

WORLD VISION

MAGAZINE/OCTOBER 1967

India:

Agony
and
Evangelism



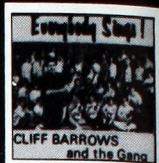
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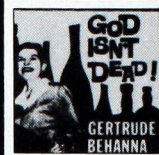
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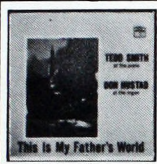
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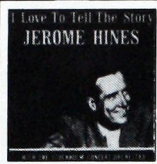
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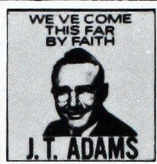
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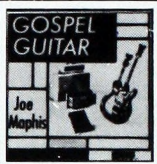
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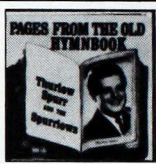
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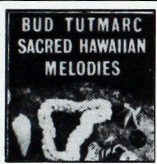
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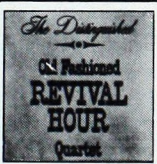
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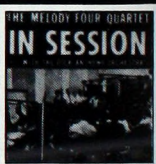
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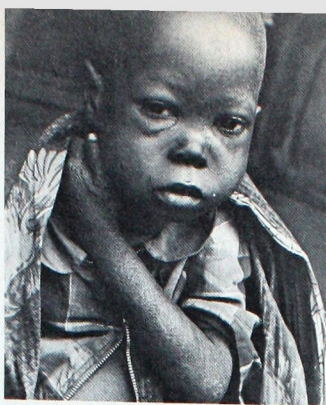
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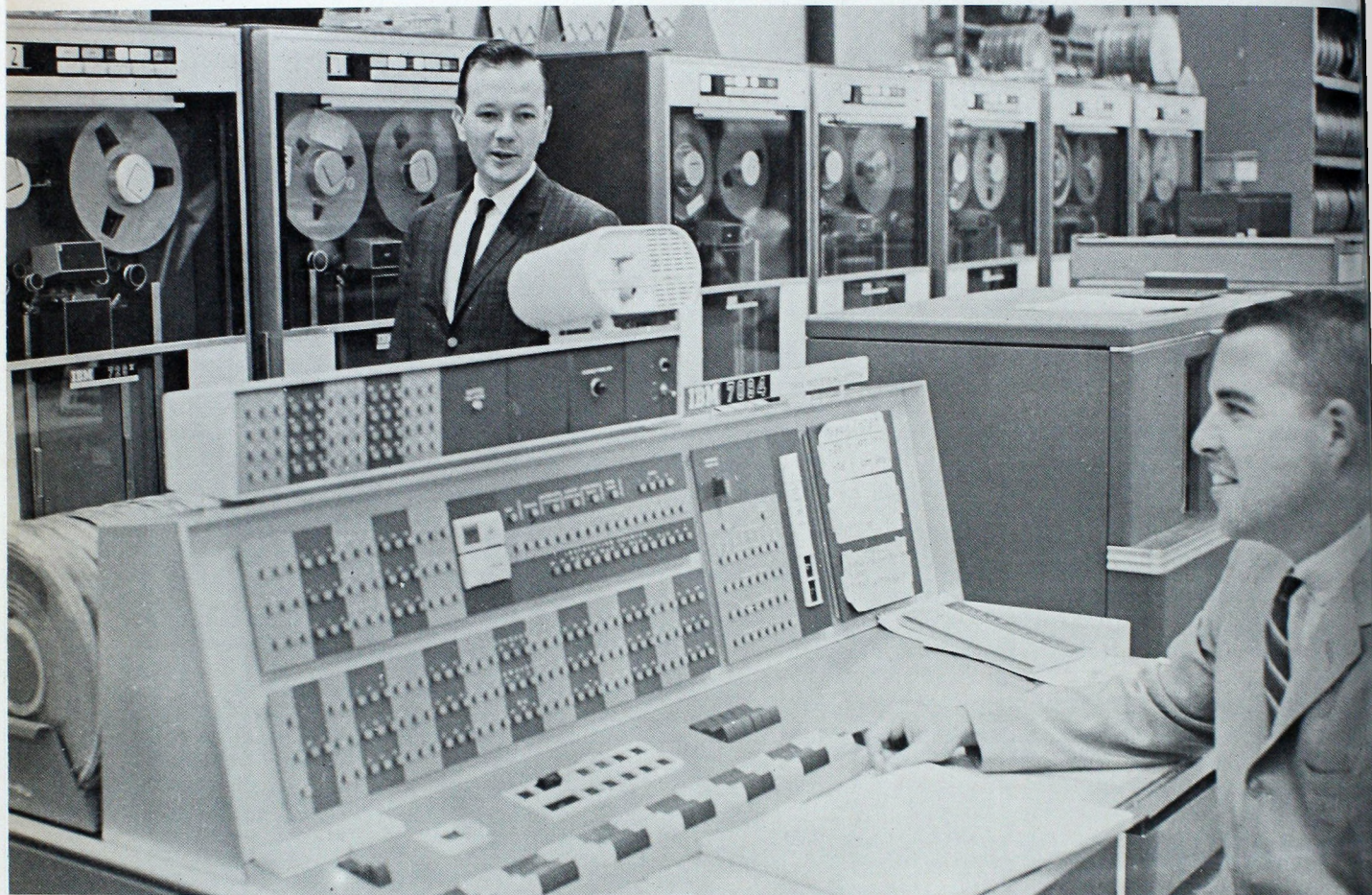
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World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription is \$3.00 for one year, \$5.00 for two years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 35 cents. Send all editorial correspondence, subscription information and change of address to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1967 by World Vision, Inc.

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BREAKTHROUGH

by William R. Read



John Groves opened one sleepy eye and peeped at the clock. It was two a.m. Where was his wife? Why wasn't she off to bed yet?

He found her bending over a table, pencil in hand, papers spread out before her.

"Kathy, what on earth are you doing at this hour?" he groaned sleepily.

Weary, but still with a twinkle in her eye, she replied, "I get excited every time I record the growth figures of the Presbyterian Church in Brazil!"

Kathy Groves, a housewife in Pasadena, California, was involved in one of the most ambitious research pro-

grams ever to be undertaken by the Christian church. From figures compiled and published by the Brazilian government, complete records of all the individual churches in Brazil and their growth patterns over a ten-year period were being sorted and organized to be fed into a sophisticated electronic computer. Population shifts, economic factors and other sociological data

A 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.

would also go into the computer system.

The electronic device would be able to analyze and feed back the information in a meaningful form which would then help church leaders understand patterns of church growth and its implications for Brazil, its people, society and institutions—all caught in the midst of rapid social change.

We first met Kathy's husband some time before at a dinner meeting of the Mariners couples group at Knox Presbyterian Church in Pasadena. John was Sunday school superintendent and an officer of the Mariners group. From our conversation that evening I knew he

WORLD VISION MAGAZINE/OCTOBER 1967

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PAGE 2: Two Christians who have found a use for their technical skills—John Groves, seated at the console, and Charlie Merrow—work with CGRILA team in putting Brazil church growth information on computers.

TOP: Nancy, John Groves' wife, in her corner of the den where she often works late transferring the church growth information from books onto a form that can be fed into computers.

BELOW: (left to right) Jim and Judy McFarland and Mary and Andy Young, members of the Knox Presbyterian Mariners group, have put thousands of facts concerning church growth in Brazil into a form that will be put on cards and then stored in computers. They and others of the group take the church growth information home with them and work on it in their spare time.

HOW A GROUP OF TYPICAL CHRISTIANS IS HARNESSING COMPUTERS FOR EVANGELISM OVERSEAS.



was also a man who knows what makes a computer tick. A research mathematician and programmer, he was being groomed by his company to take over the computer operation at Jet Propulsion Laboratory. He was excited about the possibility of putting electronic computers to work for the Lord. "At last," he exclaimed, "I can begin to use my technical training and data processing experience for the Lord!"

The whole project had actually been born in 1962 when we made an exciting discovery during my research project at the Institute of Church Growth in Eugene, Oregon, and shared it with

the director, Dr. Donald McGavran. The Brazilian government had made a religious census and had published statistics on every church in Brazil for every year since 1955. This, together with economic and sociological data available, would have tremendous value for the church in understanding evangelical church growth, trends and patterns, and in planning strategy.

We began putting these valuable statistics onto individual file cards in a readily usable form. Each card represented the growth of one evangelical church in Brazil. As we worked with these cards, it was possible to sort out

churches by size, type, membership, denomination, location, index of growth and other ways. The constant rearrangement and shuffling revealed some delightful relationships and ratios that really spoke to me. Some patterns could be seen for the first time. Many of these findings were included in the book, *New Patterns of Church Growth in Brazil*.

By 1964 the number of churches had grown to 24,289 and it was impossible to handle the task by the individual card method. The conviction grew in me that some means had to be found to put all this information on a com-

puter type facility. We simply *must* work out a sophisticated program procedure to handle all this information and feed it back in a usable form.

Finally the time came. In January of 1967, after the CGRILA team had returned from extensive travels throughout all of Latin America, Dr. McGavran and the team felt that the time was ripe to computerize the Brazilian census data. No other country in the world had such a complete record of individual churches and their growth patterns.

Getting it off the ground

But how would this task get off the ground? We needed a break-through of some kind.

About this time a series of events began which caused all of us to feel that something special was unfolding at the proper time for development of plans for this priceless data. We met a former college classmate now serving as a research consultant for the Peace Corps in the field of psychology. He had developed a computerized procedure for evaluating Peace Corps candidates and following personnel throughout their entire period of service. We shared the general outline of our project with him and asked his advice. He explained how we could get the use of one of the best computer facilities in the whole Los Angeles area. He even volunteered to help in our project.

4

But we needed the help of specialists in data processing—skilled, dedicated people who could do the intricate job of breaking down our project into logical steps, translating it into computer language and working out the complicated programming procedures.

Then we met John Groves. John was immediately enthusiastic about the project. He told us about another Mariners officer, Charlie Merrow, who was taking an advanced degree at Cal Tech in specialized math and data processing. He was another of the new breed of research mathematicians and computer programmers doing systems analysis at the nearby Naval Ordnance Testing Station.

Groves and Merrow carried the idea to the next Mariners meeting. They suggested that the "ship" take over as their official "cargo" project the job of transferring the 30,000 units of data from the Brazilian census books to punch cards for feeding into a computer. It captivated the interest of the group immediately, and they voted en-

thusiastically in favor of the project.

Now we had a bridge between the home church and the overseas missionary task. It had great potential for missionary enterprise in other parts of the world.

Thirty people worked on the project in one way or another. The big job was broken down into workable units and carefully organized and administered by Groves and Merrow. Problems were faced and ironed out quickly. Procedures were established and guidelines clearly laid out. A progress chart helped to clarify various operations. Plans for volunteer workers were written out and explained in such a way that hours of work could be done at home during the snatches of time available here and there in busy schedules. Master sheets governed the entire project and could be examined at a glance to determine progress. Extra copies were made to include more people on the project. Checks and balances were worked out to cut mistakes to an absolute minimum.

It would be impossible to calculate the value of the time spent on the project. Young mothers worked on it at home after their babies were asleep. Men with Ph.D. degrees from Cal Tech and other universities found the project time consuming, but they could see ahead. They knew how important the first stages of data storage were to any computer project.

A Los Angeles police force detective and his wife took the data for a whole state. An aeronautical engineer, manager at Aerojet General, finished up a large unit of work and took more. Couples found they could work out a system between them.

Miles of mathematical formulas

Meanwhile the two programmers were working out miles of mathematical formulas that would be the test run for programming procedures and routines. They wanted to make a trial run on the data for the largest state in Brazil. A large computer facility would be needed, one that had a great storage capacity and many options. They decided to program the project so that it could be used on different computers and would have enough flexibility to include new dimensions of data that could be added at any time.

But what about the results? After putting all this church growth data on cards and storing it in the computer, what can we expect?

Computerization will make possible

the ultimate classification of evangelical churches in Brazil by size, denomination, location and index of growth—whether it be individual churches, denominational groups, or churches in specific areas. Only a computer can handle such a huge job of classification.

It is a task that involves intricate sorting, grouping and cataloging; calculating, analysis and tabulating; disentangling, coordinating and systematizing of data in such a way that important distinctions are discovered while the orderly and methodical results are rapidly printed out on reams of crisp computer paper.

This information will tell us how and where the churches have grown. We will be able to pinpoint the initial symptoms of a strong, growing, healthy church or a weak, stunted, sick or dying church. It will be possible to find out what part of the country had the largest index of growth and offers the greatest potential for future church extension.

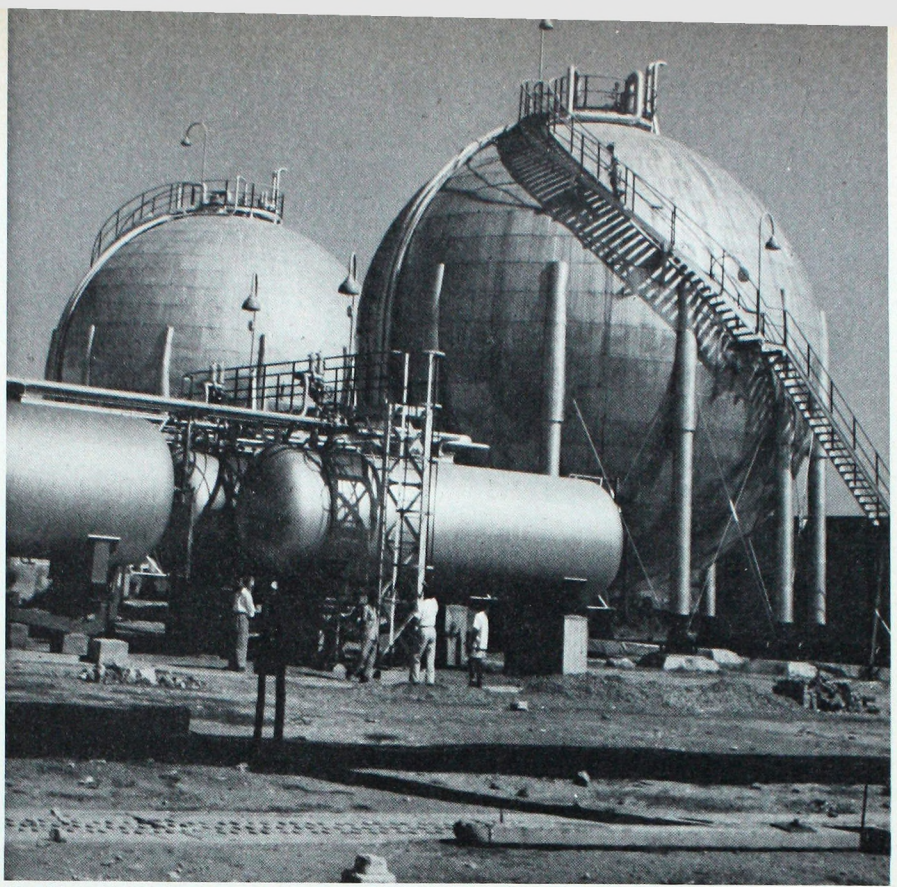
Putting the produce to use

Beyond this a whole series of comparative studies becomes possible. The church must be seen in its social context and this is possible when additional sociological, economic, demographic and industrial data is included. In this type of comparative study the computer can open the way to better understanding the strength and contribution of the church in the social situation. It can provide data to indicate what could be the new role of evangelical churches in Brazilian society.

The major objective of this study is the discovery of trends and the use of probability factors to project these findings into the future. For instance, if certain migration trends continue, the probability of new churches and growing churches in certain areas may be positive. If a negative church growth trend appears, some action must be taken to correct the situation. Other trends might open up whole new areas of opportunity and prospect. The facts must then be tested and shared with evangelicals in Brazil.

Then there is the unexpected. Other insights, unknown and unanticipated, may also come to light through this modern analytical giant, the computer.

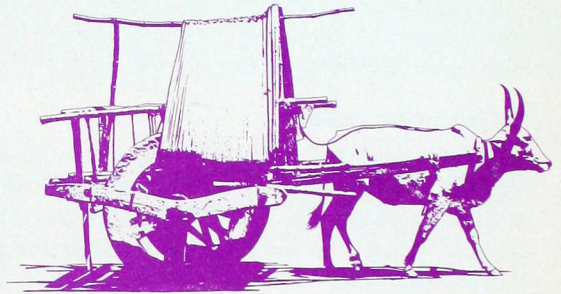
You may call it a hunch, or call it faith, but whatever you call it, we regard this systems approach, using the computer, a God-given opportunity to further the task of Christian missions in Brazil.



Liquid ammonia storage tanks at Rourkela Fertilizer Plant—a little but not nearly enough.

India: Agony Ahead

by Thottukadevil Eapen Koshy



What should be the attitude of the Christian toward India's huge problems?

Some Christians in the West seem to look at India as an immovable mass. The problems are too great to be handled, they say in despair.

Others take a simplistic approach. If India would only tackle its problems they could be solved, they argue.

Still others believe it is impossible for India to avoid a period of agonizing problems, but they do not despair. They trust that the problems will eventually yield to some sort of solution. The author takes this third point of view and gives his reasons.

But this is a death village. Fourteen of Mathiani's 70 inhabitants—eight children, four women, two men—have died in the last five weeks. A dozen cattle also

T. E. Koshy, a native of India, is currently studying in the United States. This summer he studied on a graduate fellowship at Washington Journalism Center and is now doing further work at Syracuse University.

have died. . . .

"Mathiani, eight miles west of Bodh Gaya where the Buddha attained enlightenment 2500 years ago, is one of the many tragedies in India's worst famine in at least 25 years," says a reporter who recently visited the scene.

The Mathiani tragedy is typical of many parts of India. From my own experience I know the severity of the present widespread food crisis in India, especially in the rural areas.

This year's famine in the two large northern states of Bihar and Uttar Pradesh is felt all the more because of the previous drought of 1965-66.

As drought continues to sweep the land, food scarcity and starvation spread far beyond the borders of these northern states. While weary skeletons of men, women and children moved slowly under the blazing northern sun in search of food, half-fed, agitated people also began rioting in Kerala state to the south, demand-

India: Agony Ahead

ing more rice.

"We want rice, we want rice. Give us food, give us food." These slogans echoed across the dust-filled plains of India and even in the cozy chambers of the Indian Parliament.

Puzzled officials of the Indian government roamed the world's capitals seeking immediate foreign aid to save 40 million Indians from starvation. Washington, Moscow and other capitals soon responded by dispatching grain to India. By spring of this year the U. S. government had sent five million tons of wheat. One of the stipulations in giving this aid was that India would soon achieve self-sufficiency in food.

Both India and other nations, especially the United States, seem to be following the mistaken notion that she can achieve self-sufficiency within the next five years. But the real question is not whether India can produce enough food in the near future. The question is whether she can ever produce enough to feed her ever-growing population.

India's present economic growth in relation to population growth indicates that the food crisis will probably be worse in the coming years than it is today.

Besides the recent tragic drought, many other factors have contributed to the food scarcity. There is the mushrooming population growth. There are socio-religious problems, a lack of resources, not to mention the inefficiency of the Indian government in handling the perpetual food problem.

The population explosion

India's population today is greater than all of North America, Latin America and Australia put together. It has already passed the 500 million mark and is growing at a rate which adds the equivalent of a new continent of Australia every year — about 12 million.

Since India won its independence in 1947 the government has been trying its best to raise the living standard of the people. But all these efforts are diluted by the enormous growth of population. India's standard of living remains more or less static—a large proportion of the people still live from hand to mouth.

Illiteracy

Much of this population growth is found among poor illiterate villagers. The history of any developed country shows the importance of literacy in its economic advancement. Japan and Russia are two classic examples. Japan is one of the most literate countries in the world, and one of the most productive.

Almost 75 percent of the people of India today are illiterate. Illiteracy perpetuates fears and superstitions, prevents farmers from availing themselves of new farming methods, hinders effective family planning.

Most illiterates do not realize that by giving birth to more children they are contributing to the overall population crisis. Their world is limited to their small vil-



A calendar, a mirror and a naked light bulb—interior decoration for the home of this Indian.

lage where they regard the large family as an asset—as the chief form of security in their old age. They think that the larger the family the more secure they become. Exactly the opposite is true. Were they able to read they could learn of the widespread economic and social problems caused mainly by overpopulation.

Socio-religious problems

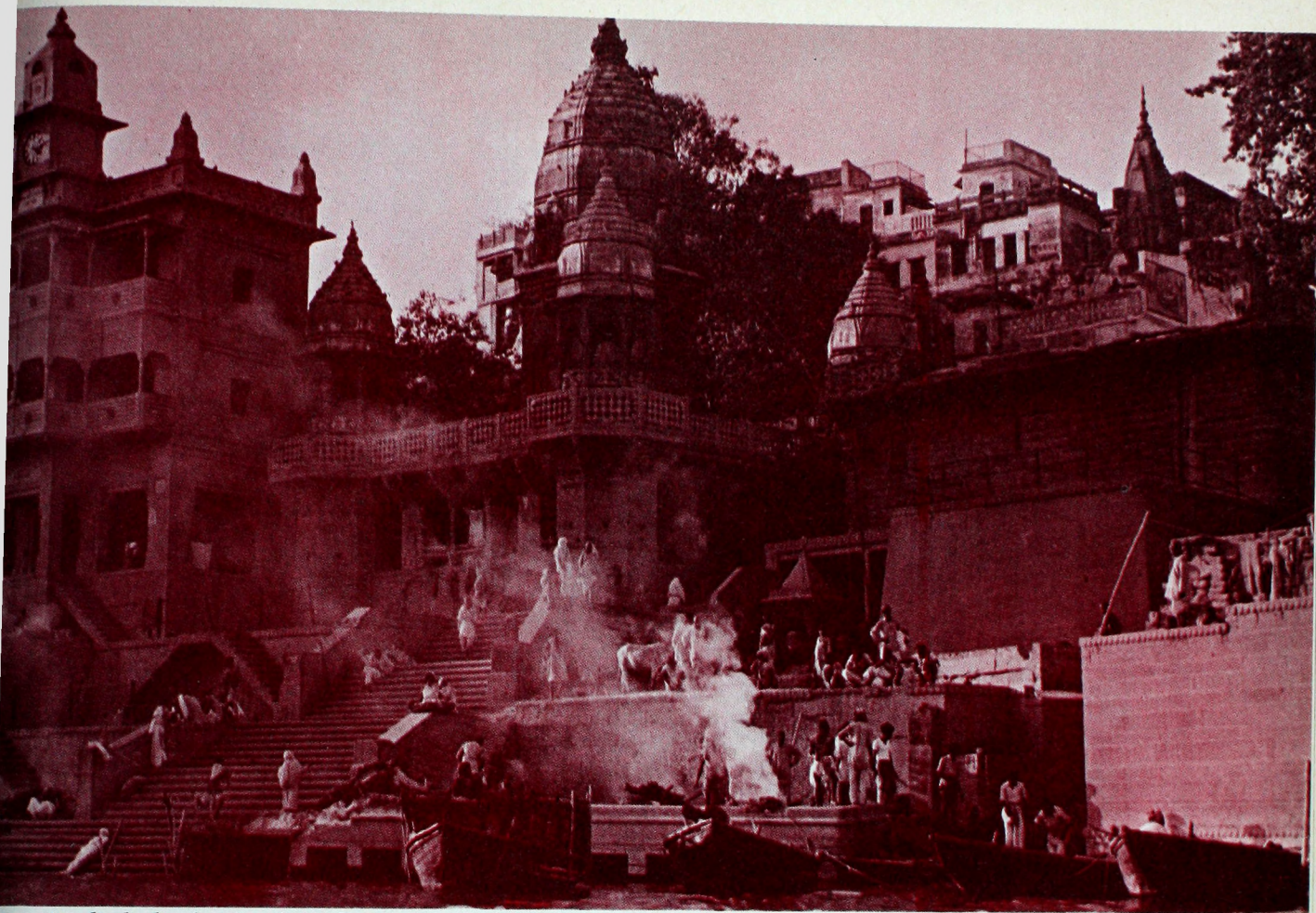
Three-fourths of India's population is rural. India's economic and political progress depends largely on awakening the rural masses—about 300 million.

Characteristics of rural society such as apathy, fatalism, superstitions, traditional institutions, the joint family system and the caste system are all determinants of agricultural production.

For example, some farmers refuse to use fertilizer, thinking that the yields they get as a result of applying it carry diseases to the consumers. Westerners may laugh, but many farmers are obsessed with such notions and their negative influence is very real.

Mr. X, a farmer in north India, had another argument against fertilizers: they would pollute the land and thus it would gradually lose the capacity to yield any crops.

Superstitions even affect the kind of tools farmers



Cremating the dead and casting their ashes into the sacred Ganges in an everyday occurrence at the river's edge.

use. Among the Baigas, a tribal people of central India, the introduction of the simple iron plow produced strong resistance because farmers felt it might be too harsh for the land. Their attachment to the earth is deeply sentimental, since they regard it as one of their goddesses.

This is another factor that hinders agricultural and economic development. Rural society in India is still stratified on a caste basis, although it is no longer so evident in modern urban society.

In most rural society, caste groups are arranged as hierarchical rungs on the social ladder. The caste structure was first introduced with a definite purpose. It had certain traditional economic, social and political functions to perform. An individual was born with a fixed position in the hierarchy and this remained unchanged regardless of his achievements.

This type of social structure shows no sign of dying out in the foreseeable future. People in the higher castes cannot even imagine cooperating with people whom they consider inferior and in relation to whom they have been enjoying a higher status and more rights. It was reported in one village that the adult education program failed as soon as the women from the lower castes began to participate.

The caste system breeds prejudice and often leads to strife and factions among villagers. The system is the worst type of narrow-mindedness and gives rise to inequality, favoritism, factionalism and continued resistance to change.

Lack of water

"Give us water first if you want us to raise the agricultural output" is the common cry of Indian farmers.

In a tropical country like India, irrigation is the pivot around which agricultural output revolves. Water is the one item where no social or religious conservatism hinders farmers.

Of the total 385 million acres of arable farm land in India's 813 million acres, only one-tenth has such irrigation facilities as canals, tanks, tube wells, surface wells and rivers. In irrigated areas rice and wheat production is almost half a ton per acre as against one-third of a ton in unirrigated areas.

About the importance of water for high agricultural productivity, Mr. S. D. Misra, an Indian agriculturist, says, "If adequate priority can be given to irrigation in the coming plans, we can not only be self-sufficient by the end of the fifth Five-Year Plan (1976) but can produce a surplus and start exporting as well.

India: Agony Ahead

We have even today sufficient cultivated lands in the country to feed at least 1000 million people."

Lack of resources such as modern machinery, high yielding seeds, pest control and fertilizers all affect India's agricultural progress. India's present per-acre production is one of the lowest in the world.

People often wonder why India cannot follow the example of Japan and produce more food by using more fertilizers. The answer is the complexity of India's natural and geographic problem. It took many years of research before Japan could find seed and fertilizers suitable for the soil of Japan.

More important, if India used 300 pounds of ferti-

lizers per acre as Japan now does, its requirements would far exceed the present total world output of fertilizers! India uses an average of three pounds per acre. Plans are under way in India to produce 2.5 million tons of fertilizers per year by the early 1970's, but this will be only one-seventh of the amount needed.

Finally, the lack of finances to modernize farms slows down India's agricultural advancement. India's scarce foreign exchange limits her capacity to buy foreign-made agricultural machinery.

What has India done?

Westerners often ask, "What has India done to boost her own national economy?"

Over the last 15 years, India has invested about 5 billion dollars to raise the living standard of her masses. India's Five-Year Plans are a detailed program for development of agriculture, industry, technology, trade and social services to overcome poverty. The first Five-Year Plan was introduced in 1951.

During the first three plans the national economy rose at the rate of 3.8 percent and per capita income rose by 27 percent, from \$52 to \$66 a year.

The fourth Five-Year Plan began in 1966. Agricultural productivity is being given the highest priority. One-fourth of the total outlay, or 6.67 billion dollars will be spent to step up food production to 125 million tons by the end of the plan. Corresponding figures in 1951 and 1965-66 are 55 million and 90 million tons.

The government has also taken steps to control the birth rate by setting up family planning programs throughout India. In January of this year there were 16,970 family planning centers giving advice and distributing free prophylactics. There are also 192 mobile clinics and 2344 permanent sterilization units.

A program of about \$200 million has been launched to change attitudes and create a desire to keep families small. Within the next ten years India hopes to bring down its birth rate from 40 per thousand to 27 per thousand.

But many people who accept birth control devices are like my friend, Mr. Bhatia, who agreed to be sterilized only after he had his sixth child. If couples produce an average of three children, within a generation the population of the country will increase by 50 percent. Present birth rate in India averages 5.6 children per couple.

However, the population crisis is due primarily to falling death rates, not rising birth rates. Improvement in public health and reduction of infant mortality has brought the death rate down from 50 per thousand in the 1920's to 16 per thousand at present.

An unreachable goal

Despite all efforts, food production sufficient for the growing population within four years or so would be a miracle. It is not probable that such a goal can be achieved at all in the near future.

Continued on page 24

Political Commentary on India's Plight

The following is excerpted from an article by Inder Malhotra which appeared recently in the Statesman Weekly edited in Calcutta.

What the country needs desperately is a sense of purpose and direction, a grand strategy of survival and progress, and these are just not forthcoming. . . . In the absence of collective thinking and action, it is futile to expect any long-term planning, not to speak of a grand strategy and its single-minded implementation.

At best, Mrs. Gandhi's Government is a collection of some good and some not so good solo performers. It is not, what it should be: a Government in concert. It is no surprise, therefore, that the Government is content with being pushed around by one crisis after another: its concern is to evade these crises rather than ride them. It is a Government which loves routine and loathes any imaginative break from it. Its be all and end all is disposal of files, not coming to grips with problems. . . .

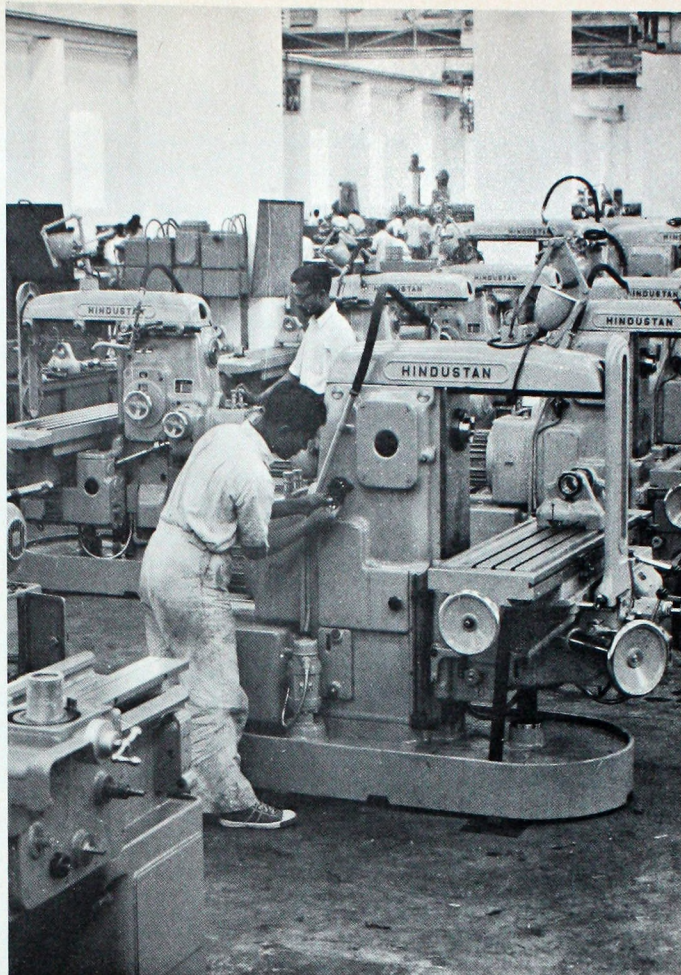
It goes without saying that a grave economic situation, which, far from improving, has deteriorated since the elections, has a great deal to do with the Government's nervousness and inability to act decisively. But then, official dithering aggravates the economic crisis, and the country is caught in a vicious circle.

Some of the top policy-makers hope that the vicious circle might be broken after the next harvest and that the people and the Government might regain the elan they have not known since 1962. This hope is based on the belief that given a normal monsoon, the country is bound to achieve during the next 12 months a breakthrough in agriculture. . . . One's immediate reaction is to cross one's fingers rather than to stand up and applaud.

Since credit must be given where it is due, it must be said that the drought has done to agriculture what the Chinese invasion did to defense; nobody will be able to neglect it in the near future. But this is small comfort compared with the chaos that prevails in the economic field in general, thanks once again to a general rudderlessness and inaction. . . .

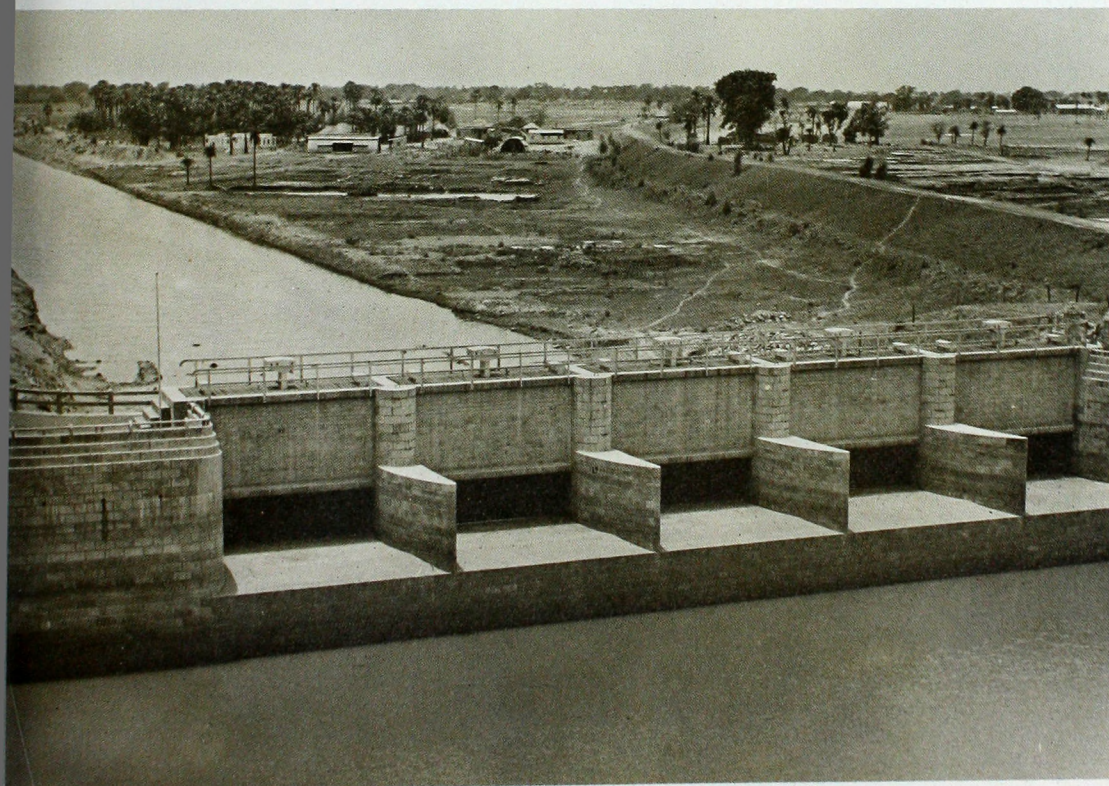


ABOVE: Grain elevator at Hapur, with a storage capacity of 10,000 tons, holds imported and Indian grain until distribution.



RIGHT: The Hindustan Machine Tool Company now produces 162 types of machines and has begun exporting its products. A doubtful public investment when begun, the company has shown rising profits every year of operation and is now financing a second plant with plans for a third.

BELOW: A beginning at better agriculture, the Tilpara Barrage feeds two main canals on the north and south banks of the Mayurakshi. The system includes 1060 miles of various size canals.



RIGHT: Sahu laughs with Korean boys at a Bible club. He often speaks in other countries.



BELOW: At a clinic in India, Sahu speaks with the people, sharing his testimony of Christ.

FAR RIGHT: At the Berlin Congress on Evangelism last year, Sahu sang and shared his work among the Indian pastors and villages.

India: Discipleship Rediscovered

An interview with Subodh Sahu

10





What do you consider the most important element in communicating the gospel to India?

The basic Christian experience is fellowship with the living person of Jesus Christ. The person of our Lord is central to the gospel. So the natural way to communicate the gospel is through fellowship. When the Lord planned the task of evangelism, He adopted this very effective method. It is natural to the gospel. He chose twelve disciples to be with Him for about 42 months. He took these men with all their prejudices and weaknesses and trained them for the immense task of evangelizing the whole world. This began with fellowship with Himself.

Is this method of training men practical in Asia today?

Yes, but it is not easy to accomplish. To enter into discipleship in the Eastern or Asiatic sense means to leave a man's family and friends. He must live with his teacher and be under his discipline, not just six or eight hours a day but for the full 24 hours of each day. This must continue until the teacher is satisfied that the training is sufficient. A disciple was meant to receive training in life itself, not just intellectual information. In this way the disciples of the Lord received training in the love of God affecting their whole life rather than only their intellect.

But isn't life based largely on intellectual development and the information we possess?

I recognize that living includes information, but information does not necessarily include living. Perhaps here lies the defect in our twentieth century training in evangelism, which in turn produces defective, unsatisfactory or "half-baked" results. Life in the church has become very weak and anemic. This is one of our serious failures. Because of it many people fail to respond to the gospel.

Are you saying that it was different in Jesus' time?

When our Lord went about to communicate the gospel, He communicated the love of God for sinners. He chose for this a seemingly slow method. Without fanfare He accepted human birth, taking a human body in order to live out His love in the midst of sinful men. At the same time He made it possible for His disciples to live with Him, to hear Him, to see Him with their eyes, to touch Him with their hands. In His living He became the Word of Life. They saw it, and testified to it, and proclaimed Him as the eternal life which was

Subodh Sahu, a teacher-evangelist in Orissa, east central India, conducts evangelistic tours into the villages and towns taking with him national pastors and occasionally missionaries. The trips are to train the pastors in effective evangelism and to bring the gospel to rural villages. Sahu graduated from London Bible College and was assistant pastor at Carey Baptist Church in Calcutta for several years.

with the Father and was manifested to them, as John says, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." The grandeur of the gospel of our Lord is that it is not a mystical formula nor an algebraic equation but the Word of Life.

How did you come to sense all this yourself?

When the Lord called me in 1942 to preach His gospel, I wanted to find a teacher who would allow me to live with him and who would train my whole life into evangelism. But I found none. I had to struggle on by myself. Then in 1948 the Lord clearly showed me that this was to be my task, not just to preach by myself but to train a few men and women in evangelism. My aim was fellowship in their whole life by living with the trainees. But the Lord had to prepare me for this task. It wasn't until the beginning of 1965 that He gave me His green light to start this work.

What kind of trainees do you look for?

The vision and inspiration has been very clear. Our main work is to take willing and keen Christians, whether laymen or preachers, at the most only three at any given time for the present.

There are four basic requirements. (1) The trainee must be a truly born-again person and must know it by experience. (2) He must be teachable. (3) He must be willing to abide by all points of discipline of this Christian fellowship. (4) He must be willing to constantly and faithfully share this life with a few in order to train them in a similar way for evangelism.

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What is your actual procedure in training these men?

For twenty working days of a month we live together and train them by practical work. We practice the life of communion with the Lord together. We meditate on His Word daily and watch with each other in prayer. We learn from each other through the presence of the Holy Spirit. The doctrine of the body of Christ becomes practical. As members one of another we strive to be complementary to one another's life and ministry. In action it becomes a miniature church living in evangelism, under Christ her living Head. It overcomes denominational and national barriers.

Training is given in three main fields: personal evangelism, home or family evangelism and systematic instructional evangelism, which includes training in expository preaching of the Word of God.

And, do you get into specific approaches and techniques?

Yes. Our effort is aimed to cover many aspects of evangelism . . . how to reach a Hindu who is so prone to syncretism and to the philosophy of illusion, or steeped with prejudices due to the lack of proper education or due to fear . . . how to reach a Muslim in his

arrogance of mathematical monotheism and bound the fallacy of salvation by works . . . how to reach Buddhist, lost in his escapist philosophy and works . . . how to reach a child, the illiterate villager, the idealistic college student . . . how to reach a factory worker who is prone to materialistic atheism or industrial secularism . . . how to reach sophisticated city men and women, refined yet drawn toward the whirlpool of glamorized sin . . . how to reach the masses of village women who are so hungry for truth and the love of God but, under the social systems dominated by men are often forced to feel inferior, panicked by poverty and prejudices.

Already this has proved to be a very rewarding and effective method. But it is very costly to both the teacher and the trainee. It is extremely exhausting, yet very comforting. The reality of Christ prevails in fellowship.

Where do you conduct these training sessions?

Almost always our strategic center of action is the local church or assembly. The New Testament gives much importance to the local church as center in the work of evangelism. Therefore we strive to involve the local church in our work. Our training camps each month are based in a willing and cooperating local church, however weak the life in the church may be. Again and again we have seen the Holy Spirit visit the local church in reviving power, filling the people with love, joy and boldness leading to an evangelistic chain reaction.

Do you see the task of the church as evangelism only? What about social responsibility?

We would be very idealistic and impractical if we were to neglect the social responsibility of the gospel of grace. We must seek to meet practical needs as well as proclaim Christ's love and deliverance. Without this our labors would be lopsided. Illiteracy is more than 60 percent in many parts of India. The existing medical service is mostly a money-making business while people die in misery, constantly harassed by cruel maladies. Surely these people are of concern to our Lord. They must be of equal concern to all of us who know the Lord's compassion and love.

What needs do you have in order to carry out this task?

We trust the Lord will soon provide a capable, deeply committed adult literacy worker to work with us. We also need a compassionate lady doctor and a nurse to minister to the suffering and the dying in the compassion and love of our Lord and not seek to run a posh hospital in India. We believe that He who died for the suffering millions in India will provide all the necessary men, means and money in His great faithfulness. He is doing it and He will do it through many loving hearts in India and abroad who are joined to Him in love.

Our trust is in God, who is at work in us, both to will and to do His good pleasure. |||



David M. Stowe

CREDIBILITY IN EVANGELISM

by David M. Stowe

A friend of mine met a man in the Congo who was walking through the country, village by village, dragging three very sad children with him. He had lost his wife in his pilgrimage. He stopped in each village, preached to the people in English, then went on to the next village. When asked what he thought he was accomplishing, he said, "Well, the Lord has called me to preach. Whatever happens after that is his business!"

In current theology and practice two rather different kinds of understanding of evangelism are evident. They might be symbolized by two words: *proclamation*, and *communication*.

Proclamation suggests something which is heralded, broadcast—a sound truck going through the street, or the distribution of tracts on the street corner. *Communication* suggests serious wrestling with the problem of hearing, with emphasis on the receiving as much as on the giving. It assumes that nothing is really said until it has been heard.

The first kind of understanding starts from the abundantly documented power of the Word of God.

A recent news story from Japan reports that a blind scholar who once was a Kamikaze pilot has won the highly coveted Translation Cultural Award. During World War II Professor Shige-

haru Matsuura had trained to be a Kamikaze pilot, but the war ended shortly before he was scheduled to take off on his suicidal ride. After a few months he was stricken by a disease which left him blind. At first the young veteran bitterly regretted that he had not died "gloriously for the emperor" instead of being left "half a man" as he considered himself at that time. He contemplated suicide. Family and friends suggested that he study Zen Buddhism, but this brought him no relief.

One day a friend gave him a copy of the New Testament. Matsuura read from the ninth chapter of John the words which Jesus spoke of another blind man, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

These words held deep meaning for the tormented young man because many in Japanese society feel that physical handicaps are payment for wrong-

doing. He began earnest study of the life and words of Christ and ultimately made a profession of faith. He returned to school, where he met and married his Christian wife who became his "eyes" and helped him into his career in higher education.

Thus there is something important and true about the *proclamation* approach to evangelism. It reminds us that we must have faith in the Holy Spirit's power to use almost any kind of vehicle to do his work.

Yet we are all aware of the vast outpourings of words, of endless verbalizing with no significant response or perhaps a negative response. The extreme form of this is proclamation which is actually unintelligible. The story of the Ethiopian eunuch in Acts suggests that the Bible by itself may communicate little, even though the words one by one have meaning.

More common is the situation where proclamation may be intelligible but incredible. All of us have been on the receiving end of the various vendors of religion who accost us on the street or ring our doorbells, who send us strange letters or who come out of nowhere to our desks. We are able to understand, more or less, what they are saying. But we have absolutely no reason to believe what they are saying. They have no credentials.

Dr. Stowe, head of Division of Overseas Ministries of the National Council of Churches. From 1945 to 1950, when they were forced to leave, he and his wife were missionaries in China under the Congregational Christian American Board of Commissioners for Foreign Missions. He has a recently published book on missions, Partners with the Almighty.

Helmut Thielicke says that Protestantism has given far too much thought to faith and far too little to credibility. The question of how and what the witness lives by and how his message affects his real life is the concrete form of the question of credibility.

My thesis, then, is the simple one: that for any kind of meaningful evangelism we must bridge this credibility gap. There must be some reason for others to believe the evangelistic witness we offer. Humanly speaking, there are two ways of doing this, although we must always give first place to the operation of the Holy Spirit.

One way is by establishing the character of the witnessing community. Oft-quoted is the comment by President Radhakrishnan of India: "You Christians seem to us like a lot of very ordinary people making some very extraordinary claims." The Christians dutifully and properly replied, "We don't claim anything for ourselves. Our claims are for Christ our Lord." To which the great Hindu rejoined, "Why should I expect Christ to do more for me than he seems to have done for you?"

On the other hand, Dr. Visser 't Hooft tells of a Christian youth leader in one Communist country who was asked why so many people still attended Christian youth movement meetings in a Communist society. He reported their characteristic answer: "Because the church is the only place where we are still treated as human beings."

Another expression of the character of the witnessing community would be the power and beauty and glory of its life of worship. I remember going on one Easter eve to little St. Mary's Greek Orthodox Church near our home in Beirut. People were packed inside the church. The priest up front sweated profusely in his robe as he moved through the liturgical forms, chanting and leading the congregation which was participating just as actively. Charles Malik, former president of the United Nations General Assembly, was prominent among the group, all profoundly wrapped up in the tremendous exultation of this experience of worship at the time of the resurrection. It was a moving and convincing experience; something real was going on here.

Another aspect of the character of the church which is requisite to credibility is unity. World Vision Magazine included in its report from the Berlin Congress last summer a comment by

one Japanese delegate: "There are many obstacles to the growth of the church in Japan. Among them are strong heathen traditions, social relationships, secularism, materialism and new national religions such as Soka Gakkai. But there are even more acute obstacles inside the church: lack of a living witness among the laity and lack of unity among the Christian groups" (World Vision Magazine, January 1967).

Credibility and unity

Dr. R. Pierce Beaver of the University of Chicago Divinity School, in talking to our Division's Japan Committee recently, reported that many Buddhists have told him, "We have our sects and schools of Buddhism. Each of us believes sincerely that his particular sect is the truest and best form of our faith. But we do not attack each other, vilify those brethren, try to entice adherents from other sects, nor seek to destroy rivals."

He went on to say, "It is the competition, the internecine strife and the proselytizing among Christians which had become so strong among them during the past two decades that is abhorrent to Asians and to educated Africans. It is widely believed that Christianity is inherently divisive and discordant. Patriots in the new nations often fear that Christianity may be a cancer in the national body politic, that granting liberty of propagation means the fostering of a powerful disruptive force which endangers that national unity so desperately needed."

Clearly, the character and the unity or lack of unity of the evangelizing Christian community have a very important effect on its credibility. However, the actions of the evangelizing community are probably even more important. "And John, calling to him two of his disciples, sent them to the Lord, saying, 'Are you he who is to come, or shall we look for another?' And when the men had come to him, they said, 'John the Baptist has sent us to you, saying, 'Are you he who is to come, or shall we look for another?' In that hour he cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight. And he answered them, 'Go and tell John what you have seen and heard'" (Luke 7:19-22, RSV).

In a recent issue of the *Church Growth Bulletin* an outstanding evangelical pastor observed critically that "the Church today imagines itself as the world's ubiquitous adviser and ar-

biter in everything from contraceptive to managing the conflict in Vietnam. It seems willing to do everything but plainly bring Christ to people."

Let us accept that challenge. First the matter of contraceptives. A striking recent picture shows a white-haired missionary physician with all the beauty of her profession in her face. A brief caption says, "When Esthe Brown went into the Liberian jungle 25 years ago, three out of every four babies died. Today, four out of every five live." Wonderful!

In the year 1830 the earth's population reached one billion for the first time in all the ages of human history. In the following century the second billion came into being. Between 1930 and 1963, in a third of a century, we added a third billion. In another 15 years from 1963, eleven years from now, we will reach the fourth billion. And we'll probably almost double that by 2000.

Famine in India today, in Pakistan and in China within a few years, followed by Indonesia, Iran, Turkey, Egypt and several other countries. In the late 1970's nearly all of the countries of Asia, Africa and Latin America will be facing starvation on an unprecedented scale.

Minister directly to victims of tragedy

The family planning program of Church World Service developed a couple of years ago out of the experience of one of our representatives in Peru. One day he went to visit friends, an outstanding young couple, poor but hard-working. The young wife could hardly speak through her tears. She was pregnant again. What this meant for the family, for her, for their future, she couldn't face. Our man went away very sad. He came back a month later, and the transformation was amazing. She was looking more refreshed and enthusiastic than he had ever seen her. The child had aborted.

How important is an involvement of the church in family planning for the credibility of Christ's word about life, new life, abundant life, about love and hope?

And what about the church attempting to be "the arbiter of the Vietnam conflict"? Robert Sherrod, a pretty hardened foreign correspondent, wrote in *Life* recently.

"After nearly two months in Vietnam I find this the most hateful war we have ever fought. Surely, we never would have got into it if we had known

low deep was the well, but we are the victims of one tragic miscalculation after another. We find ourselves supporting a government of mandarins with little basis of popular support, fighting for an army that has little inclination to do its own fighting.

"Yet in all candor I see nothing to do except continue on the course we now pursue, hoping that a merciful providence will show us a way out . . . let us pray."

Can a Christian church, an evangelizing church, say and do no more than that? The most obvious responsibility is that we minister directly to the victims of this tragedy, victims largely although not entirely of our actions and our miscalculations. Happily, there is some collaboration by the service arms of the National Association of Evangelicals and the National Council of Churches in South Vietnam. Nearly 100 Americans are involved, sometimes at considerable risk, in personal service of many kinds—medical, social welfare, relief, agriculture—primarily in the refugee areas. In these programs there has been some effort to extend our involvement, our expression of concern and caring beyond the south and to reach also, at least symbolically, over into the north.

More than this, however, is required for credibility on the part of the evangelizing church. We must try to bring some Christian insight into the debate about U. S. policy in regard to the issues of war. This does not mean that any church party can really offer a "Christian policy" for Vietnam. But the church must at least be in the debate. Perhaps it should remind the country that letting the Vietnamese determine their own future is at least a possible option for the United States to consider.

I used to be executive secretary of the NCC's Division of Foreign Missions. But in 1965 the Division of Overseas Ministries was created by the integration of Church World Service and the Division of Foreign Missions. I believe this was a profoundly correct move, for the credibility of what the Division of Foreign Missions was about required its linking with what Church World Service was about. Remember that 10,000 people starve to death on our planet every day, which adds up to over three and a half million people every year—every one of them an individual who has a love of life, hopes and fears, friends and family, just as we have. This is a peacetime death rate

well over double that of Hitler's murder of six million Jews in the four years of World War II. It dwarfs the combined loss of life in all the other tragedies such as war, earthquakes, floods, fire and on the freeways. This is at a time when most of us in America eat too much.

Someone has written this into a modern parable:

"A man was going down the road from birth to death, and he fell into the fortunes that afflict two-thirds of humanity, and he was left stripped of decent clothing, and half fed.

"Now by chance a minister was going down that road; and when he saw him he arranged for a Thanksgiving collection. Doing anything more would be 'politics' and would mean getting involved in government policy, so he walked by on the other side.

"So likewise an active layman, when he came to the place and saw him, said to himself how thankful he was that he lived in the suburbs where you don't see this kind of thing. 'He ought to help himself,' he said as he walked by on the other side.

"But a Chinese Communist, when he saw him. . . ."

Now one last word about what this means in terms of integrity. What we do in evangelism in an effort to engender faith will be credible only if it is done in good faith. This is the opposite of bad faith: the use of deception or bribery or exaggeration or intimidation to commend the gospel.

Good faith means willingness to tell the truth about the situation in the mission fields and the other religions encountered there, and the real accomplishments and the real needs of the people we minister to. It means that mission is not planned like a Madison Avenue selling campaign nor a military campaign, let alone a guerrilla war. To be sure, mission is a kind of warfare against principalities and powers. But this is no excuse for using strategy which makes the objects of mission victims of our pride, our cunning, our wealth or our cultural advantage.

Good faith requires that our witness be as honest as we can make it, and that our aims be as little self-serving as our sinfulness will allow. It means sensitivity to the feelings and needs of those to whom we go, and to fellow Christians who may or may not be explicitly associated with us in mission. Good faith requires candor in interpreting our work in it and promoting its support. |||

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Miss Anne Wilson (left) and Miss Eunice Herbold at Bambouti where they serve as nurse and teacher, respectively



Central African Republic Becomes La

by Edward H. Arensen

Murchison Falls on the Nile River in Uganda, viewed from the plane.



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At Rafai station in Central African Republic musician of the Zandi tribe takes a rest out of the heat.

Best, and sometimes only, transportation here. Gordon Marshall, Missionary Aviation Fellowship pilot, often takes the "skyway" to remote missionary outposts.



Refuge

A mile below our red wings a world on fire sent blue smoke plumes into an already blue sky. It was the dry season and countless fires burned across the heart of Africa. The terrain was flat, void of prominent landmarks and divided by tree-bordered rivers, serpentine and aimless.

As the Missionary Aviation Fellowship Cessna flew effortlessly through the blue haze at 160 miles an hour, we thought of the Africa Inland Mission pioneer, the Rev. John Boyce. Not once but twice he had trekked across this broad land from the established AIM fields to the south. On each round trip into what was then French Equatorial Africa he had walked 3000 winding miles, carefully measured by an African companion pushing a bicycle wheel equipped with a mile counter. John Boyce was a cartographer and all of his journeys were meticulously measured and recorded. Now by the miracle of the airplane we were covering a day's trek in three minutes of quiet ease.

"Care for a cup of coffee?" our pilot asked. We did. By the time we finished our coffee we had covered another long day's trek.

We had taken off from Nairobi, Kenya's modern capital, six hours earlier to visit the five AIM stations located in land-locked Central African Republic. We flew over Kenya and looked down into the crater of Suswa. We followed the crest of the heavily forested Mau, 10,000 feet high. We skirted the northern tip of Lake Victoria, second largest lake in the world, and followed the Victoria Nile as it began its journey to the land of the Pharaohs. We buzzed Murchison Falls, Uganda's number one tourist attraction, and saw elephant and buffalo herds grazing in river bottoms.

In four hours Kenya and Uganda

The Rev. Edward H. Arensen has been with the Africa Inland Mission for 25 years, doing general mission and education work in Tanzania before becoming editor-in-chief of Africa ya Kesho, the popular Christian magazine in the Swahili language.

were cinemascoped beneath us. Then for two hours we flew over North Congo before crossing the slow-flowing river that is the boundary to the C.A.R.

Suddenly, directly in front of us was Obo, our first stop. The mission station was only a mile and a half from the hillside airstrip. In a few minutes Mr. and Mrs. Don Linquist bounced up in their Landrover to meet us.

Six hours of flying had put us in this remote spot. Again we thought of pioneer John Boyce. By now he would have covered 10 miles of his 1500-mile trek. He could still have turned back. We had arrived.

At Obo we had our first contact with refugees. Part of the reason for our journey was to assess the situation of Africa's dispossessed persons. Central African Republic at this point is an arrowhead separating Congo from the Sudan. Trouble in both of these countries has sent many peace-loving citizens fleeing into the C.A.R. It has become a land of refuge.

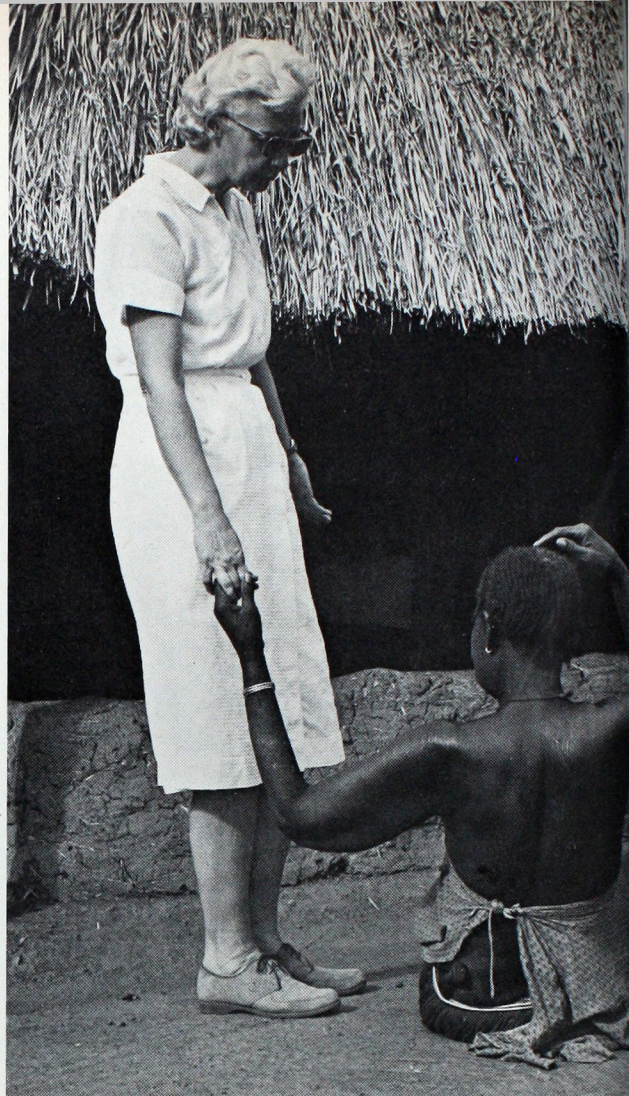
The refugees at Obo are limited to



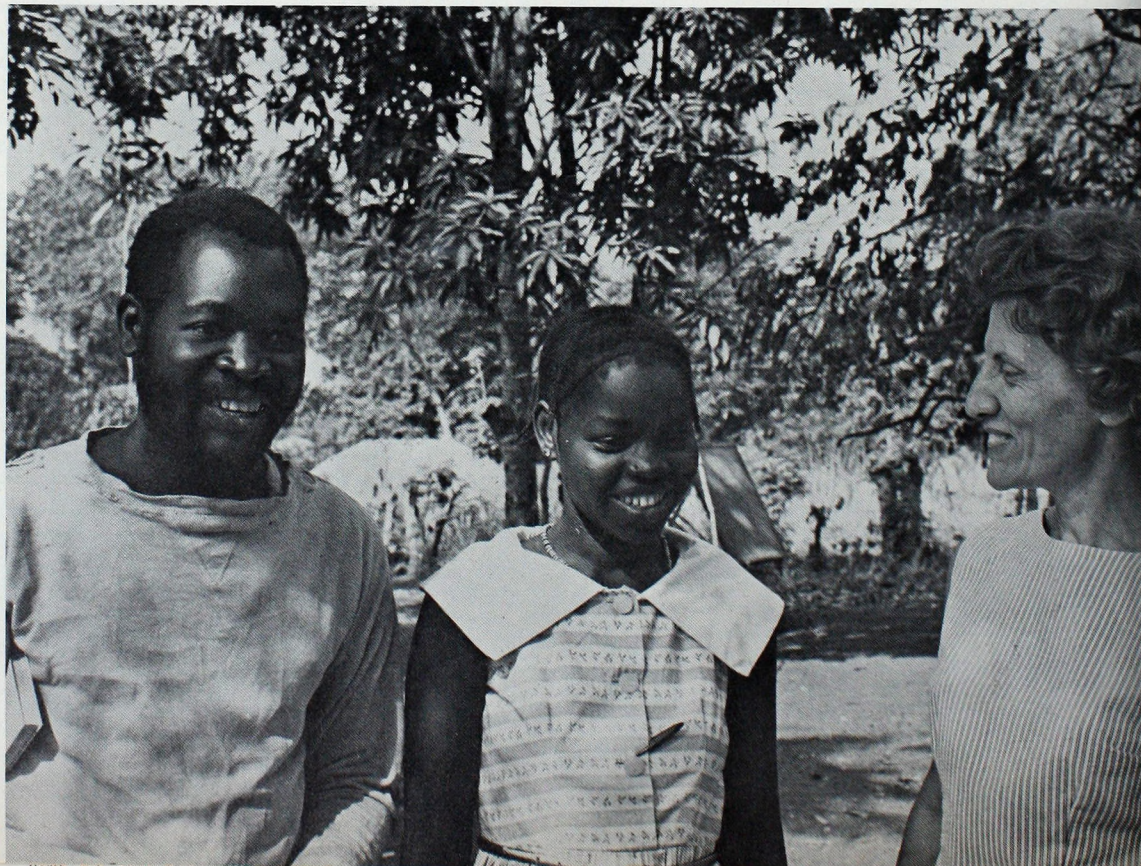
ABOVE LEFT: Mrs. Don Ryckman checks the medical supplies at Rafai station where some 5000 Congo refugees live in primitive conditions.

RIGHT: Miss Anne Wilson comforts a patient at one of the dispensaries where she works. The dispensaries are self-help efforts and all in-patients have relatives construct small grass huts for their personal convenience.

BELOW: Miss Euncie Herbold, a teacher, speaks with two other teachers who help her bring education to this remote area. Often the schools are outside with blackboards mounted on easels and logs serving as benches.



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handful of Dinka tribesmen from the Sudan. They are tall men, well dressed and educated. They have been in the C.A.R. for nearly two years and are disgruntled with their lot in life. However, their suffering seems to be limited to an aimless wondering about what life holds for them. Their great desire is to get out of C.A.R. and go somewhere else. We were told of other Sudanese who have found good positions in Kenya and Tanzania but these few have been unable to move on.

Two days later we flew to Rafai and were met by the Rev. and Mrs. Don Ryckman. Here we found some 5000 refugees from the Congo. This area adjoins the Congo not too far from Wasolo station where Dr. Paul Carlson ministered. The Congo was still unsettled and Simbas were reported active in various pockets.

Congo refugees are generally in a pitiful state. Near the Ryckmans' station are large numbers of refugee huts scattered along the narrow roads. The Ryckmans reported that upon arrival from Congo the people are invariably undernourished and many are ill with long-untreated tropical diseases. Mrs. Ryckman treats many of them at her dispensary. She said there is no animosity from the local people toward these refugees and they are receiving small plots of land on which to build huts and care for themselves.

Our last flight took us to a place called Bambouti. It is on the very tip of the C.A.R. arrowhead, only a few miles from the Sudan border and equally close to Congo. Here is a major refugee camp.

Our pilot landed on an excellent strip and taxied up to a DC-3 tied down at the edge of the thick forest. Friendly, curious people surrounded us almost immediately. Then a Landrover pulled up. The driver was a European who said he was aiding in the refugee work. He offered to take us to the nearby post where we could meet the two AIM ladies serving in the area. He explained that the DC-3 belonged to the government and had brought visitors to see the refugee work.

Pitiful state of refugees

In this one refugee camp he said there are 27,000 refugees. Almost all were from the Sudan. The recent troubles in that land had sent them scurrying across the border for safety. The result is probably the largest local refugee problem in the whole of Africa.

In the nearby settlement we met

AIM missionaries Anne Wilson and Eunice Herbold and went with them to their mission home a mile or so away. People were everywhere. Huts lined the roads and paths and we had to drive slowly. The mission house was simple but well built. Its grass-thatched roof was steep to shed the rain and keep out the hot sun.

Termite mound on playground

The two missionaries described their work in this large village of refugees. Miss Wilson is a nurse and supervises the work of several dispensaries. She is fortunate in having drugs supplied to her and even more fortunate in having trained African helpers. We met one of them, a happy, bright-faced man. His monthly salary is equivalent to eight American dollars. In the Sudan he received a comparatively high salary. Miss Wilson told us of a Hungarian doctor recently sent out by a European relief agency. He is proving very helpful in emergencies.

The dispensaries are self-help efforts. All the in-patients have their relatives construct small grass huts for their personal convenience.

Miss Herbold is a teacher. The schools she supervises are scattered along the dusty roads. There seems to be a school under every spreading mango tree. Blackboards are mounted on easels, and logs are used as benches.

A huge termite mound is the main item of playground equipment at one school.

There are plenty of trained teachers for these schools. In charge of one school is a young man who has a high school education and speaks excellent English. He teaches here for about six dollars a month. Another teacher in the same school is a smiling young woman with two children but no husband. She had been married to an Egyptian. When the trouble came he fled north and she fled south. Each had to take the way where he would be safe.

Miss Wilson and Miss Herbold are the only Protestant missionaries in this refugee village. There are three Catholic workers, two nuns and a priest. Among those directly helping in the famine relief is an American layman working for a Catholic relief agency. He told of the expense of feeding these thousands of people. The next shipment of food was going to cost \$140,000 for transport alone. There is not one mile of railway in all of C.A.R. Roads are poor and there are no bridges. Rivers must be crossed on hand-pro-

pelled ferries.

Workers were hoping the refugees would be able to dig small gardens but an extremely long dry season thus far made gardening impossible. A scheme was being discussed to move the whole camp to a site 90 miles away where there was sufficient land for all to have permanent, self-sustaining plots. But the cost of moving 27,000 people is almost prohibitive and few of the people are willing to move. They want to wait for things to simmer down in their homeland so they can return. Africans are not easily moved from their old landmarks.

Such an immense village presents a staggering challenge for the gospel. Both medical and school work give constant opportunities for witness. Bible classes and French and English language classes are open doors into the lives of the villagers. Christian literature is in great demand.

The only Christians are a small group who were living there before the flood of refugees engulfed them. They are members of the national church of the Africa Inland Mission and their pastor was trained at the mission Bible school. Their church is a few log benches set up under spreading trees where early each morning they meet for prayer and Bible study.

Immense village—staggering challenge

As we talked to these friendly refugees whose lives have been disrupted by the political upheavals of their homelands we were thankful for the famine and relief agencies that are saving them from physical starvation. We were thankful too for the missionaries living in the heart of this great continent for the sake of the gospel. It was easy, however, for us to say with Philip, "What are these among so many?" Undoubtedly some would be left out in the breaking of the bread.

A short time later our plane climbed into the blue sky and we looked down again upon the mushroom village of Bambouti. Then, gaining altitude, we headed arrow-straight for home. It was only six relaxing hours away.

But even as we relaxed, rejoicing in the wonder of flight, we realized that the only way to win people to Christ is to lose our wings and live in a grass-roofed house. It is the person with his feet on the ground who is making disciples. The Rev. John Boyce took a long time getting there but he contacted thousands of souls en route. We were only brushing a few clouds. |||



globe at a glance

Missions in Crisis Areas

All missionaries have left South Arabia. September 9 when the territory of South Arabia became independent the three societies having work in the territory (Church of Scotland Mission, the Danish Missionary Society and the Red Sea Mission Team) withdrew their personnel.

For the last two years fighting in the south of Arabia between factions of the Arabs and between these factions and the British have made missionary work hazardous. Resentment increased considerably during the Israeli-Arab conflict. The church in South Arabia is very small with one trained national pastor. Missions are holding their property in South Arabia and hope to return.

ASIA

INDIA—

Hard-nose policy for missions

For reasons known, and some that can only be guessed at, the Indian government is refusing missionary visas—even for commonwealth citizens—and in sensitive border areas is expelling missionaries altogether.

In the northeastern hill area where a revolt by the Mizo National Front has been going on since March 1966, three American missionaries and two French Canadian Catholic priests have been expelled for "inciting the local population."

Under an order late last year the Indian government refused to allow any more foreign missionaries to enter the Mizo Hills, Nagaland and the North East Frontier Agency. These areas are on India's sensitive northern border.

"Just because the Christians are a little better educated, the government thinks every Christian church in the hill areas is a nest of revolt," explains one church official. The Mizo tribes are estimated to be 80 percent Christian.

In a recent speech in the Indian congress it was stated that there was a real danger of foreign intervention in the Mizo area. "The danger of foreign intervention was real," Madhu Limaye stated. He added, "Any five—the foreign missionaries, British tea planters, Americans, Chinese and Pakistanis—might create difficulties if the policy of drift was allowed to continue."

India government is also clamping down on missions in the rest of India. According to Methodist sources in London, 14 missionaries have been banned entry since March 1. Most refusals are for new missionaries, but among these, well qualified specialists

seem to have a better chance of acceptance than others, they report.

The Evangelical Lutheran Missionary Organization of Breklum, Germany, has decided to internationalize its work because of the Indian action. Since 1882 it has worked mainly in the India state of Orissa. According to the Rev. Hermann Benn, general director, it has become increasingly difficult to get visas for new German missionaries.

Methodist Missionary Society in London advanced several reasons for the government attitude change. One is that recent British immigration laws have restricted entry of Indian citizens into Britain. Another is that India is particularly sensitive to the presence of foreigners in such states as Bihar and Assam which are adjacent to Pakistan and China. A third is the growing influence of an element in Indian political life which desires India to become a Hindu rather than a secular state.

AUSTRALIA—

Baptisms soar down under

Australian Baptists report more than 1000 baptisms this year. Figures current to June 30 show that 1027 have been baptized.

This compares with 750 baptisms reported by the same date in 1965 and 905 in 1966. Observers feel that the increase is a result of the impact of the April-May Pan-Australian Baptist crusades.

AFRICA

EAST AFRICA BAPTISTS—

Three-country evangelistic outreach begins

The first concentrated evangelistic outreach by Baptists in Tanzania, Kenya and Uganda is underway.

Twenty-two months of preparation preceded the October 1 launching date.

"More than 400 pastors, lay people and missionaries were involved in five evangelistic clinics (two in 1966 and three in 1967) held in preparation for the campaign," reports the chairman of the steering committee, missionary James E. Hampton.

Baptists have held isolated regional and area evangelistic meetings during the past 11 years since Southern Baptist missionaries began work in East Africa.

CONGO—

Evacuation necessary for 17 of mission staff

Unevangelized Fields Mission, Inc. reports that 17 of its mission staff, including five children, had to be evacuated to Kinshasa (formerly Leopoldville) from Kisangani (formerly Stanleyville). No missionaries or national Christians in Kisangani were injured. UFM reported.

Evacuation means a few months of limited activity in Kisangani, state UFM. However, Delbert Carper of UFM continues his ministry in the city and 13 other UFM staff remained at posts in the trouble zone. Eight missionaries returned home for furlough or relocation.

KENYA—

Russian help for churches

Churches behind the iron curtain are following the example of those in Western Europe and America in giving interchurch aid to young churches in developing nations.

The Russian Orthodox Church recently sent 86 cases of laboratory equipment to the churches of Kenya, Africa.

The gift was addressed to the National Christian Council of Churches

In Yemen where anti-American feeling was especially high during the six-day war, the only American citizens left in the country, at this writing, were three Southern Baptist missionaries. All were medical personnel related to a hospital under construction in Jibla.

Dr. John D. Hughely, secretary for Europe and the Middle East for the Southern Baptist Foreign Mission Board, reports on another Arab country. "The missionary staff in Jordan is now or soon will be normal in size." However, missionaries report their work is hampered by the bitterness of the Jordanians. National Baptists though are finding greater opportunities to witness because of the confusion and distress of the people. They report that a new Bible study group has begun in Amman.

United Presbyterian Church, U.S., has redeployed mission-

aries evacuated from the Middle East during the war. Twenty-one of the 68 available personnel have been reassigned to Iran, Iraq, Lebanon and Arabian Gulf. The remainder have gone to Africa (the Cameroon and Ethiopia) and South Asia (India, Pakistan and Thailand).

In Nigeria, missions could be described as nervous. Missionaries working outside the area of conflict have added a new urgency to their work. New Life for All, a movement similar to Evangelism-in-Depth, is continuing with success in its meetings and evangelistic trusts in these areas.

In battle areas, most missionaries have left. The Federal regime accepting Communist military aid and the following United States expression of regret over the action has caused some anti-American resentment among the northerners but none has taken anti-mission expression.

in Kenya. The council distributed the equipment among high schools and the Christian Industrial Training Institute in Pumwani, Kenya.

The science equipment was sent by the Russian Orthodox Church in response to needs expressed by leaders of the Kenya council when they visited Russia last year.

NORTH AMERICA

SUNDAY SCHOOL CONVENTION—

Seminars for missionaries

Three Christian education seminars for missionaries are on the agenda of the 22nd annual National Sunday School Association convention to be held October 25-28 in Minneapolis.

Dr. Cyrus Nelson, president of GLINT (Gospel Literature in Native Tongues), is to coordinate a panel discussion of specialists that includes James Johnson, executive director of Evangelical Literature Overseas; Madelyn Nelson, representative of the Philippine Sunday School Publishers, and William Warner of the Evangelical Alliance Mission in Rhodesia.

George S. McNeil, executive director of NSSA, noted that a "special effort is being made to get furloughing missionaries to attend the convention," which he described as "a mammoth training school for Sunday school workers and other Christian education leaders."

Ten thousand are expected to register for the convention which will be held in the revamped Minneapolis Auditorium.

BIBLE MEDITATION LEAGUE—

New name voted

The 44-year-old Bible Meditation League unanimously voted to change its name to Bible Literature Interna-

tional.

"The change of our name has been under study for several years," states BML President John M. Falkenberg. "The trustees felt a new name was imperative since our calling is not to promote a quiet time to meditate on the scriptures but to carry on a vigorous program of providing effective, soul-winning gospel literature, free of charge, to missionaries and national workers around the world."

EUROPE

GERMANY—

Students meet, plan future

The seventh International Fellow-

ship of Evangelical Students meeting in Wuppertal received seven new student movements into the IFES.

Among special speakers at the conference was professor Dr. Carl Wisloff of Norway, new IFES president.

Reports were made on methods the students use in reaching other students. In Finland personal letters are sent to students and then followed by a visit from two Christians. In Japan there has been widespread distribution of a tract written especially for students. This is followed by a Bible correspondence course. Christian students in Hong Kong, despite the riots, have been serving as counselors at special evangelistic camps.



people make the news

APPOINTMENTS: **Dave Foster**, formerly associate director of European Youth for Christ, joins Eurovangelist, a service organization which helps existing evangelistic ministries in continental Europe. After two terms in Congo and a third in Kenya, the Rev. **John Gration** becomes candidate secretary for Africa Inland Mission. He is to serve in the mission's home office in Brooklyn, handling the increasing number of missionary candidates which presently there are more than 300 candidates awaiting appointment. **Charles H. Troutman** is new acting director of Latin America Mission's ministry to the student world. Troutman is a former general director of Inter-Varsity Christian Fellowship and has been with LAM since December 1966. Dr. **Glen W. Tuttle**, a missionary to Congo since 1928, joins American Leprosy Missions, Inc., as administrative vice-president. Clergyman-educator of the Evangeli-

cal Lutheran Church in Tanzania, the Rev. **Elisa Mushendwa**, assumes responsibility as the country's secretary for political education, appointed by President Julius K. Nyerere. Mushendwa was previously headmaster of a church secondary school in Bukoba.

AWARDS: Bishop **Reuben H. Mueller**, president of the board of bishops of the Evangelical United Brethren Church and immediate past president of the National Council of Churches, receives the Upper Room Citation for 1967.

DEATHS: Zulu chief **Albert J. Luthuli** of South Africa, 68, a Christian who won the Nobel Peace Prize for his non-violent efforts against racial separation in his country, died July 21 from injuries suffered in a train accident. Mrs. **Sing-Teh Tung** died in Redwood City, California, at the age of 102. She was an active Methodist laywoman and pastor's wife in Mainland China, then Hong Kong and in the United States.

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MISSIONS BOOKSHELF

MISSIONARY MOMENTS by Phyllis Cammack (Barclay Press, \$3.50) is reviewed by Mildred Wynkoop, *Tennessee Nazarene College, Nashville, Tennessee.*

This is an eloquent missionary book. In a delightful literary style the author looks below the surface of events and shares her insights from 13 years as a missionary to the Aymara Indians of Bolivia and Peru. She does not need color slides to tell her story.

In 60 "moments," or vignettes, she reveals the everyday weakness and nobility, beauty and treachery, simplicity and faith of the human heart—both missionary and national. There are "moments" of joy, defeat, victory, frustration and reward. All are presented with disarming candor and rich humor yet with exquisite sensitivity and genuine love.

The reader finds himself drawn into a personal involvement in the work of the missionary. Missionaries from all fields can identify with the author because of her ability to subordinate superficial cultural differences to the universal problems of mankind.

Here is a low-key missionary book with a high informational and spiritual impact, maturely conceived and skillfully executed. For all its devotional power and educational source material, the "delayed action" spiritual dynamic may well be its most enduring value. It is an unusual and important addition to missionary literature.

CHRISTIANITY IN THE NON-WESTERN WORLD edited by Charles W. Forman (Prentice-Hall, Inc., \$4.95) is reviewed by Cecil A. Thompson, *professor of missions at Columbia Theological Seminary, Decatur, Georgia.*

In this panorama in human mosaic

the people of the world are pictured, they are, "warts and all." Entries from various writers cover many lands, peoples and areas of missionary endeavor. Each author presents one non-Western people and reveals both their cultural uniqueness and their problems.

Included are many phases of thought attitude and life which are ordinarily passed over and some geographical areas seldom presented by missionary writers.

This book pulls no punches with either the sending or the receiving churches. The indigenous church is shown with its prevalent problems and the ills of both the missionary endeavor and the younger church. Each writer's entry is preceded by a brief but helpful introduction and interpretation by the editor.

CITY & VILLAGE IN IRAN by Paul Ward English (*The University of Wisconsin Press, Madison, \$6.75*) is reviewed by Dr. A. R. Tippett, *Professor of Missionary Anthropology at the School of World Mission, Fuller Theological Seminary.*

The reader may at first be surprised to find a geography reviewed in a missionary magazine, especially when it has no reference whatever to the Christian mission. Even so it will profit any missionary or other person interested in how other people live and behave to read *City and Village in Iran.*

The book claims that the rural villages of the Kirman Basin function as an integral part of a larger society, not as isolated units or tightly closed groups. Their sharecroppers, herders and weavers are involved in a regional organization dominated by an urban elite. This domination is maintained by traditional institutions—land tenure, water rights, herding and weaving contracts—which, in general, continue in spite of current change.

Although the book claims to be a geography, it is also a history (its treatment being diachronic) and a social anthropology (as it tells us much about how and why these people think and behave as they do). The author shifts the emphasis from the middle-eastern city as a trading center for east-west trade flow to its integrating role in the regional complex to which it belongs. If this is a safe generalization it has important consequences for missionary theory and method. Sidney Clark pressed the importance of Chinese rural market cities in their respective

regional complexes in the thirties and applied this to missionary methodology.

One important page on the decline of Islamic clerical power and status and the general current process of secularization (p. 101) raises the question whether Islam is as secure in its own stronghold as we often imagine.

ANOTHER HAND ON MINE by William J. Petersen (McGraw-Hill, \$5.50) as reviewed by Robert S. Wilson, editor of *The United Evangelical*, Myerstown, Pennsylvania.

Bill Petersen succeeded in getting the story the Reader's Digest failed to get. When RD wanted to tell his story a few years ago, Dr. Carl K. Becker refused. Now 70, he recently agreed to let *Eternity* magazine's executive editor tell it in hopes that others would be encouraged to serve the Lord in needy places. "We aren't thinking as much about faith as we are about the reality of the One in Whom we have confidence" is the way Becker praises God for what has been accomplished. Currently he heads a medical training school at Nyankunde, Congo.

Dr. Becker left a successful medical practice in the town of Boyertown, Pennsylvania to serve under the Africa Inland Mission. For a time he was field director of their work in the Congo. His hospital at Oicha had the largest leprosarium in Africa and the second largest in the world. Thousands of patients were treated daily. All this was seriously affected by the independence reactions in 1960 and the Simba uprising a few years later.

The book tells of unusual experiences, great deliverance from troubles, accomplishments that stagger the imagination, research that has helped thousands — all this centering around a man and his wife who were willing to serve God with what they had. The "other hand" was the hand of God, without which the story would never have taken place. The book has a few pictures; there could have been more. It has technical details on leprosy some readers may not appreciate.

Here is a well-written missionary biography, an amazing record of work accomplished, a great story of an unusual medical missionary project that is continuing in the Congo. Other stories have told of martyrdom, this one tells of threats to a living sacrifice for the Lord. This may be one of the great missionary books of our decade or even our segment of the century.

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India: Agony Ahead

Continued from page 8

India's limited resources make her dependent on foreign aid, especially that of the United States. While India is trying to build a sound economy for the future, tens of millions of her people are fighting for mere existence today.

The problems are too great and too complex to solve easily. India needs all the help she can get, not only from friendly nations but also from friendly individuals and organizations. The need is urgent and desperate. There is no time to waste.

Aid for India can be channeled through any mission organization which has direct work in India. But the real problem is how to eradicate perpetual poverty. This can be done only through long-term aid and support in various fields.

A decade or so ago the government of India launched a movement known as Community Project mainly to give guidance and training to villagers in social and economic development. But the project failed to give proper incentive to the people because it lacked social workers with a true "missionary spirit."

More than tools and technology

What India needs more than anything else is Christ-intoxicated men and women to help her people escape from centuries of misery, hardship, frustration and superstition. To identify with the villagers and teach

them modern farming techniques requires more than tools and well trained technicians. It requires people who will serve in love and humility. This is the basis for winning confidence. Only when confidence is won is it possible to share the love of Christ.

Unfortunately, we evangelicals tend to be backward in caring for people's material needs.

There are some things we can learn from our Lord in his feeding of the five thousand. In it he demonstrated his compassion toward those who are hungry. He was concerned for men's physical needs. More than that, he concentrated on multiplying what was available. That is exactly what India needs today.

Christians must take India's famine seriously and attempt an answer. But like their Lord they need to concentrate on approaches which are most likely to multiply themselves. Seed grains may be a better long range answer than handouts. Instruction in the use of fertilizers and simple hand tools may help more than grandiose programs of modernization. Teaching people the importance of having a smaller family is a Christian responsibility as well as teaching them to read.

India with its food crisis and economic problems is like a stormy sea full of desperate people struggling to save themselves. The water is too deep to stand in and the shore is too far to reach.

Nobody has all the answers, and I do not pretend to. But a practical, positive approach coupled with the dynamic of Christ's love will reach farther than anything else in meeting India's needs.

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SEGREGATION

Rebuttals by

Sir: It does not seem to me that Major Smith has been fair to himself, to his denomination or to the Christian cause in either condoning or upholding apartheid practices in southern Africa.

The article is full of general statements which currently are not accurate. For the sake of brevity I point out only three. On page 5, first column, in speaking about Rhodesia the Major states, "Most Africans there want white rule." Again on page 7 he writes that Ian Smith "enjoys the confidence of the great majority of both black and white." Whites, yes, but not blacks.

If Mr. Ian Smith enjoyed the confidence of the majority of the four million Africans in Rhodesia there would have been no need to declare independence unilaterally. Great Britain would gladly have given Rhodesia her independence and would even now urge the lifting of sanctions if the majority of the population approved of the Smith regime. Were Major Allister Smith's statements correct there would be no Rhodesian problem.

On page 5, second column, Major Smith states, "South Africa and Rhodesia are doing more for the education and uplift of the Africans than are any other states in that continent." This may have been true at the turn of the century or as late as 1950. It is not currently correct. The UNESCO Yearbook for 1965, page 15, states that there are 144,496 students in universities in Egypt, 7,951 in Nigeria. In Rhodesia there are less than 300 out of a total African population of over four million. In South Africa the Africans in universities of even the Bantu variety number less than 7000 out of a total 54,000 university student population.

Uganda, Kenya, Congo, Zambia, Malawi, Tanzania and many other independent nations in Africa spend more than five percent of the national income on education. In Rhodesia and South Africa it is less than four percent. In South Africa only one-tenth of that goes toward Bantu education.

Infant mortality rate of African children in South Africa is one of the highest in the world, 400 per thousand while that of white children of South Africa is one of the lowest, 27 per thousand. (Nigeria's rate is 70 per thousand.)

ERN AFRICA:

Allister Smith

sand, Ghana's is 90 per thousand. Undoubtedly Major Smith is out of touch with what is currently happening in Africa. One cannot but deeply regret the inaccuracies and slanted inferences which undermine his article as a piece of reliable reporting. I do not wish to be harsh in criticizing Major Smith's article but feel it is important that readers of World Vision Magazine should know the facts as they are today. Freedom comes from knowing the truth and the truth about apartheid is painful to the Christian. Ralph E. Dodge, Kitwe, Zambia

Sir: I agree with much that Bishop Ralph Dodge says on the Smith regime in Rhodesia, but must challenge some of his statements.

I cannot agree that the effectiveness of Christian witness depends upon our attitude to minority governments and their repressive policies. The apostles eschewed politics and made no mention of slavery, segregation or Roman oppression.

Bishop Dodge admits there is freedom of Christian witness in Rhodesia but complains that *printed* sermons must pass the censor. Can we wonder at this when some such sermons are propaganda against government policies? Rhodesia is fighting for survival.

It is true that a few American missionaries have been expelled from Rhodesia, but many more remain to carry on their gospel work.

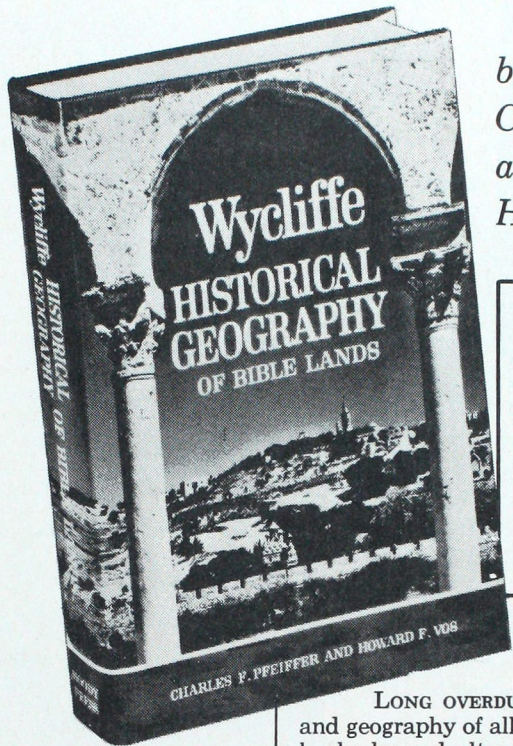
I do not think Bishop Dodge is quite fair in his comparison of the amounts spent on the education of whites and blacks respectively. The number of whites is very small, and overall, much more is spent by the whites on educating the Africans than is spent on educating their own children. So far as primary education is concerned, Rhodesia has a far better record than have the African states to the north. Steps are being taken to provide more teacher training and more secondary education for Africans, but this is not easy when sanctions are causing such financial loss to Rhodesia. Sanctions cause more suffering to Africans than to Europeans.

Bishop Dodge's statement that "the strong police force and restrictive legislation have done away with most open

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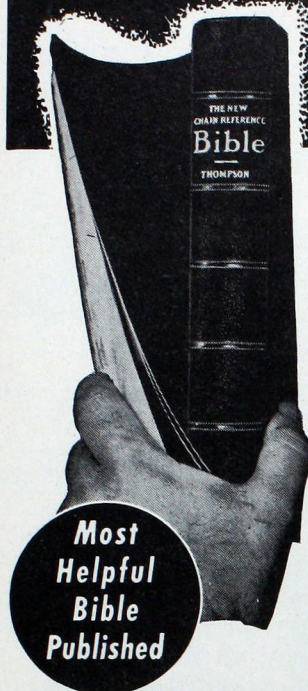
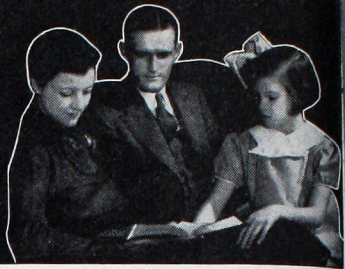
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African opposition" needs examination. In the first place, Africans are free to express their opinions in Parliament where they form the Opposition Party, unknown in virtually all African states. There is only a small handful of white police to control a country as big as England. If there were any widespread African discontent, these police would be quickly overwhelmed.

Most Africans still follow their own way of life and want segregation. It is impossible to leap the centuries and expect in one generation to bring about a forced integration, for which there is no scriptural warrant. The attempt to force inter-tribal integration has failed in the Congo and Nigeria.

Many advanced Africans in Rhodesia earn good salaries, and in civil service posts receive the same pay as whites. As education advances, so the economic power of the Africans will increase. This has been proved in South Africa where African wages have nearly doubled in the past five years.

The bishop complains that the domination of Rhodesia by "a small minority group" may result in a bloody racial war. The exact opposite is to be expected. Where white rule has ended we have had bitter tribal wars, from the Sudan to Nigeria.

Allister Smith, Essex, England

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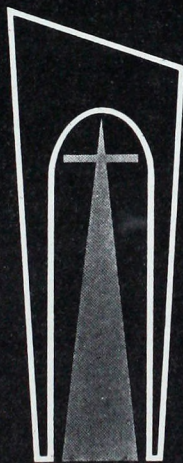
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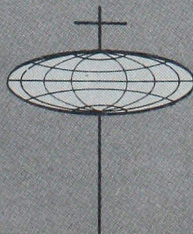
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Muddle and Meaning

Bristol, England

When an Englishman speaks of "mucking about," he is referring to a generally inept way of doing things. One is more or less "making a mess of it."

That is my text — more accurately my pretext — for saying that if your common sense did not tell you something different, you could draw from your random reading the conclusion that this summer of 1967 is Britain's high season of muck and muddle.

The London *Times*, for example, reports on the conference just held at Oxford by the Modern Churchmen's Union. In one of the addresses — given by L. A. Reid, professor of education at London University — the sinlessness of Jesus was called in question. In another speech made to the same gathering Canon Hugh Montefiore, vicar of Great St. Mary, Cambridge, suggested a "homosexual explanation" of the fact that Jesus "remained unmarried at a time when marriage was universal in the Middle East." A third person, the Rev. Peter Hamilton, of Trinity Hall, Cambridge, added his mite to the muddle by suggesting that the modern understanding of the "psychosomatic unity" of body and soul casts a serious doubt on the validity of faith in a resurrection of the body.

Hardheads and Headlines

Well, the newspapers have had a "field day" with these savory bits from the sanctuaries of the churchly and the lordly. Even the conservative *Times* topped its news story with the double headline:

"Christians Without Immortality"

"Sinless Jesus Not Proved"

It is incredible to what lengths a lot of Christian leaders are prepared to go to accommodate the Christian message to what is called, in endless repetition, the "modern mind." To be aware of the modern situation, to be influenced by it (who isn't?), to seek to address it within its own thought forms — all this is reasonable and biblical. But to be hypnotized by it is of the nature of folly. St. Paul was an accommodationist — up to a point. What he never forgot was that the Cross-and-Resurrection message — a dying Savior giving life to believing sinners — was a "scandal" to human pride, most of all to intellectual pride.

'Aloofers' and Attitudes

I have spent a week here in Bristol at the invitation of the Secretariat of the Commission on Faith and Order of the World Council of Churches. It is the Commission's last full-scale meeting before the next Assembly of the World Council to be held in Sweden in the summer of 1968. I am only one of a number of outsiders who were invited as observers and reporters. We have been received with all Christian courtesy and have been given the privileges of the floor.

When I was asked to state why many conservative evangelical churches remain outside the World Council, I made a response which had no official stamp upon it of any kind. It had no authority other than the weight of whatever accuracy I was able to achieve in reflecting the feelings of those evangelicals who remain aloof from the World Council. (Readers who would like to know what were the six points I endeavored to make may receive copies of my notes on request.)

The World Council suffers at the hands of two sets of extremists: the hard-core critics who pillory it as vicious and the soft-soap devotees who hail it as millennial. Much of the criticism that is heaped upon it is, in a sense, a missing of the mark. Its theological weaknesses and deviations are chiefly the responsibility of the denominations that make up its membership. And, after all, you don't gain strength by pooling your weaknesses. It is true even now, and will continue to be for a considerable time to come, that our several communions of Christians will carry most of the responsibility for the theological training of our ministers; or, if not the training, at least the maintenance of doctrinal discipline within the fellowship. The World Council has neither the authority nor the apparatus for doing it.

Grappling and Growing

The Faith and Order Commission, it should be pointed out, is older than the World Council. While it now functions within the Council's structure of commissions, it is still permitted to have a percentage of full members who are drawn from bodies outside of the Council.

If the investigations and discussions which are the concern of this year's meeting are typical of what goes on, then one is compelled to say that he would like to see a comparable theological sensitiveness and objectivity in our own conservative evangelical community. The section of the Commission that I was asked to audit devoted one full day to a discussion of the fathers of the first three and a half centuries of church history. Some might have thought it dull. I found it exciting. It introduced me to a treatise on the Holy Spirit by St. Basil, of which, I must confess, I had no previous knowledge. I must dig into it further.

Let me sign off with a comment that goes far afield. I see nothing in the World Council that renders valueless the work of our evangelical fellowships around the world, provided these fellowships are open to all men, of all denominations, who hold to the centrality of Holy Scripture and the centrality of Christ our Lord as the key to Scripture. On the contrary, I see much that makes these fellowships necessary and nourishing.

PSR

The 'Forrestal' and These Frenzied Times

Consider the "Forrestal." Though she had been operating in a theater of war, no enemy attack had done her so much as a scratch of damage. It was a malfunction of her own fantastic equipment that proved the mischief-maker.

As the carrier, so the country! No enemy attack from without has so much as knocked the cornice from a building in a single American city. Yet we have turned upon ourselves with a madness so savage that it will haunt us for many a day to come. Our orgy of hating and hooting, of shooting and looting, has left a score of cities angered, saddened and frightened. It has left damage bills to pay that will run into the billions. Most humiliating of all, I should think, is the fact that the ghastly crisis has disclosed the nation's appalling lack of insightful and courageous leadership.

Yet to place the blame there — on the leadership vacuum — would be to fall into the "scapegoat" trap. The blame for this national scandal touches *all* of us.

I.

We are a *sick* country. The figure is a biblical one and has, of course, theological implications that apply to all countries and at all times. It was of the nation of Judah, "a people laden with iniquity," that the prophet Isaiah was speaking when he said, "The whole head is sick, and the whole heart faint" (1:5). Theologically speaking, we can never say of a nation of people that its health is sound. What we can say is that the collective expressions of what theology calls "original sin" may become so socially destructive as to point clearly to an epidemic infection.

Something of this sort has laid us low. For decades it was the relatively quiet, scarcely discernible, low-grade infection of "Jim-Crowism." Then the symptoms erupted in the Little Rocks, the Montgomerys, the Birmingham and the Watts. And now, as these lines are written in August of 1967, it is the raging fever of Newark, Detroit and Milwaukee. So the mayor of Detroit was not wrong when, amid his city's havoc and hate, he complained that "the country is sick."

II.

We are, moreover, a *stupid* country. Brainy and bright — that we are! Inventive and ingenious — certainly! But nonetheless — stupid! Again, the reference has a biblical frame around it. The book of Ecclesiastes describes evil men of whom it can be said that "madness is in their hearts while they live" (9:3). A high IQ can coexist with a low conscience. A Harvard Ph.D. is no guarantee against moral judgments that are foolish to the point of being imbecilic.

In the wake of the recent American shame one simple, straightforward observation by psychologist Kenneth B. Clark shows more depth-insight than nine-tenths of what has been quoted from the politicians. Said Clark: "You don't make people respect property

when they are not respected as human beings."

The lawless will be punished, as they must be. Order will be restored if all the remaining armed might of the nation has to be invoked to do it. But when the soldiers have been pulled out and the prisons have been filled with those whom the courts have pronounced guilty, the causes of our trouble will be with us still. For they lie in the American conscience. The folly of missing *this* point may yet be more costly than Detroit or Watts.

III.

We are now a *stained* country. Since the Pilgrim landed at Plymouth Rock we have been in the Christian tradition. We have made freedom and democracy our watchwords. In two world wars and two involvements in Asian wars we have poured out our blood and treasure to defend, ostensibly, our position that "all men are created equal" and have the inalienable right to "life, liberty and the pursuit of happiness." We have sent our Christian missionaries by the thousands to tell peoples of other faiths and other cultures about Jesus Christ our Lord and the good news that in Him is life abundant and life forever.

And yet, this Sunday morning here in Bristol, England, close to the chapel where John Wesley preached and not far from the monument by the Severn where they scattered the ashes of the martyred William Tyndale, I sit reading a European secular journal whose banner headline is "Physician, Heal Thyself." And what is it about? It is about my country and its holocaust of fear and flame swirling around a seething center of racial bias and bitterness. For me, as a U.S. citizen, there is a kind of anguished eloquence in the sentence: "The U.S. is so hugely important to mankind and potentially so powerful for good that America's sickness is the world's misfortune."

The sting of what follows in the editorial before me is not particularly numbed by my yielding to the temptation to be resentful or to argue against the degree of distortion I see in it. The sting is there, say what I will. Here is what I read:

Yet at just this moment in her history the U.S. claims the right to take charge of a country 12,000 miles away. Negro conscripts fight in Vietnam for a democracy that has been a mockery for them all their lives. Earnest social workers, whose well-meaning efforts are badly needed in Harlem, instruct the Vietnamese in model hamlets, community enterprise and (the phrase is breathtaking) "revolutionary development." There is not the least reason why the Vietnamese should accept the U.S. as a trustworthy guide.

This is why I am compelled to believe that the Vietnam war has implications for missions that will be hurtfully felt in Asia and Africa for a long time to come. St. Paul bids us pray "for kings and all who are in high positions, that we may lead a quiet and *peaceable* life, godly and respectful in every way" (I Tim. 2:2).

The fire on the Forrestal is symbolic: we need to take Paul seriously.

PSR

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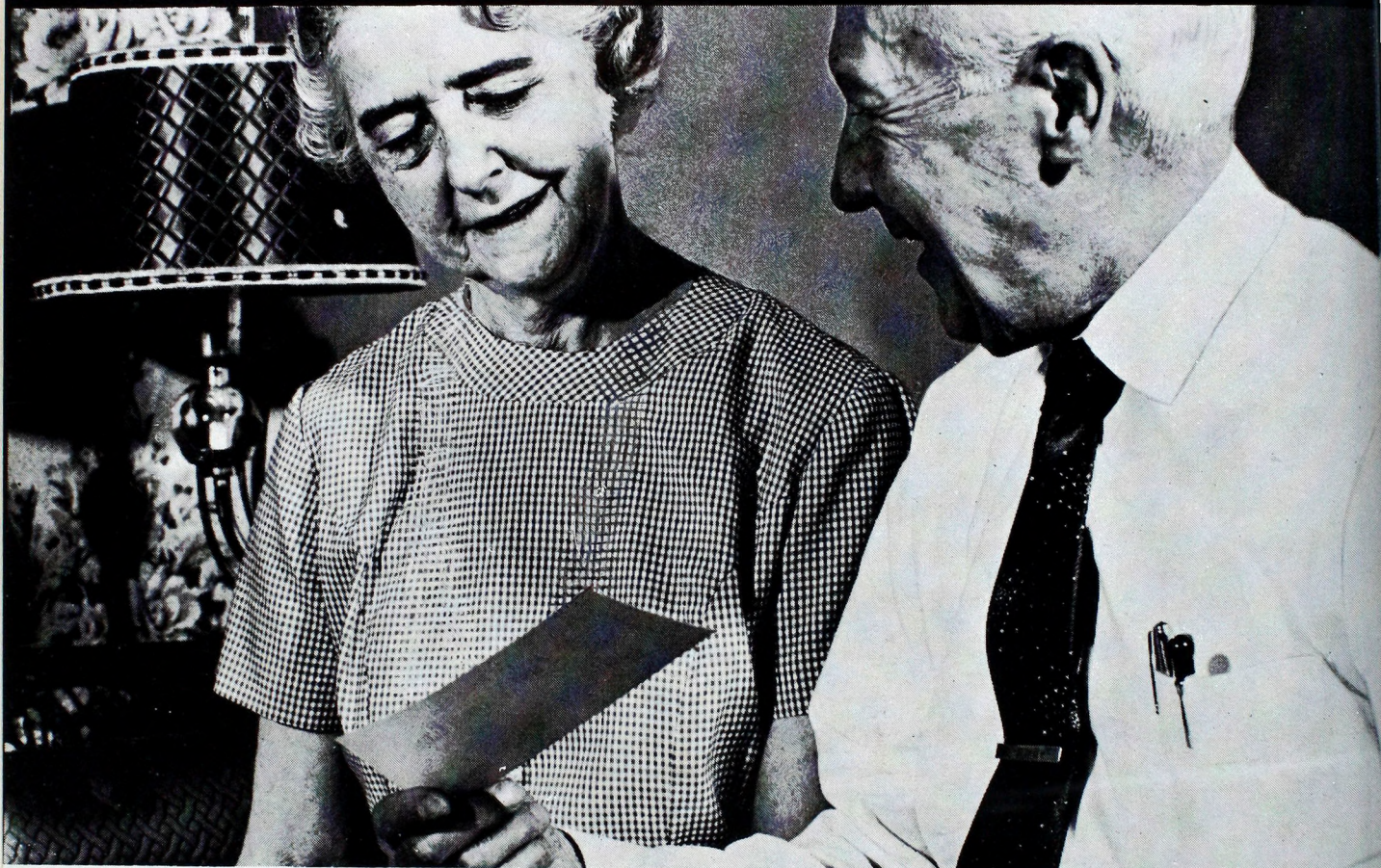
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