising from her profound Christian dedication is an unusually perceptive diagnostic understanding of the spir-

itual agony of modern India as she faces the demands of the modern world. Her social and political death and painful rebirth and the personal problems and corporate interracial adjustments in the mission demanded a discovery of God's solution as leaders engaged in the fellowship of prayer.

Spanning the gulf between the old and new India, and symbolizing this transition, is the story of Meenila, "old India's" tragic orphan girl baby, reared in the mission. In herself she experiences the trauma of change out of infancy into final spiritual maturity in the new Dohnavur.

The story is strong and tender, informing and challenging. Missionaries are not plaster saints, nor are the mission's weaknesses hidden. Rather, as with the hand of the skilled physician that she is, the author faithfully exposes the trouble spots, skillfully excises the problem and tenderly heals the wounds.

Besides these forthright qualities the excellent bibliography of important background information makes this book a most valuable resource for any person or group searching for authentic missionary material which will inform as well as challenge.

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What It Takes

Just what ...

... are missionaries to be made of? What are the missionary recruiters looking for?

Of the 200 most-mentioned requirements, taken from the published writings of several mission leaders and the official listings of qualifications of a dozen major mission boards, Christian life and service had 96 mentions, personal traits and relationships had 69 mentions, and educational requirements and related restrictions had 35 mentions.

Notice that almost half of the mentions were qualifications having to do with *personal* Christian life and service: vitality of daily experience with Christ, depth of personal knowledge of God's Son, yieldedness to Him, willingness to sacrifice, practice of daily devotions, answers from God in response to the prayer life, experience in God's guidance, and personal subjection to God's Word.

Next in order concerned experience in soul-winning and initiation of some spiritual service or activity. Educational requirements were referred to relatively less.

If you qualify in the basic area of life and service (*and* you are also within the personality, age and educational range they are looking for, *and* you are

needed, as to skill or job requirement), mission boards may well listen seriously to you. Conversely, most boards might disqualify you if you lack substantially in the spiritual or personal area, even though you qualify educationally.

Mission leaders know that on the field the going gets rough. When it does, you may not be able to fall back on your education, personality or mentality. Spiritual tools and the Lord Jesus Christ must be so real to you that you can depend upon them instantly. If there is doubt, confusion and hesitation in this area when under critical pressure, the risks may be considered too great.

So what ...

... does this have to do with where you are right now? Maybe you could care less about going to the "mission field" under a "mission board." Wait a minute. In filling a place of witness overseas — whatever kind of group you may affiliate with — you're still going to need that stamina of spirit and mind that can take head winds and opposition. You'll need what it takes even more if you are outside the formal fellowship of a mission, or separated geographically from Christians of your own kind.

For another look ...

... at the general field of qualifications, get a copy of *The Preparation of the Missionary* by John Mostert, Executive Director of the Accrediting Association of Bible Colleges, Box 543, Wheaton, Illinois 60187. The "ideal missionary" image it projects is a good one to keep in mind, if only for personal discipline. Summarizing the results of questionnaires and discussions as to what kind of missionaries people should be educated to be, this helpful booklet lists the objectives for missionary training and preparation as:

Personal and spiritual: maturity, dedication, subservience to Christ Himself, self-understanding, sound intellectual life, good overall health (mental, emotional and physical), dependability in duty, diligence, personal devotional life, motivation to love Christ as a person, desire to do all for God's glory, and good taste in matters relating to conduct and Scriptural standards.

Social attitudes: friendliness and goodwill toward others, loyalty to home, church and mission, respect for authority, tolerance consistent with convictions, ability to accept criticism and counsel, congeniality and cooperative viewpoint, deep sympathy for people and their needs, constructive reactions toward defects in organizations

DR. WORVIS



and leaders, helpfulness toward shortcomings in fellow workers, and a Christian attitude toward peoples of other races and social standing.

Cultural and educational qualifications: ability to think clearly, conduct research and self-initiated, self-planned study; a wholesome balance of spiritual and intellectual interests; appreciation of spiritual and cultural heritages; broad knowledge of history, geography, peoples and governments; understanding of social processes, patterns and

principles; a Christian world view that integrates all knowledge and experience in Jesus Christ.

To these the AABC adds two more categories: "Qualifications as a Christian witness" and "Qualifications to serve effectively in a foreign culture." The latter includes "understanding the historical, racial, religious, social, cultural and political background of the area in which you serve and the ability to distinguish between Christian faith and human culture."

But how...

...does a missionary's life differ from yours and mine as far as these requirements go? Does our Lord expect any less of us in our sphere? Or does God have a double standard, one for Christians and one for *overseas* Christians?

Why is missionary life so different then? Well, think it through. Is every Christian a "missionary" after all? Are we not all called upon to be "something special"?

When choosing...

... a mission board you may wish to be as cautious as the board is in choosing its candidates. It's a two-way street. Why should you be any less curious or inquisitive about the facts than you would be with a secular company?

Interdenominational Foreign Mission Association, 54 Bergen Avenue, Ridgefield Park, New Jersey 07660 has a key pamphlet by Harold R. Cook, *Next Steps*, which lists "Seven Things to Look For In A Mission." These are, roughly: doctrinal compatibility with your own convictions, the mission existing to fill a real need, understanding the financial policy, knowing about the personnel, leadership and backgrounds predominating among the people, reputation of the group among other missions, and the degree of turnover in its field personnel. (Every mission board, like every other human institution, experiences resignations.)

The question is: "Does God want me (and perhaps a wife and some children) to be involved with *this* or *that* group?" Of course you can't know all about anything ahead of time, but you *can* be faithful in learning so that this "marriage" of lives has, in the Lord Jesus Christ, an optimum prospect of success.

Can God...

... really lead so clearly? *Yes*. Hundreds of faithful, normal people stake their lives and those of their families on it year after year. Get the facts, phase in, *really* pray, give of your sovereign self, and then go — when *He* says so. *Continued on next page*

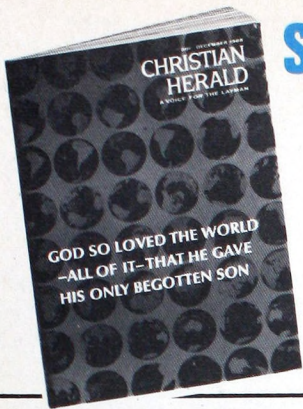
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KENYA MARRIAGE COMMISSION

Eleven men in Kenya have the unenviable job of probing the marriage laws of that country which include Christian, Muslim, Hindu and tribal traditions.

There is now in effect an African marriage act which provides a simple, legal procedure for African Christians. This act also provides for the conversion of a customary tribal marriage into a statutory one. There is a law of divorce pertaining to this marriage act. There are also laws of marriage and divorce governing the Hindus as there are thousands of Asians living in Kenya. Again there are separate laws for the Muslims who are governed by the Islamic law of marriage and divorce. Beyond these there are numerous customary tribal marriages which have been governed by laws of their own making.

The first two days of discussion in Nairobi brought up a number of heated arguments and it is easy to see that the commission's task will be a difficult one. The Muslim leaders have warned that there can be no change to the laws laid down by the Koran. Nevertheless Muslim women have spoken up against the injustice of the "talak" system whereby the Muslim husband has only to say the word "talak" three times in the presence of two witnesses to complete a divorce. The various African tribal elders are also adamant as far as changing their age-old laws is concerned.

The Attorney General, in appointing the commission, pointed out that it was becoming increasingly necessary to have uniform marriage laws because of the frequency with which marriage is now taking place between the various groups.

TRAVEL TIPS



Landscaped for reflection, the Japanese Imperial Palace gardens in Kyoto.

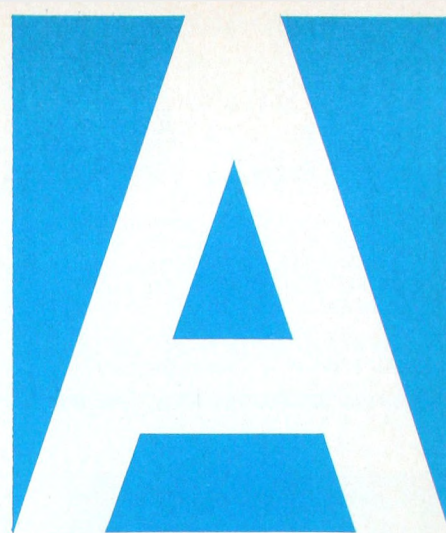
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* **Climbing Mount Everest** is the "in" thing these days. One London travel agent advertises a package holiday to Nepal, complete with flight, sightseeing, Sherpa guides and climbing equipment, all for \$1224 round trip.

* **Hong Kong visitors** arriving without a hotel reservation find an efficient service readily available in the terminal building of Kai Tak International Airport. Immediately following customs, immigration and quarantine stops is the Hotel Reservation Center which helps arriving passengers find accommodations quickly.

* **Going to live abroad?** Current edition of *All You Need to Know About Living Abroad* (formerly *New Horizons Living Abroad*) gives detailed information and expert advice on living in 93 countries, each with its own way of doing things. Hard cover book is available at \$5.95 through worldwide Pan Am offices and from travel agents.

* **Green Angels** is the name given to Mexico's fleet of 88 green trucks that cruise all the main highways and lend a free helping hand to motorists in trouble. If you have a minor disaster, just wait for one of the green trucks. The two English-speaking mechanics on board will have you on your way pronto.



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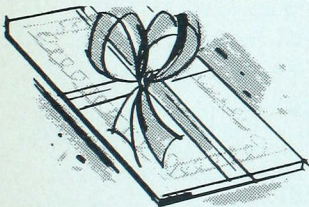
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Where Half of the World Lives

Singapore, November 1968

Arriving alone at the Singapore airport, with no firm expectation that anyone would be there to meet me, I was barely inside the terminal building when a charming ground hostess of Malaysian-Singapore Airlines approached me with "Are you Mr. Rees?" When I admitted as much, she said, "Please follow me closely. Dr. Stanley Mooneyham is waiting for you." Taking my passport and health certificate, she told me to go straight on to the customs officer. By the time my suitcase arrived from the plane my passport was back in my hand, my baggage cleared, with no questions asked, and I was confronted by the outstretched hand of Dr. Mooneyham. The smiling lady, who had done all of this in a matter of minutes, was ready to walk away to other duties when Dr. Mooneyham said to me, "I want you to meet Sally, the finest airport hostess in Asia."

By this time I had begun to feel like a VIP. What followed was a fraction of a moment that can only be described as instant deflation. Said Mooneyham: "They are giving this treatment to *all* of the one thousand participants who are coming to the Congress on Evangelism!"

The stab of statistics

And come they have! From 25 countries that form the rim of southern and eastern Asia! (A large bulge in that rim encloses Australia and New Zealand.) Some of the participants are from Karachi, some from Djakarta, and some from Tokyo. If you take your map of Asia and draw an arc determined by these three points of reference, you will have embraced one-third of the human race. (If you were to add Red China, it would be one-half.) Half of these millions are under 20. It is this phenomenon that underlies what the statisticians are now telling us: "Possibly three-quarters of all human beings living today will live to see the dawn of the twenty-first century." By that time, as presently projected, the world population will be on the order of six billion. Thus the future breathes hard upon this Singapore Congress. So hard in fact that at this hour of writing (within hours of adjournment) I am doubtful that the Christian implications and imperatives of it have smashed home to us as they should.

Two of the most specific, down-to-earth, forward-looking papers that have been presented have come from the youthful side of the Congress—one by a Chinese, one by an Australian. Wee Hian Chua, of Hong Kong, well trained and highly perceptive youth leader, told us about a book of recent issue called *Japanese Youth Confronts Religion*. Brilliantly documented by its three scholarly authors, produced by a Roman Catholic university, "its findings (said Chua) are most helpful for the understanding of Japanese university students' religious concepts." "Are we evangelicals," he asks, "satisfied with our 'hit and miss' or 'trial and error' approaches to youth evangelism?"

The approach to adolescents

David Claydon, too, preferred the concrete phrase to the

smooth platitude. He is general secretary for Scripture Union in Australia and sometime lecturer and seminar leader in the field of Christian work among teenagers. Secondhand values passed on to them by stodgy evangelical elders are not necessarily "the law and the gospel." So Claydon has found. Even teenagers should be encouraged to examine the Scriptures for themselves and in their own peer groups, and then come up with value-judgments that *they* believe fit the social situations with which they are confronted.

One of the best-balanced addresses heard by the Congress was given by that disarmingly brilliant and delightfully modest Korean lady, Dr. Helen Kim. "Some scholars in theology in Asia," she observed, are telling us that "the Holy Spirit is already working in the non-Christians through their faiths so that they need not be considered as people to whom we need to preach." Her straightforward comment: "I cannot follow this way of thinking . . . Only Christ is our Savior." That on the one hand! On the other hand this: "In our dialogue with men of other faiths we cannot win them just by one-sided sermons on the theme that Christ is the only Savior." This central theme, she went on to point out, needs to be set within the context of today's "common concerns over human dignity, religious liberty, and social justice."

The goofs and the grandeur

The Congress has had its moments when the sun refused to shine. Without a few gaffes and boo-boos you cannot conduct a conference of this size and length. We have had the tricky spelling-and-pronunciation error that confuses nationality with theology: "Armenians" when it was the "Arminians" who were in view. We have had the occasional expository lapse: "John the Baptist had nothing more to give than natural morality." We have had the inevitable evangelical cliché: "Not to the Church as a group, but to every individual Christian is given this mandate to share God's good news of redemption in Christ," as though it were possible to differentiate so neatly between *community* and *individuality*. We have had the brother who flagrantly exceeds the time allotted to him and blames the Lord for it: "I'm in the Spirit," he confidently asserts when a kindly bishop asks him to conclude.

But these slips are as nothing compared with the remarkably high level on which the Congress has proceeded. Dr. Stanley Mooneyham, representing the Billy Graham organization as the sponsoring body, has done a superb job of planning, coordinating, and administering. Not least among his talents is that of hiding himself while Asians "carry the ball."

No organizational structure, whether presently existing or under contemplation, will emerge from the Congress. It is, however, the intention of the Executive Committee to maintain, on an experimental basis, an Office of Coordination for Asian Evangelism.

"Singapore" means *City of the Lion*. If only those who came to the Congress half-hearted in the task of evangelism are now leaving *lion-hearted*, the lands of the Asian crescent will feel the reverberations of it.

PSR

The Myth of Non-Involvement

Ninth in series on Mission Without Myth

The scene is laid in Madras, India. The principal actor is an Indian Christian whose confessed faith and lay churchmanship have repeatedly brought him before the congregation for the reading of the Bible lessons. He is at the same time a member of the Socialist Party and active in his labor union. In a dispute between the union and management he participates in a strike against the latter. For this he comes under the critical guns of many of his fellow church members, some of whom wish to have him dropped from the membership roll. Before the labor struggle is finished he is arrested on a flimsy charge and spends some time in jail. Reports a missionary: "Not a single member of his church came to see him!"

Take another case. This one is reported by Dr. John V. Taylor, general secretary of the Church Missionary Society (Anglican). The government of a newly independent country issues a regulation which isn't popular and which, to make matters worse, is applied by an official who is less so. There are incidents of protest in which feelings run high. Says a senior missionary attached to a mission school: "We are so thankful that none of our students were involved."

From Cases to Concern

Without adding illustration to illustration — a feat that would not be difficult — what position are Christians to take in respect to the life-situations that throb and clamor around them?

The Madras case is made all the more poignant by the sharp cleavage that has developed amongst those who have wanted to apply Christian principles to the economic order. Some of them, disappointed and disillusioned by non-support from the Christians, have left the church. They are alienated. Others, equally disappointed, have surmounted the temptation to be cynical and have openly declared their "Christian faith which gives them their passion for social justice."

One missionary's comment was: "What a waste that such a Christlike concern should be hailed by the non-Christian but rejected by Christians!"

Douglas Webster, in his *Unchanging Mission*, has a chapter that he calls "The Outward Thrust." "The Church," he says, "is always called to be an out-church." The shepherd goes *out* to find the lost sheep. The fisherman goes *out* into the deep to let down his nets. The farmer goes *out* to the field to plant and reap.

Now comes the uncomfortable question: Is *that* the image of today's Church that you will find in the minds of most people, whether in North America or Africa? Hardly! We have become an *in*-church. Come *in* and sit in our pews. Come *in* and listen to our sermons. Come *in* and sing in our choir. Come *in* and sit on our committees. Help us to decide what shade of pink to use in the children's nursery. While the ghettos smoulder with sullenness! And the rats have their carnival in the tenements! And the white "establishment" lashes back in the fury of its "rationalized" racism, and little black children grow up wondering why their jobless father seems never to do as much as mother does to keep the family from going completely to pieces!

Comparable situations in, say, highly urbanized Latin

America are forcing younger Christians — both Protestant and Roman Catholic — to ask if the friends and followers of Jesus are going to continue as ghettos of piety set *over against* the ghettos of misery. "And never the twain shall meet!"

"We were so thankful that none of our students were involved." But perhaps they should have been. I don't know. I only know that non-involvement is never of necessity a sign of sanctity, a mark of bravery, or a proof of fidelity. That echo you hear is the voice of the "priest" or the "Levite" in our Lord's story who, on getting safely home, exclaimed, "Am I ever glad that I didn't get involved!"

Perfectly true it is that the nature and limits of our social responsibility as Christians are sometimes hard to define. This is being written in Singapore, recently created as a tiny state, currently run by a socialist government, dedicated to the maintenance of a secular society, pledged to recognize the equal right to an existence of four religions — Buddhism, Islam, Hinduism, and Christianity. The Prime Minister, Lee Kuan Yew, has warned all four of these religious communities: "Stay out of active participation in politics. . . . We would all lead much happier lives if we divorced the secular from the religious." In the context of Singapore's multi-racial, multi-religious society this is understandable. It is at the same time dangerous. The political "pros" love it. It gives them a free field.

The Christian churches of Singapore, seeking no special privileges for themselves and getting none, should ask, nevertheless, What *can* we do to prepare the minds and consciences of our young people to lay their careers on Christ's altar and to be as "salt" and "light" in the professions they follow, the businesses they run, and the government positions they hold? It is the caring conscience that is in short supply. About *that* — in any society — the Church had better be concerned.

From Concern to Commitment

St. Paul laid it down for the early Christians: ". . . as we have opportunity, let us do good to all men, and especially to those who are of the household of faith" (Gal. 6:10). "Opportunity!" It is much greater in a democracy than it was under a dictatorship. Are we committed to making the most of it? "Do good unto *all* men." Can we be said to take this seriously if we manifest no lively, responsible interest in the spheres of man's work and leisure, his education and culture, his government, his social morality, his international relationships?

Not long ago, when keen and scholarly evangelicals of the Church of England came together in the "Keele Congress," they drew up a statement that includes this commitment, which the Christians of all nations might well make their own:

This is God's world in spite of its invasion by evil. He cares for it and so must we. The Church is set in the world by God Himself, who has made us both citizens of our country and ambassadors for Christ. We must therefore work not only for the redemption of individuals, but also for the reformation of society.

Away, then, with the illusion of non-involvement! PSR