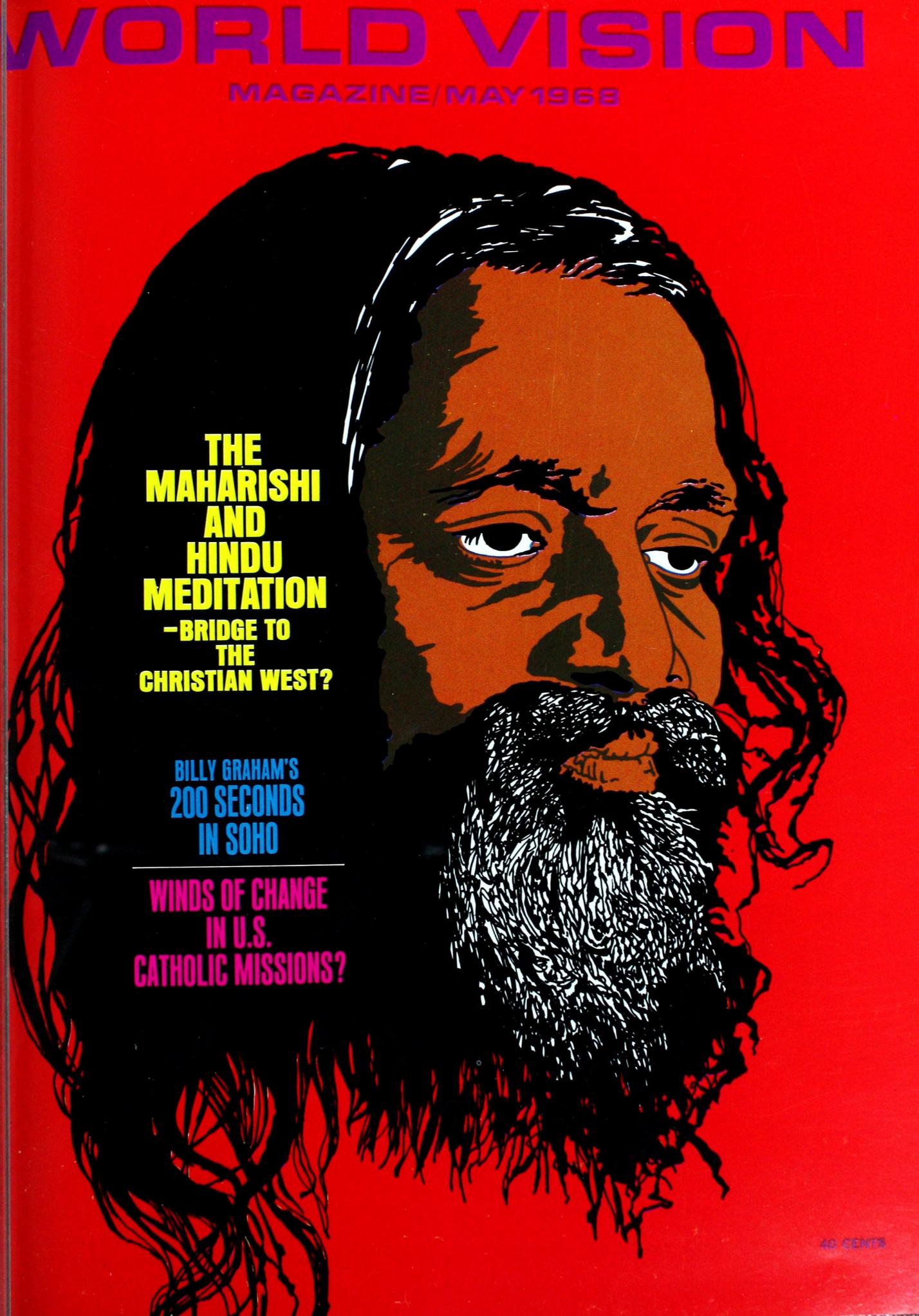


WORLD VISION

MAGAZINE/MAY 1968



**THE
MAHARISHI
AND
HINDU
MEDITATION**
—BRIDGE TO
THE
CHRISTIAN WEST?

**BILLY GRAHAM'S
200 SECONDS
IN SOHO**

**WINDS OF CHANGE
IN U.S.
CATHOLIC MISSIONS?**

40 CENTS

Assorted Thoughts – Jet-Propelled

I.

Reading a newspaper editorial on the present economic plight of Great Britain and her hard-pressed Prime Minister, Harold Wilson, has reminded me of a speech that was made by another "Harold" some years ago. Prime Minister Macmillan, according to the news sources, addressed a group of top London businessmen. He told them bluntly that British manufacturers and merchants were doing the economy a disservice by failing to go out after trade with other nations. Production for domestic consumption is adequate, he allowed, but to get the economy moving there must be a big increase in export business. In arguing this point he told his audience that the British needed to emulate the West Germans who, in their avid drive to drum up trade, had coined a new word, *exportfreudigkeit*, meaning "export joy."

At that point I was suddenly transported to another world. No, not heaven, but the world of the New Testament.

"Export joy!" It's an exciting phrase, hard to excel as a characterization of evangelism and mission.

Think of Jesus, saying, "Go ye into all the world and preach the good news to every creature." Export joy!

Or Peter, saying eagerly to the lame man at the gate, "Such as I have, give I thee." Export joy!

Or Paul, testifying glowingly to his friends in Caesar's city, "I am ready to preach the gospel to you that are in Rome also." Export joy!

Or John, full of years but still aflame, saying to his scattered friends, "That which we have seen and heard declare we unto you . . . that your joy may be full." Export joy!

It is something we all need – we who are Christ's delegates and deputies in His mission to the nations. A timid, inarticulate Christianity is to be pitied. An introverted, institutional Christianity is to be denounced. Both forms of failure have one sad lack: they are devoid of export joy.

John R. Mott, who in an earlier generation sparked the student world for global mission, used to say, "If a man has religion, he must do one of two things with it: if it is false, he must give it up; if it is true, he must give it away." If ever a man experienced export joy in its rich, full Christian meaning, that man was John Mott.

II.

Statistics on our American mobility are staggering and, when they are bracketed with a haunting phrase I have encountered in my reading, they give rise to some long thoughts. The commercial airlines of the

United States, between January and September of last year, flew 56 billion revenue passenger miles. In 1967 the buses of the nation traveled a billion miles. Our motorists are now covering almost a trillion miles each year on approximately 75 billion gallons of fuel.

And now the phrase: "the drivenness of man." Like a burr in the hair, it has clung to my memory, though six years have passed since I saw it in the title of a magazine article. Perhaps we drive so much because we feel ourselves so strangely, compulsively driven. Perhaps we "step on the gas" because all of us – collectively 20th century man – are about to run out of gas. Recall Jung's observation that the "central neurosis of our time is *emptiness*." So, anything, anywhere, any time, and at any speed – just to get away from it all! This is what one writer has called "the pursuit of peregrinating happiness."

But does it pay off well? Not unless there is a deeper therapy than locomotion. For a radically distraught person Paris is no more of a cure than Podunk.

III

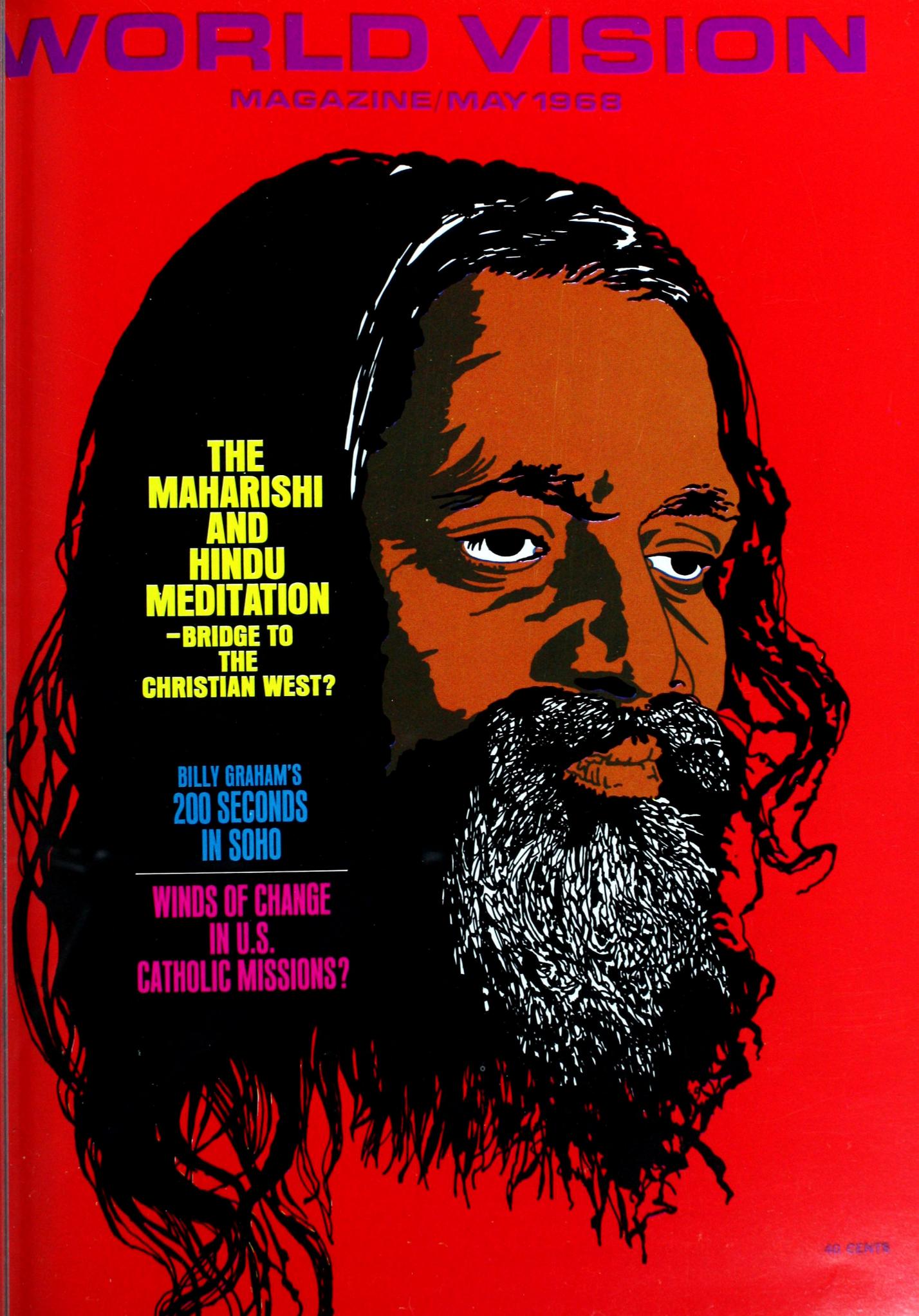
And now for painful musings over the whole Vietnam tragedy. These somber reflections are given deeper hue by the news that six members of the field staff of the Christian & Missionary Alliance have lost their lives in the countrywide surge of Vietcong violence during the final days of January and the first days of February.

How does one sort out his thoughts on the Vietnam situation when the "mix" is so contradictory and complex? Of what can the praying private citizen be sure? Extremely little. About what should he be concerned? Extremely much. He can – and should – pray that the "powers that be" will exercise a convincing imagination and daring in their exploration of fresh ways to get the conflict moved to the negotiating table where, according to our president himself, it must eventually be settled. He can – and should – pray that our military effort to "save" South Vietnam will not in effect destroy it. He can – and should – pray that the cynicism and corruption which every informed person says is being practiced at various levels by leaders of the South Vietnamese government shall be tackled with a will and have an effect that will give *inner* stability to the government. He can – and he should – pray that all the toiling hands and all the compassionate hearts enlisted in the Christian ministry of healing and hope for the wounded and the dying and the dispossessed shall be strengthened.

I so pray. God helping me, I can do no other!

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Vietnam war continues in WV Magazine

Sir: In the article, "Let's Recover our Consciences," [March issue] Mr. Jaymes P. Morgan, Jr. states, "We have not the evidence to regard China as compulsively and militarily expansionist."

What about the rape of Tibet? Is that not Communist China military expansion? Has the author forgotten about the Chinese Communist military probes into North India or that Malaysia was saved from the subtle expansionist program of the Chinese Communists only by the wise military strategy of a brilliant British general? Or that the Chinese Communists so cleverly maneuvered Indonesia's President Sukarno so that he became their puppet and almost succeeded in leading his country into the Communist sphere strongly controlled by Peking?

Is the author unaware that the Peking machine is using Communist intrigue and threat, terrorism and brain washing to take over the governments of Laos, Cambodia and eventually Thailand? Peking has boasted she will rebuild the kingdom of Genghis Khan. This was the largest continental kingdom the world has ever known.

I lived on the China Mainland for seventeen years and I love the Chinese people, but it is totally naive to think that the Chinese Communists are not active in military expansionism. I was captured by General Chen-I. This man was later promoted to vice premier of the Communist government. He personally boasted that within twenty years I would be living under a Communist-controlled America. I did not swallow that one but let no one be deceived.

China has her eyes on great geographic territories and when she is strong enough she will move out to take them with military might. In the meantime she uses guerrilla warfare and subversion.

Perhaps our best hope is that the house that the Communists are building will crumble because of infighting.

*Dick Hillis
Overseas Crusades Inc.
Palo Alto, California*

Sir: Let me express special appreciation for the "Pie ce of Mind" page in the March issue, relating to Vietnam. I think you had a different point of view presented a month ago, and now you have carried what I consider one of the very best brief analyses of the situation that I have ever seen. I agree almost totally with Mr. Morgan and I salute you for your courage and your vision in being willing to carry so excellent a presentation of the case for a radical turn in our Vietnam policy.

*David M. Stowe
Associate General Secretary
Division of Overseas Ministries
National Council of Churches of Christ*

readers' right

Sir: The plea of Professor Morgan to "tricate our nation from its engagement in an unjust war which Christian conscience must regard as intolerable" is a splendid witness to evangelical social concern.

His argumentation, based upon classic points of reference in the Christian theological tradition, is persuasive and moving.

If Professor Morgan is right, and I believe he is, about America's war in Vietnam being an unjust war, Christian leadership must muster all its courage to enable young men facing military conscription to act in a manner appropriate to their conscientious understanding of biblical teaching. All of us who are committed to the healing of God's wounded world should be encouraging one another in acting boldly for peace.

*The Rev. Richard John Neuhaus
Editor, *Una Sancta*
Brooklyn, New York*

Aid and comfort to the enemy

Sirs: Have read your March issue of World Vision Magazine quite thoroughly. Some of the articles were, in my opinion, very good, and a few could have been left without hurting your magazine.

Are you sure "Let's Recover Our Consciences" was written by a professor Fuller Theological Seminary? Why not have such viewpoints expressed by better qualified liberals such as Robert McAfee Brown, John C. Bennett, Henry Sloan Coffin, etc? Let's not give aid and comfort to the enemy.

*Robert C. Lydi
Blairsville, Ga.*

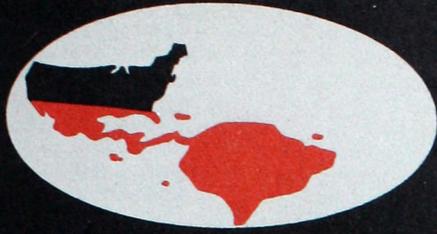
Kudos on Korean churches

Sir: Thank you very much for excellent articles on Korean churches in your March 1968 issue. I wonder whether you could kindly send us two additional copies of this issue.

*Po Sung Kim
Director Korean Information Office
Embassy of Korea*

'Seduction'—one way of describing it

Sir: I enjoyed your article in the February '68 World Vision Magazine interpreting the Urbana Convention with the salt-pepper approach. Your reportorial eye caught the significant details as to: generation gap, serious students, dangers of generalized commitments, with no "community" to continue with, and the many unique individual purposes for being there. "Seduction"—the process of luring someone from the formal to intimate relationship rapidly, without benefit of long-range



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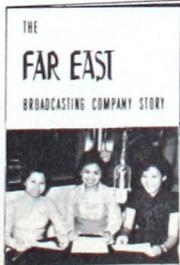
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relationship and responsibility—is one possible way of describing mass decisions. However, I feel in reading the voluminous follow-up correspondence, that God placed many individuals in unique person-to-person, or long-range group contacts into which their commitments can be nurtured and grow.

Evan Adams
Assistant Missionary Director
Inter-Varsity Christian Fellowship

Shocked at the attitude

Sir: I am writing regarding an article in the February World Vision Magazine entitled, "Can The Gospel Make It In Israel Today?" I am shocked that you allow such

an attitude toward this question appear in a "missionary" magazine.

The author bases his arguments on conditions and the responses to the gospel in Israel, rather than holding before his readers what the eternal Word of God commands and decrees. Did not God tell the prophet, "whether they hear, or whether they will forbear . . . yet they shall know that there hath been a prophet among them" (Eze. 2)? Is not that the policy of all mission work? Do we witness only to them that will hear?

O. D. Yoder
Elroy, Pa.

Disagrees with 'curt and clear' answer on Indonesia

Sir: Thank you for your fair and well-balanced report on what's happening in

Indonesia. I disagree with the "curt and clear" answer of David William Ellis. "No" is the response to the question whether there was a revival there. What is true that "revival implies a change of those who call themselves Christians. I don't see how "scores of hundreds of non-Christians suddenly turning to church for help" is not a marked change in the lives of those Christians. The fact that these many are finding church a place of refuge, be it spiritual or otherwise, implies the Christians and the churches have made themselves available and attractive enough. A foreign national from Southeast Asia have been following the development in Indonesia with interest and prayer. My report I read bears the fact that the Christians were a prime factor in what's taking place there.

Now that we have taken care of the unfortunate, let me say how glad I am Stan Mooneyham's report in the same issue on the same subject. Stan, a giant in evangelical circles, indicated "revival is what's taking place there. I maintain there is nothing short of a revival that let us not reserve what is due the Holy Spirit for what He has accomplished. We need is a spreading abroad far and wide of this revival.

Ka Tong G
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A surprise in the March issue

Sir: Jaymes P. Morgan, Jr.'s article "Let's Recover Our Consciences" came as a surprise in your March 1968 issue of World Vision Magazine. Mr. Morgan posed a question: Is the Vietnam war a just war? Before going into the discussion, let me say that personally I do not like war. During the years in mainland China, I have seen enough of it. It always brings suffering, destruction and death.

I wonder if Mr. Morgan has ever been in Vietnam and really knows how much freedom the people have over there, and if he has lived in Communist countries that comparison can be made. Sure, the condition in South Vietnam is not a hundred percent ideal, but the people have substantial freedom. Ask any missionary. The people can preach, hold meetings and even conduct citywide evangelistic campaigns. Even the Buddhists could stage demonstrations against government policy. If such demonstration happens in Communist countries, all the people would end up in jail or hard labor and if not facing the firing squad before the demonstration could get much under way. The freedom of the people in South Vietnam today is being threatened by the Communists.

Remember that America has a tremendous Christian heritage which had fostered freedom, moral concepts and democracy. The well-developed educational system and means of communication have promoted much a sense of national unity. But the people in Vietnam do not have these. How can we throw up our hands and quit just because there are shortcomings in their society.

Stephen H.
Ann Arbor, Michigan

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WORLD VISION

MAGAZINE

MAY - 1968

VOLUME 12 NUMBER 5

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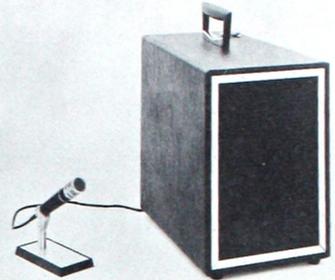
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World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription rate \$4 for one year, \$7 for two years, \$9.50 for three years, \$15 for five years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 40 cents. Special rate for missionaries: 50 cents plus \$1 per year for overseas. Send all editorial correspondence, subscription information and changes of address to World Vision Magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current issue along with your new address. Copyright 1968 by World Vision, Inc.

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EVANGELISM-IN-DEPTH BEGINS IN APPALACHIA / by Bill Jones / The concept and strategy which proved so effective in Latin America and Africa are put to work for the first time in the United States.

HOW WE MULTIPLIED OUR MISSIONS BUDGET 100 TIMES / by H. H. Savage / A pastor tells how putting missions first in the church budget and program brought multiplied blessings to the congregation.

INDIA: AGONY AHEAD / by T. E. Koshy / An Indian who knows India's famine-population problems firsthand discusses the agony and despair faced by this impoverished nation.

THE GOSPEL GOES DOWNTOWN / by William J. Petersen / The American Sunday-School Union, with a long history of ministry through rural Sunday schools, turns to the mission frontier of the inner city.

WHERE MISSIONARIES SEPARATE FACT FROM FICTION / by Donald H. Gill / Tells how one seminary is applying scientific methods and systematic planning to the task of world evangelism.

WHITEY, YOUR TIME IS RUNNING OUT / by L. Arden Almquist / The legacy of barriers and bridges standing between white man and black man is highlighted in a series of scenes from the author's experiences as a missionary in the Congo.

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Peace of mind

is a forum for expression of personal opinion, criticism and dissent. Contributor this month is Dr. Richard H. Cox, an evangelical Covenant Church of America clergyman and clinical psychologist. He is director of the Covenant's Program of Ministry and Mission for North Park Clinic in Chicago, president of Personal Relations Institute and a member of Northwestern University Medical School.

THE MESSY MANAGEMENT OF MISSIONS

● Harsh as it sounds to say it, mission boards are usually composed of sincere ministers who are untrained in personnel selection or placement. Board positions are status symbols given as something of an honor to well-meaning and very capable pastors.

Our churches are asking these men to do the impossible—and it is totally unnecessary.

With trained professionals in our churches today, there is no excuse for failing to draw upon the vast resources of business and management consultants, personnel specialists, vocational counselors, sociologists, anthropologists and a host of other highly specialized professionals. Board members ought to be chosen for the specific contribution they can make as well as an intense "interest in missions."

Many mission boards have for a number of years been "screening" candidates by means of medical, psychological and other tests. This is commendable. However, the sole responsibility for success or failure does not depend upon the individual missionary.

The success or failure of any enterprise, religious or otherwise, depends greatly upon its leadership. It is easy to blame the missionary for a bad field situation, when actually it is poor management, misjudgment and unwise placement on the part of the board.

It is not sufficient to "screen out" candidates necessary to evaluate missionary for proper placement. Such placement is equally important, if not more so, than screening out potential misfits. It is not enough to simply decide whether a certain physician, for instance, will work out overseas. The kind of doctor who will work well in a jungle hospital with the crudest kind of equipment is an entirely different kind of person than the one who will function satisfactorily in a well-equipped hospital setting.

Candidate selection and orientation needs considerable attention. "Screening" is not the key. Full evaluation, medically, psychologically, educationally and professionally, should be followed by proper placement and then periodic on-the-field evaluations.

The missionary today faces massively different concerns than he did a few decades ago. Twenty years ago fevers and amoebae were a necessary concern, but with modern medicine these problems are under control. The primary health problem on today's mission station is mental health, with poor interpersonal relations reaching epidemic proportions. While "culture shock" is a factor, an equally great shock is "mission station shock."

For the young missionary to be faced

with a group of persons who did not choose to work together, who find it most difficult to tolerate each other, who are superficial in their relationships and often not totally honest with each other, is a shock indeed. The amount of energy required to adjust to other missionaries is often enormous. The struggle to build workable interpersonal relationships in spite of innumerable frustrations requires great patience and wisdom. Missionaries often find that simply keeping things at a "status quo" requires far too much of their time. Competition, jealousies, hard feelings and pettiness are only a few of the problems which lead the ranks of emotional warfare.

There are happy exceptions to this where persons either by incident or accident are well-matched and pull together as a unified team. I have seen some mission stations where simply not enough could go wrong on any given day to upset the harmony which persons had as a result of their basic trust in each other.

On other stations, it is not enough to have everything go wrong in a day, from machines breaking down to physical illness. On top of it all they have also to contend with petty and jealous feelings.

Fortunately, some mission boards are taking a new look at their programs. They are attempting to reevaluate both the missionary and his task. However, a critical evaluation of any program involves certain risks.

Examination of Christian enterprises is particularly threatening since tradition and emotions are at stake as well as money.

It is difficult enough for hard-nosed businesses to revamp programs which require only personnel changes, but the church must struggle with deeply rooted emotions, involved local church constituencies and church politics as well.

Each man's belief in "God's will" often takes precedence over obvious common sense, making it most difficult to utilize proper leadership. Mission work is often without trained executives at the administration level, and when such do exist it is rare that an effective chain of command results. Many groups seem to practice "and every man did that which was right in his own eyes."

The church must not be afraid to take a strong, critical look at what it is doing in world mission. World governments are evaluating church-sponsored activity and it would be appropriate for the church to correct its own mistakes and initiate new methods with all the speed possible.

HINDU MEDITATION GROWING INFLUENCE ON WESTERN THOUGHT

by Harold B. Kuhn

10 **H**induism has gained much publicity in recent months for a new thrust into the Western world. Celebrities like the Beatles and Mia Farrow make trips to India for meditations and instructions from their "gurus." Meanwhile American university campuses are sprouting groups devoted to the art of transcendental meditation. Some college students claim they are dropping off drugs and turning to more mystical means of "expanding" their minds.

Amid the wild pace of urban life in Western nations, it must be admitted that the idea of quiet meditations, as a means to inner peace, does have a certain attraction. But where will this movement lead? Is it just another craze, or is it "a quickening of interest in Indian religion and philosophy," as one journalist recently put it? And what will be the net effect of this movement on Western culture?

Christians customarily regard Hinduism as a non-missionary religious system, with no inner drive toward propagation outside the borders of India except as significant numbers of Indians colonize abroad. Much evidence will support this view. The essentially ethnic quality of Hinduism, identifying it with the Indian soil and Indian society, has tended to restrict its self-consciousness and outward thrust.

But recent events tend to modify this assessment. As the Republic of India comes to assume a larger role in international affairs, efforts to project its cultural image (including an affirmative image of its religious ideology) onto the world stage are quite natural.

The current thrust of Hindu thought into the West-

ern world is exerted in three ways: first, through a sophisticated medium of Vedanta; second, through interpersonal contacts and the interaction of her people with nationals of other lands; and third, through a pervasive action by means of cultural and artistic media.

Vedanta is one of the six great orthodox "schools" of Indian religious thought. As a system, Vedanta is derived from the Upanishads, which are the concluding portions of the four Vedas, the major ancient literary sources for Hinduism. Early Vedantism stressed, among other things, that man is part of the stuff of the universe.

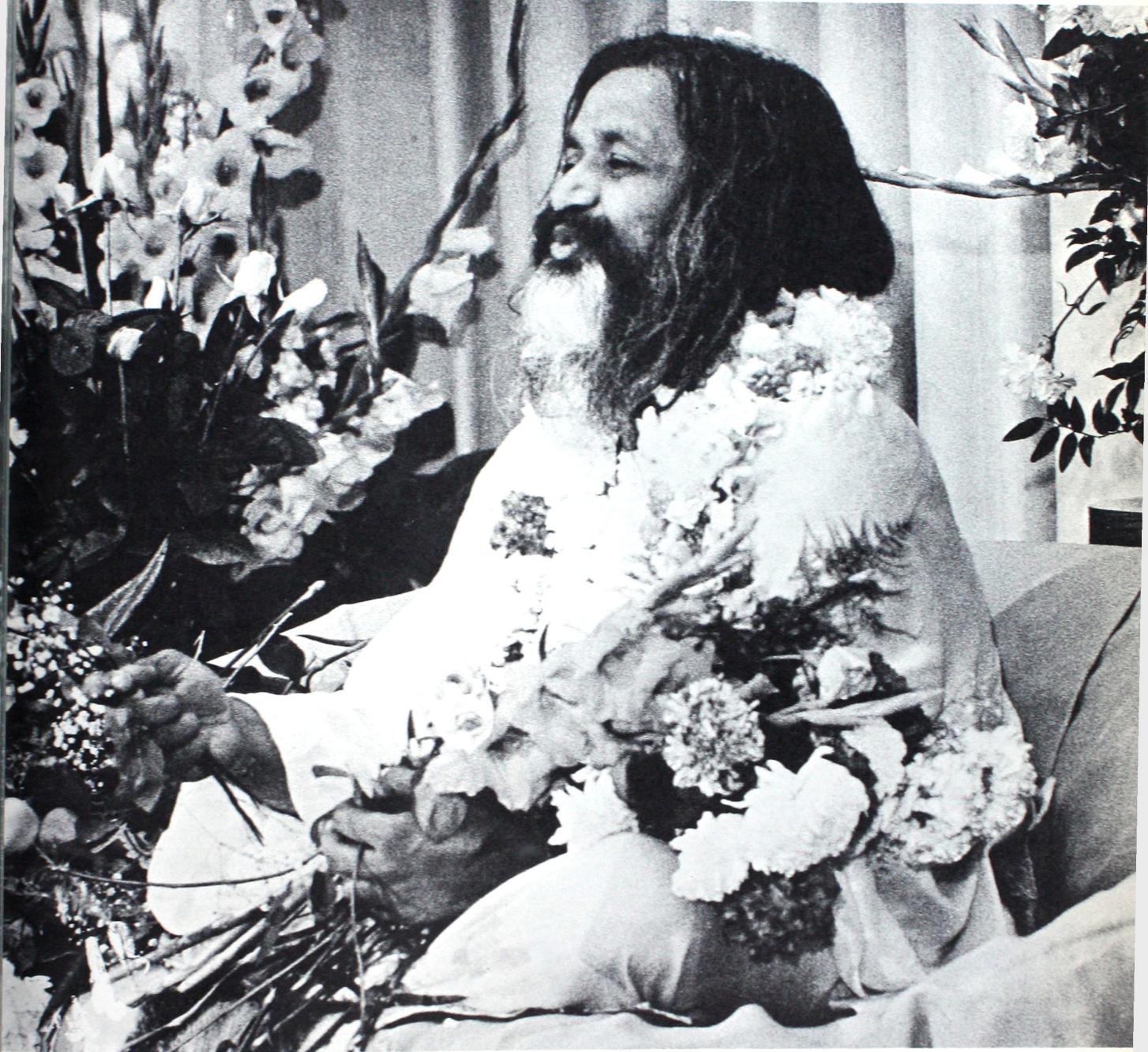
Vedanta developed through the influence of three thinkers, Sankara, Ramanuja and Madhva, each of whom fathered Vedanta "schools." Sankara is famous for his addition, about 800 A.D., of his doctrine of *maya*, or "illusion," which asserted that nothing real exists but an impersonal *brahman* (not to be confused with the Brahmin priesthood). All else is illusory, he said. Ramanuja (about 1100 A.D.) sought to replace the impersonal *brahman* with the personal deity Vishnu while Madhva, who wrote during the 13th century, sought to establish some place for the individual soul within Vedanta.

The Vedanta societies which are to be found in many university centers in our hemisphere represent an attempt to adapt this form of Hindu thought to the modern

CONTINUED

Harold B. Kuhn, a minister in the Society of Friends, is professor of philosophy of religion at Asbury Theological Seminary, Morehead, Kentucky, where he has taught since 1944.

Maharishi spread his views of finding peace to thousands during a recent tour of the United States.



Is the current search for inner peace through "meditation" just another craze, or is it a "quickenning of interest in Indian religion and philosophy"?

UCLA students fill Royce Hall to hear the Maharishi speak.



HINDU MEDITATION CONTINUED

of the Western man. While the Vedanta movement has not assumed large numerical proportions here, it does represent a significant penetration into those centers where much of our national leadership is produced. Its influence tends in the direction of religious and cultural relativism, and away from fixed points in spiritual and ethical standards.

The second prong of Hinduism's thrust into the Western world is that undertaken by means of interpersonal contacts. An article in *The Hindustan Times* for November 29, 1967, under the title "The Hippies Represent a Challenge," indicates that Indian leaders are alert to the possibilities wrapped up in the fascination which Hindu thought holds for hippies currently visiting India by the hundreds and perhaps thousands. The author, B. P. L. Bedi, urges his fellow countrymen to take a long look at the dynamics behind the way of life of these shabby-looking visitors.

A new set of values from the mystic subcontinent

Mr. Bedi feels that the "new Bohemians" represent an important reaction to the foundations of Western civilization, and that they may be open to receive a new set of values from the Indian subcontinent. He exhorts his fellow citizens to be tolerant with the seeming uncouthness of the hippies, and to see them as representing "one of the mightiest upsurges of the human mind for the new." In an intensely practical vein he urges his people to receive these foreign visitors well, recognizing that they will be a powerful factor in the shaping of Western society of the future, and noting that they are "in a big way, even today, a force in projecting to the West the image of India. . . ."

Bedi recognizes that the "poverty" which these strangers manifest is an assumed one, and that they do in reality come from affluent homes. He urges the Indians remember that these do not take psychedelic drugs out of perversity but use *ganja* and *charas* (mild hallucinogenic drugs) for the same reasons that "holmen" take them—for the purpose of "coming into contact with the invisible." Bedi concludes that the hippies are cultural ambassadors for India in their homelands. And in India's case, it is virtually impossible to separate the cultural ambassador from the unofficial missionary of Hinduism.

While we cannot criticize a nation for acting in self-interest, and for seeking to create the most favorable image possible in other nations, from the Christian standpoint we must recognize the hippies' preoccupation with Indian occultism is highly meaningful and is fraught with significant religious possibilities.

The third prong of Hinduism's thrust is by means of cultural and artistic media. It is significant that the Beatles, in their quest for some kind of "spiritual"

help, have adopted as their *guru*, or religious teacher, Maharishi Mahesh Yogi, a "holy man" of the system of Sankara who has established an academy of Falsterbo in Sweden. The Maharishi represents a refurbishing of the traditional celibate-ascetic of India, in that one committed to austerity travels first-class, holds conferences in Hilton Hotel ballrooms, and adapts with sophistication to Western ways.

The members of this popular musical combo doubtless seek for spiritual solace with their guru. At the same time, there is reason to believe that their pundit recognizes this as a missionary possibility. The Beatles must by now be aware that their popularity with the "teeny boppers" is short-lived. They must move from one fad to another. They have already moved from singing "I Wanta Hold Your Hand" to more sophisticated titles, stressing such themes as being "turned on." And their guru is not unaware of the relation existing between his system of "transcendental meditation" and the arts. He is quoted as saying, "The success of an artist will be great if his conscious mind is in tune with the source of thought."

The system is closed and esoteric, so that only the practitioners know its secrets. Those who practice it claim to explore the deeper ranges of consciousness with the expectation of finding the Source of all Reality there. The Maharishi utilizes such figures of speech as that of "an iceberg in the nervous system" which is melted by the process of meditation, affording a direct vision of ultimate Reality. "When experiencing the final state of thought during meditation, the conscious mind expands. And when the mind reaches the final thought it is taken to a reservoir of energy and intelligence," he says.

'Pure awareness of bliss' function of mind blowing music

The significance of all this for cultural penetration may be in the newer trends in pop music which utilize the principle basic to multi-media presentation. In many recent recordings, there is a subtle blending of a serious theme with background music incongruous with it. Such music tends to be irrational, unstructured and "mind blowing." Thus it relates to the ground principles of the Ramanuja system, with its "thinking beyond thought." It may well be that the projection of this *sat chit ananda* or "pure awareness of bliss" may already have become a deliberate function of the over-music.

The accent falls upon the irrational and unreflective trends implicit in this artistic form. Maharishi states it: "The secret of life is the basis of life. It is the state of pure existence upon which everything depends. As the secret of a building is its foundation, so the secret of a

tree is the root where the sap is sucked in."

From the Christian viewpoint it is obvious that a mind which is saturated with the irrational (perhaps at the subconscious level) is hardly adapted to the hearing of the Word of Life. The appeal of the Christian evangel is best directed not to a distorted consciousness (whether distorted by drugs or by psychological "blowing") but to a mind awakened by God's Spirit to the meaning of life in Jesus Christ. The serious thinker cannot but see the demonic possibilities which reside in a planned distortion of the public mind by refractive cultural media.

A typically Indian institution, the Sanskrit term *ashram* originally indicated the absence of, or withdrawal from, the usual duties and cares of life. The practice of leaving the family circle and the work force marked the entry of the ideal Hindu into the third classical stage of life. The practice of a common life among renunciants goes back many centuries, perhaps to the early centuries of the Christian era.

Gandhiji specialized the institution of the *ashram*, giving it a permanent form (as one finds it today at Wardha) and integrating it into his larger program. The Mar Thoma Church in Kerala has adapted the secular form to religious purposes, maintaining a permanent structure and embodying a common life, living from a common purse, and stressing spiritual fellowship. Dr. E. Stanley Jones has further modified the usage, employing the *ashram* largely as a temporary and periodic retreat, incorporating common fellowship, spiritual discipline and a lack of personal distinctions.

The fact that the Beatles and other performing artists have turned to the Maharishi's system and away from drugs may be significant. The fact that they are actually searching for meaning through "meditation" at the Maharishi's *ashram* at Rishikish may also be significant.

On the other hand, Christians will be acting in prudence to ponder the significance of a statement made recently by Dr. Harvey G. Cox to the effect that pop-music may be Hinduism's way into Western thought. It remains for Christians to choose whether they wish to have their mental processes and those of their children manipulated in this manner.

The type of artistic medium now being employed in the West with skill and artistry suggests that more is involved here than a mere changing form of cultural expression or even a breakdown of art-form. The fact that Maharishi Mahesh Yogi accepts a pop group as favored disciples may well indicate that he is aware of the ultimate *missionary* possibilities which reside in his system. It remains to be seen whether Christians will identify reciprocal possibilities in fresh contacts with Hindus. |||

Two hundred seconds which rang round the world and echo still in certain people's lives — that was Billy Graham's sermon in Soho two years ago this June.

Soho has been a distinctive part of London for three centuries. It is a bare quarter of a square mile of narrow streets and alleys tucked between Oxford Street and Piccadilly Circus. In all respects except strict geography this is the West End's center. Prior to World War II Soho was famous for its intriguing little restaurants run by the Greeks and Italians. Wardour Street was the distribution center of the movie industry. In addition the area was known rather nebulously, possibly unfairly, as a chief haunt of prostitutes and procurers.

In the past decade Soho has added further reputations. Legalization of striptease and gambling clubs in 1957 brought a mushrooming of little places devoted to sexual titillation in various forms, not all of them lawful. These have attracted large numbers of youths and girls for steady employment or for passing pleasure. In the 1960's Soho has become a focal point for young drug addicts.

Hardly a place that would listen to Billy Graham, most people would say.

Billy to preach in striptease 'club'

Graham's visit to Soho originated in a casual, almost accidental, manner. At a press conference on board the Queen Mary when Billy and his wife Ruth arrived for the Greater London Crusade, he was asked, among many other questions, "Will you visit Soho?" Since

at that moment he could not recall what or where Soho was, he replied: "I will go anywhere to preach the Gospel." The London press turned this into headlines like "Billy to preach in striptease club."

After the great crowds began to flock to Earls Court night after night, the press rather lost interest in the crusade. They felt the services were unsensational. Although many hundreds got out of their seats and came reverently forward, this was not "hot" copy to the newspapers. Soho, however, would be a story: the world, the flesh and the devil against Billy Graham. Reporters pestered the crusade press secretary to say when Billy would visit Soho.

Meanwhile, at Earls Court, the crusade was attracting a high percentage of youth. This cross-section of typical young Londoners, including people born all over the world, of every color and creed. The majority had no link with the Christian faith. Billy's voice was reaching them like no other preacher. Yet Billy wanted to get closer to London youth, to talk to individuals, to glimpse their broken world, to step across that invisible barrier which in a great crusade unavoidably confines the evangelist.

A date was announced, and a route. Billy would leave his car at about 10 p.m. on June 17 to spend approximately an hour walking along several

John C. Pollock, Billy Graham biographer has compiled books on the lives of D. L. Moody and J. Hudson Taylor. A Church of England clergyman, he and his wife live in Devonshire, England.



200 SECONDS IN SOHO

by John C. Pollock

streets in Soho, chatting with the people, inviting them personally to Earls Court. He did not plan to enter a striptease club, but would give an impromptu street sermon to any crowd which might gather.

Impromptu plans destroyed

No one seemed to realize that the world news value of the "Billy Graham and Soho" combination would inevitably wreck that plan.

Billy and his immediate staff made a private visit by car, entirely undetected, a few days previously to reconnoiter the route. On Thursday, June 16, the day before the announced date, the Anglican rector of Soho went over to Billy's hotel to brief him. This in itself was a significant development, for



the devoted, experienced Father John Hester is an Anglo-Catholic who had previously felt that Billy Graham and he could have little in common. The friendship which began that day proved valuable to them both, and to the parish of Soho.

On Friday morning all the London dailies featured the crusade. The previous night the famous pop recording star Cliff Richard had given his testimony to some 30,000 people who overflowed Earls Court, and to five thousand who could not get in. Though Cliff had attended the crusade unrecognized several times, this public testimony was the first that most of his fans knew of his conversion to Christ eighteen months before.

The crusade was news again, and the

papers were preparing to make the most of Soho.

That Friday night at Earls Court, the Rector of Soho was one of the platform party. There was an extraordinary power in the preaching, a new seriousness among the packed, varied throng of inquirers and their counselors moving toward the counseling area.

Some mistake Billy for Beatles

The service was over, and Graham and the Rector had dinner at Earls Court, unaware that in Soho the television lights and trollies, the newsreel men, the reporters of papers domestic and international were causing a sensation by their presence. The crush in Old Compton Street, where Billy was to begin his walk in half an hour was

increasing. Yet many of the long-haired boys, miniskirted girls and semi-tipsy night-lifers had no idea who was coming. Some supposed it would be the Beatles.

No London crowd can be collected for long without something having to happen. Into the middle of the street, which an occasional car or cab could still negotiate, pushed a yellow-haired, miniskirted stripper and her enormous male "bear-leader" in a T-shirt. Her stage name was Brigid Bond and she was Maltese. She began to dance. The TV lights switched up, cameras whirred, the crowd cheered, policemen muttered their traditional "what's goin' on 'ere?" A police van took up its post at a nearby intersection.

Continued on page 22

EUROPEAN

● More than three million Americans traveled outside the United States in 1967. And, President Johnson notwithstanding, another three million will go abroad this year. This remarkable summer exodus to Europe and other parts of the world is a phenomenon of the jet age — a combination of fast and efficient transportation and our high standard of living.

Despite all of the travel agency come-ons about meeting the people in foreign lands, very few tourists actually break out of the commercial cocoon of hotels, restaurants, souvenir shops and professional guide and touring services which surround them. Few ever become a part of a local community, or even meet any Europeans as friends. Unless a visitor has relatives or close friends who invite him to stay, such an "inside" experience is not likely to occur.

Reaching creative solutions

An exception to this is the "Inter-Varsity Abroad" home-stay program.

For the evangelical Christian student or young professional person, a visit overseas can result in widened horizons for Christian service, establishment of bonds of friendship with the evangelical community abroad (which in many places in Europe is desperately small and weak), and a broadened understanding and appreciation for the points of view and customs of the people of other countries as well as for the wealth of history that lies behind our own freedom of worship. It can also present a unique experience in practical Christian living.

First principle of the "Inter-Varsity Abroad" program is to seek fellowship with friends of like faith abroad, especially members of the school and university community with whom Inter-Varsity has a very general organizational link through the International Fellowship of Evangelical Students.

Experiences are varied. I shall never

FORSEVER

forget gathering after a simple meal singing "Quale Amico in Christo Abbaamo" (What A Friend We Have In Jesus) with a group of Italian orphans in Florence. Nor singing (in English) "My Lord Knows the Way Through the Wilderness" with a lively-spirited conference of Norwegian high schoolers. I have vivid memories of sitting through a two-hour service in the Free Evangelical Church of Athens — literally "Greek" to us—without being bored in the least. I recall praying with German students in Berlin, being a guest at the "Overseas Visitor's Tea" at Keswick, roasting sausages and singing hymns in German before a roaring fire outside an Austrian castle.

These experiences are samples of the wealth of *koinonia* — fellowship — which young people bring back as imperishable souvenirs of their summer abroad. Behind them they leave a refreshing reversal of the usual impression left by American tourists.

The program works this way. About eight months or a year ahead a "key" person in a particular country begins to locate Christian families who would be willing to take an American guest for 10 days to two weeks during the summer. When the party is formed, the key individual is sent a list of the Americans with a brief description of each. Placement is made by suiting the interests and characteristics of the Americans to those of their hosts and vice versa.

A unique living experience

Interestingly, many Europeans, even the British, have never been personally acquainted with anyone from the United States. It is delightful to hear them say to their guests, "You're not like the Americans I've heard of at all!"

During the home-stay the American visitor is more than a guest — he is a newly acquired member of the family. This is a particularly exciting experience for the children. Nigel, the three-



One of the girls shares experiences with a local resident at Castle Coombe, England.

year-old son of an English couple had been groomed for weeks to say "Hello, Uncle Cliff" in proper British fashion. When the moment arrived and Cliff alighted at the railway station, Nigel was absolutely speechless.

In a Swiss home in Zurich, one of the important ceremonies of the day was to solemnly shake hands with the two children of the family (ages seven and ten) before going to bed and first thing in the morning. The American guest finds (as in homes the world around) that winning the children is the first step in a successful visit. It is also the best fun of the whole experience, for children are frankly curious and uninhibited by surface politeness.

The home-stay is a wonderful way to find out what a foreign community is really like on a day-to-day basis. The American guest will probably help shop for groceries, attend church, go visiting friends and fit in with the normal routine of the family, in addition to getting in a good bit of sightseeing on his own via local transportation.

For believers, the most meaningful part of this experience is likely to be fellowship — prayer and devotions at mealtime or whatever the customs of the family may be, and discussions related to the practical considerations of Christian life and service. The American is likely to find many similarities — and some striking differences — between his and his host's point of view regarding the Scriptures, worship, witnessing, "separation," and other matters. Both the similarities and the differences may help each to develop a greater understanding of the body of Christ.

A new dimension is to be added to

by
Robert H. Baylis

Robert H. Baylis is director of the Inter-Varsity Abroad program of Inter-Varsity Christian Fellowship.

The Rev. Kenneth Prior exchanges thoughts with international students at IVCF camp.



EUROPEAN EXPOSURE CONTINUED



Norwegian and American students explore a western fjord of Norway



Object of the program is to learn about places first hand.

the program this summer, at Schloss Mittersill, an ancient Austrian castle in the midst of the Tyrol. Recently purchased by the International Fellowship of Evangelical Students, Mittersill is being fitted to serve primarily as a year-round retreat for European students, but during July and August it will host a three-week training conference (July 13 to August 3) to include both European students and 50 Americans.

Training on holiday

This conference, directed by Mr. C. Stacey Woods, IFES general secretary, will include courses in Bible exposition and Christian doctrine, current trends in the position of evangelical Christianity in the world, and New Testament evangelism. Among notable speakers expected are Dr. H. O. J. Brown, missionary to theological students in Europe, Mr. Frank Horton, lecturer at Institut Emmaus at Lausanne, Switzerland, and Mr. David Bentley-Taylor of Overseas Missionary Fellowship.

Following the training conference another 40 students will join the group for a "holiday conference" which will feature excursions to Munich, Salzburg and some of Austria's mountain beauty spots in addition to conference meetings morning and evening.

Another major development in 1968 is the expansion of the program into three groups, featuring west, central and eastern Europe.

Each group will be led by an experienced Inter-Varsity staff member, and each will attempt to develop training in Christian life and experience in the context of overseas travel.

The western party will include a home-stay in Bristol, England, and the

Keswick Convention, as well as visits to Denmark, Holland, Belgium, France and Switzerland. The eastern party will be guests of Austrian families, will spend a week at Schloss Klaus (Torchbearers Missionary Fellowship), and will visit a number of Europe's border countries including Hungary, Yugoslavia, East Germany and Czechoslovakia. The central Europe party, after home-stays in Germany and Switzerland, will take in the training conference at Mittersill.

In an editorial in Life Magazine (Jan. 26, 1968) commenting on proposed government taxes on travel, Shana Alexander makes this interesting statement:

"Americans ought to be the best traveled, most cosmopolitan people on earth, not only because experience of the world is desirable in its own right, but because as a people acquires a great concentration of power, worldliness becomes a moral imperative."

Why we go

I would restate this for Christian young people in America in these terms: Because Americans are the best traveled people on earth, fellowship with our brethren abroad is a spiritual imperative. Because we are the wealthiest, best traveled (and perhaps the freest) people on earth, we have an obligation to extend our love and interest and financial support to the Christian community around the world.

We have an obligation to investigate, to familiarize ourselves with the needs for Christian workers abroad, and to get in and help where we can be useful. And we have the fantastic, unprecedented opportunity, perhaps as students, perhaps as summer visitors or

temporary workers, to travel abroad on a modest budget and to acquaint ourselves with the world across the sea, its history, its culture and its problems.

Impact on a life

Last August I sat in a London restaurant with a young woman who had been a member of our first travel party in 1961 and who had now been recently evacuated from a Presbyterian mission school in Asuit following Egypt's embarrassing war with Israel. That summer of 1961 we had been guests of the British Inter-Varsity Fellowship at the Keswick Convention in England's beautiful lake country. Our "accommodations" were open-bottom bell tents in a sheep pasture. The young people slept on straw-filled ticks, three or four to a tent. Nights were chilly, and it rained on and off most of the week. The lane leading from the pasture to the street was turned into mud.

After that unforgettable week we secured a "houseparty" for our groups visiting Keswick, and invited some of the Britishers to join the "soft" Americans under cover. Yet my friend looked back to that week in the cow pasture as the turning point of her life.

Despite the stirring convention messages and the moving experience of being part of a huge international throng of some 7000 participants, "All one in Christ Jesus," the thing that got to Carol was the quiet spiritual depth of the English student leaders and the warm Christian fellowship which prevailed in that camp. Some six years later, she had elected to spend the interval before relocation (which turned out to be Baghdad) with one of the friends she had met at Keswick. |||



WINDS OF CHANGE IN U.S. CATHOLIC MISSIONS

by Donald H. Gill

20

As the Catholic mission-sending societies of the United States met for their annual session in Washington's Shoreham Hotel last September, they were prepared for some lively discussion. The announced topic was "The Changing Nature of Mission."

But by the end of the first paragraph of the first major address many of the delegates were clearly in a state of shock. The changes being suggested were more than some of them could take.

Their opening speaker was the Rev. Ronan Hoffman, a noted Roman missionary from Catholic University. He began by stating his four major points: (1) that the era of foreign missions, as we know it, is ended, (2) that the Church should dismantle its present missionary organization and structure, so that the whole church might become missionary, (3) that the role of clerical and religious foreign missionaries is diminishing rapidly, and (4) that the laity must assume an ever-increasing role in world mission.

In the remainder of his address Father Hoffman stated the thinking behind his position, although he said it would take "a semester or two in the classroom" to explore all his reasons. He made it clear that he was not trying to be melodramatic or sensational. Rather, he believes that mission must undergo revolutionary changes, equaling the revolutionary character of our times, if it is to be effective in the modern world.

The shock waves of reaction centered mostly on Father Hoffman's second point: that the church should voluntarily do away with its present missionary organization and structure. That was the clause with teeth. And they were vicious teeth, it seemed to many of the delegates. After all virtually all of the listeners were involved in the very structure Father Hoffman now seemed to be tearing down. And, as one prominent Catholic mission leader observed, "We do tend to conserve the structures we have spent so much time building, and to some degree perhaps rightly so."

Missions need an overhaul

But the position taken by Father Hoffman was exceptional only because it was so extreme. Many Roman Catholic mission leaders feel that the missionary program of their church does in fact need extensive overhaul. This was reflected in another paper by the Rev. Avery Dulles, which followed. Although he took exception to some of the statements by Father Hoffman, his paper too reflected the need for change.

Missions is becoming a low-key affair, according to Father Dulles. "While the modern missionary is not ashamed to profess his faith when the occasion calls for it, he avoids doing so in an aggressive way that would be tactless and offensive," he said.

Why the great demand for change among U.S. Catholic missions? Back of it all looms one large fact: recognition that the world is becoming more secular, almost by the hour. Traditional religion makes little impact on man in this secularized setting. Therefore, Catholic mission forces must find new ways of interacting with the world,

Donald H. Gill, associate editor of World Vision magazine, in his "Agents of Missions" series is examining the various agencies that serve world mission organizations. This is the fourth in the series which has included EFMA, IFMA, and DOM of the National Council of Churches.

and the key to more effective communication is *service*, these progressive leaders within the Catholic missions movement suggest.

The dean of Maryknoll Seminary, the Rev. Edward F. Malone, approaches the problem within a somewhat different setting. As he puts it, he is constantly listening to seminarians asking penetrating questions like:

"Why be a missionary?"

"Why be a priest?"

"Why not become a Peace Corps volunteer—or a Vista man or Papal Volunteer—where there is no need to put up with this celibacy jazz or authority jazz or institutional church jazz?"

The church—who needs it?

To such questions Father Malone responds that the church must explain its existence in the world. And the church justifies its existence "precisely by reason of its contribution to the social welfare of mankind," he says. That is where Father Malone and Father Hoffman find themselves in opposite corners. Hoffman would have Christian service take on more secular attire, whereas Malone would keep it dressed in clerical garb.

Talk to a leading Catholic layman like Thomas E. Quigley, executive secretary of the Council of International Lay Organizations in the Roman Catholic Church, and you get still another slant on the problem as he sees it. He points out that, in the past at least, the motivating force behind the Catholic missions movement has been "to add numbers." This is no longer a valid approach, he feels. "If we play the numbers game we know that we're out completely, because history and everything else is against us," says Quigley.

To Quigley, conversion does not mean an individual head count. Instead he sees the church as challenging the world to convert itself to the will of God on a broader scale. In terms of numbers, the church is not meant to be all-encompassing. The church's role in society, Quigley says, "is to try to effect the conversion of all mankind, the conversion—in that sense—of society."

To numerous Protestant mission leaders these points have a familiar ring. The same contest of ideas has been their lot too. There is a difference however. Missions agencies which maintain a strong emphasis on individual conversions have formed their own camp of common concern—most of them being related to the Evangelical

Foreign Missions Association or to the Interdenominational Foreign Missions Association. Thus, it is among the mission agencies related to the Division of Overseas Ministries of the National Council of Churches where the question of defining mission in terms of social service tends to arise. Even at that, the matter is the subject of much discussion, just as it is currently among Roman Catholic mission leaders.

Reaching creative solutions

Roman Catholic missions are getting certain insights on their task from those actually serving church institutions abroad, and also from contacts with certain Protestant mission leaders. In March of 1967 an interfaith meeting of mission leaders was held at Woodstock College in Maryland. The question of service-oriented mission activity, the role of dialogue and the relation of missions to culture were major intersections of discussion at that consultation.

During the Woodstock consultation, the question of adapting the Christian message to the current cultural setting in India came up. Hindus accept Jesus Christ as a great teacher, it was observed, but they refuse to go further and accept Him as Savior and Lord. What are Christians to do about this? Will dialogue help to bridge the gap?

These questions were addressed to Father Josef Neuner, a Jesuit professor of fundamental theology at the Pontifical Athenaeum in Poona, India. In his response Father Neuner stated his impression that dialogue is not very effective when we face each other on direct questions. It is more apt to be effective when we get alongside each other in a common task, he indicated.

Seeking insights

Thus Father Neuner's concept of effective dialogue emerged as what he called "a dialogue of a team working for a very concrete purpose." In such a setting we can converse not only about technical and organizational problems, but also about the idea of man, of human society and of our real outlook on life, he said.

Then Father Neuner turned more specifically to the needs of India. "I would say that we need in the future something very deeply and strongly oriental—the religious personality." Then he proceeded to explain. The Indian calls such a personality a "guru." He stands for religious values. In one way he stands outside society, but he is

deeply concerned and connected with people who are really working in this world. The Christian "guru" would be a person deeply filled with the spirit of Christ—not only presenting it in ideas but radiating it in his whole personality.

"The Indian is very much open to that kind of personal contact and influence," Father Neuner said. Many an Indian who seems to be leading an ordinary life has his "guru" somewhere from whom he takes religious advice. The Indian somehow realizes that he needs help and guidance from someone who has the light, someone whom he can deeply trust.

"We must have more Christians who represent this," Father Neuner declared.



Maryknoll priest, Father Thomas Mantica, works with Japanese youngsters at Hope House in Kyoto.

The day to day activities of U.S. Catholic missions overseas are not nearly so involved with these great policy questions as the topics at annual conferences and other consultations might suggest. Bishop Fulton J. Sheen, executive director of the U.S. Mission Secretariat, in a militant appeal to the Catholic community in the United States recently called for more support for overseas mission work. For the destitute areas of the world he appealed that teams of nurses, priests, teachers, hygienists, social workers and doctors be sent abroad rather than individual missionaries. He also suggested that certain religious institutes in metropolitan areas of the U.S. could combine their activities and thus provide more personnel for the service of overseas missions. Laymen could take over

matters of business, finance, insurance, purchasing and real estate in most dioceses, he said, and thus release the priests for mission work. In order to reduce the "high number of withdrawals" of missionary priests, he suggested that ordination should be postponed to the age of 28-30, rather than taking place at 24-25 as is presently the case.

In concluding his statement Bishop Sheen called on American bishops and religious superiors to examine their consciences concerning the possibility of using more manpower and womanpower for missions. He pointed to Ireland as an example, where 68 percent of the diocesan priests and 70 percent of the religious have gone into missionary service. He also pointed out that Germany has some 17,000 Catholic missionaries serving outside its borders.

The United States Catholic community, in comparison, has only 9303 priests, religious and laity serving missions outside the U.S. Of these, 3946 are priests, 3707 are nuns, 1101 are brothers of religious orders and 549 are laity.

Haphazard selection

Administration of Catholic missions throughout the world is under the Sacred Congregation for the Propagation of the Faith which is in Rome and operates under the Pope's direction. Yet this is an oversimplification. The administrative complexities of Catholic missions go so far beyond that simple statement of fact that it is almost misleading. There are some instances, in fact, where Catholic missions are directly in competition with each other and where efforts are duplicated. Thus Bishop Sheen recently called for "greater unity and coordination in serving the missions." As an approach to this he suggested that the Holy See should appoint a coordinator of missions in each nation to counsel missionary groups concerning "distressed areas," so as to avoid "haphazard selection and unrealistic planning."

With respect to U.S. Catholic missionaries serving overseas, advice and counsel to mission-sending societies is provided through the Mission Secretariat which operates under the American hierarchy. The Secretariat carries out its functions from offices located in the headquarters of the National Conference of Catholic Bishops located in Washington, D.C. Executive secretary is the Rev. Frederick A. McGuire, a missionary who served in China for

U. S. CATHOLIC MISSIONS CONTINUED

many years prior to being forced to leave, along with other missionaries, in 1950 when the Communists took over.

For the past decade U.S. Catholic missions have put much more emphasis on Latin America than on any other geographic area. The reason for this was the recognition, during the middle fifties, that the Catholic Church was losing its hold on Latin America. Accordingly, a special network of organizations was set up, beginning with a regional conference of bishops for Latin America with offices in Bogota, Colombia.

In the U.S. this resulted in a Latin America Bureau being added to the missions superstructure. This bureau operates under the U.S. Bishops' Committee for Latin America and provides services in coordination, research, recruitment, study conferences and fund raising assistance.

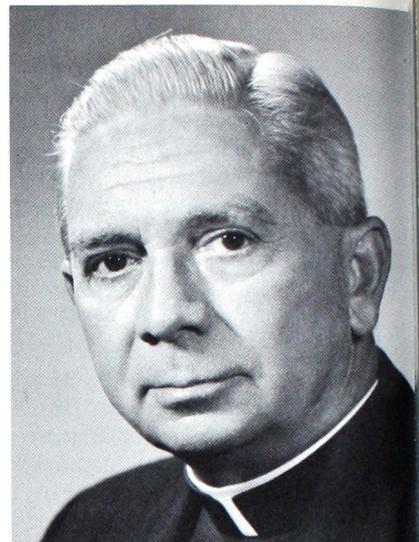
In spite of the current turmoil on certain matters of policy, U.S. Catholic missions, with the help of the Mission Secretariat, are attempting to reshape themselves in line with the positions set forth by the Vatican Ecumenical

Council. While the Decree on the Church's Missionary Activity was not generally considered to be one of the greater accomplishments of the Council, it did set out a number of principles and guidelines. These, along with principles from other Council documents, are now being translated into certain organizational changes and more specific policy statements.

Vatican II helps a little

Some basic elements of the mission document produced by Vatican II seem to run counter to the position of Father Ronan Hoffman. It sets out the fact that missionary activity is carried on in geographic units determined by the Holy See. Then it proceeds to show that the aim of missions is to plant the church where it has not yet been established, and that the means of planting the seed is the preaching of the gospel. Here again one cannot help but be reminded of certain Protestant mission leaders who make a similar emphasis.

The Catholic Church doesn't pretend, of course, that it has any exclusive patent on the idea of "church planting." In fact, there are tides and currents among its missiologists which suggest that the idea might give way to



Father Fred McGuire, executive secretary of the Mission Secretariat, once served on the Chinese mainland. He remembers an early experience in cooperative welfare activity when he solicited assistance from various missionaries, including those of the China Inland Mission, in a food distribution program.

other concerns, such as the great need to increase the material and social welfare of many millions of people in distressed situations of life. That's what the current contest among Catholic mission leaders is all about.

200 SECONDS IN SOHO

Continued from page 15

Scarcely the atmosphere for a sermon.

About fifty yards away round a corner, all unknowing, Billy Graham, his aides and Father Hester in his cassock alighted at a parking lot. They were joined, as arranged, by some husky fellows in plain clothes — members of the Christian Police Association (CPA) who had been giving their off-duty hours for invaluable service aiding the Stewards at Earls Court.

They began their walk. The moment Billy turned into Old Compton Street a cheer went up. The blond stripper was deserted. The crowd pressed toward Billy, everyone trying to shake his hand. "Billy! Billy!" they shouted.

The noise in that narrow street was deafening — and frightening to some who were unused to crowds. But it was predominantly friendly. Out in the crowd one dissident voice called, "What about Vietnam?"

After a few yards it became obvious that Billy, unruffled, smiling, shaking hands by the dozen, could never hope

to walk very far in this shoving melee. He climbed onto a car which happened to be parked opposite a cinema billing "Orgy at Lil's Place." A CPA policeman handed up a loudspeaker.

"Hello, there," boomed Billy's voice. Then he cracked a couple of jokes. The crowd laughed happily — then quieted. It was not a total silence. It could not be, with the crush of people jockeying for places, and more of them pushing up all the time. Some were drunk. But they listened. Just behind Billy a group of youths perched on a ledge listened with appreciative, amused smiles on their faces.

Swinging London had been listening all that month, but those few seconds in Soho seemed to symbolize the will- ingness of this present age to listen to the gospel when it is made clear by someone who can back it up with a life that reflects Jesus Christ.

Billy swung right into the gospel. "I am not here to condemn anybody," boomed the amplified voice. "I have come to tell you that God loves you so much that He sent His Son to die for you." He preached a minute, two minutes, the gospel in a nutshell. It was

crystal clear. He could have gone on. But Brigid Bond and her bear-leader were pressing their way toward the car.

It may be that some enterprising journalist had promised a fat reward if Bridig could get her arms round Billy and give him a kiss. The picture would be on TV screens and newspapers the world over. Her own explanation was that she wanted his opinion on the morality of miniskirts.

Stripper Brigid and her bear-leader approached the car-pulpit. Billy saw them out of the corner of his eye. Without haste he finished his 200-second sermon by inviting everybody to Earl Court, then jumped down from the back of the car at the exact moment Brigid jumped up on the hood. A uniformed policeman pulled her down.

The crowd, of course, loved the act. Though a shaft had gone home here and there, and some men and women later found their way to Earls Court, most were quickly deflected from any real consideration of the gospel.

A friendly battle began as Billy started slowly back the way he had come, amid noise more deafening than

00 SECONDS IN SOHO

ver. Brigid jumped from one point to another but never got near Billy. Still smiling and shaking hands, he was skillfully edged along, inch by inch, by his CPA bodyguard.

There was no riot. Nor did the Soho police Inspector ask him to leave. Retreat was the obvious course. The fistuffs reported in the newspapers took place on the edge of the crowd and had nothing to do with Billy: an Irishman trampled on a drunk's toes and was called unprintable names.

skillful crowd-handling helps

Billy and his aides had a vivid sense of God's presence and protection — especially through the skillful crowd-handling of the CPA policemen. They look tough, and are, but on occasions when they had to eject a troublemaker from Earls Court made a point of talking to him personally about Christ. Now in Soho their silent prayers were as strong as their brawny linked arms.

The CPA, Billy and the cheerful noisy crowd neared the car. Cliff Barrows held a door open. The driver started the engine. Billy, still smiling bravely and with hardly a hair out of place, jumped inside. Men and girls tried to jump on top. The car gave a mighty lurch. For a moment it appeared that Billy was trapped. Then the car moved into the open.

Some in Soho still remember Billy Graham's two hundred seconds. Not that any great, dramatic change followed. Life goes on as before, except for those who went to Earls Court and responded to the gospel. Even they are untraceable, for half the street crowd had no Soho address. It is reported, however, that Bridig Bond has disappeared from the area.

Though he could not chat with individuals as he had hoped, that night in Soho was for Billy Graham fresh confirmation that today's young people will welcome a man who goes to them in the spirit of the One who sent His Son into the world not to judge but to save it.

For me, the most memorable epilogue was a split-second sight, as I walked away with that deafening noise ringing in my ears, of a team member talking with a Soho youth up a little alley. They were looking at a New Testament under the street lamp. And the youth's face somehow reflected an encounter with a Person he had never known before.

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WV2



***ULTIMATE FORCE
THE BOMB OR THE SPIRIT?***

What the world requires . . . is not a new race toward armament (but) a new race toward reasonableness," said former Secretary of Defense McNamara in one of his public utterances.

This search for reasonableness, however, seems to be lost in the frenzied desire to achieve nuclear superiority.

The power of human reason alone is not enough. The dangers posed by the nuclear bomb and the evident impotence of human reason make it altogether imperative that Christians realize their inherent weakness and that only the Spirit of God can redeem such weakness. "Likewise the Spirit also helpeth our infirmities: For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

Although the first splitting of the atom was reported in 1938 in Germany, technically the so-called atomic age was ushered in on December 2, 1942, by a team of scientists led by Enrico Fermi at the University of Chicago when they produced the first sustained chain reaction. It was there that the destructive potential of the atomic bomb was manifested.

In this connection it is interesting to note that the Old Testament Hebrew word *ruach*, from which "Spirit" is derived, is a term "employed to describe loud, violent breathing and frequently applied to the wind which swept down the mountain ranges and whirled across the desert wastes." To the biblical people of ancient days, there was something unpredictable and awe-inspiring about *ruach*.

Many theologians assert that the Holy Spirit as a member of the Trin-

by Augustin Masa

Dr. Augustin Masa is general secretary of the Convention of Philippine Baptist Churches.

ity is associated with the work of creation. In this sense then the Holy Spirit may be said to have demonstrated power in the acts of creation. Among the particular manifestations of such creative power are those of bringing order to the universe (Gen. 1:2), creating and garnishing the heavens (Job 26:13; Ps. 33:6; Isa. 40:12, 13), renewing the face of the earth (Ps. 104:30), sustaining vegetation (Ps. 104:10-13), giving life to man (Gen. 2:7; Job 33:4) and sustaining and controlling man's life (Gal. 5:22, 23; Eph. 5:18).

The Holy Spirit as a power for moral influence is also aptly demonstrated in the Scriptures. This is particularly stressed in the Messianic office of the Lord Jesus which had its basis in Isaiah's prophecy (Isa. 61:1-3). In reference to the Lord, therefore, the Bible speaks of him as possessing the Spirit without measure. By the Spirit he overcame the powers of evil, performed works of healing and mercy and proclaimed the gospel of God. In other passages from Isaiah it is also revealed that the Spirit brings righteousness among the nations. In Isaiah 42:1, the prophet writes, "I have put my Spirit upon him, he will bring forth justice to the nations" (RSV).

A careful reading of the New Testament also leads one to see the personality of the Spirit. The apostles Paul and John have in their writings ample expressions supporting the assertions that the Spirit possesses the essential powers of personality.

In John's writings we see the work of the Spirit as that of "convicting" the world in respect to sin, in respect to righteousness.

But the role of the Holy Spirit in the age of the nuclear bomb is to be understood not from the knowledge of the destructiveness of nuclear weapons but from the knowledge of the nature of man. The Holy Spirit cannot be expected to change the destructive potential of fissionable materials. But the Holy Spirit can convict man of his folly and direct his skills and capacities to the positive and peaceful uses of atomic energy.

I believe it is to be credited to the influence of the Holy Spirit that there has been a maximum of restraint from the use of available bombs, in spite of

known strategic stockpiling of the same. Except for the irrepressible influence of the Spirit of God in the spirits of men, or in the human conscience, such a restraint might not have been possible.

Many believe that dropping the atomic bomb at Hiroshima, while it may have hastened the termination of the war, involved a moral price that was too great. That event caused worldwide indignation. Only a depraved nature could rejoice at such cruel destruction. Surely the Spirit of God bore witness with the spirit of man that it was wrong and cruel, and that it must not be repeated.

This sense of restraint through the working of the Holy Spirit may be understood also in the efforts of both the United States government and the United Nations toward creation of the Atomic Energy Commission. Although this move was stalled by Russia for years it served as a signal of the urgings of the Spirit of God against wanton destruction of human lives and properties by the use of atomic bombs.

The more constructive alternative would be the Spirit's guidance of the human mind in the employment of nuclear power for peaceful uses. In fact, proposals have been made for such use of nuclear fission in the "excavation of harbors and propulsion of spaceships which would be thrust into space by the sequential burst of many atomic explosions."

Science has also demonstrated that controlled fission in nuclear reactors has many applications in the production of radioactive isotopes for scientific research in industry and medicine.

Christians must recognize the enormous forces which are unleashed in the world today. They cannot ignore the grim and dreaded possibilities. But this should not cause despair. The God of the ages is still our God. The truly Spirit-filled Christian community has the opportunity of inspiring new direction and causing men to employ their gifts for constructive ends. This community might also bring humanity to the realization that God is still the only one who can ultimately govern and direct the affairs of this world. If it were successful, the Church could yet become the instrument of God's peace. |||



globe at a glance

ASIAN CONGRE



AFRICA

NIGERIA—

Churches unite in peace appeal; security checks on missionaries

First joint statement to be issued by the World Council of Churches and the Roman Catholic Church called for cessation "of armed hostilities in this sad conflict [Nigeria's civil war] and for the establishment of a lasting peace by honorable negotiations in the highest African traditions." The statement was released March 20.

The civil conflict between the federal government and the eastern break-away Biafra regime is largely a tribal conflict. The state of Biafra was formed by Ibo tribesmen after a reported 30,000 Ibos were massacred in the Northern Region of Nigeria.

The joint statement called for all agencies and countries concerned to exert their influence to bring an end to hostilities and initiate a conference table settlement of Nigeria's problems.

Six British churchmen, recently returned from a fact-finding tour of Nigeria, split into two groups, one going to Biafra, the other to the Federal area.

An official British Council of Churches statement said, "The two delegations believe there may be a sufficient area for negotiation to make feasible a meeting of the two parties in the conflict to work out a new formula of association.

"They would encourage all efforts on the part of outside authorities to bring them to the conference table. They believe it is important to help break down the sense of isolation felt by the people of Biafra and would urge

fuller press, radio and TV coverage on both sides of the war."

Major concern also has been the difficulty of getting relief goods to Biafra which is accessible only by irregular air flights. The WCC, which has pledged equal amounts of aid to both sides, claims the Federal government has made it difficult to deliver to Biafra.

Recently the Federal regime placed monthly security checks on missionaries.

All missionary organizations have been ordered to give information regularly on nationality, profession, position and location of their staff members. Major denominations working in Nigeria include Anglican, Methodist, Presbyterian, Baptist, Lutheran and Roman Catholic.

CONGO—

Religious reviving reported

A Congolese youth leader, Luke Saba, on a six-month tour of the United States and Canada reports, "In the city of Gemena, where I live and center my work, the Congolese army was present to help supervise the large throngs that came to the meetings. Some of the soldiers who came to help supervise were in turn converted to Jesus Christ."

Saba states that there is now a political quiet in his section of the Congo which is where missionary Dr. Paul Carlson served before he was killed.

In 1967 one Congolese evangelist had led 4000 people to Jesus Christ, Saba continued.

Dr. Sidney Langford, home director of Africa Inland Mission and veteran missionary to the Congo, said in a recent speech that the violence and frequent persecution of the national

Christians had served to strengthen the Congolese church.

Though the Federal government has not altered its open policy toward missionaries there seems to be some unhappiness over the fact that missionaries have not taken a pro-federal stand.

A recent broadcast by Radio Nigeri accused, "The pattern in the areas liberated by the Federal forces has been quite clear. Schools, churches and hospitals have been used as hideouts by the rebels when under attack by Federal forces. It is on record that it was a missionary who rang the church bell in Ogoja to warn the rebels of advancing Federal troops.

RHODESIA—

Literacy research project

The Rev. Donald K. Smith, director of Daystar Publications, Bulawayo, Rhodesia, is undertaking a literacy research project among the Matabeles, a Bantu people of Rhodesia who were one of the largest former warrior tribes in Africa.

The project could provide basic criteria for producing low-cost periodicals for new literates in developing countries. Smith is being sponsored by several organizations including the David C. Cook Foundation, hopes to prepare a how-to-do-it manual for national Christians and missionaries involved in similar publishing projects.

ASIA

NEW GUINEA—

Helicopter for translators

For four years a dream and prayer of Wycliffe Bible Translators in New Guinea has been a helicopter. February

EVANGELISM: Fulfillment of a dream

The Asia-South Pacific Congress on Evangelism scheduled for November 5-13 in Singapore is the culmination of "prayer-longing and glad anticipation for the coming of such an event."

The congress is expected to be the largest and most widely presented international church leadership conference to be held in this part of the world.

Twenty-four nations are to be represented at the conference whose theme is "Christ Seeks Asia." Among the subjects to be discussed are evangelism in a hostile environment, current social trends in Asia, the theology of evangelism, syncretism and universalism reaching Asia's youth, missionary responsibility of the Asian churches, and evangelical cooperation.

The congress was first announced by Dr. Billy Graham during his Tokyo Crusade last year. Dr. Graham said that this conference would be the first regional follow-up to the 1966 World Congress on Evangelism held in Berlin.

Executive committee for the conference is made up of many of the men who attended the Berlin congress and desired a similar meeting for Asia. Congress Executive Committee includes Dr. Kyung Chik Han of South Korea, chairman; the Rt. Rev. Dr. Chandu Ray of Pakistan, vice-chairman; Bishop Onofre Fonceca of the Philippines, Dr. Akira Hatori of Japan, Mr. Wu Yung of the Republic of Free China, the Rev. Philip Teng of Hong Kong, the Rev. Subodh Sahu of India, and Dr. Khoo Siaw Hua of Singapore.

The congress will be held in the Singapore Conference Hall which has a capacity of 1000. The executive committee concluded that half the participants should be non-clergy. Laymen must assume the task if Asia's 2.8 billion people are to be reached with the Christian message.

Dr. Stan Mooneyham, who served as coordinating director of the Berlin congress, is acting in the same role for the Asian congress.

A Hughes 300 Helicopter landed at the Ukarumpa Base in the Eastern Highlands District.

Alan Pence, Wycliffe's New Guinea field director explains, "Up to the present, we've had to bypass many language groups where terrain and isolation make it extremely difficult to maintain translators. Airstrips may eventually be developed in these areas, but that takes time. Meanwhile, by use of the Hughes 300 our teams can become established and proceed with their work."

It is also a welcome time-saver for teams established in tribes. Dick and Betty Loving, for instance, must walk two days, sleeping overnight on the trail, to reach their people, the Awabara tribe.

INDIA— Current policy on missions clarified

Indian policy calls for complete Indianization of all mission work. However, in a statement in the lower house of the National Parliament, Vudya Charan Shukla, minister of state for foreign affairs, said Indianization will be reached on a "progressive basis."

Shukla explained that missionaries with "outstanding qualifications or specialized experience" will be admitted if "Indians are not available for such posts." However, missionaries will be deported if their presence "is considered prejudicial to national interests."

EAST ASIA— Conferences face realities of church in Asia

The East Asia Christian Conference held its fourth assembly, held in Bangkok, admitted four new members and added 30,000 to its 16-country membership.

Dr. Philip Potter, director of the Division of World Mission and Evangelism of the World Council of Churches, asked how realistic it was for the members to expect outside support to continue indefinitely. Potter stressed the need for Asian churchmen to become more aware of the changes confronting

their country and the church. "There is no church here," he said, "which is not confronted with new situations arising from the population explosion, the minority status of most Christian groups, new evangelistic difficulties, and forms of governmental restrictions."



people make the news

Charles E. Fuller, heard by millions on the Old Fashioned Revival Hour, died March 19. He was 80 years old. Fuller saw early the evangelistic possibilities of radio and in 1925 established what is today the world's oldest international broadcast of the gospel. While attending the 1966 World Congress on Evangelism in Berlin, Fuller reacted with humble amazement as delegates from every continent expressed appreciation for his radio ministry and the effect it had had in their lives. Fuller was co-founder of Fuller Theological Seminary.

The Rev. Dr. **Harold Lindsell**, 54, assumes editorship of *Christianity Today* September 1. Lindsell served for three years as associate editor of the magazine and is a long-time colleague of retiring editor, Dr. Carl F.H. Henry. Lindsell is currently professor of Bible at Wheaton College.

Christian and Missionary Alliance has released a message from Vietnam stating Miss **Betty Olsen** of C & MA and **Hank Blood** of Wycliffe Bible Translators are alive and well. The two were captured by Viet Cong at Ban Me Thuot the end of January and have

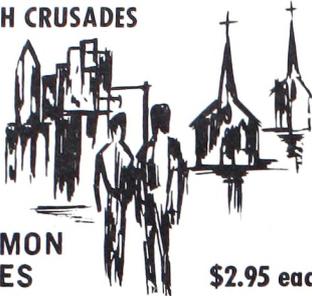
been captive ever since. The information came from a prisoner released by the Viet Cong.

Dr. **Franklin Clark Fry**, president of The Lutheran Church in America, was reelected president of Lutheran World Relief, an organization he helped found in 1945.

Dr. **Holland B. London** becomes vice-president of World-Wide Missions. London is an evangelist and president of Church Builders, Inc. of Los Angeles.

Burleigh Law, Methodist lay missionary, was killed in the Congo in 1967. A school building project he had begun is being promoted in his memory by Methodists in Minnesota. Law was fatally shot as he landed at an airstrip near his station. He was attempting to aid missionaries captured in an uprising. Before his death he had told a group "I realize the unsettled condition, the dangers, even the possible death that may wait for me. But if somewhere someone must raise a white cross over my grave, I'd rather it would be in the heart of the Congo, fighting with Christianity as my weapon, than on any battlefield of the world." He got his druthers.

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SAY IT WITH RAISINS

What do you do with 228 tons of raisins?

Looking for the answer to that question I went to the West Coast MCC center at Reedley, California, and visited Norman Wingert, MCC West Coast director.

The letters MCC stand for Mennonite Central Committee, a relief organization which grew out of food and clothing sent to brethren of the faith and blood relatives in Russia at the close of World War I. The need for relief help continued until today there are distribution centers in all main trouble spots of the world. MCC has become the united relief arm of the various Mennonite groups.

Wingert in 1967 had launched a program to procure 228 tons of raisins. I wanted to know why. My first question was where do you get 228 tons of raisins?

Wingert told me that surplus raisins are not discards or inferior fruit. Surplus raisins are those taken off the free market by the merchandising pools in the interest of price control. As a result of the bumper crops of 1965 and 1966 there was a large amount which could not be put on the general market. These raisins could be sold only to companies like breweries or on the foreign market.

In 1967 when MCC tried to get the high-food-value raisins for the hungry they ran into problems. Concerned people felt that if breweries could get surplus raisins at a greatly reduced price there must be some way to get them for food supplements.

The problem was how to get in with the right people in order to present their case. Luther Linda, a Christian layman, encouraged Wingert to go directly to the Federal Raisin Administrative Committee to present his request. Closed bids had been asked for and were to be opened at a meeting of raisin growers for the 20,000 tons of 1965 surplus raisins. Breweries bought half of the tonnage. Wingert presented his case for using raisins for relief distribution at the same low price the breweries were paying. It took a special vote on the part of the Raisin Board to sell to the relief organization.

The relief committee set a goal of \$10,000, and sent word to all the Mennonite Churches on the west side of the Rocky Mountains.

Shipments began. By May 18 the shipping records read: Hong Kong 1 tons; Korea 15 tons; India 20 tons; Congo 50 tons, half of which was to go to Kinshasa (formerly Leopoldville) and the other half was for the Kivu district in east Congo. According to plan, Vietnam was to have 50 tons but the MCC director in Vietnam could only handle two tons because of the congestion in harbor and warehouse. And he was not sure the Vietnamese would like raisins. They did and the two tons went quickly. The director requested all 48 tons. However, by the time their 48 tons had been shipped elsewhere. Now the problem was where to secure funds for the purchase of 4 tons more. MCC Headquarters Office in Akron, Pennsylvania promised to supply needed funds.

Meantime, however, the Raisin Administrative Committee got the first estimate of the current 1967 crop. It predicted a shortage of 13 percent. They raised the price of a ton of raisins from \$56.61 to \$180 per ton. A request was made to the Raisin Committee to permit the sale of the 48 tons at the old price. At a meeting on July 25 the Raisin Committee conceded the request, but stated this would be the last at that price. So the way was clear now to finish the Vietnam allotment.

The Peloian Processing Plant agreed to process the fruit at no gain to themselves. The cartons carried the Peloian stamp and other data. But each package also had the stamp of the MCC: "THE NAME OF CHRIST."

The last truck and trailer load to complete the Vietnam allotment left for the San Francisco dock on October 23.

The MCC's principle for distribution is: "We aim to give where the need is greatest, regardless of race, language or religion." Headquarters in Akron, Pennsylvania and field men overseas determine where the greatest need is. The total picture of raisins sent overseas for relief:

Vietnam	50 tons
Korea	15 tons
Hong Kong	15 tons
India	60 tons
Congo	50 tons
Algeria	32 tons
Tanzania	6 tons

Total 228 tons

A STRANGE SIGHT IN TANZANIA

In the rural villages of southwest Tanzania a pair of gospel preachers present a strange sight as they go from village to village sharing what God has done for them. One of them is Paipi, a lame man, (see World Vision Magazine March 1968). The other is Lexson, the man who reads with no eyes.

When young, Lexson was sick for a very long time. He gradually got better but his eyes did not. He could barely see. His parents were going to take him to a hospital, but friends warned them, "Those white people don't know the medicine for eyes. Maybe they will take his eyes out and put in the eyes of a goat."

Lexson never went to the hospital.

Though he was ashamed of his blindness Lexson finally had the courage to ask an elder if he, a blind man, could become a Christian. The delighted elder encouraged him.

Lexson was baptized, but he knew

he was just following others. In his heart he said, "God doesn't love me. Why did he make me blind if he does?"

Several years after Lexson's baptism a school for the blind was opened at Tabora.

Lexson went with much anticipation.

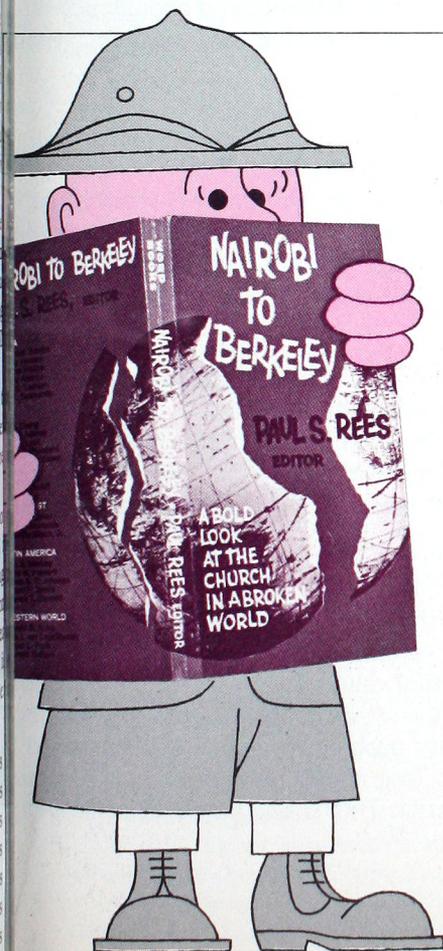
At school, he met a blind man who could read. It opened the world for Lexson. He had to learn to read. He progressed quickly and soon knew how to read a Braille Bible.

His joy could not be restrained. He, Lexson, the blind man, could read. "I know the Lord lives, He has taught me, a blind person, to read His Word," said Lexson. The real faith had to come to his heart.

An African preacher took hours of his time instructing Lexson. Soon Lexson wanted to share with others what he had discovered.

Today, in villages throughout southwest Tanzania he stands before the people. Lexson's fingers move to and fro across the pages of the Braille Bible, his unseeing eyes roll upward and his lips form the words from God's Word. The people listen—after all, he is blind and he can read.

Lexson the blind preacher and Paipi the evangelist make an unusual picture as they go from village to village preach-



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WORLD TRENDS

"WE HAVE A COMMUNICATIONS REVOLUTION ON OUR HANDS, and we haven't much time to learn about it," according to Dr. Wilbur Schramm, director of the Institute for Communication Research at Stanford University. Schramm maintains that the major problem we face is not technological. Rather, it is the "human problem" which must be given primary attention.

THE HUMAN PROBLEM, Schramm contends, is essentially the problem of underdevelopment. Although poverty can be traced all the way through history, many more people are conscious of their poverty today. Vastly extended communication and transportation systems allow people to compare their situation with more advantaged and prosperous populations. They are becoming increasingly aware of the tremendous gap between the underdeveloped and the highly developed nations.

WHAT'S MORE, THE GAP IS WIDENING, according to recent studies — in spite of aid programs calculated to assist the social and economic development of less advantaged nations. It's the old story, the rich get richer and the poor have children. Medical advances and public health measures have sharply cut the infant mortality rate in many overseas areas. Meanwhile, birth control measures, although accepted more widely, are slow to take hold. They go against the grain of basic social values and status mechanisms in many areas where they are needed most.

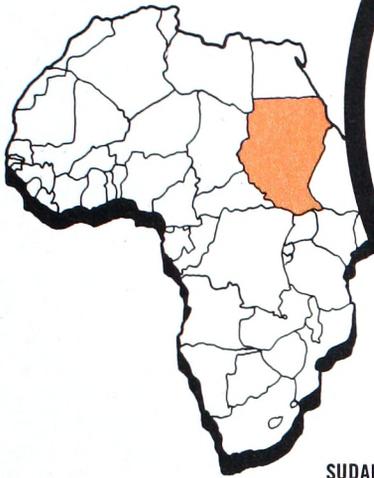
BUT A NEW SENSE OF CAPABILITY is also in evidence among the world's more disadvantaged peoples. With proper tools and proper educational systems, with enough food to meet their minimum requirements and enough economic toe-hold to get a start, millions of the world's people feel they could make their way over the socio economic mountains which confront them.

30 **COUNTRIES IN A HURRY** can no longer allow themselves the luxury of governing inert masses. They realize that they need to involve their entire populations in the process of national development. In fact, the process itself depends on activating the human resources represented by these people. This will mean more literacy assistance, educational extension, development of technical skills, training in civic development and numerous other programs. All of this means that effective, widespread use of mass communications systems will be essential to further progress.

THE CHURCH COULD EITHER WIN OR LOSE in this race to solve the vast social and economic problems in underdeveloped nations. If these deeply entrenched human problems are attacked without any reference whatever to the spiritual latitude and longitude, the Christian message is likely to be bypassed and lost en route to a solution. But if the Church learns how to identify with the aspirations of millions of people in the emerging nations, if Christians come alive to their potential in service, and if the gospel is allowed to point people to the ultimate meaning of life, Christianity could be on the threshold of significant new gains.

ONE HELPFUL EXAMPLE OF WHAT CAN BE DONE in meeting people where they are, and in helping them set their right goals, is a matter of record. It has all kinds of implications for work among emerging peoples. It demonstrates the effects of reorienting life to higher purposes. It also demonstrates how spiritual values can be a key to the solution of social and economic problems. Of course, there is no guarantee that it will work without encountering tension and even violence. And the immediate results may not be instant solutions to every problem in sight. But it cannot be beat as a model of what can be done. The experiment has been documented by four reliable authors and is available in any New Testament under the heading of the life and ministry of Jesus Christ. This is one model in communication that Christians should be sure to study.

FACTS OF A FIELD



SUDAN VITAL STATISTICS

AREA: 967,500 square miles—slightly more than one-third the area of the 48 contiguous states of the U.S.
POPULATION: Just under 14 million (equal to London plus Sao Paulo).
CAPITAL: Khartoum, population 173,000.
OFFICIAL LANGUAGE: Arabic. Four to five million people of Southern Sudan speak African languages.
FLAG: Three horizontal stripes of equal size in blue, yellow and green.

THE REPUBLIC OF THE SUDAN, Africa's largest nation in area, lies directly south of Egypt. This region, referred to by the ancient Egyptians and the Old Testament as "Cush," is bordered on the east by the Red Sea and Ethiopia, on the south by Kenya, Uganda and the Republic of the Congo, and on the west by Central African Republic and Chad.

HISTORY: Cush was ruled by Egypt during the first millennium B.C., destroyed by Aksumites from Ethiopia in 350 A.D. The Christian Nubian states, established in the sixth century, coexisted with Muslim-Arab Egypt until the 14th century when Arabs took over and introduced Islam.

Turko-Egyptian troops conquered northern Sudan in 1820-21 and southern Sudan during the 1860's and 70's. Revolt led by Mohammed Ahmed drove Egyptians out by 1885. Anglo-Egyptian forces under Kitchener defeated Sudanese forces at Battle of Omdurman in 1898 and Anglo-Egyptian rule was established with Kitchener as the first governor-general.

In 1951 Egypt renounced its treaty with the British and provided for a separate Sudan constitution. Sudan became an independent republic in 1956. Two years

later a military coup toppled the government, suspended the constitution and brought an army general to power. Popular revolution in 1964 restored civilian rule and Mohammed Ahmed Mahgoub became premier after 1965 election. Sayyid Saddiq al-Mahdi replaced him in 1966 but resigned in 1967 and a coalition government came to power

CURRENT CONFLICT: Southern Sudan has been seething since 1955 with determined tribal rebellion against the Arab north. Counteraction requires a third of the central government's armed forces.

The south's determination to be free is rooted in deep feelings which go back to the days when Arab slave-raiders from the north went deep into the jungles of the south. Sudan's southerners remember stories of sharp-eyed slavers taking the healthy from the villages and murdering the rest. Furthermore, they have experienced the built-in inequities of attempts to superficially "unify" the country.

THE LAND: Sudan's terrain is a vast plain gently sloping from south to north. Character of the land changes from swamps and rain forests in the south to savanna grasslands in the central part

and then to desert in the north. The Sahara encroaches on the northern third of the land, with shallow rocky soil and poor fertility. Rainfall is almost non-existent, and 100-degree temperatures prevail most of the year. In the south, rainfall may range up to 60 inches a year. The Upper Nile, with its tributaries, flows through Sudan on its northward way to Egypt and the Mediterranean.

ECONOMY: Cotton accounts for 70 percent of Sudan's foreign exchange. Grain crops and raising of cattle, sheep and camels provide subsistence for majority of Sudanese. Agricultural processing industry and light manufacturing have developed around urban centers.

THE PEOPLE: The people are predominantly Arab in the north, negro in the south, and Nubians along the northern Nile Valley. Muslim Arabs outnumber the primitive, pagan, negroid tribes two to one.

Thirty major languages, with 250 dialects, are spoken.

Only ten percent of the total populace lives in cities. Literacy rate of people over 15 years old is 12 percent, but the government has placed greater emphasis on

FACTS

this problem since World War II. The school system has been nationalized and mission schools have been taken into the government system.

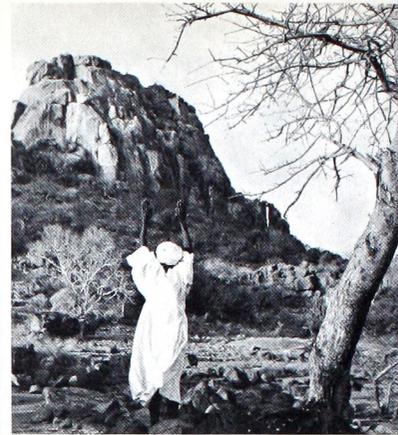
RELIGION: About 65 percent of the total population are Muslims. Ninety percent of northerners are Muslim. Southerners are mostly pagan with about 25 percent Christian and five percent Muslim. Muslim expansion began in the Sudan almost 400 years before modern Christian missionary activity.

MISSIONS: Church Missionary Society workers arrived in the south in 1899, and four years later the government granted permission for work in the Muslim north. By the 1950's major sending agencies participating in the remotest areas included United Presbyterian Church of America (working in Egypt since 1850), Sudan United Mission (beginning in 1907), Sudan Interior Mission (since 1936 when its workers were displaced from Ethiopia during the Italian invasion) and Africa Inland Mission (since 1949).

Missionary work has been difficult from its outset to the present. Medical and educational work emerged as the primary approach to the people. The cattle-raising semi-nomads have shown greater resistance than the more settled agriculturists. A proud, conservative people, they resist both Islamic and Christian influences. Villagers respond more readily. In the midst of the white-hot tur-



Cotton is loaded at Port Sudan.



Muslim rain-maker practices his trade.

moil of tribal rebellion against the north, the central government has blamed the church and the missionary for aiding and abetting the rebellious south. Missionaries were gradually squeezed out until the last ones were expelled in 1964.

A few working in the north were allowed to continue in the Khartoum area—as a sort of showcase display of religious “tolerance,” according to one authority. Approximately 10 Protestant missionaries work in and around Khartoum today.

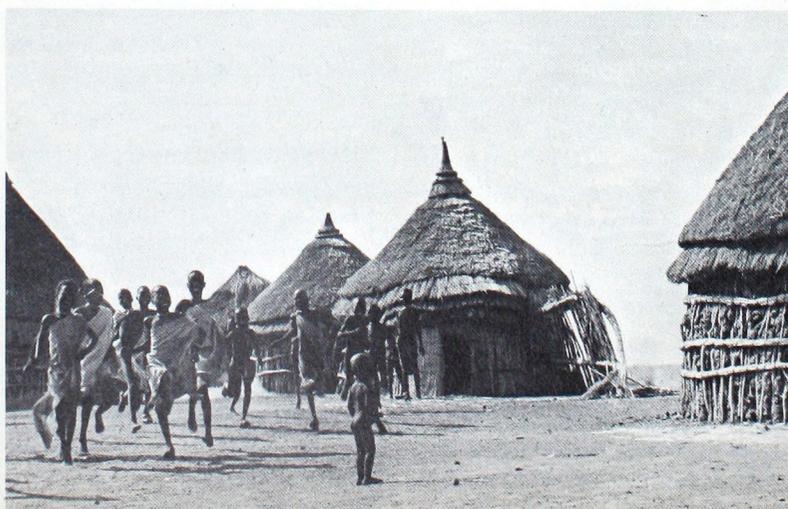
NATIONAL CHURCH: When the militant guerrillas faded into the forests the fury of northern soldiers fell on churches, villages and local people. Retaliatory measures are directed particularly against Christians, since Christians are usually the only educated people, and education and leadership ability pose a threat to northern domination. Pastors, because of their positions of lead-

ership, are doubly in danger. Extreme mass cruelty has been reported as a counter terror against the rebellion. Most southern churches were destroyed. Thousands of Christians have taken refuge in Ethiopia and Central African Republic.

Where pastors have fled or died, Christians meet in rendezvous deep in the jungle. The picture has rightly been called “grim,” but as such it is an up-to-date challenge to the English-speaking church to suffer and pray with the witnesses in this strategic, distressed land.

Persecutions as blatant as any in history have consolidated the surviving church. Small groups of Christians join together for strengthening. Surviving national leaders have refused central government financial aid.

Genuine revival has broken out among some small bodies of believers, with thousands of conversions reported. One pastor recently wrote: “God has been working mighty miracles amongst us. . . crowds and crowds of people filling the church, and all around it; saying they believe, or that they want to study God’s Word, or want to repent of sin and come back to the Lord! There were over 500 in a class for baptism. . . Hundreds have accepted the Lord during these past ten months, and many are coming for Bible teachings. The little Bible school has had to carry on under trees because of the great numbers attending. . . In six of the large villages of the district the dance places are empty, for there has been no pagan dancing since June, as so many have left all to follow the Lord Jesus.”



Dinka village on the plains of the upper Nile.

TRAVEL TIPS

***Planning is the most important part** of any trip. It can make the difference between disappointment and a happy, rewarding experience. Basic questions are where you want to go, how long you want to stay, how much you can spend. Your travel agent will help you plan a trip tailor-made to fit your requirements. (There is no charge for his services, so don't hesitate to make the most of them. Commission on the ticket he sells pays for the agent's services.) He can help you decide whether to (1) see and do things on your own without a definite pre-arranged plan, (2) see and do things alone with a definite planned itinerary, or (3) travel with 15 to 30 people on a guided tour with a tour conductor and a preplanned itinerary.

***European travelers visiting the U.S.** can get 10% to 40% discount on hotels, meals, department store purchases and many other transactions by using a discount card obtained through the airlines. To get the card the European simply presents his passport at any ticket office or travel agency in Europe.

***Best bargain for American tourists** in Europe is Eurailpass, which entitles the tourist to travel all over Western Europe, first class, on all trains, at a substantial saving. Pass must be purchased in the United States before departure. You buy the no-mileage-limit pass for length of time you expect to be in Europe: 21, 30, 60 or 90 days.

***It is unlikely**, say travel experts, that proposed legislation will keep many Americans home from Europe this summer. On a \$300 economy airline ticket for a 21-day trip to Europe the additional cost would be only \$15.

***Government tourist offices** can provide you with a wealth of information on the countries you plan to visit. Information is their business. They will give you literature, maps, tips on recommended restaurants, hotels, sightseeing attractions, special events, clothing,

weather, ticket sources. They can also assist with visa information, although they cannot issue visas (this is the function of the local consulate).

***Most visas can be expedited** for you by your travel agent. But for special visa problems involving missions personnel the Evangelical Foreign Missions Association offers valuable advice and assistance for a small fee. Address is 1405 G Street N.W., Washington, D.C. 20005.

***Western visitors** may now obtain visas for Prague, Budapest or Belgrade in Vienna, the Austrian capital.

***Chicago U.S. Customs House** will no longer register foreign cameras and other equipment. Too much work, they say. If a passenger feels the need of it, he can execute a statement before a notary public.

***Parents of unmarried U.S. servicemen** stationed in Vietnam and Thailand can now get a 25% discount when flying Pan Am from the west coast to Hawaii to meet their sons on Rest and Recuperation leave. A similar discount for wives has been in effect for some time. (Special documents from the armed service branch in which the son or husband serves must be presented to qualify for the discount.)

***New trend in Japanese tourism** is emphasis on people rather than places and things. Japan National Tourist Organization has launched a home-visits program featuring one- or two-hour visits in private homes. Attempt is made to match the interests of the foreign visitor with those of the host family.

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CRACKS FROM CULTURE SHOCK



Somehow the name Francis didn't seem to describe him. "The full name is Francis Eugene Harper, but most people call me Bud," he added with another smile.

"Just a m-m-moment. I'll notify him of-of-office." Sarah was getting worried.

In a couple of minutes Mr. Grainger entered the lobby from a back hallway and threw out his hand to greet Harper. As he grasped the huge hand and looked at the size of the new candidate, he thought back to Paul Bunyan stories that made the rounds when Grainger was a boy.

"Welcome to New York, Mr. Harper. We've been looking forward to meeting you.

"The board has accepted your application, provided no problem turn up in your physical examination." (Sarah wondered why the board would waste its money giving this guy a physical.)

"This trip can serve to give you a couple of days of orientation to our mission policies and procedures. Since you don't have family obligations and you have completed your graduate work, we are hoping that you might stay in town the rest of the week."

Sarah hadn't missed the part about "no family obligations," even though she had her head turned the other way and pretended not to be listening.

"And how soon can I plan to leave for the field?" Bud Harper asked.

Grainger suddenly looked puzzled. "Well, you've read the mission policy statement on deputation, haven't you?"

"Deputation?"

"Yes, we sent you the booklet explaining the policy on deputation didn't we?"

"No, sir," Harper drawled. "I don't believe I've seen anything of that description. What do you mean by deputation?"

It suddenly occurred to Grainger that there was a language barrier here. Being from a denominational church in the south, this boy was innocently unaware of the deputation procedure as the primary means of fund raising.

It all began when this great big handsome college-type fellow opened the door and walked into the lobby of the old-style row house in New York which serves as the mission headquarters.

When that attractive new receptionist looked up at this six-foot-six specimen of manhood, she went right into a trance.

"Mornin', ma'am," he said with a distinct southern drawl. "I've got an appointment with Mr. Grainger."

"D-D-Do . . .," she responded. She had never stuttered before in all her life. "D-D-Do you have a c-c-card?" She figured him to be a salesman.

"Card?" the tall stranger asked, with a puzzled look. "Why ma'am, I haven't even hired on yet!"

"Do you mean you're a c-c-candidate?" In the half second that she waited for the answer, Sarah was wondering what kind of a doctor you go to in order to get a stutter fixed.

"Yes, ma'am." He smiled again.

"Wh-Wh-What is your n-n-name, p-p-please." This thing was getting worse at a frightening rate.

"Francis, ma'am" he responded, leaning his elbow on the counter.

"Deputation is the speaking itinerary that every missionary undertakes in order to raise his financial support." Grainger explained.

"Do you mean public speaking, sir? I'm afraid I just couldn't undertake that, sir. Public speaking is the one thing I cannot do. I fall to pieces completely . . . No sir, I just couldn't take in any public speaking."

Grainger found this both amusing and tragic. The idea of this latter-day version of Paul Bunyan falling to pieces in front of an audience almost made him burst out in laughter. But when he realized that there was simply no alternative to the deputation policy of the mission. Missionaries had to itinerate. How else could they raise their support?

"We'll be able to help you with public speaking, I'm sure." Grainger stated confidently.

"I doubt it. I've been to all sorts of teachers and schools and speech clinics, but they can't do a thing with me. I'm a lost cause. There must be some other way."

"But I'm afraid there is no other way, according to our policy state-

ment. Everyone must undertake deputation until they raise their support. Of course, we do have some men who are poor speakers, but they have wives who are excellent speakers. But that doesn't suit your situation, does it?" Grainger said. Just then a phone call came in for Grainger.

With Grainger gone, Bud Harper stepped over to the receptionist at the switchboard.

"Ma'am, I don't think I caught your name," he said with his wide smile.

"Sarah Hennings," she responded with a cute smile of her own.

"I take it you are recently out of college yourself, Sarah. What was your major?" Bud asked.

"Sp-Sp-Speech," Sarah replied, while color quickly rose in her cheeks. Then they both broke down in laughter.

It will probably take those two young people six months, but I'm sure they will run into several other mission board policies along the way, but I think they may be on the way to solving this deputation problem.

— Dr. Stonewall Hurdler



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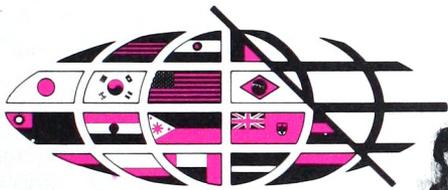
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OVERSEAS OPPORTUNITIES

Training...What For?

Schools with blackboards

... aren't the only kind. Work experience can be an education too. Industry and business today are looking for a combination of formal learning plus experience in their potential employees, especially for personnel headed overseas. This combination makes for maturity and judgment. Mission agencies tend to feel much the same way.

True, college graduates may not have a lot of practical background, but their educational base is looked upon as an overriding asset in terms of long-run potential. Christian leadership isn't going out of its way either to take on "question marks" or risky backgrounds.

If you mix a solid academic course of study with as much summer and "while-in-school" on-job learning as possible, you will have a head start by the time school is out.

By the way...

... don't forget language skills. Few people go overseas for any great period without needing at least one language in addition to English. So get as early a start as possible at some other language. You get an introduction to another culture in the bargain.

Of course, you may...

... be oriented to a particular career already. Or you may be still searching for that "magic" major that just fits

you. In either case it might help to know what kind of people are likely to be in demand when you're ready to go into the "market." Feed this factor in with all the others you're already on top of, like:

1. Your basic interests and aptitudes. (You've taken those preference tests by now, haven't you?)

2. What kinds of jobs require you-type people. (You've been to the library rummaging in the 371.425ff, 331.11's and 331.39's certainly.)

3. How God is leading you inwardly and through "circumstances" such as people you meet, turn-downs you get and books you run across. (You are writing letters to various agencies about overseas possibilities, aren't you?)

If you need information...

... Inter-Varsity Christian Fellowship has published a survey (December 1967) of the anticipated demand for certain missionary vocations by several dozen mission boards in the near future. You could write this as follows:

Missionary Handbook
c/o IVCF Missionary Department
130 North Wells Street
Chicago, Illinois 60606

The price is \$2.50.

When you get the book take a look at Section III which lists the vocations currently in demand. Study these rank-

ings. The mission boards are still the business of evangelizing the world but it takes more than one set of skills to do it! And it takes back-up effort to keep the outreach moving.

Although "general workers" is the category most in demand, this may be very helpful. Nobody is really a general worker. In actual practice each person must undertake specific responsibilities if he is to get anything done. Thus the "general worker" category turns out to be something like a "miscellaneous" designation... pretty hard to train for!

But from there on the survey is very helpful in giving the current demand for various vocations. These agencies currently need more than a thousand evangelists, 657 linguists, 509 secondary teachers, 376 nurses, 275 Bible school teachers, 226 youth workers, 224 doctors, 134 secretaries... and on it goes... teachers, agriculturists, builders, dentists, medical technicians, accountants, engineers and many others.

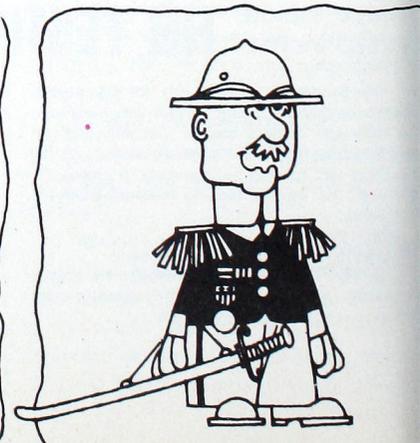
One point becomes evident. Mission agencies are asking for teaching skills at a great rate. Everything from high school to postgraduate university professors seems to be needed somewhere. Missions are discovering that there is heavy demand for education and this is reflected in the responses to the survey.

Hmmm...

Does it seem that mission boards are looking for almost every kind of person? Yes, as regarding skills, evidently they are. But to be the "right person" it takes more than a certain skill. To be "real" and to "prove out" with a mission board it also takes spiritual depth, training and practical experience.

36

DR. WORVIS



you're surprised...

... that career planning may well begin in junior high and high school, that missions operating overseas need as wide a spectrum of skills as they do, that there was as much information available as there is, then you're on the right track! Before this idea wave wears off, though, put it to work.

You might get a truer laboratory test of how your interests and background might fit into an overseas situation by spending some time with groups conducting "boot camps," candidate schools and internship programs. Some of these are as follows:

- Practical Missionary Training
Box 628, Fullerton, Calif. 92632
- Summer Institute of Linguistics
Wycliffe Bible Translators
219 West Walnut, Santa Ana, Calif.
- Missionary Internship
Rev. Fred C. Renich, Director
Box 457, Farmington, Mich. 48024

Be sure to ask about how you can spend your weekends and summers to work. This could give you a chance to see how you check out under field conditions. You might begin to see how you function in a real job-training situation. There's real guidance for you

Need Help?

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

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

in these practical steps forward.

Maybe it boils down to whether you mean business about locating that opportunity overseas. If you do — for real — start training for it now. Everything you will have learned and experienced by the time you get there will be used. You can plan on that. So now start going over some college catalogs. But more about that next month.

'Dear Jim'... Here's Help

"Jim" (World Vision Magazine, February 1968) was a college student wondering if he should become a "missionary pro." It turns out that Jim now has a lot of friends who have taken trouble to slow down long enough to help "Jim" and the many young people who ask the same sort of questions. His new friends have a wide variety of viewpoints, as the following samples of their letters show:

"Dear Jim: How thrilled I was to read the article which presented your desire to serve the Lord at your own expense in a foreign country. I believe *this* is the answer to reaching *many* countries with the gospel.

"First of all it is almost impossible to make some people there believe that one is not being supported in a foreign country but the U.S. government even when doing missionary work. There are many openings for businessmen who are willing to work with American firms abroad." — H. T., Indiana

"Dear Jim: It was great to hear that you want to get out of yourself and a life of indulgence to demonstrate Jesus Christ to your generation.

"No doubt you have pondered the alternatives of regular missionary work

versus secular work overseas as a Christian. May I suggest that there is another alternative perhaps better for you than both.

"Why not go to the mission field *this summer!* There is nothing like being out among people of another land to get a realistic picture of the situation and from it derive new insight for making a decision. Or even better, when you graduate from Oregon spend a year on the field as a short-term missionary. The advantages of going right away are several.

"1. After you come back from your year abroad you know a lot better what kind of preparation you need.

"2. Since nearly 50 percent of our generation is under 25 years old you have an opportunity to work with your contemporaries — perhaps in another university.

"3. You will have opportunity to observe both professional and non-professional missionaries and decide from experience which would be better for you.

"4. You will have opportunity to work with some men and women who are slugging it out against Satan and you will undoubtedly come back with a greater God and a more dynamic faith challenged toward world evangelization." — G. L., Illinois

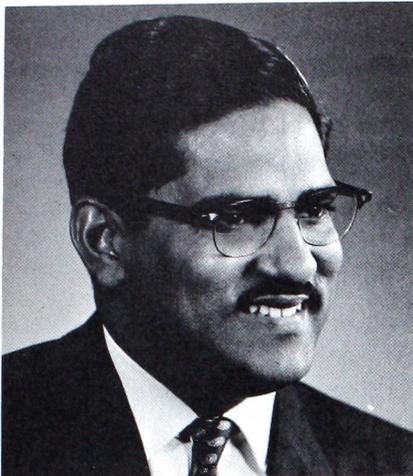
"Dear Jim: I'm glad to hear that you have problems. The fact that you have problems determining how you will use your life tells me that you are concerned enough to seek God's perfect will. And this fact tells me that you are making headway. Stick with it.

"It's impossible for anyone else to know just what God wants you to do. God will tell you alone. Any life is full

Continued on page 42



PERSONALITY PROFILES



T. E. Koshy of India

A friend to lonely students

► An encounter with a Hindu geography professor at Bombay University was the turning point which changed Thottukadavil Eapen Koshy (his friends call him Koshy) from an apologetic and embarrassed Christian to a bold and confident witness.

Koshy's warm, outgoing personality assists him today in what he calls "friendship evangelism" among international students at Syracuse University, New York, where he is a graduate student in the school of journalism.

He speaks frequently in churches,

giving practical suggestions on how to befriend and assist international students and share Christ with them. "Don't frighten them with religiosity," he says. "Show them your friendship and affection in some practical way."

If a church wants to give a "friendship supper," Koshy puts families in touch with students he knows, giving names, nationalities and some background of those who will be their guests. He suggests friendly conversation and informal singing but seldom a speaker. Families keep in touch with students later and make them feel at home during their stay in the United States.

This genuine expression of Christian love and personal concern frequently results in students deciding to follow Christ.

Koshy, born and reared in a Christian family in Kerala, South India, received Christ as a boy of ten. After high school he joined the staff of Gospel Literature Services, largest Christian publishing house in India, for two years of training in literature and communication. He entered Bombay University in 1955 and worked his way through law school.

It was during his first semester in the university that the encounter with the Hindu professor took place.

"According to the biblical account," declared the professor, "the earth was

created 4004 B.C., July 9, at 8 a.m. Koshy cringed as his 156 classmates laughed. He didn't want them to know he was a Christian.

That evening, rebuked, he prayed for an answer to give the professor. Next day he challenged the professor's statement before the class and set off a discussion which evoked great interest in Bible reading among non-Christian students.

Weekly Bible discussion groups grew out of this interest and groups were eventually formed in several colleges. When Koshy left the university in 1960 with a bachelor of arts degree in English literature and a bachelor of law degree, he had founded the Bombay Inter-Collegiate Evangelical Union and the Bombay Graduate Fellowship.

Feeling a call to "full-time" ministry, Koshy went to England to study theology for two years at Moorlands Bible College, Devon, then came to the United States to study journalism at Syracuse.

Koshy believes the Lord is training him for a ministry among the educated non-Christians of India through the medium of the printed page in both the Christian and secular press.

"I believe firmly," he says "that as a Christian I have a very great responsibility to the society I live in and I ought to serve my generation in every way possible, both for the spiritual and physical needs of others, in that genuine love and humility which come on from the Lord."

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Sold on radio

► Recently returned from a 30,000-mile survey trip through Argentina, Chile, Uruguay and Paraguay, Jose Holowaty speaks enthusiastically of the role radio is playing in the evangelization of those countries. Holowaty is a staff member of the Far East Broadcasting Company's shortwave station KGEI in San Francisco.

"Radio is the best way of propagating the message of Christ to the millions in Latin America," Holowaty declares without hesitation. "As a Christian it is my duty to let everyone know about Christ through this medium."

Holowaty lives what he believes. His daily programs enter homes south of the border with a proven impact for Jesus Christ, but his work does not end when he steps away from the microphone. Many of the 20,000 letters KGEI

receives yearly are in response to Jose's effectiveness and he answers many of the letters himself.

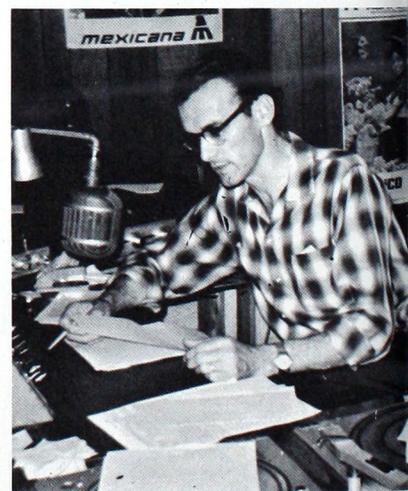
In addition to his work at KGEI, he pastors a Spanish-speaking church in San Francisco. Also he recently taped the whole New Testament and Psalms in Spanish for a recording company.

Jose Holowaty has always been interested in radio, but he never imagined that following his dream would lead him to a radio station 7000 miles away from home.

Home for Jose and his 14 brothers and sisters was the village of Leandro N. Alen, located in panhandle-like northeastern Argentina which is sandwiched between Brazil and Paraguay.

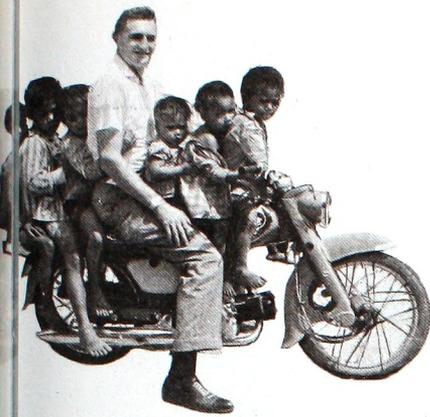
Grandfather Holowaty was Ukrainian and the Ukrainian language used in his home became Jose's mother tongue. But since Spanish was the language of his country, Jose became bilingual from early childhood.

When Jose was only six his parents



Jose Holowaty of KGEI

accepted Christ through the ministry of European missionaries and when he was 15 he decided to follow Christ. Eight years later his decision led him to a seminary in Buenos Aires.



Patrick Cohen of Vietnam

It's great to be alive!

"It's great to be alive!" reported Pat Cohen in his letter describing the week of terror in Kontum during the Tet offensive — the first of two attacks by North Vietnamese on that little city. Patrick Cohen, described by *National Geographic* (April 1968) as "a tall, thin, thin man of 32," is not looking for security. He believes this is the day of opportunity in Vietnam.

Born and reared in Anchorage, Alaska, he has spent the last seven years in Vietnam as a member of Wycliffe Bible translators working in tribal language instruction and scripture translation. He is one of the two or three Americans in the world who can speak Jeh, the lan-

guage of the tribal people Dak Pek area north of Kontum.

Along with translators Dwight and Barbara Gradin, Pat works in the village of Dak Peng Sial Peng, population 329, located about a mile from Dak Pek. The notebook he carries contains about 3000 words of the Jeh language. Recently Dwight Gradin completed translation of the Gospel of Mark and the printed pages were distributed. About 1000 of the Jeh tribe are believers.

Periodically, Pat and his co-workers take the data they have collected and work on analysis and translation at Wycliffe's Translation Center in Kontum.

The attack on Kontum came very suddenly on Tuesday night. At 5:30 p.m., just before the North Vietnamese Army took over, a helicopter evacuated the 24 adults and 21 children from the Translation Center to safety in Nha Trang.

"Had we been there," wrote Pat, "we would have been killed as were the C&MA missionaries in Ban Me Thuot. The fighting kept up until morning. The Americans had already started destroying our buildings, because the enemy was using them to military advantage."

Pat, the only single man in the Wycliffe group, returned to the center on Wednesday afternoon to rescue the library and research materials. His house had been destroyed and all his personal things had holes in them, but his type-

writer, tape recorder and the completed Gospel of Mark were safe.

Viet Cong sniped and mortared Kontum all day Thursday. Pat stayed on to look after things and to check on tribal families living in rented houses in the city.

"It was a mess!" says Pat. "The stink from dead bodies was almost unbearable. Nine hundred and sixty bodies of North Vietnamese were counted around the center. Two Americans were killed, others were wounded."

Protestant and Catholic churches, the Buddhist temple and the pastor's house were demolished.

Pat returned to the city Saturday and found the tribal people scared but safe. Their part of the city had not been bombed.

On Monday he boxed up the library books, which had been thrown into a Volkswagen and a Land Rover, moved into one of the houses and prepared to stay as long as necessary to look after things. Later he joined the others at Nha Trang. (No Wycliffe personnel have been evacuated from Vietnam, except Mrs. Hank Blood and her children — Hank was taken captive by the Vietcong.) The Kontum Translation Center has been completely destroyed by American forces to prevent its being used by Vietcong.

Pat has not been able to return yet to his village but, along with other Wycliffe personnel, continues language work at Nha Trang.

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After graduation Jose went to Asuncion, Paraguay, where he pastored a Baptist church. During his four years there he married and the Holowatys' first child was born. While at the church he had a radio program sponsored by his congregation.

A trip to America was the next step for this zealous young man from Argentina, and during his visit to the States Jose felt God would someday bring him back to serve Him in this country.

Returning home, he discussed this with his wife. Together they decided it was God's will for them, like Abraham of old, to journey to a distant land, not fully understanding the implication of the step of faith.

They thought it would lead them to working with a Slavic group, but instead Jose Holowaty became pastor of Spanish-speaking church.

Jose had heard Station KGEI, the "Voice of Friendship," while still in

South America. Thus, on his arrival in San Francisco he set out to find the station which he had heard thousands of miles away.

On his visit to the station he was asked to produce a twice-weekly program. Jose reflects, "At that point I felt myself a member of the KGEI crew and even though I wasn't going to get paid for the work I knew that I would receive great spiritual benefit from it."

That was five years ago. He is now in his fourth year as a full-time KGEI staff member.

Speaking to an unseen audience and reading thousands of letters from people who heard his programs gave Jose the desire to meet his listeners face to face.

When he made this wish known over the air, he received many invitations, from listeners in every country of South America, to visit in their homes. On his recent trip he stayed in 86 homes, witnessing to the people

and studying how KGEI can best reach them for Christ.

He also visited 10 major radio stations in the four countries and with six negotiated an exchange of cultural programs with KGEI—two were even willing to accept religious programs. Listeners to KGEI's programs on the South American stations are given a San Francisco address to write to. When they write they are sent gospel literature along with the cultural materials offered.

Wherever he went, Jose found that most people with a shortwave radio listen to the "Voice of Friendship" and many could name the announcers.

But Holowaty is not satisfied with past performance, encouraging as it may have been. Back in San Francisco he is pressing home to his colleagues the need to add more power—transmitter power, antenna power and Spirit power — in pressing home to Latin Americans the claims of Jesus Christ.

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MISSIONS BOOKSHELF

RUN WHILE THE SUN IS HOT by W. Harold Fuller (*Sudan Interior Mission, 1967, 256 pages*) is reviewed by Paul P. Fryhling, senior minister, First Covenant Church, Minneapolis, Minn.

The movie makers will wish they had found the title *Run While the Sun Is Hot*, no matter what story they might depict under it. But the title comes right out of Africa, about which the book is written, and means, "You'd better make progress while daylight lasts; darkness descends quickly here."

Either I'm just soft toward missions (it's a fact) or the author has written an appealing book, for I read it within the hours of a single day, somewhat to the neglect of other pressing matters. This is all the more remarkable knowing that the author's assignment was to "write up" the work of the Sudan Interior Mission at the turn of its 75th milepost. What an opportunity to start out grimly with pictures of bearded gentlemen, pith helmets and jungle hardships, dates, statistics, ship sailings and bold statements by irrepressible missionary pioneers.

Had he done so, I could have stopped reading sooner. But no, this clever author got me so involved in the fantastically beautiful sight of radio station ELWA's Atlantic coast location in Liberia and then, before I realized it, had me aboard one of SIM's Piper Comanche airplanes over the vast jungles of Ghana, then quickly by plane, Land-Rover and muleback through Nigeria, Niger, Upper Volta and Sudan that I had no choice, if I were to get out with a fully satisfying experience, but to finish the course through Ethiopia and

the Somali Republic on the Indian Ocean. At the end of it, I alternately smelled the pungent aroma of the humid jungle and choked with the dust and sand of the Sahara Desert.

In the process, Mr. Fuller adroitly blended together intriguing accounts of current and past missions adventures, experiences of victory and hardship in the witness for Christ, the unfolding and modifying of missions policies as social and domestic change came to the African peoples, and a rewarding acquaintance with scores of missionaries and nationals.

The history of SIM? I'll have to read the book again for that. It's there a right, together with some graphic statements on missionary problems and policies and even some clear notes on the superior wisdom of "primitive methods" that work in that continent long after expensive western ways have failed. But I was so involved with real life and people that I hardly notice the institution. Or, did he purposely sublimate the man-made organization I wonder?

Really, if you want a breathtaking African safari, without leaving your library chair, or a miracle thriller in human adventure for Christ, read *Run While the Sun Is Hot*, and thank God for the Sudan Interior Mission.

WHO SHALL ASCEND? by Elisabeth Elliot (*Harper and Row, \$5.95*) is reviewed by James Vasquez, missionary with Latin America Mission in Costa Rica and Colombia since 1961.

Elisabeth Elliot states in her introduction to this biography of R. Kenneth Strachan that her purpose was "to discover, not construct, the truth about this man," and in that endeavor she seems to have succeeded remarkably well. It is a rare experience when one can put down the biography of an individual—known or unknown to the reader—and feel that he has been shown the whole of that person's life without the glossing over of weaknesses and inexcusable faults that might tend to make the man less worthy of being written about.

In this fast-moving narrative about the late general director of the Latin America Mission, Inc., one of the hemisphere's foremost missionary statesmen, we feel ourselves personally introduced to a man who was at a times very much as we are. Indeed, the greatness of Ken Strachan is seen a

Continued on page 4



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Dr. Bob Pierce, founder
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OPPORTUNITIES

Continued from page.

filled only in the will of God. And the will of God differs for every person. I would suggest that you contact as many different organizations and individuals as you can.

"Because education has been your major it may be that God has been preparing you for the teaching field. Take another look at teaching. Public school teaching can be a fruitful ministry. In fact, it could be said that the most neglected field in the world today is the American public school. There are tremendous opportunities to communicate the gospel for informed and inspired Christian teachers.

"As a public school teacher you will have young impressionable minds to mold. You will be working with eager youngsters whose minds and souls are not hardened and who can readily change. You will have a whole classroom of such young minds. You will have them every day, all day, for the whole school year. And then next year you will have a new bunch with new opportunities. In a lifetime of teaching you will have a greater opportunity to influence a greater number of impressionable hearts to a greater degree than in almost any other field of endeavor. As a public school teacher you will exert more influence on the lives of your students than almost anyone else in the community." — J. V. P., *Indian*

"Dear Jim: I am an ordained minister, and I am intensely dissatisfied. I am beginning to wonder if I am in the right place or even doing the right things at all. I became a Christian when I was 16 and received a whole new sense of purpose for my life. Shortly thereafter I felt 'called to preach' and began making preparations for college and seminary. This was the normal route for a ministerial student, as I considered myself.

"In seminary there was something uncomfortable about preparing myself for the 'ministry.' I wrote it off as normal 'growing pains' and an adjustment problem, and received my degree after three years.

"The normal thing for a seminary graduate was to become a pastor. This became my course of praying, and I felt God called me to this church. I still felt God called me here . . . at first.

"As I find myself beset with all of the (insignificant) responsibilities of the traditional pastorate, I have found



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Pastors' and Christian Workers July 1-6
Keswick World Missions Congress July 6-13
Prophetic Conference August 17-24
Young Life Conference Aug. 24-Sept. 2
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don't fit! I feel that when God called me ten years ago, the only means I had for interpreting that call was the useful 'all-time Christian service' or 'the ministry' or 'missionary' categories. God's will had to fit into one of these. I had been trained to think in no other terms. Now He is showing me that He has a whole universe of 'categories' and 'forms' which we have politely and irresponsibly ignored. We have reduced Christian service and the Christian life to a set of professionally designated careers or to perpetuating the church program and its weekly activities.

"In short, I believe God is revealing to me what He was unable to show me ten years ago. I couldn't have received it. He is fitting me for some type of *real* realistic Christian service which I do not even see yet. I have convinced myself that the Holy Spirit must be given an open mind with all the categories swept away. He must be allowed to speak and reveal, even if it does not square with the Institution of Christianity of today.

"I am scared, because this could mean I will leave the traditional ministry in order to get back to reality, to the marketplace where Jesus did His Father's will. All of my preacher friends, seminary colleagues, relatives and admiring church members will not understand. How could they? The only forms in which they could think would be that I have failed God, I 'went back' to my calling, I backslid. How could I explain, very presumptuously, that I decided centuries of thought and tradition were wrong? That I had the answer no one else could see?

"Yet this is the compulsion under which I am presently laboring . . . to present, not the church, nor any other human organization, but *Jesus Christ, alone!* I have the compelling will to quit playing little religious games and get to the heart of human need with the love of Jesus. Somehow, the hardest place to do this is within the framework of organized, institutional Christian churches. It just does not fit there anymore.

"Does this make sense . . . biblical sense?" — L. C., Florida

Well then . . . *should* you be a missionary "pro?" Are we all "missionaries" after all?

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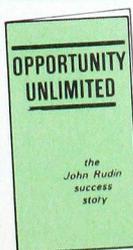


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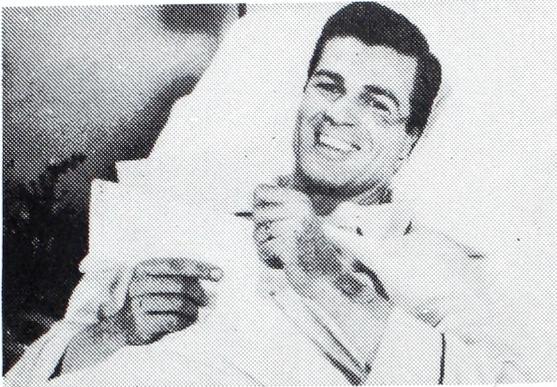
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up to 52 weeks (\$5200)—of hospitalization for each covered member of your family over 18 paying full rates. Half rates and half benefits apply to family members under 18. So our Plan fills the big gap in Medicare which provides only for the elderly.

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 City _____ State _____ Zip Code _____ Beneficiary _____
First Name Middle Initial Last Name
 Date of Birth _____ Month Day Year Age _____ Relationship of Beneficiary to Applicant _____

LIST NAME AND ALL REQUESTED INFORMATION FOR OTHER PERSONS TO BE INSURED

First Name	Initial	Last Name	HEIGHT Ft.-In.	WEIGHT Lbs.	Age	Month	BIRTH DATE Day	Year	RELATION To Applicant

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

Have you or any other Family Member listed above had medical or surgical care or advice during the past two years?

YES NO If "yes" explain fully.

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:
 Arthritis, hernia, venereal disease, apoplexy?

YES NO

Epilepsy, mental disorder, cancer, diabetes?

YES NO

Tuberculosis, paralysis, prostate trouble?

YES NO

Heart trouble, eye cataract, disease of female organs, sciatica?

YES NO If "yes" explain fully.

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except: _____

Date _____
 Applicant's Signature _____
 X
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I Can't Forget...



Ruth Andrianoff visiting with Meo women in a tribal village.

... the time in 1960 when our hill station of Xieng Khouang was threatened by the Communists, and the American Embassy advised me to evacuate.

Communist activity was nothing new to us. Laos has been in a state of political and military upheaval almost as long as we have lived here. (We first came to Laos in 1945.) But this time the situation appeared much more serious. It would be unsafe for me to remain in Xieng Khouang. My husband, Ted, however, because of his responsibilities to the church, felt that he could not leave.

To complicate matters, our three children, who were attending school in Dalat, Vietnam, were due to come home for "summer" vacation (October to January). I packed a suitcase and took off for Dalat alone, leaving my husband in Xieng Khouang.

The day I left for Dalat all communications were broken off between Xieng Khouang and the rest of the country. For the next three months there was no news from my husband. We didn't know whether he was dead or alive. There was neither mail nor telephone nor telegraph service. We could only listen to the radio, and the

news we heard was grim. We expected almost daily to hear that Xieng Khouang had fallen to the Communists.

During those three months I learned the real meaning of the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Christmas Eve brought the first word from my husband. He was alive and well! What more could we want for Christmas?

Ted arrived at Dalat on New Year's Eve to be with the children and me. Four hours later we heard on the radio that Xieng Khouang had fallen.

We had one suitcase of clothing each. Everything else was left in Xieng Khouang. Wedding pictures, diaries, household equipment, library, all were left for others to take or to destroy. But through it all we could peacefully say, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Though the "extras" were gone, we never lacked the essentials of life. The Lord marvelously provided for us as we later reestablished a home in Vientiane and carried on our missionary work.

—Ruth Andrianoff,
Christian and Missionary Alliance
missionary to Laos

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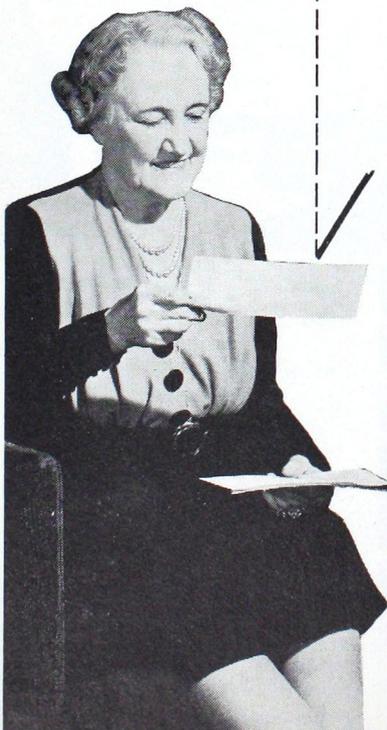
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BOOKSHELF

Continued from page 4

much in the sheer honesty with which he recognized and faced his foibles ("Responsibility—I don't like it!") as in the vision that enabled him under God to unite virtually all Protestant groups in single, coordinated efforts for the evangelization of various Latin American countries. The lengthy section dedicated to his youth and early adulthood frankly shows his struggle in trying to live up to the particular conception of being a Christian which he held at the time. Those who met him later in life will know him much better through this biography.

It is natural, and beneficial for the reader, that the author's own questioning mind plays a heavy part in examining the life of Mr. Strachan. This is evident in the way she points up the unanswerable questions involved in his life, especially her treatment of those who were "assured" he would be healed of the illness which ended his life.

In warm and moving passages Mr. Elliot deals at length with Mr. Strachan's relationship with his family, particularly with his children. One wishes his relation to personnel in his own mission had been dealt with less sparingly.

It is debatable whether or not the "critical choice of his life" actually came as late as the author suggests (page 109). To this reader at least, it seems that all that he was in terms of character and personal integrity had been determined long before by the many choices he fought through to. Yes, it is true that what can properly be called his "masterwork" came as the result of the decision that must have been unbelievably difficult, made in Escazu when he was 48 years old.

Who Shall Ascend? is a major contribution to the art of honest missionary biography. It calls to mind, not the somewhat one-sided biographies so prevalent in our day, but those soberly and painfully candid ones of the Bible. Aptly taken from Psalm 24 ("Who shall ascend into the hill of the LORD?" the title fairly warns us that life does have an upward bias to it, and we do well to study those men who have plodded the slopes before us without lifting up their soul to what is false. Such a man was R. Kenneth Strachan.

When you write to advertisers, please mention World Vision Magazine

From 'They' to 'We' to 'Me'

Critics of the Church and of the churches recently gave a critical scoring from President Franklin Paschall of the eleven million strong Southern Baptist Convention. He complained about "a large company of people who are whining and crying like children with unfair and unwarranted judgment upon the churches." He insistently asserted: "There is no justification for saying Christians are all phonies, that we're fossilized . . . It is a fairly educated guess that what has stung our Southern Baptist leader, as it has many another churchman, is the stance and the angle of vision of most of the caustic critics of the churches. Listen to them. They complain about what "it" is doing or failing to do. They are annoyed by what "they" say or neglect to say. In either case what is implied by "it" and "they" is the critic's detachment, not his involvement.

For too many church people, fault-finding is the escape hatch through which they disappear from the scene of responsibility.

When these escapist critics, having discovered some unsolved problem, say, "Why don't 'they' do something about it?" *they* need to be told that "they" almost never solve problems, right wrongs, or shore up lagging efforts. Such remedial actions are undertaken when "we" get aware and get active.

As a rule, "they" is more fiction than fact. "They" is a ghostly whipping boy. "They" is the slick verbal vice employed to get "we" and "me" off the hook. "They" can't build a creative and expectant prayer-report around the pastor.

"We" can.

"They" can't take evangelism out of its pigeonhole of the special and the spasmodic—a congregation's annual "preaching mission" or a city's big "crusade"—and put it where it also belongs, in the normal life of Christians who have the winsome will to win others seven days a week. "They" can't.

"We" can.

"They" can't recall the historic communions of Christians—especially the older and larger ones—to the primary order of Christ in world mission: "make disciples . . . baptizing them, teaching them" (Matt. 28:19, 20).

"We" can.

"They" can't agitate for a faster pace to be achieved by most of our non-denominational mission agencies in the development of fully autonomous national churches under freely chosen national leaders.

"We" can.

"They" can't devise imaginative and informative methods by which our Christians at "home" can be sparked into praying intercessorily for our "national" Christian leaders abroad.

"We" can.

There's something else. It often turns out that if anything is to be done about it, the "we" must be reduced to "me."

To paraphrase the familiar "spiritual,"

Not my brother, or my sister,
But it's me, O Lord,
Standin' in the need of—*action!*

Involved, alive, innovative, responsible action!

PSR 47

When Pace Becomes Velocity

"I come to you from a land where all the confessing Christians put together would not outnumber the persons now sitting on this platform."

That was said the other day to a thousand Japanese Christians by a missionary who resides in an Asian country where becoming a Christian is forbidden by law.

What thoughtful student of missions has never given some of the sweat of his soul to the problem of responsive vs. resistant populations in relation to the Christian gospel?

Admittedly, it is harder to explain these differences than to exhibit them. One of history's lessons—itsself mysterious—is why a resistant people will sometimes most explode into responsiveness. One of my friends, a seminary professor of missions, has spent some time lately in Indonesia. I was present a few weeks ago when he told 500 American pastors that he found esti-

mates as high as a quarter of a million of Indonesians who have become Christians in the last two years.

Better known, because better reported and assessed, is the breakthrough that occurred in Formosa early in the 1940's. Eighty years of Christian witness on that island had resulted in a Protestant community of about 30,000. But the twenty years that followed saw that community accelerate its growth to 270,000. A 900 percent increase in two decades!

Contrariwise, Japan, where this is being written, is able to report as Christian only eight-tenths of one percent of its hundred million people. And this after more than a hundred years of Protestant missions!

When will the Christian breakthrough come here? The precise answer lies in the mind of the Almighty. But the undiscourageable faith that it *will* come should lie unsleepingly in *our* hearts. We hail the day when in Japan, as in Formosa, pace will become velocity.

PSR

'Called' or Not 'Called'?

The Myth of Vocation : second in series

The late Walter Freytag once drew a comparison between the famous 1928 Jerusalem conference on missions and a similar one held in Ghana in 1958. He wrote:

Then missions had problems, but they were not a problem themselves... Today we do not speak of the initiative of western missions but only of their contribution. But more than this: we are uncertain about their patterns as they are, and even more, the historic, basic conceptions of missions are being questioned.

It is in this area of "patterns" and "conceptions" that we discover one of the *misconceptions* that need to be re-examined and "unmythed." (The dictionary writers may be shocked at that one, but it is at least a less horrendous mouthful than "demythologized.")

I

What is the traditional and romantic view of missionaries? Is it not that they are a class of Christians who have experienced a compelling "call" from God to cross some alien boundary, learn some foreign language, preach the good news of Christ to some benighted people, and be identified with some particular country for the remainder of their lives? In order to be accepted for their role, they must meet minimal requirements of health, education, and personal Christian maturity. They will not proceed to the field of their service until they have been duly "ordained" or "consecrated."

Let two things be said about this image of the missionary and his role:

1. For more than 150 years it has built and beautified a tradition of Christian service on alien soil which, in net value and selfless valor, is beyond any praise we can put into words.

2. During that same period of time it has been gathering to itself certain associations of thought and side-effects of practice that were neither authentically biblical nor permanently defensible.

II

The weakness that I want here to single out for close, if brief, inspection is our faulty view of what constitutes *mission* and therefore our inadequate understanding of *vocation* in relation to mission.

Consider some specifics. William Carey is often quoted as having said to his English friends, as he went out to Asia, "You hold the ropes while I go down into the mine." It would be graceless of me to fault him for having said it. It had its immediate value and effect, which must have been good. Nonetheless, the saying does not hold up well under critical examination. It implies that some Christians actually *participate* in mission, while others have only a *supporting* role. In so far as this is the picture we settle for in our minds, it is, I believe, false.

Or, I think of a saying I encountered the other day

in a manuscript I was asked to review: "Every Christian must go as a missionary or find a substitute." I am persuaded that the picture that is conjured up by such a sentence—a Christian man scurrying around to find a proxy who will function for him in mission—is essentially false.

III

Let me insist that the *myth of vocation* with respect to missionary responsibility has several facets, and a few of them need working over:

1. The mission is *God's*. Not the missionary's, not the missionary board's, not the missionary society. It is God's mission, in the execution of which He associates with Himself His redeemed people. The mission aims at giving all men an opportunity to share consciously in the new life which the crucified, risen Jesus makes possible.

2. The mission is *one*. It is the same for laymen as it is for clergy, the same for brokers or brakemen as it is for bishops. A trip on a Boeing from Toronto to Timbuctu does not make the difference between a participant in mission and a nonparticipant. If he was a responsible Christian in Toronto, he was as much a participant in the mission of God to men *before* he left as he was *after* he left.

3. The mission is *churchly*. Let's not sniff with annoyance at the mention of the word. If sectarianism is baleful, so is independency. The New Testament is hard on both. It is to the Church—the Church that the world sees—that the mission to evangelize people and to multiply churches has been committed. In this sense every Christian is a churchman and every churchman a witness.

4. The mission is *guided*. "It seemed good to the Holy Spirit and to us" is a reflection of the thought and decision controls that the Spirit of God puts in the people of God as they participate in the mission of God.

I cannot forget a scene that was laid in a land where as yet there is no organized church. Three American technicians, with their wives, kneeling in prayer before going to the day's work. Another man kneels with them. He is an ordained minister, also from the United States. *All* of them representing Jesus Christ in that land so reluctant to open up to the light of Christ! *All* of them concerned about giving to the people of that land an exposure to Christ and His gospel! Yet in that definition of the term "missionary" with which it began, the engineers do not qualify. The preacher does.

Here is our error. Here is the myth that needs to be banished. All of these witnesses are participants in the Christian mission. Their guidance as to the form of their participation has varied, but not the participation itself. The *guidance* is a variable; the *vocation* is a constant.