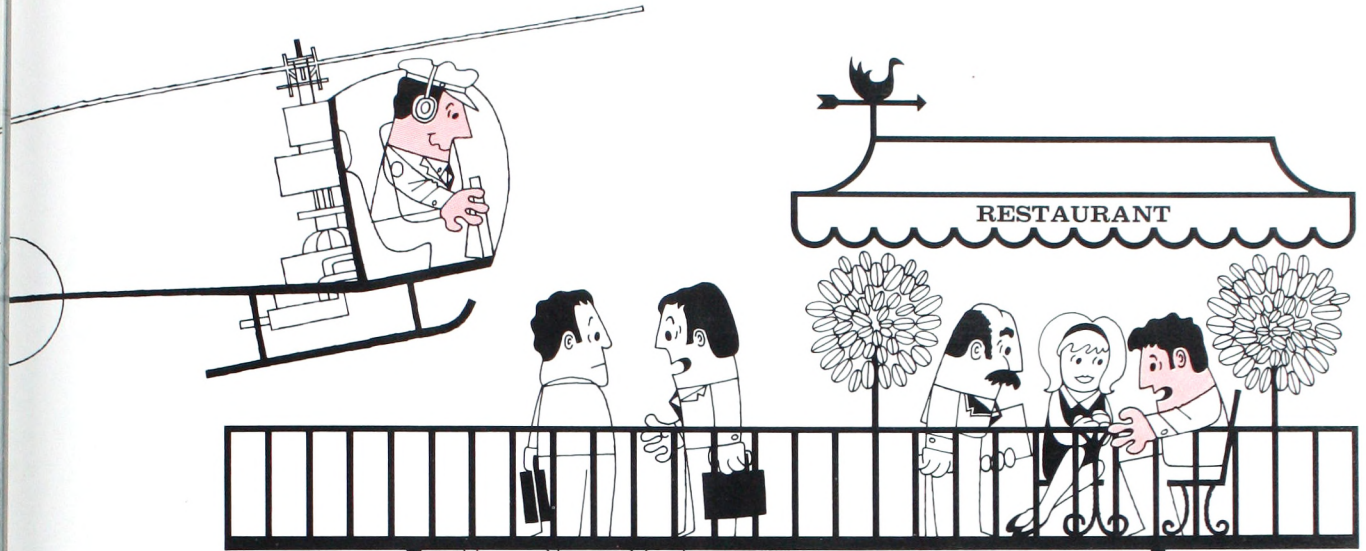
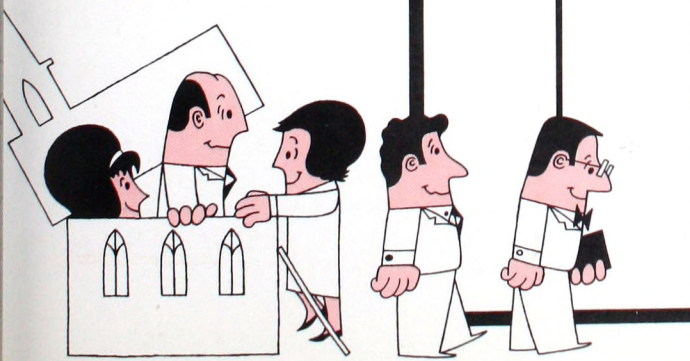
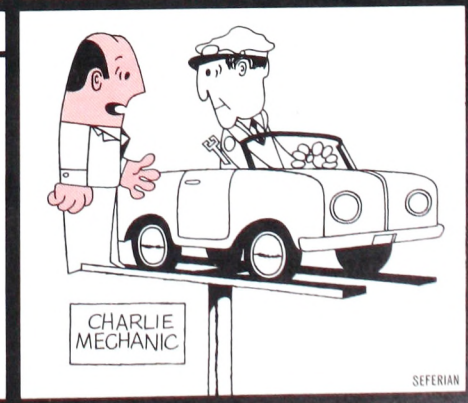
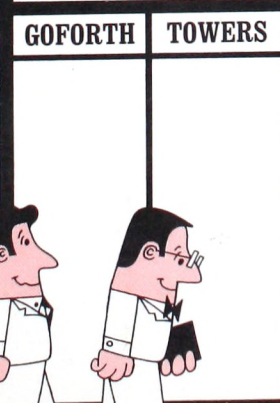
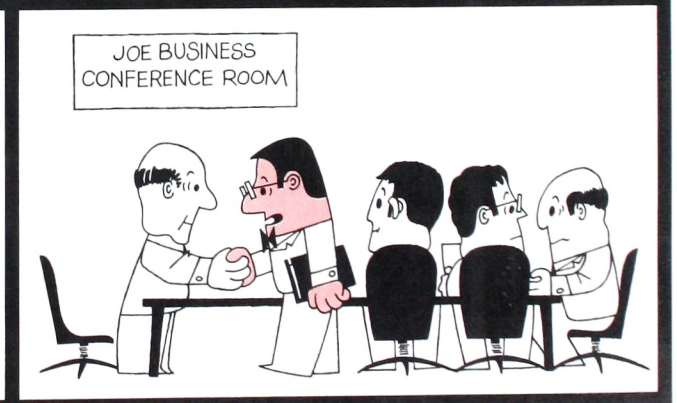
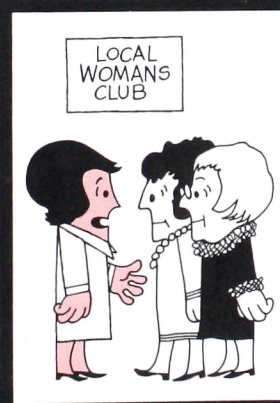


# WORLD VISION

MAGAZINE/JUNE 1968

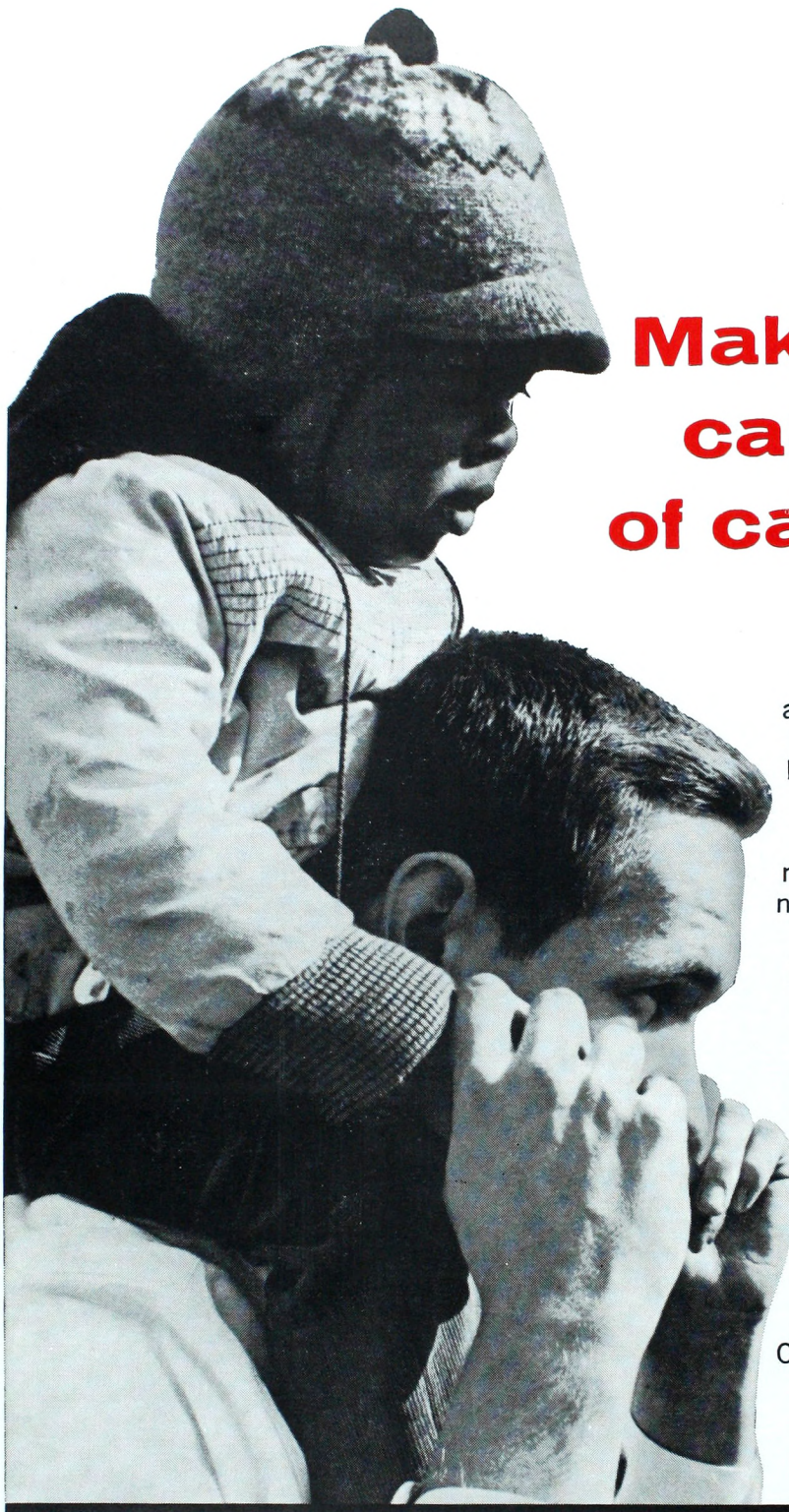


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CHURCH  
WAS  
MEANT  
TO BE**



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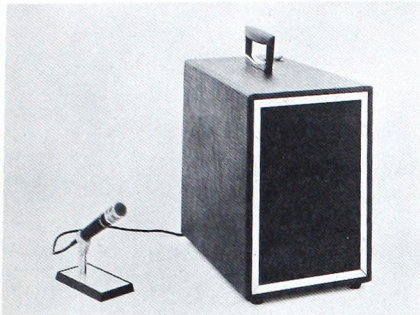
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## readers' right

### Better than the book

Thank you very much for the article reprinted in World Vision Magazine (from Gods to Ghosts, April). The diagrams are so much more effective than they are in the book itself.

Eugene A. Nida (author of the book)  
Executive secretary for translations  
American Bible Society

### Shocked beyond belief

The article entitled "They're Not Cheaper by the Dozen" by Bruce D. Carlson (November 1967) shocked us beyond belief. Is this where hard earned missionary dollars are going? People all over the country work hard and hope to be serving the Lord. They send money and then this money is spent to provide birth control devices to the people in these foreign countries, in this particular case India, as well as other Asian countries. If you are doing it in India then probably it is being done all over the country where your missionaries are working. Our government is doing a bad enough job of this sort of thing without missionaries spending their time and our money on this. This doctrine of planned parenthood or whatever it is called is a doctrine of the devil himself. Refer to Revelation, Chapter 17:1-6.

Your article states that many people have asked the question: "What has family planning to do with Christian witness? How can planned parenthood possibly be a part of the role of missions?" I presume the remainder of your article was to answer these questions but you have not done so to my satisfaction. I see absolutely no connection between this evil and missions.

Evangelist @ Mrs. W. DePartee  
Boise, Idaho

(Editor's note: Mr. Carlson's article was not about World Vision International's work. It covered a variety of work being done by missionary and national groups.)

### 'Dear President Johnson'

Your decision to move toward the conference table by ordering the cessation of bombing in most of North Vietnam is a step that we strongly endorse. We have met on several occasions within the past year with members of your staff to encourage concrete steps such as you have just announced. The Mennonite Central Committee, which has been working in Vietnam since 1954 in cooperation with other Christian churches in relief and rehabilitation programs, is asking its constituent churches to renew their prayers for peace.

We would not for a moment suggest

that the road to peace will be easy, but out of our experience in Southeast Asia we believe that your message to the people of the United States and the world strikes the right note. We hope that there will be a response from the National Liberation Front and the Democratic Republic of Vietnam that will lead to the conference table, and we further hope that the United States will continue this pursuit with the needed patience.

We also welcome your stressing the willingness of the United States to help in the development of Southeast Asia. The Mennonite Central Committee plans to increase its efforts in that area as we have opportunity.

William T. Snyder  
Executive Secretary  
Mennonite Central Committee

(Editor's note: In the March magazine Readers' Right carried a letter from Mennonite missionaries serving in Vietnam which spoke out for a settlement in Vietnam. The above was sent to the President after he announced limitation of bombing and began efforts to meet with the North Vietnamese to negotiate peace.)

### Still having problems with Olson

We Hebrew Christians are still very much disturbed by the article written by Dr. Arnold Olson and which your magazine published in February. It will take much prayer, a substantial amount of counteracting publicity and some vigorous promotion to win back some of the supporters we lost as a result of Mr. Olson's misleading and misguided statements.

Some people felt so strongly about Dr. Olson and his recent article that they stayed away from a recent money-raising project (for a worthy cause) when they learned that he was to be the principal speaker. One thing is sure, he did not endear himself to the Hebrew Christian community who are concerned with the soul-salvation of their brethren according to the flesh.

J. N. Pfeiffer  
President, Chicago Branch  
Hebrew Christian Alliance of America

"Can the Gospel make it in Israel today?" could be rephrased (and rightly so) to: "Can God make it in Israel?" The answer is obvious. True, it is hard, but so are all types of true Bible evangelism. Results are slow in appearing. Again true though I personally feel we have entered an epoch of time when God is giving us more results than ever before in relation to the amount of effort put forth by His church.

On the other hand, what are the statistics in the work of evangelism among, for instance, the Moslems? What are the



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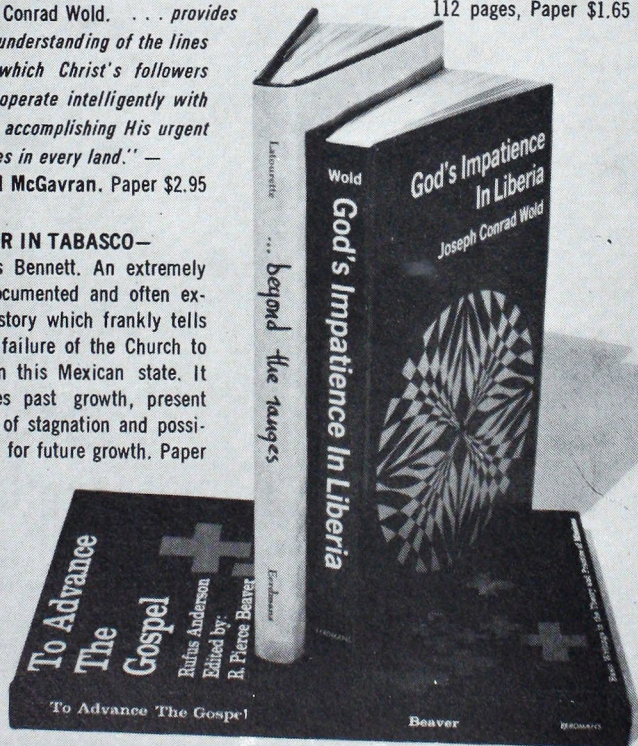
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## readers' right CONTINUED

reports of our missionaries from Morocco, Algeria, Sudan and Egypt? Carey worked in India 25 years before he had his first convert. Again, how our hearts went out to the early missionaries in Madagascar yet God ultimately brought in a large harvest. Was the work of pioneer missions in vain? Indeed not! Their tears and blood conditioned the ground for a plentiful harvest.

I do not argue with the author regarding missions to the Jew first or not first but I do plead for fairness. What is the use of arguing for first position, when the present location on mission budgets of churches is almost last, if at all?

If I were to set out to discredit mission work, discredit the work of the church, discredit the sincerity of pastors, mission executives and methods of promotion of missions, evangelists and pastors, I am sure I would find plenty of supporting evidence. But praise God, those who sincerely give themselves to the work of the Gospel, the salvation of souls, and the edification of God's people through the positive preaching of God's work, dwarf the few who misuse the divine privilege of being a servant of the Most High.

This certainly is also true in the work of Jewish evangelism. Yes, there are misuses, exaggerations, misappropriations, and counterfeits as the author calls it rightly but can there be a counterfeit without the real thing?

The Rev. Karl Goldberger  
Buffalo, New York

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JUNE - 1968

VOLUME 12 NUMBER 6

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## HOW MASON GOT THE MESSAGE



The story of "Mamasan" (see page 14) is a dramatic illustration of the fact that Christian love can leap the culture gap, the generation gap, the religion gap and even the great chasms of misunderstanding caused by war. It tells how one elderly American woman played a key role in winning a young Japanese girl, Noriko, to Jesus Christ.

The article comes to us from a reporter who saw it all happen and who knows Mamasan very well—her son, Lt. Col. Robert M. Mason of the U. S. Air Force. For 26 years Mason has served with the Air Force on assorted assignments in several parts of the world. His story recounts an incident which resulted from his recent assignment in Japan.

Those who read Mason's article carefully will see that it tells another tale, a story hidden between the lines. It becomes evident that Mamasan's love rubbed off—not only on Noriko but on the lieutenant colonel himself. In Mason's own words, "It's a matter of caring enough to try." It's clear enough that he practices what he writes.

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## piece of mind

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

*Our contribution this month is from the text of*

*a speech by Mr. Doghramji, carried by Kerygma Features.*

*Mr. Doghramji, a professor at Near East School of Theology, Beirut, Lebanon, is doing graduate work at Princeton Seminary, New Jersey.*

# WHAT MISSION IS NOT

Mission is not almsgiving. The formula "rich-help-poor" may be a useful tool in foreign policy. But as such it is un-Christian and even idolatrous.

The radicality of the gospel is such that even the poor are called upon to give, so that the Christian formula is poor-give-rich as well as rich-give-poor. Only God gives without receiving.

Any person, community, organization, church or nation which gives without receiving is secretly making itself into an idol. As an illustration, American missionaries in Syria and Lebanon have in the past hundred years written thousands of letters and reports about the miseries and woes of the natives and the remedies that are being offered to them. This is good. You must know what is going on in the Near East. But I have never seen one single report about the miseries and woes of the people in America submitted to us in Syria and Lebanon for our prayers and for possible help.

In America I hear so much about poverty, crime and all forms of sins which are not even heard of in my country. Why don't you cry aloud and have the courage to ask for help? Why do you say "we really don't need you" even before we have the chance of asking the question?

**Mission is not a one-way street. You need missionaries from Asia, Africa and Europe as much as they need your missionaries and your help. No church in the world, whether rich or poor, can dare say it does not need missionaries.**

Mission is not exchange or commerce. It is not merely a mutual give and take between churches. Mission may be from church to church, a common sharing of what they have since they all have one Head in common. But mission is from church to world, not from a particular church to a particular world, but from the church of Christ to the world for which He died.

To put it concretely, the time has come that a missionary from Syria, together with others from Japan, America and the Congo, will work as a team

in a given situation. Mission will still have national and cultural coloring but so does true light. In this area the Roman Catholic Church is far ahead of evangelical churches.

In Syria and Lebanon we want you. We really do. This does not mean that we want only you.

During the last few years there have been no more than eight foreign missionaries in Syria every year. All of them were in Aleppo College, and all were Americans. Since the Arab-Israeli war of last June there has not been a single missionary. But if among the eight missionaries we had had only one or two Americans and the rest Indians, Japanese or Africans, we would still have missionaries in Syria and our institutions would not have been stigmatized as those which serve the interests of American foreign policy.

**If Mission is to be truly directed to the world, it should truly start from the church. This means that the churches must put their house in order.**

Yes, we want you. Not as American missionaries, but as Church missionaries. A missionary does not start his travel from New York and end it in Beirut. Rather he starts where the Church is gathered together in prayer and fasting, and then proceeds to Beirut. For the Church is not a place, but a historical fellowship of believers.

The destination of the missionary is equally important. The real destination of the missionary is not another church but the world. This calls for a radical revision of sending fraternal workers to local churches, although this procedure may continue with good results.

There are 3.5 million Americans outside America. You could have 350,000 missionaries if one in a thousand acted as a missionary. Paul was a full-time tent maker. A missionary today can be a teacher, doctor, businessman, diplomat or just a tourist. The church in Antioch was formed by those who were persecuted and driven out of Palestine.

If the American tourist is wanted



ven by countries behind the Iron Cur-  
 in, then the missionary will go out  
 as a tourist. Something like this hap-  
 pened two years ago when some Ar-  
 menian teachers and educators were  
 invited by the authorities in Soviet  
 Armenia. One of them is a friend of  
 mine and a pastor. He established con-  
 tacts with the small Armenian Evan-  
 gelical Church in Armenia, worshiped  
 with them, shared with them our  
 common joys and sorrows, and all this  
 in his spare time.

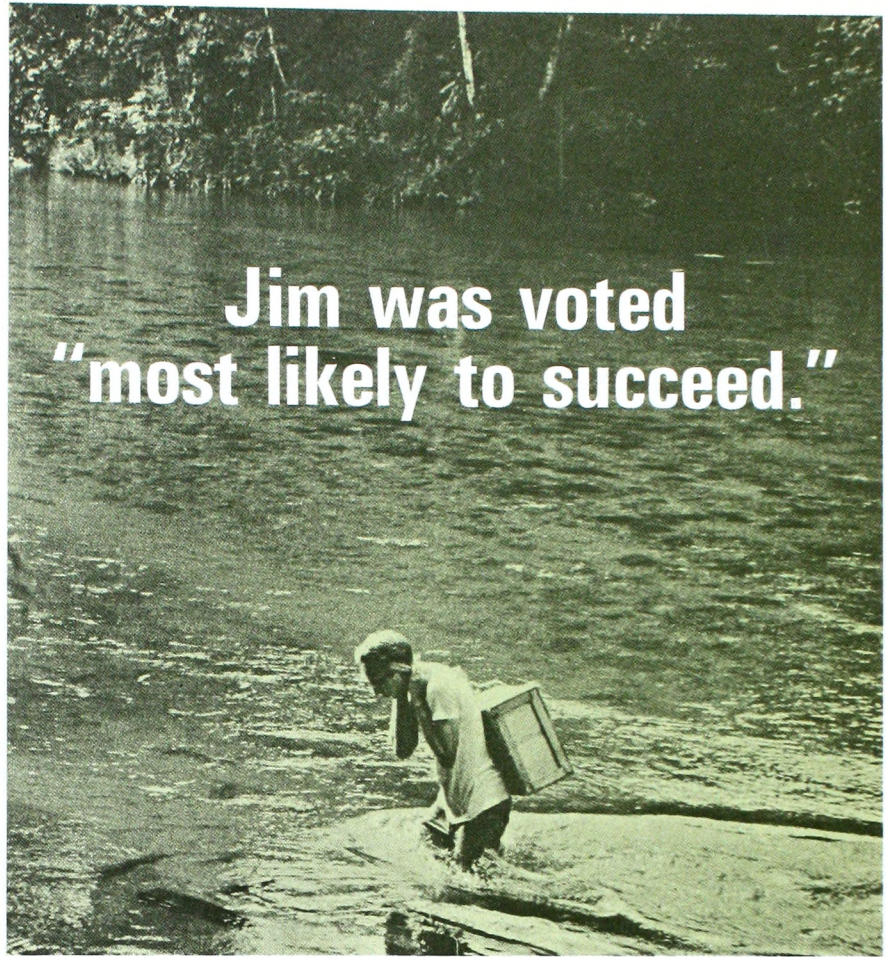
This was only the beginning. More  
 contacts were made by others later on,  
 and a bridge of fellowship is being  
 established despite the Iron Curtain.

But even this is not enough. The  
 church in another country may be a  
 station on the way but not the destina-  
 tion of mission. The Good News must  
 still be preached to all those who have  
 not heard it. The call to repentance  
 and discipleship must still be made to  
 all those who have not yet received it.

**Our soldiers are going to places  
 overseas where they are not very  
 welcome. The most that these sol-  
 diers can accomplish is justice.  
 But you have the Good News of re-  
 conciliation, forgiveness and abun-  
 dant life. Or, have you?**

You see, if you go out as missionaries  
 to the world then something drastic  
 and very radical must take place here  
 at home. So far, mission has often had  
 a wrong start and a false destination.  
 It has started from the world and ended  
 in the church in the so-called mission  
 field. It has started from Western tech-  
 nology, money and power and ended  
 in the church in Syria or India. The  
 time has come that mission really  
 started from the church and ended in  
 the world with another church as a  
 station along the way rather than as a  
 permanent abode.

This means that the missionary is  
 the bearer of the guilt of his country.  
 He will be judged by non-Christians  
 on Christian standards. He will be de-  
 rided, ridiculed and charged with hy-  
 pocrisy. But this is the cost of his  
 discipleship.



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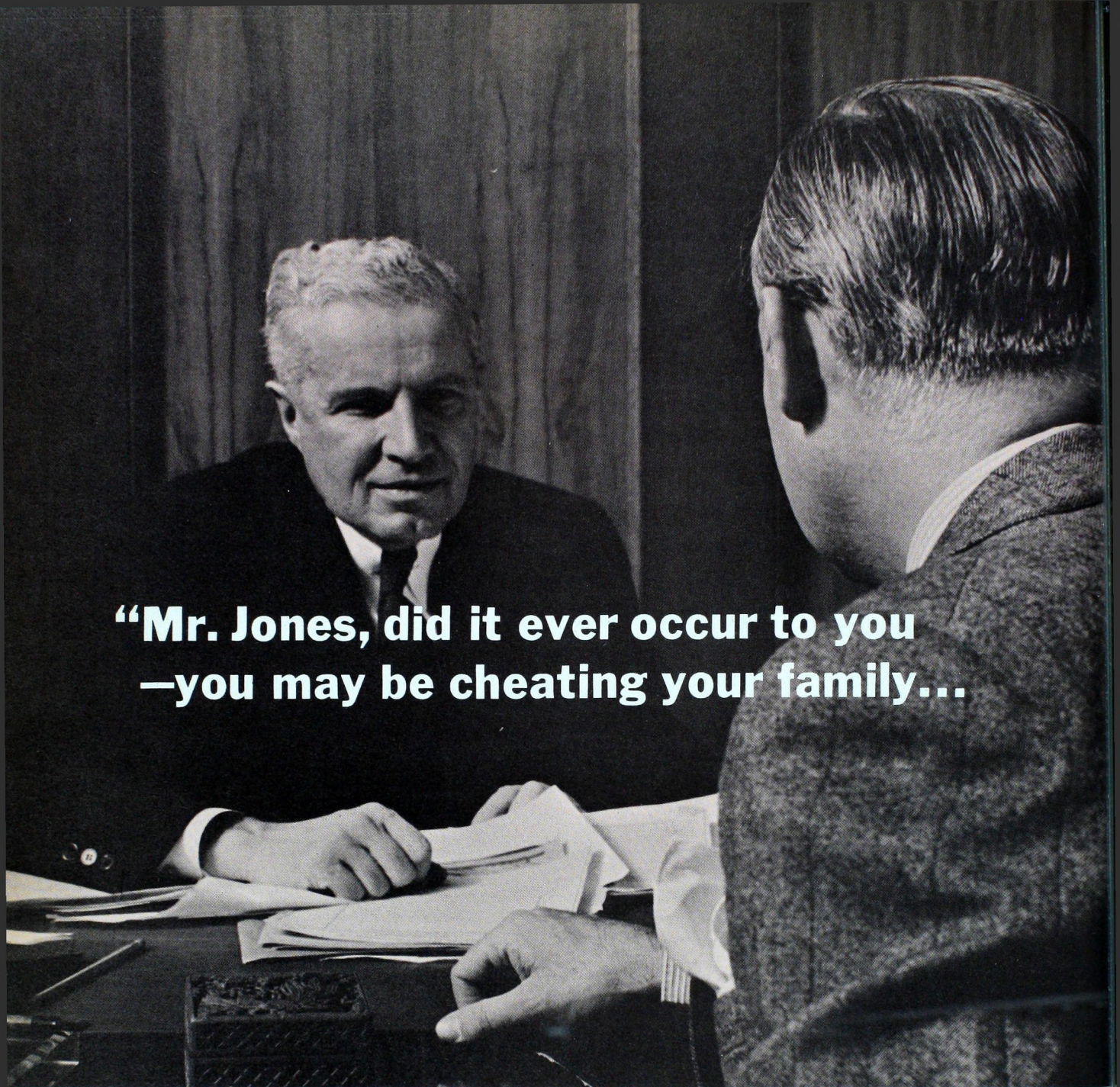
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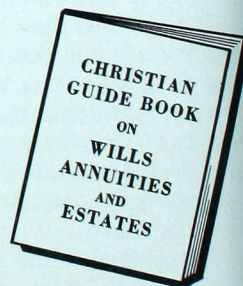
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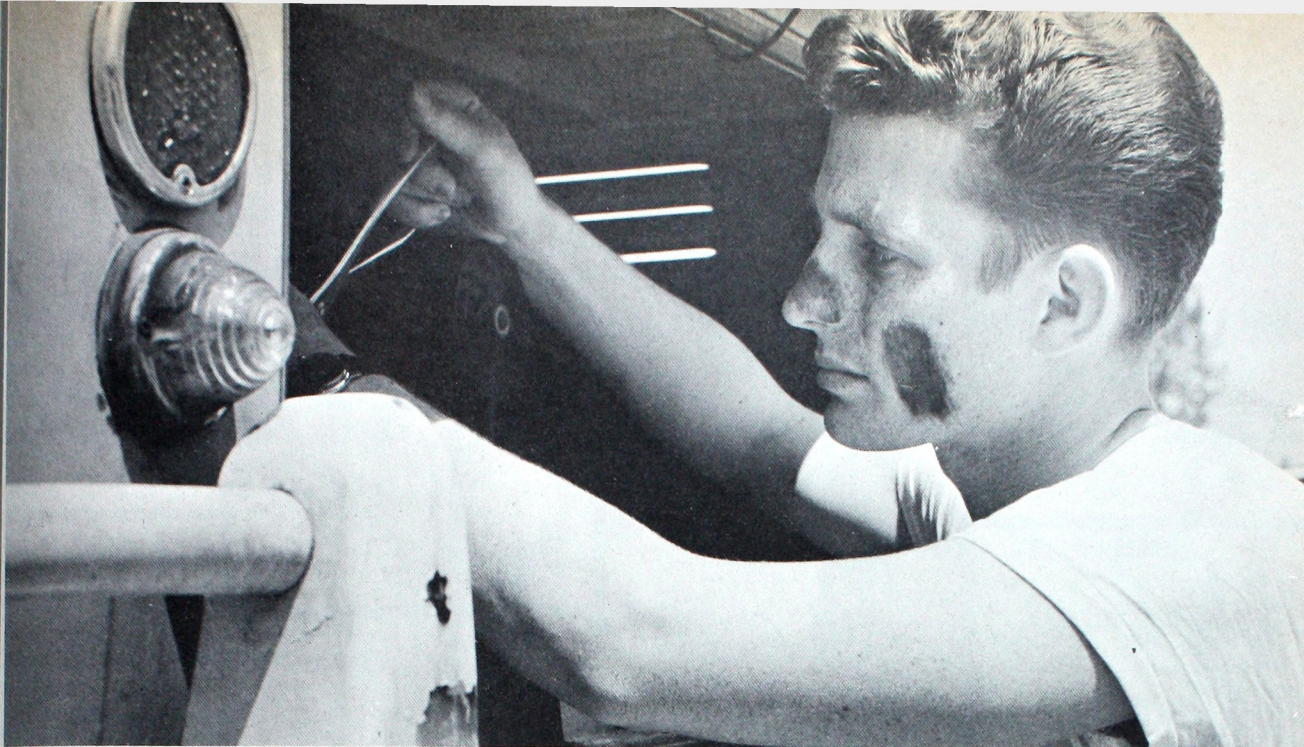
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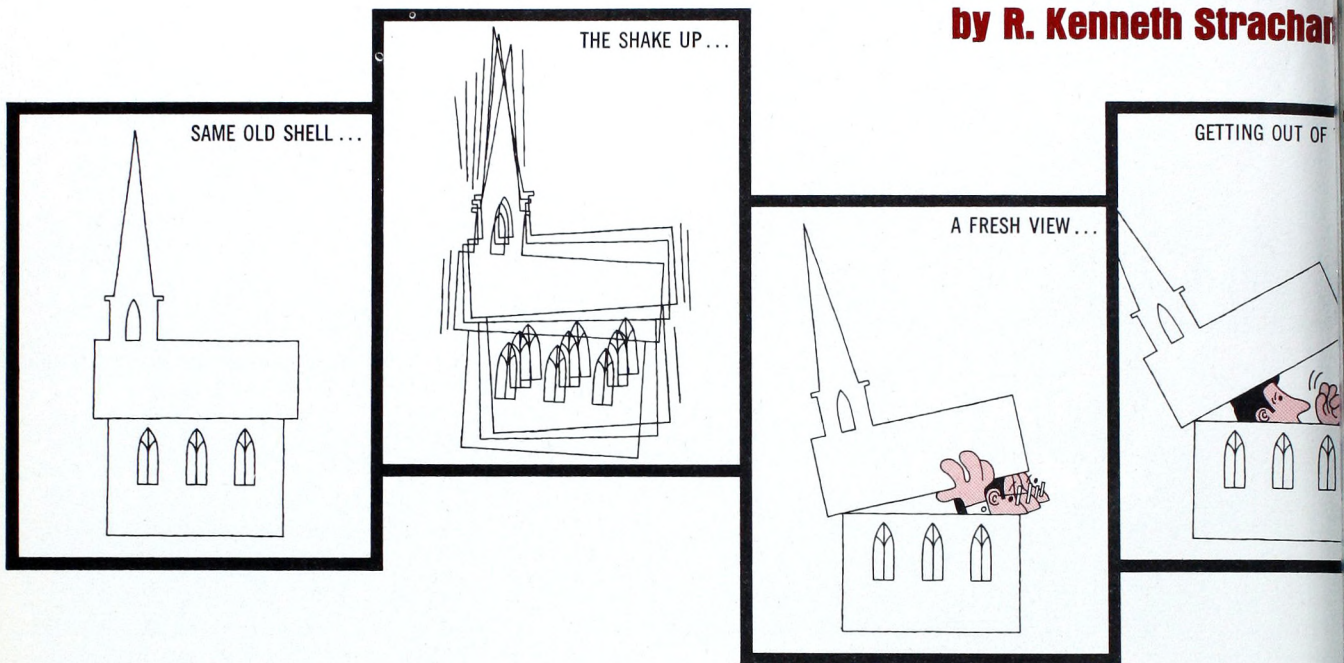
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1501 11th Street, N.W.  
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# WHAT YOUR CHURCH WAS MEANT

by R. Kenneth Strachan



**A** true church," says George Webber, "is an outpost of the Kingdom of God, placed in a particular spot in the world to bear witness to the Lordship of Jesus Christ.

"A church is a mission living by the foolishness of God in a world that sometimes hates it, sometimes is indifferent, and sometimes seeks to take it captive. Any church that does not recognize the basic purpose for its existence is in jeopardy of its life.

"The predicament of the church in America is precisely that it does not recognize that it is in a missionary situation."<sup>1</sup>

Alongside such a definition, the average congregation today is revealed as something other than what was originally intended. That may sound shocking. But we are being made to perceive today, by the force of events, by the growing tide of evil and misery around us, and by the criticisms of friend and foe, something of the utter selfishness and self-centeredness of modern church life.

Why do we fear to become involved in the tide of human misery and struggle sweeping past our doors? Why do we shrink back in the name of dubious harmony and purity from grappling with the difficult problems that beset man in the world of today? What is responsible for our failure in the intercessory prayer, the true holy living, the genuine compassion for the poor and needy that alone can qualify us to proclaim the gospel with authority to the world?

Other criticisms focus on the church's irrelevancy in the secular life of today, its middle-class mentality, its cultic

isolationism from the world, its paralyzing divisions, its rigid traditionalism and legalism and its pious hypocrisy.

Whatever the true situation of the contemporary church as a whole—and we can never forget that the Holy Spirit is continually rebuking his church—it is also well to look on the other side of the picture. There is also a need to see the local church in terms of its strategic position and potential for carrying out God's mission in the world.

Let us look again at the average congregation, and this time let us see it in the light of God's mercy and of Christ's calling. Here is a group of ordinary people, saved by grace and committed to Christ. Their communal life is the arena where the struggle of Christian society takes place, their place of meeting the sanctuary where God is worshiped in spirit and in simple truth.

Every single member, no matter how obscure, has been endowed of God, redeemed and called for service, and each, in keeping with his experience of grace, endowment and situation, is equipped and ready to be used in the mission of the church.

Let us not visualize the congregation of members merely as the church gathered for worship and fellowship, but let us envision them in their strategic dispersion throughout

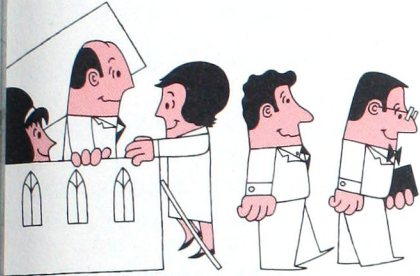
*Dr. R. Kenneth Strachan who died in 1965 was general director of Latin America Mission. He is probably best known as the proponent of the evangelistic strategy, Evangelism-in-Depth, now being used throughout the world. This article is taken from a chapter in The Inescapable Calling, a collection of Strachan lectures soon to be released by Berdmans.*

(1) George W. Webber, *God's Colony in Man's World*, p. 29.



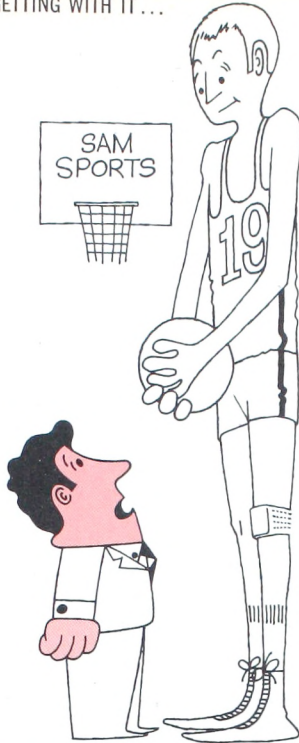
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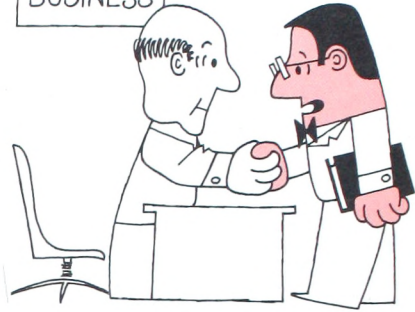
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JOE BUSINESS



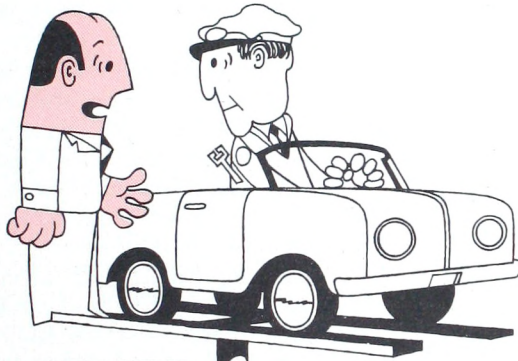
GETTING WITH IT...

LOCAL WOMANS CLUB



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the community—in the hospitals, dental clinics, schools, business houses, factories, police force and other centers of activity. It is as they return from the sanctuary to their homes, to their places of business and to the community's centers that they spearhead the witness of Christ.

How can a congregation which has unconsciously allowed itself to become cut off from the world around it, and which stands in danger of "losing its candlestick" (Rev. 2:5), awake to new life in mission?

The missionary responsibility of a local congregation must be discharged in ever enlarging circles, "beginning in Jerusalem" and reaching out to the uttermost part of the earth. Only when the entire congregation experiences a sense of

mission will it move out in dynamic witness and service. Essential to that experience of mission is a renewed vision—a recognition of its present failure and also of its potential mission, right now and here.

The pastor cannot communicate this vision merely through preaching and teaching. Part of his responsibility will be the task of gradually involving the members of the congregation so that they begin to see the needs and opportunities around them with their own eyes, and become exercised and concerned in the search for ways to respond.

Group studies of the problem may be organized as one step toward imparting a vision of mission. Surveys may be initiated, not with a view to seeking out prospective mem-



## YOUR CHURCH CONTINUED

bers for the church but rather to secure an exact picture of the strategic areas of problems and need in the community, as well as to assess the church's capability to contribute toward meeting that need.

Included in such surveys might be an effort to discover and pinpoint the strategic dispersion, vocational as well as geographical, of the membership of the church throughout the community. Any continuous mobilization of forces will require efficient organization, and therefore the building up of a proper directory should be kept in mind also.

Imagination and spiritual comprehension will be needed to discover in the midst of our affluent society what the problems and needs are. Some of them—juvenile and parental delinquency, alcoholism and drug addiction, the modern use of leisure, the loneliness and the lostness of the individual in the mass, sex problems, marital unhappiness, immaturity and divorce—are different from those of yesterday, although the fundamental elements are still the same.

As the congregation begins to hear and see the needs all around it while at the same time it is exposed to biblical obligation in a perspective of relevance, it should begin to experience a growing sense of concern which will stimulate prayer. It is at this stage, and not before, that the prayer life of the congregation on behalf of the need should be promoted.

Too often the congregation is urged to pray before eyes have been opened or hearts burdened. The result is the deadly monotone in prayer that kills all initiative and interest. We must not forget that the order demonstrated by our Lord in the training of his disciples was, first, the vision of the multitude's need arousing compassion, secondly, the prayer for laborers, and, finally, the choice and sending forth of the laborers (Matt. 9:26–10:10). This is the logical order.

As the vision of opportunity becomes clear and the sense of mission begins to be experienced, it will be necessary for

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the leaders to think in terms of defining goals and making plans for action. Knowledge that does not result in action spells the end of mission. But action requires leadership, and leadership in congregational witness and service requires much study and planning as well as continuous promotion. It does not come of itself.

But in the definition of goals and the formulation of plans it is necessary to keep in mind that the objectives are not to launch artificial, temporary efforts of evangelism, but rather to develop a pattern of church worship, life, fellowship and service that will be a communal witness in itself and at the same time will provide for and foster the individual witness of its members in the concrete situations of civic life.

Let us begin, as our Lord began, with *discipleship*. The time has come to give up the unscriptural and ultimate profitless driving for numbers of converts or church members and return to the fundamental condition Christ laid down for membership in his church. For his church Christ sought only disciples, and to the end of his earthly ministry he did not lay down any lesser condition. His demand is one of absolute commitment for every Christian—this is Christ's goal and God's best for every man.

Such an insistence on discipleship will immediately result in a sifting process. Some will drop away entirely, others will gradually drift to the outer edges of the circle, while a few will move forward into the heart of close fellowship and obedience. But the life and ministry of the fellowship must be carried forward on that basis.

No effort should be made to impose an artificial discipline for the Lord himself is the Husbandman who will do his own pruning. But neither can we relax the conditions that he demanded. The call to membership in the church can be on no condition other than discipleship.

The relationship of pastor to his people must be always that of disciple to disciple in the making of disciples. Every Christian—even the child in the Sunday school—is called to discipleship. Every servant of God must first be a follower of Jesus Christ.

In such an atmosphere of discipleship the church discovers its mission. Any decision to settle for the discipleship of select few and to accept a second-class status for the rest is the death of mission. It merely caters to the spiritual pride and ambition of the few and relegates the majority to ineffective passivity.

It takes a disciple to make another disciple. One of the tragic weaknesses of the Christian church today is that too many of its leaders have themselves ceased to be disciples. They have settled instead for fame as experts on evangelism or as missionary statesmen whose pronouncements and exhortations on the subject of Christian mission consequently have little force.

Discipleship begins with an unconditional commitment to Jesus Christ and with the acceptance of a sentence of death. But it takes another disciple to bring that claim home. It is *with* such a man and *from* him, in the *doing*, and not merely the hearing and meditating upon God's will, that the disciple is made.

A second element essential to a proper climate of witness is the sense of the presence of God. It is not a matter of aesthetics, of reverence, of order in the service, but a sense of the reality of God in the midst of his people. It cannot be artificially induced, nor prescribed in the church bulletin. It cannot even be accurately defined. But where God is working and the sense of his presence is real, the disciple is encouraged in his witness and the stranger within the congregation is touched and attracted.

Important also as a third element for creating the proper climate of mission is fellowship. In some Christian circles the term is often employed to refer to social life among Christians. Such "fellowship"—too often unconsciously exclusive and self-centered—cuts the nerve of proper witness. It is not Christian fellowship; it contributes nothing to Christian mission and service.

The fellowship of Christ is rather a fellowship of disciples who follow their Lord on the road of life, who encounter and share together its problems and burdens, who accept each other regardless of race or position, as sinners saved by grace



to break their bread humbly together at the Lord's table and at each daily meal.

It is a fellowship in the world, in service, in witness and in suffering. Its door is opened to the stranger and the needy, and it is not based on any other distinction but that made by the blood of Christ.

To become a true witnessing community the church must also establish the pattern. We say *the* pattern, because what we have in mind is not so much a program of organized evangelistic activities (although they will have their place)

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## One of the tragic weaknesses of the Christian church today is that too many of its leaders have themselves ceased to be disciples.

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out the continuous day-to-day life of the church family, which is their witness.

We do not refer to the traditional program of church activities, which too often seems to be designed to promote the interests of the church itself. This is not necessarily to imply that the present organizational structures and program of church activities must be done away with. Neither is it to suggest super-imposing an added series of organized evangelistic activities to the existing order of regular services. Rather what is suggested is the scriptural ideal and practical possibility of transforming the weekly life and ministry of the local congregation into the dynamic spontaneous outreach of service and witness that Christ intended for it.

The entire program of weekly services within the church may need to be revised. A program that hitherto has been geared primarily to serving the members of the church must now be restructured with a view to fitting and stimulating its members for discharging their mission in the community.

This need not mean doing away with the old order of service, but it does mean a radical change in its nature and purpose. The Sunday preaching services, the sabbath school, the weekly meetings, the service and social clubs of the church, its ministry of music—these and all the rest of church life may need to be reoriented in line with the proper concept of mission.

Consideration will also be given to the possibility of organizing the congregation into smaller cell groups for more effective training and deployment of each member in the work of Christ. The example laid down by John Wesley and the early Methodists with their "class meetings" should serve to inspire and direct us.

Without a surrender of the essential biblical distinctives of being a people who live under God's law by grace and are called unto holiness and separation from evil in the world, the church family must refuse to live unto itself, must face outward rather than inward, must identify itself with the community in its needs and problems and in the light of God's redemptive purpose. It will therefore always find itself in tension between the command to come out *from* and the command to go *into* the world. The keys to open the doors for such a witness are friendship and service—genuine friendship and disinterested service. Avoiding the pitfalls of overly

pious and falsely motivated approaches, Christians will be encouraged, through the fellowship and the teaching ministry of their church, to become true friends to those in their neighborhoods and at their places of work and to all those to whom God brings them.

This means that their social life must serve the cause of Christ. And while this may seem a great deal to ask of a Christian, he will discover that his social life is enriched and not impoverished as he surrenders it and uses it for the Lord. And it means that the social life of the church must likewise be surrendered to the cause of Christ—for it is in the life of the church that the pattern will be set for the life of its members.

In addition to showing friendship, the church will seek to follow the example of service laid down by Christ. This service may take countless forms. As in other aspects of its life, the church family will be caught up in the tension of striking a proper balance in its ministries, but always with God's ultimate purpose in view. The church is not called to solve the problems of a society that has rejected the reign of its Lord. Indeed, it cannot solve them. But it is called in the name and compassion of Christ to serve and to witness to the love of God for mankind. In this area the church functions through its members, who should exert a Christian influence in society on the levels and in the areas in which Providence has placed them.

For too long the churches have been thinking of service in stereotyped terms of charity and relief for a few individuals at home and abroad, while remaining indifferent to the urgent problems created by the complexities of modern life. Juvenile delinquency, alcoholism, drug addiction, homosexuality, marital unhappiness and plain loneliness—all represent a challenge to creative Christian thinking. Responses to such challenges will inevitably pave the way for making the gospel clear and for securing for it a sympathetic hearing.

In witness and evangelistic activity, the church may well move beyond stereotyped and traditional approaches in order to show the gospel's relevance to the needy of the neighborhood. With scores of homes available as bases of operation throughout the community, plus the many other media in use today, and with a working force of member disciples, there are no limits to its potential outreach for Christ.

The essential thing for a local church is the dynamic, living witness of its members as a community and in the community. Where this exists the gospel will surely be preached and will commend acceptance, and as a result the church itself will grow. Special efforts will take on greater importance and become more effective means of reaping and following up its daily witness.

Significantly, the last words of Jesus Christ were directed to local congregations—seven of them—typical of the varieties of congregational life and situation. For each he has a different message according to its need, but the importance of his word to all is the reminder that each exists as a candlestick and the life and activity of each is to be judged in the light of its faithfulness to its mission. Hence the word of warning: "Remember . . . repent and do the works you did at first. If not, I will . . . remove your lampstand from its place . . . He who has an ear to hear, let him hear what the Spirit says to the churches" (Rev. 2:5-7).

Essential to the survival and revival of the local congregations of Christ today is the recovery of their sense of mission in the world and in the community, and obedience to that mission. |||



# m a m a s a n

**'I shall  
never forget  
this  
American lady  
who was  
never  
a foreigner  
to me.'**



*The author and his wife pose with "Mamasan" (second from the left) and the Waco family after a New Year's dinner. Mitsuko, the girl in the black suit, is the "girl friend" Noriko refers to. She is now a Christian nurse in Tokyo.*

**I**t was military orders that landed us in Japan. It was my wife's "puppy-dog" friendliness with foreigners that got us involved with some Japanese teenagers and their English Speaking Society (ESS).

We tried to help them with their English but their understanding didn't permit any deep conversations. So we satisfied ourselves for a while with the pleasure of just associating with these interesting kids. We sort of adopted them and they sort of adopted us. We visited their school and they visited our home.

From time to time I was asked, "Did you fly in World War II?" Yes, I did! A second question always followed. "Where did you fly?" When I told them I flew in Europe it wasn't difficult to tell that many in Japan, as well as in the U.S.A., will never blot out the hostilities that developed in World War II. At least it was some help not to have flown directly against Japan.

Let's narrow our story down to one Japanese teenager. It could be any one of a dozen or two boys or girls, but Noriko was as typical as any. She found out we had a teenage group at the chapel. Although she had no Christian background, it would be nice to practice her English on American teenagers. Could she come to the youth meetings? Of course she could. The message would be over her head but she could listen to English.

We soon found the Japanese are avid readers of everything they can get their hands on, so we gave each of our Japanese teenage friends a Japanese-English New Testament. Noriko faithfully carried and faithfully read her New Testament.

Soon she and her friends were giving us progress reports. "I'm halfway through." "I'm all the way through." "It is very good so I'm reading it a second time." The pages rapidly acquired a well-worn look that gave evidence they were telling the truth. They had no "favorite" verses to get stuck on so they read it like any other book-cover to cover.

The little book with its parallel columns of Japanese and English held a strong attraction, for it was a big help in studying English. But we wondered how much of the spiritual message Noriko would absorb. How much could she learn by reading alone when she understood so little of our conversation or of the Christian programs?

One night as I stopped to let Noriko out of the car after a Sunday night meeting, it occurred to me that she had never mentioned her father or what he did for a living.

**by Robert M. Mason**

*Lt. Col. Robert M. Mason of the U.S. Air Force has served for 26 years in various parts of the world including a recent assignment in Japan.*



"What does your father do?" I asked her. She paused a second, and then—as the door swung shut — "I have no father," she said, and fled down the dark little alley to the next street where he lived. I sat for a few seconds wondering what I had said wrong.

Next time Noriko came to our house, I was happy to see she had appeared but I was also concerned about how serious a mistake my question had been. I was soon to know. Noriko caught me alone in the kitchen at the first opportunity.

"The other night you asked about my father," she said. "I didn't mean to give a rude answer, but I didn't have time to explain. You see, my father was killed on Iwo Jima in World War II."

All I could manage was, "Oh, I'm so sorry. I didn't know."

She went on, "But my mother married again and the man who is now my father is very nice. He is a sculptor. He has his work place downstairs and we live upstairs in that building I pointed out to you one day."

I recalled her pointing across the rooftops to a building and saying, "That's where I live." I had thought she meant they had an apartment in the building. Remembering the size of the building, I said, "If that whole building is your father's he must not only be a good father, he must be a good sculptor too."

I was glad to know the truth of the situation, but it seemed like one more barrier that would prevent Noriko from accepting the Lord from an American—the people who killed her father.

### The homespun saint

When all of this was going on I brought my 79-year-old mother to Japan to live with us. Mother was everything that makes a great, saintly (but down-to-earth) homespun grandmother. She became "Mamasan" (Japanese for "mother") to everyone who knew her.

Mother delighted in our teenagers—Japanese and American — and they would sit and listen to her at every opportunity. She spoke quite rapidly, and we would tell her to speak more slowly to the Japanese, but she could never remember to speak slowly. We were soon to learn that communication is not always a matter of words and language.

One day Noriko said, "I had to write an essay for English class and my Eng-

lish teacher liked it and sent it to a contest in Tokyo. I won a silver medal and several other things and a big certificate. I thought you might like a copy of it."

Here is what she wrote.

### 'Due to her very sudden death...'

"My dear Mamasan died in March this year. Due to her very sudden death, I can't believe even now that she is gone far, far away from us.

"I first met her in July 1960, I think. When a friend of mine introduced me to her, I asked her if I could call her 'Mrs. Mason.' She answered with a gentle smile that I should call her 'Mamasan' because everyone called her so. Yes, the name was very suitable to her, who was always a gentle, smiling and very kind woman. I began to feel as if she were my real grandmother, though it was only eight months since we had known each other.

"One day my friends and I called on her and her family. When we got to her home it was just supper time, and they kindly offered us supper, which we declined out of the modesty of Japanese manners, for we thought we might disturb them if we received their kindness. Then Mamasan approached us and said as if singing a song, 'Come, come . . .' until we sat down at the dinner table. To our excitement a record behind us was just singing 'Come, come, come . . .' in chorus.

"At last we came to feel relaxed and began to eat freely. After supper, she requested us to help her wash dishes. I had been desiring to do dishwashing in the American way. First she filled up the sink—it was much deeper than ours—with hot water and soap and then put the dishes into it and then cleaned them up with a sponge. She was whistling in spirits and we sang together to the tune of her whistle. For some time we all had a joyful time in the kitchen.

"Kazuko-san, a Japanese maid in the house, told us after her death that Mamasan was very fond of whistling in spite of her old age. Once when she was sweeping the inside, she added, she heard a whistle out in the garden and it was so cheerful that she thought some boy did so. She never dreamed that it was Mamasan herself that did so. I think this is the best episode to express our old Mamasan.

"On her eightieth birthday, we visited her house again. She looked very happy surrounded by her many friends.

In a few minutes she led the girls into her room and showed her collection proudly. There were different kinds of Kokeshi dolls and lacquered wares, all being things Japanese. She joyfully told us where and how she had collected them.

"She often told some interesting stories about her sons and grandsons back home and occasionally about herself in her young age. To my regret, I could hardly understand even half of her stories because of her oldster's accent and her rapid speech.

"The day before her death we met her. She seemed to be as healthy as ever. Who could foresee then that she was going the next day?

"She was a wonderful old woman with a fine sense of humor and joking. I loved Mamasan and I still love her. Everyone loved that gentle, smiling old woman. As long as I live, I shall never forget this American lady who was never a foreigner to me and to my friends."

Yes, Mother had gone to be with the Lord Jesus whom she loved so dearly, but not without leaving a big empty space and wonderful memories in the hearts of many people.

Noriko's essay said she understood the mutual love between herself and my mother. Did this mean she was any closer to the Christ who made Mother what she was? More and more we wondered how to reach Noriko and the others. The end of our tour in Japan was approaching.

One night when Noriko was the last to leave the car, she paused and said, "I love Jesus and I want to be a Christian."

"Praise the Lord!" I said. "Nothing could make me happier." I couldn't help singing all the way home.

After all our questioning we came to realize that *it's not how you speak but how you love that communicates Christ and His love*. That was really what Noriko had said in her essay: "I couldn't understand half of what she said but I understood all of her love."

Noriko joined a Japanese church and is enthusiastic about the Bible class and other activities. The story was the same with a number of the other kids.

How do you reach them? I've come to the conclusion it's not so much in knowing how. It's a matter of caring enough to try. Strangely enough (in case you don't get cast up on some foreign shore) that's the same thing that reaches our own American teenagers. |||



# SAIGON'S INTERNATIONAL CHURCH

by Gainer E. Bryan, Jr.



A variety of people

In the heart of Saigon, just two blocks from the U.S. Embassy that was assaulted by Viet Cong suicide commandos last January 30, stands a neat, modern two-story building marked by a simple cross.

This is the home of the International Protestant Church of Saigon, oldest and best-known English-speaking church in the war-torn capital. It is a spiritual refuge for many United States civilians and military people serving in Saigon and for English-speaking Christians of many lands.

The church is interdenominational in fellowship and ministry. Its services are open to all who desire worship and fellowship. Its purposes are twofold: (1) to maintain a Protestant witness in the English language in Saigon, thus providing opportunities for worship, fellowship and service for all nationalities, and (2) to further the cause of Protestant missions in Vietnam.

The Christian and Missionary Alliance is responsible for establishment of the church. Prior to 1950 the English-speaking population of Saigon was very small and no form of Christian worship was conducted in English. Recognizing a need and a challenging opportunity, C&MA missionaries began Sunday morning services.

## Quickly outgrowing the shell

Arrangements were made in 1950 to utilize the facilities of the French Reformed Church as a meeting place. The Rev. John S. Sawin was appointed as the first pastor, and under his leadership a set of by-laws was drawn up. At that time the fellowship was known as the American Community Church.

As attendance increased, the larger facilities of first one and then another theater were secured. During the pastorate of Chaplain Harry Webster (Lt. Col. retired) the vision was born for a permanent church home. The Christian and Missionary Alliance of New York sponsored this undertaking, advancing the funds to purchase land and construct the present building. In 1962 the name was changed to the Inter-

national Protestant Church of Saigon to emphasize its ministry to the total English-speaking community. The present building, with its white terrazzo-like facade, was dedicated in January 1964.

Slender, genteel Gordon Cathey, then pastor of the Christian and Missionary Alliance Church in White Plains, New York, was appointed as pastor of the International Church for one year in mid 1964. "I came with the idea of staying only one year," Cathey says. "Now I have been here almost four years and I expect to make it five."

He is a native of Asheville, North Carolina and has held pastorates in Charlottesville, Virginia, and Pittsburgh, Pennsylvania, as well as White Plains. He lives with his family in one of three missionary apartments on the second floor of the church building. The Catheys have two teenage children, Carolyn, 17, and Lee, 16.

"We have no doubt that God has placed us in Vietnam 'for such a time as this,'" Cathey said, quoting Esther 4:14 which he said was the Scripture that brought him and Mrs. Cathey to the country.

"The war here is extremely complex," he continued. "I would agree with Billy Graham who stated at the close of his visit to Vietnam in December 1966 that the men who know the most about the situation are saying the least. What he meant was that there is no simple solution. I do not see how our government can take any stand other than the one it has taken, to remain in Vietnam. To leave would be to surrender a vast part of Asia to the Communists."

Cathey said that the C&MA has endeavored not to become involved in political issues of the war because "our primary responsibility is to present the gospel of Jesus Christ to the people of this great land." This group operates the oldest Protestant mission in Vietnam, begun about 1912. Missionaries number more than 100.

*Gainer E. Bryan, Jr., is a free-lance writer and public relations consultant. In 1967-1968 he accompanied Evangelist John Edmund Haggai on three trips around the world as a documentary writer-photographer.*





the morning worship service at the International Protestant Church in Saigon. Pastor Gordon Cathey and family examine a Vietnamese crossbow.

The most remarkable thing about the International Protestant Church, Cathey said, is that it carries on a ministry to persons of all denominations in the South Vietnamese capital. "We have officers and enlisted men from all branches of the U.S. armed forces, USAID employees, embassy personnel, private businessmen, Vietnamese and what we call Third Country Nationals." These, he explained, are Koreans, Filipinos, Australians, New Zealanders, etc. United States ambassadors through Henry Cabot Lodge have worshipped occasionally at the church.

The church has associate membership only, because the majority of the members are in Saigon temporarily and one class of membership is considered more democratic. The basis of fellowship and associate membership is an affirmation of faith in the truths of the Apostles' Creed.

**A major concern: military personnel**

A ministry to military personnel is a major concern of the church and its pastor. "I personally have had good fellowship with the chaplains and many opportunities to minister in their chapels," Cathey said. During a week's ministry with the 173rd Airborne Brigade at Bien Hoa, 20 miles from Saigon, 60 men trusted Christ as Savior. They left immediately on an operation from which some never returned. "It is my opinion that the chaplains, generally speaking, are doing an excellent job," Cathey said.

Located as it is at one of the crossroads of the world, the International Church has been host to many distinguished preachers from around the world passing that way. Evangelist John Edmund Haggai of Atlanta, Georgia, came by invitation and conducted a weekend preaching mission in January 1968. Cathey made arrangements for him to preach at Tan Son Nhut Air Base on the edge of Saigon, and 14 men professed faith in Christ at the service in the base chapel.

A ministry to the Vietnamese is also a part of the church's program. "We've had a youth center during the week. We

teach English and Bible to 550 Vietnamese youth," Cathey said. "Some of the students have been college professors, government employees, Buddhists and Roman Catholic priests. On Saturday nights we have had a bilingual evangelistic service, with a number of converts; many of which have been outstanding."

Cathey said he had a struggle on his hands when he first arrived. The land and the construction of the new building had cost \$150,000. The C&MA had granted \$50,000, the congregation had raised \$50,000 and \$50,000 had been borrowed. "This was a tremendous weight on my shoulders," Cathey said, "because it appeared that U.S. civilians might be evacuated any day, curtailing the ministry of the church. There were only 6000 U.S. soldiers in Vietnam at the time.

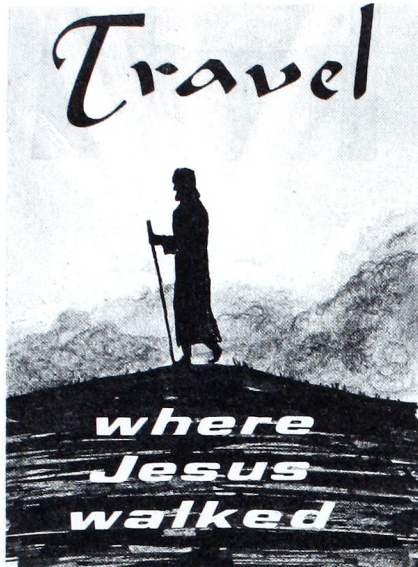
"Civilian dependents were evacuated in January 1965. In one week we lost 100 people. Our worship attendance dropped from 200 to 100. Sunday school attendance declined even more, from 200 to about 50."

Then the U.S. military buildup began and attendance at the church reversed direction. More than 300 persons — the capacity of the auditorium — are now coming to worship on Sunday morning. An early worship service had to be started on Easter 1967.

Family life for the Catheys is "unbelievably normal," the pastor said in a modest understatement. True, Mrs. Cathey helps her husband much the same way as a pastor's wife does in the States — entertaining visitors, teaching in the church. "We have a constant stream of visitors and consider entertaining a part of our ministry," Cathey said. The ordinary pastor's wife back home, however, does not entertain such a variety of guests as does Mrs. Cathey. They are both civilian and military. They come from all parts of the United States and from many other countries of the world.

The Catheys' two teenagers certainly have experiences that are different from the usual. Nine months out of the year they go to the Cameron Highlands of Malaysia where





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## INTERNATIONAL CHURCH CONTINUED

the C&MA moved its Vietnam school for missionary children because they found it unsafe to continue at Dala South Vietnam. The last three months Lee was at home in Saigon he worked at a military commissary and drove a Honda through the incredibly confused traffic of the war capital. His daily experiences in that traffic were "thrilling, to put it mildly. Still Carolyn and Lee move about the city freely — when it is not under attack by the Viet Cong.

After more than three and a half years as pastor of the International Church, Cathey can see the fruit of his ministry there. A large number of young men are now in the United States preparing for the ministry after surrendering to the call to preach in the International Church. This includes men of many denominations.

"We were in the United States in the spring of 1967," he said. "In almost every church we met men and their families who had been associated with the church. Some drove many miles to see and hear me." He said that in Pittsburgh a lady called to thank him for what the church did for her son. "When he went to Vietnam he was a good man," she said "but he came back a changed man."

### Letters tell of the personal ministry

The pastor said he has had letters from men who had despaired of life and would have taken their lives had it not been for the ministry of the church. Under the strain of war and the uncertainty of life many men became hard drinkers, he said, and some he has known attempted or committed suicide. One man came personally to the pastor and brought a bottle of poison with a note reading, "When you find this note I will be dead." Instead, he gave his heart to Christ.

Newest development at the church is a servicemen's center, with a program of Bible teaching, evangelism and recreation. Robert and Peggie Gunther have joined the staff to lead this work. Mrs. Gunther is the daughter of a prominent Alliance pastor, the Rev. William Allen of Mansfield, Ohio.

The American serviceman wanting a change from base chapel, the government employee or businessman traveling through Saigon, the English-speaking visitor from any country will find a friendly reception on any Sunday at the International Protestant Church of Saigon, located at 7 Tran Cao Van. He will find on the first floor a library stocked with recent and seasoned books and on the second floor a worship service with the singing of familiar gospel hymns, renditions by a superb choir and preaching of the universal gospel from the Word of God.

A pastor's foreword in a booklet distributed by the church sums up the spirit of the International Protestant Church. "Occupy till I come," it begins. "These words were spoken to the disciples shortly before Jesus ascended into heaven. In them are two inescapable facts. One is that the church must continue and complete the work left by her Lord, that men everywhere must hear the message of forgiveness and peace through Jesus Christ. The other is the one bright light which shines upon the world's dark horizon — that Christ shall return to earth again. The mission of the International Protestant Church is to present the timeless message of Christ to the English-speaking population and through us to the spiritual needs of the Vietnamese. We have God's promises and are conscious of his blessing."



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# FISHING IN BELIZE

by F. G. Harrison



Front yard view of the Collett Canal in Belize, British Honduras



A lone fisherman paddles his home-made craft, a hollowed log pointed at both ends, to within a hundred yards of the wall off the foreshore of Belize, British Honduras. Balancing with a lifetime of skill, he twirls a net above his head, then lets it fall on the surface of the waters in a perfect circle many feet in diameter.

The net sinks gradually. After a few seconds the fisherman hauls it up again bursting with all kinds of fish. He carries his catch ashore and sorts it, keeping the marketable fish, tossing the others aside.

### Churches cast their nets in many directions

On the shores of Galilee, Jesus must have seen something like this a hundred times. He even made a parable of it. The Kingdom of Heaven is like a net let down into the sea, where fish of every kind were caught in it. When it was full, it was dragged ashore. Then the men sat down and collected the good fish into pails and threw the worthless away. That how it will be at the end of time." (Matt. 13:47-48, NEB). As the Caribbean teems with fish, Belize swarms with people. There are all sorts of folk—Americans, English, Scots, Chinese, Negroes of African origin, indigenous "Indians" and many others. There is no color bar here, and mixed marriages are common. Though some of the offspring show remarkable mixtures of racial characteristics, no one in British Honduras looks twice.

The territory was a British protectorate from 1655 to 1850. In 1860 it was ceded to Nicaragua.

The churches are casting their nets in all directions, and they bring up an assorted human catch. We did our fishing from the Anglican Cathedral, a plain, moderate-sized building constructed in the early part of the last century from allast bricks jettisoned from old sailing ships as they plied their trade with "the mother country."

### The historical development

Dedicated to St. John the Baptist, the church has an interesting history. During the mid nineteenth century it was the scene of at least three coronations. The Mosquito Indians inhabiting the Mosquito Reserve sent their king to Belize for crowning. The cathedral has twice been devastated by hurricanes, the last time as recently as 1962.

The church registers are illuminating. The one for baptisms has an extra column, headed "Owner," evidence slavery used to be common in Belize.

Amongst our "catch" were some remarkable people I shall never forget.

One of these was a little old woman who lived in a tiny shack down a nearby alley. When I knew her, she thought she was 80 but couldn't be sure. She was very poor. She used to sit for hours in the cool of the cathedral, nodding under her wide-brimmed jippa joppa hat and gently fanning away the flies with a palm leaf.

One day I slipped into the seat beside her and asked what she did here day after day.

"I've nothing to give to the Lord," she replied. "Only prayers. So I give Him those, all the time."

Tommy was about ten — all eyes, legs and floppy hat. He wore a tattered vest and torn shorts. Mercifully for him, the lads thought it "soft" to wear shoes. It was Mardi Gras Fair time, and somehow Tommy had won a handful of pennies.

There were eleven of them . . . wealth undreamed of! Tommy could have bought a big bag of sticky sweets or enough gum to last him for weeks. He might have had a dozen ears of corn or as many sugar cane pieces. He could have paid for two or three whole hands of bananas or an armful of grapefruit.

Instead, he burrowed through the crowd, stuffed the coins into my hand — and was gone. As he did so, Tommy said just four words loud enough for me to hear. "Give 'em to Jesus!"

Two thousand years ago the Lord saw a widow drop two mites into the temple treasure chest. Her story has been told in every generation since. Tommy's gift too has been spoken of in other parts of the world. It has achieved more than he could ever have imagined.

### Annette's proportionately big heart

Annette weighed many more pounds than average, a serious handicap in such a hot and humid climate. Her loving heart was proportionately big, especially where children were concerned. In her early days she opened the school which was to be her life work. The premises were always immaculate, though cramped beyond measure. Nevertheless, discipline was perfect. Her scholars were among the best in town.

Devoted to Christ Jesus, Annette saw that every child had a thorough grounding in religious knowledge as well as training in worship and prayer. Her own example was of the highest order.

Annette played the cathedral organ with a touch as firm, yet gentle, as a surgeon's. No one else dared attempt it. That instrument knew its mistress and might have fallen to pieces if Annette had not been there to coax it.

No one has been more loved and respected in the community she served. As a Christian she towered far above many who, in wealth and status, left her far behind.

"Old Ben" sat often in the shadow of the cathedral tower. He hadn't much of this world's goods, but was rich nonetheless. He was always radiantly happy. His joy shone in every coil of his silvery hair. I asked him why.

"The Lord is so good," he answered. I looked puzzled, for I knew of his poverty. He flashed a broad smile.

"God has given me freedom," he cried. "My grandfather was a slave."

Our "net" brought in many simple folk who lived close to the Lord. Their worldly problems were hard to solve—poverty, primitive living conditions, jobs hard to find, high cost of living.

But I learned in Belize that money, privilege, luxury, color and class do not necessarily mark a good catch. |||

P. G. Harrison entered the Anglican ministry in 1932 and has served at various posts including Dean of Belize. Currently he is ministering at Oakworth Vicarage in Yorks, England.



# MISSION- MINDED CHURCH MAY

*Moody Church doesn't wait for the community to come to it. Through its bus ministry it reaches out to the people living around the*







Part of the Sunday school stops long enough for a portrait.

# COME BACK

by Donald H. Gill

Until two years ago it looked as if Moody Church was losing much of its former strength. Matters were complicated by the fact that the church was without a senior pastor for almost four years, until it called George Sweeting to fill that role.

Some felt that Moody Church was on the beach after sundown, sunning itself with victories of the past. Many who felt that way dropped out to attend suburban congregations. They did not expect the sun to rise again so soon.

Under Sweeting's leadership, Moody Church has taken a new look at itself and its surroundings. As a result it has rediscovered the strength of certain

## Church losing strength

The area two miles directly north of Chicago's Loop is caught in the midst of change — the sort of urban change that has agonies all its own. Churches in the area have had to make corresponding changes or become marginal, dislocated operations.

Moody Church, one of the world's oldest and historic evangelical congregations, is among those facing this problem. But in this case there is a spirit of optimism. Both the pastor, the Rev. George Sweeting, and the congregation feel that they are on the way to a solution. And they have evidence to support them.

principles which were employed more than a century ago by the church's founder, Dwight L. Moody.

## Secret of impact: involvement

The secret of D. L. Moody's impact on Chicago lay partly in his determination to get involved with people of the community around him. He began by organizing a Sunday school class which met in an old saloon, where a German society held a dance on Saturday nights. Moody was up at six on Sunday mornings to roll out the beer kegs, sweep up the sawdust, arrange the chairs and then to go out and drum up his class.

Today the scene has changed, but the principle remains the same. The saloon is gone. Moody Church now meets in an auditorium seating 4000 people. Modern systems of transportation have replaced Moody's "missionary horse," an Indian pony on which he dashed around Chicago in his ministry of direct evangelism. Older homes in the area are deteriorating now, and many have given way to modern high-rise apartment buildings. The surrounding community is now mixed in its racial structure, its social status structure and its educational achievement level. And very, very mixed in attitudes toward religion.

But Moody Church today is more than ever determined to be involved

with the community around it. As one approach to the problem the church procured a list of its new neighbors in the high-rise apartments two blocks away. Each week about 250 letters signed by the pastor are addressed to individual occupants of these apartments.

## Response comes as a surprise

In addition to letting them know that Moody Church is in the vicinity, the letter offers service, with particular emphasis on the availability of pastoral counseling. The response to this program surprised the church. An average of 20 responses a week soon became routine. This resulted in an important opportunity to extend the counseling ministry, and to make other phases of church life correspond to the interests of the city's high-rise population.

But it did not stop there. Although there was tension at first (severe enough that quite a few families dropped out), Moody Church has become an integrated congregation over the past several years. And the tensions have diminished. Like many churches, the integration began in the Sunday school. Children, it seems, will make the adjustment before adults, or perhaps they are encouraged to cross over the conventional lines before adults.



## MISSION MINDED CHURCH MAKES A COMEBACK CONTINUED



Pastor George Sweeting leads the Homebuilders Sunday school class.

In any case, Moody Church now has some 150 Negro children attending its Sunday school. And in the church services are families of other racial backgrounds including Chinese, Filipinos, American Indians, Brazilians and families from Spanish-speaking countries.

Pastor Sweeting believes that the integrated church is an essential in any urban community today. "An urban church in a community like ours can only reflect fully the body of Christ when it is integrated," he declares.

### Emphasis on diversity

More emphasis has been put on Sunday evening classes and discussion groups to stimulate the growth of various segments within the life of the church. One group of more-or-less intellectually inclined adults recently spent time on the subject of "ecumenism." These groups convene in the church on Sunday from 5:30 to 6:15 p.m. and are followed by a fellowship supper and then the evening service.

These Sunday evening groups have been successful in building interest among teenage young people, and also in building up attendance at the evening service.

A coffee-house ministry is also currently in the planning stage, in order to reach out to young people not inclined to come to the church. This part of the Moody Church program is being coordinated by a young Scot, Ian Leach, who is in a course of studies at Moody Bible Institute about a mile away. Leach has had direct experience with other coffee-house ministries in Edinburgh, his home, and at other locations in Britain. Under the guidance

of the church, Leach has been gathering information on the most successful programs throughout the U.S. and elsewhere. A site for the coffee house is under consideration.

### Great preachers, greatest asset

Throughout the years, Moody Church has been known for great preaching. The list of pastors who have served in the Moody pulpit includes such notable preachers and expositors as R. A. Torrey, A. C. Dixon, Paul Rader, P. W. Philpott, H. A. Ironside and Alan Redpath.

When asked if preaching is as important today as it has been in the past, Sweeting replies: "Yes, I think it is. The positive proclamation of the gospel is of prime importance. The evangelical church should also be taking its stand on the issues of the day, even before the paperbacks and magazines hit the newsstands." Sweeting himself makes it a point to tackle current issues, and thus make his biblical preaching relevant.

But Moody Church is not satisfied with an outreach to the immediate community alone. For many decades it has maintained a world outreach. Even through its recent depression the church kept up its support of missionaries overseas, in line with its commitments. This was a matter of dispute among some of the members.

During those four years without a senior pastor some felt that more of the budget should have been spent on the modernization of the physical plant in order to attract new members. This would have meant less for missions. Others felt, and continue to feel, that

the element of faithfulness in missionary giving was an important unifying factor in keeping the congregation together during its time of greatest stress.

The missions program at Moody Church focuses on two weeks of special emphasis. One week features foreign missions, the other home missions. Speakers in recent missions conferences have included Dr. Arthur Glass of Overseas Missionary Fellowship, Rev. Al Larson of Unevangelized Fields Mission, and numerous others.

As a result of this emphasis Moody Church currently gives more than \$160,000 a year to missions at home and overseas. With this they provide full or partial support of 123 missionaries, most of whom serve under non-denominational mission agencies. Moody Church itself is nondenominational and operates under a congregational form of government.

### 'Largest churches yet to be seen'

While some authorities insist that the day of large city churches has run its course, this is not true according to Pastor Sweeting. "The largest churches are yet to be seen," he believes. Supporting evidence for his position he points to increasing urbanization, the ecumenical trend and the shift from small neighborhood stores to supermarket chain stores. Urban sociology points toward similar developments in city churches, he suggests.

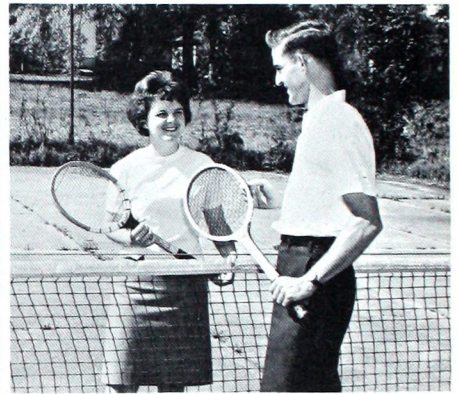
If the pastor and people of Moody Church are right about that, as they feel sure they are, and if they keep the course they have set in the past two years, the congregation may have a future even brighter than its past.





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# globe at a glance

## WEST AFRICA CONGRESS ON EVANGELISM SEEKS A NEW VISION FOR EVANGELISM

A new vision for evangelism is what the organizers of the West Africa Congress on Evangelism are hoping will be the result of the congress. The congress is being held at the University of Ibadan, Nigeria, July 5 through 15.

Coordinating secretary Wilf A. Bellamy explains, "We

### ASIA

#### AUSTRALIA—

##### Record crowds greet Graham

The largest first Sunday crowd in his 20-year-Crusading history greeted Evangelist Billy Graham at Sydney Showground, April 22. The 59,000 people were typical of the throngs who turned out to hear the U.S. evangelist.

The eight-day Crusade was marked by the age of the participants. Night after night as high as 81 percent of those responding were under 25.

Prior to Sydney Graham held meetings in Brisbane where more than 201,000 people attended services. The final three meetings went by direct television relay to 42 Australian towns, the farthest 1000 miles away.

Commenting on the impact of the crusades in church life, Dr. Leon L. Morris, principal of Redley College, Melbourne, said in his opening remarks at a recent meeting of evangelicals, "The Billy Graham Crusade shows what can happen when a large body of people from many churches are prepared to work together. There is value in bringing together the various stands of evangelical life. It is important to be alert to the leading of God's Spirit and if He is leading us to work in closer fellowship it is our desire to obey that leading."

He also stated, "We all know the feeling of being a member of a minority group. What we do not realize is that there is a possibility that evangelicals represent the strongest single force in the Church today. They make up a much more significant body than any of us are conscious of in our fragmented state. If the strength of evan-

gelicals can be made apparent, we would be more conscious of what we can accomplish in the service of God."

A unanimous motion was passed at the meeting sponsored by the Victorian Branch of the Evangelical Alliance which declared, "This meeting expresses its gratitude to God that He has drawn us together to consider that unity which is ours in the Lord Jesus Christ as evangelical Christians. We believe that steps should be taken to provide some means by which evangelical Christians may confer and act together."

#### GILBERT ISLANDS—

##### Church economic and social crisis

The newly autonomous Gilbert Islands Protestant Church has done little to insure itself against economic problems that are impending as the phosphate mining which keeps hundreds of Gilbertese employed closes down. Deposits are expected to be worked out in the near future.

On the island of Tarawa people are drifting in from outlying islands looking for work, but finding none. Delinquency is becoming a major concern.

Former students of church schools (education is a major concern of the church) are banding together to offer alternatives to economic and employment problems. One theological student from Pacific Theological College in Suva, Fiji, is specializing in urban work.

In a recent meeting of Seventh-Day Adventists working in the Central Pacific was called to decide the best place to invest additional funds. Of the eight projects considered, the evangelistic center in Tarawa was decided

the most urgent need.

#### VIETNAM—

##### First Salvation Army team arrives

At the request of the South Vietnamese government the Salvation Army in Hong Kong has sent a five member group to work for six months among Vietnamese refugees.

Financed by the Salvation Army of the U.S., the team includes a doctor, a nurse and three social workers. After six months the program will be reviewed and continuation will be considered.

#### AFRICA

#### KENYA—

##### Expensive addition in immigration law

A recent article in *American* states the concern of British and Irish Catholic missionary societies who are calling attention to an unnoticed specification in the new immigration law that has resulted in thousands of Asians leaving Kenya. A provision in the law requires payment of slightly less than \$25 by each missionary when he applies for a work permit plus an annual \$12 fee for renewal. The missionary societies have some 1000 missionary priests, sisters and brothers working in Kenya. The burden of the new tax could be "crushing."

#### TANZANIA—

##### First issue off the press

The first issue of *Africa Theological Journal* is in circulation. Editor, the Rev. Eliewaha E. Mshana, principal of Lutheran Theological College, states that the journal will serve as a medium



rica has never had a conference which has concentrated tirelessly on evangelism. We are concerned that it should give new vision and enthusiasm for this particular ministry throughout West Africa."

The congress is being sponsored jointly by the Nigerian Evangelical Fellowship and the New Life for All evangelistic movement.

According to a recent news bulletin from the coordinating secretary the congress will have representatives from every country on the continent apart from the countries of the northern coast of Africa which are the Muslim nations. A donor in the United States provided funds to subsidize travel expenses of delegates from East Africa.

The congress will seek to define again the Gospel message of salvation through faith in Jesus Christ, establish the relevance of this message in meeting the needs of West Africa today, and impress upon West African Christians their responsibility to present this message to all people. There will

also be an investigation of methods of evangelism most appropriate for West Africa, and it is hoped the congress will provide a medium whereby Christians will be able to help each other through sharing of ideas, concerns and ministries. Much of the time has been allotted to workshops and discussion groups.

New Life for All literature will be available at the congress in the three official congress languages—English, French and Hausa. Some will also be in Yourba. Requests for the material are already coming into the NLFA headquarters.

Main speakers at the congress are Dr. Jacques Blocher, Dr. Akbar Haq and A. T. de B. Wilmot.

Subjects on the program include The Gospel and West African Culture, Mission / Church Relationships and Church Growth and Evangelism and the Future in West Africa.

Delegates will choose between two day workshops on child evangelism, Sunday schools, Islam, young people in cities, work among students, literature and radio evangelism.

information and theological development for Lutheran churches in Africa. The journal is the result of a proposal made at the All-Africa Lutheran Conference in 1965. Among the articles in the initial publication are "African Concept of Time" by Dr. Martin Mbiti of Makerere University College, Uganda, and "Nationalism in Africa as a Challenge and Problem for the Christian Church" by the editor.

## EUROPE

### NETHERLANDS

Churches raise eight million dollars in one night for missions

Mission and service organizations of Dutch churches raised over and above their normal budgets, almost 30 million guilders (more than eight million dollars) in one night. Over 100,000 Christians canvassed the homes of Protestants. The money that was given or pledged was counted by computers that same night. Before midnight Dutch television announced that the goal of 21 million guilders had not only been reached, but overshot. During the whole month of April gifts came in daily bringing the final total up to 30 million guilders.

It was the first time that mission and service organizations banded together for such a concerted drive. A fund raising committee was formed which invited ten journalists and radio reporters to travel to mission fields in Asia, Africa and Latin America to see the need first hand. Almost all the Dutch daily newspapers published articles about the work of missionaries and

*Continued on page 45*



## people make the news

The Rev. **J. Philip Hogan** was elected president of the Evangelical Foreign Missions Association at the 23rd Annual Convention held in April. Hogan is executive director of the foreign missions department of the Assemblies of God.

Other EFMA officers elected were the Rev. **Wesley Duewel** (Oriental Missionary Society), vice-president; the Rev. **Lester P. Westlund** (Evangelical Free Church), secretary; and Bishop **Henry N. Hostetter** (Brethren in Christ), treasurer.

The Rt. Rev. **E. Lawrence Barham** is the new chairman of the Evangelical Missionary Alliance based in London. Barham served nearly 40 years in Rwanda Africa with Ruanda Mission and in 1964 was appointed Bishop of Rwanda and Burundi.

Evangelist **John Edmund Haggai** of Atlanta, Georgia is conducting a crusade May 26 — June 2 in Beirut, Lebanon. It is being held in the National Evangelical Church where Haggai preaches through an interpreter.

**J. Raymond Knighton** was awarded the second highest honor of the Dominican Republic — knighthood in the Order of Christopher Columbus — and designated honorary consul of the Dominican Republic for Wheaton, Illinois. Knighton of Wheaton, is executive director of Medical Assistance Programs, Inc. MAP launched a campaign in 1964 to reduce infant mortality in the Dominican Republic.

The Rev. **G. O. Swank** after resign-

ing his position as general secretary of New Life For All of West Africa was appointed chairman of the NLFA Executive Committee.

Dr. **William G. Black** of Vancouver was elected president of the Canadian Bible Society during a recent meeting of that group's executive committee. Dr. Black, a Baptist layman, is executive director of Vocational Counseling Service for British Columbia.

**Hans Wolfgang Hessler**, senior editor of the Lutheran World Federation's Information Bureau, assumes duties as editor-in-chief of the Protestant Press Service in Germany.

**Peter Sawatsky**, replaces John Gaedderts as director of the eight-year-old Mennonite Central Committee Congo program.

Archbishop **James Ciona**, the first native of Malawi to be enthroned as Archbishop of Blantyre is believed to be the youngest Roman Catholic archbishop in the world. He is 43 years old.

The Rev. **Juan B. Arenas**, 43, an evangelical pastor is Venezuela, was shot dead by an unknown assailant as the pastor was leaving a church in Cumareho. Religious News Service reported that Venezuelan authorities had linked Arenas with guerrilla activities.

**Sidney D. Gamble** president emeritus of Church World Service, died in New York March 29. He was 77. Gamble served the overseas relief agency of the National Council of Churches since 1948 and previously worked with the YMCA in China.





# A creative approach to evangelism through language

The red warning light of Tokyo Tower blinked on and off frantically in the mist-shrouded evening as Dr. Hisao Nagakawa hurried into the Ginza station to board the commuter train for Ikebukuro District. His medical practice was ended for the day, but he still had an important extracurricular appointment to meet.

He paused at a vending counter and ran his eye over the literature on display. Magazines in English seemed to hang everywhere, mocking him in his quest to learn the Western language. He bought a magazine in English and stuffed it into his coat.

In America, he reminded himself, thinking ahead to his postdoctoral studies at the University of Oregon, "I must read and speak well. I must not fail!"

After a brisk walk Dr. Nagakawa entered a new, two-story building. He acknowledged the receptionist's greeting and replied in labored English, "Gooda e-ven-ing!" His lesson had begun.

The physician was ushered to his booth in the language lab and given material for the night's lesson. Around him were nearly 30 other students and professional people eager to increase their status and achieve community and economic advancement by learning English. The man at the control console of the English Language Laboratory signaled it was time to begin. He looked like any professional instructor, Dr. Nagakawa thought, but his speech and conduct was somehow that of a Christian.

The team of instructors had made it clear at the beginning of the course that the institute was a "Christian language center" and that "Bible expositions" would be part of the curriculum.

"What did that matter?" Dr. Nagakawa had replied indifferently as he paid his tuition fee. "I must learn English!"

Such urgency is echoed not only throughout the student and professional communities of Japan, but in all major cities of Asia today. Ambitious young people are bidding high for a share in the industrialization and "economic utopia" promised by the West.

They are making tremendous demands upon themselves to qualify for it.

Achieving these goals often hinges to a great degree on the ability to speak and write English. These sophisticated students, business and professional people will gladly pay to be taught—even with the Word of God carefully integrated into the curriculum.

A poll of the class in Tokyo showed typically that 65 percent of the students had "no faith," that 30 percent were Buddhists and Shintoists and that five percent were Christians. Dr. Nagakawa was a Buddhist, but one that was open-minded enough to enroll in the course conducted by Christians. Listening to the Bible lesson was a small price to pay, he thought, to learn English in one of the most modern language centers of the entire city.

As he advanced toward the academic goal of conversational English, Dr. Nagakawa advanced Biblically from a fuzzy idea of God to the person of the Lord Jesus Christ. The Japanese physician was full of theological questions which he asked the instructor as did many of the students. For the first time in his life Dr. Nagakawa understood the claims of Christ. But he was not ready to accept the gift of eternal life or to cast away a lifetime of traditional Buddhist beliefs.

Day after day Dr. Nagakawa returned to listen and learn. He was impressed by the power and the beauty of his language text, fed to him through the earphones of the lab. Miss Mitsuko Sekiya, the girl in the booth just in front of him, had decided during the course to abandon the ancient religion of her people and give her life to Jesus Christ. She had told the instructor, "I would never have known God if I hadn't attended the English Language Institute!"

In zealous efforts to increase his speed in learning English, Dr. Nagakawa attended social activities planned by the institute staff. These include English folk songs, weekend English Bible camps, English Bible clubs, and in the case of Dr. Nagakawa, an invitation to hear American evangelist Billy Graham in the 15,000-seat Budokan.



In the Tokyo language lab a variety of students study English and hear claims of Christ.

During his last day, Dr. Nagakawa bowed to his instructor and expressed his thanks. Realizing the progress he had made toward learning English Dr. Nagakawa decided to enroll in the advanced 12-week course. He was to discover that this three months' course like the original instruction, offered the plan of salvation through Jesus Christ clearly during each class session.

Dr. Nagakawa stepped out into the night and was gone. Again the red light of Tokyo Tower blinked on and off its faithful warning to low-flying aircraft. Again the street was awash with people on the go. Again the roar of commuter trains rose above the bells and lights and traffic clamoring, adding a share in the explosion of sound and light—a mission field on the move.

But the good doctor returned and should have hundreds of other Japanese, to listen again and again to God's Word.

The Language Institute is in a strategic position to reach thousands of university students, business and professional people in Asia who consider the acquisition of English a must in achieving their goals in the secular community.

New centers for Professional English Language Centers are now on the drawing board for other locations in Japan. But the personnel director at the Language Institute For Evangelism headquartered at 21 North Olive Avenue in Alhambra, California, ponders on a basic and critical question: Where can he find teachers and linguist orientated to English instruction for the new English Centers?





# Czechoslovakian churches ask for more freedom Baptists want pastors rehabilitated

Czechoslovakian Baptists have asked their government, led by Alexander Dubcek, to rehabilitate their 13 pastors who were sent to prison in 1952 and 1953 as western spies. Their request follows closely in the footsteps of the Roman Catholics who have asked for the return of their monasteries. The appeal was made to the nation's highest court when the government announced that it would review prison sentences meted out between 1950 and 1956.

If the petition is granted, the pastors will regain their rights to old age pensions and receive financial compensation for the years spent in prison. Most important for the Union of Czechoslovakian Baptist Congregations, some of whom would again be eligible to serve as pastors.

Under the leadership of Alexander Dubcek, the liberal wing of the Communist Party has ousted the Stalinist regime of president Antonin Novotny (3). Dubcek wants to establish a "socialist democracy," but will continue his alliance with the other East European red countries and with the Warsaw Pact, the East European NATO.

Though Czechoslovakia remains a Communist country, this move is extremely important. It means a liberalization of the national economy and will give more freedom to the people. Czechoslovakia is bounded by Austria, Germany, Poland, Russia and Hungary.

The country could well become a gate in the iron curtain.

Minister of Health Dr. Josef Plojhar, a one-time Roman Catholic priest defrocked in 1948 by Archbishop Beran, has already announced that a committee has been formed to rehabilitate priests. Though he didn't know how many have been imprisoned in the past, he did say that seven bishops were ousted by the former regime and that seven priests still are in prison. About 70 percent of the Czechoslovakian population belongs to the Roman Catholic Church.

The imprisoned Baptist pastors who are still alive have all been freed in spite of the fact that one of them, the former president of the Baptist Union, Jan Ricar (now 70), was sentenced to 18 years. He was released after serving six years of his term. The former vice-president of the World Baptist Alliance, Jindrich Prochaska served half of his eight year term before being freed.

Of the 13 pastors, one died in prison, the youngest is 45 years old, most of the others are either at or over retirement age. In the appeal for reinstatement of their rights the Baptist Union says that the pastors were not guilty of any action against the government.

The Czechoslovakian Union is also studying the question of petitioning for the return of a Baptist mountain retreat which was taken over by the government in 1949. Under Czechoslovakian law, a 20-year statute of limitations applies to such matters. This means that to be considered, an application must be filed this year. The Union is studying the question of whether it has adequate funds to staff and operate the retreat in the High Tatra Mountains.

In the meantime the Roman Catholic Church has also petitioned for full religious freedom. The Czechoslovakian episcopacy asked its members for signatures during church services. Thousands signed the petition which has now been sent to the government.

Already in August of last year, before the bloodless coup, Protestants were following an increasingly liberal line. When the Central Committee of the World Council of Churches at Crete voted on the Middle East resolution Dr. Josef Hromadka and other Czechoslovakian delegates refused to follow the Russian line. They voted with the great majority for the compromise resolution, and against Russia which wanted a clear condemnation of Israel.

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## Spanish Protestants expected to bow before the law

MADRID — What will the Spanish Protestants do with a law they abhor and with governmental regulations which do not come up to expectation? There are evident signs that they will bow before them. Observers in Spain come to that conclusion from an article in a publication of the Committee of Legal Affairs of the Baptist Church sent to all Baptist ministers. The committee explains what books the government wants to see when a local church asks for recognition.

Spanish Protestants claim that they can't do anything else at the moment. They want to be lawful citizens in Spain and as such they will have to accept a law, even if it isn't to their liking. During the last few weeks none of them has called for civil disobedience. But even if they accept the law, they will continue to strive for a better one.

According to the new regulations the churches will have to register before the end of May. However, no one expected immediate decisions in the beginning of that month. Instead, observers were sure, that they would wait until the last moment.

From May 11 to 18 Youth for Christ in Barcelona, organized a big evangelist campaign. Two years ago a similar campaign was held in the biggest Baptist church which seats almost a thousand people. Every night the church was filled to overflowing. This year the committee expected even bigger crowds. In April they considered plans to rent the city theater. Its owner was willing to place it at their disposal.

Plans were given up, however, because the city government didn't want to give permission, until the church had registered. Toward the end of April the committee, realizing that the churches wouldn't register until the end of May, if they register at all, decided to drop its theater plan and instead use the Baptist church again.

According to a press release from

Continued on page 4

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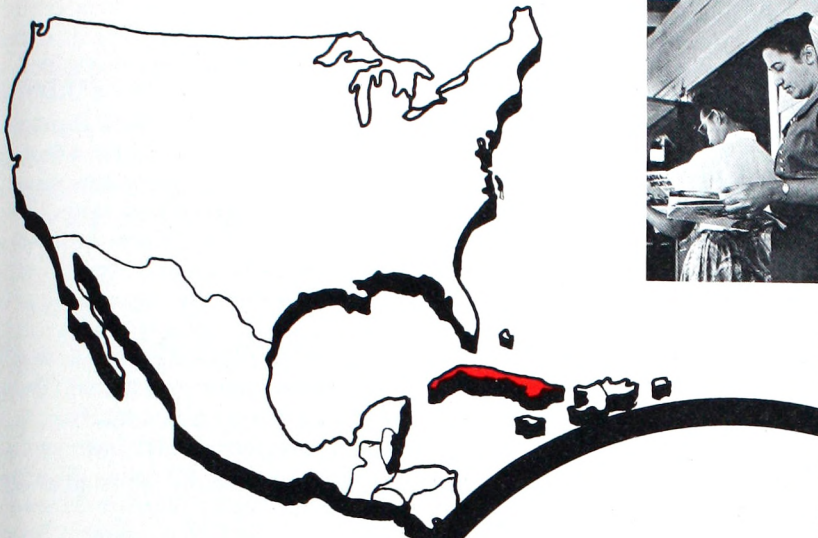
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Left: Cubans sample Communist literature.  
Below: A country church at La Cuchara, Cuba.



# FACTS OF A FIELD



## VITAL STATISTICS

- Republic of Cuba.
- 44,206 square miles (about the same as the state of Pennsylvania).
- POPULATION: Estimated at 7.9 million (comparable to that of London, England).
- LANGUAGE: Spanish.
- MAJOR CITY: Havana (population 947,840, comparable to Houston, Texas).
- FLAG: Five horizontal stripes, three blue and two white with red triangle at left bearing a five-pointed star.
- CURRENCY UNIT: Peso, worth \$1 U.S.

**THE REPUBLIC OF CUBA** occupies the westernmost and largest island of the West Indies and includes several smaller islands. Largest island, lying about 90 miles south of Florida, is about 760 miles long and averages 56 to 60 miles in width. Coastline is marked by many bays, reefs, keys and inlets. Southern coast has vast reaches of swamps and lowlands.

About half of the island is flat or rolling, the rest is mountainous and hilly. There are three mountainous areas, the rugged Sierra Maestra in easternmost Oriente Province, Sierra de los Organos in the west, and a large group of hills in the central plain. Mountains are forested, other

areas are studded with palms and pines. Most important river is the Cauto, in Oriente Province, flowing westward for about 200 miles. It is used very little for navigation.

Climate is subtropical or temperate. Rainy season lasts from mid May through October, dry season from November to April. Rainfall in lowland areas averages 35 to 55 inches, but droughts are common.

No large game animals inhabit the island.

**THE PEOPLE.** Native-born Cubans comprise more than 99 percent of the population. Nearly 73 percent are white, 15 percent are

mulatto (mixed) and 12 percent are Negro. Little evidence remains of the pre-Columbian population.

Population has increased more than a million since 1960. Urban population constitutes about 60 percent of the total. Density in 1967 was 177 persons per square mile (as compared with 45.7 in Mexico).

**HISTORY.** Discovered by Columbus on his first voyage to the New World, Cuba remained under Spanish rule until 1898 when Spain was defeated by U.S. forces and Cuba was declared independent. Its first constitution was adopted in 1901 and U.S. forces left the island in 1902. How-



# FACTS CONTINUED

ever, the U.S. insisted on Cuban ratification of the Platt Amendment giving the U.S. the right to intervene in Cuban affairs. Intervention against insurrections took place in 1906 (at Cuba's request), 1912, 1917 and 1921. The Platt Amendment was abrogated by President Franklin D. Roosevelt in 1934.

Fulgencio Batista, a sergeant in the army, ousted the government in an army coup and became dictator of the island republic on September 5, 1934. Fidel Castro launched an uprising in 1956, beginning in Oriente Province. He later became premier in 1959. Hopes were high, and even missionaries thought the revolution was a good thing. But as time went on the Soviet influence became apparent. By 1960 the government had seized almost all businesses and private property, and in 1961 Cuba was declared a socialist state. The revolution became known as the "Revolution of Melons" — green on the outside, red on the inside.

**ECONOMY.** All business, industry and communications are nationalized, including railways, telephone, postal and telegraph systems, radio and television stations and newspapers.

Cuba has some 5000 miles of all-weather roads. A good highway connects all the major cities. Some 13,000 miles of railway connect the extremities of the largest island.

**EDUCATION.** Literacy has traditionally been low, as in many Latin American countries, but in 1964 the government claimed to have eliminated illiteracy. Education is compulsory between ages 6 and 14. It is free and available almost everywhere. The three universities have more than 27,000 students.

**HEALTH.** Health conditions have greatly improved, beginning with elimination of yellow fever in 1900-01. Public health campaigns during the 1960's have improved sanitary conditions and made progress against polio. Malnutrition, parasitic infections and tuberculosis continue to be serious problems. Cuba has some 5800 doctors.

**RELIGION.** About half of Cuba's people today profess no faith of any kind, although 84 percent are classified as Roman Catholics. An estimated 40 percent practice some form of spiritism while continuing to be nominally Roman Catholic. Protestant evangelicals number approximately two percent.

**MISSIONS.** The Protestant Episcopal Church began contacts with Cuba in 1871, sent first resident bishop just after the turn of the century, eventually became the largest Protestant church on the island.

Southern Methodists began sending visiting preachers into Cuba in 1881, and the work grew to an eventual membership of over 10,000. There is one functioning Methodist church reported in Cuba today.

Southern Baptist Convention, American Baptist Home Mission Society and the National Association of Freewill Baptists were among other organizations to make early entry. Southern Baptists began with work among Cubans in Florida and gradually extended into Cuba proper. Western Baptist Convention, affiliated with Southern Baptist Convention, at one time had as many as 90 churches with 9000 members.

American Presbyterians established contacts between 1880 and 1900, organized their work after Spanish-American War. They became influential in development of national leadership.

American Friends began work in 1900. Launched by four women, the enterprise developed into a Christian community of about 1000.

Assemblies of God entered in 1920. Work grew until there were centers in main cities in all parts of Cuba, with a staff of 18 missionaries before the revolution.

Cuba was the first field to be entered by the West Indies Mission, established in 1928. Workers sought to penetrate central and eastern sections, which were largely unreached by existing missionary community. Cuba Bible Institute began sessions in 1928 with 15 students, endeavoring to operate along indigenous lines and consistently training national leaders to win their people to Christ.

Other societies which have worked in Cuba include Christian Missions in Many Lands, Berean Mission, Church of God (Tennessee), Church of the Nazarene, Lutheran Church-Missouri Synod, and the New Jerusalem Church.

**THE CHURCH.** The institutional church has been ideologically attacked and severely limited in its activities by the Castro regime. Two-thirds of all Spanish priests in Cuba have been deported. All priests must be native Cubans. Status of the Protestant churches remains unclear, but reports indicate the government's posture toward the church is clearly repressive. Christian leaders in the island country are often despised, humiliated and under constant surveillance. In April 1965, Castro police arrested 40 Baptist preachers and 13 laymen, including two American citizens, on charges of spying for the United States. It is reported that two-thirds of the 72 Baptist ministers in western Cuba have been jailed. Others have been accused of political acts contrary to the best interests of the country.

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*Industry in Cuba is less than fully mechanized.*



*Life as usual in Santa Clara.*



## WHERE UPHEAVAL MEANS OPPORTUNITY

**REPORTS FROM INDONESIA NOW BEING STUDIED** by mission specialists in evangelism and church growth seem to spell out a message. Political and social turmoil, following the attempted Communist takeover, have opened up the Indonesian situation. The Christian church is suddenly confronted with new opportunities. More opportunities than it can handle in some areas. At the popular level Muslim resistance to the gospel has broken down. This has triggered a tense reaction from Muslim leadership, which has sometimes led to violence.

**PROBLEMS ARE ABUNDANT** for any church experiencing such rapid growth as is evident in several parts of Indonesia. The most pressing problem is the training of new leaders. The stability and durability of many thousands of new Christians depends on grounding them in the Scriptures. Thus Bible teaching is imperative. But skilled Bible teachers are all too few. Thus the challenge to train new leaders quickly enough to assure both the stabilization and the continued expansion which are equally important in Indonesia's current situation.

**INDONESIA'S BREAKTHROUGH COULD HAVE WIDER SIGNIFICANCE**, according to some mission leaders. It might mean the opening to other parts of the Muslim world. But this is not a firm conclusion since Muslims in Indonesia were never in quite the same cultural situation as Muslims elsewhere. Indonesia has tended toward a more pluralistic religious situation. Other religions are recognized to be on the scene. This is not so true in Pakistan or Saudi Arabia for instance. But the breakthrough in Indonesia sets a precedent in the Muslim world nevertheless. Mission leaders are currently trying to learn all they can from the situation.

**GOODWILL EXCHANGE OF TEAMS** is now being studied as one possible means of extending the effect into other areas. A team of Christian Indonesians, for instance, might visit Pakistan or some other country, while a team of Pakistanis might visit Indonesia. The cross-cultural effect of such an exchange could be instructive in itself. As Christians from one area are exposed to the experiences of the Christian community elsewhere, they are often able to see more clearly their own situation and how they can grow both in maturity and in numbers. This is the hope currently being explored by some leaders of the Christian community now at work in the Muslim world.

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**THERE ARE OTHER INDICATIONS** that the Muslim world might be on the verge of becoming more open. Politically and socially, most Muslim countries are already showing the early symptoms of a greater openness. To some extent this is being forced upon them by economic considerations. Also, underneath the surface of day-to-day affairs, people in these areas are becoming aware of other cultures and other standards of living. The religious segment of life is still the most closed in Muslim countries. But there is increasing evidence that changes could come in religious attitudes as well.

**THE CLEAREST LESSON TO DATE**, in any case, is the fact that political and social upheaval often pave the way to change in religious attitudes. Indonesia is another demonstration of this fact. Christians are learning that the Holy Spirit uses world events, especially the forced changes in human groupings and allegiances, to open hearts to the gospel of Jesus Christ.



# PERSONALITY PROFILES



Dawson Marami of Kenya

## He Packages the Gospel for VOK-TV

► Smiling, cleancut Dawson Marami, senior director-producer for one of Africa's most successful television stations, thinks nothing of working at his job from eight o'clock in the morning until seven at night.

"But I like my work very much," he explains quickly.

The Voice of Kenya, with studios in Nairobi, the capital, is one of the few government TV stations in the world which gives free time for religious programs. Christian programs on the station include "The Key" featuring Christian films followed by a local panel which discusses them, "Hymn Time" featuring local choirs, and the nightly prayer and Bible meditation epilogues used to sign off the station. Producer of all of these is Dawson Marami, a born-again Christian and member of an Anglican church in Nairobi.

In addition, Marami produces two educational programs every week, and throughout the year produces many special programs such as Christmas and Easter productions.

He spends many hours on the telephone arranging appearance dates with choirs, church groups, schools and individuals. He also gives instructions on

script and set preparation. Working from the control room and speaking through a microphone, he tells each cameraman what view to take and at what time. Split-second timing is essential.

"I accepted the Lord Jesus Christ as my own personal Savior in 1954," says Marami. "When I was a student at Alliance High School near Nairobi, I saw some young people who had a real, living faith in Christ. Later, on a train on my way home to Voi, where I live, a friend persuaded me that one has to accept Jesus into his own heart and not believe with the head that He is the Son of God."

Marami was born 34 years ago in the Taita district of Kenya. After graduating from Alliance High School and Kagame Teacher Training College he taught for eight years and was also education secretary for the Anglican Church in Kenya.

He came to Voice of Kenya in 1964 and six months later accepted an American scholarship to Syracuse University for two semesters of television studies. While in America he also worked at a TV station in Washington, D.C. He and his wife, Mary, also a committed Christian, now live in Nairobi.

VOK-TV broadcasts from 5:30 to 7 p.m. every day, reaching 60,000 to 70,000 people in a radius of some 200 miles. Many viewers in Tanzania pick up the station. Thousands of Africans are reached through sets in schools and community centers. A school soon to be constructed in Nairobi will transmit people from all over Africa for work on television, Africa's newest medium of communication.

Other Christians on the VOK staff include Mr. Morris Mwendar, supervisor of TV programs, and Mr. Joseph Mwakatawa, another senior director-producer.

When asked about the value of Christian TV programs, Marami says, "Any government which has the welfare of the people at heart and wants to make good citizens will include teaching about God and instruction in righteousness in its programs. And of course the value of Christian TV evangelism is immense."

Dawson Marami feels he has found God's special place of service for his life. To young people in Africa and everywhere he says, "My advice is, remember that God has a plan for each individual's life. And God's plan is the best plan for that person's life."





Herbert E. Anderson of CBMS

## He Came Dragging His Feet

When Herbert E. Anderson moved to Wheaton, Illinois, last September to become general director of the Conservative Baptist Foreign Mission Association, he came dragging his feet, he says—but with a high degree of expectancy.

Anderson had pastored Hinson Memorial Baptist Church in Portland, Oregon, for four and a half years. During this time the church had experienced a steady growth (to 1600 members), a marked increase in missions giving (goal is 50% of its income for missions), and development of an outstanding youth outreach (30 to 40 percent of evening church attendants were college, career and high school young people). He also conducted a daily radio broadcast, the "Pastor's Study," and a Sunday evening broadcast.

What was the magnet that pulled Anderson from this to the administrative spot with CBMS?

"The possibility of influencing young people with the challenge of the mission field," he says. "I feel I can best serve working with young people." He expects to spend approximately 50 percent of his time in student recruitment and the rest in administrative responsibilities and travel.

Missions and youth have, in fact, been the twofold thrust of Anderson's ministry since 1944 when he became general secretary of the Student Foreign Missions Fellowship, now the missionary arm of Inter-Varsity Christian Fellowship. He and Stacey Woods initiated the union of the two organizations. During his year and a half in this post he traveled extensively throughout the United States and Canada in student recruitment and recalls this period as "one of the choicest years of my life. My memories of it are one of the influential factors in making my decision to come with CBMS." A

number of students whom he influenced at that time are now missionaries or mission-minded pastors.

Decision of the CBFMS to pull a pastor from a key church and place him in a top missions administration post was a calculated one. The position remained open for three and a half years while they searched for the right man. They wanted a man of proven ability and one who "knew the ropes" and felt at home in the churches, as well as a man with a genuine missionary concern.

Anderson was such a man. He had attained notable success as a pastor in the four churches he had served. For the past three years he had been president of the Conservative Baptist Association, the confederation of churches with which the CBFMS and Conservative Baptist Home Mission Society have a fraternal relationship.

Conservative Baptist missionaries overseas total some 460 in 18 countries. As the voice of CBFMS Anderson will represent these fields and workers to Conservative Baptist churches across the United States. By Christmas time last year he had visited Argentina and Brazil to get a firsthand acquaintance, and within the next 12 months he will probably make a world tour.

Meanwhile he is on the college circuit from East Coast to West recruiting students for the task which he is convinced is the all-important one—to reach the world with the gospel of Jesus Christ. His own dedication to this task is simply stated: "Everything I have belongs to God. I belong only to God."

Anderson graduated from Wheaton College in 1941 and from Princeton Theological Seminary in 1947. In 1964 he was awarded an honorary doctorate from Western Conservative Baptist Theological Seminary in Portland.

## Every Book a Best Seller

► Last January a young Indonesian student wanted to visit his parents whom he hadn't seen for seven years. He had no money for a boat trip, so he hid himself aboard a steamer. He got caught and the captain decided he would be left on the first uninhabited island they would pass. He had to show his possessions. The boy opened his old mealbag and out of it came a shirt, a trunk and two volumes on Christian ethics written by a former Dutch missionary Johannes Verkuyl. The captain grabbed the books and said: "I haven't read them yet. If you let me read them, you may stay on board."

Verkuyl, now sixty, has become known as the Christian penman of Indonesia. The literature work he started in 1948 is still going strong. Baden Penerbit Kristen, the book-publishing firm of the Indonesian churches, turns out more books than ever. It has unlimited opportunities in spite of limited resources, though it isn't so much hampered by a lack of money as by a shortage of paper.

After his theological education, Verkuyl started as a pastor of a small reformed congregation belonging to the Reformed Churches in the Netherlands, often called Abraham Kuyper's





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## PROFILES CONTINUED

church. This group was small enough to leave him time to evangelize among Asian students. He was already a missionary before he ever reached Indonesian shores in 1939.

He started his work the hard way. The war in Europe broke contact with the home front a year later. When Japan invaded the Indonesian Archipelago, Verkuyl was the first one locked up in a concentration camp. He had too great an influence upon the Indonesian Christians for their taste.

In spite of humiliation and hunger he never gave up hope. In that camp the plan was born to give Indonesia the literature it needed. He had always been haunted by Samuel Zwemer's words, who wrote in 1922 after a visit, "I am disappointed about the literature work. One table was enough to hold all the Christian books in four languages."

After liberation his fellow missionaries hurried home for a well-earned furlough. But Verkuyl, weakened as he was physically, didn't have time. He wanted to turn his concentration camp dream into reality. Not until 1948 did he find time to go to Holland—and then he used his furlough to write a dissertation on "Religious Freedom in Asiatic Countries," which earned him his doctor's degree cum laude.

Though the Indonesian people always loved him, there were times when the Dutch Christians turned against him. Verkuyl always was a pupil of Hendrik Kraemer, who strongly stressed that Indonesian churches should be indigenous. Verkuyl gave Kraemer's principles a political twist. When almost everyone in Holland wanted to rebuild the colonial regime, this fiery, often emotional missionary supported the Indonesian longing for freedom. Some pastors in Holland even wanted him censured and called back as missionary.

Yet, when he returned in 1963 after 23 years of missionary service, he was unanimously elected as general secretary of the Dutch Missionary Council. The spurned vision of 1949 had become the accepted idea of a decade later.

In Holland Verkuyl taught the many missions to cooperate where possible. He bridged the gap between ecclesiastical missions and faith missions. And when he discovered that mission opportunities slipped because of a tre-



*Johannes Verkuyl of The Netherlands*

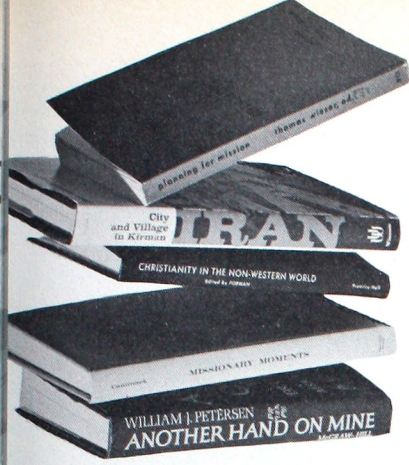
mendous lack of funds—though giving for missions increased yearly—he urged them to combine their efforts for a tremendous fund-raising campaign aimed at 21 million guilders extra for missions.

At his instigation no special literature was prepared, but ten journalists and radio reporters were asked to visit the mission fields to give a firsthand account of their experiences. Instead of 21 million, almost 30 million guilders were raised in one night.

He had already combined his work for the missionary council with a part-time professorship at the Free University of Amsterdam. Last March he finally decided after much pressure from friends to become the full-time professor of missionology at that university.

Already Indonesian friends are asking him what his next book will be. They want more books from this man who has written about the prayer life, the absoluteness of God's revelation in Christ, evangelism among the high castes, and communism in Indonesia. For every one of his books has become a best seller. His new work will enable him to continue his old job, turning the Cinderella of Indonesian literature into a princess.





## MISSIONS BOOKSHELF

**A ROARING LION** by Martha Wall (Moody Press, Chicago, 1967, 254 pages, \$3.95) is reviewed by David M. Howard, assistant general director of the Latin America Mission and director of LAM work in Colombia.

"Violence, murder, rugged mountain trails, surefooted mules, transformed lives and an unusual man—Vicente Gomez." Thus the dust jacket introduces this new addition to the growing list of modern missionary sagas. Set against the background of the decade in Colombia's history known as "La Violencia," this book traces the effects of that violent persecution of evangelists in the mountains of northeastern Colombia.

Vicente Gomez is a humble peasant whose gifts and calling of God became evident early in his years in Bible institute. From the time he graduated and began to serve the churches in remote areas, he demonstrated the fullness of the Spirit and an ability to communicate the gospel in terms understood by the mountain people. Encouraging in his efforts, he was an energetic example to other believers. As long as there was an unevangelized village within reach, no matter how anatomical the opposition or how impassable the terrain, he could not rest until the gospel had been given and a church established. Unequaled as an evangelist, he also had pastoral gifts, and cultivated the seed sown until a flourishing harvest was reaped.

This is a story of incredible courage. The Christians in no country in the western hemisphere have ever suffered such intensive and extensive persecution as that which scourged the evangelical church of Colombia from 1948

to 1958. Massacres, burnings, intimidations, boycotts, dynamiting, tortures all became a part of life during that dark decade. It was during this period that God gave Vicente Gomez and his companions the commission to build the church of Christ in the midst of suffering. And they were not disobedient to the heavenly vision. A purged but greatly strengthened and growing church is the result.

In chronicling this significant period in a specific area, the author has made a commendable contribution to missionary history. The reader will find, however, that the detailed stories of murder and violence become almost too heavy by the end of the book. There is too little relief from the heart-rending stories, all of which are true, but which tend to leave the reader numb.

Perhaps the outstanding feature of this book is its almost total lack of reference to foreign missionaries. None are mentioned by name and only a few appear in passing references. This is as it should be, for those of us who have lived there know that the true heroes of this period are the Colombian believers. These faithful pastors and laymen have stood the test of fire, have come forth as gold and today are proclaiming the gospel as never before. The author has caught this truth and conveyed it faithfully.

In this year of 1968, when Evangelism-in-Depth is being carried out by the church in Colombia, North American Christians would do well to read this book in order to understand better the background of a thriving and active church. It will be the rare Christian who can read this without being ashamed of his own lack of conviction and courage.

**BUDDHISM AND THE CLAIMS OF CHRIST** by D. T. Niles (John Knox Press, 87 pages, paperback, \$1.75) is reviewed by Paul Clasper, Drew University, Madison, New Jersey.

D. T. Niles has become a "world Christian" in terms of his contribution to the Christian community through his work as general secretary of the East Asia Christian Conference and previously through the Department of Evangelism of the World Council of Churches. Yet he always gives the impression of being "rooted" as a Methodist minister and evangelist in the context of Buddhist Ceylon.

*Buddhism and the Claims of Christ*, is the result of careful, sensitive experimentation in preaching the gospel to Buddhists, using, as far as possible, some of their most important terms and insights. This book was first published in Ceylon in 1946 and is now made available to a wider, western public in this edition.

The chief value of this work is to record the heroic attempt of a modern Asian evangelist to engage in "apologetic theology" in the pattern of St. Paul to the Athenians on Mars Hill. Here the chief terms of the Theravada Buddhist tradition (the southern, conservative school of Ceylon, Burma, Thailand, Cambodia and Laos), such as *anicca* (transitoriness), *dukkha* (suffering), *samadhi* (tranquility), *panna* (wisdom), the Four Noble Truths and the Eight-fold Path, are pressed into the service of Christian teaching in order to body-forth the truth of the unique but universally relevant salvation which God has made possible through Jesus Christ. This is the risky, demanding work of "compelling every human thought to surrender in obedience to Christ" (II Cor. 10:5).

Christians may wince at the effort to present the gospel clothed in a garment fashioned by the Lord Buddha, and Buddhists would likely squirm at the strange content being poured into their familiar vessels. It is much easier to hurl stones of misunderstanding into the other camp from the false security of a high-walled ghetto. But this book represents the tough, thoughtful, hearty struggle of costly witness, where understanding the other's faith is no less important than knowing one's own.

The title may be misleading. It is not a comparison of Buddhism and Christianity. But it does reveal a detailed grasp of Theravada Buddhism.

One is likely to be dissatisfied with aspects of this attempt, exactly as St. Paul must have been discouraged after Mars Hill. But its chief value will be to force the serious reader to keep forever trying, in his own way and place, to translate the story of God's grace-in-action by means of an idiom which the listener would find understandable.

**SHADOW OF HIS HAND: THEREIJI TAKAHASHI STORY** by Kenneth C. Hendricks (Bethany Press, St. Louis, 202 pp., \$3.45, paperback) is reviewed by Mildred B. Wynkoop of Trevecca

Continued on page 42



# OVERSEAS OPPORTUNITIES

## 'Education Is Great...But...'

### Where do I go...

... for what courses? In choosing a college as in choosing a wife, "don't swallow just anyone's advice. Get the facts and psych it out for yourself." There's more to it than rummaging through college catalogs. You may choose a school on the basis of its repute in a field you want to study. Or you may be moving toward college in the hope it will help eliminate some of the possible career inclinations you already have.

### If you're already inclined...

... in favor of a certain school, by family preference or economic limitations, make the very best out of the situation. College is hard work, so invest wisely. In this case, really go over that catalog. Keep in mind that a solid academic base is a head start toward constructive experience whether you are convinced of your field or not. Recall that the mission boards need specialists as well as those equipped by temperament and training for general missionary work of all kinds.

Keep in mind that there are several "majors" and overall courses of study that can equip you for more than one task under a mission board (or employer)—especially when combined with summer training and short-term

experience. Industry and business too need young people with "wide-angle" background and outlook quite apart from their religious persuasion.

Take a long, hard look at the social science courses offered by your favorite school. Don't let the fact that these studies have been relatively slow to gain acceptance in Christian public opinion fool you. The social sciences, like the medical, can relate you professionally to basic human requirements. They will help you, as a Christian, to relate to people—and people are our business.

Business administration is being offered by more and more Christian schools. Here's another subject that can take you into many specific areas of administrative work and service.

Making some inquiries can steer you away from the weakest departments of a school and into those which can form a general base for many different forms of service. Try to get a course you can get as much mileage from as possible in terms of future demands. Don't box yourself into a confined specialty unless you know pretty well that it's your cup of tea. If you don't have your life's work cut and dried, play it loose but give it all you've got, keeping your mind and heart open to the Lord's personal guidance as you go to it.

### If you're planning on postgraduate work...

... feed that into your choice of undergraduate school. But realize that one of the very best things to base your choice of a graduate school on is still the college experience. The grapevine, complete with instructors with years of experience in their fields, bibliographies collected in your area of interest—all that will develop an accumulating knowledge of the best places to follow your college course. Even bull sessions can give you some real input on contacts to make in helping you decide where the best people are teaching your subject on a graduate level.

In some ways it's harder to choose a college than a grad school, because you may know more about grad schools by the time you get out of college than you can know about colleges by the time you get out of high school. Anyway, it's probably better to start early to collect solid information on colleges—in your second or third year of high school at the very latest. You'll need all you get.

Some college graduate policies recommend that your graduate work be done in more than one school. To have your B.S., M.S. and doctorate all from one school is not always an automatic plus and may not even be allowed.

38

### DR. WORVIS





ere again, breadth and diversity of  
posure might be viewed as preferable  
that of the single faculty curriculum.  
Most every major responsible em-  
oyer likes to see his key people mov-  
g toward a higher academic level.  
his is particularly true in the applied  
iences and to some extent in the  
rger missionary-sending agencies as  
ell. Along with maturity, a solid  
ademic base and dedication, most  
issionary candidates will need growth  
potential—call it whatever you like.  
"Who's got time to bounce back to  
llege with a spiritual war on?" You  
—if you want to keep your mental  
eapons up to date.

### you're going to mix...

... secular education and religious  
aining, the order could be important.

### Need Help?

Do you feel it would be help-  
ful to discuss your career deci-  
sions with some interested  
Christian? If the answer is yes,  
we suggest you first think of  
someone in your own church  
who could give this kind of  
counsel—perhaps your pastor or  
one of the other church leaders.  
They will undoubtedly help you  
"sort and sift" your questions  
and suggest other steps you  
could take.

If you still need ideas and  
further counsel, you are wel-  
come to write to: World Vision  
Readers' Service, 919 West  
Huntington Drive, Monrovia,  
California 91016.

This is one of the questions most often  
discussed by parents and young people  
attempting to plan for a task-related  
college experience. People differ, so  
there's no single answer, but try doing  
this:

1. Learn about yourself — remember  
those tests you were going to take?

2. Get in touch with some people  
who have gone the various routes: all  
secular, all Christian, Christian college  
or Bible School plus secular specializa-  
tion, or secular college first and then  
Bible school or seminary.

3. Keep in touch with the trends  
building up for future demand. Talk  
with recruiters and mission board can-  
didate secretaries. Get to several voca-  
tional careers or missions conferences.  
Read, read, read and talk, talk, talk.

4. Make your own gravy. When it's  
all said (you're going to get *plenty* of  
advice) and done, it will be *you* that  
God plotted out His course for... not  
somebody else and not some other  
course.

### If you already know...

... what it is you want to study and  
you've got evidence to prove it, maybe  
it's time to check out the schools sys-  
tematically. There are some tools avail-  
able. Ask your high school or college  
registrar which college specializes in  
what. Put him to work for you. There's  
always the librarian. Check the index  
of that fine tome, *The College Hand-  
book—1967-69*, pages 385 and following,  
(College Entrance Examining Board, 475  
Riverside Drive, New York, New York  
10027. Cost \$3.50).

This can get you started thinking in  
terms of the best schools for certain  
subjects as well as what certain schools  
specialize in. If you've got leanings to-

ward a certain school, what's the most  
you can get out of it? If you lean toward  
a certain course, where are some places  
they can really put it to you?

Large industry, if you go in cold, may  
not care less whether you have Bible  
college background. But in a small or  
family business it can mean something  
as to your personal honesty. Employers  
in communities surrounding Bible  
schools and seminaries will often hire  
their students in preference to others  
for certain tasks where ethical values  
play a part in the job.

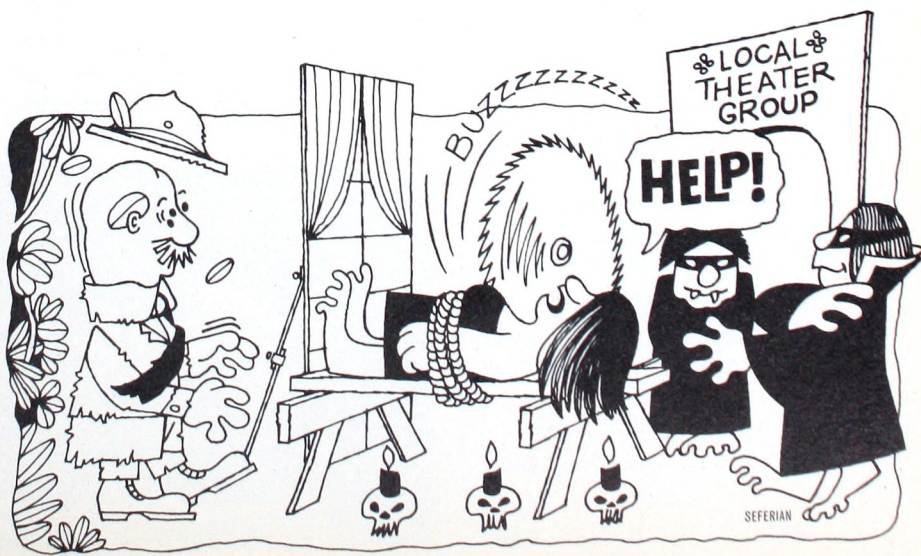
Don't underestimate the college of  
your own denomination or the one re-  
commended by a mission board, just  
because you know more about it than  
the rest. It may have some real hidden  
assets in the form of faculty members  
who would be generally recognized ex-  
perts in anybody's book.

Don't fall into the trap of assuming  
that a Christian expert in a given field  
is necessarily any less an expert than  
the non-Christian expert. The best  
men in our English-speaking academic  
community are often Christian men or  
women, dedicated and articulate for  
their Lord.

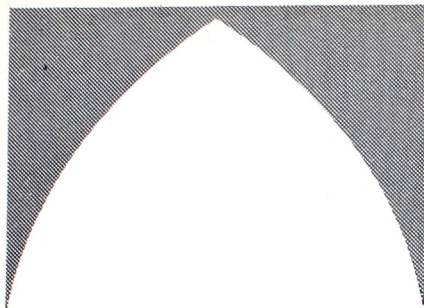
It might help you get started to draw  
up a dozen or so questions you can pose  
to leaders of mission boards, Christian  
schools and others. Use this to poll  
your best contacts and get leads to  
others who will answer the same ques-  
tions.

### Here you go again...

... "looking" into it. There aren't  
any snap answers. The very exercise of  
gathering the facts and making the  
contacts help, qualify you for the life-  
long look you will need to take at  
"niche" hunting.







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## WOMEN'S FEATURE

# I Can't Forget...



...the evening the helicopter settled down on the lawn just as we were ready to sit down to dinner. The copter paused beside the library building at our Kontum Language Workshop Center and an American military chaplain in helmet and flak jacket jumped out and ran to the duplex apartment where we stood watching.

"Get on the helicopter right now," he shouted.

The soldiers on the copter were tense and held their weapons ready as they ferried us (11 adults, nine children and our language helpers) to the nearby MACV compound, headquarters for American military personnel in the Kontum area. Moments after we landed, the sirens wailed and we dived for the metal and sandbag bunkers which would be our refuge during the next two nights of heavy fighting.

I had come to Kontum, in the central highlands of South Vietnam, two days before with our three small children and a Brou montagnard language helper. My husband planned to follow in a few days, and we would spend the next several months preparing educational materials and scripture in the Brou language.

The crash of exploding mortars and the chatter of automatic weapons fire shattered those plans shortly after midnight of January 30, the beginning of the lunar new year. The children and I hurried to a concrete bunker under the bedroom floor and spent the rest of the night there with the family from the next apartment and two single coworkers.

We spent two nights in the MACV bunkers before being further evacuated to a large U.S. base in the lowlands. We were under almost constant shell-

ing and ground attack both nights, and for a while the first night it seemed to our protectors that they could not hold off the attackers until morning.

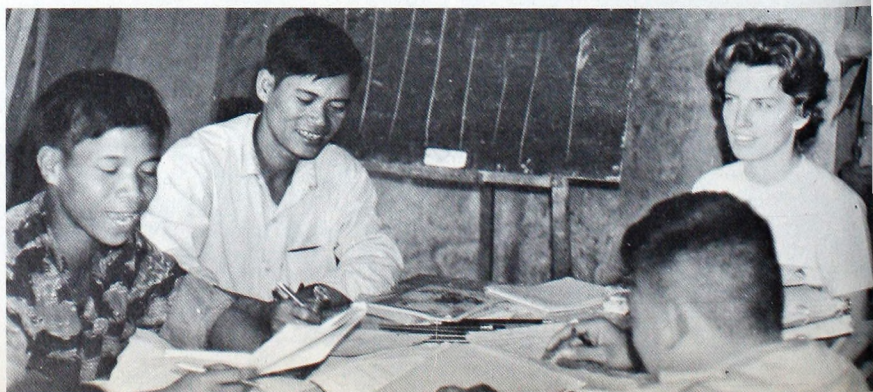
The children accepted the situation calmly. Margie (5½) and Gordon (3½) are both familiar with these places where we go when "there is shooting going on outside." Nathan, at six months, was unconcerned about his surroundings as long as his mother was there.

When the confinement became little tedious, an unmarried fellow taking refuge with us delighted the children with stories. They laughed merrily when a flying gunship belched its noisy fire in the dramatic pause following "Then Goldilocks said..."

In the midst of machine guns, mortars and rockets, the three children slept peacefully the entire night. And when we were evacuated to the coast they played with the other children making miniature "bunkers" in the sandy soil around the barracks.

While explosions were shaking the ground and bullets were whining overhead, the story of Paul's deliverance from shipwreck kept coming to my mind. As I committed all of us to the Lord and prayed for those who were defending us, the words kept coming to me, "There shall be no loss of a man's life among you... God hath given thee all them that sail with thee." This was more than my poor faith would have had courage to claim but the Lord did graciously spare all of us and our "shipmates." During the two nights of heavy fighting, not one soldier on the compound was killed or injured.

Carolyn P. Miller  
Wycliffe Bible Translators, Vietnam





# TRAVEL TIPS



Making friends with a kangaroo makes a visit to Australia's Lone Pine Wild Life Sanctuary fun. Famous also for its many koalas, Lone Pine is just ten miles from downtown Brisbane and accessible from there by bus every Tuesday and Thursday.

**\*Shop around** when planning your trip, advise the experts. It's a buyer's market and there are many choices among rates, services, tours. To distinguish a tour bargain from a dud, be sure to read the back section that tells what the tour price does and does not include. Does it include hotels (what class?), meals, transfers, guide services, sightseeing, tips, taxes? If there are terms you don't understand, ask your travel agent to explain them. Also check with him concerning the tour operator's reputation. Travel is an investment. Be sure you make a good one.

**\*Going Abroad?** is the title of a handy directory of overseas relief and rehabilitation services supported by NCC-affiliated American churches. Includes helpful suggestions for making your visit to these projects meaningful and enjoyable. Up to ten copies are available free of charge. For 11 or more, enclose check for 10¢ per copy. Order from: Division of Overseas Ministries, National Council of Churches of Christ in the U.S.A., Room 630, 475 Riverside Drive, New York, New York 10027.

**\*Women can travel alone** safely and pleasantly — if they remember a few basics. (1) Don't be afraid to talk to people, get acquainted, ask questions. (2) Pick a good hotel, conveniently situated, "respectable but reasonable." (3) Take only as much luggage as you

can carry alone if necessary. (4) Join tour groups to see the sights at bargain rates and in company. (5) Take advantage of the many agencies waiting to help you, for instance, American Express, tourist hospitality services, travel and tourist associations.

**\*Rugged, jungle-choked New Guinea** — a tourist attraction? Yes, says the Australian National Travel Association. Scene of heroic and daring missionary adventure, home of Stone Age tribes still untouched by outside culture, the territory of Papua-New Guinea is attracting increasing numbers of visitors. Hotels are few and of low standard, restaurants are nonexistent and roads are limited to about 7000 total miles (mostly unpaved). But superb mountain scenery and colorful native festivals and dress make a visit here memorable. Bus and car tours and charter flights are available to places of interest. All visitors require entry permit, available at Australian Consulate offices in the U.S. and Canada.

**\*Youth Orient Mission tour** departs Los Angeles July 5, sponsored by World Vision, travel arrangements by Evangelical Travel Service. Cost of 22-day tour is \$1595. Emphasis of this "Contact for Christ" is on friendship, prayer and witnessing in high schools and colleges. Write Evangelical Travel Service, 642 East Colorado Boulevard, Pasadena, California 91101.

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your blood boil?

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**\* Shouldn't we begin this here in our country?** Will you enlist yourself, your church, or a few Christians, in taking the offensive in this war of propaganda for men's souls? Will you issue the challenge to budget \$10 a month regularly for such a ministry? If enough of you respond, it can be done.

**\* The communists use revolutionary methods** to spread atheistic materialism. Isn't it time we used revolutionary methods to expose the world — and especially our youth — to the claims of Christ?

**\* Will you write** and tell me you are with me in this war for men's souls?

Yours in Christ's service,

*Spiros Zodiates*

Spiros Zodiates, President  
AMERICAN MISSION TO GREEKS, INC.  
Ridgefield, New Jersey 07657

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## MISSIONS BOOKSHELF

Continued from page 41

Nazarene College, Nashville, Tennessee, former missionary to Japan.

A "big" missionary book like this hard to compress into a brief review.

The author is big in his profound and sympathetic understanding of the Japanese mind and in his choice of a writing style in keeping with it. It is as if the story were told out of the heart of the hero clothed with all the modes and charm of a sensitive Japanese.

The story is big as it moves so accurately through the mystic maze of the geographical, social and moral conditions currently prevailing in Tokyo upside, and the power of the Crown to change men there. To one acquainted with that swollen metropolis every page lives again in nostalgic vividness.

The man, Takahashi san, whose story this is, is incredibly big, though he does not know it. Contemplating death without flinching, first to be a volunteer kamikazi pilot and later alone with the hope of finding peace, his equally wholehearted dedication to Christ, banishing him as did from his parents' home, sets the stage for a life of quiet heroism in a gangland's jungle to stir the heart.

Reiji's accomplishments are big, from establishing a school (Neighborly Love) under the Ochanomizu bridge on the Kanda River with boxes as desks for the slum children, to the conversion of some of Tokyo's most evil underworld men—the triumph of the love of Christ incarnate in a man, a love which flowed out unrestrained in practical social activity.

The shadows are big, from "The Shadow" (a ruthless hood), through the inspiring shadow of Dr. Kagawa over Takahashi's life and work, to the great "Shadow of His Hand" outstretched protectively.

Reiji's Christ is big.

This is a big missionary book, for its challenge to youth, for its enormous encouragement about the capacity of the national to reach his own people and in the delayed-action effect on the reader's own mind, heart and conscience. This is history in the making today in the largest city in the world.

The new frontier of the Christian church runs through the cities. If the gospel does not reach city-dwellers, no victory elsewhere will compensate for so great a failure.



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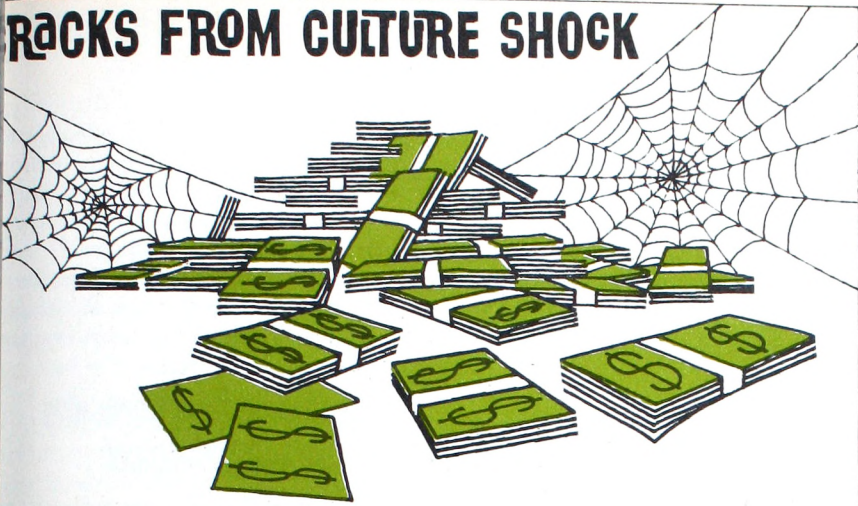


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WO68



# RACKS FROM CULTURE SHOCK



Neither my wife nor the church has caught the message yet, but money is going out of style. At least that's what we're told by the financial experts these days. Don't get your hopes up though, with any idea that "spirituality" is going to take the place of money. Replacement for the familiar green stuff is to be the credit card.

The ultimate tool is to be a single credit card usable anywhere, and it will work as an on-the-spot billing coupled with an immediate transfer of funds from the cardholder's bank account to that of the payee.

A few little wrinkles, like how to protect the cardholder against forgery and other misuse of his card, are yet to be worked out. But the day is approaching when folding money will be a collector's item.

For those churches which adapt to the times and decide to go along with the card, certain problems arise immediately. Will they plan to hit their membership for the "offering" before, during or after the service? Does the parishioner submit his card to the treasurer's agent at the door, or is there a tray with the appropriate form to fit his card which flips down in front of him at the appropriate time?

Then too there will be all sorts of questions about designing the forms to allow the proper designations and to assure the necessary tax credit to the parishioner's account, since the IRS will tax his bank account directly by that time. In addition, denominational headquarters must have its reporting system well provided for, and of

course the regional conference must have its reports too.

All details of this sort will be handled by the staff of the Minister of Forms and Accounting who will be fully trained both in the theology of church administration and in the art of electronic data processing interpretation.

The obvious advantage of this system is the ability to keep a close check on the giving patterns of the congregation. Involvement becomes measurable. Fuzzy thinking about "spirituality" will be a thing of the past. Disloyalty can be detected almost before the member himself is aware of it.

The Minister of Forms and Accounting will have powers corresponding roughly to combined authority of the Attorney General and J. Edgar Hoover. Thus the unity, integrity and fiber of the congregation will be assured.

One sad part of all this is the fact that it is bound to be another of those issues on which the church will be divided. The lines of battle are already being drawn. There will be Credit Card Baptists and Anti-card Baptists, Pro-card Southern Freewill Methodists and Anti-card Hardshell Methodists and a hundred other new groups, replete with full-blown theological statements to support their respective positions. Of course the liberal pro-card groups will get most of the play in the popular press while the conservative anti-card forces will gradually be driven further and further back into the hills where they can keep their folding-money economy intact.

—Dr. Stonewall Hurdler



## This college student from Africa won't vacation at home this summer

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Rev. Paul B. Peterson, President  
Dr. Vaughn Shoemaker, Treasurer



# Mission Mosaic

Each month the actions, resolutions and programs of various groups come to our attention. Though not strictly news, it often affects or reflects what is happening in outreach, 1968. Below is a sampling from recent happenings.

## Three major problems facing evangelical

A resolution passed by the National Association of Evangelicals at its recent annual meeting in Philadelphia stated, "While they are not of the world, Christians live out their lives in the world and therefore it is in the world that they make their witness.

"For them to remain aloof from concrete decisions affecting social developments in our time would be to suggest that they do not believe God is sovereign in all the affairs of men. For them to withhold their love in any measure from those in need would be to suggest that they do not believe God is love."

Newly elected president of the NAE, Dr. Arnold T. Olson stated that three major problems are facing evangelicals this year: (1) the NAE must seek a closer relationship to other conservative evangelical bodies to accomplish together what they cannot do alone; (2) bring the cooperation and fellowship that now exists among evangelical leaders down to the community level; (3) confront the race problem with positive and practical action."

## Southern Baptists rearrange world map

Recently the Southern Baptist Foreign Mission Board created an overseas division and named as its director, Dr. Winston Crawley, secretary for the Orient since April 1954. The Board also subdivided the globe into six regional areas of Southern Baptist work.

Executive secretary of the Board, Dr. Baker J. Cauthen explains, "The creation of the division will make possible more careful planning and consultation... and will make possible the consideration of work in one area in relationship to its worldwide bearings."

Dr. Cauthen also stated, "The task of the missionary was made harder by the assassination of Dr. Martin Luther King, Jr. People in many lands find themselves unable to understand and

they will question the effectiveness of the Christian message to transform them and society. The fact that would occur in our country is a deep disappointment to millions of people who look to America with hope for the future. We pray that out of the deep sorrow may come fresh heart examination and recommitment."

## Danger in dividing world into secular and theological

Strong tendencies exist today to "separate again the practical, secular approach through cooperation in meeting the physical and social needs of humanity from the theological approach through dialogue of the issue of faith with a view to church reunion or from the missionary approach through collaboration in bringing the gospel to those who do not know it," stresses Dr. Visser't Hooft, consultant to the World Council of Churches Secretariat at Geneva, Switzerland.

Dr. Visser't Hooft was speaking at the annual meeting of the World Council's U. S. Conference.

He stated, "The specific Christian contribution with regard to the practical issues is precisely to set them in the wider context which the Christian faith provides and so a practical approach without the theological discussion leads to sterility and superficiality."

"If the churches recognize what is required of them today, many issues which loomed large within the ecclesiastical walls will be seen to be secondary," he concluded. "If they struggle together with the life and death issues of humanity, they will increasingly discover that there arises a new hierarchy of truth. And they will find it increasingly intolerable to be separated from each other."

Speaking of the July WCC meeting in Uppsala, Sweden Dr. Visser't Hooft predicted that the American Christians can expect some added measure of compassion. "You can count on this you will find in other churches considerable appreciation of the attitude of American churches in recent years. They are aware of your struggles in this country to speak to your own government your Christian concern over Vietnam and over the race problem.

"It has made a real impression in the rest of the world."



## BE AT A GLANCE

Continued from page 27

ng churches. During the week be-  
the campaign radio and television  
operations devoted hour long pro-  
ns to mission work.  
about half of the money will be  
at in Indonesia to help the fast  
wing churches with their task. Seve-  
theological colleges will receive  
buildings, hospitals will be en-  
ed, and new schools for evangelists  
be started. Part of the money will  
be used to train local Christians  
help their pastors in the work of car-  
for new Christians.  
The Dutch churches give yearly  
he 20 million guilders for missions.  
this one night Dutch Christians  
re than doubled that amount. Some  
red that the fund raising campaign  
uld cut down regular giving. Instead  
re are evidences that the normal  
ssionary offerings are also 20 per-  
t higher than other years. Another  
onishing fact is that the costs for this  
npaign amounted to less than five  
cent of what came in.

## ASIA—

### million Lutherans covered in Siberia

The existence of at least one million  
therans living in Siberia was dis-  
vered by the Russia Institute of  
unich, Germany. According to let-  
s received from Siberia these Luth-  
ns have started to reorganize their  
urch life. Most of them were de-  
rted to Siberia from the Baltic Seas  
untries of Estonia, Latvia and Lithu-  
ia. They lived around the cities of  
nsk, Novosibirish and Alma Ata.  
They have no pastors or church  
ildings. Their total religious life  
nters around their homes where they  
ld Bible classes and services. Small  
ups gather nightly for prayer meet-  
gs. On Sunday groups gather in  
mes where they read the Bible, pray  
d sing. Occasionally it is possible to  
ve bigger meetings outside.

**There is literally no spot on the globe  
day where the gospel of Christ is not  
ard by way of long wave or short wave  
dio, ranging in power from a few thou-  
nd watts to super powered transmit-  
rs of 100,000 watts.**

from A Tribute to  
National Religious Broadcasters  
by Clinton H. Fowler,  
vice-president of radio station  
KGER, Long Beach, California

## SPAIN PROTESTANTS ACCEDE

Continued from page 30

Youth for Christ-Spain, Dr. Billy Gra-  
ham is scheduled to visit Barcelona  
June 14. He will have contact with the  
ministers of the city. There are also  
plans for a gigantic rally.

The churches were unable to ask per-  
mission for use of the city theater or to

rent a stadium because they had not  
yet registered. If they do, it is possible  
that they will try to organize a big  
public meeting. It will be the first time  
that an American evangelist has  
preached in Spain.

If it is not possible to rent a big hall  
or stadium, Graham will preach to the  
local Christians in one or more of the  
bigger churches of the city.

Amidst the  
unspeakable suffering  
and confusion of  
war in Vietnam,



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families in prayer. A million more Gospels for Vietnam is our goal for '68.

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International  
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International  
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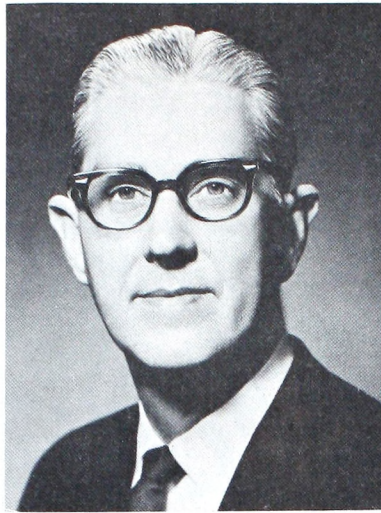
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M06





**LEE BERNARD**  
Director  
World Vision Stewardship Department

## Will your Christian Witness end at death

Several years ago, I called on a silver-haired lady who was 89 at the time. The desire of her heart was for her life to live on in the lives of four young people after she had gone to be with Jesus.

She had asked God to guide and direct her in choosing these young people and she had been supporting them for several years; two orphan boys in India and a boy and girl in Korea. Now she was praying that God would burden the hearts of the boys to become evangelists and that He would call the girl to be a Christian nurse.

At the age of 91, the lady went to be with the Lord and her estate was sold for \$6000. The money was used to send the three boys to college and the girl to Christian nurses' training. The two boys in India are now preaching the Gospel in fulltime evangelistic service, the young boy in Korea is now

a minister and the girl has become a Christian nurse. Also, we have enough money left from the estate to educate a fifth young person.

How would you like to live on in the lives of five young people? You can do this through a bequest to the cause of missions or an investment which will pay you throughout your lifetime and then be used to perpetuate your life for many years to come. Through World Vision Gift Annuities your money can earn up to 9 1/10%, depending upon your age. Through World Vision revocable Missions Security Agreements, you can earn 5%. Through World Vision Bequests, you can perpetuate your life through the lives of others.

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919 West Huntington Drive, Monrovia, California 91016 or  
**World Vision of Canada, Box 181-K, Toronto 12, Ontario**



**WORLD VISION INC.**



# 'Black Man on the Balcony'

The day after the fatal shooting of Dr. Martin Luther King a Copenhagen, Denmark newspaper declared: "The shot in Memphis against the black man on the balcony will signal the beginning of a black summer for the United States of America." This is an understatement. Not for the United States alone or for this summer alone, but for the whole white world and for a long time to come, it will signal the seriously reduced stature of the white man's culture in the eyes of the colored races everywhere.

Four years ago, not long after the King-led demonstrations in Birmingham, in which the demonstrators were attacked by police dogs and slammed to the pavement by fire hoses, a S. missionary to Pakistan was giving an address in a California Presbyterian church. As he finished, he invited questions from the audience. One questioner asked, "What would you say is presently your Number One problem as a missionary in Pakistan?" With no hesitation the speaker replied: "Police dogs and fire hoses in Birmingham, Alabama!"

The world scene is just that sensitive. The race issue is just that explosive. And the death and violence of the nonviolent Dr. King will add just that much more heat to the thinly smoldering fires of racial disaster that are ready to erupt in a hundred places round the planet.

There are perhaps five possible ways in which Americans in—and will—react to the deed of infamy that took Dr. King's life:

1. We can react with sheer *heedlessness*. We are the uninformed, and we want it that way. We are the unconcerned, and we are content to have it so. Like those who displayed neither indignation nor sorrow over the ruins of fallen Jerusalem, we might well feel the stab of the prophet's question: "Is it nothing to you, all ye that pass by?"

It was either Gilbert Chesterton or someone like him, who once said, "Good causes are not lost by being blown up; they are lost by being sat upon." It is the shame of the heedless.

2. We can react with unimplemented *horror*. Momentarily we are shocked and shamed. Momentarily we feel grief for Mrs. King and the family. Momentarily we shake our heads and wring our hands over the violence that plagues our society. But that is all! Nothing comes of it. There is no "follow through" in wider prayer, or conquered prejudice, or the cultivation of personal friendship with Negroes, or support for open housing, or anything else that concretely channels a felt emotion.

3. As a third option, we can react to Dr. King's death with augmented *hatred*. As these lines are being written, with the killing only 48 hours past, Stokely Carmichael is reported as saying: "Our retaliation won't be in the courtroom but in the streets of America. Black people know that their way is not by intellectual discussion. They know they have to get guns."

Only a trifle less cynical was the bitter quip of a white corporal in the army: "He asked for it! What good did he ever do for anyone?"

Thus a mounting of black hatred for the whites and white hatred for the blacks can be one form of response to what happened to the "black man on the balcony."

4. A fourth possible reaction is that of an authentic *humility*. A phony humility will have the white community saying, "Dear, dear, we have given them so much lately, but it's clear that we must concede them much more." On the contrary, an *authentic* humility will have white citizens saying, "Insofar as this struggle is for citizenship rights, we haven't given them anything. We have just been tragically slow to recognize what God and our Constitution have already given them."

5. Humility such as this will lead, by a fairly easy step, to a fifth sort of response: we can react with creative *honesty*.

Was Dr. King in cahoots with the Communists? If he was, no one has produced a shred of evidence to support it—only surmises, innuendos, and veiled insinuations. The call is for honesty.

Was Dr. King something less than strictly evangelical in his theology? He may have been. I suspect he was at one or two points. So was Thomas Jefferson. So was Abraham Lincoln. But Christ, he believed, held his heart, and the country held his love, and justice held his conscience. The call is for honesty.

Have no strides been made, no strokes of achievement registered, since Dr. King began his "Southern Christian Leadership" crusade in Montgomery twelve years ago? They have. Measured by nearly a century of foot-dragging and a singularly mischievous form of "cultural lag," the gains have been tremendous. A few days ago I sat in the restaurant of a new hotel in the heart of Birmingham where, only a few tables away, sat a Negro gentleman and his wife having their lunch. Five years ago their attempt to enter the place would have created an "incident"—or something worse. These advances must not be forgotten amid the unleashed emotions surrounding the King slaying. The call is for honesty.

There is still, however, a long road to travel. As citizens, of all classes and colors, we need the honesty that drops its masks, flings away its rationalizations, and is prepared to stand up and be counted on the side of civil rights. So it will be that the "black man on the balcony," though lost to our view, will yet see his "dream" come to pass—

"... that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."



# The Myth of Accommodation

(Third in a series on Mission Without Myth)

What does a Buddhist monk have to say to a group of Christian students who had asked him to address them at Oxford University? One of the sentences he fired off was this:

To the eastern religious it looks as if Christianity has reached the stage in adolescence when the child is slightly ashamed of his father and embarrassed when talking about him.

## The Fatal Dilution

Beside that quotation let me lay another—this time from the Professor of World Religions at the University of Southern California's School of Theology:

Early Christians said such things as "God so loved the world that he gave his only Son, that whoever believeth in him should not perish but have eternal life," and "God was in Christ reconciling the world unto himself." These confessions of faith, evoked by a man who had a place in history and who had an incomparable faith in God, were drawn from the same deep recesses of the human spirit as the ancient Chinese symbolism of the Yin-Yang, the Shiva-Shakti symbolism of Hinduism, the Yab-Yum symbolism of Tibet. All these seem to root in the human dream of a reconciliation, of a return to the source of all. Symbols and their local interpretations may periodically fade away, but the mythic theme goes on being reborn anew in seers and poets and sages.

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So writes Dr. Floyd Ross in *The Theology of the Christian Mission*.

Give the Buddhist monk credit. He spots the "giveaway" in which some Christians are prepared to take part. He sees the uniqueness of Christ disavowed by those who are now ashamed to confess it and the supernaturalness of the gospel gutted at the behest of a curious tyrant called the "modern mind."

## The Historical Development

"Early Christians," living in a prescientific age, could talk freely and confidently about the God who "loved the world." Knowing as little of Altizers as they would of altimeters, they were persuaded that God, far from being dead, was Someone who both lived and loved, created and cared. Their experience of Jesus convinced them—not easily but with eventual unshakableness—that in Him God had come among men in a unique disclosure and for a saving purpose which they could no longer doubt. To them the link between Jesus and God was so intimate and indissoluble as to be like the relation between Father and Son, in which the character and will of the one is communicated, carried forward, fulfilled, in the action of the other. This Son is "the only begotten of the Father," a phrase of theirs so pregnant with meaning that to them the only way to preserve the concept of God as eternal Father was to affirm Christ as eternal Son.

Those "early Christians" found the Jesus of history to be the world's supreme event. If you can bear the comparison they were the "now generation" and Jesus was "the happening." But what a happening! Virgin birth, sinless life, atoning death, victorious resurrection—events? Yes, but from a point of view all of it added up to one colossal, history-splitting event (B.C. and A.D.), since which the world, all of its vanity and iniquity, has never been the same.

But this message and these claims, centering in Jesus Christ, are no longer acceptable to the sophisticated twentieth century mentality. So the accommodationists insist. They recommend that we claim nothing for the gospel that is absolute. Dilute the dogma: don't affirm an event; instead, make an inquiry. Relativize the Person: don't let Robert Speer run away with it when he affronts the "modern mind" by speaking of "The Finality of Jesus Christ"; after all, Jesus was only a Gandhi with a little higher ethical voltage. Water down the gospel: get "with it" and realize that "man come of age" can't be stopped by the good news which calls for acceptance but he will be interested in a throng of good views which invite comparison.

## The Central Dogma

Now all this mishmash of accommodationism, by means of which contemporary man will be persuaded to turn Christian, needs to be tagged for what it is: a myth. In point of fact it was to explode the myth that Dr. Speer wrote his now famous book on *The Finality of Jesus Christ*. And a few years after Speer the brilliant theologian, H. H. Farmer of Cambridge, was to come along and say, with profound incisiveness:

It [the gospel] claims to rest on something unique, decisive, critical, which God himself did "for us men and for our salvation." Its fundamental dogma, in which all other dogmas are implicitly contained, is that in Jesus Christ God came into human history, took flesh and dwelt amongst us, in a revelation of himself, which is unique, final, completely adequate, wholly indispensable for man's salvation. . . . To put it paradoxically, in happening again it would show that it had never, according to its own definition of itself, happened at all.

To believe this may strike contemporary man as an exercise in antiquity, but to refuse to believe it is an exercise in futility. For if this be rejected—along with much that is rejectable when the gospel goes to other cultures—what is left is not the gospel at all. And this, be it noted, is not being adultly Christian. It is being adolescently Christian—a state in which, as our Buddhist monk pointed out, the child is ashamed of the father.