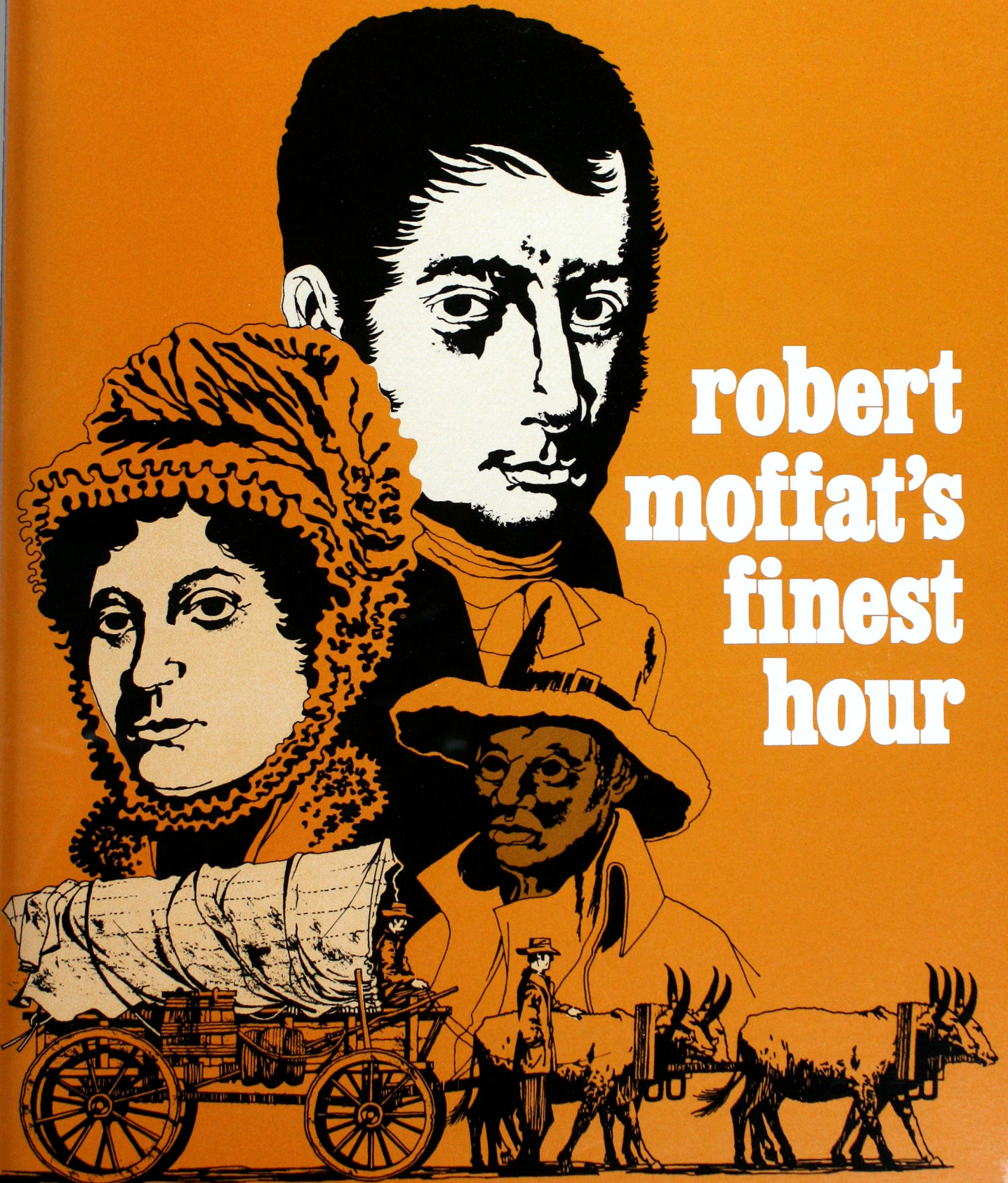


# WORLD VISION

MAGAZINE/OCTOBER 1968

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moffat's  
finest  
hour

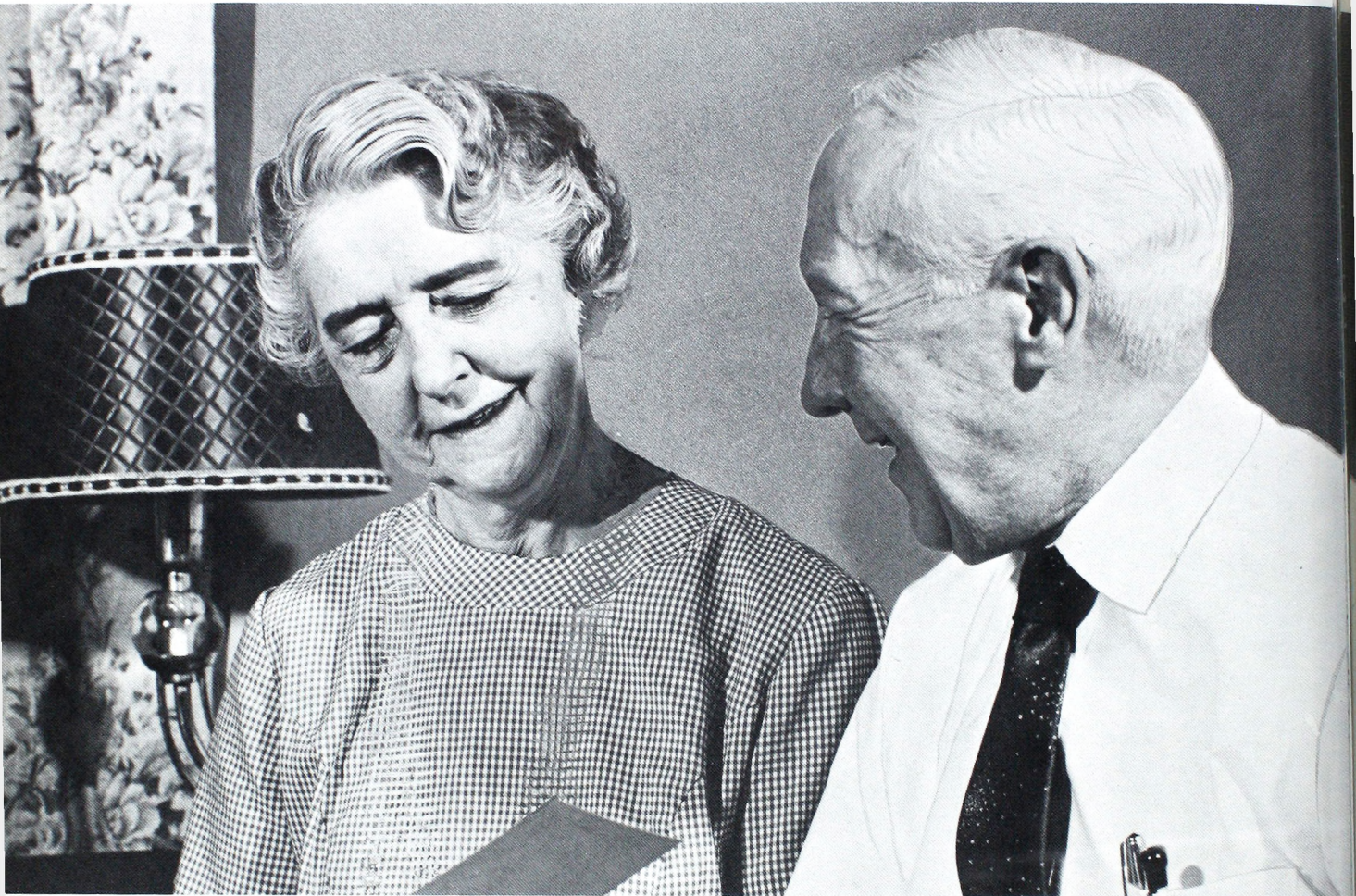






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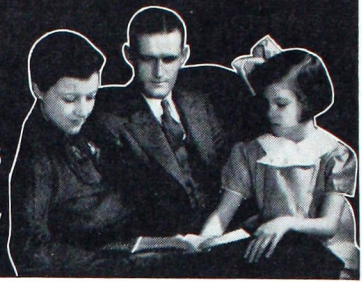
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readers' right

### 'A refreshing forward look'

Sir: For some time I've noticed that your magazine gets more interesting with each issue and I've been going to write to you and tell you. It was only when I began researching an article for Harold Myra that I realized how much it contained. It seems to me that you're really dealing with the issues and have a refreshing forward look.

Ron Wilson  
Director of Literature  
Council of Youth for Christ International  
Driebergen, The Netherlands

### College appreciates relevancy

Sir: Just a word to express on behalf of Eastern Baptist College of St. Davids, Pennsylvania, our sincere appreciation for the copies of World Vision Magazine which come regularly.

Your fine magazine is placed in the library where 500 students have access to this up-to-date, relevant and Christ-centered information channel to the mission fields of the world.

Please accept my sincere appreciation and keep up the good work for Christ and the lost of this poor world.

J. Lester Harnish  
President  
Eastern Baptist College  
St. Davids, Pennsylvania

### A nod of Jove misses the Lutherans

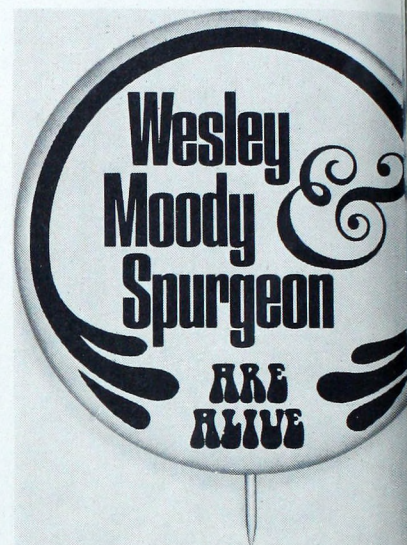
Sir: Your July-August issue was excellent. Especially "Manual for Martyrs," the interview with Malcolm Muggeridge and the editorial on the WCC document are to be praised.

I must admit, however, to some distress at the cavalier dismissal of the Lutheran Church in Guyana, even though I'm a Dutchman and interested in the early Dutch Lutherans there. But the Lutheran Church exists today and ministers to the Negro, East Indian and American elements of the population (a very difficult feat in recent years, as you know). Like other Protestant churches it is small with a baptized membership between 11,000 and 12,000 and an adult membership of perhaps 5000. (I do not have at hand the most recent statistics.)

I hate to put you in the category of the Southern Baptist D. G. Barnhouse told of: he explained the outreach of his denomination into the upper Middle West by asserting, "There aren't any churches up there that proclaim the Lord Jesus as Savior." When Barnhouse mentioned the thousands of Lutherans in the area the reply was, "You don't consider them Christians, do you?" I'd rather explain the

lapse with the ancient reminder that "even Jove nods."

Dr. John Schmic  
Pastor, St. John Lutheran Church  
Williamsville, New York



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# WORLD VISION

## MAGAZINE / OCT. 1968

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VOLUME 12

NUMBER 9



# Won't you please help us?

*Where do you go when your home and village have been destroyed? Who will care for you when your parents, relatives and friends are killed? What can you do when everything you've held onto suddenly disappears?*

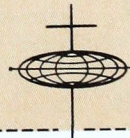


Thousands of children in Vietnam are faced with these questions. Many huddle in refugee centers, frightened, hungry, aching with need. Too terror-stricken to ask for help. Separated from their loved ones. Suddenly, awfully alone.

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World Vision Childcare is gathering up these children to shelter, feed and teach them. In cooperation with evangelical churches in Vietnam, World Vision has helped establish 40 Childcare Centers. Here needy children are given protective care, food, medical attention and elementary schooling. Gentle Christian workers are gradually instilling love in their hearts in the place of fear. They're teaching these little ones to know and love Jesus.

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Our contributor this month is Edward R. Dayton, director of Missions Advanced Research and Communication (MARC) Center, a division of World Vision International.

## DOES TECHNOLOGY EXCLUDE THE HOLY SPIRIT?

6

"How far can we come to depend upon the efficiency of our research and the superiority of our organization and equipment without coming to feel confident of our own abilities and therefore no longer in need of total dependence on the Holy Spirit?"

The question came from a missionary in Japan. "It seems to me," he said, "that Romans teaches that for God to use us we must first of all come to the conclusion we are not capable, through native ability, superior training or any amount of professional experience, to do anything spiritually of value. Only then does the walk in the Spirit begin and true eternal fruit result."

This missionary expressed what many Christians are feeling today. He is honestly trying to find the proper role of the Christian in a world which is rapidly becoming more dependent on the use of its own technology.

It takes only one strike of service

personnel in a major U.S. city to show us how completely dependent we are on a vast interwoven web of support systems: communication, transportation, education, medical services and a wide variety of others. Finding the way is not easy. The world seems to be pressing us, limiting our freedom, stripping us of our individuality.

What then should be our attitude toward these systems with which we are inevitably involved? Should we try to operate through them, or in spite of them? Has God put them at our disposal for His glory? Or are they the product of man's sinful nature? If we use them, "how far can we come to depend upon the efficiency of our research and the superiority of our organization and equipment without coming to feel confident of our own abilities?"

These are important questions. To provide the answers we must see all human progress as being under the sovereignty of God. Furthermore, we must consciously rededicate to Him the gifts He has given us. All things are from God. He has written the rules for this universe. We can do nothing of ourselves. He honors those who give honor to Him.

This rather simple answer may not be easy to accept. We have been programmed and trained to think in other terms. We have placed "world" and Christianity in juxtaposition so as to equate the *world* with *worldliness*. We have forgotten that God created the world for man and told him to have dominion over it.

We are guilty of practicing a form of gnosticism that sets the *spiritual* over against the *material*. We tend to renounce not only worldliness but anything that falls outside our "Christian experience." We seem to have mental blocks to accepting all of creation as under the sovereignty of God. We need to recognize that God is not and will not be surprised by computers, heart transplants or even the chemical transfer of memory between human beings.

1. The Bible states clearly that the good news will be proclaimed throughout the whole world as a testimony to all nations (Matt. 24:14).

2. It is evident that men have been charged with the task (Matt. 28:19-20).

3. The Book of Acts pictures the apostles and disciples using all the

means at hand — the boats of commerce, the cultural situation of the day, the logic of reasoned persuasion, the lessons of history, the communicative networks of their time, the political system they were in.

4. God has always used men who were prepared and trained — Moses, Paul, David — as well as unskilled men.

5. The tremendous pressures of both the population and knowledge explosions will not allow us to reach all men in this generation if we insist on using the tools of the last generation, whether they be steamboats or card files.

Social anthropology can help us understand how to break through cultural barriers.

Systems approaches permit us to see the whole problem we face in its many variations.

Computers can leap barriers of time and man hours and help us to improve our thrust in preaching Christ in a meaningful manner.

Information systems and new organizational insights can open doors of cooperation and broad world strategy.

But what of my correspondent's question? Are we not in danger of becoming so wrapped up in the power and efficiency of our tools that we become man-centered rather than God-dependent? The answer is, and must be, YES. The risks are great.

*But the risks are equaled by the potential.* We need to understand both. Most Christians with a real desire to proclaim Jesus Christ like to believe they would be willing to face the dangers of death or privation. But the subtle and deadening effects of organizations that become ends in themselves, methods that become more exciting than the results, and drive for power and control that deadens the work of the Spirit in our lives are probably more difficult to understand and thus the more deadly.

For the first time in the history of Christianity it appears *humanly* possible to evangelize the world. This potential lies in our using every legitimate tool at hand to get on with the task. The dangers of failure are great. Will we neglect the potential because of the risks involved? God forbid! The armor of God is available to us. Let us put it on with courage and trust, and get on with the task.



# Honest to themselves and to God



"There is too much emphasis on negative Christianity."

"We want to know how to live."

"Why can't we just relax and be natural, instead of straining so hard?"

"I'm afraid I'm not going to make it in my new job."

## Hunger for the power of God . . . for spiritual renewal

Today men and women ask honest, searching questions about life, about God, and about themselves. Christians, too, share an uneasy suspicion that there must be more to the Christian life and witness.

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# robert moffat

It was somewhat like a mouse attacking a lion, but twenty-one-year-old Robert Moffat had the courage. He headed straight for Government House. He knew the Governor despised all missionaries — especially young ones. Nevertheless, he refused to be stopped by the near-terror that gripped him. His battle was the Lord's battle!

Although completely lacking in higher education, Moffat felt that as a son of God with a sacred mission, he should be afraid of no one. With this confidence he strode on, his highly polished boots clicking on the cobblestone streets, to keep the appointment with his Lordship.

Governor Lord Charles Somerset knew he had to tolerate some missionaries in the colony because of the circumstances in which he found himself. He could not stop that which had already been done. But he was determined not to encourage any more to come to South Africa to start new works. He was acid-frank in his bias. In a curt letter to the Colonial Secretary he wrote: "I am disposed to think no further encouragement should at present be given to missionary establishments beyond the boundary. . . ."

During young Moffat's 85-day voyage from England, his heart had churned to preach to the untouched tribes — tribes that lived up north beyond the boundary. For more than 20 years his board, the London Missionary Society, had been working mostly with Hottentots. These little people with their high cheekbones and almost animal ways needed the gospel. But what about the millions up north who had never been touched?

As young Moffat, nattily attired in his best and accom-

panied by five other missionaries, entered the Governor's office, he prayed that permission would be granted for him to go north.

His Lordship, however, was obstinate. He was determined in his belief that many mission stations had become hiding places for runaway slaves. When one of the missionaries pled that their intention was "not to teach the people to be rebellious but to submit to the powers that be" he refused to believe it.

Slavery in South Africa was a very real thing on January 17, 1817. It was so real that few officials had any qualms against it.

Governor Somerset refused them permission, and none of the missionaries could change his mind.

Although he was a little upset by the official barrier that had been placed in his path, Moffat made use of his time while he waited for the door to open. He held revival meetings and studied Dutch — the language of the Boer farmers who dominated the inland settlements.

While he waited for a door to open, he began to hear the amazing story of Jager Afrikaner, the notorious outlaw on whose head the price of 1000 rix-dollars had been placed.

Afrikaner, along with many Africans, had lost his land in the northward push of the Boer farmers who were making their great trek northward to escape domination by the British government at Cape Town.

*Son of missionaries to Africa, Charles Ludwig is author of Mama Was A Missionary.*



# nest hour

But while others fled, Afrikaner and his host of relatives remained. They worked for a Dutch farmer. Then small actions mounted into a scuffle during which Jager's brother killed the farmer. Knowing the consequences, the entire group vanished across the Orange River and set up a kingdom of their own in Namaqualand. Jager became the chief. Soon his main occupation became that of leading raids into the north. Robbery and murder became his passion. His name came to be feared as much in South Africa as the names of any outlaws who have ever lived. Mothers frightened their children into obedience by threatening to summon Jager Afrikaner!

Now the rumor came that Jager had been converted, joined the mission and even changed his name to Christian Afrikaner. Few believed it, but Robert Moffat was intrigued. From his own experience, he knew the human heart could be changed. And he determined that one way or another he would cross the Orange and shake the man's hand. When one of his friends, a plump Dutch woman, heard this, she scoffed: "He will strip off your skin to make a drum to dance on!" And another added: "He will make a drinking cup out of your skull!"

Undaunted by all this, Moffat headed for Government House again. Perhaps his Lordship would trust a tender young missionary to visit his most wanted outlaw. If Moffat changed the outlaw, fine! And if the outlaw took care of the missionary? Fine again!

The audacious young Moffat had come a long way since his birth into the family of a ploughman in Scotland on

December 21, 1795. Since higher education seemed impossible, he was apprenticed to a gardener at 14. It seemed this would be his life's work. Then providence took charge.

Robert moved to England when he was 18. There, while laboring as a gardener and keeping a series of 19 fires going in the greenhouses, he attended a tiny meeting conducted by the Independent Methodists at High Legh. Conviction settled on his heart and he earnestly sought Christ. But seek as he would, he could not feel any definite assurance of salvation.

Then, while studying Paul's letter to the Romans, he suddenly saw the way. Joyfully he recalled, "I felt that being justified by faith, I had peace with God through the Lord Jesus Christ."

While still in the glow of this experience, he noticed a placard advertising that William Roby of Manchester was to speak at a missionary meeting in Warrington. He attended and was deeply stirred to become a missionary.

Learning that Roby had a school for prospective ministers and missionaries, Moffat headed for Manchester. He got a job as a gardener working for James Smith at nearby Dukinfield. This enabled him to attend Roby's church in Manchester and take his 80-lecture course in divinity. While there he fell madly in love with his employer's daughter, Mary Smith. He also found that William Roby was a director of the London Missionary Society.

Roby believed in Moffat, and soon arranged for his appointment to South Africa. Robert's cup was bubbling over.

Then James Smith shook his head. No, he could not agree

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for Mary to go to Africa. It was a stunning blow! Robert Moffat just could not get along without her. But neither could he think of not going to Africa. He was one of the called! In this dilemma he decided to go to Africa — alone. His Bible taught miracles, and perhaps James Smith would change his mind. He took a firm stand on Romans 8:28.

Thus with lofty faith, yet a lump in his throat, he kissed Mary goodbye and sailed out into the Atlantic. He felt in his bones that he had a date with destiny.

At the end of seven months the Governor's resistance finally crumbled. He agreed that Moffat, along with Mr. and Mrs. Kitchingman could cross the border into Namaqualand. After all, the country was mostly desert, so what harm could they do? Moreover, even runaway slaves would be too bright to go up there!

### Easier for the old to die

In October Moffat and the Kitchingmans loaded their wagons. Then Robert wrote a long letter to Mary and headed with the Kitchingmans toward the distant Orange. The covered wagons were pulled by long spans of oxen, and since it was most likely some of the oxen would die or be eaten by lions, a number of healthy spares tagged along behind. As the wagons creaked away, a loyal friend came to bid them farewell. "Had you been an old man," she sobbed, "it would have been nothing, for you would have died, whether or no; but you are young, and going to become a prey of that monster!"

With no hotels or inns available, the travelers followed the South African custom of stopping at Dutch farms on the way. In these homes, Moffat was often asked to lead a worship service, for most of the Dutch were highly religious even though they did little to take the gospel to the Africans.

After terrible privations Moffat reached and crossed the 500-yard-wide Orange and sought out the famous outlaw. Soon the two men met, and by the former outlaw's manner and kindness, Moffat could see that the reports of his conversion were completely true. Moffat must have felt something like Ananias when he first met the inquiring Saul of Tarsus in Damascus. It was all incredible, and yet it was true!

He and Afrikaner became great friends. Moffat helped him read his Dutch Bible and explained the more difficult passages. The two worked together, prayed together and operated a school together. Sometimes Moffat would sit up late and listen to Afrikaner's experiences while he played softly on the violin he had brought out from Scotland.

"One day," Moffat recalled years later, "when seated together I happened in absence of mind to be gazing steadfastly at him. It arrested his attention, and he modestly inquired the cause. I replied: 'I was trying to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human woe.' Afrikaner shed a flood of tears."

While working with Afrikaner, Moffat received a letter from Mary. Eagerly he opened the unexpected envelope, for only a miracle could have brought it to him in that forsaken land. Then his eyes fell. The letter explained that her father absolutely refused to let her leave England, and that his decision was final.

Moffat's mind was in a whirl. The entire world seemed to be crashing on his head. It seemed more than he could bear.

Bowing his head in prayer, he prayed earnestly for guidance. And then a new and daring idea came to him. As he thought about it, he knew that his finest hour was upon him.

Going to Afrikaner he said, "I want you to return with me to Cape Town."

"But there's a price on my head. I will be hanged. It is impossible! . . ."

"But God will help us. He changed you, and you must go. . . ."

### Outlaw dresses as Moffat's servant

After three days of prayer the former outlaw agreed to provided he could be dressed as Moffat's servant. This would help him get by some of the Dutch farms where he had committed many of his atrocities.

At one farm the Dutch owner refused to shake hands with Moffat. "Who are you?" he demanded brusquely.

"I'm Robert Moffat. I —"

"Moffat!" exclaimed the man with a shaky voice. "You're a ghost!"

"I'm no ghost." Moffat rubbed his hands and arms as proof.

"Don't come near me. . . ."

"Everyone says you were murdered by Afrikaner, and the man told he had seen your bones."

In time, the man held out his hand. Then he demanded, "When did you rise from the dead?"

"I was never dead. Afrikaner is now a Christian."

"Well, if what you assert be true respecting that matter, have only one wish and that is to see him before I die. As when you return, as sure as the sun is over our heads I will go with you to see him, though he killed my own uncle."

Just then Afrikaner stepped up, and Moffat introduced him. The Dutchman asked a few questions for assurance, and then with bulging eyes, he nearly shouted, "O God, what a miracle of thy power! What cannot thy grace accomplish!"

Back in Cape Town, Moffat carefully polished his boots. Then, with Afrikaner in tow, he went clicking over the cobble streets to Government House. At first his Lords stared at the black man in disbelief. Finally convinced, expressed his satisfaction by presenting Afrikaner with a thousand rix-dollar regard that had been placed on his head. He also gave him a full pardon and a letter guaranteeing his safety back to the frontier!

This startling accomplishment unbolted doors for Moffat. Permission was granted at once to start a new mission to the north.

In addition to this good news, Mary Smith wrote that her father had changed his mind and she was coming to Africa.

Six months later Robert and Mary were married. They spent their honeymoon in an ox wagon heading north.

The story of the Moffats, and especially of their son-in-law David Livingstone, is known everywhere. But what is little known is that their influence helped to shape South Africa and is still being felt. The church building and the farmhouse which Moffat built at Kuruman is still standing. Indeed, these buildings have become national shrines.

Today many South African leaders proudly trace their ancestry to the Moffats. Robert's exploits are told again and again throughout the land. Christianity is a vital force in the country.

Although there are various opinions about apartheid, the cannot be mixed feelings about the Moffats. Their influence and the influence of the church, will remain.



# THE MISSIONARY CAME BACK — NOW WHAT?

BY P. J. BRASHLER



Not long ago the door to the vast northeast section of the Congo was closed to the missionary. Prior to his hasty retreat into Uganda, with savage Simbas close on his heels, he often heard the epithets, "imperfect missionary," "unpopular missionary," "colonialist," "racist," accompanied by such slogans as "Go home, missionary" and "Africanization or expulsion."

Now, just three years later, the door is again wide open. About 90 Africa Inland Mission workers are back, along with some 13 from Unevangelized Fields Mission, about 30 from Emmaus and a number from the Heart of Africa Mission (Worldwide Evangelization Crusade) and the Assemblies of God. The missionary has come back, numerically weaker but with greater opportunity than he ever had. But the intense spiritual battle that is waged against him is far more subtle and far more satanic than in the pre-simba era.

Before the last evacuation the mission was forced into certain situations. There was the "George Period," when a government official bearing the name of George inveigled an invitation to meet with the field council. Once inside this inner circle his true colors were shown. The mission must Africanize, choosing an African director and having a preponderance of African members on the field council. Rethy Academy, the AIM school for missionary children, must Africanize, operate under an African school board, be taught in French and enroll a predominant number of Congolese.

During that time, too, certain sections of the church began to fragmentize. One splinter group, when visited by leading pastors and a missionary, told them: "Take your Bible and your missionary and your Jesus Christ and get out of our village before we kill you." Confusion was widespread, reaching its climax with the malicious mayhem of masses of Congolese Christians, the maniacal murder of some 30 missionaries and the withdrawal of all who were able to get out.

Things are different now. In that dark period preceding the evacuation, the missionary was forced to adapt. Foreign patterns were identified as "colonial" or "capitalistic." But the Congo has had its taste of communism and its period of being without its missionary, and the taste was bitter. The rebellion was quelled, and the missionary invited back.

The frontiers are open again, and he presently enjoys a better rapport with the Congolese government and with the national church than ever before. In this seemingly utopian environment, where periodic outbursts of confusion mingle with unprecedented opportunity for the missionary's ministries, he finds himself in a position quite different from anything in the past.

As the country passes through these convulsive and eruptive changes, the missionary must adapt. Much is heard about "identification," that the foreigner must lose his foreign identity and become culturally one with the African. But how far should this idea of identity be carried out? How much of a handicap are these foreign patterns?

Think of the diplomat in a foreign country. He is expected to act as a foreigner. The VW mechanic coming from Germany to Africa is not criticized for living as a German in a

CONTINUED ON NEXT PAGE

*P. J. Brashler has served with the Africa Inland Mission in Congo since 1942 and has been field director for eight years.*





Food distribution to patients at Nyankunde Medical Center.



## NOW WHAT? CONTINUED

foreign land. The Chinese family that opens a restaurant East Africa is expected to create a Chinese atmosphere.

But what about the missionary? The popular idea in Christian student circles in America is that the traditional missionary must be replaced by a new type of fraternal worker who is to be absorbed into the culture and customs of his adopted country. He is to follow the example of the Savi who fully identified Himself with humanity and was "four in fashion as a man." But there are limitations to this analogy. Christ actually *became* man, not just like him. Try the missionary may to identify with the African, he can never become an African.

Standard of living also enters into the question. Will the African respect the missionary for lowering his standard, will he despise him for not living as his fellow countrymen do? Attempting to live on a lower level may very readily be interpreted as a condescending spirit, and this is strongly resented as insincere affectation.

To identify fully with the nationals can involve serious health hazards and greatly increase the risk of death. Nationals work up an immunity to disease, but there is a very high mortality rate in the process. Should a missionary jeopardize his health in order to identify fully? He will not hesitate to lay down his life in order to carry out the great commission. But to lay it down is one thing, to throw it away is quite another.

Is there a guideline in this matter of adaptation and identification? It would appear that complete identification is neither possible nor desirable, but we must seek to identify as closely as possible so as to remove every possible hindrance. Balance is extremely important. We must know the language and culture thoroughly and observe social conventions whenever Christian principles are not compromised. The tremendous racial and cultural gap between the missionary and his mission field can be spanned by a common-sense approach and a heart of love. Insincerity and a condescending spirit are disastrous.

### Relationships are vital

One mission blames relationships for 59 percent of its failures, i.e. inability to make a successful adjustment to fellow workers or to mission authority. Competition is a familiar pattern in western civilization. This is carried to the mission field, and even on the official levels there is competition between mission societies and between different fields for funds and personnel. On the individual level missionaries compete for prominent appointments, for the better houses and for field funds. Philippians 2:3-4 is a safe guideline here.

Relationships between fellow workers often break down because of petty annoyances, conflicts of wills, jealousies or misunderstandings. The pressures of living in a politically explosive atmosphere cause tensions to mount, and situations are often exaggerated.

An important factor here is the age and experience gap. First-term workers come bursting with vigor and enthusiasm. They've just finished four to seven years of post-high school disciplined study, and they are anxious to try out their new ideas. Many of them are better trained than some of the seasoned workers, and they have a better knowledge of French



en they arrive on the field and they meet the "Waitilya mily."

This family is quite a large one and they've been on the field for a long time. The newcomer complains about the intense heat of the African sun, and Mr. Waitilya responds that "Well, just 'waitilya' get into the dry season." The young enthusiast is keen about his first language lesson and the acquisition of a few words for his new vocabulary, when another of the Waitilya clan says, "Waitilya start studying the subjunctives." The young couple have, through sacrifice, been able to import a new car, which they drive to their new home. This is their first car and they are deeply thankful for it and justifiably proud of it. Again one of the Waitilya clan members, "Well, just waitilya've driven it over these Congo roads a few thousand miles." The new missionary comes with a romantic idealism about relations with the Africans, but the Wet-blanket Waitilya disillusioned him with "Waitilya know the Congolese as well as I know them."

What does this attitude on the part of the older do to the young idealistic missionary? He's had to make the tremendous adjustment of leaving his home and country for the first time. He's having to face up to a new life with a clash of cultures and severe climate. Now he finds himself in competition with an older group of seasoned missionaries, who ought to be helping rather than hindering him.

But there's another side to the story. The young fellow often wants to revolutionize the work in a given field. He is an extremist. He has not learned to recognize gray as a color. Everything is either black or white. Policies that have been established through the years may seem obsolete and antiquated to the young specialist, but no amount of theoretical and academic training can take the place of long years of experience. The younger missionary often has a just complaint as he is overwhelmed by his new surroundings and finds himself among an overwhelming majority of oldsters bent on absorbing this minority group of young radicals. But he doesn't want to be absorbed! He wants a chance to stand or fall on his own merits, to improve the work by introducing new techniques and ideas. Why should he not be given this chance?

On the other hand the old-timer has borne the heat of the day. He enjoys a place of respect in the hearts of the people and the newcomer must still earn. He knows some of the African folklore and proverbs and their way of life. He knows how to communicate with them.

Thus both the younger set and the older ones are needed. They complement each other, and if both are living in a healthy spiritual climate, they will welcome each other.

The field needs more new missionaries with superior training and progressive ideas. The oldsters should be glad to help them implement their programs and to offer advice from their years of experience when and if it is desired. Conversely the old-timer with his mellowed maturity is needed as never before.

### Relationship to authority

Authority there must be in all missions. Insubordination to established authority can be a real problem. The missionary who arrives on the field is aggressive by nature, possessing initiative and leadership qualities. It's not always easy for a leader to follow. However, for the sake of the work, even the leaders must learn to follow.

Missionaries are left largely to themselves. It is physically

impossible for the field leader or the district superintendent to oversee all the work. For that reason the mission is very careful in screening its candidates. Confidence is placed in the missionary, and except in a very few cases, experience has proved that he is not going to disappoint his home constituency, nor the mission.

Not every decision made by mission authorities is good and just. There may be times when arbitrary orders are given and mistakes are made. When this happens it is time for the missionary who is normally cooperative to be frank with his leader, and in a spirit of love and prayer seek to remedy the situation. If the ones in authority are truly appointed of God, then in the spirit of Philemon 8-9 there can be a happy relationship. "Accordingly, though I am bold enough in Christ to command you to do what is required, yet for love's sake I prefer to appeal to you" (RSV).

The ideas of racial superiority and segregation, of pigmentation privileges, of white-skinned dominance and of paternalism are passe. They must be rejected categorically and emphatically. No person has a right to relegate another individual to a place of inferiority on the basis of nationality, race, creed or culture. Western missionaries are being strongly criticized for their inability to communicate with the Africans, for failure to identify more fully. The modern missionary, to be above reproach, must learn to live I Corinthians 13, the great chapter on love.

### Requirements

When a group of missionaries were asked to list their academic degrees, one lady listed "O.W." after her name. This, she said, meant that she was an "Ordinary Worker."

In this modern epoch of missionary opportunity, it is the unequivocal opinion of many that the day of the ordinary worker is past. In the good old days we might have been able to get by with ordinary effort, but the day for ordinariness is gone. This is the day of the specialist.

Specialists are needed in personal devotions. The devil attacks in specialized forms, and the missionary can counter-attack effectively through prayer and personal dedication to the Lord.

Specialists in Bible teaching are needed. With dissidence, moralism and liberal theology on the increase there is more and more a need for clearer expository teaching. Messages must be well prepared. An ordinary effort in this field will not suffice.

Specialists are needed in evangelism, youth programs and camps, leadership training and Brigade work.

Specialists are needed in primary and secondary education — persons qualified not only with degrees in pedagogy but with a degree of dedication that will win students for the Lord.

Specialists are needed in Christian education, Sunday school and child evangelism classes.

Specialists are needed in healing — qualified to do the clinical and hospital work, but also highly specialized in the healing of souls. Specialists are needed too in the training of infirmiers and instilling in them a passion for the lost.

Along with these specialized qualifications the missionary working in contemporary confused Congo must come with the best of academic qualifications.

There is a future for missions and for missionaries, but these special conditions have to be met. ●





BY HUGH STEVEN

# HOW AN AZTEC MERCHANT MET THE MASTER



*Every week Sevriano loaded his mules with merchandise and pushed 30 miles to the coast.*



ain doesn't fall in the south cen- state of Puebla, Mexico — it is own. Ten feet of it per year. Mules men slip, slide and sink to their es in oozy red mud. Sun seldom etrates the overhanging trees along main trade route leading from the ra Aztec village of Tatoscac to the f of Mexico.

Twenty years of driving mules ough mud, shivering cold, fog and ing rain reduces a man to a notch ow the obstinate beasts he drives.

Sevriano Mancilla Lopez was such a n: short, barrel-chested, with bushy ck hair on a head too big for his oulders. His face shone like polished onze when he shaved — which was nost never.

Only his mules understood the extra- linary mixture of Spanish and Aztec fanities which he used liberally on th mules and man.

Once each week Sevriano loaded his iles with coffee, pottery and vegeta- es, said good-bye to his wife Carmen d family in Tatoscac, then pushed s mules 30 miles to the coast. There quickly unloaded his merchandise, d hello and settled in with Chala, fe and family number two. This rou- e he broke only for fiestas.

To an American, fiesta connotes gai- y, laughter and happy abandon. To ountain Aztec tribespeople in Mex- o, it means three to four days of ound-the-clock, ear-shattering brassy nd "music" and senseless drinking. rinking as lustily as he swore, Sevri- no usually ended each fiesta rolling in e dirt, too drunk from pulque beer to nd his way home.

### Trailblazers of the great Aztec Empire

Sevriano's profession as a traveling merchant dates back over five hundred ears. Hernan Cortez, conqueror of Mexico, discovered Aztec trade routes extending south from Mexico City to ucatan and Guatemala. Dressed in im- eccable cotton tunics, the trade mer- chants, or Pochteca as they were called, ontrolled tons of corn, beans, cotton, ubber balls, brilliant bales of feathers, bsidian and jade. These were paid ach year as tribute to Aztec king, Montezuma.

The traveling merchant was the trail- blazer of the Aztec empire. Often act- ing as a spy, he reported to the king ll activities in his province. Because he merchant was appointed by royal decree, he had the quality and dignity

of an ambassador. Mistreatment or in- jury to a merchant was considered an affront to royal dignity.

The morning Sevriano met Bible translator Dow Robinson he hardly bore the image of his noble Aztec fore- bears. Mud splotted his black stubbly beard. The coarse wool poncho draped over his shoulder was thick with a mix- ture of mule and man odor. His once- white palm sombrero perched on his massive head like a glob of ice cream ready to slip off the cone.

"Ho, you black snake of the moun- tain!" At Sevriano's command, the big lead mule stumbled to a stop along the trail side, curled his tongue around a clump of moist grass and unceremoni- ously chomped a mid morning snack.

"Muy buenos dias, Don Francisco," he called. (Unable to pronounce "Rob- inson," Aztecs gave Dow the closest Spanish equivalent.)

"And a good morning to you," re- plied the boyish looking American.

Sevriano had heard through the local grapevine that the newly arrived Wy- cliffe Bible translators, Dow and Lois Robinson, lived in the white house on the main trade route to the coast.

"I stop only to say hello and bid you welcome to our village," the mule driver said in a low, gravelly voice.

### God's word in a book

After talk of where do you live, do you like living in Tatoscac, and isn't it a nice day, Sevriano leaned over his saddle. He looked right, then left, and in a stage whisper asked Dow if it wasn't true he was learning to speak Aztec so he could sell the language to the government and make money.

Dow looked up into Sevriano's seri- ous black eyes. "Sevriano," said Dow, "I live in your village and learn your language so every Aztec in Tatoscac and all the Sierras will have God's Word in a book."

"You mean," said Sevriano with as- tonishment, "the same Scriptures evan- gelicals use in Spanish can be put into Aztec?"

"Yes," said Dow, "the same!"

"I would like to talk more about these things when I return," said Sevri- ano. With that the mule driver jerked

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the hemp neckreins on his riding mule and called out a word prefaced by lazy, and the five munching mules resumed clomping their way along the muddy trail to the coast.

On future trips Sevriano made it a regular practice to stop and sip a cup of unblended mountain coffee while translators Dow and Lois Robinson shared newly translated portions of scripture with him.

### Scriptures are dangerous

From their first meeting Sevriano liked Dow. He was unlike the Ameri- can tourists he occasionally met on the coast. They were tall, light-skinned and always talked in loud voices. Dow was neither tall nor loud, and his skin was the color of light walnut. But it was Dow's honest interest in Sevriano as a person that kept him returning to share coffee and listen the explanation of the scriptures.

The people of Tatoscac soon realized that Sevriano was taking more than a passing interest in the translators and their work. Rumors began spreading that he was even attending church ser- vices of the evangelicals.

"I am beginning to think the scrip- tures we talk about are dangerous," Sevriano said one day.

"Why do you say that?" asked Dow.

"Because," answered Sevriano, "the priest in our village threatens to have me killed!"

"Have you killed!" exclaimed Dow.

"Yes. You see, I argue very much with him and always I tell him what the Bible says. When I repeat scriptures to him he never knows what to say."

"Last week in the village square he told me he was going to have me killed if I did not stop reading the scriptures and listening to your lies. I only laughed but inside I was angry. I asked how can you, a man of God, say you will have me killed when the scrip- tures say no one should kill? Oh, Don Francisco, it was funny to see a brown man with a red face."

Primitive communities demand strict conformity to established rules and tra- dition. Change is seldom tolerated. To put a tin roof on a house in a commu- nity of grass roofs invites social separa- tion. Some societies demand physical retribution and destruction of such a house.

Thus it is a serious offense for a tribal member to depart from estab-

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lished religious traditions and practices. More than one evangelical who refused to drink at fiesta time in honor to Tatoscac's image was shot and left for the buzzards on a back mountain trail.

Aztecs believe any change in tribal tradition brings too much rain, crop failure, sickness and displeasure of tribal gods. To secure the safety and prosperity of the whole tribe, offenders are persuaded to return to the status quo or are eliminated.

For Sevriano to begin a character change was more dramatic than most. Everyone knew he drank like a fish. Men who had a second wife tried to keep it a secret. Not Sevriano. He bragged about having a wife at each end of the trail. He was, in fact, a hero in the eyes of lesser men.

It was difficult to tell when the change came. At first Sevriano wasn't willing to admit to any change. Besides he knew the consequences waiting for people whose thoughts were different. But Nicolas, Tatoscac's leather-faced blacksmith, knew something had changed.

### Not the man he once was

In the past when Sevriano brought a mule to Nicolas for new shoes the air filled quickly with strong oaths. This was especially true when the mule became excited or uncooperative. This time, to Nicolas's surprise, Sevriano spoke only calm, reassuring words. Not once did he taint the air with an acid word.

"Yes! Yes! It is true. Sevriano is not the man he once was," agreed Alejandro, the village's talkative harness maker, when Nicolas told him the story. "Did you not see him today? What man in the village would not drink until he slept when his only son has died!"

Life and death exist on equal terms in the Aztec Sierras. Sevriano knew death as he knew life. But the pain he felt for the loss of his son was a sting sharper and more painful than any previous sorrow.

For almost two hours he sat with his chin cupped in his thick bronzed hands. His gaze never lifted from an invisible object on Dow's rough floor. "I am a man who has over fifty years. Many sadnesses have come to my life. Always before I became drunk to stop

the pain in my stomach. Now when the greatest of all sadness comes, I have a different mind and no desire to drink. Before I read the scriptures and listened to you and the other brethren I had no spiritual comfort. It has taken me many years to understand God's message. I want now to begin a new life serving God."

### To share with others

From the beginning, Sevriano took his commitment to God seriously. "If I am to become a person who speaks truth from God's book," he told Dow, "I must begin myself to obey completely the words of Scripture."

The words which talked of keeping one day each week for the Lord disturbed him. "I drive my mules each week over Sunday to the coast. I cannot honor God if I do not come to his house," he told a friend.

Dow never knew exactly when Sevriano sold his mule train. But suddenly he realized, after returning to the village following a long absence, that Sevriano no longer stopped by his house.

"Have you not heard?" said an Indian believer when Dow asked about Sevriano. "He sold his mules and at a great loss."

The merchants on the coast wanted to pay their debts to him in tobacco and liquor. But he would not accept that kind of payment, so he made a cancellation on all debts. It amounted to over five hundred pesos — five years wages.

"And that's not all." The Indian lowered his voice slightly and continued, "Because the scriptures speak of having only one wife, he took his children from Chala on the coast and made one family here in Tatoscac."

"And what happened to Chala?" asked Dow. "Did he abandon her?"

"No, no," came the reply. "He sent her back to her father. Now she has become married again."

"Why has Sevriano done this?" questioned Dow.

The Indian looked puzzled that Dow should ask such an obvious question. "Because," came the simple reply "Sevriano obeys what he reads in scripture."

Sevriano knew that persecution had to come. At first it came as social pressure. Relatives no longer considered him a member of the family. His mule-driving "friends" at first tried to entice him with hot words about losing his manhood and pled with him to spend a

night drinking with them. When he could not give in, they too ignored him. Every resistance he met with love and, where possible, with a simple explanation of how he was finding spiritual satisfaction and happiness.

When it became evident Sevriano meant to continue in the new way, an active wave of persecution started against the evangelicals. Sevriano's house was set to flames and two preachers were shot on the trail.

Instead of becoming frightened, the ex-mule driver became immediately concerned over congregations where pastors no longer held services.

### A man to be trusted

One of these was a small Aztec church set on the pinnacle of a 300 foot mountain trail. When Sevriano heard the Methodist preacher could no longer assume his pastoral duties he stepped in. For three years, without wages or thought of personal safety or comfort, Sevriano walked the tortuous mountain trail each Sunday to witness and encourage the small church.

Even though Sevriano was untrained and his first sermons were crude, the church had the strongest vital faith of any Dow visited.

"He just plugged away for three years and kept the church from falling apart," said Dow. "I visited the church twice and never saw a man so burdened for his congregation. He told me one day that if he didn't preach, the devil would take the whole congregation away!"

After the frontal attack of persecution subsided, Sevriano opened a small general store. It soon became apparent that here was an honest man who could be trusted. He consistently gave correct measure for corn and beans, never overcharged as many merchants did, and he treated his clients in a way so dramatically different from his former self that many people actually came to know Christ.

His reputation for honesty elected him to civic responsibility. During his term in office he strengthened the evangelical cause by a nonpartisan program of animal and fruit husbandry. He encouraged the local school officials to extend the school term from three years to six.

When Dow returned to the tribe after an absence of three years in the States where he received his Ph.D. from Hart

*Continued on page 40*



# CASE STUDY IN IDENTIFICATION, BASED ON I KINGS 17 AND MISSIONARY EXPERIENCE IN COSTA RICA

# ARISE NOW

by Dorothy Flory

And the word of the Lord came to a missionary candidate saying, "Arise, get thee hence unto a country to the south and dwell there. Do not worry about thy support, for I have commanded my ravens to feed thee."

And the missionary did according to the word of the Lord. He arose and went. He learned the tongue and the customs of that far-off country so that he could tell the good news to the inhabitants of the land.

But trouble arose for this man of God. Other missionaries came hard in spirit. And there were many duties, so that the missionary became insensitive to the people he had come to serve. "How can my typing and bookkeeping really help the national church?" he questioned. And in his spirit he complained to the Lord for the lack of money to carry out what he thought were necessary projects.

After this there came another great frustration upon him. He thought of the limitless physical and spiritual needs of the people. And again he cried, "God in heaven, any attempt to meet these needs is like trying to water a desert with an eyedropper!" And the missionary longed to smash the great wall of culture that seemed to separate him from his national co-workers.

## Secret of impact: involvement

After many days the missionary went to lodge in the home of one of the citizens of that far-off country. In that home there also lived a seminary student, preparing himself to be a minister. But there was no warm understanding between them.

And they provoked each other to anger. And the student turned to the missionary and said, "What have I to do with thee, O thou man of God? Why art thou here in our country? Art thou come only to be exasperated because we do not worship thy concepts of time and efficiency? Must we always follow thy patterns of worship and music in our services? Art thou come to help us or to be our judge? Might the work of the Lord be better off if missionaries went home?"

And he went on, "Art thou willing to make our country thy real home? Art thou willing to become one of us? If so, why sendest thou thy children to separate schools? Are our children not good enough?"

At this the missionary was smitten and dismayed. But he listened further while the seminarian completely unburdened his soul.

And the missionary pondered the criticisms expressed by the student. And he carried them to his room where he lived, and entered with them into his closet.

And the missionary cried unto the Lord and said, "O Lord my God, hast Thou brought evil upon this people where I sojourn? Is my presence here a blessing or a cursing? Help me to accept these criticisms without being defensive. Show me where I am at fault. Should I stay or leave? Make me willing to do Thy will whatever the cost."

## Response comes as a surprise

Then the missionary put himself in the place of the student. And he asked the Lord to help him become the student, to think as he thought and feel as he felt. And the missionary dreamed that the situation was reversed and that foreign missionaries had been sent to his own country. And when he awakened he understood what the student had said.

After this the missionary spent many long hours with the student. And they tore down the wall that separated them. They laughed and wept together, and they told each other the thoughts of their hearts. The missionary shared true feelings of hope and despair and revealed God's dealings with his ordinary life. And as he shared, the student responded. And they told the Lord the thoughts of their hearts.

Then the missionary expressed his love for the student in tangible ways. And on the student's birthday he brought forth a cake for the celebration. And the missionary learned it was the first celebration the student had ever experienced. For the student's parents had separated when he was five years old, and he was a forsaken child without a real home.

After this the missionary and the student sensed that they were members of one great family with a loving Father. And that night the missionary wept on his bed as he relived the childhood of his brother in Christ.

Then the missionary marveled at all that God had done in the seminary student. But again he wondered if the student would ever become a man of God. And the missionary returned to his room and spent night hours crying to the Lord for the student that he might become a man of God. More than once he prayed, "O Lord my God, I pray Thee, bring Thy life into this situation."

When the missionary despaired of ever seeing the fruit of all his words and prayers, the Lord did a new thing. On a certain day the seminary student stopped the missionary and said, "Now I know that thou art a man of God, and that the word in thy mouth is truth." And the missionary knew then that he was ready to begin his work.





samuel day/hudson taylor/jonathan g



Top left: Fred and Helen Marks and son-in-law Dr. Bob Foster with plane used for emergency medical flights. Top right: Vern Middleton of Vancouver, B.C. and musical team conduct village meeting in central India. Below: Leprosy patients at Luampa mission, Zambia





# canadians play a key role in missions

by charles a. tipp

The place seethed with activity from the minute breakfast was served at seven a.m. until lights out at ten. Crises were occurring in the bodies, the minds, the souls of men and women. We were at once caught up in the drama and excitement."

Mrs. Fred Mark is describing the mission hospital in Zambia where she and her husband served two years as short-term workers. Their son-in-law, Dr. Bob Foster, has built and staffed two hospitals during his 16 years in Zambia (formerly Northern Rhodesia), one at Mukinge and one at Luampa, 50 miles in the bush from the capital city of Lusaka.

Belva Foster's mother continues her account: "From the long dining room windows we can see the spanking new hospital buildings — nine of them, freshly painted an off-white, with roofs of aluminum. A crowd has already gathered around the outpatient department waiting for the door to be opened. Gaily colored figures in all variety of dress and undress rise from beneath trees and beside huts, hoping to be the first to be admitted. The stream of patients will be seen until noon — but noon may be anything from one p.m. to two-thirty."

Bob and Belva Foster were students together at the University of Toronto in the 1940's. Both were active in their churches and in IVCF and both had a keen interest in missions. Shortly after graduation they went to Zambia with the Africa Evangelical Fellowship.

During his years in medical school,

Bob was part of a gospel trio with his friends Bob Stephens and Paul Roberts. All three became missionaries and established hospitals in needy areas of the world. Bob Stephens pioneered a hospital in the Congo and Paul Roberts established the hospital in conjunction with HCJB in Quito, Ecuador.

Bob Foster, Bob Stephens and Paul Roberts and their wives are typical of many hundreds of Canadian young people who have responded to the call to serve overseas in the name of Christ.

Long before the confederation of Canada's provinces in 1867, Canadian churches were sending out missionaries to overseas fields. First of these was the Rev. Samuel Day, a Baptist minister who went to India to do pioneer evangelism among the Telegu-speaking people not long after Carey had gone to India (1793) and Judson to Burma (1813).

By the time Canada's Centennial Year rolled around in 1967, some 3400 Protestant missionaries from Canada were serving overseas. And this large task force is drawn from an English-speaking population of only 14 million. Six million French Canadians have also been strong supporters of Catholic missions, especially in Latin America.

At the 1967 Urbana Conference there

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*The Rev. Charles A. Tipp, secretary of the Foreign Mission Board of the Fellowship of Evangelical Baptist Churches since 1963, is associate professor of missions and history at Ontario Bible College, Toronto.*

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were over 1200 Canadians out of 9000 present.

## Hudson Taylor in Canada

Hudson Taylor, who established the China Inland Mission in 1865, soon began challenging Canadians to serve in the interior of China. It is said that he was "very reluctant to come to North America but God clearly led and there was much blessing at the Niagara-on-the-Lake Conference in 1887. Funds were contributed and young people responded so that the first party was ready to leave in the fall of 1888. A large farewell meeting was held at Knox Church in Toronto, and an eyewitness recalls: 'After the meeting we accompanied the young people to the railway station and perhaps never has Toronto witnessed such a scene — from 500 to 1000 people came to see them off.'"

Two of the best-known pioneer missionaries from Canada were Jonathan Goforth, who served with the Presbyterian Church in China, and R. V. Bingham, who established the Sudan Interior Mission. The latter, with 1500 missionaries, has grown to be one of the largest missions in the world and has always had large support among Canadians. It was the death of Bingham's friends, Kent and Gowan, that stirred the Canadian people through front-page coverage in the *Toronto Globe*.

A. W. Banfield, another of Bingham's early colleagues, founded the Niger

Continued on page 44



# WHAT I LOOK FOR IN A GOOD MISSIONS BOOK

BY TADASHI AKAISHI

**W**e editors have long recognized mission books to be an essential part of a well-rounded religious publishing program. The wide acceptance of these books by members of a great variety of religious communions testifies to their unique position in the galaxy of religious literature.

Religious books, like any other category of books, gain public acceptance because they speak to some human need. Intellectual needs may be satisfied by books that give understanding and insight. Emotional needs are met by books that allow an identification with the situations and personalities portrayed. Spiritual awareness and an enlivening of one's own devotion and dedication are responses to still another type of book. That missionary stories lend themselves so well to the meeting of all three of these basic human needs is reflected in the tremendous popularity of mission books. The best of the mission books speak to the reader on all three levels.

For several years Harper and Row has distributed a series of books under the rubric of Harper Missionary Classics. The books listed as classics have earned the right to be so designated. When a mission book is published it does not become a classic until public acceptance so judges it. Some of the titles in this series may be familiar to you:

*Through Gates of Splendor, The Barboo Cross, Commandos For Christ, The Dayuma Story, Monganga Paul, Show of the Almighty, Tariri, Out of the Jaws of the Lion, The Savage My Kirmen* — and several more. We at Harper's are very proud of these books — they present the reader with a vivid picture of the world in which the missionary lives, they are perceptive about people, they inspire faith.

We have to sift through many manuscripts to find one with potential missionary classic content. Then we look for a few specific points based on the kernel of an idea in it.

If you were writing a missionary book, here are the points I would look for in your manuscript.

## **1. A good mission book has a clear conception of its reader.**

You must come to some conception of the kind of person you expect to read your book. From your own acquaintances, pick a typical group of readers and in your imagination ask the question, "What do I need to say in order to help them understand the point I am going to make?" You know your story and you know your readers. Put the two together to make sure that

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*Tadashi Akaishi is editor-manager, religious books department of Harper & Row Publishers.*





Dr. Tadashi Akaishi

what you are saying is relevant to their interests and needs.

**2. A good mission book has a central thrust.**

You should have one central reason for writing the book — one particular impression you wish to make on the reader. Every sentence should contribute to that central goal. There should be forward movement of thought both within and among the chapters. It should be impossible to exchange chapter two with chapter nine. Know where you are going and make every incident serve that goal.

**3. A good mission book is perceptive about persons.**

Your reader will want to know about the people involved in your story. All good literature shows some character development. If the central figure of your story is observed over a long period of time, show how he changes and develops. Show his background and point to the influences which made him the man he is. Make him live for your reader by showing that your characters are human. Even if your central character is the "hero" of your story do not make him a one-dimensional cardboard figure. If you try to do this he becomes at best a mythical figure and at worst a phony. Make your characters fully as human as the reader himself. If this is done, then the reader will be

able to identify with your characters in their situations. Missionaries are extraordinary people but they are not super-human. Do not be ashamed to record humanity—God works through it. Do not people your story with mythical figures—give the reader real people.

**4. A good mission book gives a clear picture of the world in which the missionary lives.**

Every missionary story has built-in drama because of the stage on which it takes place. Make the most of your reader's curiosity about the unfamiliar arena in which the missionary lives. Your reader will be wondering what your world is like and what it is like to live in such a world. Let him see the good and the bad, the joys and the sorrows, of life in that culture. He does not want a travelogue, but stir his imagination through verbal pictures.

Many individuals are provincial and quite satisfied to remain so. Force the reader to see, through your words, that the world is more than just his town or even his nation. Show him that the world is a fantastic mixture of colorful and worthy variety. He will find adventure in learning about the unknown. Do not give him fantasy or stereotype, but tell him of the customs, traditions and mores which determine the context of your work. Hopefully you will be able to avoid any tendency toward be-

ing condescending and judgmental. You, of all people, must have learned in your years abroad that for a group to be different does not necessarily mean it is inferior.

**5. A good mission book depicts the various shades of life.**

Show your reader the humor and joy of your work, but let him see the difficulties and times of despair too. Life, even in more sheltered contexts, is shadow as well as sunshine. How much truer this must be for the missionary who lives with the added pressures of a foreign culture. Do not minimize the difficulty, but rather inspire your reader with triumph over difficulty.

**6. A good mission book shows God at work.**

Here is the real force in the mission book. Whereas a theological work is often abstract, the mission book relates what is concrete. Stories have the power to bring abstract truth into focus. Show the reader concrete instances of God's work among his people.

These are a few of the points I look for in mission books. Another editor might select six others. What they boil down to is this: Allow the reader to see your world. Allow the reader to know your characters. Show the reader how God acted in his world through his people. ●





## globe at a glance

# FIRST FOLLOW-UP TO BERLIN A SUCCESS

The first Congress on Evangelism to be held as a follow-up to the World Congress on Evangelism held in Berlin in 1966 met in Ibadan, Nigeria in July.

As papers were presented and discussion groups met, every aspect of evangelism was touched upon. Issues such as polygamy, tribalism, spirit worship, communism and Catholicism were struggled with. Churches and missions were challenged to a right relationship with each other through a paper given by A. T. de B. Wilmot of Nigeria. He touched upon many aspects of this subject which in turn gave rise to vigorous discussion and not a little feeling.

### AFRICA

#### CONGO —

##### Curtailment of religious broadcasts

Radio Brazzaville has ceased broadcasting religious programs at the request of the National Revolutionary Committee (CNR) which is the governing board of this former French colony's only political party.

The official statement said that the broadcasts were stopped because "those responsible for them were not fulfilling their duties properly." CNR also said that it would "always scrupulously respect full religious freedom."

However, Religious News Service reported that it has been unofficially stated that the suspension of the broadcasts came because the CNR objected to the content of some programs.

#### NIGERIA —

##### Baptist medical work to continue

Despite critical personnel shortages the Nigerian Baptist Mission has taken action to maintain and strengthen its medical ministry.

Currently under study is a plan to have the Nigerian Baptist Convention take greater responsibility in medical work, including a larger voice in employment of staff and administration of five Baptist hospitals in the country. The plan is in line with a policy of strengthening the Convention and developing national leadership in all kinds of work as rapidly as possible.

Because of the doctor shortage serious consideration was given to the possibility of closing the Baptist Hospital in Kontagora. However, missionaries decided to try to keep it open on a limited

basis as a dispensary. They placed the need for a general practitioner with some surgical training as top priority in the mission's personnel request to the Southern Baptist Foreign Mission Board.

### ASIA

#### INDIA —

##### Bishops fight Communist control of schools

Bishops representing the Roman Catholic, Syrian Orthodox, Mar Thoma and Protestant churches met in Kerala to protest a bill which would allow the Communist government of Kerala to take control of private colleges.

The proposed bill empowers the government to nationalize private colleges on receipt of a report from local officials that they are poorly administered.

The bishops, who administer more than 100 of the state's 150 private colleges, warned that if the bill is passed in its present form, they will be forced to make "grave decisions." Some observers took the expression to mean the closing of the colleges if the bill is made law.

#### INDONESIA —

##### Major crusade planned this month

The Asian Evangelists Commission (AEC) is bringing together leading Asian evangelists for a major crusade October 3-20 in Surabaya, Indonesia's second largest city. Filipino Greg Tingson, AEC chairman and founder, states that the AEC does this once a year in some strategic city of Asia. He reports that evangelists from Korea (Billy Kim), Philippines (Max Atienza), Australia (George Francis), Singapore

(Liew Kee Kok), Malaysia (Dr. G. I. James), Indonesia (the Rev. A. J. I. Thomas), and Ceylon (Lloyd Perera) have accepted the invitation to minister to Surabaya's two and a half million people. Evangelists from Japan, India and New Zealand are also expected to participate.

### EUROPE

#### GERMANY —

##### Colony of Mercy gets new director

One of the larger charitable institutions in Europe, the Bethel "Colony of Mercy" of the Evangelical Church in Germany (EKID) is under the direction of newly appointed Pastor Alex Funk, 54.

Attached to the 400-building complex is Bethel Missionary Society which sends to southern and eastern Africa missionaries trained to care for victims of epilepsy and other diseases of the nervous system.

The Bethel Center, which now employs 5000 full-time doctors, nurses and pastors and cares for an average of 35,000 physically handicapped and mentally ill people each year, began in 1867 as a home for seven epileptics. Located in the Teutoburg Forest, it has an epilepsy research institute, several training centers for nurses and deaconesses, and a theological seminary emphasizing the practical aspects of church work.

#### HOLLAND —

##### Reformed churches together despite great differences

The Reformed Ecumenical Synod which met from August 12 to 23 in





Some 460 delegates met in Nigeria to study evangelism.

Probably the most stimulating of the workshops was a series of lectures given by David Calcott of the International

...nteren, didn't explode as anticipated. The Reformed Churches in the Netherlands had resolved to fight for a clear condemnation of apartheid and it was expected that their South African brethren would never accept such a condemnation.

The final report rejects not only racial discrimination and racism in general, but also the "subtle forms of it found in many countries today with respect to housing, employment, education, law enforcement, etc."

The Reformed Ecumenical Synod is a group of churches of reformed and Presbyterian origin which separated from other churches or are immigrant churches of Hollanders. The biggest groups in the Synod are Christian Reformed Church in America, Reformed churches in the Netherlands and the Dutch Reformed Church of South Africa.

During the synod seven younger churches were accepted, including the Big Hapdong Presbyterian Church of Korea, the Toradja Church of Mamasa in Celebes, Indonesia and the colored and Bantu reformed churches of South Africa.

## UNITED STATES

### New hymns on mission sought

The Hymn Society of America has announced that it is seeking new hymns on "the mission of the church." Immediate concern is for words of new hymns.

New texts may be submitted to the Society (475 Riverside Drive, New York City, New York 10027) any time before December 31, 1968 when they will be

judged by a special committee. The society pointed out that there is relatively little on this subject in modern hymnals.

### Record Bible distribution

A record high in Bible distribution was reported by Edmund F. Wagner, American Bible Society president. By mid 1968 ABS had distributed more than 25 million copies, seven million more than the same period last year. The largest increase was in the category called "Selections," or booklets containing portions of the Bible.

*Good News for Modern Man, the New Testament in Today's English*, has sold 11.5 million in two years.

## LATIN AMERICA

### BRAZIL — Congress resurrected

The III Latin American Evangelical Congress, which had been scheduled in Sao Paulo early this year but cancelled (see *World Vision Magazine*, January 1968, page 20), seems to have been resurrected after a UNELAM committee meeting.

The UNELAM (Provisional Committee for Latin American Evangelical Unity) meeting was attended by the Rev. Luis Bucafusco, president of UNELAM, the Rev. Emilio Castro, executive secretary of UNELAM, Bishop Enrique Chavez, president of the Chilean Evangelical Council and recording secretary of UNELAM, and Dana Green, director of the Latin America Department of the National Council of Churches USA.

No date was set for the congress.

Labour Organization on the present "drift" of young people away from their rural birthplaces and into the cities of Africa. Many who came to the congress were looking for ways of dealing with this increasing problem.

During the congress the military governor of the Western State of Nigeria, Brigadier R. A. Adebayo, spoke to the delegates. As he traced the problems of Nigeria in her present distress he asked for the prayers of God's people throughout West Africa. He appealed to Christians in every church to "help find the solution to the problems which daily face the world." He also went on to commend the congress for its "determination to do everything possible to reach out the with gospel message of Jesus Christ to the teeming millions of Africa."

Delegates studied New Life for All programs in order to better understand the saturation evangelism which has been so effective in Nigeria and to perhaps set up similar work in their own countries.

### COLOMBIA — Congress on Evangelism scheduled for '69

Bogota, Colombia has been chosen as the site for a Congress on Evangelism during November 1969. The 1969 congress is to have an international, interdenominational sponsorship committee made up of Latin Americans from all areas. The Rev. Efrain Santiago of Puerto Rico, a representative in Latin America for the Billy Graham Evangelistic Association, was named congress coordinator. Dr. Clyde W. Taylor of the Evangelical Foreign Missions Association, who announced the congress, will be co-chairman of the meeting.

### JAMAICA — World Christian Endeavor conference

More than 1200 young people from 14 countries met at the Area I Conference of the World's Christian Endeavor Union in Jamaica. During the conference trustees voted to increase financial support to India and to cooperate with the Australian Union in organizing new activity in New Guinea.

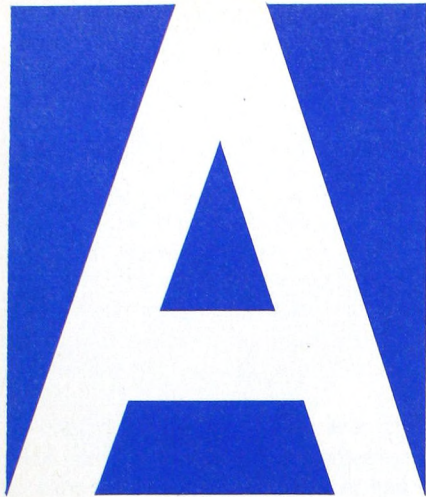
### CUBA — Church farm seized

The government of Cuba has taken over a farm operated in connection with the Cuba Bible Institute (West Indies Mission) at Los Pinos Nuevos.

Despite the seizure the government permitted the churches to have their annual convention at the farm on May 26. More than 800 attended the unpublicized meeting.

The actual campus of the Bible institute remains in the hands of the Association of Churches.





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# More power and prestige for Roman church or way to spiritual reformation?



More than 150,000 pilgrims jammed Bogota, Colombia, for a chance to see the Pope.

Special report to WV News

by George Burton Biddulph in Colombia

Pope Paul's visit to Latin America on the occasion of the 39th International Eucharistic Congress marked the first visit of a Roman pontiff to Latin America and the first gathering of its size since Vatican II.

During three days of intensive activity the Pope created an image of a hard-working, humble leader who would rather move with the poor than be feted by the aristocracy. His reception was the same delirious ovation always accorded the Pope. Before greeting Colombia's President Lleras, the Pope knelt to kiss Colombian soil as a token of his love for Colombia and all Latin America. Thousands of police were used in controlling crowds. Fear for the Pope's safety had been expressed for months before his arrival.

The 39th Eucharistic Congress is the third to be held in Latin America. The congress proposed to present a unified Christian image to the world by renewed emphasis on Christ's real presence in the Eucharist. According to Pope Paul VI its aim was "to strengthen and revitalize Catholic life in doctrine and

practice in Latin America." There was an air of expectancy in Bogota during the week-long congress. Schools were recessed for the month of August and during the Pope's visit government offices were closed. Approximately 150,000 pilgrims arrived in Bogota for the congress, 10,000 of these from other countries.

The Eucharistic Grounds and open temple, built especially for the congress, are located five miles from the center of downtown Bogota, laid out in the form of a gigantic wheel of about 40 acres.

A typical day's program at the congress included mass in the parish churches from seven until nine. Theological discussions in various centers in the city took place from ten to twelve. These dealt with subjects such as the efficacy of infant baptism and the relevancy of the celibacy. From three in the afternoon to seven there were religious ceremonies and masses in different languages in the temple. In the evening cultural programs featuring folkloric and classical music were offered in churches, theaters and parks. Four different art exhibits were open.



Five different representatives of non-Catholic faiths took part in the Ecumenical Day of the congress: the Eastern Orthodox Church, the Episcopal Church of Colombia, the German Lutheran Church, the Colombian Lutheran Synod and the Colombian Mennonite Church of the General Conference. The Rev. Samuel Pinzon, Anglican priest of Bogotá, made a plea for the application of ecumenicity beyond the academic and theoretical areas. He appealed for its practical application in local situations, such as making possible the burial of Protestants, Anglicans and Catholics alike in public cemeteries (now controlled by the Catholic clergy), the marriage of Protestant couples with the same freedom that Catholics enjoy, legislation which places the functions of Protestant and Anglican clergymen on a par with their Catholic counterparts. His speech was interspersed with applause.

A Lutheran spokesman noted that for the first time the Roman Catholic Church had officially acknowledged Colombian Protestant groups as churches, not sects. Many evangelicals question that the Colombian hierarchy will make such an acknowledgement.

Many evangelical groups desisted from cooperation at the Ecumenical Day because of basic doctrinal disagreement with Roman Catholics on the doctrine of the Eucharist, as well as reasons of the restrictions and abuses that are still fostered by the Catholic Church toward the Protestant community.

On the final morning of the congress the Pope opened the Conference of the Latin American Episcopate (CELAM), composed of 150 Latin bishops. Prior to the beginning of the congress, the Vatican and the members of the Colombian hierarchy had pressured the preliminary CELAM conference and the Colombian clergy to support the Encyclical, *Humanae Vitae*, concerning birth control. An ornate parchment expressing the appreciation of the Vatican for the solidarity of the Colombian clergy with papal opinion was received and reproduced in the newspapers.

One of the outstanding prelates of Brazil in the CELAM conference dared the displeasure of the Pope by granting a press conference where he declared that the Encyclical revealed the Vatican's lack of comprehension of Latin American social problems. A great portion of middle class laymen consider birth control a problem of conscience, while the lower classes are much more submissive to its priests. Colombian

political leaders such as the president, Lleras Restrepo and former president Alberto Lleras Camargo made strong statements in favor of family planning months before the Encyclical was published.

Looking beyond the pomp and pagantry it is evident that Rome feels growing concern for the church in Latin America. The image of the Pope as intercessor for the poor was made deliberately over and over, sometimes carrying the connotation of intercessor with government. Rather than dedicate a statue of the Virgin in a large church in a wealthy suburb, the Pope chose to visit a workers' suburb, where he blessed the sick and warmly took the hands of the children and the poor.

At an encounter in Mosquera, with 150,000 rural people, the Pope lamented the inequality existent between social levels, and called for social justice. "The development of Latin America has ignored (the needs of) the masses of native populations." Violent revolution was condemned as a method of achieving a remedy for social ill in contrast to some of the young Colombian

clergy who have grown impatient with peaceful social evolution. "The governments of Latin America must obtain social reform through aggressive, but peaceful means," the Pope said. "We, ourselves, will try within the limits of our economic capabilities to give example, to renew the qualities of generosity and service, always appealing to that spirit of poverty which the Divine Teacher preached and which the Ecumenical Council authorized."

The marked attempt of the Pope to identify with the needy classes came to the point of almost ignoring the more affluent citizen in his personal encounters. This image of a humble Pope was unusual and newsworthy since traditionally the Latin American hierarchy has moved with the aristocracy and vested interests. Only the younger priesthood seem to manifest concern for the socially downcast.

The consensus among observers is that the 39th International Eucharistic Congress has far-reaching implications. Politically the congress has moved Colombia into the world picture as

*Continued on page 30*

# Pastor... pause a moment

"The Gospel is neither a discussion nor a debate. It is an announcement.... Moreover, it is not in the first instance an announcement of what has happened to me or to us. It is an announcement about God—this tremendous thing that God has done in Jesus Christ. Before it becomes something subjective and experiential, the Gospel is something objective and historical. When the church's sons and daughters have grasped this, and are grasped by it, the way is paved for mission. Being now able to say, 'We are justified by faith,' they can go on to say, 'We are ambassadors for Christ.'"

—Paul S. Rees, World Vision Magazine

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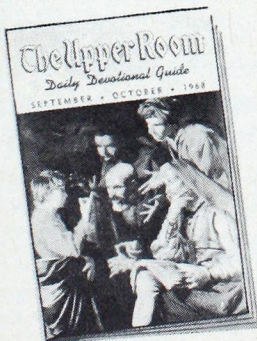
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## people make the news

HCJB, pioneer missionary station in Quito, Ecuador, recently announce the following administrative assignments: **Richard Broach**, former missionary in Venezuela and WRM director for 10 years, becomes HCJB field director for Ecuador; **Thomas E. Steele**, former director of radio and extension for Biola College, become broadcast director with responsibility for the local and international radio transmissions.

Dr. **Richard Shaull**, 48, in a close election has been named chairman of the World Student Christian Federation. He is professor of ecumenics at Princeton (N.J.) Theological Seminary. The Rev. **Risto Lehtonen**, 42, of Finland, was appointed general secretary, top administrative post of the organization.

The world's newest Methodist Church has chosen a 39-year-old pastor, the Rev. Dr. **Yap Kim Hao**, a bishop of the Methodist Church of Malaysia and Singapore.

**Joseph Horness**, Michigan businessman, is the newly elected chairman of The Evangelical Alliance Mission board of directors. He has served on TEAM's board for 20 years.

**Philip K. C. Liauw**, 45, of Djakarta, has been named director of the Office of Asian Information of Evangelism International which is the world outreach arm of the Haggai Evangelistic Association in Atlanta, Georgia.

Dr. **D. T. Niles**, a Ceylonese Methodist who was recently elected a president of the World Council of Churches was honored at a special service by Methodists, Roman Catholics and Church of South India spokesmen upon his return to his homeland.

The Rev. Dr. **James J. Thomas**, formerly executive secretary of the Board of World Missions of the Reformed Church, has been named secretary for specialized ministries of the United Methodist Committee for Overseas Relief (UMCOR).



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# Stopover in Saigon



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With schools closed, university students called up for guard duty, and fighting a mile or two away from the Inter-Varsity house in Cholon, we wondered whether our Saigon Christian student meetings would materialize. Our speaking tour had led through England, Israel, India, Pakistan, Malaysia and Singapore. Now we were in Saigon.

American planes were bombing Viet Cong positions on the outskirts of Saigon as we approached the Tan Son Nhut Airport. But life in the city looked normal. True, soldiers guarded on almost every corner, and barbed wire barricaded the fronts of many houses. But the streets bustled with cars and scooters, and crowds thronged the shops.

Listening to the nearby sounds we heard radios blaring, children laughing and crying, and the busy market noises. In the distance helicopters clattered, guns boomed, and bombs and rockets crunched, a reminder that the city was right on the front line.

Our hostess, Mrs. Paul Contento (Overseas Missionary Fellowship and Inter-Varsity Fellowship), and our friend Michael Meadows (Overseas Missionary Fellowship) took us to the Inter-Varsity house, still intact in much-damaged Cholon.

Looking out of the upstairs window on our first afternoon, we saw the crowded rooms of a hospital now filled with refugees. Children played in the courtyard and a couple of doves cooed in the garden's shade trees.

Beyond the hospital's roof and over the distant trees, helicopters circled and dived for rocket attacks on Viet Cong positions. Then black smoke clouds billowed around the outskirts of the city.

For us visitors the night seemed very noisy, though many of our Saigon friends slept soundly. From my bed I saw parachute flares illuminate the battlefield as they drifted slowly to the

ground. Helicopters growled overhead. Windows shook. Guns fired from nearby rooftops.

In the quieter morning we wondered how many students would be able to come to the conference. The Inter-Varsity house boarders prepared lunch and set up registration tables in the courtyard. By 9:15 almost 80 students had gathered in the large living room. Most came from high schools but a few were university students and graduates, some in uniform. With the relaxed atmosphere and bright singing we almost forgot we were so near the firing line. Yet if the students had come an hour later they would never have gotten through, for by 10 a.m. the military had closed both ends of the road outside the house to protect nearby police station.

With conditions outside unsettling the leaders decided to close the conference early in the afternoon. So spoke twice in the morning. We considered God's working in history, even in perplexing national suffering. We also talked of student Christian witness in the Asian countries we had recently visited. Some non-Christians had come along with their friends, and student worker Le Vinh Thach led one high school student to faith in Christ during the lunch hour.

The Christian high school students have meetings every Saturday. But because of nightly curfew and the fact that most of the men are called up for guard duty, the university Christians have had to discontinue their regular meetings. They have considered forming little cell groups for prayer and witness in this fragmented time.

Everybody writes about Saigon, but the greater suffering is outside. We visited only Saigon, but one Vietnamese fellow worker told us of the devastation of spirit and material resources in the countryside caused by the continual attacks from both sides. Inev-



ably the Christians are caught up in his homelessness and hopelessness.

"Why should this happen to Vietnam?" Christians there ask. They often feel deeply frustrated. To many, both Communist and American destructive powers seem diabolical. Yet the Christians believe God is concerned with the death of even one Vietnamese.

There is no easy answer to the problems of Vietnam. If Communists take control, the Vietnamese church, which is quite unprepared, faces great suffering. Only those with "the faith that overcomes the world" can remain confident that God does have a plan for his church — that after the cross there is always the resurrection, and that

eventually Christ must triumph. It is one thing for us who live outside Vietnam to have this faith. It is another for those who must remain and experience the destiny of their country.

To say we must pray for these Christians is almost commonplace. Beyond this, we must learn from the suffering Church in Vietnam, as in China and in North Korea. "The world seems to have gone mad, and judgment is coming not only to Vietnam but to other countries also," one Vietnamese observed to me.

—David H. Adeney  
associate general secretary for the Far East  
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## 39th Eucharistic Congress

Continued from page 25

never before. She stands to reap great benefits from the prestige gained by the events of these days. Religiously, Catholicism in Colombia has been considerably bolstered by the visit of the Pope. The congress brought together the Catholic leadership of the continent as never before. By its show of power the church has strengthened its position with the Colombian government. Observers will view with interest how this influence will be used; whether it will tighten the politico-ecclesiastical control in areas of Colombian life, or give direction to spiritual and moral renewal. Will the new prestige be flaunted or lead the way to spiritual reformation?

To many Colombians the congress had little meaning beyond the spectacular and the superficial. Many resent the millions of pesos spent on temporary grounds and equipment when the poor are going hungry, and sanitary conditions are still inadequate. ●

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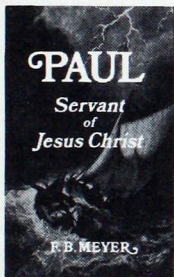
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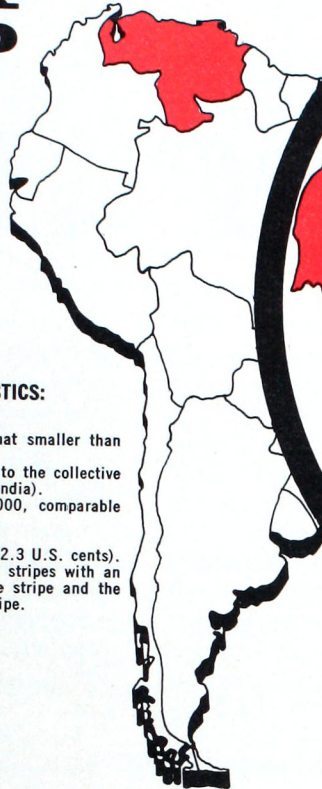
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# FACTS OF A FIELD



## VENEZUELA VITAL STATISTICS:

**NAME:** Republic of Venezuela.  
**AREA:** 352,150 square miles (somewhat smaller than Alaska).  
**POPULATION:** 9,500,000 (comparable to the collective populations of Calcutta and Bombay, India).  
**CAPITAL:** Caracas (population 1,700,000, comparable to Newark, New Jersey).  
**OFFICIAL LANGUAGE:** Spanish.  
**MONETARY UNIT:** The bolivar (worth 22.3 U.S. cents).  
**FLAG:** Yellow, blue and red horizontal stripes with an arc of 7 white stars in center of blue stripe and the national coat of arms at left of top stripe.

**VENEZUELA.** A thousand rivers flow through this land at the top of South America's left shoulder. Deep in its highlands rumbles the world's highest waterfall, Angel Falls. Ten thousand miles of navigable waterways provide the major means of transport for people and produce. Longest of its rivers, the Orinoco, flows eastward for 1600 miles and emerges from more than 70 mouths on the Atlantic Coast. Its delta covers 9000 square miles.

Venezuela has a 1750-mile Caribbean coastline and 72 offshore islands. It is bordered by Colombia on the west, Brazil on the south and Guyana on the east. Its mainland has four geographic divisions; mountainous in the north where two extensions of the Andes reach to the Caribbean, a hot basin around Lake Maracaibo in the west, the great plains and forests in the southeast, and the largely unexplored Guiana Highlands in the south. Ninety percent of the people live in the one quarter of land area lying between the two Andes extensions.

Although totally within the torrid zone, its range of elevation gives it four distinct climates, from tropical (below 2500 feet) to cold (above 9000 feet). Several peaks rise to more than 16,000 feet and are perpetually snow-

capped. The great plains and forests are swampy, green and lush during the wet season from May to October but become parched and arid the rest of the year.

Tropical wildlife abounds in great variety.

**ECONOMY.** One of the richest countries in Latin America, Venezuela leads the world in petroleum export and has vast forestry resources which have barely been tapped (600 species of wood have been identified). Iron, gold, diamonds and tropical hardwoods are exported, while other important mineral deposits are still untapped. Coffee and bananas are the leading export crops.

Remote cities and towns of Venezuela are linked by the three major government-operated airlines. The longest prestressed concrete bridge in the world crosses a narrow neck of water connecting Lake Maracaibo to the Gulf of Venezuela. Because of hazardous terrain and high construction costs the country has fewer than 16,000 miles of all-weather highways and fewer than 1000 miles of railways.

**PEOPLE.** Original inhabitants were Indian tribes with greatly diverse customs and cultures. Most powerful were the Arawaks and the Caribs.

Two-thirds of the present population are mestizos (mixed white-Indian), 12 percent white, 7 percent Negro and 7 percent Indian. White population includes substantial numbers of Spaniards, Italians, Portuguese, Colombians, Cubans, British, French and Americans. Jungle-dwelling tribes are estimated at about 102,000.

Population is increasing at 3.4 percent annually, due to a high birth rate (43.4 per thousand) and declining death rate.

**RELIGION.** Though the majority of Venezuelans are Roman Catholics, the constitution makes no mention of the Catholic Church. It guarantees freedom of religion, providing the person's faith is "not contrary to the public order or to good customs," and stipulates that no citizen may refuse to obey a law on religious grounds. The central government has been traditionally anticlerical and has imposed no restrictions on Protestant church work except in the Indian territories, which are under the authority of the Roman Catholic Church.

**HEALTH AND EDUCATION.** The government has made great strides in public health improvement. Adequate medical care and hospitalization are extended to all citizens. Successful





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## FACTS CONTINUED

battles have been waged against tuberculosis and malaria, but typhoid, smallpox and dysentery are still prevalent in the interior.

Half the dwellings in Venezuela in 1950 were described as "shacks." With help from the Inter-American Bank and other agencies, the government is concentrating on construction to reduce the severe housing shortage. Three-fourths of available housing funds are spent in rural areas in an attempt to cut down migration of the agricultural work force to the cities.

Progress in education has reduced illiteracy from 75 percent in 1958 to 11 percent in 1962. Education is free, from kindergarten through university, and compulsory to age 14.

**HISTORY.** Christopher Columbus discovered the Orinoco in 1498, on his third voyage. Charles I of Spain gave permission to a German banking firm in 1528 to colonize and develop Venezuela, but rescinded the agreement 20 years later and gave land grants to Spanish conquistadores. Wars and brutalities against the Indian tribes continued until 1580 when smallpox almost decimated entire tribes.

The country remained a Spanish colony for nearly 300 years, but as town councils gathered power they began to think of themselves as Venezuelans rather than Spaniards. After two unsuccessful revolutions, independence was declared on July 5, 1811, but royalists regained control shortly thereafter. Simon Bolivar led the continuing struggle for independence, became president of the republic in 1821 and ruled until his death in 1830.

For the next 100 years dictator followed dictator and constitutions were written, rescinded and rewritten monotonously. General Juan Vicente Gomez became absolute dictator in

1908 and unified the country for the first time. Discovery of oil in 1921 enabled him to lift the nation to solvency before his death in 1935. The next 20 years were a continuing struggle between personal and democratic power, marked by military coups, dictatorships, revolts and reforms.

Democratic processes were restored in 1958 and Romulo Betancourt was elected president. His government has steered a moderate course of economic and social reform. Castro terrorists plagued the country in the early 1960's, but by 1967 these subversive elements appeared to be under control.

Venezuela today is governed by a president and a two-chamber National Congress with members elected to five-year terms by popular vote.

**MISSIONS.** Earliest missionary activities seem to have been those of a Bible society agent who may have arrived as early as 1854. A self-supporting missionary established residence in the capital city in 1865, and others followed. One of these, the Rev. Gerard A. Bailly, organized other colporteurs within the framework of the American Bible Society.

Christian Missions in Many Lands sent its first workers to Caracas in 1883, has work in several centers today. Presbyterian Church U.S.A. began work in 1897, has around a dozen congregations at present. The Evangelical Alliance Mission sent two couples in 1906, now has 60 self-supporting churches (missionaries working in 18 centers). The Orinoco River Mission, founded in 1920, has missionary staff of 51.

Pentecostal work began in 1919; churches united in 1947 to form National Convention of Assemblies of God in Venezuela; has some 50 churches and 115 outstations today. Evangelical Free Church has worked here since 1920 and Baptist Mid-Missions since 1924. New Tribes Mission

entered in 1946 to work among isolated, uncivilized tribes often bypassed by other missions; has present missionary staff of 56. Southern Baptist Convention launched work here in 1949 and averaged one new church every eight months for first ten years.

Other organizations working here today include the Church of the Four-square Gospel, Seventh Day Adventists, United World Mission, Canadian Brethren, Lutheran Church - Missouri Synod, and Lutheran World Federation.

It is reported that in Venezuela the church is more missionary-dominated than in any other country. Nowhere does the national church have a more structured and rigidly defined role. National leadership has not been allowed any real administrative effectiveness. Paradoxically, this seems to apply among church bodies historically congregational in organization.

Two fellowships are exceptionally without close missionary administration: Plymouth Brethren and the Bethel group. These two are also among the largest and fastest growing bodies of Christians in Venezuela. Plymouth Brethren (7000 adherents) have some missionary participation, particularly in literature work, but operate under national leadership. The totally indigenous Bethel group (6000 membership) was begun by a half-breed cattleman named Diaz who found a Bible and was converted. He began to preach to those who would listen and growth began. A born leader of substantial talent, Diaz ministers entirely in rural areas and with only national leadership.

A more comprehensive view of missions in Venezuela can be obtained from the compact volume *Venezuela-Survey Report* by Alfred E. Johnson, published by Worldwide Evangelization Crusade, Box A, Fort Washington, Pennsylvania 19034, and its bibliography, pp. 58 ff.



## GOSPEL ABOVE CULTURE

**"MAN IS MORE AWARE OF THE UNITY OF HUMANITY TODAY** than ever before in the history of the world," according to Dr. Richard C. Halverson, executive director of International Christian Leadership and president of World Vision International. He believes that differences of race and nationality are giving way to a sense of human oneness. But paradoxically this does not mean that human tendencies toward self-centeredness have been eliminated. Ethnocentrism has not been eradicated, because man is still sinful.

**TRANSPORTATION AND COMMUNICATION FACILITIES** which have been developed in the past several decades are largely responsible for the effects to which Halverson refers. Only a few exceptional pockets of the world's population are so isolated today that they have no contact with other peoples and other cultures. Intercultural contacts are in a sweeping uptrend in every part of the globe, with the possible exception of certain parts of the Communist world, especially China.

**BURMA IS ANOTHER EXCEPTION.** Since 1966, when all missionaries were expelled, Burma's Marxist-oriented military government has reduced all contacts with the outside world. Although there are reports that the Christian community has endured and perhaps strengthened its position, Burma as a whole has suffered economically. The final results are yet to be tallied. But it is clear that Burma is moving against the current of the times in relation to international contacts, and may be suffering because of this.

**MAJOR CITIES HAVE BECOME THE CROSSROADS** in most parts of the world. Government and business have become so heavily dependent on international contacts that the cities where they are centered are now usually flanked by international airports accommodating jet aircraft. The people who pass through the gates are often skilled in several languages and spend much of their time with leaders from other parts of the world. They usually play a key role in government, economics, business, industry, or perhaps education or public health. Christian witness becomes especially important at these crossroads of national and international influence.

**THE HISTORIC TREND IS CLEAR.** In the American colonial period the county played a key role in the life of the times. Most personal contacts were at the county level. The county seat and the town meeting were institutions that molded the character of life in the community. But gradually the role of the county gave way to the role of the state. Later the state gave up much ground to federal policy and federal institutions. Now national policy is being more and more influenced by international contacts, as well as international institutions and intergovernmental agreements.

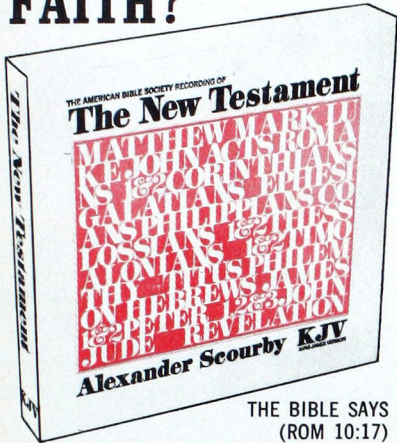
**BUT THIS DOES NOT MEAN WORLD GOVERNMENT.** The latter term usually suggests a world system dominated by a single international institution of some sort. But the vast complexity of international arrangements is a current fact to be taken into account. Nationalism must also be reckoned as a strong force in international affairs. Thus the emerging international picture is not a world order dominated by a single institution, but rather a semi-fluid set of international arrangements weighted in favor of certain regional and political power structures. Within this picture intercultural contacts play a key role. The necessity of intercultural understanding, as a fact of life in today's world, is related to the sense of unity among all men.

**THIS SAME SENSE OF UNITY IS DEEPLY SET IN CHRISTIAN THEOLOGY.** It is reflected in the human dimensions of Pentecost. "Devout men out of every nation under heaven" were gathered in Jerusalem when the Christian church began. The Holy Spirit thus put his blessing on this idea of human oneness, and gave early indication of the universal validity of the good news of Jesus Christ. From the very beginning the Spirit was set upon leaping the barriers of culture and language.

**TO BE TRUE TO THE GOSPEL CHRISTIANS MUST ACT ON THIS CONCEPT TODAY.** Appreciation for the "unity of humanity" is a corollary of the universal validity of the Christian gospel. God has declared himself to all mankind. Every man, every group, every culture deserves an introduction to God's love in Jesus Christ.



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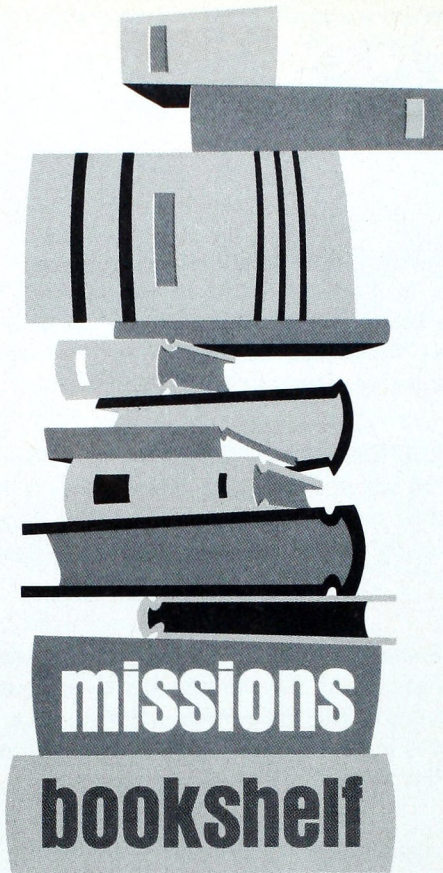
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You leave the Sudan reluctantly with Eleanor Vandevort and the other missionaries expelled in 1963. And you read with admiration and sorrow the letters of Pastor Kuac from prison and later from a refugee camp in Ethiopia where he continues to teach and preach the word of God.

**BORN TO CLIMB** by Dick Hillis (Word Books, 1968, \$3.50) is reviewed by Byron S. Lamson, editor of The Free Methodist.

Here are 19 thumbnail biographies mostly of contemporary missionaries. The early trials, testings, doubts, failures, victories and continued struggles of "flesh and blood" people are frankly exposed. The author is personally acquainted with his subjects. He avoids monotony by sticking close to his data—and people are surprisingly different.

"Guidance" is illustrated in the baffling experiences of bewildered missionary candidates. "Obedience" is the key to the "guided life."

There are conversion experiences, full-dedication reports, church-planting exploits. Unusual methods, including basketball evangelism, missionary radio casting, medical service, and gospel recordings are all here.

High school and college people will read these pages and ask for more. The "snoopy" author tells the little, off-the-record stories that one just doesn't find in the regulation missions publications. I hope he had permission!

Sketches include: Don W. Hillis, Donald A. McGavran, Arthur F. Glasser, William Borden, David H. Adeney, Miss Joy Ridderhof, Paul E. Adolph, Donald E. Hoke, William Englund

Continued on page 3



# TRAVEL TIPS



Tokyo's Hibiya Park is the place to go for an informal close-up of Tokyoites, young and old.

\* **Biggest mistake** many travelers make is trying to cover too much of the world in too short a time. You'll get more out of your trip if you stay longer in a few places rather than hopping all over the map. If you try to cover too much territory your bring-home memories may include only airport runways, plane interiors and fatigue.

\* **Student travelers** can get a student identity card which gives the bearer free admission to museums and student clubs, and big reductions on travel, entertainment and purchases. U.S. National Student Association, 265 Madison Avenue, New York, New York will send large free packet of information on request. Also available from the same address is a book, *The Student Traveler, Work, Study, Travel Abroad*, well worth the \$1.95 it costs.

\* **Ceylon beckons** tourists by offering a higher exchange value for their dollar, from 4.76 Ceylon rupees to 8 rupees.

\* **Special fare plan** for wives and parents of American servicemen wounded in Vietnam and re-

cuperating in Hawaii provide a 25 percent discount on Pan Am's West Coast-Hawaii round trip flights.

\* **Golden Agers Crusade** to Haiti, offered by World Missions Tours next January, gives opportunity to minister as well as observe missions in action. Cost from Miami and return is approximately \$295. For details write World Missions Tours, Box 67, Russell, Kentucky 41169.

\* **Christmas in the Holy Land** tour sponsored by Menno Travel Service December 7-14 features a full week in Israel plus footprints of Paul in Turkey, Greece and Italy. Information available from any Menno Travel office or from tour leader Dr. G. Irvin Lehman, Eastern Mennonite College, Harrisonburg, Virginia 22801. Reservations must be made by October 15.

\* **Bandbox look** can be preserved in foil, says Reynolds Metal Company. Trip tips: To keep suits and dresses from wrinkling, interleave with foil and fold over. Wrap shoes, soap, powder, etc. in foil to protect other articles in your suitcase. Keep damp washcloth moist in foil.

\* **Streamlined customs** clearance, introduced on trial basis at Kennedy International Airport, New York, may soon be tried in other large terminals. Under new plan, overseas passengers declare verbally what they bought abroad, and if considered truthful they may pass without formal luggage examination. It is believed 75 percent of passengers may get by without opening luggage.

\* **A good map** can save the missionary traveler time and money. Road travel maps and travel information, including foreign countries, are available free from Esso Touring Service, 15 West 51st Street, New York 10010. For local city and country maps, try foreign government embassies, tourist bureaus and information services, geographic societies, etc.

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# PERSONALITY PROFILES



I. Ben Wati of India

## **Headhunter's Grandson, WEF President**

► When Mr. I. Ben Wati was unanimously elected president of the World Evangelical Fellowship at its General Council meeting in Lausanne, Switzerland last May, he casually remarked that he was selected because it happened to be Asia's turn following a five-year tenure of office by Dr. Everett Cattell, president of Malone College, U.S.A. Those who know Ben Wati feel it is a recognition of a man who has gifts of international leadership cloaked in true Christian humility.

The new WEF president's grandfather was a headhunter, chief of the village of Changki in Nagaland, one of the states occupying the extreme northeast section of India. He was one of the first Naga converts. Wati's father was a teacher in the Impur Mission Training School.

Imchaba Bendang Wati, the oldest of 12 children, recalls that in his early days he had little direct contact with missionaries but was reared within the influence of the American Baptist Mission work in his village. An invitation to address a Christian Endeavor group when he was 15 drove him to ask himself some basic questions. He searched

his Bible, and the Holy Spirit brought clarity, conviction and conversion.

It was this direct impact from the Scriptures that later constrained him to translate the entire Bible into his native Ao Naga language. In recognition of this work, which he completed in 1964, the British and Foreign Bible Society in London honored him with a life membership.

Wati and some of his friends walked 20 miles to receive baptism in his ancestral village in the summer of 1935. He has been on the go ever since, and has jetted to many countries in Asia and the West as an ambassador of the King.

Ben Wati had an insatiable appetite for further education following high school in Shillong, the capital of Assam, and junior college in Gauhati. But this was 1942 and the turbulent war years when Japan had overrun Burma and was pressing on India. Under the loving guidance of Dr. J. W. Cook, a Baptist missionary, he was encouraged to complete his B.A. from St. Paul's College, affiliated with Calcutta University.

It was the godly counseling of the college president, Mr. P. Mahanty, that helped steer Wati into full-time Christian commitment. He was able to capture the heart of the president's daughter, Nirmala, whom he married in 1950 following his studies in America. They have two lovely girls who attend school in Delhi where the family now lives.

Wati obtained his B.D. from Northern Baptist Theological Seminary when its campus was in Chicago. He followed this with an M.A. in Christian Education at Wheaton College and a summer course at Moody Bible Institute. He returned to India to assist his benefactor and friend, Dr. Cook, as a Bible teacher in the Theological College in Jorhat, Assam.

It was here that he caught the eye of evangelical leaders in India and at the age of 33 was chosen as the first national secretary of the Evangelical Fellowship of India. Four years later he became its executive secretary, a post to which he has contributed creative and wise leadership for the past 12 years. Wati has been able to develop various portfolios of evangelical con-

cerns in the EFI — in literature, radio and Christian education. As editor of the *Pastor's Bulletin* since 1954, he has demonstrated a great burden for renewal in the Church in India. Though not ordained, he has organized scores of pastors' retreats.

Wati is also concerned with the relevant communication of the evangelical message in today's changing Asia. He is currently chairman of the Board of Governors of Union Biblical Seminary, Yeotmal, largest accredited seminary in Southeast Asia with a student body of 130. In these days of pressing socioeconomic problems, Wati has created a new sensitivity among evangelicals towards famine and earthquake needs. But at the same time, concern for the spread of the gospel and revival of the church has been kept as top priority. He believes that social work is an adjunct to the gospel and not a substitute for it.

Wati feels that the church, especially in India, is going to face a time of testing because of growing political and national pressures. The church cannot help but be affected by revolutionary changes, he says. But in the midst of it all he feels that the life and witness of the church will be strengthened and deepened.

The new chairman of WEF senses a growing awareness of unity and belongingness among evangelicals worldwide. The old evangelical alliances in Europe, some going back to 1846, are beginning to be revived under the throbbing warmth of the Asian countries and the accelerated interest in Africa and Latin America. Wati feels the newly created Japan Evangelical Association made a tremendous impact on the WEF Conference and illustrates how diverse evangelical outlooks can be coordinated to accomplish mutual goals of challenge.

Wati predicts that in the near future two results will proceed from the WEF meeting: (1) an Asian Conference on Theology to wrestle with the pressures of materialism and religious syncretism, and (2) an attempt to manifest a real concern for youth which now constitutes over half of the population of the world.





Lorne C. Sanny of The Navigators

### Jobs Too Big to Handle

"My life with the Lord," says Lorne Sanny, president of The Navigators, has been one experience after the other of being given jobs too big for me."

The Navigators are committed to recruiting and training laborers — training them to be effective disciples in their daily lives—disciples who are able to win and train others. The work now operates in 23 countries in North and South America, Africa, Europe, the Middle East, the Orient and Australia.

Chosen to head up Navigator work in Seattle when he was 23, vice-president at 26, director of follow-up for the Billy Graham team for five years (he recorded counselor training lectures used in Britain to train some 35,000 counselors), president of The Navigators at the age of 35 after the death of founder Dawson Trotman. Sounds spectacular. But Lorne Sanny says, "Actually, my Christian life has not been spectacular. One thing led naturally to the next. Being available to the Lord, doing the job at hand, finding stability in the promises of God — this gives the assurance that God is doing the directing."

Sanny grew up on an Iowa farm, moved to California, and there, at Modesto Junior College, quietly received Christ into his life. Later, while attending the Bible Institute of Los Angeles, he met Dawson Trotman and asked

him for help in his Christian life. Trotman taught him, taking him on as a spiritual son, giving him jobs too big for him to handle. And Sanny kept learning to let God take over.

Now, directing the work of The Navigators with keen insight, kindness, humor and a disciplined walk with Christ, his life is a fresh reminder that the Bible is a book to use for everyday living. He often refers to the life in Christ as an adventure, and to him it is. This spirit of adventure is caught by the people he influences.

"The Navigator staff man has an unusual quality," said John Stam, dean of students at the Latin America Biblical Seminary in Costa Rica. "I think a key factor in their effectiveness here has been their virile image . . . being able to meet the spiritual needs of men." He added, "They never work apart from the personal and social needs of the individual. The Navigator homes are open to counseling at any time, and there is a great spirit of camaraderie."

This closeness, the *esprit de corps* among Navigator representatives and their contacts is spurred by the visits Lorne Sanny makes to Navigator areas of ministry. Characteristic of his freedom in sharing his life, listening to others, getting into the grass-roots level of the work was his recent visit to five U.S. campuses. Students responded to him with honesty.

"When we get on their wave length — hippies, fraternity men, athletes, scholars — we find deep loneliness, guilt, lack of peace," said Sanny. "As Christ's ambassadors we have a responsibility to help raise up the laborers to meet the needs of these collegians and others who are craving a faith that's alive and real."

"Students are talking about nothing but Christ and religion," said a student in Kuala Lumpur, Malaysia, as a team of Navigator-trained men talked to students individually about Christ. "Those Navigator men really stirred things up," added another.

But the stirring is only the beginning. Emphasis is on building: "Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ" (Col. 1:28-29).

"There is a spiritual warfare going on and God wants people who are alert to the fact," states Sanny. "He wants yielded men and women committed to the battle regardless of the cost . . . Christians who know how to win the lost and build up the saved." ●



Dick Hillis of Overseas Crusades

### Link in a Chain Reaction

► Dick Hillis, general director of Overseas Crusades, freely admits that he's been irritated more than once, although he's anything but a sorehead by nature. On the contrary, Hillis is the unflappable type. But on at least two occasions justifiable ire was the opening through which the Lord led him to new dimensions of service and leadership.

When he was a missionary on the Chinese mainland Hillis wrote to an old college chum, Dawson Trotman, founder of the Navigators, asking for the 103 verses in the standard Nav Scripture memory pack so that they could be translated into Chinese. Hillis explained that he could not memorize all the verses himself but felt they might be useful to the Chinese Christians.

In reply, he received a terse note from Trotman saying that if Dick couldn't muster up enough self-discipline to learn them himself he wouldn't be able to use them effectively with the Chinese.

Hillis was mad. He crumpled up the

CONTINUED ON NEXT PAGE



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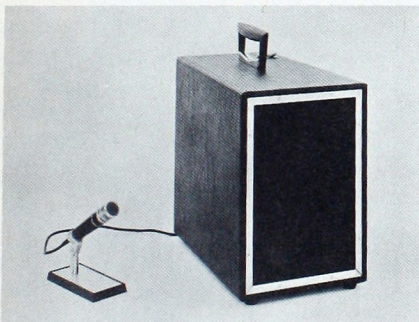
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## PERSONALITY PROFILES CONTINUED

letter, tossed it away and wrote Daws Trotman off for several years thereafter.

But Hillis met Trotman in Los Angeles in 1941 and soon saw that his old friend had a good point — training by example — and had built an effective program on it. With several other men they began a prayer fellowship which influenced them deeply. A close friendship developed. As a result, the idea of "training by example" has become a key point in the ministry of Overseas Crusades which Hillis administers from the headquarters office in Palo Alto, California.

Hillis had first gone to China in 1934. When the Chinese mainland fell to communism, Dick was terribly discouraged. "My world collapsed," he reminisces. He had given his life to minister among the Chinese people. He had learned the language and begun a fruitful work under the China Inland Mission. Then the mainland closed and it appeared that Taiwan too would fall.

Back in the U.S., Hillis was soon on the platform at the Winona Lake summer conference. Bob Pierce of World Vision was speaking. He said that Madame Chiang Kai-shek needed a Mandarin-speaking missionary to minister to the 1,500,000 Chinese Nationalist soldiers who were now on Taiwan. Pierce said he felt the man to go was there at the conference and among those on the platform. Then he told the whole audience that he felt Dick Hillis should go to Taiwan.

"I was frightened and mad," Hillis admits. "I thought Taiwan would be lost, and I didn't like Bob Pierce picking on me that way." Besides, he had other questions. Would the government give real freedom to preach to the soldiers? Was it a ripe field? Would a demoralized army respond? Could he get enough Gospels of John to give each soldier? Who would pay the fare to Taiwan and back?

Bob Pierce then suggested that the group pray together, right in the meeting. As they were on their knees in prayer, and as Hillis recited all his questions to the Lord, a businessman slipped up beside him and promised to pay the fare if Hillis would go. In less than 90 days Hillis was on his way back across the Pacific with all his questions answered and all his needs met.

Dick Hillis' ministry on Taiwan led

to the founding of Overseas Crusades (known originally as Orient Crusades). The organization now supports 140 missionaries and national pastors and evangelists in Taiwan, the Philippines, Vietnam, Europe, South and Central America. The purpose of the mission is "to awaken, train and mobilize the national church for effective growth and continuous witness." Its activities include radio ministries, literature distribution, personal evangelism, citywide crusades, village evangelism, laymen's ministries, Bible correspondence courses and pastors' conferences.

Coming from a Christian family background, Dick Hillis had decided on a missionary career, even as a teenager. His identical twin brother, Don, followed a similar course and is now associate director of The Evangelical Alliance Mission (TEAM). The two are often mistaken for each other, although they are seldom able to be together. Their travel schedules take them around the world but their busy itineraries keep them apart. However, they are constantly jotting notes to each other and trading ideas and inspiration.

Dick Hillis is a link in a chain reaction. Just as he was challenged and stimulated by Dawson Trotman and Bob Pierce, so he has been a similar source of inspiration to others. He concentrates on building men, and on the principle of teaching by example. He is both friendly and direct. He is a writer as well as an administrator and preacher. Often he pursues questions which relate to the work of Jesus Christ overseas. Recently, Hillis has been researching attitudes of young people toward missions. "What is it that turns them off?" he asks. "We've got to find out!" Once he arrives at conclusions, perhaps even tentative conclusions, Hillis will plan to put them in writing as a means of stirring Christians to provide answers to the problem.

In the past several years Hillis has thrown much administrative responsibility to Norman Cummings, O.C.'s home director. Meanwhile, Hillis is intent on making Overseas Crusades more international in character. The work in Taiwan is now cared for by a three-man committee composed of two Chinese and one American. It is soon to be incorporated in Taiwan. Other fields will follow suit.



## MISSIONS BOOKSHELF

Continued from page 34

Abe C. Van Der Puy, and others.

The chapter headings are exciting. Don't Interfere With My Plans; Millionaire Missionary; Counter-Espionage; A Split Level Home — a High Powered Car; If You Want to Go to Jail; You Are a Fool; Tea Bags and Rope Holders.

You will like this story from India. Occutt became a Christian. The landlord pulled down Occutt's house while he was away. This was too much. Thirty Christians from neighboring villages, McGavran with them, gathered materials, built a house (3 hours), moved Occutt's family into it, lighted a fire, and set some food cooking. . . . The feudal lord, infuriated at the frustration of his plans, rounded up his troops to give battle. . . . The police officer charged McGavran with inciting a riot, and arrested him." See page 32 of *Born to Climb* for the full story.

**THEOLOGICAL EDUCATION: A Bibliography**, compiled by Ralph D. Winter (*The Fuller Theological Seminary*, 1968, 50c).

This is what may be the world's first bibliography of writings related to the management of a seminary with emphasis on the problems of overseas seminaries and Bible institutes.

Ralph Winter introduces his 28-page bibliography with this explanation, "This is only a preliminary check-list of books, and undigested conflation of bibliographies from various sources. But even at this provisional stage, it is hoped that it will be of some help to those who are in the process of re-examining leadership development programs."

The bibliography is now available from The Bookstore, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101. For air mail add per copy: Latin America 45c, Europe 60c, Africa or Asia 75c.

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—Dr. Horace Fenton, Jr., general director  
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Get a taste of ETERNITY's come-to-grips-with-it approach; try the new-reader offer: 11 months of ETERNITY for \$2.95 plus a free handbook of personal guidance — Here's Help. Selected from the best of ETERNITY, this 48-page booklet offers "Sweep the Cobwebs from Your Marriage," by Dr. Henry Brandt; "Husbands, Turn the Key," by psychologist Lars Granberg; "Today's Immorality and How to Resist It," by Billy Graham; "How to Live with Suffering," by seminary president J. Lester Harnish — plus six other tough issues Christians face.

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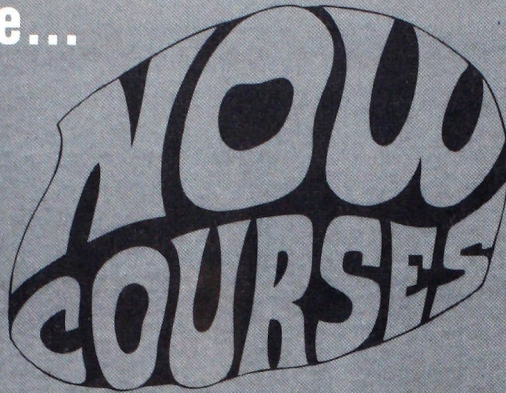
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## AZTEC MERCHANT

Continued from page 1

ford Seminary, he asked Sevriano if he would help on the translation team. "Your people understand just enough Spanish to buy and sell in the market," said Dow. "Some understand enough Spanish to accept the gospel but they are immediately stillborn. To have a strong Aztec church, the scriptures in Aztec must be made available to every believer and congregation in their own comfortable tongue."

### New life on the inside

Dow tutored Sevriano in Bible translation methods and principles. At first it was difficult for Sevriano to learn the discipline of carefully examining words, sentences, verses and paragraphs for exact *meaning* and thrust of Scripture passages.

Working on Ephesians, Sevriano came to understand in a new and deeper way that God gave new life on the inside, not just change on the outside.

"Oh, so that is the meaning!" became a frequent expression when Dow explained a verse.

At age 55, change is difficult for any man, but just as soon as Sevriano understood what was needed he willingly learned all Dow taught him. "It showed me again," said Dow, "the fantastic mind and personality of a man whom many people would consider unfit to teach."

With a clear understanding of the Word in his own language, Sevriano has become a powerful exhorter. Standing each Sunday in the center of a congregation of over 400 Aztecs and mestizos, Sevriano simultaneously translates the sermon given by the Methodist Spanish-speaking preacher.

"When I first saw him in 1957," said Dow, "I thought that this was the last man God would ever use for a preacher. He was crude and harsh as any mule driver could be. Hardly what one could call loving. He represents the biggest change in personality structure I have seen anywhere. Today he is considerate, kind, thoughtful and willing to give himself for other people."

Most of Sevriano's growth has come through his understanding of what the Scriptures say in Aztec. "He is," said Dow, "a Christian gentleman absolutely!"



# RACKS FROM CULTURE SHOCK



"Blast it!"  
Johnny Chase actually said it and he was glad.

His mother was upset that a number of the faithful had heard this minor explosion from her twelve-year-old son on the way out of church.

"That's enough, Johnny. Come with me to the car, this minute!"

"But, Mom, I had to let you know somehow. Ray isn't poison, you know. I want to go home with him for dinner."

John reluctantly followed his mother toward the parking lot.

By the time they were two blocks from the church, Johnny's mother had poured out the whole mess, and Johnny was getting it from his dad for exploding in front of the church. He could tell his father was really mad this time.

John knew his dad got mad whenever Johnny did anything unusual at church. Somehow he had the feeling that his parents expected him to be something else, something better at church than he was anyplace else. Maybe that was because his father had been a deacon so long. Anyway Johnny didn't like it. It seemed he was always uncomfortable at church.

But the thing that really bugged him was the way his parents talked about Ray. Even if Ray was new at the church, he was still a "cool guy." Johnny could talk with him about school, and about the other kids they knew, and about baseball and all sorts of things. Most of the others in his Sunday school class seemed harder to get to now.

"If you are planning to be a missionary, you can't let children like Ray be a bad influence on you," John's dad said after he knew about the problem. "And

when it comes to practically swearing at your mother in front of the church, you are going to have to answer to me for that, young man."

Johnny gulped. He didn't know what to say. He felt tears in his eyes.

"Ray isn't that bad, Dad!" Johnny finally exploded.

"Don't talk to me like that, John." John knew from the tone of voice that he had better keep quiet.

Then his mother started again. "This Ray is from that area over by the factories. And you're spending too much time with him. They don't even care enough to keep their neighborhood clean over there. You never know what you might get for lunch over there. And besides, his mother wouldn't be expecting you."

"Well, just don't expect me to be a missionary. I can't even spend time with Ray, let alone the heathen out in Africa." John hadn't really thought about this. It just came out.

"You're being much too smart to your father," Mrs. Chase chided, looking around at John.

"Yeah, well I don't see anybody else from our church going over to Ray's part of town. If we talk about witnessing so much, why don't we get over there and meet some of those people?" Johnny added.

"I told you not to be smart," his mother scolded again. But Mr. Chase was silent.

"I'll bet Jesus would go over there to the factory area if he came to town," John said. "Boy, he wouldn't just go to eat their lunch. He'd give them lunch, and I'll bet it would be a good one too." John paused to let his argument sink in. Then he added: "Nobody else but Ray comes to our church from that part of town. And you probably wouldn't want them to come to our church, would you?"

"Why, of course we would, Johnny. Everyone is welcome at our church," Mrs. Chase said. She was still angry.

"Well, why have you got it in for Ray then?" John knew his voice sounded saucy. But he felt the truth of what he was saying. "I think it's because he comes from another part of town."

Mrs. Chase was pouting now. "It's not that at all. Ray doesn't come from a Christian family!"

"Yeah, I know. He comes from the

kind of family we ought to be hanging around with if we are going to have any kind of witness like Jesus did. Right?"

"Just be quiet, Johnny." He could tell that his mother had tuned out.

Suddenly Mr. Chase made a U-turn and headed back in the other direction.

"Where on earth are you going?" Mrs. Chase asked.

"We're eating out today," Mr. Chase replied.

"But there's no place to eat in this direction."

"Yes, there is. There's that diner down in the factory area." John's father was smiling now.

"You're not taking us there. That's nothing but a greasy spoon! Besides, I have dinner prepared at home."


Mr. Chase didn't flinch. They passed the old railroad station, drove through a couple of narrow old streets and came out on the lower part of West Avenue, just in front of the diner.

At first Mrs. Chase wouldn't go in. When she finally gave in she complained that she didn't enjoy the lunch at all. But John's father recognized the short order cook and got into conversation with him for several minutes. They only talked about the things that had happened since high school, but Mr. Chase was glad for the contact.

That afternoon John overheard part of a lengthy phone conversation. His father was talking to the chairman of the evangelism committee.

— Dr. Stonewall Hurdler

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# OVERSEAS OPPORTUNITIES

## So...

# What About Missionary Medicine...

You might guess that medicine is among the humanitarian sciences most in demand around the world. In the more slowly developing countries we're told that heavy emphasis is placed on needs for education, literacy and medical facilities and personnel. The mission boards realize this.

### Worldwide...

... the best guess estimates around 1000 Protestant missionary physicians (more than 700 belong to the Christian Medical Society) and at least 1230 Protestant church-related hospitals. Obviously these are manned by more nationals than missionaries. These 1200-plus hospitals are spread among 85 countries. We're told that in the U.S. the ratio of doctors (alone) to population is one to every 750 persons, whereas (as near as we can learn) this contrasts to fewer than one doctor or dentist for every 1300 population (the world average) in most of Latin America, Africa and Asia.

The time to think about your personal part in medical missions is today. If you are a physician, an intern in

specialized training, an undergraduate or pre-med student, it will help your overall perspective to know where in the world the medical needs are greatest.

In the process you'll pick up a lot of useful information on more slowly developing nations and their needs. Low literacy, lack of water, high death rate, population concentration, meager personal income, ineffective land use, high infant mortality, intense hunger and high level of net population increase all add up to a profile of need for any population. Medicine, literacy programs and education touch the individual's basic personal requirements and frequently offer the opportunity to minister to the hunger of the human heart. The more you know about a people in relation to such real needs, the better you can pray and give of yourself and your service.

### Who cares?

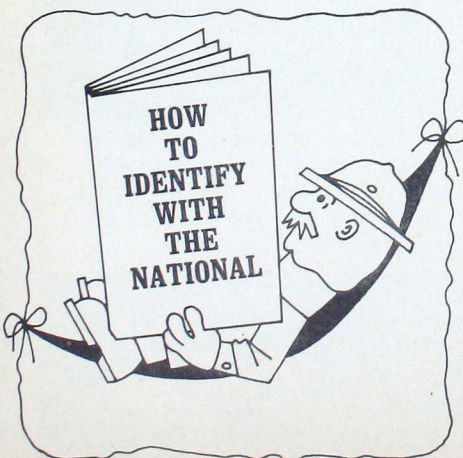
You can put your Christian concern for the total well-being of people into action through the application of medicine as in almost no other way.

A recent survey of estimated needs of mission boards (Dec. 1967 by IVCF) revealed that 55 denominational and interdenominational groups need 224 doctors, 15 sending agencies need 25 hospital administrators, 18 boards require 72 dentists and three boards require a medical school instructor each. Sixty-one groups need 376 nurses, 20 boards require 46 nursing instructors, 14 agencies need 20 pharmacists, 20 sending groups need 37 medical technicians and 13 boards need 19 therapists. This represents a total requirement of more than 830 medical personnel of all types with most of the emphasis placed on nurses, doctors and dentists in that order. A substantial number of these people are going to have to come from somewhere if missionary medicine is to progress in the face of known need. One of them may be you.

### As a nurse...

... broad opportunities for service overseas are available to you. An R.N. can serve in many different countries with varied affiliations — the Army Nurse Corps, Peace Corps, Foreign Ser-

## DR. WORVIS





ce, Panama Canal Company and any government jobs as well. If you're in college or high school, think about it pretty seriously, need details about schools, student aid, etc., write off a letter to Committee on Careers in Nursing, 10 Columbus Circle, New York, New York 10019. That's a start. If you're an Army nurse, you could get to work in many, Japan, Alaska, Hawaii, Okinawa, Vietnam, Italy, Puerto Rico, Turkey or Korea. The Air Force and Navy both hire nurses for overseas duty with varying requirements. Through the International Council of Nurses, the American Nurses' Association sponsors an exchange program.

### Need More Help?

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

If you still need ideas and further counsel you are welcome to write:

World Vision Readers' Service  
919 West Huntington Drive  
Monrovia, California 91016.  
Ask for “You Can So Get There From Here,” an overseas opportunities check list prepared for our readers.

For this you must have the fluent use of another language. Try writing: Director, International Unit, American Nurses' Association, 10 Columbus Circle, New York, New York 10019.

The U.S. government maintains over 400 civilian nurses in nonmilitary jobs overseas, mostly in Panama, Europe, Alaska and South America. And on and on it goes. There are the Federal Security Agency, the Alaska Native Service, U.S. Department of State, the Agency for International Development, People to People Health Foundation, the International Rescue Committee, etc. One could say: If you're a nurse, or will be one, and really want to get to an opportunity overseas, you'll most likely make it.

Then there's the World Health Organization (that's WHO!). It sends out field teams to advise and give technical assistance to national governments all over the world. Team members have included medical officers, sanitation experts, nurses, bacteriologists, serologists, lab technicians and health educators.

### If you're in the mood...

... to do some more reading, you might write for *Guide to Employment Abroad*, 1968 from Hill International Publications, East Islip, New York. If you like comprehensive information, why not look over *Selected Bibliography on Medical Missions* by Missionary Research Library, 3041 Broadway, New York, New York 10027. From the same publisher you can find out where most of the missionary hospitals are operated, and by whom, in *Directory of Protestant Church-Related Hospitals (outside Europe and North America)*.

The quarterly *Missionary Medicine* (1032 South 18th Street, Birmingham, Alabama 35205) and the *Christian Medical Society Journal* are key titles to any balanced overview of the medical mission endeavor. In overseas medicine, as in any field, mistaken preconceptions can be identified only after you read and reflect on a wider basis of facts than you are accustomed to using. Update yourself... make some of these key contacts and see what God works out.

### Anyway...

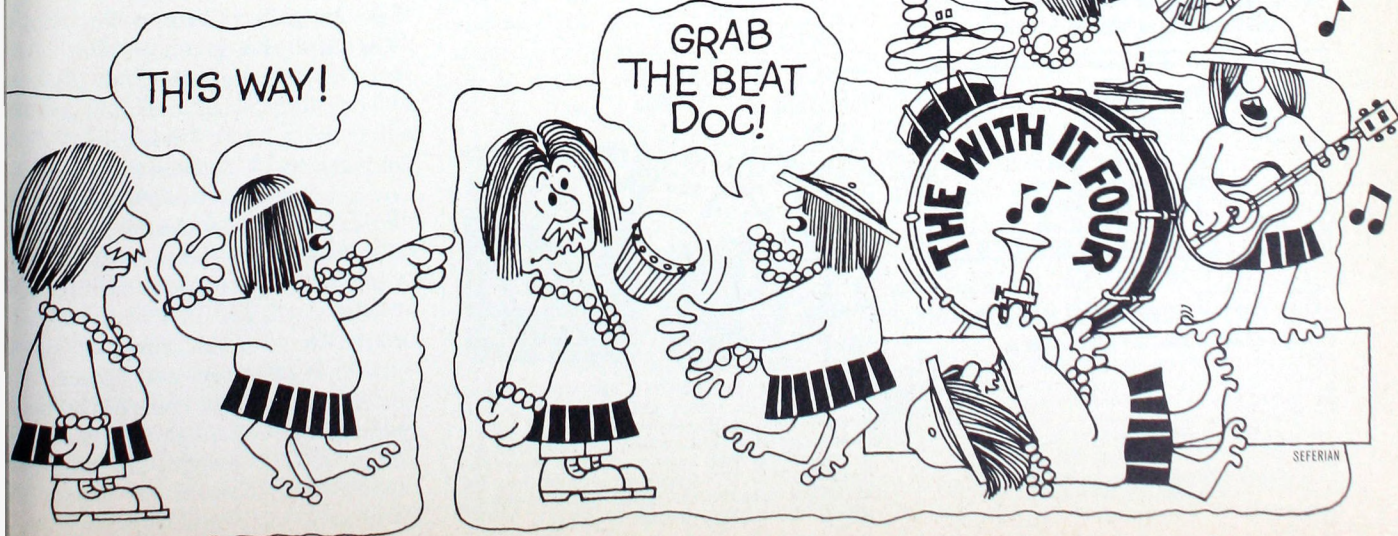
... be sure to keep up on what groups like the Christian Medical Society, (112 Westgate, Oak Park, Illinois 60301) are doing—especially overseas. Write for information about their international conventions on missionary medicine, Medical Assistance Program and particularly the Short Term Missionary program (STM).

As an overseas medical person (and through support of those who are) get involved in a lifelong career of saving life, building rapport with governments and peoples and assisting people personally in one of their most basic needs.

### Some say...

... that a practical demonstration of the love of Christ is the most acute need of those without Him.

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## canadians in missions

Continued from page 19

Press which has produced hundreds of thousands of pieces of Christian literature.

Another prime mover for missions is Dr. Oswald J. Smith of the People's Church in Toronto who has shared his burden for missions with Christians everywhere. Under his leadership his congregation has for many years undertaken the largest budget for foreign missions of any church in the world.

Canadian missionaries have for many years been in the forefront of world missions together with their American and British brethren. Many serve with international missions and share policy-making decisions with their American brethren. Most evangelical foreign missions maintain representatives in Canada, many of them in Toronto. The first secretary of the IFMA was a Canadian, J. O. Percy.

### Over 80 percent of missionaries from evangelical churches

Bob and Belva Foster and other missionaries from evangelical churches and denominations account for over 80 percent of Canada's Protestant missionary force.

Typical of this strong missionary interest is the Fellowship of Evangelical Baptist Churches of Canada which has 450 missionaries serving overseas from 330 churches.

Through the years hundreds of dedicated men and women have served as general missionaries in distant parts of the world. Scores of others have served as doctors and nurses, establishing hospitals in places where medical care was previously unknown. It was from a mission hospital in Shell Mera, Ecuador, that a Canadian doctor, Art Johnson, accompanied the soldiers into the Auca territory to recover the bodies of the martyred missionaries.

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Canadian missionaries have also played their part in all levels of education — from elementary schools to the developing of new universities, from teaching missionary children to training indigenous ministers through the establishing of Bible colleges. Dr. Terry Hulbert from London, Ontario, served as principal of the Bible College of Central Africa in Ndola, Zambia. He has also served as vice-president of the Evangelical Fellowship of Africa and Malagasy.

*African Challenge*, one of the foremost Christian magazines in overseas countries today, was guided from inception by Harold Fuller of Toronto who is now deputy director of the Sudan Interior Mission for West Africa. Circulation now runs to nearly 200,000 in three languages (English, French, Yoruba), and the magazine is staffed entirely by Africans.

### Canadian martyrs for Christ

Canada has also had its share of missionary martyrs. Tom Devere was killed in the mid-1930's while serving in Ethiopia with the Sudan Interior Mission. The Rev. Norman Dabbs, a Baptist minister, was stoned to death in Bolivia. In the new Somali Republic, Mennite missionary Merlin R. Grove was stabbed to death in 1962 by a fanatic Muslim. During the Simba rebellion in the Congo, Hector MacMillan was shot to death, leaving his wife and six boys. But in spite of such personal tragedies Mrs. MacMillan has recently returned to the Congo. Other Canadians have been killed in Vietnam while serving with the Christian and Missionary Alliance.

Canadian Bible schools have been a fruitful source of missionary candidates over several generations. One of the most notable is Toronto Bible College. The third such school in North America, it was established in 1894 after Moody and Nyack. Another is Prairie Bible Institute at Three Hills, Alberta. In recent years Toronto Institute of Linguistics has given basic linguistic training to hundreds of missionaries.

What of the future? Canada is already the fourth largest trading nation in the world and in 15 years it is predicted its economic strength will surpass that of Britain and France. If the record of the past few decades is an indication, Canadian Christians may be expected to keep pace in sending out many of its citizens to make Christ known to the world's millions.



# Reformed missions probe joint work

For the first time in history more than 60 reformed missionary leaders from 23 churches on all six continents met to study common problems and to probe the possibilities for joint work. The meeting was organized from August 5 to 9 by the mission committee of the Reformed Ecumenical Synod, a post-war world confessional movement. South African churches would especially appreciate more cooperation. They have a widespread mission program, not only among the Bantus in their own country, but also in Zambia, Indonesia, Tanzania, Swaziland and Lesotho.

However, during the reports on the work being done, it soon became evident that the two biggest missions, the Dutch and the Christian Reformed Americans, have but few resources to help the South Africans. They have their hands full with the two most fruitful mission fields of the moment. Indonesian churches have more than doubled their membership during the past two years and the Tiv Church of Nigeria is growing at a tremendous rate since 1960.

President of the organizing committee, John P. Galbraith, general secretary of the foreign missions of the Orthodox Presbyterian Church in North America, stressed the priority of preaching. He said, "Surely we must recognize and diligently accept our social responsibilities. . . . But (there is) no substitute for the task of the church to preach the Gospel." The Dutch and South African missionary leaders stressed far more the need for a comprehensive approach on the mission fields.

Japanese theologian, Shigeru Yoshikawa and South African missiologists aimed, "The Reformed Church is our goal of missions." The Rev. Sutarno from Indonesia, however, answered, "By chance I became reformed, because reformed missionaries came to Central Java. We have more in common with the Lutheran Batak Church in North Sumatra than with reformed churches in far away countries."

## TEST YOUR LANGUAGE RECOGNITION

Can you tell what this is?

ولكن وجد فئة اخرى من الناس، تؤمن- ايماناً قلبياً وتمتد اعترافاً لا يصحبه الشك ، ان وجود الله هو امر حقيقي لا يقبل الجدل ، وذاك عن يقين وادراك ، مرتكرين على ما انتجته ايمانهم المنضبط بالله، من خلاص اكيد محتم من الخطيئة وسطوتها ، وتجديد حياتهم ورفعهم من بؤرة الشر والربيلة ، وتغيير مجرى سلوكهم وتصرفهم تغييراً جذرياً .

It is Arabic — part of a two-column Gospel message appearing in *Ashabaka*, an Arab magazine in Beirut, Lebanon. The same message is also published in another leading magazine, *Assayad*, and in three Arab newspapers. Missionaries to the Arab-Moslem world have been praying for years for a breakthrough. Now it has come.

"In September 1966, while leading a tour of Christians to the Holy Land, Egypt and Greece," says Spiros Zodhiates, President of American Mission to Greeks, "I was told how much faster Mohammedanism is gaining in Africa than Christianity. Then and there I resolved that the 100 million Moslems in the Middle East should be reached with the Gospel in the same unique way that has been so successful among the Greeks for many years. Gospel messages would be placed in Arab publications as paid advertisements.

"In Lebanon I found an old friend and told him of my plans. He promised he would look into it and would work with AMG by writing the messages in Arabic. Later he said it was impossible and dangerous. But God can overrule all obstacles. He has performed one of the greatest evangelistic miracles of this century. As of October 30, 1967, Gospel messages have been appearing every week in Arab magazines and newspapers of pan-Arab circulation. It costs \$1,000 a month, but the response has been well worth it."

You can become a real missionary to the Moslem-Arab world by covenanting with God to back up this newspaper evangelism ministry with your prayers and gifts. You may send contributions to American Mission to Greeks, Inc., Ridgefield, New Jersey 07657. (Remember, AMG stands not only for American Mission to Greeks, but also for "Advertising the Message of the Gospel" world-wide.)

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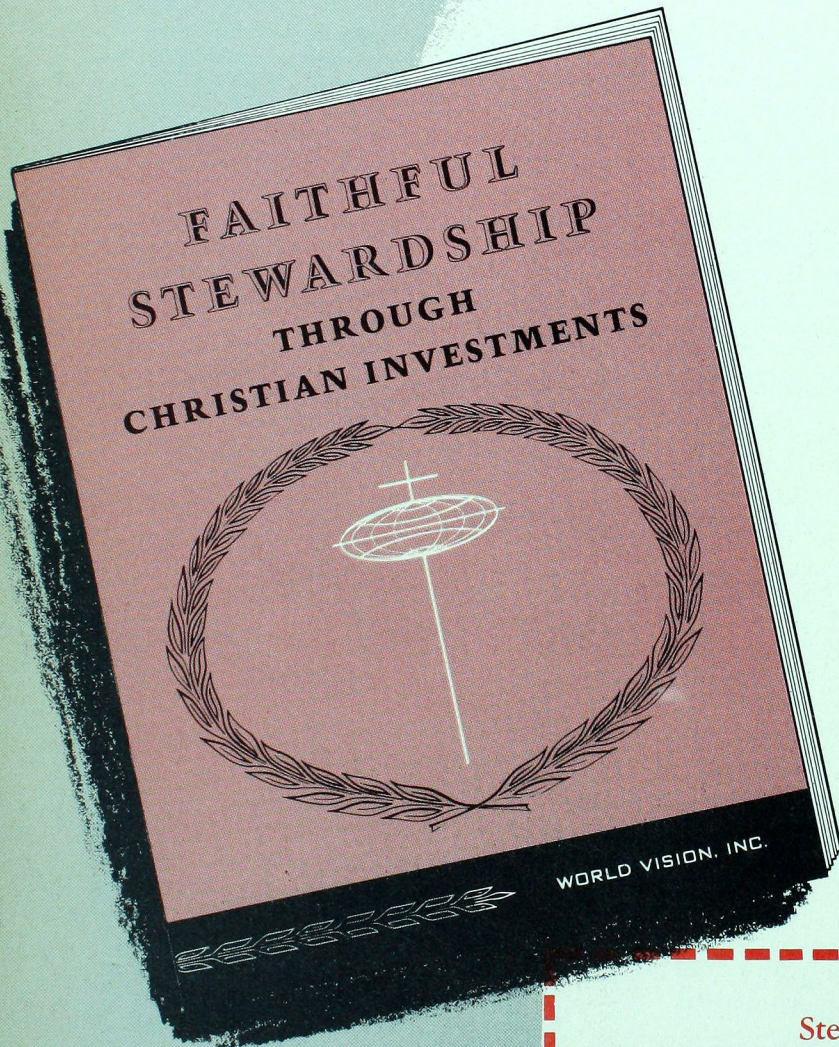
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# Influencing a Conglomerate

Uppsala, Sweden

Readers of *The Wall Street Journal* — of whom I am one of the *non-affluent* — are by this time pretty familiar with the unpretty word "conglomerate." The term is used to describe a giant corporation that has brought together several more or less "unrelated companies." Concerning these colossal economic formations the *Journal* observes that their earnings, sales — and stock prices — have jumped manyfold in just a few years." It is obliged to add, however, that their rise has been accompanied by criticism, doubts, and confusion."

The description is not altogether inappropriate if one is thinking about the World Council of Churches and its Fourth Assembly, whose host city in the pleasant summer of 1968 has been Sweden's ancient ecclesiastical capital — Uppsala. Call the World Council a denominational conglomerate. Call its administration a complex. It is. Call some of its diverse elements of tradition and theology a contradiction. They are. But don't forget to add that none of these dubious compliments can rub out reality, and the reality is that the World Council is one of the immense and shaping facts of life in this second half of the 20th century.

## Our Christian Brothers

Furthermore, whether we have formal connections with the World Council or not, we are obliged to acknowledge that we have Christian brothers whose denominations are in the Council and who themselves are active participants in Council affairs. I speak now of men whose evangelical commitments are firm and forthright. They are men whose leadership and ministry are like beacons in their own countries and communions. Their light is not hidden under a bushel. It flames and gleams for all to see. They have been sitting in this assembly hall and I, though not a delegate, have been unashamedly sitting with them.

Our "Adviser" group at Uppsala could muster nearly one hundred on any roll call. A few seats away from me sat Dr. David Hubbard, president of Fuller Theological Seminary, a minister of the Conservative Baptist Convention (USA). Behind me sat the Rev. John Stott, senior minister of All Souls Church (Church of England) in London. Farther away sat Professor G. C. Berkouwer, of the Reformed Church in the Netherlands, a regular contributor to *Christianity Today*. In the same bank of seats with us was Dr. Leighton Ford, associate evangelist and vice-president of the Billy Graham Evangelistic Association.

Other leaders whose names would be well known to our readers were present as representatives of the press. Outstanding in this group would be the name of Dr. Harold Hindsell, editor-elect of *Christianity Today*.

## Our Previous Protest

Our readers will remember that in our July issue I voiced the dissatisfaction of many mission leaders over the document on mission which had been circulated in advance of the Assembly. This was to be presented to the Section of the Assembly whose area of concern was pre-defined as

"Renewal In Mission." Theological clarity and evangelistic urgency were both missing. With omissions as big and basic as these it simply was futile to try to compensate by an emphasis on relevancy. It is, for example, as useless as it is naive to "point to the humanity of Christ as the goal of mission" without a clear recognition of the deity of Christ as the undergirding of mission.

The document was wisely rejected in the Section that was responsible for its examination. In its rewritten form it contained such explicit statements as the following:

*Jesus Christ, incarnate, crucified, and risen, is the New Man. In Him was revealed the image of God as He glorified His Father in a perfect obedience. In His total availability for others, His absolute involvement and absolute freedom, His penetrating truth and His triumphant acceptance of suffering and death, we see what man is meant to be. Through that death on the Cross, man's alienation is overcome by the forgiveness of God and the way is opened for the restoration of all men to their sonship. In the resurrection of Jesus a new creation was born, and the final goal of history was assured, when Christ as the head of that new humanity will sum up all things.*

The amended document affirmed also that "The Church in mission is for all people everywhere. It has an unchanging responsibility to make known the Gospel of the forgiveness of God in Christ to the hundreds of millions who have not heard it . . ."

## Our Common Effort

How do we account for this change in the mood, the language, and the thrust of the document? As one who witnessed the process of alteration *from within*, I can testify that it was due to the combined influence of many persons drawn from many groups. One of the Roman Catholic theologians made a perceptive contribution. Church of South India bishop, Lesslie Newbigin, was wisely and persuasively influential. Methodist pastor-evangelist of Australia, Alan Walker, put in some effective strokes. Evangelical Anglicans such as John V. Taylor, of the Church Missionary Society, Douglas Webster, a professor of missions at Selly Oak College in England, Archbishop Sabiti of Uganda, and the already mentioned John Stott rendered informed and fruitful service. Leighton Ford and David Hubbard were listened to with obvious respect.

"It seems certain," wrote John Stott, "that at Uppsala the evangelical voice was heard more articulately and listened to more attentively than at previous Assemblies of the World Council of Churches."

In all of this effort the witness of the theologically concerned participants may have had one weakness. Out of zeal to get a much clearer statement on the central substance of the Gospel we may have left on some persons the impression that we are not sufficiently alive and aroused to the concern about *people* that should go hand in hand with concern for *doctrine*. After all, a socially insensitive orthodoxy is far more of a contradiction of the New Testament than most of us who call ourselves evangelicals are ready to admit. PSR



# The Myth of Exclusivism

(Sixth in Series on Mission Without Myth)

Thomas Carlyle once wrote: "Two men I honor; First, the toilworn craftsman . . . second, him who is seen toiling for the spiritually indispensable, not daily bread, but the bread of life . . ." Then he added:

*Unspeakably touching it is, however, when I find both dignitaries united; and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. . . . Such a one will take thee back to Nazareth itself.*

Carlyle could see the complementary opposites to be found in the realm of reality. He discerned that in much of life it is dangerous to settle for an *either/or* position. It is the insight of *both/and* that is authentic. To exclude one or the other is to miss the wholeness of things.

This is a difficulty that frequently plagues and paralyzes the thinking of mission-concerned Christians.

## The Evangel and the Fellowship

Consider, for example, *evangelism that excludes the Church*. Let the Church be described as the whole communion of those who by faith are "in Christ," made visible, however, in varied forms of worship and differing patterns of order and service. To bypass this community is foolish in attempt and disastrous in achievement. A Latin American speaker was with us in a pastors' conference in the Republic of the Philippines. In his morning lecture he had remarked: "They tell me that you have 163 Protestant denominations and sects in your country." That afternoon, in a discussion group, one of the men spoke up: "Dr. Fajardo, in your address this morning you said that we have 163 denominations in the Philippines. I want you to know I don't belong to any of them." Quick as the flick of an eyelash, Fajardo replied, "Then you are the 164th!"

Neither *independence* of the Church (the tendency of theological rightists) nor *insurrection* against the Church (the tendency of theological leftists) is a defensible position. Theologian P. T. Forsyth put forward the sound view when he wrote:

*The one great preacher in history is the Church. And the first business of the individual preacher is to enable the Church to preach. . . . The preacher is to preach to the Church from the Gospel so that with the Church he may preach the Gospel to the world. He is so to preach to the Church that he will also preach from the Church.*

## The Spiritual and the Secular

As another example of false exclusivism, consider the *spirituality that excludes secularity*. In one of his early books Bishop Gerald Kennedy tells of a Chinese scholar on the mainland who one day stood watching two missionaries playing tennis. They played with competitive vigor, perspired in the warm sun, and thoroughly benefited by the exercise they were getting. Believing all this to be beneath the station-in-life of scholars and saints, the solemn observer asked them if they had ever thought about hiring some coolies as tennis proxies to play this game for them. His feeling was clear: it's a tennis court or a prayer chamber. The sound philosophy of the missionaries was: a tennis court *and* a prayer chamber — in a blend so compatible that each contributes to the enrichment of the other.

Secularity, let it be noted, is not the same as secularism.

Secularism, full blown, denies that reality has any spiritual dimension. Secularity, on the other hand, simply denies that matter is evil and the life of the body something inferior and shameful. True, some religions "sacralize" material objects by deifying them. Biblical religion supports no such view. Far from encouraging the worship of sun, moon, and stars, biblical faith requires only their *recognition* as witnesses to God's creative sovereignty. "The heavens declare the glory of God."

In that wholeness of life which Christ offers, the material is spiritualized and the spiritual is materialized.

It is therefore a mistake, and a costly one, for leaders of the Church's mission to tell converts that politics is dirty and industry dubious, and education dangerous, and science a menace. That there are perils in the path of the Christian who enters these areas of action is obviously true; but to say this is essentially no different from saying that perils lie in his path wherever he goes—even in an evangelical seminary.

To exclude the secular from the spiritual is to make both a false judgment and a false motion.

## The Presence and the Preaching

Exclusivism wears yet another hat, which in some circles is currently in high favor. It may be described as an enthusiasm for *missionary presence that excludes missionary proclamation*. In Europe recently I heard a young Swiss tell a group of older churchmen and fuming collegians that "It is time for the Church to be silent, to stop its talking and preaching." He urged the Church to forget itself, to identify with society, and thus, by its unverbally present presence, to let the world know what the good life is.

Our reply to this heated protest should not be glib. The young man was not without a case. A verbal orthodoxy that is terribly concerned about God and tragically unconcerned about ghettos is being heard today as "sounding brass and tinkling cymbal." Unless praying on our knees saves us from preying on our neighbors, the first is as false as the second is foul. George Macleod tells of a night when he was about to address a large assembly in Durban, South Africa. An Irish evangelical approached him with the half suspicious words, "I hope you are going to give them the Gospel real hot." "I am speaking tonight about its social implications here in Durban," said Macleod. Then to this aggressive Ulsterman, Macleod put the question: "What are you 'gospelers' doing about the ten thousand Africans and Indians who have not got a decent shelter in Durban this cold night?" "Them?" replied the Irishman, in a sudden — and revealing — change of temper, "I wish the whole damned lot of them were sunk in the harbor!"

When *that* kind of evangelicalism is on the loose, the protest of the young Swiss is in order: Let the Church be silent! If in witness and service it is not mediating Christ's presence, then it might as well stop mouthing Christ's message.

What is needed is *both* — the presence and the proclamation. Neither is complete without the other. "Let the redeemed of the Lord say so" — with lives that incarnate the gospel and lips that interpret it.