

WORLD VISION

MAGAZINE/MAY 1967

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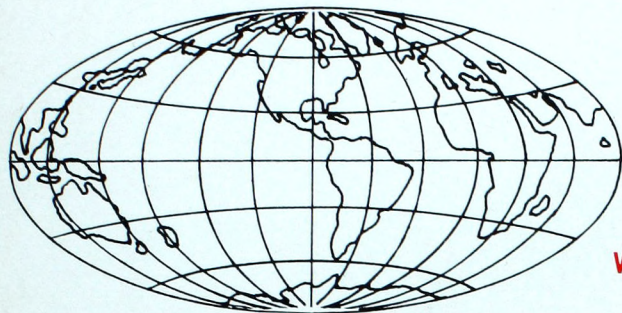
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WORLD VISION MAGAZINE

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Bob Pierce, president; Paul S. Rees, editor; Ted W. Engstrom, executive editor; Donald H. Gill, associate editor; Billy D. Edson, news editor; Wally Seferian, art director; Shirley Gall and Ann Woodward, editorial assistants; Dorothy C. Haskin, staff writer; Larry Burr, advertising and circulation manager.

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I am going to try to recover the sense of shock which I felt nearly 15 years ago as a missionary novice entering the Belgian Congo for the first time. I shall do so by describing some typical scenes depicting white-black relations.

I am convinced that the fundamental factor behind current missionary frustration is one of communication. And the legacy from which we operate — a legacy in part revealed by the scenes described below — is a more significant element in our difficulty than is generally realized. Time is running out, not only in Africa but in America as well. Unless we break down the legacy of barriers and strengthen the bridges of true communication and oneness between black and white, there will be more retaliation and bloodshed and suffering than was ever seen in the Congo.

Scene 1. We arrive in Leopoldville. One is struck by the splendor of the European sector—better than that known by most Belgians in Brussels or Antwerp—and the relative squalor of the African sector. True, there are no separate fountains marked *blanc* and *noir*—Europeans don't drink water!—but in the stores and at the post office, the whites are served first and the Africans are made to wait.

Scene 2. We board the *Reine Astrid* for our trip up-country on the Congo River. The Africans are housed below the Europeans in miserably small rooms with no provisions for boarding—everyone brings along such food as he can and buys along the way from such vendors as he encounters at the infrequent stops. The European staterooms above are ample, there is cuisine, space for lounging on the deck, and some facilities for entertainment.

Scene 3. We are guests at the local Belgian administrator's home. In the course of the evening's conversation we are offered advice on white-black relations. "These people are all children... You can't joke with these people—Africans have no sense of humor... Always preserve your dignity." Later I was to visit our dispensary up the river at the village of Ndolaga. In a moment of exuberance inspired by the spontaneous reception accorded me, I balanced a chair on my chin, juggled some oranges, "skinned the cat" on a tree branch and hung from it by my toes. They were utterly delighted and howled with glee, and from that moment I belonged to that village.

Scene 4. We are having coffee with the local sanitary agent. An African clerk of unusual talent appears for a moment to ask me about his wife, who is a patient at our hospital. When he leaves, I comment on his remarkable qualities. The white man agrees, adding wistfully, "I wish we had more men like him—he's almost white." And then, "But you know—

by L. Arden Almquist

Dr. Almquist, since 1963 executive secretary of world missions of The Evangelical Covenant Church of America, went to the Republic of Congo (then the Belgian Congo) in 1951 as a medical missionary. He developed the Wasolo medical center and served for seven months as territorial health officer after Congo was granted independence. Among his writings are the books Covenant Missions in Congo and Covenant Missions in Alaska.





WHILE
YOU
WAIT

I wouldn't think of asking Andrew into my home!"

Scene 5. A local African chief calls on me one day. At his appearance we extend our right hands and shake warmly. He looks at me a moment and says: "That's what is different about you missionaries. You shake hands with us."

Scene 6. We are making a long journey, heading for a missionary committee meeting. The three missionaries ride in the cab of the truck, the African passengers in the rear, a motley assortment of people who have sought rides and managed to wear our resistance down to the point of acquiescence. They sit on our trunks, on the barrels and boxes which hold our food and clothing and bedding, and on the gasoline. It is the dry season and the road is hot and dusty. We stop for a bite of lunch along the way. The missionaries take out their Thermos bottles and lunches and eat together while the Africans—if they have brought anything—saunter down the road a pace to unroll the leaves from their "kwanga" or nibble at a banana. We arrive at our destination. The Africans help us unload the truck and carry in our paraphernalia. We sit down to supper as a missionary group, served by a 40 to 50-year-old "boy" who is summoned by a little bell in reach of the hostess.

Scene 7. We are giving the grand tour of the mission to a visiting Norwegian missionary. It is mid-afternoon and the mission workmen are seated outside their huts after having had their daily bath following the cessation of the day's work. They are drinking coffee, and the two white men are proffered a cup. I accept mine, served in a glass, very black, and syrupy from too much sugar. The Norwegian refuses his with a "non, merci" and turns to me saying: "Surely you don't drink with these people? Aren't you concerned about getting dysentery?"

Scene 8. It is mid-morning. A Portuguese trader arrives at the mission with an aching tooth. I am expected to leave the Africans waiting to see me at the hospital and tend to him. Having just had an operation on my hand and not yet having recovered the strength of my grip, I take the precaution in my naivety to ask the African nurse who is my right-hand man to come along and help. After several futile attempts to dislodge the tooth, I turn to Nutumbo and say: "Here, you try." He hesitates a moment—long schooled in the way of the Portuguese—but accepts the instrument. The white man closes his jaw firmly, shakes his head and says, "Not him! Never! You do it."

Scene 9. There is a strike at the Wasolo station. It began with the dismissal of some student nurses. Soon the solidarity of the African community manifests itself. The workmen quit working and all building ceases. The school teachers send the two hundred pupils home. It is my fault—I had injured the Africans' keen sense of justice in a gesture of anger. The senior missionary on the station tells me: "This is your problem. You handle it." Humbled after thoughtful praying, I take a can of powdered coffee and some sacks of sugar and go to the African village down the hill where

the strikers, in a sullen mood, are sitting around. I tell them I am sorry, ask them to add hot water to the symbols of reconciliation in my hands, and invite them to share a cup of coffee with me and talk things over. There are murmurs of surprise, and suddenly there is joy. We drink together and are friends again. Then someone says, "You are the first white man who ever apologized to us."

Scene 10. I am in my second term. Again we are on a long journey and I am at the wheel. We are pushing hard and overtake a rickety truck pouring out black exhaust which mingles with the dust of the road. We are in a hurry and we hate the dust and smoke and delay. We honk our horn to ask for the road. The driver, an African, doesn't yield, and I lean on the horn as we follow the truck with increasing exasperation. Finally, after ten miles or so, he stops at a village. I pull up alongside him and "eat him out," rejecting in no uncertain terms his simple insistence that he hadn't heard us. When I cooled down later it was to admit that he was doubtless speaking the truth and that I had been an ugly fool and a miserable witness to the saving grace of Christ.

A 'legacy of barriers'

Only as we understand this legacy which Elmer Neufeld calls a "legacy of barriers," can we hope to communicate effectively with those on the other side. For this legacy hinders every serious effort at honest communication between white and black, not only in Africa but in the United States as well.

What is the content of this legacy? Beyond what is inferred in the relatively recent scenes there is a memory of the distant past, a memory affecting all white-black relations. It is the memory of the slave trade, that tragic era which sent 13 million people out of the Congo alone in bonds!

Even with the passing of the slave trade—a victory largely produced by the early Protestant missionary movement which grew out of the spiritual revivals in the West and which nurtured a conscience that protested strongly against slavery—there followed another era in Leopold II's Congo whose memory stalks the relations of whites and blacks today. This was an era of free exploitation, forced labor, the whip and mutilation.

There is also the memory of the near past, the still warm corpse of recent colonialism, the gone era of "the white man's burden," a time of mixed good and evil, blessing and curse, frankly espoused in the Congo as paternalism. Under it the African's standard of living was improved and much progress was achieved. But the Congolese rejected it all, for the same reason that Laurens van der Post gave the Dutch governor who asked him why the Indonesians wanted the Dutch to leave after all they had done for them: "I'm afraid it's because you've never had the right look in the eye when you spoke to them." Under colonialism there was no real equality, and even the benefits began to appear as a trick for continuation of the privileged

status of the white man and denial of the deeper aspirations of the black.

The missionary was not free from this legacy. His mission station system reflected the European pattern all too closely. We tended to accept paternalism, which unconsciously, if not consciously, saw the African as inferior, even when he became a Christian, and erected barriers to true community.

Playing the ostrich

And there is the legacy of the continuing present—a legacy of suspicion and fear, hesitation and distrust, distance and resentment, guilt and doubt, continued segregation and discrimination.

To deny this legacy in these days of African autonomy and independence, when Africans have won their freedom and the recognition of peopleness, is to play the ostrich. Even the token integration of the mission compound and the turning over of the church institutions to African management has not altered the basic pattern of white-black relations. The basic structure remains one of two communities operating separately, ostensibly mission and church, but for all practical purposes (and certainly psychologically) white and black.

To the African these appear as subtle rejections of his adulthood, affronts to his dignity, efforts to hold him back from true equality.

In Alan Paton's *Cry the Beloved Country* the old African Msimangu expresses his apprehension about the future of white-black relations in these words: "I have one great fear in my heart, that, when they are turned to loving, we shall be turned to hating."

The remarkable thing is that "when Congo burst its seams" there was not more of rape and murder and beatings. Rather, there remains a vast pool of goodwill toward the white missionary in Africa. And it is there because there is another legacy besides the legacy of barriers. It is the legacy of bridges built by the faithful witness of hundreds of missionaries over scores of years in multiple human situations.

This legacy too has its scenes: the white missionary nurse getting up night after night at the beckoning of the African sentry to help a mother bring her child to birth, or to save one recently born in a squalid hut and now bent in the painful opisthotonus of tetanus, or to sponge the hot body of a malarial child with tender alcoholic wipings; the missionary teacher sitting in the back of the truck for a full day's journey in the sun and rain so that the pastor's wife with her newborn might sit in the cab in front; the busy doctor stopping at a village simply to chat with the old chief on whom he had once operated for an incarcerated hernia, to ask him about his wives and children and how he fares; the missionary evangelist removing his coat to wrap the shivering child sitting beside him in the back of the truck.

This legacy of bridges is one of understanding, mutuality, communion and love, of hope and common concerns—bridges of shared suffering and danger, wor-

ship and prayer, sickness and tears. It is in the memory of shared meals in missionary and African homes, in shared laughter, in the shared excitement of the hunt, in the sharing of the Lord's table, and in the prayer conference where African and white roomed and ate and prayed and studied the Lingala Bible together. It is in volleyball games and the beating of bricks and singing of carols and riding in the backs of trucks together.

I submit that the way to franchise the legacy of barriers is to expand these bridges and to build new ones. And I submit that there is nothing more important to do at the present moment. Neither radio evangelism, literature distribution nor any other technique, however valuable, which makes possible the bypassing of earthy confrontation of white with black and their need to live in honest fellowship, can substitute for this deepest of needs.

Such witness must begin with confession—not merely generic confession of the share we have in past wrongs by virtue of being members of the white race, but personal confession of actual wrongs done to individual members of the human family among whom we work.

There is still time because the African has learned enormous patience through suffering and because God, the Father of our Lord Jesus Christ, is Lord of history and his grace is abundant. The patience of the black man, however, will not last forever, either in Africa or in America, as growing signs show. We must recognize his thrust for adulthood, his urge for dignity, as a legitimate aspiration born and nurtured by the very message we have proclaimed.

The grace it will take to build bridges

There is still time to build a community of true unity in which there is genuine dialogue between equals and commonness of task and purpose in the body of Christ—his church. Our oneness in Christ must be demonstrated as fact and not mere ideal. Let us dare build new bridges of trust and servanthood and community as bold as our God's, who through that first missionary, Paul, declared: "Let Christ himself be your example . . . for he . . . did not cling to his prerogatives as God's equal, but stripped himself of all privileges by consenting to be a slave . . . That is why God has now lifted him so high."

It is not an easy role. It requires willingness to serve under persons often less qualified than ourselves in true humility. It may require riding bicycles rather than trucks. It certainly requires more eating and drinking together, fewer meetings among missionaries themselves, more togetherness at all levels. It demands ultimately that missionaries be willing to accept in their own bodies the wrath of accumulated sin of which our race has been guilty.

It is a hard road we describe. But one has walked it before, and He has promised, "My grace is sufficient for thee." |||

survival

THE LIFE YOU S



Y BE THE LORD'S

by Hal G. Ledford

The flame flickered hopefully. Then suddenly it was snuffed out, leaving several thousand native tribesmen in darkness. The missionary family—let's call them the Henry Wilsons—had been serving as God's lamp for only six months in northwest Africa when the desert put an end to their service.

They were found by the roadside when travelers in a passing car stopped to investigate. It had been only two days since the Wilsons' car had stalled, but already exposure and dehydration had accomplished what all other obstacles had failed to do. The family was still alive, but it took extensive medical care plus three valuable months to nourish them back to health. Some might call this a happy ending to what might have been a tragic story, but from God's point of view it was a tragedy. They could not return to service in north Africa.



A quick look at the map tells you immediately that the geographic areas containing the fewest missionaries—or none at all—are composed of deserts, jungles and mountains. Yet there are people living in and around these areas who need the gospel. It would be foolish to attempt to evangelize these areas without knowing how to survive on your own—should the need arise.

Wycliffe Bible Translators considers survival training so important that it has utilized a full-time training program for the past 22 years. Because there is little publicity connected with this program, few people realize that Wycliffe operates four permanent jungle camps around the world where survival training is taught. These camps are located in Mexico, New Guinea, Africa and India. In addition, it has a new camp in Nome, Alaska, for cold weather training.

Wycliffe's survival training program is unmatched. The new Wycliffe trainee is sent to a jungle camp village which has been specially constructed by the local tribespeople. After six weeks of instruction in subjects such as survival, cultural anthropology and language, the trainee is sent into the jungle to live under survival conditions for six weeks. Wycliffe requires this training not only for missionaries in the field but also for secretaries, clerks and others who may never leave the United States.

A more effective witness to tribespeople

Wycliffe feels that many lives have been saved because of this training. In addition, they find that the field worker becomes much more effective in dealing with tribal peoples. There is also a closer liaison established between the field worker and the office staff because the administrative staff gains a greater appreciation for the work in the field.

Many missionary families live on the border of survival situations without realizing it. The Wilson family incident is just one example of what can happen when you slip over that borderline—unprepared. Long experience has shown that the vital part of survival preparation is not equipment but knowledge—providing for sound judgment.

It would be interesting to look at just a few of the helpful ideas that come from this kind of training, any one of which might have made a big difference to the Wilsons. For instance, the fact that Mr. Wilson's body would lose as much as two gallons of water per day in that climate created an urgency that should have guided his actions. If this water was not replaced quickly—before the blood began to thicken—death might come within two or three days.

Of course, water is extremely difficult to locate in desert areas, yet there are many ways in which it might be found. The first place Mr. Wilson should have turned to was his car radiator which contained enough

water to add a half day of life to each member of his family. With this added time, the search for water could begin. Where would you start?

How to find life-giving water

The most likely place to find water in the desert is in a well. You can start looking in all low areas. But a well might not look like a well, so search for clues instead. Wells are usually covered with the lid recessed, and the whole affair may be covered with sand. Look for odd-shaped sand drifts. Some of the best clues are made by men and animals. Scan the desert floor for trails, for circles of camel dung, for fire ashes and for disturbed ground surfaces. Water might be found within a hundred yards of any of these signs.

Don't expect to find water along an automobile road. Stick to the animal trails. Although desert travelers keep wells in good condition, they don't supply the 100 feet of rope usually needed to haul up the water. It takes sharp eyes to spot natural water tanks lying among large boulders or in ground depressions; local tribes will cover these reservoirs with thick brush to retard evaporation.

One of the most interesting water sources is also the easiest to locate. Long ago, water systems were developed by trenching water away from a well and carrying it into the desert. When the trench became too deep, wells were "leap-frogged" and then connected by deep tunnels. In some areas these systems are maintained to this day and from any high location they can easily be seen.

Binoculars come in handy for observing birds circling in the sky or for viewing swarms of mosquitos and other insects hovering in the air. These are also signs of water. For those lucky enough to be stranded within 200 miles of an ocean, condensation can be collected at night from cold, smooth surfaces by sponging and squeezing the water into a container.

Science refines primitive know-how

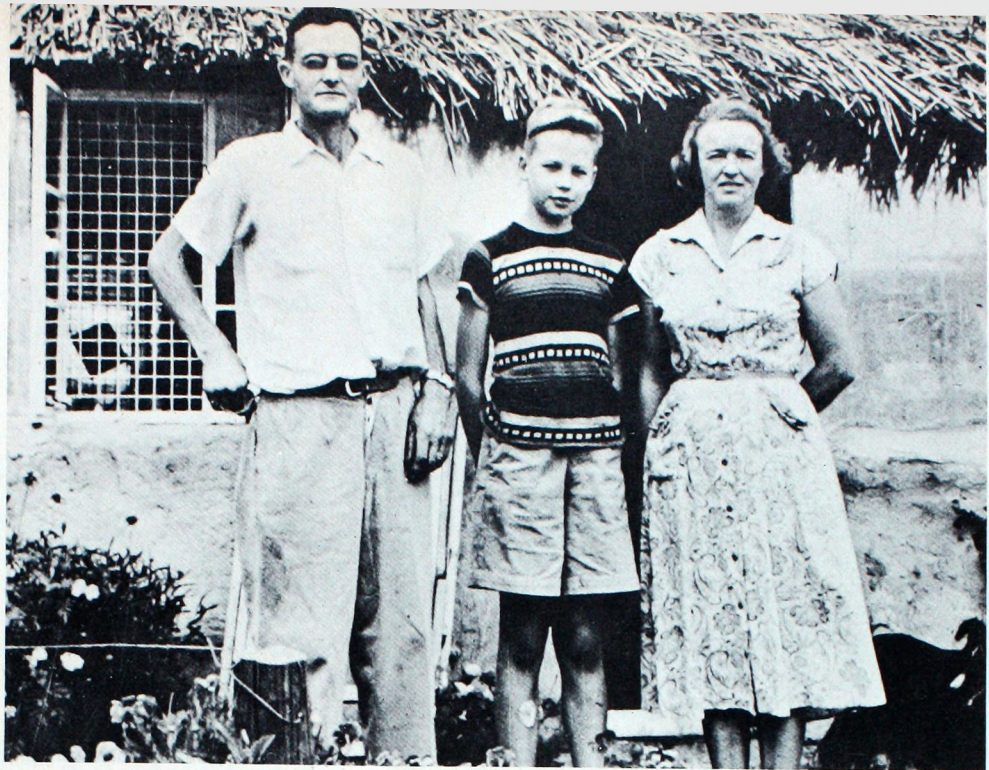
Most of our survival knowledge has been handed down to us from primitive civilizations who practiced it simply as a way of life. Today we find it being refined by modern science. The U.S. government recently discovered that by using infrared photography they could map fresh water flowing into the oceans from underground streams. Along some coasts there is more fresh water than anyone might have suspected and it can be collected simply by dipping a bucket into the ocean close to shore—if you know where to dip.

The most dramatic way of obtaining water in what appears to be dry desert was developed recently through the experiments of agricultural experts. By digging a shallow hole in the sand and spreading a clear plastic over the hole, in an inverted cone shape, as much as one quart of water can be condensed from the "dry" sand per day.

Next to finding water, the most useful talent is often considered to be fire starting. There are many interest-

Continued on page 22

Hal G. Ledford, a real estate appraiser by profession, has studied and practiced survival techniques as a hobby for 17 years. He has applied these in a variety of conditions including deserts, oceans and jungles.



Tom Collins with his wife Ruth and their son.

30 Years for a Few Nomads

by T. E. Lloyd

Is it worth it, for a mere 20 thousand people? Why spend 30 years trying to reach a little-known tribe in northern Kenya?"

Until Tom Collins began regular gospel safaris among them, the East Suk tribe had never heard of Christ. The intense heat, dryness, dust and flies of the land these people inhabit would put everyone off but the toughest and most dedicated. Tom Collins was a man of that caliber.

A house in the middle of nowhere

I first met Tom in 1951 at a pioneer station at a place called Kinyang. His prefabricated house was stuck in the middle of nowhere, a hundred miles from the nearest shop, railway or post office. It was near some hot springs — and it was among the people he was seeking to win for Christ.

Dressed in somewhat tattered shirt and shorts, Tom took me to a nearby homestead to meet a Suk family. Not many were there, for the younger men and boys were out pasturing the goats. A few women and some older men watched impassively as we took the thorn bushes aside and stepped through the rough fence into their kraal. There did not seem to be any greeting, though Tom made a few brief remarks.

After 11 years as a missionary to China, the Rev. T. E. Lloyd spent five months traveling through the six countries where Africa Inland Mission is working. He is now serving as home secretary of the London branch of AIM.

The tribespeople dressed in simple fashion. They are a pastoral people whose possessions consist of their flocks and herds. Only the women and children spend the night under cover in rough shelters. The men lie down on skins under the stars. Their lives are a constant search for food and water for themselves and their animals. Tom learned to share their hardships, eat their coarse food and move freely among them.

Born in Transvaal, South Africa, in 1910 and educated in England, Tom had set out for Kenya in 1934 convinced that God had called him to evangelize the East Suk tribe. When the Africa Inland Mission deferred his application for appointment he booked his own passage and went as an independent missionary with no promise of support. The next year he was officially welcomed as a member of the AIM family.

A most unlikely missionary

Tom was in such poor shape physically that he never ought to have survived in such inhospitable country. He had a rheumatic heart which in later life gave him an almost perpetual cough. And in childhood he had undergone a double cataract operation which left him with poor vision and—least of all his troubles—a somewhat owl-like look.

But he was a man not to be underestimated. His ability to tramp alone for miles, to disappear for weeks on end and then turn up, tired but happy, became proverbial.



After ten years in Kenya, Tom married Ruth Barnett, a missionary nurse with a pioneer spirit that matched his own. Four years later, with their two-year-old son Malcolm, they became the first outsiders to take up permanent residence in East Suk.

Counts converts after 15 years

"How many people do you think are really converted?" I asked him in 1951 after he had worked for 15 years in East Suk.

His reply was astonishing. "About three or four, that's all."

A man of lesser character would have given up years before.

Tom traveled widely, first on foot, then on a mule which threw him over her head three times before she learned who was master, later by motorcycle and finally by jeep. He never passed a man or woman by if he could possibly stop and say a word for Christ.

One day, all alone, he got stuck in a sandy spot miles from anywhere. Nothing he could do would free the trapped vehicle. It was a dangerous situation, for it does not take long for a man to die of thirst out there.

Not far away was a little tree providing skimpy shade. Here Tom knelt in the sand and poured out his heart to his heavenly Father. Then he tried again to free the vehicle. Miraculously the wheels gripped and in a cloud of dust Tom reversed to firm ground. As he walked back to collect his tools, a tall Turkana nomad, a member of a tribe far more numerous than the Suk, suddenly appeared from behind some rocks.

"What are you doing down here?" he asked.

"Well," said Tom, "you saw I was stuck in the sand."

But the Turkana persisted. "No, I mean what were you doing under that tree just now?"

A chance meeting in the wilderness

So Tom told him of Christ and gave him a Swahili Gospel which the man said he could read. That man, Napetit, years afterward became one of the first of his tribe to be converted to God in his own wild country.

On another occasion Tom was suddenly stricken with fever. Dazed and giddy, he had to lie down in the blistering sun. Once again God answered prayer and Tom was able to crawl into the shade of a great rock beneath which was a small pool of water. It proved to be enough for his needs for the next three days until the fever left him.

However tired and ill Tom felt, one of his first jobs was to service his jeep on return from safari. His life, and the lives of others, might depend upon his faithfulness in this.

He treated his own ailments, for he had a pretty good idea of what was wrong and a fair knowledge of certain basic remedies. He made light of his own sufferings and always thought of others. He would mend his own socks rather than "cause trouble" to some

Continued on page 24

MISSIONS A bc defg hijkl mno pqrst uvwxy TO Z



Editing the Missions Encyclopedia for the faculty of Gordon Divinity School were (left to right) Dr. William L. Lane, Dr. William Nigel Kerr, Dr. Burton L. Goddard, Mrs. Eileen Wight, secretary for the project, and David M. Scholer. Here they group around the stacked copies of the manuscript.

FIVE YEARS OF RESEARCH HELPS SPAN GAP IN MISSIONS INFORMATION.

by **Burton L. Goddard**

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Seventy years had elapsed since anyone had sat down to create an encyclopedia of missions. There was no major up-to-date reference work to which one could turn for data pertaining to Protestant foreign missions. That was the situation in 1962 when the faculty of Gordon Divinity School, Wenham, Massachusetts, decided to do something to fill the gap. The task was to be a formidable one, but they put their hand to the plow, and now they have results to show for it.

The group started with an alphabetical arrangement of missions organizations whose activity reached out from one country to another—from America to Taiwan, from Norway to India, from Japan to Brazil—wherever such a situation prevailed.

Most such agencies had come into existence during those "70 silent years." Thus, from the beginning the work promised to touch upon many new facets of the missionary enterprise.

Five hundred agencies were listed in the North American directory published by the Missionary Research Library in New York. But how many other organizations around the world would qualify for inclusion? Where could their names and addresses be located?

There were no ready answers. The yearbooks of individual countries, denominations and national missions councils—as one by one they could be located—provided helpful information. Entries in the *World Christian Handbook* suggested possible agencies. Many organizations were found listed in

Dr. Burton L. Goddard, formerly dean of Gordon College and Gordon Divinity School, is now director of the library of the divinity school and editor-in-chief of the Missions Encyclopedia described in this article. He is a frequent contributor to religious publications including Baker's Dictionary of Theology and Pictorial Bible Dictionary.

Grundler's Lexikon der Christlichen Kirchen und Sekten.

Buildup of sources

One bit of information led to another. Friends were found in foreign lands who were in a position to supply data. Every lead was followed. Inquiry followed inquiry. Letters were dispatched to every continent, and envelopes bearing strange stamps and postmarks were received in reply. The list grew. From 800 names it went to 1000, then to 1200 and finally to over 1400. It had been estimated that the text would run to half a million words, but the tremendous number of agencies would require half again as many words—plus necessary indexing.

It became apparent that those best qualified to write the articles would be persons associated with the various mission organizations. They had access to the necessary historical material. They could clothe the stories in flesh

and blood, for they knew the facts. They had seen with their eyes and heard with their ears. They had prayed and agonized and triumphed. But would they help? Few people in all the world carry heavier burdens. They would be asked to labor without remuneration, and to most of them the editors were unknown.

Cooperation obtained

With few exceptions—a testimony to the dedicated Christian spirit which has motivated the missionary cause quite universally—the people contacted showed a willingness to cooperate. The articles began to accumulate, ranging in length from less than a hundred to about five thousand words—the size having been determined in accordance with annual expenditures, size of staff and fields of labor. Many needed extensive editing. They were written originally in English, French, German, Spanish, Danish, Swedish, Norwegian and Dutch. In one case follow-up correspondence took the form of Japanese script. As expected, some writers had to be prodded—and prodded again—and again. Some missions told their story in letters. Others did no more than to send relevant literature. A corps of workers was organized to prepare several hundred of the shorter articles and to translate articles written in languages other than English.

Whenever possible, statistical data to accompany the articles was solicited. Although such information changes constantly, it can give a fairly accurate idea as to the size of an organization's program, facets of work and source materials. A uniform format was needed for these sections, but mission agencies operate under widely different circumstances and with varying philosophies of records. Thus the gathering of statistics was anything but easy. Moreover, data is usually slow in arriving at mission headquarters and being organized so as to become available to the public. But here again, the spirit of cooperation and patience prevailed.

Question of scope

Editorial decisions had to be made as to what kinds of agencies would be included. In addition to organizations

which themselves send missionaries to the foreign field, would the editors include non-sending agencies which merely channeled support to those laboring under sending missions? Would national councils of churches, in which missions bodies held membership or which had grown out of cooperative councils for missions, find a place in the work? What about institutes for the study of missions and special training schools preparing workers for the mission fields? What about evangelistic radio programs beamed throughout the world? What about Christian programs designed to reach college students? What about organizations composed of missions agencies themselves? What about social welfare outreaches in the name of Christ? What about service agencies designed to make available to missionaries needed supplies and assistance in making passage arrangements? What about missionary research libraries? What about Bible societies and Christian literature agencies? What about missions journals? What about survey articles on Catholic and Orthodox missions? Each question was to come up with an affirmative answer. There seemed to be no limit to the informational scope. The encyclopedia was indeed coming into being in response to real need.

The problem grows

As the body of materials grew and grew, the staff was surprised at the great variety of resource data being accumulated. The categories emerging included denominational work; non-church-related missions; missionary organizations composed of workers in individual professions, as post office employees, telephone and telegraph workers, teachers, nurses and others from the medical world; missions among Indians, Gypsies, Chinese, Muslims, Buddhists, Jews, Arabs, Slavs, the military, seamen and lepers; agricultural and other industrial missions; educational missions, medical missions, Pentecostal missions, linguistic study and translation work, aviation programs, the missionary labors of the younger churches, missions specializing in the use of radio, television and

recordings; missions solely for enlisting and supporting native workers; and women's auxiliaries for rallying major support for the missionary cause.

Obviously the data would be valuable to libraries, to missions professors and missionary agencies. But it became increasingly evident that the information had relevance to missionary interest in the local church. The alphabetical arrangement and the numerous cross-references would enable pastors, editors and missionary officers in the churches to locate the answers to thousands of questions pertaining to missions. By following category studies, whole courses could be laid out. The vast amount of bibliographical material could provide countless leads to further mission study and research. In fact, the average church member browsing through the work might well catch a whole new missionary vision. Christian missions could get a great new lift by way of enthusiasm within the local church.

To create such an encyclopedia is to be astounded by the magnitude and complexity of the worldwide missionary endeavor. Thousands upon thousands of workers, millions upon millions of dollars annually, many ingenious methods of approach, radically differing philosophies underlying individual programs, changing political situations and attitudes in all parts of the globe, the deaths of martyrs becoming the seed of the church, and the gathering harvest of souls.

The first volume of the encyclopedia will be published by Thomas Nelson and Sons this summer. At that time the *agency volume* is scheduled to appear. Meanwhile, depending on the ability to raise further financing for the completion of the larger project as originally envisioned, the faculty and editorial staff at Gordon Divinity School stand ready to go to work on the proposed *biographical* and *topical* volumes. |||

Editor's note: The encyclopedia may be ordered at prepublication discount. For information write to: MISSIONS ENCYCLOPEDIA, Gordon Divinity School, Wenham, Massachusetts 01984.



RESHAPING MISSIONS

by C. Peter Wagner

This is the second part of an article which began last month under the title "Thieves of Mission." In this section the author suggests constructive corrective action to be taken by missions leadership.

Self-criticism, like surgery, is a painful process. But it brings worthwhile results. The evangelical missionary movement has done a heroic job in attempting to fulfill the Great Commission, but we could have done better. If we are to reach the present generation some changes in our thinking and strategy are in order.

Honest recognition of past failures and present weaknesses. From all sides, evangelical mission leaders are disturbed by the lack of disciplined thinking in terms of mission strategy in their own circles. The fine congresses at Wheaton and Berlin, the establishment of the Institute of Church Growth at Fuller Seminary, the launching of *The Evangelical Missions Quarterly* are encouraging signs. But much remains to be done.

One of our chief weaknesses, as one observer humorously put it, is that we have tended to regard our neighbor as

"a soul with ears." Evangelistic passion is a virtue, but it can become a stumbling block if not held in balance with the scriptural view of the whole man. Some missionaries seem to look upon the people in the land where they minister only as potential converts. Human beings are regarded as means to an end (building the church of Christ) and not as ends in themselves. Where this psychology exists, the inevitable result is paternalism, perhaps the most despised missionary attitude in the eyes of the younger churches.

A practical result of this paternalistic attitude is the deficiency in leadership training fairly widespread on evangelical mission fields today. Evangelicals have excelled in training spiritual pastors and evangelists on the Bible institute level, and these dedicated workers are now the backbone of many a national church. But there has been a certain reluctance to develop

C. Peter Wagner, a frequent contributor to English and Spanish periodicals, is assistant director of the Andes Evangelical Mission, editor of the monthly magazine Vision Evangelica and director of Emmaus Bible Institute in Cochabamba, Bolivia.

the full potential of future leaders, raising them to academic levels equal or superior to those of the missionary.

There is perhaps a subtle "great white father" complex in all of us. We say piously that missionaries should be working themselves out of their jobs, but do we really mean it? We rationalize our insufficiencies in providing theological education on a high level by saying, "We can't raise them above their own people," or "Too much training makes a native proud," or "If we send them to another country to study we'll lose our workers." *Our workers? It's all right to refer to our children or our maid, but Christian workers are the Lord's.*

True, the transplantation of a potential leader from one culture to another may carry with it a bushel of real problems. But the fear of encouraging nationals to move forward to academic excellence must be conquered. With it will go much of our inbred paternalism.

The soul-with-ears syndrome begins with a legitimate concern for the salvation of a man's soul but at times carries with it a devastating lack of con-

cern for his material being. In an over-extended reaction to the social gospel, evangelicals tend to separate man into a spiritual part which is important and a material part which is not. Communists caricature this position by saying that Christians are concerned only for the "pie in the sky when you die."

There is another very subtle evangelical attitude which might also be traced to this same paternalism. This is the strong appeal of the exotic, the steaming jungles, the naked savage to our homeland constituency. Savage Indians are photogenic, they furnish reams of material for prayer letters and they have no difficulty in accepting the missionary as their great white father. Materialism, nationalism, anti-imperialism, false cults—none have marred the mentality of the noble savage. They do have souls which need to be saved, but at times we forget that the soul of a savage is worth no more in God's eyes than that of a university student.

Take Bolivia for example. The university student population of 9000 is probably more than that of all the tribes combined. But where is our missionary effort directed? In comparison to only one evangelical couple dedicating full time to university student work, we have approximately 140 missionaries directly or indirectly involved in reaching the jungle Indians.

When it is decided to fly missionary converts from Ecuador to the Berlin Congress, the choice is not a converted Communist in the University of Quito but the savage Auca Indians. A Latin American delegate to Berlin commented on this by exclaiming, "This Coney Islandish element makes me sick!"

The savages must be reached to fulfill the Great Commission, but is our overall missionary enterprise properly balanced in view of the teeming Christless masses in the world's metropolitan centers?

Another weakness is the evangelical tendency to elevate non-essential matters to primary importance. One young missionary, a seminary professor, says with irritation, "Our more conservative Bible institutes just keep thumping along as if they were still in the 19th century; debating, for example, whether lipstick is a mortal or just a venial sin." Many evangelicals feel comfortable only if they are against something—Calvinism, speaking in tongues, flannelgraph pictures of

Christ, amillennialism, movies, evolution or what have you. By superimposing secondary ideas upon the young church, missionaries run the risk of what an Uruguayan pastor recently expressed as "theological paternalism."

Development of a sound evangelical theology of mission. Evangelicals must ask themselves whether they have done their share of thinking about basic mission theology. When one glances down his shelf of books on Christian mission written within the last decade he finds only one or two which provide solid material from evangelical authors. Articles in the newly formed *Evangelical Missions Quarterly* often do not reflect the breadth of knowledge and depth of perception of those published in the *International Review of Missions*.

What is the answer to the new missiology? Many of us are content to quote theology books or class notes of twenty years back, but this is far from adequate in the rapidly changing world of today. Though our theological convictions may not change, our methods of communicating them must. What does the Bible say in regard to the cosmic implications of Christ's redemption? Is salvation of a community possible, or is it strictly an individual matter? Could God condemn a person to hell simply because that person had never heard the name of Christ in his lifetime? In what sense is Christ Lord? Is conversion the same as the new birth? Are both necessary for salvation? What is the church? What is the world? What is the relationship of the two? What is the primary mission of the church? Does the Great Commission give the church the right to proselyte?

These and scores of other theological questions must be answered clearly persuasively by people who are living today and who know how to use today's terminology. Whether we like it or not, we are living in an increasingly secular environment. The challenge of communicating evangelical concepts to this world is just as great and perhaps even more exciting than reducing John 3:16 to writing in a hitherto unwritten language.

And the price of failure is high. E. J. Carnell reminds us that "when truth is presented in a poor light, tomorrow's leaders may embrace error on the single reason that it is more persuasively defended."

A clear understanding of the principles of church growth. One of the most

remarkable developments in contemporary missionary thinking is centered around the concept of church growth. Donald McGavran has done a great service to evangelical missions by awakening many missionaries (sometimes rather bluntly) to the fact that they have dedicated their lives to a cause with very little scientific knowledge of either their final objectives or the best ways to arrive at them. Our failure to promote research in our own specialization tends to put our work more on a witch-doctor level than on the level of modern medicine. God is a God of order. He is not satisfied with haphazard methods. In the past we might have pleaded ignorance as to how to go about it, but with the Institute of Church Growth at Fuller Seminary and a library of church growth books, we no longer have an excuse.

Many missionaries have been satisfied with little or no church growth in their fields. They rationalize their apparent failure to build the church by saying that God is not interested in numbers—He is interested in quality, not quantity. This lethargy is now being brought under severe reexamination. McGavran says, "On biblical grounds we make bold to affirm that God will take a dim view of shepherds who have no idea in which part of the jungle findable sheep are likely to be. He wants a real finding of countable persons. In responsive populations at least, it is theologically wrong to say that God sends men out to labor fruitlessly. On the contrary, three Gospels strongly suggest that He sends men into ripe fields to *bring in sheaves*."

We now have the guidance we need to increase the efficiency and results of our work. We cannot afford the luxury of ignoring it.

A conscientious and responsible program of social action. Christian social action must not be confused with evangelism. Both are necessary in a well rounded missionary effort, especially in the developing nations. But the Bible distinguishes between proclamation (*kerygma*) and service (*diakonia*). A good job of social action does not relieve us of the responsibility of preaching the gospel to every creature. It is a matter of priority: winning souls always comes first because the eternal destiny, not the temporal well-being, of man is involved.

Christian social action should not be thought of as providing the entering wedge for the gospel. Missions which

have introduced social institutions with the idea of building churches on top of them have generally been disappointed. The cart was before the horse. But even more common is the fallacy that one can measure the success of a social action program in terms of souls saved. If the Lord gives souls as a result of social action, fine, but this should not be the chief end. The chief end of this ministry is to improve the lives of people in the community in which one works.

Christian social action must follow evangelism. This is an imperative. A born-again believer who does not feel a burden for the social well-being of his neighbor comes under the judgment of Scripture. Following the statement, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" James says, "Faith, if it hath not works, is dead."

Finally, Christian social action is not limited to the household of God but extends to society in general. In the developing nations social injustice is rampant and is the principle curse on society. The answer, as a Chinaman said, is not to give the hungry man a fish for that only solves his problem today. But if you teach him how to catch fish, you solve his problem for life. Becoming fully involved in eradicating social injustice is admittedly a risky business, much more so than handing out relief food and clothing. The Christian who runs the risk may find himself involved in politics, in revolution, even in violence. But once committed there is no turning back. Furthermore, his church should not condemn him for it. God is not pleased when people are exploited like horses or cattle, and Christians must take practical action to testify to this truth. It may not be evangelism, but it is part of the well rounded Christian life.

The new missiology is a serious threat to the Christian mission, but the struggle is not yet over. Will evangelicals awaken in time to present an adequate alternative? |||

Reprints of "Thieves of Mission," Parts I and II, are available to you in a single brochure for 25 cents a copy, \$2.25 for 10 copies, or \$18 per 100 postpaid from World Vision Magazine, 919 West Huntington Drive, Monrovia, California 91016.

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STOP THE WORLD WE WANT TO GET ON

by
**Bernhard
Christensen**

An inescapable decision faces the Christian today. He must decide whether he is going to open his heart to the world or whether he will become a channel for bringing a world to the feet of Christ.

Science and technology have opened great doors and wide new avenues of fellowship and service to the average Christian. Nearsightedness or world-mindedness is now the personal choice of every Christian.

To choose to be a Christian who lives "with the world in his heart" requires three steps.

First, he must have information. He cannot love or be excited by a world or a land or a people about which he knows nothing. Knowledge precedes love and service.

Information at his fingertips

At the fingertips of any Christian who wants to be informed about his fellowmen and their patterns of life are the vast information media of our

age—TV programs transport him swiftly across oceans and continents, newspapers, magazines, radio and a host of traveling commentators answer his questions. The age we live in uniquely enables God's children to share His love in a deeper sense, with both its unspeakable sorrows and its unspeakable joys.

Following close on information is intercession. Prayer and missions have always been united, in every land and time. The modern age of Protestant missions was ushered in through William Carey, who cobbled shoes with a map of the world before him so that he could pray for all the nations. Francis Xavier, probably the greatest of modern Roman Catholic missionaries, died at the border of a closed China with the prayer on his lips, "O rock, rock, when will you open to our God?" Hudson Taylor prayed hundreds of missionaries into service for Christ in China. It was the "haystack prayer meeting" that launched the pioneer work of the American Board of Commissioners for Foreign Missions on this side of the Atlantic.

Prayer opens the eyes to a true view of the nations, and prayer channels the power for bringing them the gospel. Prayer, based on the information so swiftly communicated to us every day, must both enlighten our eyes and kindle our hearts if we are to enter deeply into the world's life, its needs, its potentialities.

Associate with the people of the world

Knowledge and prayer must lead on to, and be accompanied by, participation in the life of the peoples of the world. It is not enough to learn about them, we must share with them, give to them, receive from them, associate with them, become acquainted with them.

This was once impossible for the average, non-traveling Christian. Today the nations live literally on one another's doorstep. Who can foresee all the miracles that the Space Age will produce in relation to our earth? All of them will open new doors, present new challenges to the Christian willing to accept them.

Bernhard Christensen, former editor of the Lutheran Messenger, was president of Augsburg College and Theological Seminary, Minneapolis, for 24 years. He is now professor of theology at Luther Theological Seminary and a frequent contributor to religious and educational journals.

In terms of communication and transportation, India and New Guinea are not as far distant today as Canada or Mexico were 50 years ago. Twenty-five years from now they may be even closer. We are one neighborhood—for all who will open their eyes and ears.

Even among Christians, the development of right attitudes toward other races and peoples has not been easy. All too easily we have disregarded the New Testament statement, "In Christ there is neither Jew nor Greek, barbarian, Scythian . . ." How blind we have been to God's view of the children of men! The Communists' accusation of our "cultural aggression" against the Eastern peoples has enough of truth in it to cut and sting. Too often we have regarded other nations through proud Western eyes. Most of us need to be "born again" on this point—to see men as men, not as creatures of other skins. Then we must learn to love all men in Christ.

A pale substitute

Love must express itself in fellowship. To think kindly of people on the other side of the earth, or even to send them assistance, is but a pale substitute for the willingness to live and work side by side with them. "God has made of one blood all nations of men for to dwell on all the face of the earth." This fundamental unity must be recognized and expressed in our associations.

Millions from various countries now visit one another every year. In the United States alone there are over 75,000 students from other lands. Most of us can if we desire, have fellowship with those of other races—in our own homes, in the social-economic sphere, in the closer, more special fellowship of the church. Yet, in spite of all these open doors for contact and cultivation of fellowship, many of us "pass by on the other side."

Love expresses itself most often in giving. So also in our relation to other peoples, if we truly love we will want to give. Today the interests and life of all nations are intertwined as never before. And the so-called "secular" ties—economic, social, political—by which the nations relate to one another can also become open avenues for creative Christian giving to the nations. All giving in the name of Christ—even a cup of cold water—is pleasing to God. Christ feeds the multitude with both bread and the Word. He commends

Continued from page 27



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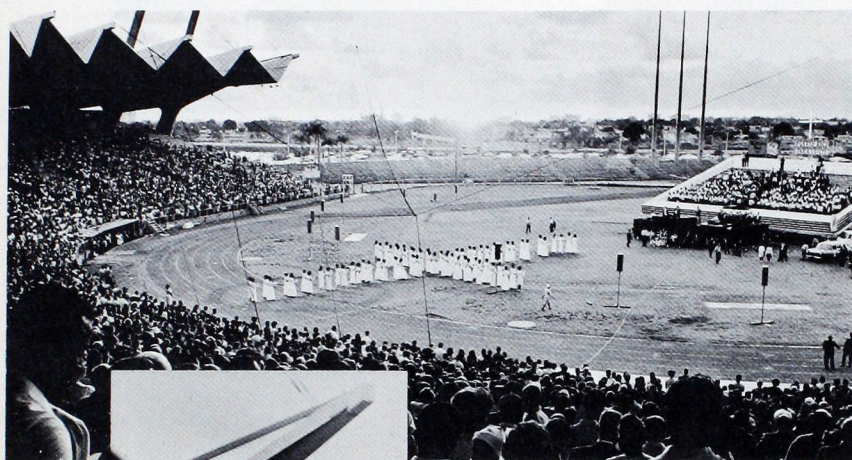
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globe at a glance

LOS ANGELES—The 25th anniversary convention of the National Association of Evangelicals closed April 6 at the Statler-Hilton Hotel with a dinner meeting featuring a sermon by evangelist Dr. Billy Graham. More than 1000 delegates, observers and participants registered for the convention which had as its theme "Evangelical Certainty in a World of Change." The Rev. Billy A. Melvin, a man who culminated eight years of service with the National Association of Free Will Baptists during the four-day conclave, was named NAE executive director. Dr. Rufus Jones of Wheaton, Illinois, was re-elected as president. Publisher William C. Jones of Los Angeles was named NAE's "Layman of the Year."

INDIA—"All support" was urged for the Kerala State Communist-led government by Metropolitan Juhanon of the Mar



Approximately 13,500 people came to the 6 a.m. Easter sunrise service to hear evangelist Billy Graham preach the final sermon of his eight-day campaign in Puerto Rico. At the initial service March 19 in Hiram Bithorn Stadium in San Juan, 14,000 people gathered to hear Graham and his interpreter, the Rev. Antonio Collazo of New York City. Campaign officials estimated that more than 112,000 people heard Graham.

HCJB awaits power boost

June 1 is delivery date for a 100,000 watt transmitter for radio station HCJB in Quito, Ecuador, according to a spokesman of the World Radio Missionary Fellowship, Inc. He described the acquisition as "one of the greatest advances in HCJB history." Installation is planned within a few months.

EUROPE

400 years in Hungary

Representatives of Reformed and Presbyterian churches of several countries are scheduled to attend two formal meetings at Budapest May 19 and 20 to celebrate the Hungarian Reformed Church 400th anniversary.

Special presentations marking the occasion include several honorary doctorates in divinity, issue of several publications, a complete translation of the Bible in modern Hungarian, a five-volume history of the Hungarian Reformed Church and completion of the rebuilding of the Debrecen Calvinist College.

Bibles flood Rumania

Bibles are flooding Communist Rumania despite "occasional fluctuations in official climate," according to the British and Foreign Bible Society. It said in London that a few years ago Bible societies were sending 2000 Bibles a year into Rumania. Now the figure is nearer 20,000, it reported. New data on Eastern Europe shows 13,000 New Testaments were recently published in Prague, Czechoslovakia, and 20,000 Czech Bibles are now on the press there.

Spanish press hails chapel

Opening of a Baptist chapel at Lorca in southeastern Spain was recognized in a March press report compiled by

LATIN AMERICA

LAM expands 'in depth'

Ruben Lores, Cuban-born missionary, heads a new Office of Worldwide Evangelism-in-Depth, according to Horace L. Fenton, Jr., general director of Latin America Mission, the sponsoring organization.

The office was established in March in response to numerous inquiries and requests for help from more than 30 countries outside Latin America, Fenton said. Its purpose is to make LAM's experience and know-how in the successful Evangelism-in-Depth program available to all Christian churches and

mission societies. Lores and his colleagues form a flexible task force for assisting evangelistic movements already in progress by channelling information and materials to them and by helping coordinate in-depth evangelistic activities, said Fenton.

Lores has served in Spain, Africa and Latin America and recently completed survey trips to Europe and Asia on behalf of Evangelism-in-Depth. He will continue his base in San Jose, Costa Rica, where he lives, but will travel extensively and enlist help of key evangelists and executives in North America and elsewhere, Fenton reported.

Thoma Syrian Church in a message to his followers March 23. Declaring the church's support to the National Congress party, defeated in the February elections, was "not effective," Metropolitan Juhanon urged church members to support the government's efforts to solve such problems as unemployment, food shortage, the distress of workers and those having no land and to curtail corruption among civil servants.

CONGO—After three years' imprisonment by rebel forces, three Congolese nuns of the Congregation of the Holy Family were recently granted freedom. They returned to the headquarters of their Upper Congo province. A fourth nun who was held prisoner with them died of a snake bite while captive.

SOUTH VIETNAM—Sponsorship of 20,000 to 30,000 needy

children in Vietnam remains the goal of World Vision International despite a mob attack at Bien Hoa in which staff member John Weliczko sustained a fractured arm. The incident occurred in mid-March at property designated to World Vision use by the government of Premier Nguyen Cao Ky for the purpose of developing Children's City, a project designed to house 2000 homeless children.

UNITED STATES—Aid in producing overseas literature is purpose of a June 19 to July 14 summer program for missionaries at Seattle Pacific College. The courses in international communications and their applications were developed in cooperation with the General Missionary Board of the Free Methodist Church. Program includes a writing laboratory, lectures in journalism, graphic design and layout.

Spain's official news agency.

Ceremonies were attended by several hundred persons, Baptist sources reported in Madrid.

Pastor Jose Cardona thanked the Spanish government for having allowed the opening. Cardona is secretary general of the Spanish Evangelical Defense Committee and was a spokesman for Protestants in government contacts attending the new Spanish law on religious freedom.

MID EAST

Israelis score proselytizing

Four hundred rabbis are initiating a vigorous campaign against Christian missionary activities as a result of a conference held recently at Jerusalem.

Yitzhak Nissim, chief rabbi primate of Zion, presided at the conference. Chief Rabbi Yehuda Isser Unterman gave the principal address stressing religious freedom for non-Jews in Israel, but urging passage of a law prohibiting proselytizing activities.

Christian missionary activities have been subject of occasional demonstrations in Israel for many years. Demonstrations became unruly in January and September of 1963 when large bands of youths broke into the property of Christian schools in Jerusalem, inflicting damage, beating students and insulting Christian educators and religious leaders.

Evangelicals convene in Beirut

World Evangelical Fellowship will convene its General Council meeting May 4 to 10 at Beirut, Lebanon. Held once every five years, the international council regularly draws delegates from a number of national affiliates. Parallel with the council, a conference on evangelism and literature for the Muslim world is to be convened by national

leaders from the Near East who attended the Berlin Congress on Evangelism.

AFRICA

Refugees find help

A major refugee assistance program for up to 6000 needy persons in Zambia got under way in April with the launching of Zambia Christian Refugee Service by Lutheran World Federation.

With headquarters at Lusaka, capital of Zambia, the Christian aid project will maintain resettlement areas for approximately 2000 refugees each at Nyimba, Lwatembo and Mankoya. Settlements include medical and educational facilities and means for filling basic food and clothing needs. Total number of refugees who have reportedly fled from Mozambique and Angola since December 1965 is estimated to exceed 5500.

In announcing the start of the program, Dr. Bruno Muetzelfeldt, LWF director of the Department of World Service, reported the Rev. Christian Christiansen, a Danish Lutheran churchman, is directing the service.

Planned in cooperation with the Zambia government and the United Nations High Commissioner for Refugees, Zambia Christian Refugee Service is conducted on behalf of the World Council of Churches by LWF which has a similar project in Tanzania.

In New York some 40 tons of used clothing and \$13,500 in funds have already been designated by LWF for the refugee assistance program.

Death in Sudan

While the first elections in a decade were conducted in Sudan, reports of Christian deaths continued to filter
Continued on page 23

People Make News

Dr. **Arnold T. Olson**, president of the Evangelical Free Church of America, was scheduled to visit Vietnam during Holy Week for meetings with U.S. military personnel. On his first trip as vice president of the National Association of Evangelicals, Dr. Olson was accompanied by **Floyd Robertson**, executive secretary of NAE Commission on Chaplains and Service to Military Personnel, and Dr. **Henry Brandt**, president of Christian Leadership Institute. March meeting of the board of directors reelected Dr. **Franklin Clark Fry** president of Lutheran World Relief. Dr. Fry, one of the founders of the material aid agency, has served as its president since 1945. The Rev. **Justo L. Gonzalez** was in February named dean of Evangelical Seminary of Puerto Rico. He has been professor of historical theology at the seminary since 1961. Dr. **W. A. Visser 't Hooft**, first general secretary of the World Council of Churches, was recently made an honorary citizen of the city and canton of Geneva. Dr. **Hyla S. Watters**, a retired missionary who served in China and Liberia for the Methodist Church Board of Missions a total of 35 years, has been named "Woman of the Year" by the New York Women's Medical Society. First bishop of the Jeypore Evangelical Lutheran Church in India is the Rev. **Jacob Nag**, 45, installed March 5 in ceremonies conducted by Bishop Heinrich Meyer of Germany. **Sang Jung Park** recently became first churchman from the Republic of Korea to join the staff of the World Council of Churches. He is associate secretary of the Youth Department. May-June issue of *The Missionary Broadcaster* is the product of a new editor, **Tom Watson Jr.**, former missionary to Japan and Korea.



Indonesian denominations seek unified approach to 'greatest' spiritual harvest

Indonesia, which through Sukarno's play acting almost disappeared behind the Red Chinese bamboo curtain, suddenly has the appearances of the richest mission field in the world.

Thousands of people on all islands of this immense archipelago with 110

million people are turning to Christ. Poor churches in this economically wrecked country hardly know how to cope with the situation.

"How can you help us reap this completely new and overwhelming harvest?" was the question put to the meeting of the Indonesia Council of Churches with Swiss, German, Dutch and American mission executives February 23 to 27.

Churches know the harvest is enormous, but have no idea how enormous. Communications outside of the main island, Java, are practically non-existent because of a lack of airplanes and boats. But every letter that arrives in Djakarta tells of some new mass movement in an outlying district. The statistics received are staggering indeed.

Nobody knows exactly why the spiritual movement has started. Remarkable aspect is the movement isn't confined to a certain area, as in the past, but covers more or less the hundreds of islands that comprise Indonesia.

Holland, once ruler of this rich but now almost ruined country, has been the first to offer substantial help. During the February consultation Dutch diaconal leaders (of the world service departments of the Dutch churches) accepted 12 priority projects, aimed mainly at strengthening the educational work of the churches. More than \$1,500,000 will be needed this year.

The Dutch government probably will subscribe to 75 per cent of this amount. Last year, under pressure of the Roman Catholic and Protestant political parties, the government decided to channel through the churches yearly 10 million guilders (\$2,750,000) of Dutch aid to developing countries. The government accepts a project only if the churches are willing to pay at least 25 per cent of the cost.

Much more help is needed. Big problem of the moment is communication between the islands. Indonesian churches therefore decided to call on the World Council of Churches to send a team to discover on all islands what is going on and which areas need help most urgently.

To help with communication, the Missionary Aviation Fellowship offered to expand its program—previously

concentrated on West Irian—to the whole Indonesian archipelago. But churches are reluctant to accept this offer. They fear the official Indonesian air company Garuda will object.

The February consultation drafted a plan of an all-Indonesian missionary center. Its task will be to recruit both Indonesian and white missionaries for districts where the movement is so large that local churches can't take care of new believers. The center also must train young evangelists to enter new districts.

Indonesian Council of Churches is a remarkable conglomeration. Some churches have been stamped by the rather highly Calvinistic Dutch theology and are much akin to the Christian Reformed Church. But Pentecostal churches belong to the council too.

The only mission work that doesn't want to be represented in the council is that of the Southern Baptists. The Christian and Missionary Alliance has not entered in fellowship with the council, but Indonesian church leaders claim that their workers are much more open to at least incidental forms of cooperation.

New revival movement has thrown the churches together in a hitherto unknown sense of unity. They feel a common responsibility. The consultation decided that the Indonesian Council of Churches is too much a centralized affair. The churches were asked to form regional councils for cooperation.

To oversee this movement toward more cooperation, the consultation voted to ask the council to become a national synod. The integral denominations then would continue their specific theologies and church orders, but all would be represented in efforts of coordination in the national synod.

This plan seems to copy the German church situation. Before World War II every state had its own Calvinistic, Lutheran or United independent church.

The difference is the proposed Indonesian synod will encompass a far wider variety of churches, from high Calvinistic to Pentecostal churches. The plan will be discussed at the annual council assembly this summer.

—Jan van Capelleveen

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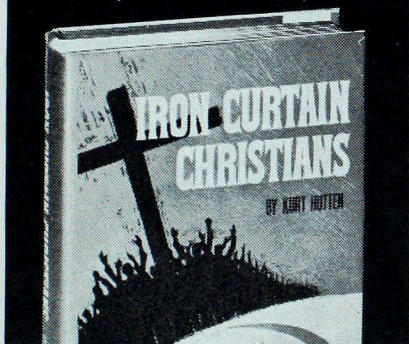
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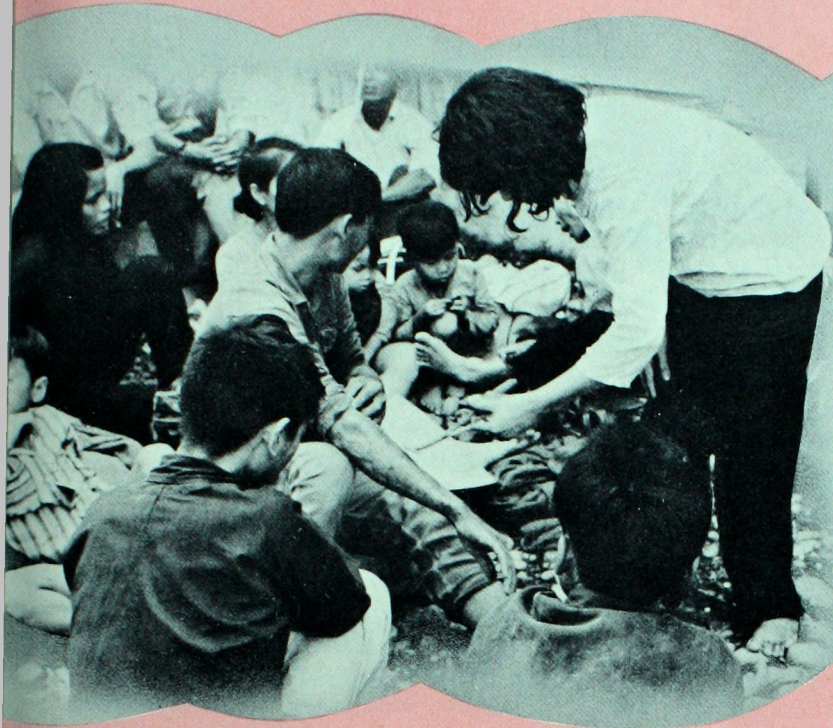
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Survival

Continued from page 8

ing and complicated methods for accomplishing this, but most of the old-timers discovered long ago that rubbing two sticks together is definitely not the best way to start a fire—especially when you're dead tired. There is still nothing that beats having waterproof matches hidden away for an emergency—unless it be a butane lighter.

While water is usually the key to survival in most regions, food can be a comforting companion when the supply seems scarce. Oddly enough, the *amount* of food available is often not the problem—it may be your mental attitude toward eating it. Depending upon your stomach's stability, the question you might ask yourself would be, "What should I *not* eat?" There are relatively few poisonous plants and animals within a given area, which makes it possible to identify most of them with a little practice. Knowing what not to eat leaves the field wide open for your selection of food.

Finding food takes mental adjustment

Those who are unacquainted with survival techniques have a tendency to try for the tastier but harder to secure foods such as deer or rabbits—but they might starve before catching one. Instead, why not look for one of the richest and tastiest foods found around the world—it might be under the very ground where you're seated at the time. If you're lucky, a whole colony of lowly termites, rich in fat, is just waiting for you. But as we said, it does take mental adjustment.

In almost any wilderness you may commence dinner by putting a pot of water on the fire to boil. From there it's easy. Just start throwing into the pot anything that grows. Shredded inner bark of young trees and bushes makes great spaghetti. A few roots from almost anything will lend substance to the pot and any young grass or moss will thicken your "stew" nicely.

Your real challenge comes from discovering the herbs and leaves that will cause your survival ration to blossom into a gourmet's delight. Even if little or no caloric nourishment were derived from such a stew, the contribution to your morale might make the difference between life and death.

Your newly found food and water will be even more enjoyable if you have adequate shelter. It's amazing what you can do with the natural materials at hand. Even in snow you can provide a snug room by tunneling into a snowbank or by digging around the base of a tree and using the lower limbs for your roof.

One of the most serious needs for shelter comes from an unexpected source of trouble. In almost every part of the world there are times when even the non-stinging and non-biting insects gather in swarms large enough and persistent enough to drive strong men mad. The only positive protection from them is a good net.

It may seem to be an unnecessary luxury, but cooking is an important part of the survival pattern—time

allowing. It provides for the proper sterilization of food—so vital when eating certain animals or insects—and it provides heat at the same time. It may also be the one way to make the stomach accept nourishing food which would otherwise be involuntarily rejected.

Just when everything seems to be well under control, a lost child can drive capable parents into irrational acts during the ensuing panic. Children should acquire as much survival knowledge as their age level will allow. In addition, equipping each child with a shrill whistle can solve many a "lost" problem before it starts.

Protocol in getting help

Even when the missionary is well prepared, through training, on the customs in his particular area, he will often find himself outside that area, confronted with an unfamiliar environment. Realizing that the quickest help in a remote area can come from the local inhabitants, basic information is useful in dealing with them. Using Africa again as an example we can apply a few basic rules to most areas on that continent.

First, it doesn't hurt to start out as friends with an unfamiliar native no matter how difficult the task. Remember, many tribes count it a virtue to kill anyone who qualifies as an enemy. You may not find anyone offering a firm handshake in greeting, but watch for other signs. A fist shaken at you may mean "Hello friend." One good idea might be to practice sitting cross-legged or in a squatting position. Some tribes find it insulting if you face the bottoms of your shoes at them. There are a number of other insults at your disposal—if you're intent upon making your host angry. Mention his wife, act impatient, break a promise, draw a map in the sand with your foot instead of your hand.

While searching for help, remember that many families are so poor that to offer you hospitality would mean depriving themselves of their only food, but rather than be inhospitable they may attempt to hide their tent or camp. If you're fortunate in finding a camp, you may scare the inhabitants off unless you approach from the open or front side. This entrance will usually be the leeward side or it will face the east.

One handy expression you might learn in several dialects is "Call off the dogs." While this phrase is hopefully being called out, it is customarily permissible to toss a few stones at the "pets" until the all-clear sounds. Language is always a problem, but the type of course under discussion here will offer hints for staying out of the usual problems.

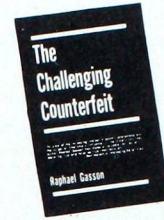
One great value derived from this type of training is realized when the missionary can become a part of his environment, fully confident, knowing that he can handle himself in any situation. This confidence will show through to the people with whom he is dealing. The missionary is then free to carry out the Lord's work with as little distraction as possible and with the greatest amount of effectiveness. Survival training, therefore, is a facet of missionary training that must not be overlooked. |||



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Dressed in brightly colored, uniform gowns, delegates from more than 60 churches participated in a three-mile parade which marked the recent "Christ for All" rally conducted at Reine Astrid stadium at Kenshasa, Congo. In addition to the hundreds of marchers, the parade was enhanced with three bands and numerous banners and flags. The march ended at the stadium where a rally was held featuring evangelist Howard O. Jones, associate of the Billy Graham team and radio pastor of station ELWA. Program included an explanation of the national campaign by Dr. Pierre Shaumba, general secretary of the Congo Protestant Council, and a speech by the Congo minister of education, Mr. N'Djadi, who represented President Mobutu at the rally.

Continued from page 19

from the nation's borders.

Saturnino Lohure, described as a dedicated patriot and a zealous priest, was allegedly shot to death January 22 by Ugandese military near the Uganda-Sudan border. One report of the incident charged the Ugandese military forces were cooperating with the Khar-toum government against southerners. The people of the south—many of them Christians—seek a greater voice in government affairs which are dominated by the Arab north.

The Sudanese priest was a member of the Parliament in 1958 until November when a military coup dissolved the political body.

Sudanese elections started March 8 in three southern provinces. The people voted to fill 36 seats in the nation's Constituent Assembly. Some 400,000 southerners were registered to vote for approximately 100 candidates. Final tally was anticipated April 10 to 12.

Diplomat backs Uganda expulsion

Uganda's recent expulsion of 10 Catholic missionaries has been defended by Sam Odaka, foreign minister. He said at a Vienna news conference his government was forced to take action against the missionaries because they gave asylum to political refugees from Sudan.

Uganda's government sought to avoid the publicity which would have arisen if the missionaries were put on trial, he

explained, since they did not deny the truth of the charges against them. An unfavorable decision by the courts would have done greater harm to the missionary cause in Uganda, Odaka said.

He added Uganda hopes to attract more missionaries. It is more interested, however, in building a native clergy and laity engaged in religious activities, the minister said.

Moral revamp in Kenya

A nationwide campaign against drinking, gambling and general immorality was called for by the Right Rev. Crispus Kiongo, Kenya's new moderator of the Presbyterian Church of Africa, during the fifth general assembly at Nairobi.

The Presbyterian Church is disturbed by reports that legalized gambling casinos will be established in several cities, Dr. Kiongo said.

Finance Minister James Gichuru, representing President Jomo Kenyatta, told the assembly the government is keeping a watchful eye on gambling and drinking and will check any moves to exploit the public.

Lesotho woos Vatican exchange

Agreement on an exchange of diplomats between the Vatican and the Kingdom of Lesotho, formerly Basutoland, has been completed. The exchange will be carried out on the ambassadorial level with an apostolic nuncio from the Vatican and an ambassador from Lesotho.

30 years for a few nomads

Continued from page 10

missionary lady—who would have been only too happy to help him.

For a long time he wore homemade sandals constructed from bits of tires. At last the mission field council had to pass a resolution ordering him to wear proper boots for tramping over the countryside.

A rugged secretary

Rugged in the extreme, Tom was also an efficient and painstaking secretary. For 15 years he kept the minutes of the field council meetings. He was also a translator of considerable ability and boundless patience. He slogged away at reducing the language to writing and before he died the New Testament had been completed.

Toward the end of his life, Tom with his wife Ruth established a more permanent center at Liter, almost at the foot of the escarpment overlooking the Rift Valley and on the borders of Suk. Here he erected two aluminum rondavels and made a lovely home for himself and his wife. Malcolm joined them from school during the holidays.

At university Tom had taken a degree in agriculture and if anyone could make things grow in the desert Tom could. In 1955 I helped Tom mark out the bound-

aries of the new station. He found a spring in one corner, and when I next visited the station in 1962 the stream had been diverted and flowed past the house to provide water. The house was covered with gorgeous creepers bearing fantastic blossoms and surrounded by shady fruit-bearing trees.

In this retreat Tom worked at his translations, and in the little dispensary nearby Ruth doled out medicines and preached the gospel to the needy.

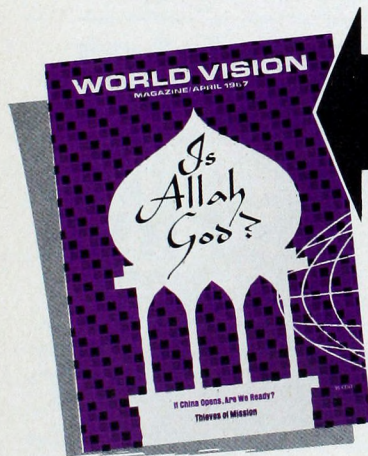
Suks seek another preacher

Soon after Tom's death in September 1964, two young chiefs and some other Suk tribesmen came with a request that an evangelist be sent immediately to preach the gospel at Kinyang. They wanted a missionary to be placed there too as soon as possible.

"We have been deceived and held back by the old men and would not listen to Tom Collins," they affirmed. "The people now want the Word of God, for the words that Mr. Collins spoke to us were good words."

The inscription on David Livingstone's tomb in Westminster Abbey mentions 30 years of "unwearied effort to evangelize the native races." The same epitaph might be used of Tom Collins who gave 30 years of his life to seeking the East Suk for Christ. Tom's memorial is in changed lives. Through them his work still goes on today.

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FROM THE MISSIONS BOOKSHELF

The Church's Worldwide Mission edited by Harold Lindsell (*Word Books*, 1966, \$3.95) is reviewed by Paul R. Orjala, associate professor of missions, Nazarene Theological Seminary.

Here is a book worth serious study by everyone connected with the missionary enterprise. It is the first modern consensus of what evangelicals think about missions, actually the proceedings of the congress by the same name held in April 1966 at Wheaton College under the joint sponsorship of the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association.

The theology of mission developed in the Bible expositions is predictably orthodox and challenging, but it is in the ten position papers that the real excitement begins. They treat mission as related to syncretism, neo-universalism, proselytism, neo-Romanism, church growth, foreign missions, evangelical unity, evaluating methods, social concern, and the hostile world.

As a beginning dialogue in modern evangelical missiology, it is both stimulating and encouraging. Like a mirror, it is also revealing. What does it disclose?

That such a congress happened at all shows that evangelicals are being affected by the ecumenical climate of our day.

There is a new openness among us: readiness for genuine self-criticism, confession of failure, and concern for maximum results. Obscurantism is on the wane, as acquaintance with Roman Catholic and ecumenical literature shows.

However, we are still tempted to be more reactionary than creative in responding to the challenge of our times. Over half of the papers were concerned with identifying and answering ideologies which seem to oppose the gospel. This we need, but our primary concern must be the creative use of

our resources and opportunities, as the two outstanding papers on church growth and evaluating methods clearly indicate. The strategy of the early church was not determined by reaction to civil or religious councils but by obedience to the Holy Spirit.

Perhaps our greatest need is to develop a doctrine of the church which is adequate for a world in which the younger churches are rapidly growing up. We know what the local church is, but we are unsure about the nature of the ecumenical church. The result is a confusing pluralism in missionary

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aims, methods and relationships which are now decided largely on the basis of pragmatic rather than theological criteria.

In the all-important issues of evangelism and church planting, there is no equivocation. The congress calls evangelicals to involvement in *both* evangelism of individuals *and* social concern, leaving no doubt as to the priority of the former. It reiterates the unescapable mandate of the church to evangelize the world in our generation.

The Rush of the Hour Gods by H. Neill McFarland (Macmillan, 1967, \$5.95) is reviewed by James Breckenridge, lecturer in world religions and church history at California Baptist Theological Seminary, Covina, California.

The years following World War II have witnessed an astounding growth of so-called "new religions" in Japan. This postwar phenomenon is referred to as "the rush hour of the gods" by those Japanese who are somewhat disdainful and suspicious of the fresh outburst of enthusiasm.

Dr. McFarland, professor of history of religions at Southern Methodist University, is convinced that the new religions are not to be dismissed as merely a transitory novelty. The author's research in Japan has led him to the conclusion that while many of the sects are apparently doomed to a brief existence by virtue of their lack of popular appeal a significant number of the new religions apparently speak to the needs of many Japanese, especially those from the lower middle class of the socioeconomic scale.

Interpreting the "rush hour" against the background of Japan's social and religious history, Dr. McFarland regards the spiritual vacuum created by the collapse of traditional value systems at the end of the war as a crucial factor behind the phenomenon. Most of the sects were either prewar religions or their offshoots.

A major part of the book is devoted to an examination of five of the new religions: Konko-Kyo, a functional monotheism; Pl Kyodan, an epicurean movement; Seicho No Ie, divine science and nationalism; Risho Koseikai, Buddhism of and for laymen; Soka Gakkai, a multiphasic mass movement.

This book is recommended both for the student and for the general reader who has an interest in the resurgence of non-Christian religions.

Stop the world we want to get on

Continued from page 17

every Good Samaritan who provides lodging and care. He taught us to pray that mankind might have daily bread ("Give us," not "give me").

We need to remind ourselves that giving at its best is a two-way street. New ways must be found for our brothers to give to us, as well as we to them.

To find and use the right and effective channels for giving—this can be one of the most fascinating of Christian enterprises today. Basic for most Christians will be the regular giving through church and missionary channels. Each of us must take his place in this "regular army" of God. But the giving program of those who have really awakened to world-mindedness will be far more comprehensive and imaginative than this. It will include many special channels of giving—through worldwide organizations, through personal gifts sent or given. And for the truly world-awakened Christian it will represent both careful planning and real sacrifice.

The far-flung program of donated service on the mission fields today—by doctors, nurses, businessmen and many others—is a highly effective form of Christian giving.

Worship with all God's people

Worship is in some ways the most important form of participation. All true community is centered in worship. For the Christian who wants to cultivate world-mindedness, nothing is more helpful than to have, in the hour of worship, a sense of fellowship with all God's people. The Scripture reading, the hymns, the prayers, whether liturgical or freely formed, all breathe the same large spirit. "I believe in one holy Christian Church"—encompassing men of every nation, every continent, every people.

Face to face with a world physically unified as never before, with its unmeasured spiritual potentialities waiting for release in a new day, today's Christian must decide what shall be the impact of his brief life on earth.

The choice is yours. Shall your life be narrow, ineffective, "saved" yet lost? Will you be concerned chiefly for self and security, for those in the limited circle of your own community or country? Or shall your life be cast generously, daringly, as bread upon the waters of the whole world? |||



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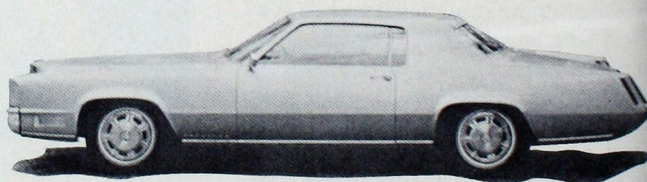
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'Evangelism' theme scheduled for WCC August meet

GENEVA—When the Central Committee of the World Council of Churches meets next August, the official theme will be "Evangelism." This subject was chosen "in view of criticisms leveled at the WCC as not being sufficiently concerned about evangelism," according to a WCC spokesman. Though this criticism was heard both within and without the World Council circles, it was especially uttered at the Berlin Congress on World Evangelism.

Conservative evangelicals, but many others also, have expressed concern about the fact that the World Council showed a too one-sided interest in social action. Even in neo-orthodox circles the council was criticized. When social action (and revolution) took predominance at the August conference on church and society in Geneva this criticism became louder. Conservative evangelicals within the World Council of Churches complained that the name of Marx was heard more often than the name of Christ.

The evangelism theme enables the new leader of the Division of World Mission and Evangelism, Philip Potter, to present his first speech. He will introduce the subject and especially give attention to the nature of the Christian faith and the possibility of proclaiming it today. He will have to give attention to western secularized countries as well as nations where non-Christian religions are dominant.

One more subject to be discussed has always drawn interest and criticism from evangelicals in the world. The Central Committee will speak about the future orientation of the Commission of the Churches on International Affairs (CCIA), also called the "political commission."

Hatfield speaks on commitment

I can say with all sincerity that living a committed Christian life is satisfying because it has given my life the true purpose and direction in serving not myself, but Jesus Christ. This fellowship and relationship to Christ bring the peace of mind and confidence necessary to live in the twentieth century.

—Mark O. Hatfield,
former governor of Oregon,
now serving in the U. S. Senate

It has become evident that not only non-World Council church leaders have severely criticized the work of this commission. Within member churches criticisms have been heard, too. In April a consultation will be held in The Hague, Holland, for both defenders and attackers of the commission. The meetings were closed to the press, but a report has been made for the Central Committee. The consultation discussed aims, function, ethos and organization of the CCIA Central Committee will have to formulate specific proposals for the fourth assembly.

—Jan J. van Capelleven

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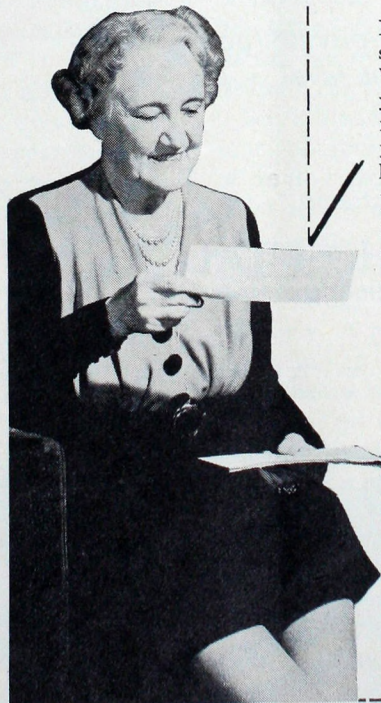
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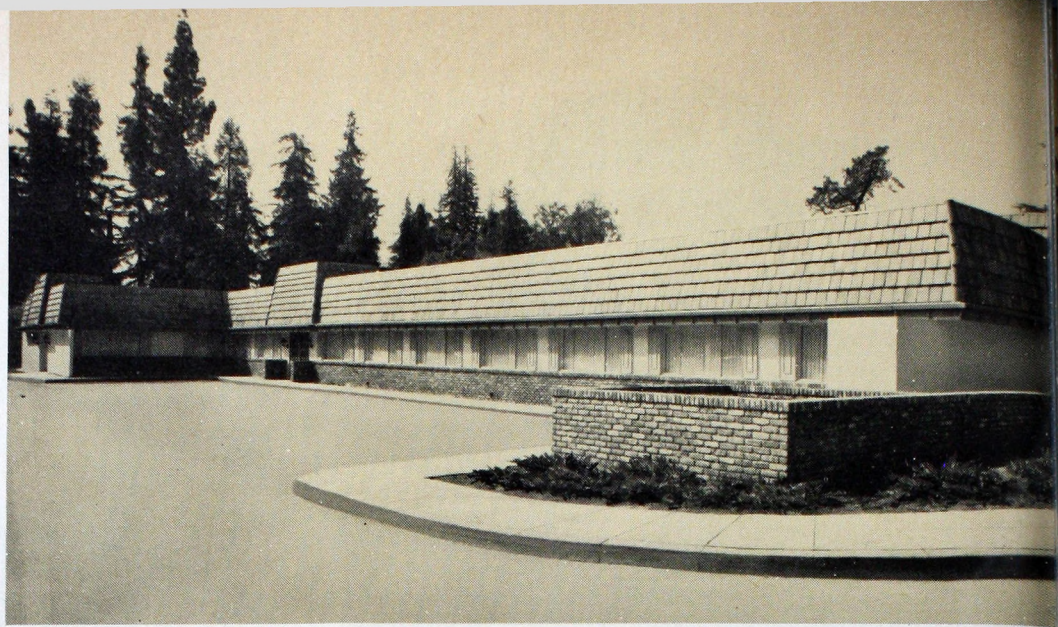
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India Marks Her Ballot

COLOMBO, Ceylon

For perhaps the fifteenth time in as many years I have been a visitor in India. One of the two weeks I have spent there covered the full period of free India's fourth national elections. I think I should like to go straight to the witness box, be sworn in, and straightaway declare that to be in the world's largest democracy during the exciting period of her federal balloting has been to this USA citizen both a humbling and a heartening experience.

World's Biggest Election

Time's India reporter allows himself the inaccuracy of a too sweeping generalization when he asserts that "the average Indian made his foray to the polls either a festival or a fistfight." The *average* Indian did neither—as I can testify after seeing long columns of voters patiently, unagitatedly waiting their turn to say who, in their view, should bear the responsibilities of government in state and nation. True, there was violence here and there. True, also, there were towns that had election fairs and simple villagers who capered in native dances. (Pharisaic stone-casters would do well to remember that American elections are not always serene as a cloister or somber as a monastery.)

What needs to be remembered is that the world's second largest nation and by far its largest democratic electorate prepared with confidence and executed with minimal disruption the world's largest election. Government provided 240 million ballots and nearly 2 million steel boxes to receive them. (Actually, somewhat less than 160 million voters exercised their franchise.)

What happened? A tired, complacent and overconfident Congress party—the only group that has governed independent India in its twenty-year history—suffered a severe and (in some states) shocking setback. One paper called the election "a riot of head-rolling" for Congress officeholders. Another said that the party was "badly mauled," while still another stepped up the rhetoric to "savagely mauled." Since the Congress party did in fact manage to retain a slight majority in the Parliament, these extreme expressions must be taken as a measure of the surprise felt over the *extent* of the loss of big majority strength by Mrs. Indira Gandhi's government.

An Uneasy Alliance

What else happened? *The Guardian* of Manchester, which I bought in London en route to India, ran a headline proclaiming "Communists Poised for Power in Kerala." That was February 12. On the morning of the 22nd *The Indian Express* of Bombay had a banner line announcing: "Kerala Goes Red." Kerala—the state

where the Christian community is relatively strong and literacy comparatively high!

How could the Kerala communists win for the second time in ten years? First, by exploiting a deep split in the ranks of the Congress party. I saw the statistics for the Kerala election. The *combined* votes of the Congress loyalists and the Congress dissidents would have turned back the communist bid overwhelmingly. In the second place, the communists entered into an uneasy alliance with the Moslem League. "No God" and the "God of Allah" executed an awkward embrace. In the third place, Christians, especially in the pre-literate stage, are very much *people*. When they are treated with extraordinary kindness by a communist family and with cool detachment by fellow Christians, no one should be surprised if the Dale Carnegie approach has again demonstrated "How to win friends and influence people." Precisely this sort of thing was ruefully admitted—when it was too late—by one shaken member of the Christian community.

What else happened in this upsetting election? By rather general consent, it may be said that the stuffy, lumbering, complacent and—to some extent—corrupt bureaucracy of the Congress party has been given exactly the kind of shaking up that political complacency always needs. It is at this point that I, an outsider, found the elections heartening.

Renewed from Within

The people have spoken. That is democracy. They have spoken for change—not by violence but by due process. That too is democracy. They have created a new situation in which the two principal non-Congress parties can now, if they will, form a responsible opposition to the party in power. This, again, is democracy.

But Indian society, it strikes me, must be politically renewed from within by a fresh and urgent sense both of destiny and of integrity. Else it will fail before its third decade of history has run its course.

Something similar must be said of the Christian church in India, as indeed of the church in many parts of the world. Torn by dissension or torpid with complacency, it needs profound renewing from within. "The Indian church has become predominantly a church of third and fourth generation Christians who have lost all sense of their Christian responsibilities and who have become spiritually too enfeebled to be capable of much work for God." That judgment, which some would say is too sweeping, has been passed not by an outsider from the West but by a synodical secretary of the Church of South India.

If the teeming land within which it serves is to be preserved for democracy, then the church in India—possessing legendary links with the Apostle Thomas—must be renewed in apostolic mission and passion. *PSR*

The Terror or the Torrent?

The reign of terror which for half a year has been held in the hot hands of China's youthful Red Guard appears now to have become too senselessly violent even for leader Mao, its mastermind. It is of course much too terroristic for the more sophisticated Chou Enlai, who lately, as one newsman has put it, has stood "at the head of the government's thrust toward moderation."

Tempting though it be to remark at length on the absurdities, atrocities and obscenities of the Red Guard, it is another line of thought entirely that I find most attractive. In order to get on its wavelength I want to quote from a distinguished Roman Catholic writer of our day, Dr. Y. M. J. Congar:

The missionary torrent is a torrent of love, for the Father's sending the Son into the world is a deed of love . . . The object of the Church's mission is the object of Christ's, with this difference, that salvation has no longer to be purchased but to be communicated.

It is, however, another phrase of Dr. Congar's that has us really "turned on" at the moment. "A torrent of love!" That, says he, is what "the missionary torrent" is. The phrase is as felicitous as it is feelingful. It has a galloping and gripping effect. And, needless to argue, it is highly supportable from Scripture.

32 "God so loved that he gave . . . !" And the giving — with Calvary at its heart — was not a trickle but a torrent.

"The love of Christ constraineth us . . . !" And if you know the man Paul who said that, you know that the experience of which he speaks was never for him a tepid thing but something torrid and torrential.

Twentieth century man is choosing between two intensities: the irresponsible intensity that is destructive and the responsible intensity that is redemptive. The pitiable souls for whom the latter half of this century offers no decisive place are the placid and the passionless, the lukewarm and the lackluster.

I.

Lest we be misunderstood, let's make it clear that love's torrent is *controlled*. Its chief control is the "mind," that is to say, the disposition, the character, of Christ our Lord. Whatever "charismatic" claims may be made for it, it is not a kind of exotic intoxication that magnifies the unintelligible and the weird. This is being written after more than two weeks in India, where a friend of mine saw a man, borne aloft on other men's shoulders, with his head jerking and his eyes rolling. When my friend inquired as to what was wrong with him, the religious devotees who drooled in his presence replied that he was "God intoxicated." Let's

never confuse *that* with the purposeful — though never pallid—intensity of Christ and His friends. "The spirits of the prophets are subject to the prophets," says St. Paul in a context in which the chief concern is disorderliness in public worship.

II.

Love's torrent, moreover, is *cleansing*. There are proud passions whose effect is to puff us. The effect of Christ's love is to purge us. It must if it is to rule us; for, as Paul has it in his exquisite hymn of love, "Love is never boastful, nor conceited, nor rude" (I Cor. 13:5, NEB). A pious mother, handicapped by arthritis, after surrendering her egocentric desire to dominate her family (for their good, of course!) was cured of her arthritis. Love did it — love released at a level deep enough to deal with self. Many a frustrated servant of the Church, at home or overseas, needs a similar cleansing.

III.

Love's torrent, we must see, is *cruciform*. The channel within which it flows takes the shape of the Cross. In Douglas Webster's latest book, *Yes to Mission*, we are given a discerning and luminous quotation from the Anglican theologian, F. W. Dillistone. Dillistone recalls that in Mauriac's novel, *The Lamb*, there is a character who says, "Yes, I know that love does exist in the world. But it is crucified in the world and we with it." Regarding this insight Dillistone observes:

So we are brought back to Mauriac's central message — that whensoever and wheresoever the sufferings of Christ are reproduced in one of His servants, there salvation is being worked out; the salvation both of the sufferer and those for whom he is suffering. Christ's act is supreme, definitive, unapproachable. Yet it cannot be effective in the world today unless it is brought near through its re-enactment in the lives of saintly figures such as Xavier.

At some point in the world of mission this "re-enactment" is taking place every hour. Not long ago I learned of an instance of it in a land long sealed against the gospel. An honorably but delicately prepared scheme for indirect Christian witness was frustrated when an ex-missionary turned diplomat contrived to block it. Was love's torrent withheld? Not at all. But for an agonizing little while the shape of its course was that of a cross.

Dr. Congar is right: "The missionary torrent is a torrent of love." And, in the end, its grim alternative—as Mao's minions have shown—is a torrent of hate and havoc.

PSR

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