

WORLD VISION

MAGAZINE/NOVEMBER 1967

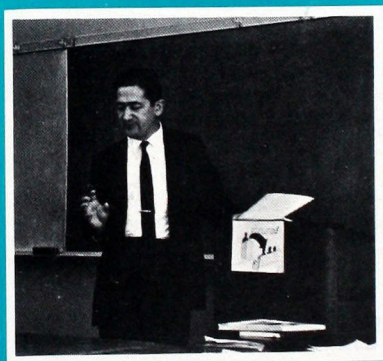
MISSION WITHOUT MISSIONARIES



THEY'RE NOT CHEAPER BY THE DOZEN



ECUMENISM: A DIRTY WORD?



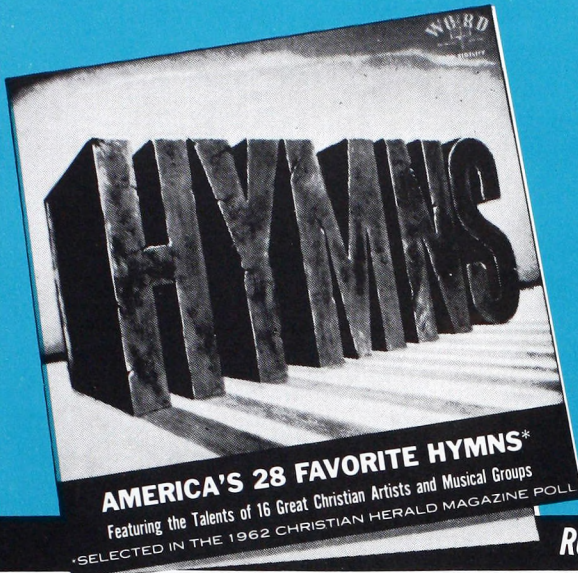
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Moody Chorale

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In Nigeria federal troops war with breakaway Biafra. (See page 20.)

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Is the population explosion and the resulting misery and hunger the problem of the church? Should the church involve itself in birth control? Rather than get "involved" will the church let millions of children be born in squalor?

Photo credit: page 2-4, Mexican National Tourist Council; page 6-8, Harold Olsen; page 16-17, South American Press Photo.

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One of the busiest border crossings is where Tijuana, Baja California meets Southern C

HONEY ON TH

The flow is two-way across the border. United States citizens frequently cross into the border towns, usually for sightseeing and enter



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MEXICANS LURED BY BOOM ON BOUNDARY

The 1800-mile-long Mexican Border, anchored in the deep blue salt waters of the Pacific, cuts through the majestic, forbidding desert valleys of the Southwest, then stretches like a tightrope across California territory until it plunges into the cold, clear, sweet waters of the Colorado River.

From there, the boundary cuts straight across, up and down the desolate and colorful desert expanses of Arizona and New Mexico until it reaches the erratic Rio Grande River and the wide open country of West Texas. Here it meanders along with the Rio Bravo (Rio Grande) zigzagging now as it works itself into the warm saline waters of the Gulf of Mexico.

Make an imaginary line on your map 200 miles north of this border and another one 200 miles south of the border and run them parallel across the whole expanse of land from east to west. This 400-mile belt

wagons, soldiers, settlers, uprisings and last stands. The faint echo of "Remember the Alamo" can still be heard if you listen carefully. Some border areas have flown six different flags over their territory at different times.

Today you might still wonder when and where you really cross the line.

Braceros and the migratory pattern

From the time of the Spanish conquest there has been a migratory pattern into the Southwest. Today this persistent pattern has increased to enormous proportions. At least a million Spanish-speaking Americans live in Los Angeles alone, giving this city one of the largest Spanish-speaking populations of all the cities of the world.

From the early 1930's until 1963, as many as 2,500,000 *braceros* crossed the line at one time or another to work as farm hands until that door was closed by an act of Congress in 1963. But migration from Mexico continues as people are drawn irresistibly by the hope for a better life.

Border cities today are great reservoirs that hold armies of "green card" holders. (The new color is blue.) At three a.m. each day a stream of Mexicans begins flashing green cards as they pass the border guards. By four a.m. the stream becomes a flood bottlenecked at the gates. Again at four p.m. the gates are jammed as these *braceros* return after a hard day's work.

In Mexicali alone there are 8000 card holders. This army of workers can earn as much as \$70,000 in a single day and it all goes home with them each night. Merchants on the U.S. side know they will get a small part of this, but what is left goes to jack up the Mexican economy.

Many Mexicans without the little plastic cards slip across the border anyway. These "wetbacks" keep U.S. border guards busy. They are taken to special centers until the group is large enough to be sent back to their humble homes as "illegal entries." Still they come, caught up in the push-pull current of opportunistic migratory traffic desperately seeking a better life across the border.

Two cultures separate at the border

Meanwhile, long lines of cars from the U.S. pile up at border entry stations as American tourists wait their turn to visit the Mexican side. Other thousands of North Americans travel south by bus, train or plane. They come in growing streams, stopping at various check points on their way to visit old Mexico and its beautiful capital city.

This line is the great divide between two nations, two revolutions, two histories, two religious concepts of Christ and His church, two languages, two distinct levels of living, two cultures with their many subcul-

ORDER

by
William
Read

is an immense area full of beauty, quietness, poverty and promise. This is the Mexican-American border belt. Life in these parts demands rugged individuals with creative pioneer spirits able to keep up with dramatic change.

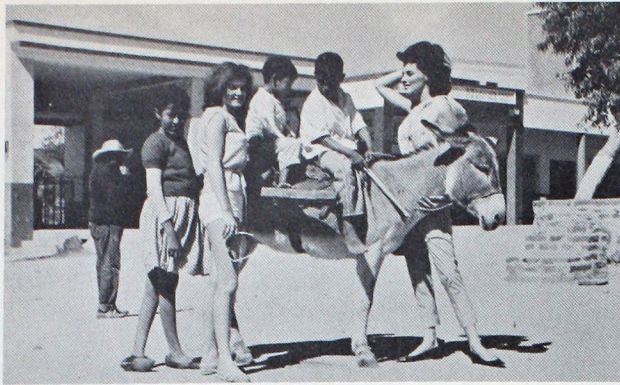
Huge people magnets

About 20 million people live in this belt on the U.S. side — four million of them Spanish-American. Another six million live on the Mexican side. For a variety of reasons all sorts of people from every part of the U.S.A. are moving to certain population pockets within this 200-mile zone on the American side. The same thing is happening on the Mexican side. From all of Mexico they move into the large and small urban centers as though attracted by huge people magnets. Mexican demographers point out that these border cities are the fastest-growing urban areas in all Mexico outside of the capital city.

Fifteen Mexican cities doubled their populations between 1950 and 1960. Ten of these cities are within the territory adjacent to Mexico's northern frontier. It is quite possible that 20 percent of the entire population of Mexico will be found along the border by 1975.

Border history is wild and woolly, replete with Indians, cowboys, cattle rustling, scalping, covered

Churchman, author and Presbyterian missionary to Brazil, William Read since 1965 has headed the Church Growth Research in Latin America (CGRILA) team. His book, New Patterns of Church Growth in Brazil, was published in 1962.



tures. This line has been an attraction for the worst and best of each nation. It is an uncertain line that divides in an uneven way the rich from the poor, developed from underdeveloped, privileged from underprivileged, the haves from the have-nots, the educated from the illiterate, the healthy from the sick. You can see all the good and all the bad you want to see along this border.

What does a Christian see on the Mexican frontier? Is Jesus Christ a living option, the route to a better life?

A fresh new frontier

The border is a fresh new frontier, a ripe opportunity at the front door of the church of Jesus Christ.

But there are problems. Dollar orientation, anti-American sentiment and exploitation of Mexican labor make evangelical work difficult here. So many people have become preoccupied with their dollar earning capacity that they drift away from any interest in spiritual things. It is often charged, with good reason, that North Americans become rich from the back-breaking labor of the *braceros* while paying them a mere pittance. On the other hand, it can be shown that the *bracero*-economy lowered the whole wage level in the Southwest.

In a recent conference on poverty it was stated that on the U.S. side of the border there are 8.1 million people living at poverty levels. This grinding poverty has spawned colonies of *paraquedistas* and the "slumburgs" on both sides of the border. These pockets of poverty cannot be hidden. Pressures are building up on both sides of the line.

Strict Mexican controls on the church

Mexican laws are strict and require that all church properties belong to the Mexican government. Another requirement is that all pastors, ministers and evangelists must be Mexican citizens in order to preach legally and perform the ecclesiastical functions of the ordained ministry. These laws date back to limitations originally imposed on the Roman Catholic church. To get by the restrictive laws, many schools, seminaries, Bible institutes and other church institutions function on the American side of the border. Day students pass from one side to the other. But there are unfortunate side effects of this program. Such institutions cost

more, hinder the development of Mexican leadership, limit an autonomous expression of Christian service on the part of Mexican evangelicals in their own country, and foster a continuing pattern of foreign missionary dominance.

Sectarian proselyting is common. Some very fine independent missionary work is being done along the boundary. But there are many cases where unethical "sheep stealing" takes place. Personal factors often enter in. One struggling Mexican congregation was approached by an unscrupulous North American "missionary" who promised that he would pay the entire cost of their church construction if the deacon would let him put his name over the door.

'Iglesia Apostolica de la Fe'

Pentecostal churches have grown well along the boundary. One Pentecostal denomination, known as the "Iglesia Apostolica de la Fe," can trace its beginnings to the Pentecostal Revival of 1906 on Azusa Street in Los Angeles. This church grew in the states of Sonora and Sinaloa in Mexico's great Northwest. As the migration of people increased from these states into the cities of Baja California, church people with their pastors moved too. This group is now strong in the big cities of Baja California having eight churches in Mexicali alone. Forty-two churches and congregations are located in the Mexicali Valley where there is a rich, irrigated agricultural basin receiving the life-giving waters of the Colorado River.

The Pentecostal bishop for Baja California lives in Tijuana and takes care of this network of churches. Another Pentecostal bishop lives in El Monte, California and has pastoral oversight of over fifty Apostolic churches serving their Spanish-American brethren in California. This church travels with its people serving them well. It is growing rapidly.

Traditional evangelical churches are found all along the frontier. Southern Baptists are the strongest with more than 500 churches in the border belt of the U.S.A. Their heaviest concentrations of Spanish-American churches are found in Texas. The Methodists have at least 150 Spanish-American churches north of the border. They have a full community outreach program operating in about 10 percent of their Spanish-American churches. Presbyterian, Episcopal, Congregational, Lutheran and other traditional denominations have smaller numbers of churches in the border belt. Church attendance in these churches is usually measured by "respectability." Their spheres of influence are not touching many Spanish-Americans because of these status mechanisms.

Methodist strategy in key places

California Methodist churches have a new plan of church extension that has been worked out with the Methodist bishop of Mexico. The strategy is to establish Methodist churches in key places in Baja California, Sonora and Sinaloa. This project began very well

and has the advantage of being able to utilize the versatile, well trained Methodist churches in California, and the experience of leadership from both sides of the border.

Church growth along the border can be seen by a study of the following table (Table I). The 1960 Mexican census figures give the number of evangelicals for 1950 and 1960. These figures allow comparison of population growth and evangelical growth. Growth rate of evangelicals in the border states during the decade is 37 percent higher than for the rest of Mexico. At the same time the population increase in the border states is only 18.2 percent higher than in the rest of Mexico. The rate of increase of border evangelicals is more than three times the rate of population increase for the decade for all of Mexico. In the ten-year period the total number of evangelicals doubled in these frontier states.

Ripe for church growth

This means there is a large influx of evangelicals, but it also means there is a large number of new converts being won out of the world into evangelical churches. The table clearly indicates that this area is ripe from the church growth standpoint.

A church growth survey of Juarez, Mexico's fourth largest city, by John Huegel in 1963 gives an inside picture of what is actually happening to evangelical churches in a growing border city. This survey provides a number of insights into both how and where the evangelicals are growing in this city.

Chart below shows the predominance of Pentecostal churches in Juarez. Many different Pentecostal churches are represented. These 25 Pentecostal churches have a total of 23 congregations out in the different districts of the city. This makes a total of 48 Pentecostal entities. Nearly 75 percent of the evangelicals are in these Pentecostal churches.

Church multiplication

Multiplication for a pattern of church multiplication and growth is discernable. The large "mother" churches (predominantly Pentecostal) established a number of branch churches and these became the growing and producing edge of the church. Like strawberry plants these churches put out runners. These in turn produce, and continue to put out more runners.

The period of most rapid church growth was 1950 to 1960. The population of Juarez increased 115 percent from 122,566 to 262,119. Thus the greatest evangelical increase was achieved in the period of greatest population increase.

Two particular churches had a greater index of middle class people than all the rest. Both churches had very few from the upper class. The rest of the churches received most of their new members almost exclusively from the low middle and lower classes. Huegel says, "Those who are the victims of the social order and those who are the most mobile seem to be the most responsive to the gospel."

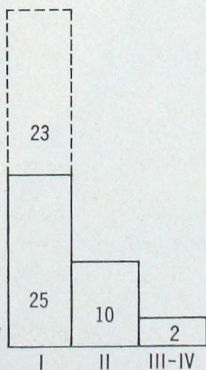
Conclusions of the Juarez church growth survey are as follows:

- Vast sections of the population of the city are responsive to the gospel as never before.
- All churches in Juarez are growing, some much more than others. Pastors of all evangelical churches did not see the tremendous opportunities and possibilities for even greater growth.
- Evangelicals are not sealed off from the rest of the population. They have countless face-to-face relationships that are vital for future growth.
- The basic pattern of church extension has developed unconsciously. What might happen with a little more effort at effective planning for greater results?
- Laymen play a significant part in all evangelical growth and must be encouraged to play an even greater role.
- Money for church building does not appear to be a big problem.
- Gospel witness returns to the heartland of Mexico with returning evangelicals. New church growth thus has its effect on other areas.

The outline of church growth that we see emerging from Huegel's study of Juarez is typical of the entire border area. |||

STATE	Pct. of Population Increase	Protestant Population 1950-1960	Pct. of Increase	No. of Churches	
Baja California	129.1	4,351	12,450	186	147
Baja California South	34	131	487	271	—
Coahuila	25.9	15,580	22,514	45.5	193
Chihuahua	44.9	13,572	26,481	95.1	178
Nuevo Leon	45.7	16,679	25,747	54.3	186
Sonora	53.4	6,693	12,616	88.5	158
Tamaulipas	42.6	20,222	34,336	69.8	242
	53.6	57,228	134,631	115	1,104
Rest of Mexico	35.4	330,026	578,515	78	—

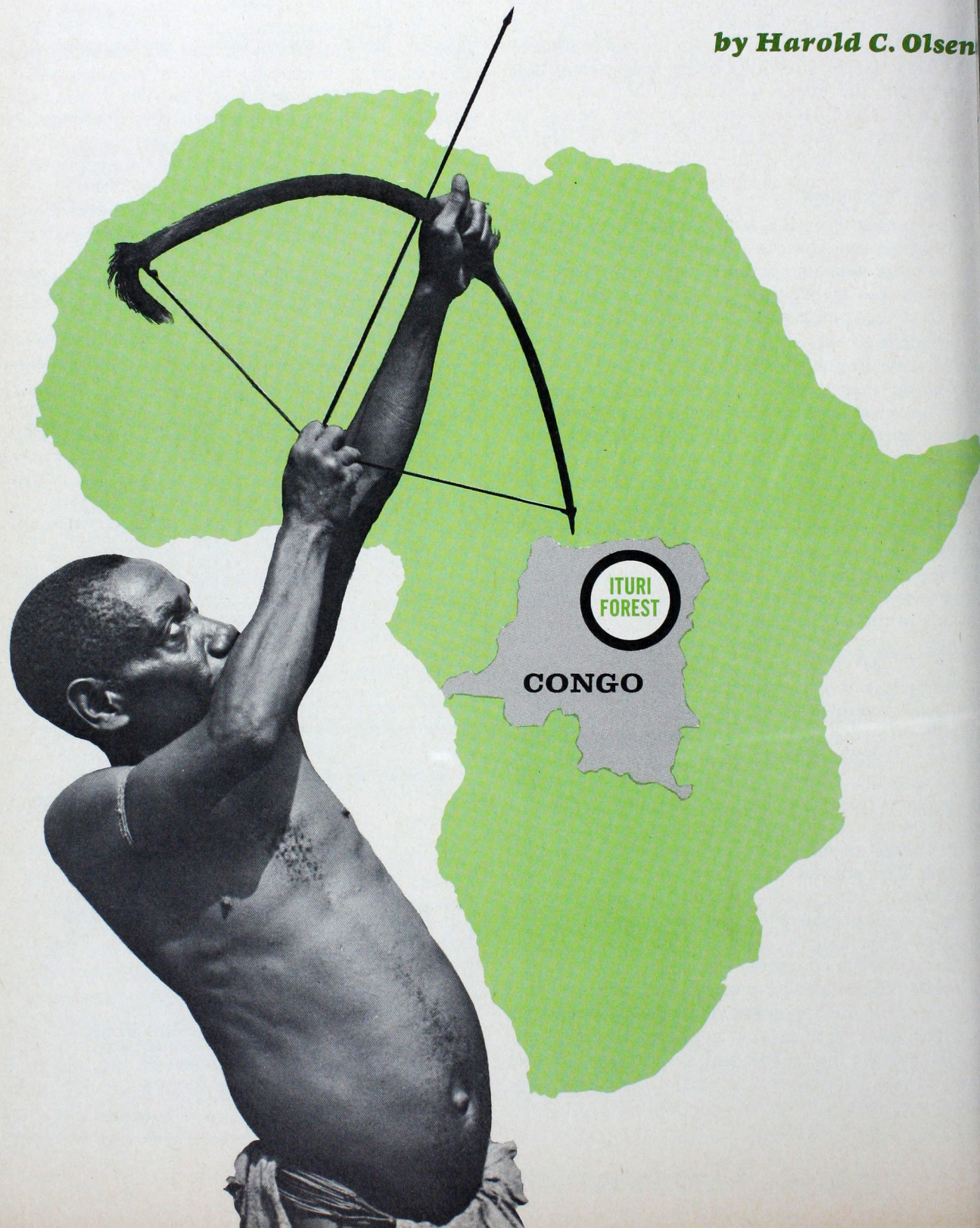
I Pentecostal churches—25 churches
Assemblies of God—(3)
Apostolica—(5)
Pentecostal—(8)
Misc. Pentecostal—(9)
Pentecostal seedling churches—23
II Historical Denom.—10 churches
Baptist—(3)
Methodist—(1)
Nazarene—(2)
Presbyterian—(2)
Salvation Army—(1)
Church of Christ—(1)
III Independents—2 churches
Independent Methodist—(1)
Independent—(1)
IV Other—2 churches
Mormon—(1)
Jehovah's Witnesses—(1)



Sources Survey by John Huegel

Pygmies of the Ituri Forest

by Harold C. Olsen



price, \$4.95 cover, pub. price, \$9.95 price, \$5.95 Note: Four volume set and joining book will be shipped separately.



Harold Olsen (six feet) and his 11-year-old son are taller than any adult Pygmies.



Pygmy warriors are fine hunters.

Living in the dense jungles of Congo's Ituri Forest is one of the most unevangelized tribes in Africa: the Pygmies.

Nobody really knows how many of these little people live in the vast Ituri. What census taker could penetrate this green jungle stretching a thousand miles long and 250 miles wide in equatorial Congo? It is estimated, however, that between 20,000 and 30,000 Pygmies live in Congo. Tribally, they are known as the Wambutu.

Anthropologists believe that the Pygmies may have been the original inhabitants of Central Africa and that taller Africans immigrated from South Africa. Historical records of the Egyptian geographer Ptolemy allude to a pygmoid race living near the fabled "Mountains of the Moon."

This record penned thousands of years ago proved to be amazingly accurate. The Africa Inland Mission's Oicha and Lalia Stations lie within sight of the Ruwenzori Mountains, a snow-capped range whose haze-covered base makes the peaks appear to be floating in the air at moon height. All around these two mission posts are Pygmy camp sites.

Pygmies rank among the world's finest hunters. Their chief weapon is the bow and arrow, though broad-shaped spears are used for elephant hunting. Other methods of hunting include setting snares on the jungle floor and using a huge net to catch scurrying game chased in by Pygmy noisemakers. Arrows are tipped with a deadly poison, a secret mixture of herbs and clay. An animal even nicked by one of these poison tips will die in a matter of minutes.

The Rev. Harold C. Olsen has been a missionary in Africa since 1958, first in Congo and now in Kijabe, Kenya, where he is engaged in radio ministries. He serves under the Africa Inland Mission.

Missionaries have worked with the Pygmies for many years. But contacting the little people is extremely difficult.

Pygmies are nomads. They engage in no agriculture and raise no animals. They depend entirely on hunting the migrating herds of antelope, buffalo, monkeys, boars and elephants which live in the forest. Getting the children to attend school or the older people to go to church is almost impossible. As soon as a herd of elephants or wild pigs comes into a nearby area, off goes the whole clan—women and children, men and boys, old and young.

"Working with these little people means leading a life of almost constant safari," says Miss Margaret Clapper, veteran missionary who has visited more than 100 Pygmy camps.

Recently I made a trip with my family to Oicha station and had the chance to visit a Pygmy camp. A full-grown Pygmy attains a height of only four and a half feet. My eleven-year-old son was taller than any of the adult Pygmies in the camp, though he is only average in height by our standards.

I asked Abeli, the Pygmy leader, what he thought of the rebels during the recent Congo uprising. "We know they told everyone that there is no God," I said. "What did you think of that statement?"

"Bah!" he said with gusto. "It was God Himself who helped us to escape from the murdering Simbas." "Those people were awful. We never believed any of their words."

Heroes of the rebellion

We learned later that Abeli and his little band had been heroes of the rebellion. They had risked their lives to run ahead of rebel units and warn villagers that the "Lions" were coming. ("Simba" is Swahili for lion.) Their warnings saved scores of Africans from execu-



Margaret Clapper leads in the gospel chorus, "God above loves even me." They sing in Swahili.

tion by the terrorists.

We could see that the missionary ministry among these people was not in vain. Margaret Clapper along with an African evangelist had used simple flannel-graph Bible lessons, taught them gospel choruses and had them memorize scripture verses. This had gone on for years before the rebellion began in 1964. When the revolutionary forces came teaching lies, many Pygmies were ready. They had already heard the gospel and some of them had believed. They were not deceived by the Communist-led rebels.

One trouble with trying to evangelize Pygmies is that they are satisfied if they have made a kill and have meat for the day. They think little about tomorrow, even laughing at those who plant trees.

"How foolish! How does that man know he will live to eat of the fruit of the trees?" they taunt.

But the missionary can capitalize on that very point.

The remembrance that death is inevitable can bring even the childlike Pygmy to serious thinking when he is asked, "And where are you going after you die?"

Though they run for days through the forest and sleep under bent saplings shrouded with banana leaves as they search for game, they do come out to the mission stations occasionally. And they are reached by the missionary on safari.

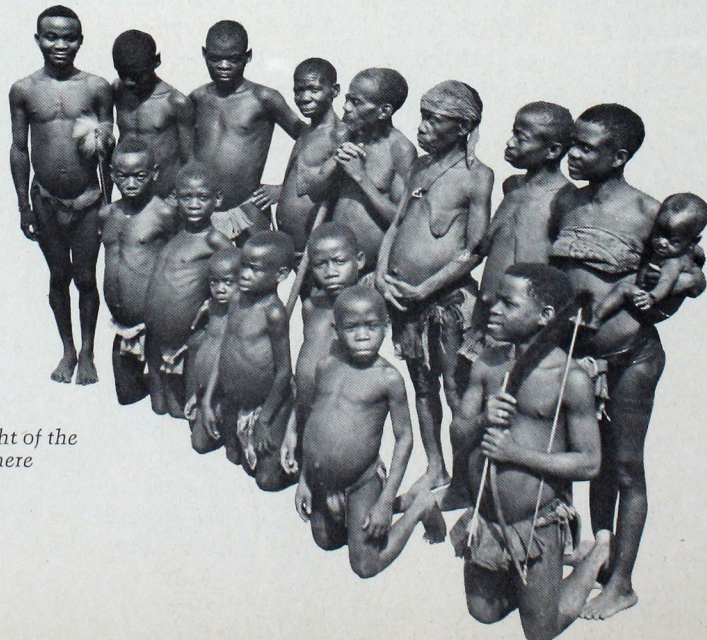
Spirit-worship, or more correctly, spirit-fear, is the tribal religion of the Pygmies. If a child has a sickness in the lungs, someone makes a series of knife cuts on the victim's chest to let out the evil spirits. Or if there is widespread sickness or death in the camp, a fetter of chicken or bird feathers and animal intestines is placed atop a pole to keep out the evil spirits.

The kind of missionary needed

Bringing the message of God's love "that casteth out fear" is the Christian missionary. Those now involved in this work say that more missionaries are needed to reach this primitive tribe. Healthy, younger missionaries are needed to learn the language (Swahili, the trade language, is understood by all clans) and visit the camps of these little people. Perhaps unmarried workers would be better for this rugged, itinerant ministry.

Several chapels have been erected either in or near known camp sites, and a few Pygmy children have attended mission schools regularly. One young man recently completed primary school and went on to graduate from Bible school. He was the first of his tribe to have gained so much education. This man is now an evangelist among his fellow Pygmies.

Much of Africa today is characterized by booming cities, modern skyscrapers, well kept farms and all that is progressive. Millions of Africans wear business suits and behave like Europeans. But back in the jungles of Eastern Congo there are no skyscrapers and the clothing worn by the tribe of the jungle is a scant loin cloth — not a business suit. This is inland Africa, the domain of the Pygmies, still one of Africa's most unevangelized tribes.



A band of Pygmies with their chief, Abeli (standing left of his wife who is wearing a head scarf). When Abeli was asked what he thought of the Congo rebels' statement that there is no God, he answered, "Bah! It was God Himself who helped us to escape from the murdering rebels."

Burma: Mission Without Missionaries

by Addison J. Eastman

The real test of Christian missions has always been what happens after the missionaries leave. For this reason what is taking place in Burma today is of special interest to Christians in other parts of the world.

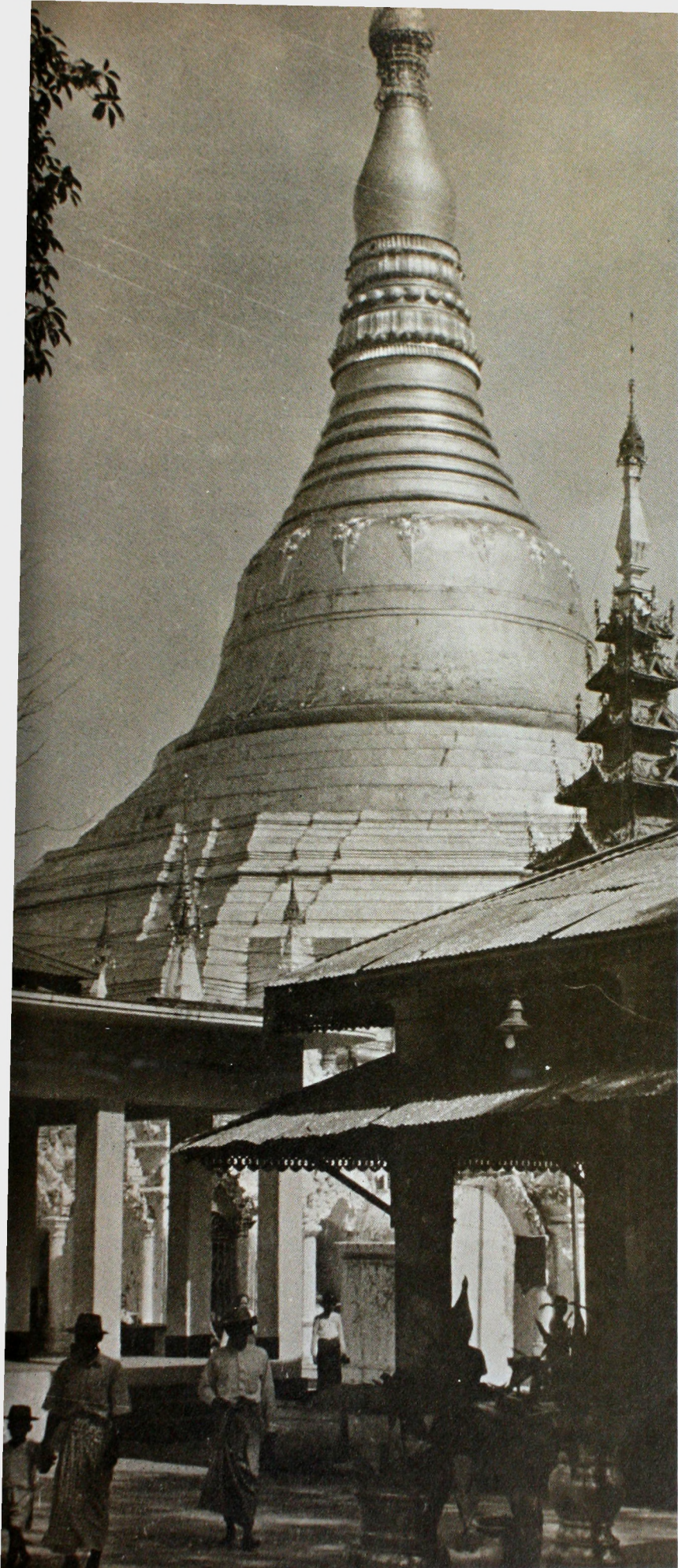
It will soon be a year and a half since the revolutionary military government of General Ne Win asked all foreign missionaries to leave Burma.

The major Protestant mission bodies affected by the move were the American Baptists, two Anglican societies, the American and British Methodists and the Seventh Day Adventists. The Baptist work, which is both the oldest and largest, dates back 154 years to Adoniram Judson, America's first overseas missionary.

While the last missionaries were leaving, an American friend of mine remarked, "What a tragedy that after such a long and outstanding record of missionary work in Burma it must now all come to an end."

That was a sentimental remark, but of course it didn't all come to an end. To the contrary, there is a Christian church in Burma today (Protestant and Catholic) of more than 600,000 mem-

The Rev. Addison J. Eastman served for 11 years until 1958 as a missionary in Burma under the American Baptist Foreign Mission Society. He is now mission director of the Asia Department of the Division of Overseas Ministries of the National Council of Churches.



**In this
Buddhist country
the foreign missionaries
have left
but missions remain.**



TOP LEFT: This pastor from tribe—which was very re the Gospel brought by fo sionaries—leaves his hon Sunday morning church se

TOP RIGHT: Predominately Burma has more ornate anc temples than any other co cently it was host to an int convention of Buddhists int spreading their religion to c of the world.

BELOW: Missionaries visit v dhist monks in Mandalay come and go at their own v staying a lifetime, others a fe or years to gain favor in th



bers—a church which has itself become the instrument of God's mission.

The responsibility for witness

Long before the missionaries were forced to leave, the major responsibility for the life and witness of the church rested firmly in the hands of the Burmese. Missionaries were occupied mainly in the Bible schools, seminaries and other programs aimed at training new leaders. It is estimated that today there are at least 3000 nationals serving full time as pastors,

evangelists and Bible workers in the Protestant churches of Burma.

Recent word also indicates that the number of young people in training for the ministry is up nearly 15 percent over two years ago.

Burma, often described as "the Land of the Pagodas," is predominantly a Buddhist country with Christians comprising only about 2½ percent of its 23 million population. Yet Christians and other minority religious groups enjoy a remarkable freedom to practice and

propagate their faith unhindered.

When the military government seized power in 1962 its Revolutionary Council reversed the action of the previous regime, which had made Buddhism the state religion.

The new leaders declared that they were not "religious fanatics" and that religious freedom would be assured to all. Sunday is still a holiday, but it is also the day usually chosen for government-sponsored sports events, patriotic rallies and volunteer work projects.



Answers to questions like this do not come easily, but the struggle, the stock-taking and reappraisal seems to be moving the churches of Burma to a new vitality accompanied by intensified concern for personal evangelism and nation building.

Christians of Burma have long been noted for their love of two books — the Bible and the hymnal. But, significantly, the first six months of this year saw Scripture distribution increase by 20 percent. Even more important is an apparent growing interest in Bible study. The 125th anniversary of one church body was recently celebrated with five days of Bible study organized around special groups for pastors, church elders, laymen, laywomen, youth and even small children.

There are also numerous reports of laymen organizing study groups in their homes. A pastor in Rangoon teaches a new class of over 60. The interest in Bible study is evidenced by the continued demand for Bible correspondence courses.

The two courses now in circulation have already reached approximately 10,000 people, including a large number of non-Christians.

The Burmese churches also have a long tradition of supporting pioneer work in the unevangelized regions of their own country. When it was still possible they also sent missionaries to northern Thailand.

Today one senses that these evangelistic efforts, along with the Christian nurture of youth and students, is ranked high on the list of priorities.

The large Karen Baptist Convention, for instance, is supporting its own missionaries in many different parts of the country. It has ten evangelists in the Naga hills alone in a project shared with the Kachin churches. One of these men reports that he has baptized 102 persons in the past four months—this is one of the most remote sections of Burma where only 13 years ago the Nagas were still sacrificing human beings and collecting their heads as a part of their spirit worship.

Organized missionary work is also being carried on among the Lahus, the Was, the Padaungs and the Chins. In addition, it is not unusual for laymen to give weekends to evangelistic work.

Student and youth groups spend most of their vacations traveling to "the districts" in "gospel teams." As a result, many are turning to Christ and new congregations are being established.

The Christians of Burma face an uncertain future, but they do so with great courage and optimism. An over-worked pastor wrote recently: "The Lord of the Burma Road is still alive and walking with us. . . . With the going away of the missionaries, we share the loads carried by them as our opportunities. . . . The challenge and opportunities for mission work are bright and the sky is the limit."

Such spirit is surely akin to that of Burma's Christian patriarch, Adoniram Judson, who once said: "The future is as bright as the promises of God." |||

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Dr. Lores discusses *Evangelism-in-Depth*.

To Some It's a Dirty Word. **Ecumenism** To Others It's the Hope for the Future of the Church. Ruben Lores Confronts Tough Questions on Christian Unity.

12

How important is this question of Christian unity, or ecumenism as it is often called? Would you say that it has been given too much attention, or too little? More specifically, how important is the question of Christian unity to Christians in Latin America?

Christian unity is one of the most urgent issues confronting the evangelical church in Latin America in its present effervescent situation. The topic of Christian unity in relation to the nature and mission of the Church is one of the most important theological issues of our time. Our concept and practice of Christian unity affects the entire life and work of the Church.

Actually the doctrine of Christian unity is associated, for better or for worse, with the word ecumenism. This word has such an explosive emotional charge that it is risky even to mention it. But altogether apart from the word ecumenism and the organizations and movements identified with it, there exists today in fact a situation that can only be described as an ecumenical mood.

Would you say that evangelicals are becoming more will-

Ruben Lores, recently named assistant general director of the Latin America Mission, is also director of LAM's new Office of Worldwide Evangelism-in-Depth. Born in Cuba, Lores studied in the West Indies and the United States before going to Spain where he was a missionary for five years. He has since gained wide experience in evangelical work in Latin America.

ing to discuss the subject of ecumenism?

I like what Dr. George W. Peters, professor of world missions at Dallas Theological Seminary, says on that. In an article entitled "Training Missionaries for Today's World," he says, "I am no ecumenist in the modern use of the word, but neither am I blind to the fact that God has permitted the ecumenical mood to arise. Such a mood is not man-made, but is inherent in the gospel. It arises from the fact that believers are baptized by the Spirit into one body, the body of Christ. This spiritual fact has been converted into a mood through numerous and serious pressures upon small, more isolated Christian groups.

"The question is, who capitalizes on the mood and gives it content and direction? Isolation and fragmentation of evangelical movements will only weaken the cause of the gospel. We belong together and we must build together."

But the term "ecumenical" scares many people. What does it really mean?

Well, the word "ecumenical" has gone through an interesting semantic evolution. Stephen Neill points out that at one time or another the term has meant (1) pertaining to the whole earth, (2) pertaining to the whole Roman empire, (3) pertaining to the whole of the church, (4) that which has universal ecclesiastical

validity, (5) pertaining to the worldwide missionary outreach of the Church, (6) pertaining to relations between and unity of two or more churches, (7) that quality or attitude which expresses consciousness of and desire for Christian unity.

The first two of these meanings are taken from the New Testament where the word ecumenical is found 15 times, in Greek, in such passages as Matthew 24:14; Luke 2:1; 4:5; 21:26; Acts 11:28; 17:6, 31; 19:17; 24:5; Romans 10:18; Hebrews 1:6, 2:5; Revelation 3:10; 12:9; 16:14. The third and fourth meanings suggest church history in relation to the so-called Ecumenical Councils.

The last three definitions are contemporary and suggest the organized ecumenical movement and the spontaneous ecumenical mood to which we referred earlier.

Well, would you say that the New Testament has anything to say about the ecumenical movement as we know it today?

Yes, I think it does. In the Epistle to the Ephesians there is a marked distinction between the first three and the last three chapters. In the first part there is presented in a majestic and eloquent way the unity and essential perfection of all believers, a unity that at times is hidden but never completely lost.

In the second part, the picture becomes intensely human, and the weaknesses, prejudices and divisions show us very clearly the great difference between what the church is "in Christ" and its visible reality in the world. The church did not free itself from this contradiction even in the apostolic period.

So the church lives and develops on two planes. For clarity we call them simply the doctrinal plane and the practical plane.

But what about the biblical doctrine of separation? Where does that come in?

What do the Scriptures tell us? No one can examine the Bible's teaching on the unity of the church without being amazed at the significant fact that the emphasis on communion among believers is much greater than the teaching on separation.

Recently a missionary friend of mine had to give an explanation to one of his supporting churches concerning his doctrinal position with regard to cooperation in evangelism. In his letter the missionary quoted more than 36 Bible passages which support cooperation in evangelism.

The pastor, who possibly had made his decision beforehand, answered and informed the missionary that the church had decided to discontinue his support, inasmuch as they only wanted to "support those organizations that are ready to remain faithful to the biblical doctrine of separation." But how many passages backed up his position? Only one, and it was completely out of context!

The Bible speaks of unity and speaks of separation. If we are to be faithful to the Word of God we have to

open our hearts to both teachings.

Are you saying then that the New Testament is permeated with demands for Christian unity?

It would be impossible to comment briefly on all the passages on the subject. Numerous passages in the Gospels reveal to us our Lord Jesus Christ as the great Teacher and Example of unity and conciliation.

Take such passages as Matthew 18:15-17; Luke 9:49, 50; John 13:34, 35. The life and teachings of Paul are also an eloquent testimony against the spirit of divisiveness among Christians, as you could see from Romans 14:1-15:7; I Corinthians 12:12-20; Galatians 2:11, 12.

If the biblical teaching on unity is as extensive as you suggest, many Christians must have some biblical blind spots.

That's true. Many Christians do not seem to notice the importance and implications of the passages which teach us that all Christians constitute one race, one family. We are descendents of the new Adam, Christ. We form one spiritual family. The recognition of mutual dignity as sons of one Father is an inescapable obligation.

Does this have some bearing on the problems of race relations?

Yes, it certainly does. Paul affirmed in the first century the unity of the human race (Acts 17:26). Nevertheless, it has not been until now in the 20th century that a series of phenomena without precedent in all spheres of culture has obliged man to take full notice of the implications of this fact. Human solidarity is far from being a reality yet, but humanity is marching toward it in spite of the differences of color, language and culture.

Doesn't the Apostle Paul in other places use the human body as something of a model of Christian unity?

You'll find that in I Corinthians 12:12-27 and also in Romans 12:4, 5. He makes the point that we are many members but "just one body," never many bodies. And Paul adds two other thoughts built on this analogy to the body — recognition of the diversity between the members of the body, and interdependence of the members in order to perform their functions.

Note too that it is God by His Spirit who creates the diversity. No member can refuse fellowship with another on the basis of difference or diversity, much less by considering himself self-sufficient. No member can say to another, "I have no need of you," for any reason. Our relationship and interdependence are not optional; they are inescapable.

I wonder if we could come back to the question of separation for a moment. Many Christians are deeply concerned on this subject. They feel it is quite right to be separated from some of those segments of Christendom which may call themselves Christian but which seem to have little regard for the Bible, or for New Testament

doctrines. You haven't yet said very much about the biblical position with regard to separation.

In certain circles the expression "biblical doctrine of separation" has become a cliché that is wielded as if it had magical power as a conclusive argument in the discussions about church relationships.

We have to ask: What is really the biblical doctrine of separation? *The Fellowship of the Gospel* by Frank Colquhoun has a magnificent presentation of this theme.

In general terms he points out that there is a doctrine of separation in the New Testament, and no one can or should deny it. What is more, our faithfulness to the Word of God obliges us to examine carefully and to obey conscientiously the biblical teaching about it.

One important fact that must be taken into account is that almost all the passages about the subject have to do with the relationships of believers as individuals, or with church discipline that ought to be applied to individuals. Only in the case of the messages to the seven churches of Asia is the problem focused from the point of view of an entire church.

It is interesting to note that in spite of the deplorable condition of all those churches, the Lord is in the midst of them (Rev. 1:13) exercising a restoring ministry. In spite of the evident impurity of these churches the Lord does not call them to separate one from another. He calls them to repentance and promises them severe judgment if they don't repent, but the question of their belonging to Him and of the relation between them through the Holy Spirit is taken for granted.

Are you saying that there is no ground whatever for any Christian group to separate itself from other Christians in order to preserve the truth? And if that is so, how do we guard against all sorts of heresy?

I recognize of course that the New Testament certainly puts emphasis on purity of doctrine but in no way excuses or protects the many divisions and lacks of understanding that have their origin in secondary teachings or even in trivialities.

There are only two basic doctrines over which one can justify separation. The first has to do with the person of Christ, the God-man. This comes out in I John 2:18, 19 and II John 7-11. A deficient Christology is an obstacle to communion. To deny that Jesus is come in the flesh is to deny his humanity and affirm the philosophical position which maintains that matter is essentially evil and that the holy Christ could not have contact with it. A Christ who is only God is not able to be the Savior of men.

Also take Colossians 2:4-10, 16-19. One who denies the deity of Christ affirming that He is only man or angel cuts himself off from the body of Christ. He may be a member of a Christian church, or may observe religious ceremonies, but he will not possess a living relationship with Jesus Christ in the New Testament sense.

Thus docetism, which denies the humanity of

Christ, and gnosticism, which denies his deity, may contain genuinely Christian elements, but their deficiencies on this basic point make them heresy. In our days there is similar heresy among Jehovah's Witnesses and the Mormons, to give a more contemporary example.

The second basis relates to the doctrine of salvation. The first great doctrinal conflict that the Christian church confronted obliged it to define clearly that salvation is "by the grace of the Lord Jesus," not by works of the law (Acts 15:11). In the conflict that threatened the unity of the churches of Galatia, Paul without hesitation anathematizes the Judaizers because to introduce works as a basis of salvation is "to pervert the gospel of Christ."

Any doctrine that offers salvation by any means other than faith in the grace of Jesus Christ constitutes another, different and opposing gospel, and we should not receive it, no matter who preaches it.

The Protestant Reformation of the 16th century emerged from this conflict, and the Roman Catholic Church has not yet given signs of any radical change in this regard.

Now, how would you apply your policy on Christian unity in a practical way to the situation of evangelicals, in Latin America for instance?

After about a century of missionary labor in Latin America we now have churches in every stage of development. Our churches are a faithful reflection of the convictions, attitudes and prejudices that we have inherited from the missionary societies, mainly North American, that in the goodness of God brought the gospel to our shores. From the strong points of the North American churches we have benefited greatly, but from the weak points who knows if we shall ever recuperate!

Leadership of the churches in Latin America is passing from missionary hands to the nationals. But the basic decision is not whether the one or the other will have control of the ship. The real question is whether both will submit themselves to the Holy Spirit so that He in His sovereignty will bring forth a "new creation" and not simply a "national" church or a "transplanted" church.

In the Latin American mind it is impossible to conceive of the church of Christ apart from a spirit of fellowship and the benefit of unity in love. We are a young church, still a minority. God has blessed us with a high degree of theological homogeneity. We have learned to pray together and to look together for the solution to our common problems. Together we have worked in evangelization. Nevertheless, our experience has been limited and impeded by certain hindrances that do not pertain to the essence of the gospel.

What are some of those hindrances?

They include ecclesiastical traditions and the doctrinal evolution of ecclesiastical bodies, which often come from outside Latin America. These factors impede

unity. There is also much cultural baggage — foreign cultural and ethical standards which tend to separate us from the mainstream of our cultures. Then too, there is organizational imperialism, by which I mean the tendency to set up organizational banners.

What should be done about these hindrances?

In the first place, we ought to recognize that these hindrances are products of man and not of God. At times we think that God is identified with all that we do. This is wrong. We ought to maintain a spirit of honesty and self-criticism.

Also we ought to recognize that these things appear at one time and can be changed at another time. The forms and structures that were effective in the past can and ought to be changed if they have become a hindrance to the fulfillment of our total responsibility as members of the body of Christ.

But above all we have to assume an attitude of responsibility. We are the agents of the Holy Spirit. In an inescapable way the future is in our hands. The task is neither easy nor quick. The practice of unity is the practice of love. And the practice of love is the crucifixion of self. Unity demands honesty toward ourselves and toward others. This is very difficult. Unity also demands faith and risk. We must dare to trust in the Spirit of God. The church is one. As to the forms this unity should take, I do not know. I believe the Holy Spirit will guide the churches.

Do you mean that you are optimistic about the prospects

for Christian unity in Latin America?

In Latin America a living definition of true ecumenism is taking shape, one that springs from the existential reality of the Latin American churches. This should be an objective lesson, a voice of alert, and even an accusing finger to the international ecclesiastical organizations on the right as well as the left, which in a veiled or open form seek to impose their schemes, most of the time without due regard to the Latin American reality, as if our churches were the back yard of their houses.

Those are strong words. It's pretty clear that you are not expecting Christian unity in Latin America to turn up as an imported product from the United States or Geneva or anywhere else.

My humble opinion is that not one of the strategies of the international organisms seems to be an expression of a real work of the Spirit of God. Rather, they give the impression of being worldly manipulations that would fit better in political and diplomatic spheres.

We recognize that it is not possible to speak merely of a "spiritual" unity when we are men of flesh and bones that unavoidably are a part of the world that surrounds us. Organisms and organizations are necessary.

It occurs to me that the Spirit of God is saying to us that the actual situation of the Latin American churches demands that the international organizations have courage and faith to let the Lord himself be the One who guides His Church in the search of its own expressions of unity and mission. |||

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THEY'RE NOT CHEAPER BY THE DOZEN

by Bruce D. Carlson

Last spring the Brazilian Congress and national press accused Protestant missionaries of attempting to depopulate the Amazon region by placing "sterilizing serpents" in the native women, thereby making it possible for the United States to claim the land as uninhabited territory. The "sterilizing serpents" turned out to be intrauterine devices, commonly called IUD's or loops, used to practice family planning.

The origin of the accusations is uncertain. Some people claim that Catholics wanted to establish a pretext for getting rid of Protestant missionaries. Others felt that nationalists were stirring up anti-American propaganda by pointing out a new form of Yankee imperialism. It was further suggested that pharmaceutical companies were trying to discredit the "loop" in order to promote the pill.

Bruce Carlson, who is currently studying at the School of Public Health at the University of North Carolina, was until September director of the planned parenthood program of the Church World Service of the National Council of Churches.



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Whatever the rationale behind this expected attack, many Protestants are dismayed and puzzled to learn that missionaries were involved in the control programs, especially in a Roman Catholic country. They asked, what has family planning to do with Christian witness? How can planned parenthood possibly be a part of the work of missions?

Today Protestants often shake their heads in theological bewilderment at the Roman Catholic position regarding family limitation. But we should remember that Protestantism was once a vigorous opponent of the birth control movement; only in this century has the Protestant community gone from outright condemnation of contraception to today's general approbation of family planning practice and programs.

Present-day Protestant position

The present-day Protestant position on responsible parenthood has evolved as a response to historical realities and trends prevalent in the world today. One of these is the population explosion, which means different things in different parts of the world. To most people it means that rising expectations are frustrated by continued or increased malnutrition, poverty, illiteracy, and particularly hunger. To people in the "have" nations, it elicits a qualitative rather than quantitative concern, although the latter should not be unrecognized.

In Asia, the sheer magnitude of the population numbers is astounding. For example, India's population is increasing at 13 million yearly — an increase greater than two-thirds of the world's additions.

Even so, Latin America's population growth rate is the highest in the world. It emerged from the 19th century with some 63 million people; at its current rate of growth, its population will

**Rather than
get "involved,"
will the
church let
millions
of children
be born
in squalor?**





Place names change but conditions throughout India are much the same . . . too many people and not enough of anything else.

number 750 million by the year 2000. Although Latin America is not "over-populated" in the sense of India (whose density is the equivalent of placing all the people of North and South America in Argentina), the rapid population increase is impeding socioeconomic development. The same holds true in most parts of Africa today.

The historical basis for this alarming situation in the developing countries is of a simple and recent origin. It is the outcome of a continued high level of fertility accompanied by a drastic decline in the death rate.

Since the 1920's, and especially since World War II, the poor countries, with the aid of modern medicine, technology and DDT, have lowered their mortality rates 50 to 70 percent. Meanwhile, the high birth rates, once essential to man's survival, have become an anachronism and threat to the well-being of the family, the nation and mankind.

Different ways of meeting the problem

Nations have met the challenge of their particular population problems in different ways. Shortly after World War II, Japan reduced its birth rate by one half, principally by means of abortion. It now maintains one of the lowest birth rates in the developed countries.

In contrast, Chile has initiated a national family planning program to combat the high rate of illegal abortions. This anti-abortion rather than pro-family planning approach has helped greatly to gain the approval of the Roman Catholic hierarchy.

The task in India to avert imminent catastrophe in the race between food production and population expansion depends more on the reorientation of the reproduction patterns of millions of people to the small family in the space of a few years, than on the specific means of family planning. The situation is so critical that compulsory sterilization for all men with three or more children is being considered.

In 1959, President Eisenhower stated that the field of population was not the province of the U. S. Government. However, a Supreme Court ruling in 1965 against Connecticut's anti-birth control statutes paved the way for greater participation by private and public sectors in this field. Now, our foreign aid includes technical assistance to family planning programs overseas. Yet, this is one of our great hypocrisies. We are encouraging other countries to adopt a national population program when no such program exists in our country, meaning that equal opportunities to obtain family planning information and services are not open to everyone.

The response of churches and missions to the pleas of men and women to be freed from a modern kind of human bondage has usually been one of weakness and neglect. This has manifested itself in several ways. Many missionaries, because they are either oblivious, insensitive or unprepared, hesitate to broach the subject of responsible parenthood with their overseas brethren. "Oh, well, our people are not really ready for this yet," they

have said. Actually, once having circumvented the missionary, one never ceases to be amazed at the overt response of the people requesting information on family planning. The missionary usually avoided this vital area of personal need.

At the same time Christians are generally quick to condemn the desperate, helpless woman who has turned to abortion as a means of family limitation. Yet what right do they really have to be judgmental if they have failed to provide the knowledge which will enable her to prevent unwanted pregnancies? [It has been observed that the high abortion rate in Latin America serves as a true plebiscite of the people. They want to be responsible; they just don't know how.]

One of the reservations, not always latent, among church leaders regarding the dissemination of sex education and contraception is that such information will lead to greater promiscuity. However, if the moral teachings of Christianity in this area are based principally on the fear of pregnancy, then there is need for a drastic revision of the whole outlook underlying our social ethics and actions.

Floundering cultural empathy

Obviously, it is not easy to discuss responsible parenthood if one has a large family. I believe that missions should review their policy of sending large families abroad. All attempts at cultural empathy will go for naught once the missionary flaunts his affluence by piling his wife and six kids

to the station wagon.

Such attitudes and provincial approaches to family planning still exist and, unfortunately, continue to prevail in too many places. However, the incident in Brazil, though atypical, serves to focus attention on a new form of Christian compassion in which the Christian community is bearing witness to man's greatest need and desire—the wanted child.

This growing Christian commitment is not limited to any one denominational or interdenominational body. In fact, although several denominations and conciliar groups have made pronouncements or passed resolutions in support of responsible parenthood, the movement is symbolized by the compassion and involvement of individual missionaries, pastors, doctors and lay people—each in his own way a pioneer.

A letter from a Christian hospital in Thailand exemplifies the new role of the healing ministry recognized by both the medical missionary and the patient. "Last weekend . . . I witnessed one of the most remarkable sights I have ever seen out here. . . . What took place was simply this: 406 eager women stormed our family planning clinic."

Attack root causes

In an effort to attack one of the root causes of hunger in India, the Christian Medical Association of India began a Family Planning Project in January 1966 to make family planning a more integral part of the maternal-child health services in some 247 Christian hospitals. This is particularly revealing in view of the international and interdenominational nature of the missions involved.

The statement on the Christian Concept of Responsible Parenthood prepared by the National Evangelical Council in Peru has served as a *stimulus operandi* for many councils and church groups. It states that "family planning . . . is the total acceptance by both husband and wife of their responsibilities before God, before themselves, and before the society in which they live."

The Planned Parenthood Program, a vital dimension of the overseas program of Church World Service, now supports the efforts of missionaries, inter-church agencies, pastors and doctors in some 86 countries. The support includes more than 100,000 IUD's to doctors and hospitals in 50 countries; financial assistance for clinic facilities, personnel and educational materials, as well as for conferences and work-

shops on responsible parenthood.

Thus, the interest of the Church in including family planning as an integral part of the totality of family life is leading to greater involvement by local church communities. This development is a manifestation of the Christian concern for the general welfare, health, education and economic well-being of all families. It also deeply involves the Protestant respect for and recognition of the sanctity of the individual, human rights, freedom of choice and man's responsibility to society.

'Every child a wanted child'

To meet the challenge and goal—every child a wanted child—several basic decisions are essential. First of all, missions must see to it that family planning receives high priority, including financial support, in short and long-range program planning. Secondly, all missionaries, including pastors, medical personnel and lay people, should receive thorough orientation in the general field of population dynamics and particularly in fertility control. Thirdly, missionaries and boards must be sensitive to the current feelings and attitudes towards planned parenthood throughout the world.

With few exceptions, birth control remains a sensitive issue, usually more in political than in moral terms. Latin America, for example, is an area deeply dedicated in spirit to freedom and liberty, especially freedom of choice in family matters. Therefore, it is important to talk less of population explosion and family limitations, and more of the free will of the people and the right of parents to have the opportunity to space their children.

In addition, we must be aware of three major obstacles to the universal acceptance and practice of family planning. Due to the absence, generally, of social security in the developing countries, parents depend on their children for support in later years. This natural anxiety is made more acute by the high rate of infant mortality which prevails in spite of the dramatic drop in mortality. (Forty percent of the deaths each year in Latin America occur to children under five years of age.) Thus the high rate of fertility is reinforced as parents try to offset this uncertainty.

An obstacle, especially characteristic of Asia, is the overwhelming desire for a son. In India early this year, I saw a frail, sickly woman who had just given birth to twin girls. I asked the missionary doctor what contraceptive

Continued on page 27

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globe at a glance

AFRICA

Changing Missionary Status Sudan softens policy

Sudan, which expelled all white missionaries some year ago, is again willing to grant visas to mission personnel, according to recent government reports.

The change in government policy came after months of discussion between leaders of the All African Council of Churches and the Sudan regime. The government agreed to accept African pastors as missionaries, stated Dr. J. Van der Linder in a report to the general synod of the Reformed

AFRICA

NIGERIA

Federal government head talks about Communist aid and Christianity

The buying of armaments from Russia and the Communist bloc by the Nigerian Government has no ideological significance, the Supreme Commander of the Nigerian Military Government, Major General Yakubu Gowon, has declared.

He stated this at an interview he granted to mission leaders at his Dodan Barracks headquarters in Lagos, the capital of Nigeria.

Major General Gowon, who was 33 in October, is a Christian who keeps a Thompson Chain Reference Bible in his office.

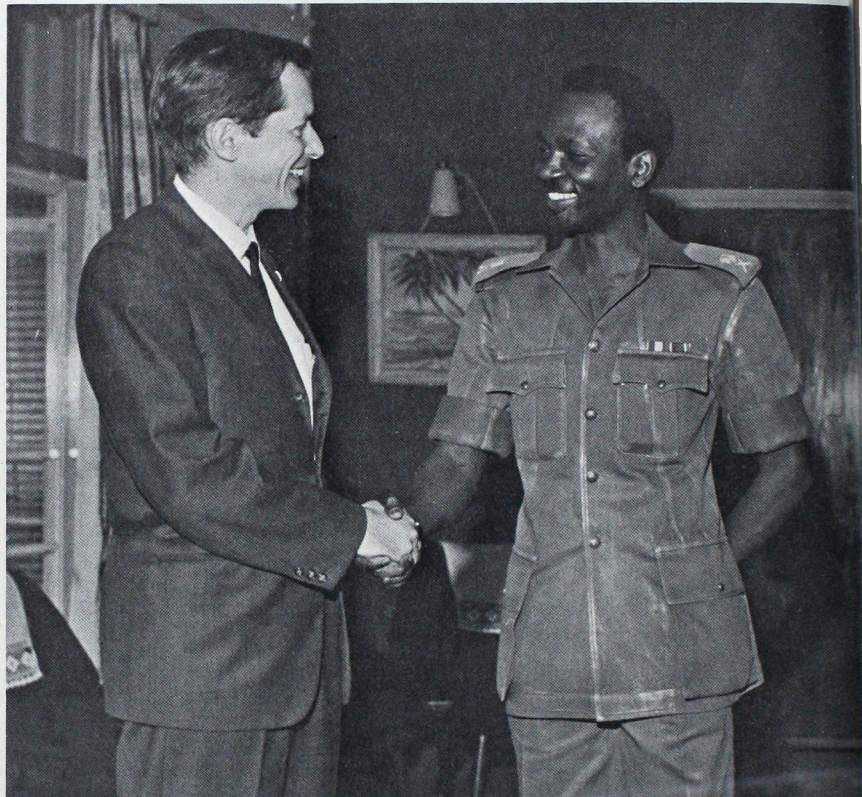
20

He told the Rev. W. Harold Fuller, deputy director of the Sudan Interior Mission, "I know Christ as my light and my guide. I know the day I lose faith in God that will be the last of me.

"I have never stopped asking God to give me the guidance I need. Each time I have to take a decision, I pray to God that I may be led."

On the current crisis in Nigeria, where the Federal troops are engaged in a war with the break-away East, which has formed itself into the Republic of Biafra, Major General Gowon was adamant that Nigeria had to be kept one country.

There are 250 ethnic groups in Nigeria, he explains, and if one group (the Ibos) are allowed to secede, then other groups would certainly follow. This echoed remarks which had been made publicly some months ago by Chief Obafemi Awolowo, who is the leader of the powerful Yoruba tribe in Western Nigeria. He said that if the East were allowed to secede, then the West would follow. Nigeria seceded in



The Supreme Commander of the Nigerian Military Government, Major General Yakubu Gowon, shakes hands with the Rev. W. H. Fuller, deputy director of the Sudan Interior Mission, before their interview.

August-September.

Major General Gowon confessed he had been disappointed by some of the things Christians had been doing since the beginning of the crisis in the country, but he stressed there was no anti-missionary feeling.

He affirmed, "I would have no objection to missionaries coming back to this country. I will do everything possible to see that this trouble in the country will not interfere with mission work."

On the question of the Federal Government turning to the Communist

bloc for military help (they now have jet fighters from Czechoslovakia and Russia and technicians) the Supreme Commander stressed that they had sought help first from their "traditional friends"—America and Britain. But they had refused to help.

He underlined that there was no ideological significance, and he was sorry that wrong interpretations of the action were being made overseas.

He declared strongly, "I am a Christian myself and it will take another 33 years before I could be changed from what I believe now."

churches in the Netherlands.

Some days after Linder's announcement it was reported at a meeting of African bishops in Nairobi, Kenya, that Sudan government officials had told Roman Catholic representatives that Sudan is also willing again to accept white missionaries.

In South Sudan during the last three years many thousands of people—some claim over a million—have been massacred by Muslim troops from the north. Some one and a half million have fled to nearby Uganda.

Incertainty in Congo unrest

Candidates of Africa Inland Mission who had been accepted for Congo are to be stationed elsewhere in Africa because of the uncertain conditions in this country. The Rev. T. E. Lloyd,

British home secretary of this mission, said that Miss Joyce Whitmore, a graduate teacher, and Miss Ruth Lawson, a nurse, are the candidates immediately affected by the action.

Though the situation is not considered dangerous for AIM missionaries, it is very "trying," according to Lloyd. Missionaries from America with knowledge of the language and experience in the work are the only AIM personnel who are being allowed to return.

Another mission reports that five missionaries have just returned to stations abandoned earlier this year. Five Norwegian Baptists are now in Congo working to restore the mission work which was given up earlier due to the extremely dangerous situation. This will be a complete new start as all Norwegian Baptist mission stations were destroyed by the Congo rebels.

GIDEONS INTERNATIONAL—

Distribution record set

A record high five million Bibles and New Testaments were distributed by Gideons International in 1966. The report was made at the recent Gideon convention by M. A. Henderson, executive director of the 68-year-old association.

At the convention a special project was outlined for 25,000 Gideons in 76 countries. The project is to supply 30,000 New Testaments to school children in various African countries.

ASIA

INDONESIA—

Netherlands sends more missionaries

At least ten new missionaries will be sent to Indonesia in early 1968 for the purpose of training Indonesian lay leaders to help their pastors in counseling and teaching new converts.

The general synod of the Reformed Churches in the Netherlands, with its 800,000 members, decided that this was the time to help the Indonesian churches in every possible way to meet the leadership gap created by the thousands of new converts that are being added to the church almost every week.

The synod accepted without a murmur a 20 percent raise in its missionary budget for 1968, and it passed a 25 percent raise in the 1969 budget. It also voted to add a new professor to the faculty of the Theological School of Makassar on Celebes.

MALAYSIA—

Missionaries given reprieve

A law passed earlier this year gave foreign missionaries working in Malaysia an uncertain future. The law states that the residence of each non-national

religious worker must be limited to 10 years. It was uncertain for awhile from what time the 10 years would be estimated. A recent clarification states that the law will be retroactive to January 1, 1967, giving all missionaries nine more years of service.

Islam is the official religion in Malaysia. Christianity, Hinduism and Confucianism make up strong religious minorities.

UNITED STATES & NORWAY

Money for mission

So far in 1967, first year of the program, 1061 American Baptists have given or pledged more than two million dollars through the Major Gifts Program. Largest single gift was \$100,000, given anonymously. There were two \$50,000 gifts, 47 of more than \$5000, and 117 gifts of \$5000.

Norwegians offered 10 million crowns (approximately 1.4 million dollars) in less than two hours when more than 80,000 volunteers went from home to home to solicit jubilee gifts for the Norwegian Missionary Society. They raised the biggest sum of money ever given in a fund drive.

The fund drive for missions was called "Action 67." The money is to be used for special projects and divided between the Norwegian Missionary Society (budget for 1967 was 14 million dollars) and the Norwegian branch of the Scandinavian Santal-Mission.

NMS has 355 missionaries in Madagascar, Cameroun, Ethiopia, Tanzania, Japan, Taiwan and Hong Kong.

Norwegian Christians had to skip the centennial feast of their missionary society because of World War II. They tried to make the 125th jubilee the biggest ever held.



people make the news

DIED: Dr. **V. Raymond Edman**, chancellor and 25-year president of Wheaton College, died September 22 while speaking in the college chapel service. Dr. Edman began his work as a missionary to the Quichua Indians in Ecuador. He was well known as an author and lecturer. **Emile Makese**, a Congo church executive, and two of his children were killed in a night truck accident. He was inspector of schools in Bandundu Province for the West Congo Baptist Convention.

APPOINTMENTS: Dr. **Raymond Buker**, professor of missions at Conservative Baptist Seminary in Denver, Colorado, has accepted the position of coordinator for CAMEO, the joint EFMA-IFMA

Committee to Assist Missionary Education Overseas. Buker has served as a missionary in Burma and as an executive with the Conservative Baptist Foreign Mission Society. **Michael C. Griffiths** has been chosen to succeed J. Oswald Sanders as general director of the Overseas Missionary Fellowship when Sanders retires in October 1969. Griffiths is currently superintending the OMF work in Japan.

AWARDS: The highest award given by the Bolivian government was presented to the Rev. **LeGrand B. Smith**, a Methodist missionary and the Colegio Evangelico Metodista a 60-year-old Methodist school. Smith has served in Bolivia for 33 years.

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Greek Protestants fearful of new military regime

ATHENS, Greece—The future looks gloomy for Greek Protestants. Already they have been forbidden to publish their 110-year-old church paper. They dread a new law, now in the making, which could curtail even more of their few liberties in matters of religion.

When army officers last April usurped power after an almost bloodless coup, they talked about saving the Greek-Christian civilization. School teachers were given a new task. They were told to take their pupils to church on Sunday. But church meant strictly the Greek Orthodox Church. One evangelical said: "I don't know whether this regime is a curse, or whether we have been saved from an even worse curse." They don't know whether they should be more fearful of Communism or of an eastern form of Fascism.

Greek Protestants are considered an insignificant minority in this Eastern Orthodox country. Their numbers are not counted per hundred but per thousand. The one and a half century old Greek Evangelical Church numbers only 15,000 members, children included, grouped in some 30 small congregations. Under government pressure the Darbist Brethren formed the small Free Evangelical Church in 1938. After the war a Church of God and several Pentecostal congregations were added. There are also some Baptist congregations. Altogether they probably number hardly more than 25,000, although exact statistics are hard to find and probably non-existent.

The Greek Orthodox Church claims membership of 98 percent of the Greek

population. But it cannot show comparable statistics for church attendance. On an average Sunday no more than 10,000 of the two million people of greater Athens enter a church. Hundreds of priests are barely literate. In the past few years several bishops have been involved in sexual and financial scandals. One primate was deposed because he was said to be a homosexual.

One of the first acts of the new government was to depose old and ailing hyperconservative primate Chrysostomos and the Holy Synod, whose members had a knack of electing weak archbishops in order not to endanger their personal (mainly financial) privileges. A new synod, appointed by the regime elected Hieronymos Kotsonis (62), who wasn't even a bishop at that time, but who was professor of theology and chaplain to the royal family.

The ascendance to ecclesiastical power of Hieronymos, however, does mean a significant change for this church in other matters. In order to help the rural areas, some of which have been without pastoral care for years, he ordered 200 priests to move from the big cities to the Northern frontier villages. But there were soon grumblings that this was a wonderful opportunity to isolate "pappas" he didn't trust politically.

For years the Greek Church has been sabotaging plans of Patriarch Athenagoras of Constantinople to establish closer relationships with Rome. Within a month after his election Hieronymos traveled to the Ecumenical Patriarch-

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te of the East to pay Athenagoras his ecclesiastical tribute and offer him his support in spite of the fact that some 5 of the 52 bishops of Greece oppose all forms of contact with the Roman Catholic Church.

On the surface everything is currently quiet in Greece. There are no strikes, no demonstrations and not many policemen in the streets. But one Greek commented: "It is the order of force, nevertheless, as it is behind the iron curtain." The Greek island of Kouira has become the Devil's Island of the sixties with some 2400 political prisoners. While we visited Athens one man was arrested because he had given hospitality to his daughter and Communist son-in-law without registering them with the police.

Several evangelicals told what Christians could do for them besides praying. They all said: "Put pressure upon this regime through your press organs and governments." It does seem that public sentiment could help. Ex-minister E. Avaroff was ordered to prison for five years, because he entertained 15 people in his home. Some days later, however, King Constantine offered him grace, because "this verdict will be distorted in the foreign press." The London Sunday Times had already published a sharp editorial. Swiss sources report that the Greek government, after four years of stalling, suddenly approved the building plans for an evangelical church in Salonika when the Swiss government intervened on behalf of Swiss Christians who donated half of the building fund.

When King Constantine welcomed the WCC leaders on Crete, he said that for centuries the churches of East and West had been separated by "walls of suspicion, hostility and even persecution." In this speech, presumably written with the help of Hieronymos, he added that now "blind prejudice" is being replaced by "active interest and desire to learn." One evangelical sighed: "We wish it were true for us also."

Protestants are not alone in their fear. Other civilians share it. During a government reception one Greek begged: "Please don't speak too loudly, there are too many police around." The Greeks, who love to laugh, have recently added bitter almonds to their jokes. Said one Greek to another:

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"Then are you a government official?" "No."

"Then please take your foot off mine!"

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WV NEWS
FEATURES

WCC: 'evangelism' and problems of procedure

HERAKLION, Crete—"We are entering a new period, Dr. Hendrikus Berkhof of Leyden University, Holland, warned the Central Committee of the World Council of Churches (WCC) on Crete, Greece. "The world is ripe for evangelism. The big question is whether the church is ripe too." His short speech in the debate on "evangelism" was one of the high points in a meeting which was otherwise preoccupied with administrative affairs.

The new director of the Division for World Missions and Evangelism, West Indian Philip Potter, introduced the theme with a bird's eye view of what the WCC had published about the subject during its 19 year history. The World Council, he said, "cannot actually do the work of evangelism for the churches. As it is not a church or, as some fearfully say, a superchurch, it is barred from taking such initiatives. . . Its task is to serve the churches."

Potter complained that "it cannot be said that cooperation in evangelism has been a high priority" in the churches. Their interests have been introverted. They are preoccupied with their own structures, rather than with their primary task. He warned, "It is only as churches cross confessional frontiers

and seek to witness together that they will make discoveries about themselves.

The theme of evangelism was brought before this body for the first time by pressure from both inside and outside the ecumenical movement. For years men like Wilhelm Niesel, the German president of the World Presbyterian Alliance, complained that the WCC is lopsided in speaking so often about service, social actions and political matters without giving enough attention to the main task of the churches in preaching the Gospel.

The discussions on evangelism helped to counterbalance a recent World Conference on Church and Society in Geneva, where Marx was mentioned more often than Christ.

However, the theme was all but drowned in the enormous number of organizational problems that had to be discussed. Yet the WCC policy makers ordered "that all Divisions within the WCC relate their activities appropriately to the evangelistic purposes of the WCC and to act as stimulus to the member churches in their evangelistic work."

As never before the WCC evidenced an openmindedness towards conservative evangelicals. Conversations, it was

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Continued from page 19

method she was planning to use. "Oh," said the doctor, "she already has six girls at home. We can't mention family planning to her until she has a son. He had one, but he died."

Family planning is by no means a panacea to the social, economic and political ills of the developing world. And yet, failure to implement it in conjunction with programs of socio-economic development is not only irresponsible but will make the task of realizing the latter virtually impossible.

The missions and churches can do much in this field by providing encouragement and support to those individuals and groups who are already deeply committed to responsible parenthood, and by adopting measures that will make possible the development of viable family planning programs.

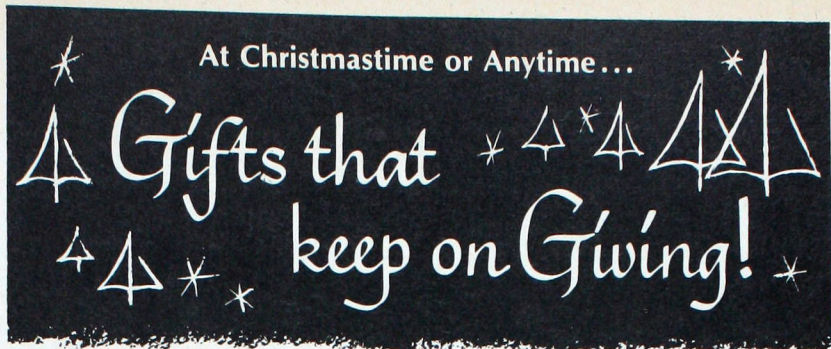
There is a need for educational, attitude-information programs which will enable church leaders to discuss and to crystallize the Christian *raison d'être* for family planning action. Such programs not only contribute to the enlightenment of the Christian community, but help to establish a basis for the community efforts of the private and public sectors.

In addition, a reorientation and training program for doctors, nurses and midwives in the modern techniques of family planning is essential.

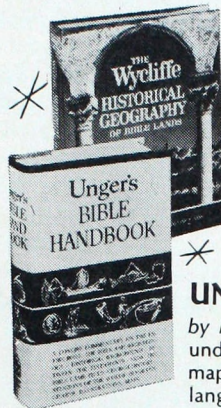
Over-optimism and reliance on one or two contraceptive methods has led to disappointment in the nationwide programs carried out in recent years in India, Taiwan and Korea. In spite of some measured success, they have experienced a high rate of dropouts in the use of IUD's (50 percent in two years) and pills (40 percent in two months), most of them for nonmedical reasons. Insufficient or incorrect information and inadequate instruction contribute to the refusal of women to accept or to continue the use of contraceptives.

Family planning is counseling, education, assurance and reassurance. The compassion and dedication of the Christian community and hospitals for the feelings, rights and sanctity of the individual can help to maximize the quality of service and thereby make the practice of responsible parenthood meaningful to more people.

As Christians we are committed to freedom of choice. One goal is every child a wanted child. |||



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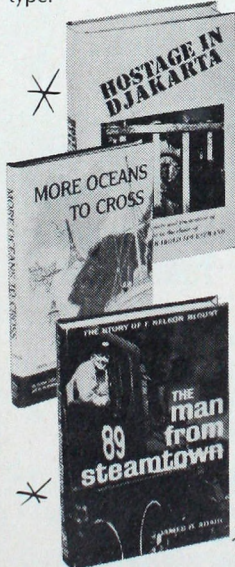
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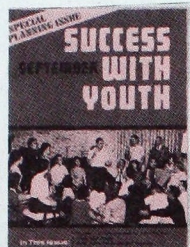


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Continued from page 25

sus Christ His Son, our Lord."

Dr. Berkhof, at 52 the youngest member of the Executive Committee, agreed that there is a move in the direction of theological conservatism, but he warned not to expect too much of it, since the move is still rather superficial.

Meanwhile, the Russian delegates were unwilling to subscribe to statements on the Middle East and Vietnam. They plugged for clear condemnation of both Israel and the United States, but found themselves alone on this. Even the Arab Christians would not follow them, since the Arabs were well satisfied with the statement which drew attention to their most pressing

problem, the thousands of Arab refugees. The statement said that "all persons who have been displaced in recent months should be permitted to exercise their right to return to their former place of residence."

Why the Russians took such an adamant stand is hard to tell. They tried to turn this meeting of church leaders into another United Nations Assembly and were defeated in the rerun, just as they were in New York. Some felt that the Soviet government had clearly instructed the Russian churchmen who political line to take. In any case, they stood alone as never before. Even their Christian colleagues from Eastern Europe deserted them except for two Hungarian bishops.

One delegate noted that in the course of the years the WCC has lost both the theologians and the lay people. Now it is left with the church administrators "That's why there is a lack of depth in the discussions and an unwillingness to open up new ways," he said.

Nor does it look as if the Fourth Assembly at Uppsala, next year, will improve this situation.

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"O Lord, my Lord, for my being, life, reason; for nurture, protection, guidance; for country, education, religion; for Thy gifts of nature, fortune, grace; for redemption, regeneration, instruction in sacred truth; or my call from Thee, for my repeated calls; for Thy forbearance and longsuffering after great provocations and at numberless times;

"For all blessings received, successes granted, good things done; for the use of things present; for Thy promise and my hope of good things to come;

"For loving and careful parents; for patient and diligent teachers; benefactors never to be forgotten; congenial companions, sincere friends, sociable neighbors;

"For all who have done me good by writings or sermons; by counsel or example; prayers, rebukes, or even injuries;

"For all such which I know, which I know not, intended or not intended, remembered, forgotten, done when I wished or wished not, I bless Thee and I will bless, I give thanks to Thee and I will give thanks."

Bishop Lancelot Andrewes

(1555-1626),

one of the translators of the King James Version, from his Private Devotions

The Psalter and Missions

The year was 1884. East Africa. Earlier in the year the Church of England had consecrated him as "Bishop of Eastern Equatorial Africa." It's a far cry from the noble cathedral of his consecration in England to the wild "bush" of this Uganda border country. He is only 38, and to friends in Britain he has already written that on this trek of over 400 miles he has "enjoyed most excellent health." He has described himself as "sunburnt and shaggy, but glowing with vigor."

Then the swift stroke of treachery! Since last he slogged these lonely miles, a new king had come to power. The life of any Englishman was worth something less than two straws. Bishop James Hannington—the title meant nothing to him—was just the Englishman they wanted. They seized him, stripped him, starved him. Day after day, the fever racked him excruciatingly.

On the day of his arrest, according to his journal, when he was being dragged away to be murdered, as he supposed, he sang, "Safe in the Arms of Jesus." But that now seemed a long time ago. Terrible weakness made it difficult for him to bring his diary up to date. Then came his final entry: "No news! I was upheld by the thirtieth Psalm, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet." Later that day they killed him with his own hunting gun.

"I was upheld by the thirtieth Psalm!"

What did he find there that was so bracingly meaningful to him?

This, for one thing: "I will extol thee, O Lord, for thou hast drawn me up, and hast not let my foes rejoice over me" (v. 1).

And this: "Sing praises to the Lord, O you his saints, and give thanks to his holy name" (v. 4).

And this: "Thou hast loosed my sackcloth and girded me with gladness, that my soul may praise thee and not be silent. O Lord, my God, I will give thanks to thee for ever" (vs. 11, 12).

Thus did a young trailblazer for missions, within hours of his martyrdom, learn something about this most salutary spiritual exercise called thanksgiving—something of which we in the United States might well be reminded in this month of November.

1. Hannington learned that praise *extols* the Lord of creation and providence. "I will extol thee!"

2. Hannington learned that praise *enlists* the praiseful aid of others. "Sing... O you his saints!" It is capable of singing a solo but it longs to join in a concert.

3. Hannington learned that praise *endures* through life and death. "I will give thanks to thee forever."

"Extol the Lamb with loftiest song,
Ascend for him our cheerful strain;
Worship and thanks to Him belong,
Who reigns, and shall forever reign."

PSR

Emotions Enter Theology

"We are no longer sure that it is in the plan of God's salvation that the other religions shall die in order to be replaced by Christianity."

Those are the words of Dr. Kaj Baago, professor of church history at United Theological College, Bangalore, South India. They appeared rather recently in *The International Review of Missions*.

Before Dr. Baago has finished his article he moves from hesitation to affirmation: he is sure—sure that Christian conversion is not necessary among Hindus and Buddhists, that identification with the Church is an expendable concept, and that the saving uniqueness of Jesus Christ has been exaggerated by the colonially minded Christians of the Western world.

Dr. Baago asserts:

"If God has not worked and if He does not still work in different cultures and through the religions of men, then He is not Lord of the world, but a Jewish-Christian idol."

"The Christian religion, to a large extent a product of the West, cannot and shall not become the religion of all nations and races."

"The missionary task of today cannot, therefore, be to draw men out of their religions, but rather to leave Christianity (the organized religion) and go inside Hinduism and Buddhism, accepting these religions as one's own, in so far as they do not conflict with Christ, and regarding them as the presupposition, the background and the framework of the Christian gospel in Asia."

In owning such thoughts as these Dr. Baago is not alone. He is only more candid, more impatient and more articulate than many for whom he speaks. We only deceive ourselves if we imagine that this is not a growing trend among Asian Christians. I say "Asian," because this development is appreciably more advanced in that part of the world than in Latin America or Africa. Nor, of course, should it be forgotten that Professor Baago's viewpoint is shared by a considerable number of thinkers in our American seminaries.

This very acknowledgment makes it appropriate to say that the Baago position is not startlingly new. It is substantially the same as that which was taken by some of the most influential leaders who participated in the world conference on missions in Jerusalem in 1928. It is the view most commonly associated with the name of Professor William Hocking of Harvard, who headed the so-called *Laymen's Inquiry*. This in turn resulted in the publication, in 1932, of *Re-Thinking Missions*. The close similarity between the Baago stance and the Hocking position will be quickly detected in the following sentences:

"The Christian will therefore regard himself a co-worker with the forces which are making for righteousness in every religious system."

"The relation between religions must take increasingly hereafter the form of a common search for truth."

Much more recently Dr. Hocking has produced a book called *The Coming World Civilization*, in which he makes it clear that his views have not significantly

changed since he helped write *Re-Thinking Missions*. Just to see the eternal as love, and in a "clean aloneness" to identify with that "timeless reality"—this, for Dr. Hocking, and presumably for Dr. Baago, is the integrating point towards which all high religions are moving. To achieve this end Christianity must be willing to give up its claim to the uniqueness of Jesus.

Much has been said, and much more is bound to be said, by way of theological reply to these proposals. The Christian Church, from the apostolic age onward has been mistaken about Jesus Christ's lordship over history, over nations, and over men, then the sooner it closes its doors and goes out of business the better. Well reasoned, insightful replies to those who share the Baago-Hocking mind have been given by Hendrik Kraemer in *The Christian Message in a Non-Christian World*, by Dr. Robert E. Speer in *The Finality of Jesus Christ*, by Bishop Stephen Neill in *Creative Tension* (not nearly as well known as it deserves to be), and by Bishop Lesslie Newbigin in *A Faith for this One World*.

The comment that I wish to make on the article by Professor Baago is of a different order entirely. I refer to what may be called the *emotional pre-conditioning* that has gone into the writing of the article. The author is obviously resentful toward Western Christians whom he identifies with the whole detestable era of colonialism and imperialism. A good deal of this resentment and cynicism is understandable, some of it wholly justifiable. For example, he quotes from a speech made to the United States Senate, around the turn of the century, by Senator Albert Beveridge of Indiana. To his fellow Americans the Senator cries:

God has made us the master organizers of the world to establish a system where chaos reigns. He has given us the spirit of progress to overwhelm the forces of reaction throughout the earth... (and) to administer government among savage and senile peoples. Were it not for such a force as this (i.e. American power) the world would relapse into barbarism and night... He has marked the American people as His chosen nation to finally lead in the regeneration of the world... The judgment of the Master is upon us: Ye have been faithful over a few things; I will make you ruler over many things.

The mildest thing you can say about such jingoist mouthings is that they were culturally premature! The most serious thing to be said about them is that they were theologically hopeless. The God of history, kind though He has been to her, has *not* anointed the United States to be a 20th century messiah.

Once more the air must be cleared. Once more the issue must be sharply refined. The crux of missions is not religion *versus* religion or Western culture *versus* that of the East. The heart of the matter is this: "What shall I do then with Jesus, which is called Christ?"

Meanwhile, let Western Christians acknowledge that much of what our culture has produced has served to *obscure* rather than *reveal* the "Lord of glory." PSR

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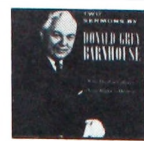
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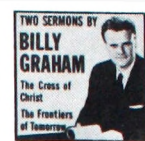
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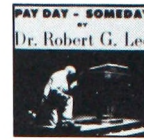
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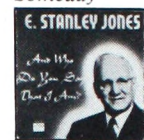
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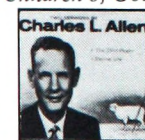
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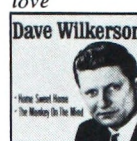
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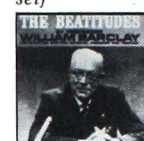
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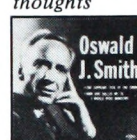
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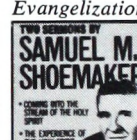
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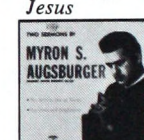
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