



WORLD VISION

MAGAZINE/OCTOBER 1969

URBAN CRISIS: test of our missionary concern

40 CENTS



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WORLD VISION

MAGAZINE/OCTOBER 1969

PERIODICAL OF THE YEAR | MISSION MAGAZINE OF THE YEAR
1969 AWARDS BY EVANGELICAL PRESS ASSOCIATION



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VOLUME 13

NUMBER 9

Farewell and Welcome

In a moving bit of drama that breaks through in I Samuel 20 we hear Jonathan say to David, "Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty." We on the World Vision Magazine staff had to face August 1 regretfully aware that an important "seat" would be empty. It was the place held for nearly five years by Donald Gill, our respected and valued associate editor.

Mr. Gill's superior talents brought competence to his office and distinction to the Magazine. Not all of his contributions were identifiable by our readers. He in fact has been the "Stonewall Hurdler" who gave us "Cracks from Culture Shock" and he has been the producer of "Worldtrends."

With early roots driven deeply into the soil of eastern Canada and New England, our esteemed colleague has left us for work amid surroundings that are familiar. As of September 1 he became the executive director of the New England Evangelistic Association. That he has high qualifications for this responsibility none of us who worked

with him can doubt. All of us at World Vision assure him of our prayers and good wishes. There will be a long lingering gratitude that we had him and his delightful wife, Beverly, together with their four children, as part of our World Vision family.

Our regret over the loss of one associate would be heavier than it is were it not for the gratitude we experience in introducing another. The Rev. Dr. Frank Edgar Farrell has accepted the post of associate editor, effective September 2. For seven years on the editorial staff of Christianity Today and for nearly four years the editor of adult materials for Gospel Light Publications, Dr. Farrell has had a wealth of experience in Christian journalism. Owing to the international flavor both of Christianity Today and of Gospel Light Publications, he is very much aware of the world situation with which the churches and missions everywhere are being called upon to interact.

Led to Christ as a child in the famous Hinson Memorial Baptist Church in



Frank Farrell, new associate editor, World Vision Magazine.

Portland, Oregon, Dr. Farrell was graduated in 1948 from Wheaton College and in 1951 from Fuller Theological Seminary. In 1955 he received the Doctor of Philosophy degree from the University of Edinburgh, Scotland.

Thus we welcome a new friend and colleague, with whom it will be a privilege to work toward the constant improvement which all of us seek in the ministry of our Magazine.

2 **Tell him**
“We
are
in this together”

Do you yearn for an extra, yet vital way to remind your missionary friend or Christian national that “we’re in this together?”

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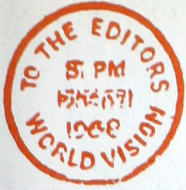
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MO9



readers' right

Encouraging others to try

Sir: I have recently retired from a civil service position with Los Angeles County. We applied for and received missionary credentials approval from Elim Missionary Assemblies, with a tentative assignment to Jinja, Uganda, East Africa. The last critical detail to be worked out is to obtain work permits and visas.

We really didn't think we could go, but found that our service as lay minister over the years had qualified us. We would like to encourage others who might be qualified and others to qualify NOW by becoming trained. Could you send us the publication "You Can So Get There From Here?"

*LeRoy A. Holmberg
Jinja, Uganda, East Africa*

WVM an important tool

Sir: I have been a subscriber to your magazine for some time and now that we are settled in Brazil, I am most anxious that copies be sent directly to us here.

Your work is excellent, and much appreciated. During my year of study at the School of World Mission, Fuller Seminary, Pasadena, last year, I had occasion to use World Vision Magazine frequently for research. It is an important tool for us today.

*Marshall Combs
Sao Paulo, Brazil*

Taking a bow

Sir: Just wanted to let you know how much I enjoy your magazine. I have received my first three copies and find it one of the most informative magazines.

*John M. Fisco, Jr.
Chairman
Pro BuColls Association
Milwaukee, Wisconsin*

Ad brings mission support

Sir: About a month ago I found an ad in World Vision Magazine by a book publisher. I sent them three children's stories that I had written this past year and they are going to publish them in a book which will come out, I think, in about six months.

You see I've been praying about this for some time because I wanted a source for giving to missions when I retire from teaching in two years. So I've promised the Lord most of the royalties from the book for mission giving. Finding the ad in your magazine somehow makes me feel like you should share in whatever success the Lord gives the book.

Mrs. Phyllis Reisig

'So many different ways'

Sir: We are missionaries with the Far East Broadcasting Company just recently returned from a six-year term in the Philippines and on Okinawa. While on furlough we will be holding a number of youth meetings seeking to challenge the young people of our churches to their place in worldwide missions.

This past weekend we came across a copy of one of your information sheets entitled "Overseas Opportunities." We feel that we could use this profitably in some of our presentations.

One thing we have noticed in our visits to various churches and in our talks with various young people is that they do not realize that there are so many different ways in which they can serve as missionaries around the world. It is our prayer that we might be used of the Lord to alleviate this lack of information, and the valuable information you have compiled will certainly give us added "ammunition" in our presentations.

*P. Alfredo Feria
Detroit, Michigan*

(Editor's note: We get all kinds of letters, pro and con. But the ones we like most come in neither category. The best ones come from those asking for help that we are able to provide.)

Sir: Regarding the advertisement on "Overseas Opportunities" in World Vision. I should be glad if you could send me the checklist entitled "You Can So Get There From Here."

I am a Christian and I would like to spend my life helping others.

*Anita Powell
Kingston, Jamaica*

Sirs: Would you please send me this pamphlet ("You Can So Get There From Here") for this seems to be what I've been seeking.

I have been asking myself what do I want to do with my life and it seems God has been leading me to help other people in some small way.

Truly we are nothing without God and I want to please God in the best way possible and also reach other people and help them to get to know Christ or strengthen their faith.

All the information you can send me would be appreciated and taken as a great help.

*Sharon Patterson
Sims, Indiana*

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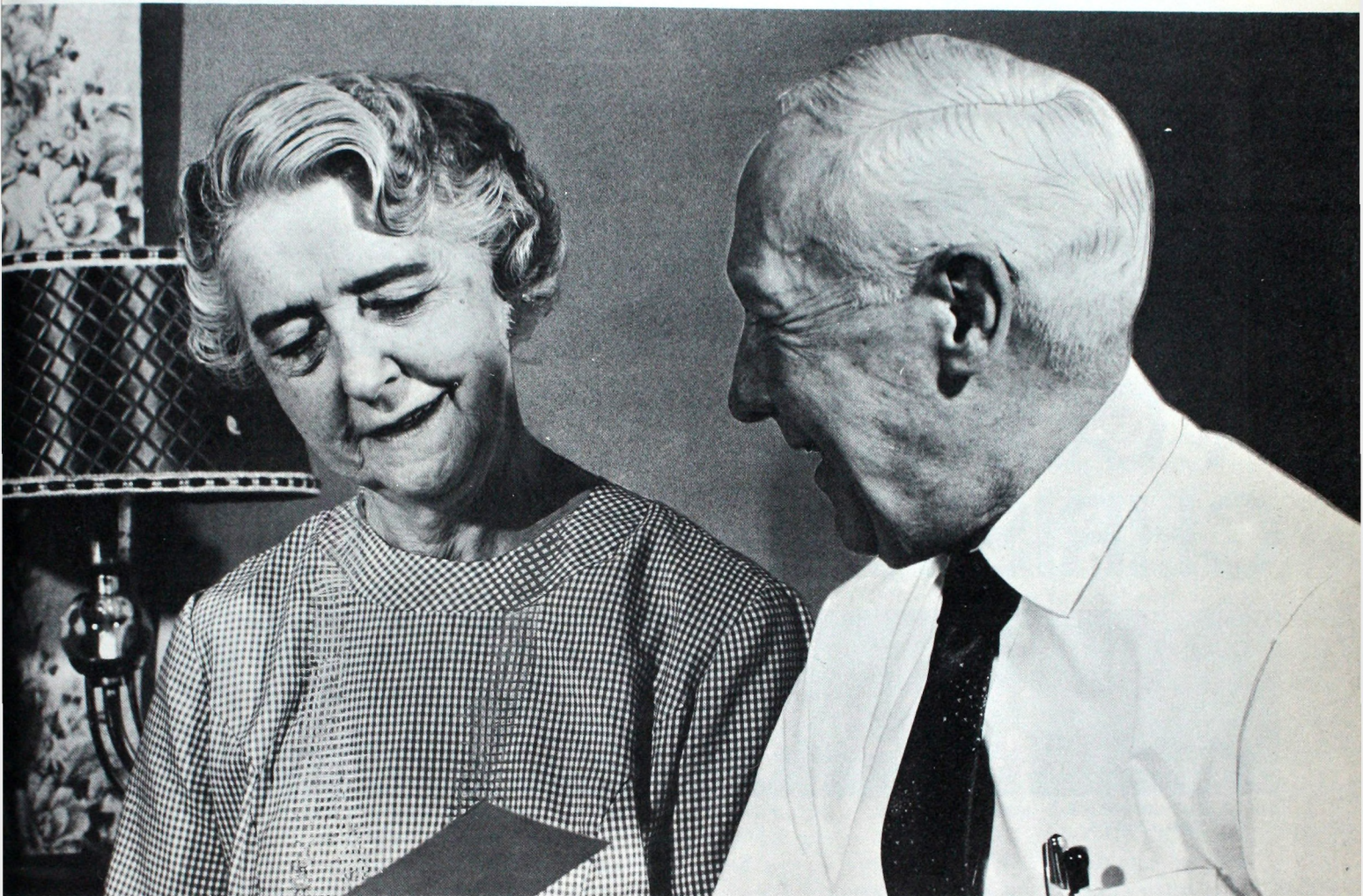
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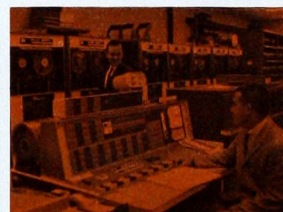
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Our contributor this month is Filipino evangelist Max D. Atienza, vice-president for public affairs for Far East Broadcasting Company in Manila.

DOWN WITH INFERIORITY, TOO

What is there about Asians which makes us feel inferior to our brothers in America or England or Europe? I know this is a generalization, but it is too often true to be helpful to anybody.

This inferiority complex manifests itself in so many different ways. For example, we regard anything coming from the West as superior to the brand we've got locally. The "imported" and the "blue seal" are always preferred to the native products. We pay much higher than we can really afford when we are after "prestige" although God knows it is plain braggadocio.

Before the Caucasian, we display our servility which is totally uncalled for. We are overly polite by addressing him "Sir" all the time, even when it actually embarrasses him. When his new car comes by as we trudge along the dusty village road, we cover our faces for fear of being identified and invited to "hop in." And that is too much of a blow to our innate pride!

Inwardly, we are envious of our

white guests' modern facilities and equipment. These are really simple necessities for them since they are not used to what we've got. We can get by with less, but we cast a covetous eye on what they have, oblivious to the corresponding cost and responsibilities.

When we are asked, "What can I do for you?" we so naturally shrug it off as *pabalat-bunga* — as an insincere, casual remark, even if it is an honest offer to help. We want the newcomer to repeat his offer persistently at least three times, but he does not know this to be our custom.

A gardening job, for instance, is offered to us. When our white employer asks how much salary we would take, we coyly say, "It's up to you, sir, any amount will do." When given "any amount," we feel bad and murmur our dissatisfaction. But how was he to know what we mean by "it's up to you?"

Deep inside us we take offense. But we are such great actors. Even while harboring ill-feelings, we put up false fronts. In reality, it is hypocrisy, nothing but self-pity, pure and simple. How well we know it!

Perhaps a western missionary has acquired so much of our ways, and in his dealings with us, we correctly sense some insincerity on his part. But don't you think we are partly to blame for that? After all, he could also be "polite." We are just getting paid back in our own money.

As hired servants, we detest being called *alila* which is the word for it. Of course, *katulong sa bahay* (house-helper) sounds less humbling. But to be called a servant does not mean we are divested of our rights as fellow human beings and equals before God and the law, but we conduct ourselves as if we have been! We fail to uphold the dignity of labor and blame our white employers for it.

The same holds true in our attitudes toward a missionary partner from the West, who is a co-laborer in the gospel ministry. Knowing the local situation better, we should have taken the initiative; but we have been too sluggish, timid and fearful of making a mistake and getting the blame. Responsibility

is given to us. We accept it for the credit — then demur.

We are intolerant of the other race's aggressiveness. We split hairs over purely technical terms such as "assistant" or "associate." (A naughty one argued: "What's the difference? Either way, your title will still be abbreviated to *ass!*")

Okay, let's say there is a difference indeed. But I say again that the important thing is our attitude, our conduct and deportment. After all, what's in a name or title? Performance is still what matters.

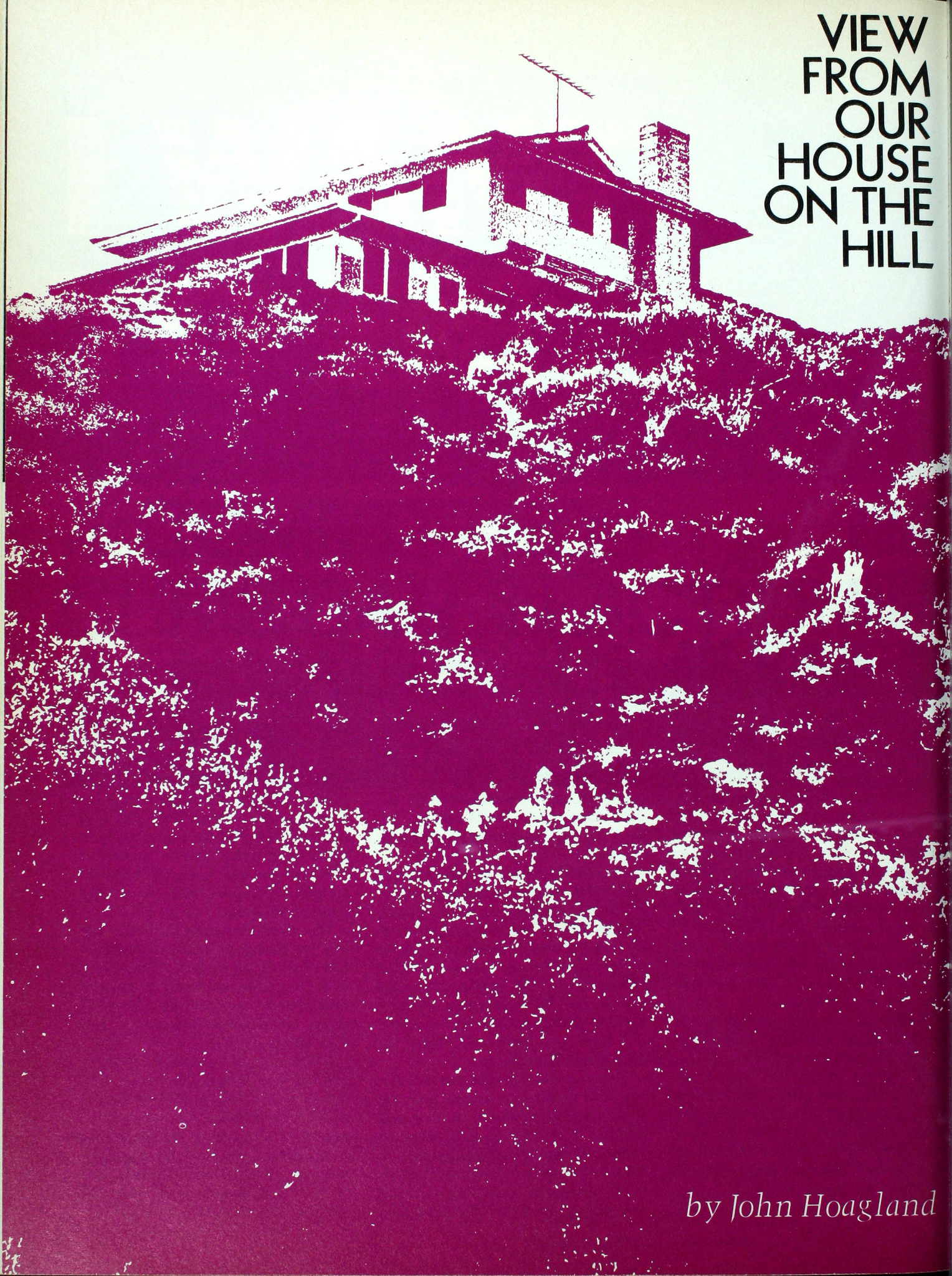
My American counterpart says: "At the cross of Jesus Christ, all ground becomes level" (or should be). Fine. We are peers regardless of race — though not in class or earning capacity. But are we fellow Asians being fair with ourselves when we wring our hands in self-mollification, when we mope and turn green with envy?

If we work real hard and develop our rich natural resources, our standard of living will also rise like theirs. That takes time and real hard trying, but under God we'll get there, too. Just because the average foreign missionary drives a car or lives in a bigger house with hired helpers does not necessarily mean that God is playing favorites. If we Asians produce the same quality of work without those facilities, "Will not the judge of all the earth do right" by us? The Bible says (Luke 12:48b) "Where a man has been given much, much will be expected of him; and the more a man has had entrusted to him, the more he will be required to repay."

Our inferiority complex is the culprit for lending credence to the bugaboo of white supremacy. "The human heart (regardless of racial or cultural background) is deceitful above all things and desperately wicked." Only God knows its wiles.

We Asians need to search our hearts and ask God to make us honest with ourselves and with our fellow workers of other races. "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34, 35). It is men who create the barriers — to their own hurt.

VIEW
FROM
OUR
HOUSE
ON THE
HILL



by John Hoagland

Let our world of 3.5 billion persons be represented by a small town of 3500.

And let our small town be a miniature of our world today.

Its population has increased 50 percent in only 30 years.

In our town of 3500:

200 of us live high on a hill, called the United States, overlooking the town.

3300 are on the rocky bottomland called the rest of the world.

The fortunate 200 in the U.S. have: over 50 percent of the wealth of the whole town.

over half of all the rooms in the town with two rooms per person.

The 3300 people have less than half of all the rooms with five persons to a room.

According to the best estimates, the people on the hill have:

80 percent of all the bath tubs of the whole town.

75 percent of all the automobiles.

79 percent of all the radios and TV sets.

50 percent of all the telephones.

an average income per person of \$3159 per year. The rest of the

town gets an average of about \$200 per year per person, most of them only \$100 or less.

How does this fortunate group use its incredible wealth? Well, per family it spends:

\$850 per year to protect itself from some of the other people in the town.

\$83.50 on gambling.

\$55.50 on alcoholic beverages.

\$33.30 on instant lung cancer.

but \$1.63 per year per person to share its knowledge of Jesus Christ with the rest of the town.

Do you ever wonder how the people on the plain feel about how the folks on the hill live? These people can't help but see the difference. What do you suppose they think?

The population of the entire town is growing at about two percent per year and will double again in around 30 years — unless the City Manager of the town returns to straighten things

John C. Hoagland is information display services manager at World Vision International. He is founder and presently secretary/treasurer of the Missionary Literature Foundation.

out — or unless the old men start fighting in the streets again.

The food grown on all the farms of the entire town is increasing at only one percent each year, and some years it is less than the year before. The increase in food isn't even enough to keep up with the population of the town which grows at two percent per year. Every year the 3300 on the rocky bottomland get less to eat per person than they did the year before. Right now 700 of the people on the plain never get enough to eat, and 2300 of the townspeople are eating the wrong kinds of food — they have something called malnutrition — but they don't know it.

The people of the plain are very poor. Some say that they are poor partly because the hill people don't like certain things about some of them and don't share as much as they could. But the people in the town desperately need education, medicine and food or they will never get out of their predicament. Even the few who have gotten somewhere gradually begin to think like the 200 and try to move further up the hill.

Some think this town is in deep trouble. The more it controls its diseases — the more people there will be. The more people there are — the less food and basic essentials there will be to go around. The more unbalanced this distribution becomes — the more hurt feelings result, and some want to go back to the streets to fight again. In the past 70 years there's been fighting in the streets 128 times. One time (called World War II) this town lost 30 of its citizens. Of these only 10 were killed, but 20 were so badly maimed or hurt they couldn't even battle any more.

If there isn't another street fight like the last big one, and if the town keeps compounding its problems and its babies at the present rate, in 100 years the town will be nine times bigger than it is now, and the town could have more than nine times its present problems.

This town is not able to house, clothe or feed 2000 of its people at present. What will it do when it has not 3500, but over 27,000 people? Some of the people don't like to talk or even think about it.

A few of the people in the town still think the City Manager will come back some day soon. They say He's not off on a pleasure cruise, but away on a business trip, and meanwhile He has

delegated responsibilities for the town's best interests to His Associate Who provides direction for His staff and represents Him to the people until He returns.

I'm not sure what I'd do if I couldn't hope in the City Manager and the future He controls. I reread an old letter from Him the other day where He said to love the other people in the town (with the same love He has). When I think about Him, I am not so alarmed. But if I keep getting tangled up in my own inner problems, I can't be of much help to the people in the town.

Sometimes I get sick of living in this town. I want to go away and be with the City Manager.

But then I remember that we on the hill are observing nothing less than a creeping catastrophe. God is among us; but how can anyone look over our hill of wealth, onto the scene of this misery on every hand and not react with intense concern? The latest estimate for the onset of mass global starvation and famine is 1988 — unless we can effectively reduce the population growth and increase food production. One expert has predicted "total disaster" due to famine even without a thermonuclear war.

It is important to note, in the sixth chapter of Revelation, a black horse and a rider with a grain measure in his hand. If we listen closely, we can hear the distant hoofbeats. Tomorrow or the next day he may be upon us.

The Christian privilege is to be involved with a group of people who are working on these problems in various ways. With Him as our Partner we can enjoy the assurance that human beings are being helped, led, blessed, benefited and redeemed.

Christ has told us: "Give them to eat." How? By purposeful prayer and planning today we can help to alleviate tomorrow's hurt. By using the energy created by our own pains and fears, we can reach out even further to the unsuspecting human beings around us in their great, urgent need.

"Even so, come Lord Jesus." Come into our minds, into our feelings, into our giving. Be our life and service — change us and heal those hurts you can. And then come personally into our town again — Jesus, our Deliverer.



URBAN CRISIS: test of our missionary concern

by Ralph R. Covell

"Missions that does not begin at home does not begin."

The time has come to ask frankly whether our home-base theology and culture are a sufficient foundation for a worldwide outreach. This is one of the big values of our current urban crisis.

Missions that does not begin at home does not begin. It is a sham, and it is time we see it as exactly this.

"Three Minutes to Midnight: The Evangelical and Racism" was the theme of the 1968 Park Street Church missionary conference in Boston. An unusual emphasis for an evangelical missionary conference; unusual in its timing — a local focus in a foreign missions context; unusual in its thrust — social concern and involvement.

Or was it really unusual? Perhaps we call it this because we have forgotten what is usual.

But there has always been a close connection between the sending of the home-base and the frontier of missions. This is very noticeable in the early church. It did not immediately implement the Great Commission in its uttermost dimension. Several years were to pass before it moved into other parts of Judea, Samaria and the wider Roman Empire.

A proper theological base, sensitive leadership and a proper cultural perspective were necessary before a significant outreach could be made. A responsible church was needed at home in Jerusalem (and later in Antioch) before responsible churches could be established on the frontier.

During these early years in Jerusalem, the Holy Spirit led the church into the truth of the message to be proclaimed. He raised up leaders who saw clearly that the gospel could not be expressed in the old wineskin of Jewish ethics and culture.

The first big break came with Peter's new understanding of God's requirement — faith in Christ and the gift of the Holy Spirit without the home-base Jewish culture. What a lesson to be learned! God could and would accept a pig-eating Gentile without his giving up pork. Those at home weren't so sure (Acts 11), but Peter's emergency report finally gained the mission board's unanimous approval. It was a vote accepting what God was actually doing. The second big break came at Antioch. God's grace produced a large number of converts united in Christ from many cultural backgrounds. Paul and Barnabas saw what God could do on even newer frontiers.

Today, the urban crisis forces us to ask the right questions. As we answer them, we may be able to restate our unchanging convictions with more meaningful worldwide implications.

1. *The urban crisis is the test of our true concern for people.*

We seem to have a tremendous concern for men and women in all corners of the world. According to the Missionary Research Library, the North American Protestant missionary force abroad has reached an all-time high of 33,270, an increase of 22 percent over 1960. Nearly 300 million dollars is the present annual expenditure in missions, which is an increase of 75 percent. Evangelical missionary personnel account for nearly 70 percent of the total,

Ralph R. Covell, associate professor of missions at Conservative Baptist Theological Seminary in Denver, served as a missionary with the Conservative Baptist Foreign Mission Society for 20 years in China and 14 years in Taiwan.



"... the urban crisis may be God's provision to the church to test our integrity, to force us to be honest and to keep us from congratulating ourselves for a ministry abroad that we are loathe to practice at home."

and evangelical mission giving about 45 percent. The sacrifice and dedication involved in this worldwide commitment are obvious.

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But some churches are accepting hard questions instead of back-slapping. A well-known evangelical Presbyterian church on the West Coast has started a new outreach program about which it stated: "For years the congregation invested the bulk of its resources in missions at a distance. It had not related well to its immediate community. In many ways it was less aware of the spiritual desert at its door than it was of the spiritual need at various points around the world. We are better known in Bangkok than in Berkeley."* In the words of Charlie Brown, "I have a great love for humanity; it's people that bother me."

Many churches continue to operate on a "come-to-me" philosophy which is the very opposite of missions. We profess a great concern for people if only they will come to us and receive from our generosity. Missions by proxy is easy because we need not be involved. And where it has seemed that we might become involved, we have quickly tucked our robes about us and gone by on the other side as we seek a comfortable haven in the safe suburbs.

In doing this, we have forsaken multitudes who need the Savior Whom we proclaim. Some are black; some are white; some are rich; some are poor. Are we as concerned about these at home as we are about those abroad? Only as we are, will there be integrity and authenticity to our work overseas. Only then will we continue to attract committed

young people. Only then will we be willing to give in the increasing measure that is necessary. Only then will our missionaries have that deeply-rooted concern — rooted in the community of concern at home — to convey Christ's love adequately to the distant lost sheep.

A pressing priority of this concern at home, as churches in the midst of the urban crisis, is to meet real needs. The concern that starts at home will reassure our critics abroad, who are often national Christians, that we have taken our own medicine. I recall leading a Bible study group in Uganda at a government hostel in the capital city of Kampala. At the conclusion, one young student from what was then Southern Rhodesia stood and humbly asked advice on how to overcome a pressing spiritual problem. He posed the problem as a question, "How can I love the missionary?" His point soon became clear. Missionaries come from countries where people like him were not treated equally. Naturally, they were involved in this oppression, he thought; hence his problem. There must be a demonstration of real compassion in meeting the practical needs heightened by the urban crisis.

From this standpoint the urban crisis may be God's provision to the church to test our integrity, to force us to be honest and to keep us from congratulating ourselves for a ministry abroad that we are loathe to practice at home.

2. *The urban crisis is the touchstone of our profession to espouse, preach and apply the "whole gospel."*

The "inner city" has become a catchword for many segments of the Christian church. Nothing excites the imagination and quickens the pulse as much as the possibility of "doing something" in the inner city. Some, with commendable zeal and concern, have forsaken biblically-anchored theological perspectives and have adopted a purely humanistic sociology. Declaring themselves to be co-creators with God in healing all urban illness and blight, they have equated "redemption" with cooperating with Christ as He manifests Himself through social engineers. They have forgotten or choose to ignore the vertical dimension of God's relation to man. Many environments have changed, but man continues with unchanged self-centered motivations that alienate him from both man and God.

But is our gospel a whole gospel? I recall a test I took at seminary. We had studied the Gospel of Matthew for an entire semester. The final exam had one question. After quoting the Great Commission, it asked: "What were the 'all things' Christ taught His disciples to observe as recorded in Matthew's Gospel?" This is the "whole gospel," and we teach it in the process of making men true disciples of Jesus Christ. As we learn what the whole gospel is here at home, we will be better prepared to teach it to national leaders and church members in the overseas context. Failing here, we will reproduce there the "soul winning only" emphasis which is such a pathetic distortion of the whole counsel of God.

There is a story that during the summer riots of 1967 in one of the ghetto areas, a little girl who was being tucked into bed said to her mother, "Mommy, I'm afraid." Her mother replied, "Don't be afraid. God is with you," to which the girl responded, "But, Mommy, I'm afraid." Counseling her once again, the mother said, "Don't be afraid. God is with you." Finally the little girl pleaded, "Yes, Mommy, but I want someone with skin on." That love on which Christ put flesh is the love which needs to be tangible — with the skin on — in the midst of overwhelming need.

Are we prepared to call a spade a spade? Is sin truly sin whether it manifests itself as adultery, drunkenness, racial

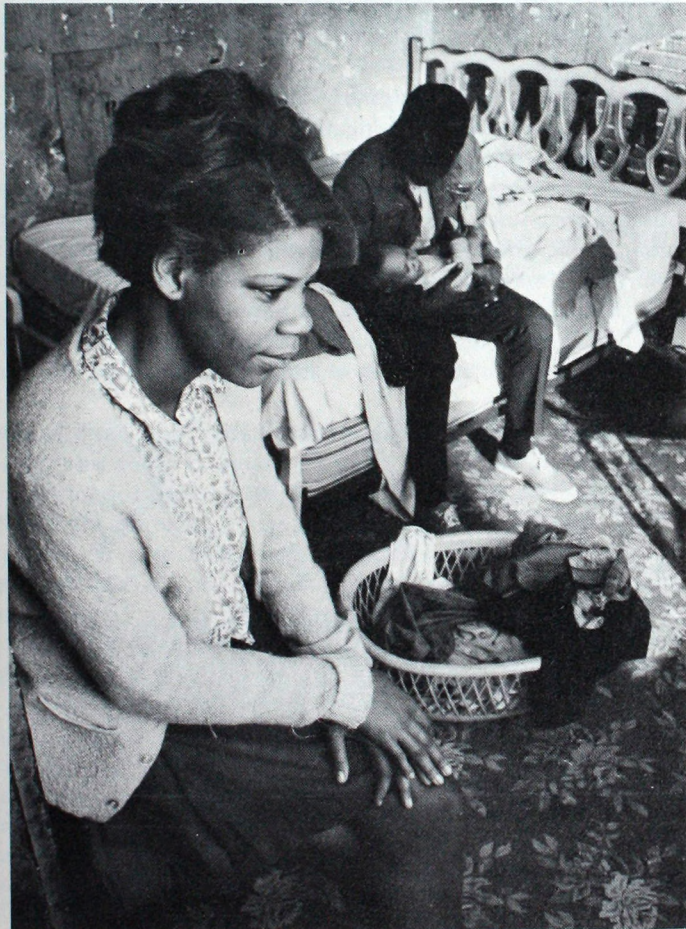
*Story of this church and what its people did is available in World Vision reprint "Berkeley: The World We Left Out." Copies may be obtained through World Vision Reprints, 919 West Huntington Drive, Monrovia, California 91016 (single copy 15c; 10 for \$1.25; 100 for \$11, including prepaid postage).

prejudice, unwarranted profit from illegal housing conditions, inferior quality of education or unfair employment practices? All are a stench to God. All are a violation of His holiness. All are subject to the judgment coming as a part of "the wages of sin." All proceed from that sinful self-centeredness of rebellious man alienated from God. And yet, we only talk about some of them. The others are an evangelical taboo and cause our theology to be suspect.

Unfortunately, it is very hard to talk to a person caught up in the urban crisis about his "spiritual" need—about the heinous nature of his sin. It is particularly difficult when the awful reality of the injustice and sin impinges upon him daily—with our implicit consent.

Theoretically, we may agree. Yet this myth imprisons us: when a man believes in Christ, he will automatically be changed and desire to effect change in his environment. We can never underestimate the power of Jesus Christ to revolutionize our entire being. But never is the power and work of Christ divorced from His Spirit, His truth, and His church which through its teaching ministry is the bulwark of the truth. In our instruction we can hope that the Christian will automatically mature in every area of life, but this is unwarranted presumption. It is not an act of faith—it is a partial gospel.

Revivalists of the pre-Civil War days in our country saw this. Timothy Smith says: "In summary, the revivalists (Albert Barnes, Charles Finney, Gilbert Haven) seem to have carried the brunt of the religious attack upon the Negro's bondage." They believed in the work of the Holy Spirit to promote a practical sanctification in terms of a social ethic.



URBAN CRISIS:

Continued

They refused all Scripture interpretation that would identify the Bible with oppression.

If we do not understand that a "whole gospel" hits at the root of sin wherever found, we will not proclaim a whole gospel overseas. Rather it will be a "Band-Aid" gospel. I think of a situation prevailing at the copper mines in what was then Northern Rhodesia. African men were brought without their families from their rural villages. They were literally packed together in flimsily-constructed dormitories and fed inadequately by the profit-greedy mine owner, and they were ministered to by missionaries. These men developed malnutrition, tuberculosis and venereal disease. The first two problems were treated in mission hospitals. The latter problem was handled by the moral exhortation to repent. Sickness and sin—the usual ailments. But no one seemed to care that something needed to be done about the sin of greed on the part of the mine owner. Where does this type of blindness come from? Probably from our present-day evangelical western churches that are partial inheritors of the mid-nineteenth century American revivalists and, even more, partial inheritors of the "all things" taught by Jesus Christ.

American urban crisis and missions? An opportunity to reassess whether we mean it when we talk of the "whole gospel."

3. *The urban crisis challenges us to divest ourselves of a cultural gospel.*

Missionaries overseas have constantly been confronted with this pressure. In the nineteenth century, the gospel was closely identified with civilization. It was assumed that when one became a Christian he automatically put on clothes,

"Our white racist attitudes must first be solved at home against the backdrop of our current crises before we can do much about it elsewhere."

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took a new name, ceased paying respect to local leaders, sang with a western style major-minor key, became "clean" and sat on chairs in church services. But more important, ideals and practices associated with Christianity in our setting were given to other peoples in the name of the gospel. These included democratic procedures, individualism, free choice, competition, efficiency, equality, romantic love, middle-class concepts of effort, optimism and success, and business-like legal relationships. Jesus Christ was remade into the image of the domineering, condescending, "oh-so-nicely civilized" white American/European. The possibility that the Spirit of God could produce Christians who would ardently prefer their own cultural values to ours was not a very live option.

The nature of this fallacy has been seen in this century, and missionaries have been given broader training in cultural and social anthropology. Often, however, the basic philosophy has been wrong. The concept has prevailed that we need to understand the culture of other people in order to win them to Christ, but when they are really saved, they will change and become more like us. We still are ill-prepared to believe that many, if not most, aspects of culture are

neutral and may be vehicles and embodiments of the message and person of Jesus Christ. Missionaries still are happier if western music is used in church services; if sermons have the logic of Greek rhetoricians; if piano, accordion or pump organ are used instead of drum, guitar and reed instruments; if people pray quietly and reverently; if all types of nonsocial dancing are barred; if young people do not follow the advice

"Many churches continue to operate on a 'come-to-me' philosophy which is the very opposite of mission."

of Christian parents in choosing a mate, but rather, "pray it through;" and if western-type 4-5 step approaches are used in personal work rather than less pressurized, less formalized procedures.

We have tended to absolutize the white Anglo-Saxon, middle-class Protestant way as the right way. Our Bibles are read in this light, and we do our work with this perspective. To conceive that Christ could identify with any society on any other level is difficult for us. It might be possible, we concede, for poor heathen peoples in other lands. But the "nitty gritty" of the process bothers us. And then eventually, they will be like us anyway!

One of the values of the urban crisis comes precisely at this point. We are forced to see within our own society that the gospel may have many valid cultural expressions. Spanish-surname, Puerto Rican and black people can trust Christ and maintain their own identity and cultural values. And precisely because they are different, they must be welcome in our fellowships. The body of Christ must be an inclusive fellowship representing all social and racial groups. Unity of heart and mind in worshipping and serving Christ are demanded — not lifeless uniformity and conformity. We understand this necessity to some degree for the overseas church. This is at a safe distance. It does not threaten us. Now we are beginning to sense it for our many American subcultures such as students, blue and white collar classes and racial minorities. As the American churches really become inclusive, the best possible seed bed will be afforded for the next generation of our missionary volunteers.

4. *The urban crisis has focused as never before on a dominant American sin — even a Christian sin — of "white racism."*

This unique type of American white supremacy compared with local nonwhite minorities is a part of our national heritage. It really is not our American dilemma—a departure from some earlier dream. We as a nation have never really believed that all men are created equal. This fact must be recognized and repented of if we are to fulfill the ministry God has for us in the American urban crisis or on overseas mission fields.

Race and missions have never been far separated. Foreign missions itself is a concern for other races. The evangelistic message has been preached worldwide. Concrete love has been demonstrated through medicine, welfare and vocational

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schools. In the book *Another Hand on Mine*, Dr. Carl K. Becker discovered that African Christian helpers found it impossible to give blood to patients from other tribal groups because of deep-seated prejudices. Then he as an American missionary doctor did it. English Baptist missionaries were more responsible than anyone else to bring about release of slaves in Jamaica in the mid-nineteenth century. They did this through petition, lectures, sermons, confrontations with parliamentary leaders and other means of agitation. Many missionaries opposed racially-instigated colonialistic policies in many countries.

But, unfortunately, there is the negative side. Early in the nineteenth century Africa was suggested as a potential mission field. But some Christian groups rejected this outright as not pleasing to God Who had put a curse on the black man. Baptists in America divided in 1845 over whether a mission board ought to appoint slaveholders as missionaries or not. American mission boards have not been eager to appoint nonwhite missionaries for overseas service. Inter-marriage between evangelical missionaries and nationals has more often than not meant the resignation by the missionary from his mission. Evangelical missionaries have often gone forth to serve in Asia and Africa from churches where there was real segregation. Frequently they were trained in segregated schools where they were taught that the black man, under God's curse, was an inferior person, or even worse, a type of nonperson. Evangelical black leaders have little good to say about many of our well-known evangelical schools.

Sometimes this "racist" emphasis has been expressed overtly on the field. Some missionaries make it the rule that

all Africans come to the back door, or do not shake hands with "natives" if there are any whites around, or object to having them in for tea or for a meal.

Unfortunately, this heritage of personal racism may take forms for us which are more subtle and less easily identified. A noted anthropologist suggests three manifestations of white racism on the mission field. The first is a rather superior attitude toward national peoples, with the suggestion that in more primitive contexts they have "the mentality of a child." The second is a paternalistic attitude of pity and often condescension, driving us to speak to people rather than sharing with them. We do things for people rather than working with them. The third is a lack of real enthusiasm for authority and leadership to be left in the hands of national Christians. We often betray our position by the phrase "giving them authority" as if it were ours to give! A missionary speaks of "our work," "our school," "our converts" and "our church." This terminology reveals this colonialistic mentality which comes from subconscious racial prejudice.

Our white racist attitudes must first be solved at home against the backdrop of our current crises before we can do much about it elsewhere. Two nationally prominent sociologists, Rodney Stark and Charles Glock, recently summarized their five-year findings on the role of religion in contemporary prejudice. Their brief summary statement was:

"Christian laymen as a group are a rather prejudiced lot. It is perfectly obvious that there are large numbers of people in the churches who are not prejudiced, and for whom Christian ethics provide an important basis for love, understanding and compassion. But our basic guide must be proportions, not simply numbers. And compassionate, unprejudiced Christians are in the minority. The majority of church members hold religious and racial prejudices and furthermore, they deny the right of the churches to challenge their prejudices."

Howard Jones, a black evangelist with the Billy Graham team, puts his hand on the same sore point. In his book, *For This Time*, he writes,

"Both white and Negro Christians often agree that Christ fundamentally is the answer to the race problem, but with many this has become a cliché, a religious Shibboleth they use to ease their consciences. 'Christ is the answer to the race problem,' they say, yet continue merrily down the road

of prejudice and bigotry. The very fact that such a problem exists in the church proves that something is radically wrong with us as Christians. Have we truly been converted?"

Jones suggests that these attitudes of segregation, discrimination and race prejudice must be removed with a new baptism of love for God and the world. Only then can we stem the violence, hatred and bloodshed so rampant now in our society. Only with this virus of racism removed is there hope to deal with problems of housing and education as well as many aspects of poverty. Only with this sickness removed from our Christian homes and churches will we have the right atmosphere in which to rear young people who can face the challenge of this age at home and abroad.

Without this, there will be a credibility gap between our preaching and our practice.

In times of swift communications,
Nation cannot hide from nation
What it does. Within brief hours
Headlines shout how hatred's powers
Close love's doors with jarring thud
Because of race, because of blood.

The solution to our white racist attitudes must begin in our homes. Family devotions should stimulate Christian attitudes and biblical insights about race. Right examples in conversation will reflect the highest respect for other races. Action that breaks down racial barriers in our neighborhood and community will confirm our Christian convictions to our children.

Responsible biblical preaching will deal with this problem with candor and grace. Our churches will not only welcome those of other races, but seek them out. We will partake in Christ's mission and stop fleeing our responsibility. Our Christian education program must help us to understand God's Word and instruct us as well on how we (not merely the non-Christians) have failed to implement our Christian ideals in confronting race and other closely-related aspects of the urban problem.

Increasingly the world is becoming one big city. By the year 2000 over 2.6 billion people will live in communities over 100,000. Problems haunting us in America now will spread everywhere with frightful acceleration.

As we learn our lessons now in dealing with these problems, light will be given for present and future strategies to fulfill the Great Commission of our Savior.



"Increasingly the world is becoming one big city. . . . Problems haunting us in America now will spread everywhere with frightful acceleration."

'These honkies have to listen'

by Lon F. Backman

"**W**hen you need that white man you trusted, and you reach around in back of yourself for him, there'll be nothing but warm air where he was."

Just one year out of a Christian college, the young black was back on campus surrounded by a crowd of Black Student Union members. His rhetoric had been under way for nearly two hours. It was bitter and hate filled. The invectives were hurled mercilessly at administrative officials, staff, faculty and student body. The language was often obscene, profane and blasphemous.

"I don't believe in this Jesus Christ they preach around here, dig? But they do!" He addressed himself exclusively to the blacks in a general reference to the college administration.

"That's good, dig?" That means you can throw scripture and Christ at them all day, and they have to take it. They believe Christ is still here, and these honkies have to listen when you talk about Him."

Some of the honkies were in his audience. A young college chaplain, the assistant to the academic dean and an administrative staff member were

Lon F. Backman, director of public relations for Whitworth College in Spokane, spent 16 years as a newspaper and radio reporter in the southeastern United States. He is a former Washington State legislator and an active evangelical layman.

among them. A sense of being sold out crushed them as they listened.

Whites looked into the faces of blacks, searching for an indication of continuing confidence and friendship. They felt the hate and bitterness being communicated by the speaker.

The young chaplain thought back to the innumerable instances when he had risked the displeasure of administration and faculty on behalf of the black students. He had assisted them in staging a memorial to Malcolm X at a compulsory student body convocation.

The dean's assistant was recalling similar instances. He thought ahead to the next morning. He would meet with the college president for the final step of writing off extensive loans to black students unable to meet their obligations. He had devoted considerable effort to this project as part of his commitment to the cause of racial justice.

The other administrative representative remembered his own confrontation with a hostile crowd of whites. He had represented to them the Black Student Union point of view regarding a demonstration at a neighboring campus. He thought of the repeated situations in which he had risked his position and possibly his effectiveness in his job because of his commitment to the cause of the black man.

In one sense this was not an unusual reaction. Bewildered white churchmen find themselves repeatedly waving their psychological hands in the warm air behind them where their black brothers were a symbolic moment ago. Programs for racial integration, causes which have been wholeheartedly embraced by the white liberal establishment, and courses which have been charted only after years of laying the groundwork are shunned and labeled obsolete.

The reaction of the evangelical Christian to interracial programs has been largely apathy or reactionary opposition. However, a few evangelicals have recognized that only as committed Christians, aware of individual human worth, enter the scene is there really any positive hope for the future.

As the white administrators contemplated their reactions to the confrontation with the young black militant, at the college just mentioned, the white administration had second thoughts. They recalled that few of Jesus' friends had stood behind Him when He mounted Calvary and was nailed to the cross on their behalf. But they knew

that if they were to follow in the Master's footsteps, they could expect to reach no more rewarding goal than the cross itself.

The college men also recognized that with all his profane rage and distorted words the militant had something to tell them. Because *they* did believe in Christ, Christians had to listen when the blacks talked about Him. Christ had His claim on them first.

What is being done to live out this claim? The news director of an evangelical radio station in Seattle, Washington, called on the Christian community to support a black woman attempting to provide Easter clothing for ghetto area children. Many listeners objected to the idea of helping children "join the Easter parade." They felt such contributions distorted the true meaning of Easter and failed to provide that which was most needed — "spiritual food." Others caught the simple vision and responded warmly.

The black woman, Mrs. Bertha Little, used the money contributed as she had promised — the purchase of Easter clothing. She accepted the assistance of white women in the sewing of other clothing. Then she went a step further.

During the Easter project Mrs. Little collected the names of concerned women. She telephoned these women and asked them to join her in an organization to be called Central Area Mothers for Peace and Improvement (CAMPI). The major project was to be

preschool clinics where ghetto children would be taught the basics of communication — a need of which Mrs. Little was acutely aware as she observed her own young children.

Soon there was a corps of working women numbering into the hundreds, including both black and white. Urban poverty families were brought together with the suburban affluent. Most of the white women were dedicated Christians, and prayer was a major ingredient.

To generate increased interest in black history and culture, and to provide an outlet for the products of the ghetto area creative genius, CAMPI took on an added project to establish an African style boutique (a small retail store). A corporation was formed under the name *Zebra*. Sewing machines were obtained. Materials were imported from Africa. Authentic African style artifacts designed by both white and black students at ghetto schools were placed on display for sale. School children were trained to serve as models, and Mrs. Little scheduled fashion shows throughout the Pacific Northwest.

The name *Zebra* denotes black and white working together cooperatively. The white Christian women from suburbia assist in the operation of preschool clinics. They sew clothing for the boutique. They provide the manpower for intercultural socials such as the "soul food" dinner sponsored recently. The Christian commitment of these women to "feed the hungry and clothe the naked" is bearing fruit.

Bertha's husband, Ernest, was an outspoken black militant until a few months ago. One evening he chal-

lenged an ambitious white churchman with the statement, "Jesus was just another martyr."

The churchman, who professed to be an evangelical Christian, countered, "If that's true, then the black militants might as well do what they've threatened to do: they might as well burn everything down and destroy us all. Because, if Jesus was just another martyr, then there is no hope!"

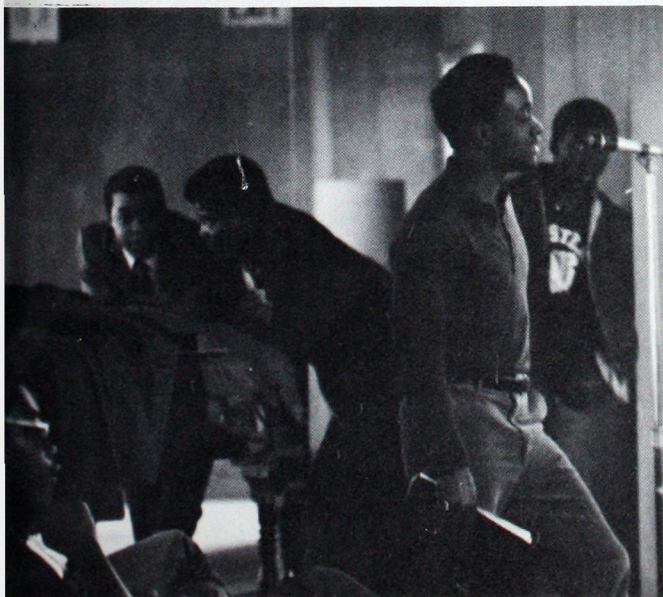
Ernest responded, "Jesus Christ is just an invention of the white man used to crucify the black man!"

The white man was forced to rethink his own witness. He asked himself what he, or any other white Christian he knew, had ever done to demonstrate to a black man the depth of the love of Christ for all men. How many white Christians are ready to go to the cross in love for the black man?

That night the churchman made a resolution to make whatever sacrifice God might require to demonstrate the reality of Christ to the black man. This meant an uncompromising commitment to practice forgiveness when black rage erupts; a determination to expect neither gratitude nor reward for his efforts; and an acceptance of the very worst treatment from the black man in the same spirit as Jesus accepted the very worst that man could do to Him. The words, "Father, forgive them, for they know not what they do," must become a way of life.

Ernest Little caught something of what God communicated that day to His white servant. Today Ernest is far from being the bitter man he was. He has been working with a self-sacrificing zeal at the task of helping the youthful unemployed find jobs. "He's having

Whitworth College Black Student Union held an open forum recently in which they responded to questions and challenges from white students.





The multi-pump service station in East Pasco is a symbol of hope in a depressed community. It is part of a two-year plan that calls for a 17-store shopping center, industrial park and improved housing and business climate. Support and assistance from evangelicals in Washington and grass-roots support of the black population in East Pasco are making this possible.

Honkies

Continued

wonderful success," said Ernest's superior.

Ernest has a brother who began working with a Young Life urban project in Seattle. In keeping with Young Life policy of not publicizing programs in their initial stages, this project has received very little spotlighting. Hopefully, it will swing into high gear this summer.

Young Life work is based on the proposition that Christ goes where the need is and ministers where the needy stay. After all, didn't He make it abundantly clear that He did not shun the publicans, sinners, winebibbers, prostitutes or thieves? On the contrary, he associated with them and died for them. What's more, He admonished His followers to continue this ministry to "the least of these my brethren" or suffer the displeasure of the Master when the sheep are separated from the goats.

To Young Life workers this means more than a pious doling out of charity. It means an expression of love that "hangs tough" through all sorts of trials; a love that is not afraid to acknowledge kinship with the ostracized and despised; a love that is ready to suffer misunderstanding and vile persecution on behalf of those whom it loves; a love that may reprimand, but which never fails to be there to respond when it is needed; a love that provides comfort and sympathy for those who are tormented by the system, the pious and the self-righteous.

Through the work of Young Life a steady stream of blacks is being directed toward college education. Many of these young people are enrolling in

Christian colleges. Here they are being prepared to go back to the ghettos and exercise a positive influence by assisting fellow blacks to lift themselves up to positions of social and economic equality.

Another organization directing efforts toward white and black militants is Campus Crusade for Christ. Long a positive influence on the nation's college campuses, the Crusade has been increasingly concerned over the direction which campus militancy has taken. This year at the annual banquet of Crusade workers and friends in Spokane, Washington, David Hannah, director of the Crusade "Athletes in Action" program, disclosed that the Crusade is currently preparing to launch a campaign of witnessing to campus dissidents. Its technique includes one-to-one discussion and introductions to the person of Christ. Crusade officials are convinced that the ultimate answer to today's campus turmoil is a Christ Who knows no color line.

Another concerned individual in Seattle is Richard Simmons. A Presbyterian minister, he gave up his ministerial credentials when he felt that his ministry to blacks in New York was leading him out of the church into another area of service. He is also engaged in one-to-one ministry. The Simmons program deals with prisoners and parolees. Most are urban area young men who have been unable to adjust to the pressures of poverty and systematic oppression. Many are blacks.

Simmons founded Job Therapy, Inc. At the heart of the program is a concept known as M-2 or Man-to-Man. Men who are committed to the personal expression of Christ's love for another man are asked to accept the responsibility of "sponsoring" a prisoner. Each sponsor pledges himself to become a "friend" to a man behind bars. He visits his friend at least once a month, and for the most part just listens. When he can, he responds to the needs of the prisoner as they are expressed. His pledge is to see the prisoner's problems

as the prisoner sees them and to help the prisoner see the world as his sponsor sees it.

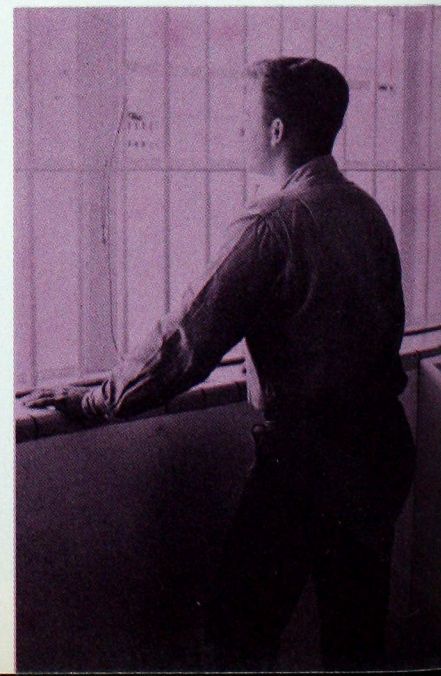
The commitment of a sponsor extends beyond the prison cell to the time when his friend becomes a parolee. Now the sponsor becomes a link to the "straight" world. He is the helping hand in the darkness as the parolee tries to make adjustments toward success. If the parolee stumbles, it is the role of the sponsor not to condemn or punish, but to continue to love and understand. The sponsor is committed to forgiveness before the transgression, and repeatedly, through this living enactment of the love of Christ for man, these heretofore failing young men are finding their way to successful adjustments.

Another program to lift the ghetto was envisioned by Under-Secretary of Labor Arthur Fletcher who is a black churchman. Before he was called to Washington, D.C., Fletcher became convinced that a living Christ would not allow the conditions of the ghetto in East Pasco, Washington to continue if His church were made aware of them.

The Fletcher vision extended beyond the Pasco problem. He was equally convinced that Christ would not condone the misery and poverty of the black man anywhere in the world and that through the church there was hope.

One of the men who inspired Flet-

Job Therapy, Inc., which now works in Washington, Oregon and Canada, is quickly catching on as a significant program for dealing with the major problem of repeat offenders. The program is carried on by Christian men under the leadership of Richard Simmons, former associate of David Wilkerson.



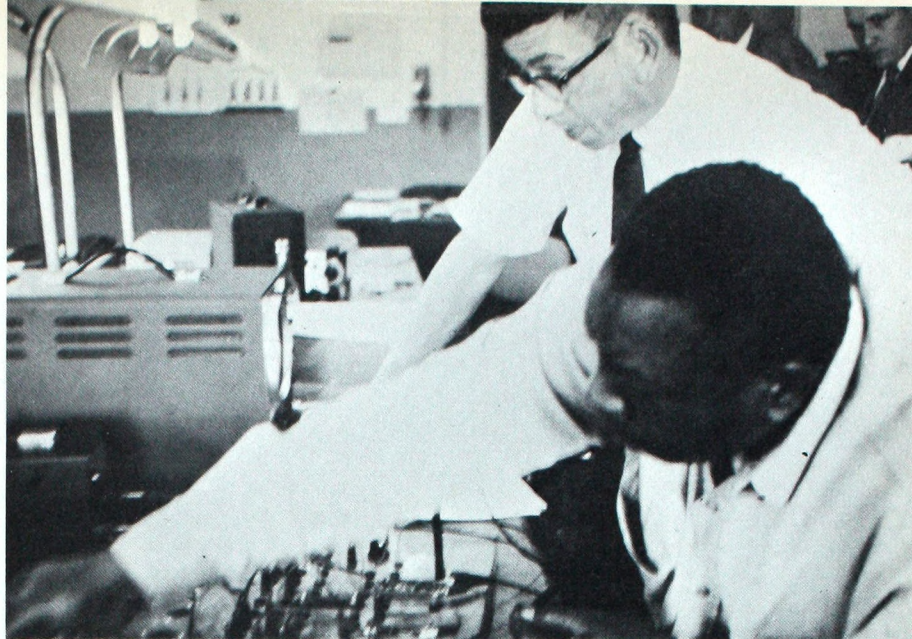
Christian leaders were instrumental in beginning the program of the Seattle Opportunities Center where practical job training is available at no charge. The center serves the central area ghetto.

cher was Dr. Leon Sullivan of Zion Baptist Church, Philadelphia. Fletcher saw what Dr. Sullivan had accomplished (including two industrial plants, a complete job training and placement program, a low-income housing complex, and a 17-store, black-owned and operated, shopping center) with the assistance of the church community. He determined to carry his plea for a self-help program in Pasco to its churches.

The response of the ministers and their congregations was less than inspiring, according to Fletcher. For the most part it was apathetic. Nevertheless, enough people responded to form the East-Pasco Self Help Cooperative Association. The co-op has managed in its relatively short life span thus far to amass approximately \$42,000 worth of land. With voluntary labor and contributed materials the total value of the co-op is now estimated at \$87,000, and the ultimate value of the properties is projected at over \$2.5 million. There were 10 members of the co-op in 1966, 150 by 1967 and 300 in 1968. Now, in 1969, the membership is listed at 500 persons, embracing about 200 families.

Fletcher credits much of the success of the co-op to active Christians. Committed Christians have done the blocking in the game of persuasion, and they have stepped in at opportune moments to break seed money loose from their own church organizations or just to express continued faith in the project when support was needed. Fletcher remains convinced that Christ continues to love sacrificially - those who are crying for that love.

In similar co-op efforts in Seattle and Spokane, individual Christians have fulfilled vital roles. The Seattle Opportunities Industrialization Center was the direct result of efforts carried forward by dedicated evangelicals. One of the men most responsible for the success of the center was Elder Fordy Ross, a black Presbyterian who took his role as chairman of the Presbytery Commission on Race and Religion seriously. Ross's outstanding leadership contribution was recognized when he was elected moderator of the Seattle presbytery this year. He became the



first black to hold that position in the history of the church.


Central Area Co-Op in Seattle has benefited throughout its growth period from seed money investments offered by church organizations. Behind each investment have been individual evangelicals who have led the way in the decision-making process. These decisions have not been without argument. The most difficult question is always: Should the church be involved in giving its money to profit-making organizations? The choice is often said to be between a storefront ministry of some sort and an investment in a business or industry. But the evangelicals point out that the choice is really between praying loudly on the street or responding to the human needs of God's creatures. The Christ we see in Holy Scriptures was constantly moved by divine compassion which impelled Him to minister directly to the needs of those who cried out to Him.

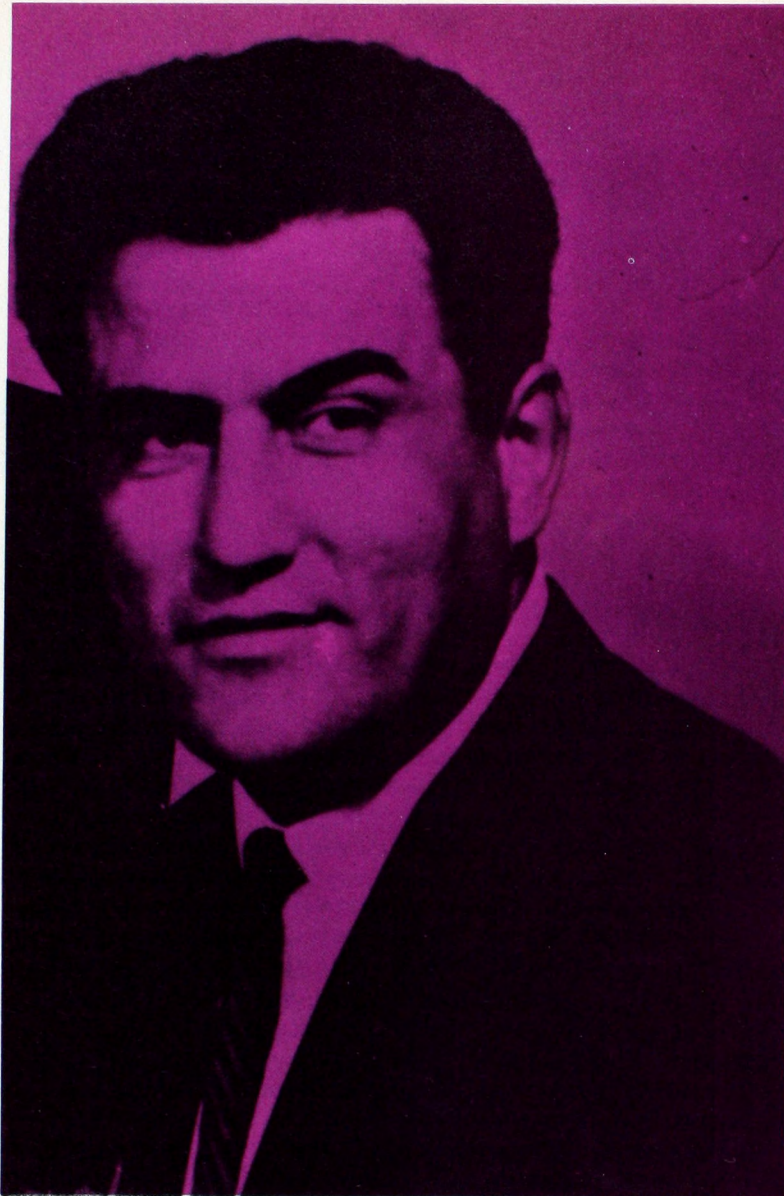
In the back room of a furniture-refinishing plant in Spokane a representative group of men sat down. Among them were the president of a bank, the manager of an industrial plant, a state administrator, a lawyer and other leaders of the business, industrial and civic community. Also present were the chairman of the board of Campus Crusade for Christ and an administrative staff member of a Christian college. This was the first meeting of the Spokane United Development Corporation (SUDC) advisory board. SUDC is a black self-help organization aiming at the goal of meeting Spokane's urban problems before the city has a full-fledged ghetto. The advisory board

members have committed their know-how and other resources to SUDC. To date, most of the support for the organization has come from dedicated members of Christian churches in the Spokane area.

Racial pressure in Spokane mounted at Whitworth College. There was a demonstration in support of certain demands made on the administration by members of the Black Student Union. At the center of pressures from whites, blacks, faculty, administration, parents, trustees, students and the general public was the acting president, Dr. Clarence Simpson. In this crisis he resolved to maintain open lines of communication and to respond to the demands of the blacks in a Christian manner with love and compassion. Dr. Simpson determined that he would see the viewpoint of the black students in the same way as God saw man's viewpoint when He provided a means of reconciliation through Christ.

The outstanding characteristic of the Whitworth demonstrations was their orderliness. At no time did the black students interrupt the process of education or administration. When an administrative person commended a group of the blacks for their organizational discipline, one of the blacks responded, "Well, Whitworth is sort of different from those other colleges."

But Dr. Simpson probably cited the most important difference when he said, "We are determined to deal with these racial problems as a Christian college should." The key to that determination is Christ, and the understanding of Christ comes through the experience of the cross. 



"JESUS BACKED ME UP"

by Raymond L. Cox

Elias Malki

Elias Malki cupped his head in his hands. Discouragement seemed to wash over him like a wave. The high hopes he had entertained four months ago had faded to frustration. Sitting in his room in Beirut, Lebanon, this 21-year-old wondered whether he'd have another chance to go to the United States to study for a ministry to the people of the Middle East — something God

Besides his pastorate at Hillsboro, Oregon Foursquare Church, Raymond L. Cox is a well-known evangelical writer and photographer.

seemed to be directing him to do.

He recalled the events and circumstances of the past two years. He remembered a lady missionary who came to Lebanon when he was 19. A friend's chance comment, "That woman's teaching English," hooked Elias' interest. He attended her classes. "She did teach English," Malki relates, "but she taught something else besides English." Though he had grown up in a devout Christian family and couldn't remember a Sunday when he missed Sunday school, Elias had never experienced personal conversion. This missionary led him to confess Jesus Christ as his Savior.

Immediately there was a new drive in this young man's life. He began passing out tracts. He seized available opportunities to witness. And he took the initiative in creating such opportunities. The missionary noticed his zeal. When she returned to America, she recommended Elias for a scholarship at a Bible institute in northern California.

Elation swept over young Malki. He was informed that he had been granted a scholarship together with an affidavit of support necessary before he could enter America to study. Elias hastened to the American Embassy in Beirut with the documents. Officials granted him a visa. Now only one obstacle loomed—finances. He must raise his transportation expenses within four months. Otherwise he would lose the visa.

But how could a youth whose wages amounted only to about \$1.50 per day save \$400 in 120 days? He couldn't. His time-limit for both the visa and scholarship passed. No wonder he felt devastated by discouragement.

When Elias failed to raise funds to take him to California, his benefactor, the lady missionary, apparently lost interest in him. Instead, she began arranging a scholarship for another young man who she thought would have no difficulty obtaining money for passage.

Meanwhile, Malki wrote the school

in California and requested removal of the expired scholarship and affidavit of support. Two months later he rejoiced in a favorable reply. But about the very same time the other young man received a similar notification.

Malki didn't have any more money than he possessed six months before, but hope sprang again in his heart. As he hurried to the American Embassy, he fully expected God to provide his passage this time.

Ten days after Elias left with another visa, the other Lebanese appeared with his documents from the same school in California. But by now the officials at the American Embassy discovered an irregularity. "We are sorry," they told the newcomer, "we cannot give you a visa. The school which you plan to attend is not registered with the government to accept any foreign students."

"But you gave Mr. Malki a visa for that school," he objected. "And he's already on his way."

"We know," sighed an official. "We made a mistake. We neglected to check on the school before we stamped his visa. But when he gets to New York, he'll have lots of problems. They won't let him into the country."

This other youth never reached America. He gave up his intention to study for the ministry. Sometime later he emigrated to South America where he was shot to death three years ago.

But Elias Malki was on the high seas enroute to the United States. Where did he get the money? He had no line on funds when he walked out of the embassy with his new visa. But shortly thereafter a young Lebanese layman, a member of the Presbyterian church in which Malki had grown up, approached him and said, "I don't have very much money, but I have enough to buy your ticket." He said that the Lord had laid the matter on his heart the night before.

When Malki's ship docked at Halifax in Canada, Elias was handed a telegram from his brother in Beirut. The wire warned that the lady missionary

who had originally sponsored him was flying to New York to send him back to Lebanon. Apparently the other student she was promoting had sent her some unfavorable reports about Elias.

Two days later the ship landed at New York. Sure enough, Malki spied the lady on the dock awaiting his disembarkation. But before she could accost him, immigration officers intercepted Elias. After studying his papers, one said, "The American consul must have made a mistake. We have no record of this Bible college being recognized for foreign students. It must be a little country school, so we can't let you land."

Malki spent four days on Ellis Island. Then at a hearing Malki heard this verdict: "Your visa is inadequate. You will have to get a new visa and another school."

"I don't know of any other school," pleaded Malki.

"Well," an official proposed, "if you can find some American who will sign an affidavit guaranteeing your support, we can let you into the country for six months as a visitor."

But Malki only knew one person in all of America, and he had a cablegram advising of her opposition to his entry. He confided this predicament.

The official smiled. "There's a lady who's been making inquiries about you. Maybe she'll help you." The officer mentioned the name of the missionary.

"I don't believe she'll help me," thought Elias. "But she can't make it any worse than it is."

When the lady missionary was advised of the circumstances, she said, "I'll be glad to sign the affidavit." She'd had a change of heart. She had been influenced by serious prayer in her hotel room during his four-day confinement. "I believe God is with you," she told Elias. "God bless you. Go to Bible college."

Malki commenced classes at Pentecostal Bible Institute, Gilroy, California, and after several months transferred to LIFE Bible College in Los

"JESUS BACKED ME UP"

Continued

Angeles from which he graduated in 1955. He pastored a church in Highland, California, for two years. Then he went to work as a salesman for a religious record firm. His salary and commissions increased until he was making \$1200 per month in 1959. By then he was married and had three children.

Meanwhile, the Lord seemed to speak to him about returning to minister in Lebanon. "I'd be glad to go," he rationalized, "but my denomination doesn't seem interested in Lebanon. My application has been on file for some time." But still the yearning to return continued. "It would cost \$10,000 to put my family in Beirut and support the work for the first year," he reasoned. "But if my wife will agree to go, I'm willing to try to raise it."

Two days later his wife Donna suggested: "Let's make this the best Christmas we've ever had."

"Why?" inquired Elias curiously.

"I think this will be the last Christmas we'll spend in this country for awhile," Donna replied.

Elias never asked a man for a dollar, but within three months sufficient funds reached him, and the Malkis left for Beirut. For two years they supported themselves. Then after another visit to America their denomination, the International Church of the Four-square Gospel, sent them back.

Malki enjoys an enormous advantage over most missionaries sent to the Middle East for he speaks both Arabic and Hebrew fluently. "I am not an Arab," he explains. "And I am not a Jew. I am a Chaldean, the father of both." He points out that there are about a million Chaldeans scattered in Iraq, Syria, Lebanon and Turkey who are sometimes mistaken for Arabs. He ministers mostly to Arabs and has established churches in Beirut and in Sidon.

It isn't easy for an evangelical mis-

sionary to make headway in Lebanon primarily because of the religious affiliation of its people. If the president of the country is a Roman Catholic, the prime minister must be a Muslim, Malki says. And when any government worker changes his religious affiliation, he risks almost certain loss of his job. While religious freedom supposedly prevails, Malki says, "If I preached in Lebanon all I preach in America, I might go to jail!"

Despite the obstacles, he is witnessing gratifying results. He has seen communists converted to Christ, and government employees have been received into the church he serves.

Malki's first services were conducted in an apartment house, but this arrangement proved unsatisfactory to them and the tenants. So they prayed for new quarters to rent. Their answer came through one of their recent converts, an ex-gambler named Abraham. He told Elias that the owner of the gambling den he formerly frequented had died and that his wife was unable to continue the business. Malki rented the property for church services. Some customers did not notice the change of sign from casino to church, and Elias led several to Christ!

Joseph for example, ran away from home at the age of 14, and at 20 he suffered severely with tuberculosis. "He was ready for the grave," Malki said, "and ready for hell. He had participated in every sin in the book. He was prominent in one of the gangs in Beirut." One night Joseph went to the former gambling hall he had visited often. With three cronies he walked in to try his luck. Imagine his surprise when he found a church! He stayed. For the first time in his life he heard the gospel. He returned for subsequent services. Then, one month after his first visit, on a Saturday night before a scheduled prayer meeting, Joseph walked into the auditorium, went to the front bench and kneeled to pray. Malki joined him. Today Joseph is one of the leaders in the work in Beirut.

In the vicinity where Malki conducts services, several other gambling halls continue business. But the church began making inroads on their customers. Some of the proprietors began to see their profits shrink. Gabriel especially seethed with resentment. He operated two establishments which were rigged with crooked machines in defiance of government regulations. One day Gabriel confronted Elias Malki on the street and said, "I'll give you 30 days to get out of this neighborhood."

"Why?" challenged the missionary.


"Because you're causing me to lose business," Gabriel spouted.

Eyeing the gambler for a moment, Malki said, "Young man, God loves you, and I love you. And I'll give you 30 days to be at our altar confessing Jesus Christ as your Savior."

One week later his business was checked by the law. His immunity from government interference was ended. His equipment was confiscated, his business closed.

In desperation Gabriel attended a service conducted by Malki. When the invitation was extended, he raised his hand and went forward to profess Jesus Christ!

Reminiscing about the 30-day ultimatum, Malki declares, "I really meant it when I gave him a month in which to come to Christ. It took some courage, but the Lord helped me." And in less than 30 days Gabriel found Christ. "Jesus backed me up," maintains Elias.

Elias Malki is quick to say that the Lord has helped him dramatically on many occasions. He entertains a vision of evangelizing other regions of the Middle East beyond Lebanon. He was born near Baalbek, the famous ruins of a former pagan civilization. Malki has encountered people in Lebanon who still worship the ancient idol Baal. Some of the staunchest Christians he has led to Christ are from these modern pagans. He's determined to do his best to witness for Jesus Christ, and he fully expects Jesus to back him up. 

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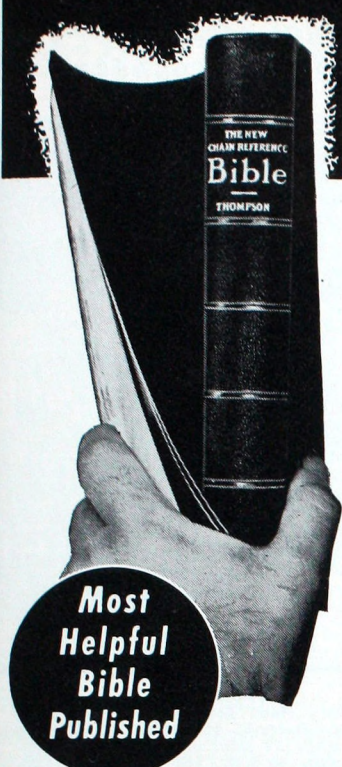
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St. Miguel, located on the south coast of the Azores.

THE AZORES: where Evangelicals hang on

by Thomas W. Klewin

They lie more than 800 miles from mainland Europe — farther than any other group of Atlantic islands. Rich in history, the Azores were once the grand rendezvous for the fleets on their voyage home from the West Indies. Now they reflect the semi-isolation in which they have lived for the past 100 years while the rise of the steamship has diminished their role as a stopping point for sailing vessels.

They have belonged to Portugal ever since their discovery in 1432, except for a brief period when, like mainland Portugal, they were ruled by the Spanish.

As in Portugal, and perhaps to an even greater extent, the Roman Catholic Church dominates the cultural as well as religious life. Holidays here are what they once were — a combination of “holy days” and festive occasions. Overshadowing all the celebrations is the Festival of the Holy Spirit, observed for a period of seven to eight weeks and woven into the life of every member of every community.

Chaplain Thomas W. Klewin has 15 years of service with the U. S. Air Force.

To be anything other than Catholic is to isolate the individual and the family from the tight community life where everyone knows exactly what everyone else is, does and believes. To be anything but a Catholic requires more courage than to be nothing, for those who are nothing pose no threat to the established church and the religious-secular life of the islands.

To be a Protestant means that the services of all institutions and welfare organizations are out of reach. Yet a few Azoreans have taken the step and formed a Protestant church. Independent of any denominational ties, it receives no help from any church body or faith mission.

Kenneth Cox, an Englishman, saw the need for a Protestant church on his first visit to the Azores in 1919. He returned in the summer of 1920 to hold services in a private school which eventually became the “church.” It stands as the symbol and hope of Protestantism among the quarter million inhabitants of the island today.

The handful of Protestants he gathered on Sao Miguel, largest of the seven islands, has become the Evangelical Church of the Azores with six con-

gregations on three islands. Smallest of the congregations has only two families. Largest is the original congregation in the city of Ponta Delgada with approximately 150 members.

Cox was no stranger to pioneer evangelism. He had spent eight years in Portugal as an evangelist prior to opening the mission on Sao Miguel island.

By the time Cox died in 1957 the work had spread to one other island, Fayal, where the seaport town of Horta exposed the population to other Protestants. He traveled to three of the other islands, but results were meager. No Protestant church can be found on them today.

In 1957 the first native Azorean pastor assumed leadership of the church. The Rev. Jose Luis Carreiro is responsible for all six congregations in their relationship to the Portuguese government, which demands that one individual be responsible for the church on all seven islands.

The work is all uphill — slow, discouraging, and sometimes at a standstill. There are only two pastors for the six churches. One tiny congregation on the island of Fayal is under the direction of two laymen, neither of whom has more than a fourth grade education — average for the Portuguese on the islands.

Pastor Carreiro ministers to the church in Ponta Delgada and the mission of two families outside the city, together with a mission for children in the town of Ribeira Grande, Sao Miguel.

Pastor Luis Mendes de Melo works on the second largest of the islands, Terceira, where the American air base,

Lajes Field, is located. The work on this island, begun in 1961 by Mr. Carreiro, is being carried on in two locations with a combined total of about 74 members.

Problems are myriad for the two pastors and their six congregations. Most serious is the continuing emigration of Azoreans to Canada and the United States. Today there are as many Azoreans in the United States as in the islands. Among the emigrants are the Protestants who leave hoping to find not only a better standard of living but also acceptance of their religious faith.

The church at Fayal was almost wiped out by the mass emigration in the late 1950's when the United States opened its door to any and all from that island after it was devastated by a volcanic eruption.

The two missions on Terceira have also been hard hit by emigration, many of their members worked on the military air base, caught a glimpse of the free life offered by the United States, visited Protestant services on the base and saw how acceptable the Protestant faith is in America. And so, propelled by those twin desires for a better life and religious freedom, they left.

About 50 members have left the home church in Ponta Delgada in the past five years and others are applying for exit visas.

Only at Ribeira Grande, where work is being done among the children, is real progress being made. It is the only place where children are allowed by non-Protestant parents to visit and participate in the Sunday school.

Another problem is one which the struggling Protestant church faces in every land where the Catholic church



The sign of the church in Ponta Delgada reads House of Prayer and includes Bible verses. But if it did not stand on private property, Pastor Carreiro's home, it would have to come down. Protests have been lodged against the sign but no legal way can be found to force the issue since it is on Carreiro's own property.


is so much a part of the total life of the people. Neighbors report to the parish priest any person they see visiting the evangelical church.

The evening service, held after dark, becomes the evangelistic service, drawing the curious to hear the gospel.

Others also come, especially those who are new to the islands. Community pressure has not yet put the squeeze on them, and frequently they find fellowship in the evangelical church before the life of their new community ties them to the non-Protestant way.

The church has held steady despite the pressures of government, church and community. Membership remains constant even though families leave for America each year. Somehow new ones come in to take their place.

The young priests of the islands no longer exert pressure on families, perhaps because they have observed the American way on the military base.

Most important is the witness of the members. As Mrs. Carreiro said: "They're beginning to see we're different—that Christ means so much to us. Our living witness is being noticed. We believe the quality of our lives in Christ is making an impact. And that's how all real Christians have witnessed most effectively to others about the cross. Just pray for us that we'll continue to have that quality of Christian life. We'll make it then." 

Pastor's house and church overlook a typical Azorean field where volcanic rock makes up the fences. Farming is the chief industry.





globe at a glance

Congolese Christians resolve to double their number in five years

a special report by Willys K. Braun

Congo's National Congress of Evangelism, meeting at Kinshasa August 11-18, completed its sessions with the declaration of reaching every person in Congo with the Gospel of Jesus Christ and a list of concrete proposals toward attaining that goal. Called by the General Assembly of the Congo Protestant Council, the Congress focused attention on the unfinished task of the church: the winning of unconverted millions who make up over half of the nation's population.

On opening day 104 Congolese church leaders from 34 Protestant denominations and observers from eight African nations registered for the Congress. Delegates came from all parts of Congo, an area equal to that part of the United States which is east of the Mississippi River, from Cameroun, the Central African Republic, Malawi, Rhodesia and South Africa. Most of those coming from outside Congo are coordinators of national campaigns of evangelism in their own countries. Five Afro-American churchmen made the long trip from New York to attend the Congress.

Speakers included Dr. Paul Rees, editor of *World Vision Magazine*, who has held large pastors' conferences in Asia and Africa, Dr. Jacques Blocher, French Bible teacher and director of the Faculty of Theology in Paris, Evangelism-in-Depth pioneer Ruben Lores of Cuba, Gerald Swank, founder of New Life For



"We go not to preach, but to learn," said George M. Perry, president of National Negro Evangelical Association, as he and four others boarded their plane en route to the Congo Conference of Evangelism in Kinshasha, Congo. (From left to right) Columbus Salley, author and lecturer associated with Harcourt-Bruce Publishers and Trinity College; Walter Whittingham, president of Harlem Evangelistic Association; John Lawrence, national evangelist for the Church of God in Christ; Stanley Long, editor, *Afro-American literature for the American Tract Society*, and Perry are the first Afro-American evangelicals to be representatives at such a meeting.

ASIA— Evangelism—

From the COFA Office (Coordinating Office for Asian Evangelism) comes the following report.

SINGAPORE—Chinese pastors here have bound themselves together for an evangelistic campaign in 1970. Public meetings in various parts of the city, door-to-door visitations with scriptures and literature are planned. In August a Keswick Convention was held here in which three quarters of the 500-700 present were under 30.

INDONESIA — With nearly every major church in this country cooperating, the 100,000 - capacity Stadium Utama Senajan has been reserved for 10 successive nights (October 3-12) for evangelistic meetings. Dr. John Haggai will be the speaker.

INDIA—More than 30 evangelists are expected at the January All-India Congress on Evangelism. Discussions are to center around Biblical evangelism in the context of India today and evangelism among Hindus, Muslims, youth, etc.

KOREA—The Korean church is sending a missionary, the Rev. Lee Sung Joo and his family, to evangelize in Hok-

kaido, the northern-most part of Japan. About eight thousand Korean families live on this island.

NEW ZEALAND—Baptists here are observing a year of evangelism in 1970 including an international crusade in July.

PHILIPPINES—The National Fellowship for Philippine Evangelism is sponsoring an All-Philippines Congress on Evangelism with 350 delegates from 85 Protestant denominations for May 13-20, 1970. Nene Ramientos is coordinating director.

THAILAND—Plans are now for a Congress on Evangelism with 300 delegates January 6-11, 1970.

NEPAL—It is reported that in some areas the church is under fire. "The last trouble was on July 31 when in one area Christians were threatened with extermination. Many books and Bibles were destroyed. We are in urgent need of prayer for strength for the new believers." The report added that some were driven from their homes because they said, "I can't give up Jesus."

SINGAPORE—The Asia Evangelical Literature Fellowship which was formed during the Congress on Evangelism in Singapore is to hold its first

"Asia Evangelical Literature Strategy Conference," here April 6-11, 1970.

COFAE OFFICE—The volume *Christ Seeks Asia* which gives full reports, strategy papers, etc. of the Asia-South Pacific Congress on Evangelism is now available from the Rock House Publishers, Box 6138, Kowloon, Hong Kong, US \$3.50 per copy. The office also reports mimeographed copies of "Strategy Papers" read at the Congress which it is offering to theological schools and Bible institute for use by their students. Also available for the cost of postage, "One Race, One Gospel, One Task."

JAPAN— Shrine bill opposed

Increasing numbers of protestants and Roman Catholics in Japan are publicly demonstrating disapproval of a bill now before the Japanese Diet which would restore state support for Shrine Shinto, reports the Rev. Worth C. Grant, Southern Baptist missionary in that country. The Christians are being joined by Buddhists, including adherents of Soka Gakkai, a nationalistic cult which claims five million households in its ranks and is represented in the Diet by the Komeito Party.

Nigeria, and two outstanding evangelists from the Anglican revival movement in Uganda, the Rev. Festo Kivengere and Elias Kinuka.

The Congress was essentially African. Only 15 percent of the delegates were missionaries. Even with the messages of foreign speakers, the voices heard most of the time were African. Their reports as coordinators, as heads of departments of the Congo Protestant Council and as participants in discussion groups clearly demonstrated that the national campaign of evangelism, "Christ For All," had taken deep root in Congo soil. And always there was the solid, dynamic leadership of the Rev. Jean-Perceval Kanku, secretary of the department of evangelism. Missionaries had worked long and hard to set up the Congress but, from the first session to the last, every Congolese delegate knew it was an African achievement.

The Congress took note of the fact that basic to the winning the lost to Christ is revival, renewed prayer, Bible preparation and a continuing incentive to witness to all. Pastors Kivengere and Kinuka reported on what the Uganda revival can teach Congo's leaders. Messrs. Lores and Swank described the basic methods of their important movements of evangelism in Latin American nations and in Nigeria. Department heads of the Congo Protestant Council described the contribution their departments were making to evangelism. Reports from denominational coordinators of evangelism in Congo and from visiting national coordinators presented a wide and varied evangelism front in Africa.

Beyond the goal of sharing information and receiving spiritual inspiration was the desire to draw up a comprehensive five-year program of evangelism for Congo. The plan gives much time and

effort to revival in the churches, brought on through a great mobilization of laymen for intercession and a turning to the Bible for spiritual guidance and preparation for witness. It then turns in many varied ways to the mobilization of lay Christians for witness to the unsaved.

Plans were laid for the establishment of provincial offices of evangelism to care for the translation and printing of essential literature as well as continuing encouragement of the churches in the provinces in the month-by-month programs of evangelism.

What were the lasting fruits of the Congress? One could refer to the challenge and inspiration of the many messages or to the mound of "how-to" literature distributed to delegates. But the best indication of the continuing worth of the meetings is no doubt to be discovered in what delegates themselves said. In the final session, they repeatedly declared that they were going home with burning purpose to evangelize their areas as never before. The gleaming-eyed director of schools who stated, "I am going back to my work with a burning desire to bring Christ to my students," or the pastor who said, "Even if the Congo Protestant Council were to discontinue the national campaign of evangelism, we will never stop," or the earnest missionary who promised, "Our denomination will participate fully in the national campaign from now on." These and a host of others are the criterion of the worth of Congo's first national Congress of Evangelism. And to these will be added the resulting witness of Congo's lost millions in the next five years.

Congo's Protestants now number a million, making it the largest French-speaking Protestant church in the world. The delegates declared their goal is to see the number double before 1975.

The bill calls for nationalization of Yasukuni Shrine in Tokyo where Japan's war dead are enshrined. According to Grant if the bill passes other shrines are likely to be nationalized, including the Meiji Shrine in Tokyo and the Great Shrine of Ise at Ujiyama, sacred to the legendary Sun Goddess and to the ancestors of the Imperial Family.

Shinto, the indigenous religion of Japan, was legally divided into Shrine Shinto and Sect Shinto in 1882. Shrine Shinto, with more than 100,000 shrines, was intended to enhance the glory of the state and foster worship of the Emperor. Its disestablishment as a state cult in 1945 was one of the acts of the postwar Allied Occupation. The new constitution, adopted in 1947, provides for separation of government and religion.

Dr. Hisashi Aizawa, professor of law in a Tokyo university, says in a recent article titled "The Yasukuni Shrine Problem": "The Christian who believes 'Thou shalt have no other gods before me' cannot, even in the name of national unity, worship at a shrine without being inconsistent." He also deplored the threatened violation of the constitution.



people make the news

Dr. **Robert S. Denny**, senior associate secretary of the Baptist World Alliance, has been named to succeed Dr. Josef Nordenhaug as general secretary of the Alliance. He is the first American to be Alliance general secretary since 1948.

William Winchell has been appointed director of TEAM's radio station, HLKX, Seoul, Korea. He has served as chief engineer at the station for several years.

TEAM also announced the appointment of the Rev. **Richard Winchell** (William's brother) to the position of assistant director of TEAM. Previously he directed TEAM's literature program in South Africa.

The first Japanese Mennonites to leave Japan as missionaries, Mr. and Mrs. **Hiroshi Kaneko** join the staff of HCJB in Quito, Ecuador.

Dr. **Ovid B. Bush, Jr.**, was posthumously awarded Japan's Fourth Order of Merit. Bush who died last year at 49 served for 15 years as a missionary of the Presbyterian Church in the U.S. (Southern) at the Christian Hospital in Osaka. He is the youngest

to receive the award. It is the first time a non-Japanese or missionary has been so honored.

Canon **Cyprian Thorpe**, director of the department of missions for the Anglican Church of South Africa, has been refused a passport to go to London on church business. He is one of many clergymen who are experiencing exit or entrance problems into South Africa. No reason was given for the refusal.

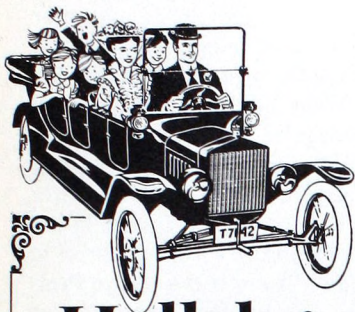
The Rev. **J. David Fite**, the Southern Baptist missionary who recently ended four years in a Communist Cuban prison, has begun his doctoral studies this fall at Southwestern Baptist Theological Seminary at Fort Worth.

David R. Enlow, associate editor of The Alliance Witness for two years, has been named director of publications for Medical Assistance Programs Inc.

Mrs. **Anna Martinson**, retired American missionary to China who observed her 100th birthday last September, died in Hong Kong July 26. She went to China with her husband in 1902 with the United Norwegian Lutheran Church in America.

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Missions to Indians

Special report by Ted Laskowski, field leader in Brazil for Unevangelized Fields Mission, Inc.

For the first time in the history of missions in Brazil the government invited religious missions to cooperate in solving the "Indian problem." Formerly governments made no effort to recognize benefits which missionaries brought to the some 50,000 aborigines scattered over half a continent and divided by about 100 languages.

But now the new Brazilian National Indian Foundation's director, Dr. Campos, speaking to mission representatives, emphasized again and again: "We want you to work with us. Where we have no local official in a tribe, even want to delegate our powers to you."

At the Indian Foundation's invitation, some 25 Protestant and 25 Roman Catholic missionaries gathered in Brasilia's National University for a week-long symposium. During those days papers written by missionaries and government personnel were discussed in committees and voted on in open session. One significant victory for evangelism

and jungle. Here isolated tribes follow cultures centuries old.



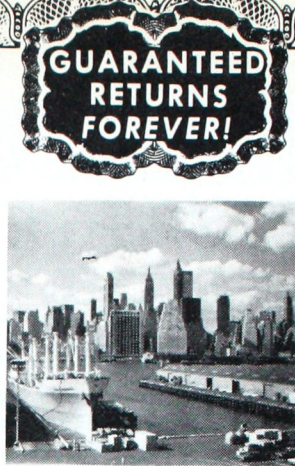
Brazil granted new privileges

was the signing of a four year contract by Wycliffe Bible Translators and Indian Foundation after years of negotiations. To the amazement of worldly ethnologists and both Roman Catholic and Protestant missions, the official contract was given to a Protestant organization. The Minister of the Interior, Gen. Costa Cavalcanti, for whose department the Indian Foundation works, put his signature to the agreement. He then praised the work of all missions and transmitted greetings from Brazil's President Costa e Silva, who sent words of encouragement to the symposium. The contract is Wycliffe's Summer Institute of Linguistics free range for Bible translation.

Even if this were not enough, the Indian Foundation invited each religious group, Roman Catholic and Protestant, to appoint a representative to the strengthening Indian Affairs Council. Each group has a month to select their representatives. Now evangelicals have a voice in helping shape policy in the federal government in matters having to do with the Indians. Underlying all these changes was the presence of Dr. Benjamin Moraes,

a Presbyterian pastor and Christian statesman from Rio de Janeiro's University. He was chosen some time ago to be vice-director of the Indian Foundation. Through his influence the Minister of the Interior radically modified the agenda of the symposium. It had originally been designed to restrict religious work among the Indians. By changing the wording of some clauses, the Minister of the Interior both upheld freedom of religion and limited agnostic policy-makers from hindering the translation and teaching of God's Word in the languages of the tribes.

God used this invitation of the Brazilian government to bring evangelical missions to Indians together. They took advantage of the situation to discuss the beginning of a federation of missions to Indians, which when registered, would have an added voice in Indian affairs. Various missions like New Tribes, Wycliffe Bible Translators, Unevangelized Fields Mission, South American Indian Mission and others took part in the symposium. At the last meeting, their missionaries stood with others to sing the national anthem — with all the feeling of "Praise God from whom all blessings flow!"



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England (August): WCC Central Committee meeting

Merchants in the retailing of words

- J. D. Douglas, British editorial representative for Christianity Today

"Lord, we have been here all day, in words... we are merchants in the retailing of words... At the end of a day of words, we come for absolution." It was a just commentary and a right attitude which one of the evening devotional sessions took while the WCC's top policy-making body was meeting in sight of England's oldest cathedral.

Five new churches were admitted to membership in the World Council: Karo Batak Protestant Church of Kabanjahe, North Sumatra (65,000 members); the Moravian Church in Jamaica (23,000); the Church of Christ on Earth by the Prophet Simon Kimbangu, Congo-Kinshasa (1.1 million estimated by the son of the prophet, who was present); the Old Catholic Mariavite Church, Poland (24,000); and the Evangelical Pentecostal Church "Brazil for Christ" (1.1 million).

Loud applause at an earlier meeting had followed some good-humored candid remarks addressed to the Committee by a representative of the Brazilian applicant-church. The Rev. Manoel de Mello pointed out that 95 percent of their members were labor workers, and he warned the WCC against losing itself in theological debate removed from ordinary folk. If accepted, he said, his church would maintain its strongly evangelical viewpoint and its emphasis on spiritual revival.

There was some heart-searching before the Congolese church was accepted. Some of the Orthodox were not happy that this indigenous African body had no baptism by water, but finally it was accepted, with only two abstentions.

Some traditional old-fashioned thunder came from the Metropolitan Nikodim of Leningrad (who had happily supported the Kimbanguists). During discussion of a proposed letter to member churches, he warned that any amendments he would be putting forward had to be accepted "in their entirety," or his church would reject the document. His heart obviously wasn't in it, however, for having gone through the motions customary to him on ecumenical occasions, he was seen later voting for the letter without

having said much about amendments.

An odd little paragraph slipped through while attention was focused on one part of the Middle East suggested statement. In the former the Central Committee "suggests that the subject of biblical interpretation be studied in order to avoid the misuse of the Bible in support of partisan political views and to clarify the bearing of faith upon critical political questions." Biblical students will doubtless be interested in the findings of such a study.

Apart from the Middle East debate, the report of the Churches' Commission on International Affairs produced the usual mystifying moments. Despite general secretary Blake's earlier assurance that the WCC tried to be "just to all sides of every international conflict," Czechoslovakia was not dealt with, although the first anniversary of the Russian invasion took place during the Canterbury sessions. The Committee wanted sanctions intensified against Rhodesia, but lifted for Cuba. The report's mild strictures against the Greek regime provoked angry reaction from a Greek layman, and Greece accordingly found no place in the Committee's final statement. A Vietnam document which the Committee was merely asked to "note with approval" was withdrawn after someone had been tiresome enough to point out that the call for troop-withdrawal should include also North Vietnamese.

The vexed question of Nigeria produced some fireworks, sparked off chiefly by a representative from the Western Nigeria military governor's office. He was upset by the continual use of the word "Biafra" by the WCC which, he said, was the only international body which thus recognized the former Eastern Region as a separate entity. WCC officials, while at pains to stress that this usage did not imply partisanship, pointed out that the term was one of expediency. The Central Committee agreed, and reaffirmed that "the immediate urgent need is to open up safe corridors, approved on both sides, through which adequate quantities of humanitarian relief supplies may reach the victims of this conflict." It recognized that "political implica-

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tions can be imputed to relief organizations" and called on all agencies "to continue to examine their services in order to minimize or avoid giving occasion to such accusations."

The written report from the Division of Inter-Church Aid, Refugee and World Service (DICARWS) tells something of the vast extent of the WCC's humanitarian services. The current project list, published in collaboration with the Division of World Mission and Evangelism (DWME), names 580 projects in 80 countries, with a budget needed of over \$21 million. Among the projected schemes are the Mississippi Delta Ministry, the Gurupi Development scheme in North East Brazil, student hostels in Greece, the work of the Mindolo Ecumenical Foundation Center in Zambia, social service activities in Hong Kong, and hydro electricity for the isolated southern highlands of Papua, New Guinea. "In seeking to help the churches meet acute human needs," says the DICARWS's mandate, "the Division shall bring aid to people without distinctions as to race, caste, color, creed, nationality, or politics . . . and be ready to cooperate in helping forward the cause of social justice."

Some nervousness was apparent over the Council's sponsorship of an ecumenical consultation on dialogue with men of other faiths, to be held in Beirut next March (\$20,000 was later voted to organize this). Orthodox and Eastern Christians were concerned to point out that at the heart of the DWME's mandate was the statement of purpose: "To make Jesus Christ known," but that the name of Jesus Christ had "assumed larger and larger dimensions." One speaker suggested, "We are condemned now by too much wisdom; we can be so wise as to be foolish."

On racism the Central Committee agreed on the necessity for, in vice chairman Pauline Webb's words, a demonstration of solidarity from all who wanted to remove this evil, sacrificial giving from common resources, and the actions to make their words credible. The Committee agreed to give \$200,000 out of the WCC's financial reserves to a special fund for supporting organizations of oppressed racial groups or those supporting victims of racism. It was decided also to ask member churches to contribute an additional \$300,000 to the fund, and to "confess their involvement in the perpetuation of racism." Russian speakers were concerned to make it clear there was no racism in their socialist regime.

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Foreign missionaries who live and serve in remote and primitive areas of the world will be among the beneficiaries of the U.S. moon landing and continuing space exploration.

They will benefit through what is being learned in the field of lightweight, inexpensive, and durable communication equipment.

This is the view of Don Albright, director of Electronics for Missionary Aviation Fellowship.

At the MAF headquarters at Fullerton, California, Albright has this explanation:

"Here at Missionary Aviation Fellowship we've done quite a bit of research ourselves in developing specialized communications equipment. This has been directed at the sort of work we do — flying in the bush and under primitive conditions — and for a number of reasons.

"On the economic side, our missionaries traditionally do not have a lot of money, so we want to supply them with a good communication system at an absolute minimum of cost.

"Weight of equipment also is a factor. It has to be paid for by the pound when it is moved into some isolated situation, and most of the commercial equipment tends to be bulky.

"Then, too, from an operational standpoint, most of the equipment just hasn't been made for long time use in tropical areas.

"But today, as things have turned out, we are pretty much out of hard-core development, although we still have research work projects peculiar to our type of flying. Now, with the space program moving so fast and so far, and with the tremendous amount of money and brainpower being applied to electronic research by industry, a great deal of equipment is being developed. We can easily adapt to our own operations."

To the young missionary this developing use of 20th century tools occasions no surprise. For missionaries who have been in the field a long time the contrast is very sharp.

From his own personal experience, and his enthusiasm for the technical side of foreign missionary work, Don

Albright also stresses how importantly life is being changed for the people served by foreign missions.

"You have to realize what radio has done to bring about a new awareness of the world at large in many so-called primitive areas."

"I remember one incident that had quite a lesson to it about the way technology is spreading," Albright relates. "I was convoying a group of young Americans down a river in Peru. It was pretty wild country and the young people were the sons and daughters of consular and embassy families in Lima. We were in a canoe when we saw a native raft coming down the river. It was a typical Indian raft made out of balsa logs and palm branches.

"All of the kids were busy taking pictures of the raft. To make it better one of the fellows who was with us was really pouring it on about this being a typical Indian family traveling on the river. You know, just making the story good. And then — believe it or not — this Indian stepped to the end of his raft and snapped our picture with a 35 mm camera."

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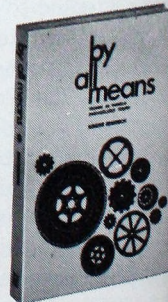
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THE UNION OF BURMA forms a portion of the Southeast Asia peninsula. Slightly smaller than Texas, Burma is bordered on the east by China, Laos, and Thailand, on the southwest by the Andaman Sea, on the west by East Pakistan, India, and the Bay of Bengal, and on the north by Tibet. The fertile delta and valley regions in the south and central area of Burma form one of the world's great rice granaries. Mountainous areas stretch across the north and west. The Shan highlands in the east extend southward into the Tenasserim Yoma. Over half of Burma is forested. Because of its tropical location, Burma's climate is hot most of the year.

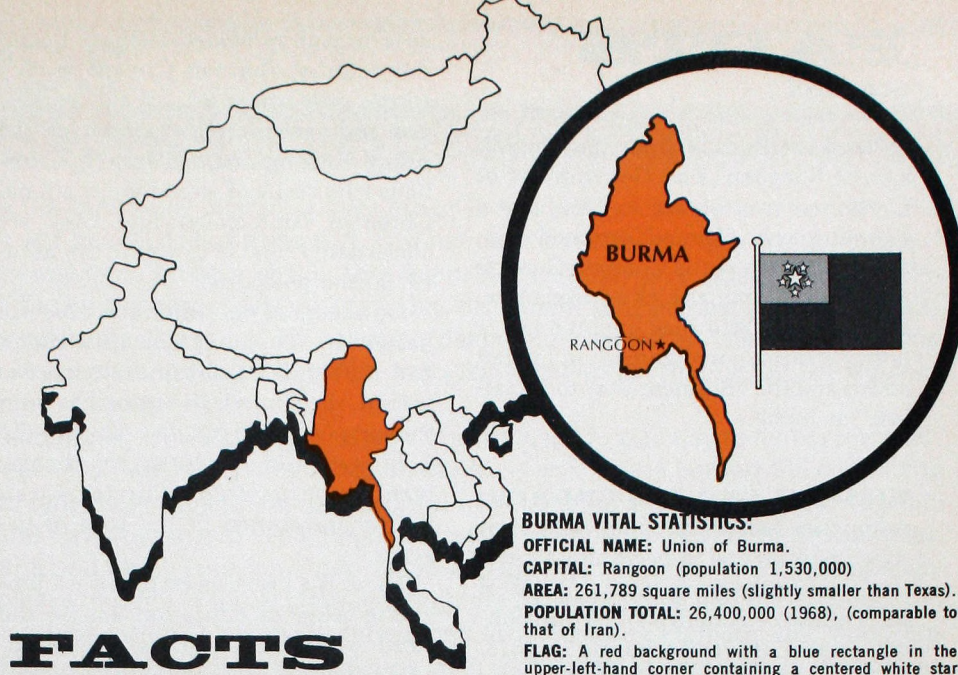
THE PEOPLE: The natives of Burma are largely of Tibeto-Mongolian stock. Karens, Kayahs, Shans, Kachins, Indians, and Chinese, comprise the remaining people groups. 85% of Burma's population are adherents to Buddhism. Recognized as the national religion, Buddhism deeply affects the national character as a whole.

ECONOMY: Burma has an agricultural economy. Rice, which occupies two-thirds of the country's cultivated land, remains its chief export. Other lesser important exports are rubber, cotton, metals and ores. Timber production, principally of teak, and fisheries also contribute to Burma's economy. Silk weaving and dyeing, rice husking, oil refining, and wood carving lead Burma's industry. Under the Socialist regime, all such industry and rice production were nationalized and became monopolies of the State. Production has yet to reach the pre-World War II levels.

HISTORY: Throughout the seventeenth centuries, Burma resisted the Dutch, Portuguese and British in their efforts to establish ports on the Bay of Bengal. The British finally made inroads. British rule in Burma dates from 1826 to 1937. In 1937 Burma was separated from India and became a British Crown colony with its own legislature.

During World War II, Burma became a battle-ground as a result of the Burma Road — a vital supply line to China for the Allies. The Japanese invaded Burma in 1942 and Burman independence was recognized in the 1943 Japanese-designed "New Order of Asia." However, British civil rule was restored in 1946.

The Union of Burma was formed on January 4, 1948. U Nu, independent Burma's first premier, was a socialist-



FACTS OF A FIELD

BURMA VITAL STATISTICS:
OFFICIAL NAME: Union of Burma.
CAPITAL: Rangoon (population 1,530,000)
AREA: 261,789 square miles (slightly smaller than Texas).
POPULATION TOTAL: 26,400,000 (1968), (comparable to that of Iran).
FLAG: A red background with a blue rectangle in the upper-left-hand corner containing a centered white star with five smaller stars between its points.
MONETARY UNIT: The kyat (worth 21 U.S. cents).
OFFICIAL LANGUAGE: Burmese (in addition, more than 100 native languages largely belonging to the Tibeto-Chinese language group).



Burma, known as "land of the pagodas."

FACTS

Continued

mind intellectual from the University of Rangoon. The Government of U Nu was overthrown in 1962, and a Revolutionary Council assumed control. Chairman of the Council, General Ne Win became the chief executive. General Ne Win has maintained a policy of strict nonalignment in foreign affairs and the "Burmese Way to Socialism" at home.

MISSIONS AND THE CHURCH:

Adoniram Judson and his wife Ann were instrumental in beginning Protestant missionary work in the "Land of the Pagodas." America's first missionary, Judson arrived in Burma in 1813. He became so proficient in the Burmese language that by 1834 he had translated the entire Bible. He almost finished an English-Burmese dictionary, before his death and prepared a grammar and published numerous tracts. At the time of his death, he had succeeded in establishing a Burman church of 7000 members and had the responsibility of 163 missionaries.

The church in Burma has continued to grow. Statistics compiled in Burma in January 1968 by the Rev. U. John Thetgyi, general secretary of the Burma Christian Council, reveal the following information: Burma Baptist Convention, 500,000 members, 624 ordained ministers; Roman Catholics, 250,000 members, 200 ordained ministers; Church of Christ, 28,000 members, 80 ordained ministers; Anglican Church, 25,000 members, 40 ordained ministers. Other Christian denominations in Burma are the Methodist Church, Assemblies of God, Self Supporting Karen Baptist Association, Presbyterian Church of Burma, Seventh Day Adventists and Salvation Army. In total there are 861,000 members of Christian denominations, 1283 ordained ministers and some 2000 unordained ministers. The figure indicating membership includes unbaptized members of families of full communicants. Almost 60% of all Christians in Burma are Baptists.

The 1960's have been a decade of transition for the Burman Church. Since 1965 operation of Christian schools and hospitals have been progressively restricted due to the nationalization of all such private institutions. Along with other foreigners, missionaries received orders from the Burma

government in March 1966, to vacate the country. Burman Christians constitute only about 3% of the population and have no representative on the ruling Revolutionary Council. Christians who desire to attend international Christian conferences find they are consistently unable to secure the needed Burma passports.

However, as one informed observer has put it: "Despite problems without, and difficulties and some weaknesses within, the Church in Burma has been showing spiritual vitality amidst the deep waters of revolutionary change, manifesting its true character — an indigenous church in the land of pagodas."

There is a growing emphasis on providing religious education amidst the youth within the churches, and a deepening consciousness of the necessity of personal witness. Conversions have been reported by radio stations such as FEBC and SERVE who carry on a Bur-

man ministry. As well, evangelistic mobile services are provided by the Christian Literature Society, the National Bible Society and the Radio Audio-Visual Aids department of the Burma Christian Council. World Vision's counsel and aid was sought and given in connection with an important meeting of approximately 400 pastors held earlier this year. Editor of World Vision Magazine, Dr. Paul Rees, attended this meeting. He makes this statement regarding the present Christian position in Burma:

"In 1966 all foreign missionaries were obliged to withdraw from Burma. They have not been allowed to return. Is this loss or gain? In the mix of history, which repeatedly proves to be the mix of Providence, it is something of both. What is clear is that the withdrawal of the missionaries has been followed by the strengthening rather than the weakening of the indigenous Christian forces."



Christian schools and hospitals were nationalized in 1966.



Wooden slippers, worn in the rainy season, are prepared for sale.

UNRESOLVED WARS AND VIOLENCE are the continuing characteristics of our times. Most of the world is not officially at war. But little of the world is free from war or violence of some sort. Few nations can really say they are at "peace." Nobody can set a date when wars or international violence of this sort begin. Nor can they give a date when it ends. In many cases these occurrences seem to be the volcanic eruptions of heated discontent that has been under the surface for a long time. In other cases, violence erupts as a result of agitation deliberately aimed at unseating existing governments. In most cases it is some mixture of underlying discontent and planned agitation that brings the violence on the scene.

Some of the specifics include the continuing conflict in Nigeria which has refused to give way to numerous interventions of churches and international agencies; war which continues on the Russian-Chinese border; the continuing war in Vietnam which is now predicted to fade away rather than be resolved in negotiations; the rioting and violence in Northern Ireland where Protestants and Catholics are at each others' throats; The unpublicized conflict in southern Sudan which has been going on since 1955 and which may now have taken as many as a half million lives; new uprisings in parts of Indonesia; terrorist violence in parts of India; continued fighting between Israel and her neighbors in the Middle East. In addition there are many areas where violence is threatened at almost any moment, and hundreds of cases of rioting and violence on college campuses, in urban ghettos and sore spots in the world's developing nations.

VIOLENCE IS A HUMAN NEED according to some theorists, especially psychiatrists who have made a study of violent crimes and war. Whether or not that is a correct way of stating it, the Christian can observe the lust for violence in the sinful human heart – whether it be in the ancient Roman amphitheaters or in modern setting of war. If violence and war were totally abhorrent to all men, it would be hard to imagine groups, nations and classes succumbing to the sort of violence that is to be found today in so many parts of the world.

MEANS OF ARRESTING VIOLENCE AND WAR seem quite unavailable. We can solve tremendous problems, including manned landings on the moon. But we seem quite unable to bring violence and war under control. To some, this raises the question as to the reality of the desire to bring it to an end. Some suggest that we simply have not devised tools other than war and violence to handle disputes among classes, groups and nations. Others suggest that we have given too much attention to surface problems, and not enough to the underlying problems. Still others would suggest that the nature of war and violence is just too complex to allow for simple solutions. But nobody would suggest that the manned landing on the moon was a "simple solution."

THE NATURE OF HUMAN TENSION deserves a deeper look than it has been given to date. Man has come to know a great deal more about his physical environment than he does about himself. "Know thyself" has a corporate application, not just a personal one. The fact that it may be more difficult to know man than to know his physical environment is little excuse. Where is there evidence that equal effort has been made to confront the problem? 37

SHEER EXPERIENCE may eventually be the means of bringing man back to the truths of revelation. Not that a simple reading of the Bible would immediately solve all the problems of the world. Yet the assumptions that come from revelation concerning the nature of man, his purpose and place in the world, his ultimate destiny and other facts that bear on his condition, could throw great light on the problems being faced in the world. The playing out of world history gives more and more evidence of the validity of the Scriptures.

CHRISTIANS MUST BE CONCERNED about the problems of war and violence. It seems in keeping to say that Jesus would be concerned if He were present on the scene today – and He is, in the presence of His Church in the world. Christians might well give themselves to the pursuit of knowledge about man and his human condition. This can include approaches through many disciplines ranging from anthropology to public relations. And the Christian who does this as a Christian venture might always keep an eye on the biblical revelation as a sort of prior means through which to get cues on man's deepest problems.

EVANGELISM OF THE WORLD has real bearing at this point. Christians claim to have the confidence that God has provided the answer to man's deepest problems in the Person of Jesus Christ. Although the Church seems to recognize this dimly at times, or perhaps fails to act in accord with what it really believes, the recovery of the full import of the gospel of Jesus Christ as applied to the needs of men offers great hope that large numbers of people may yet come to see and experience God's answer to their personal needs. Then they too can find roles in which they can constructively interact with human need, and perhaps treat in some significant ways the human tendency to violence and war.

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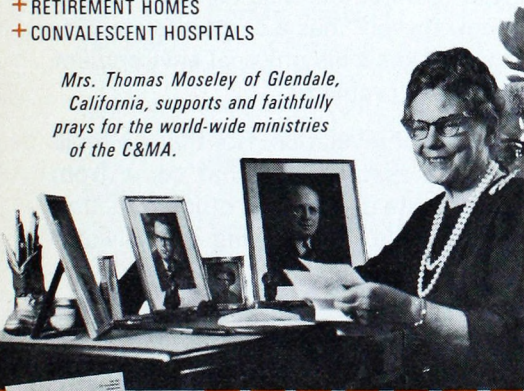
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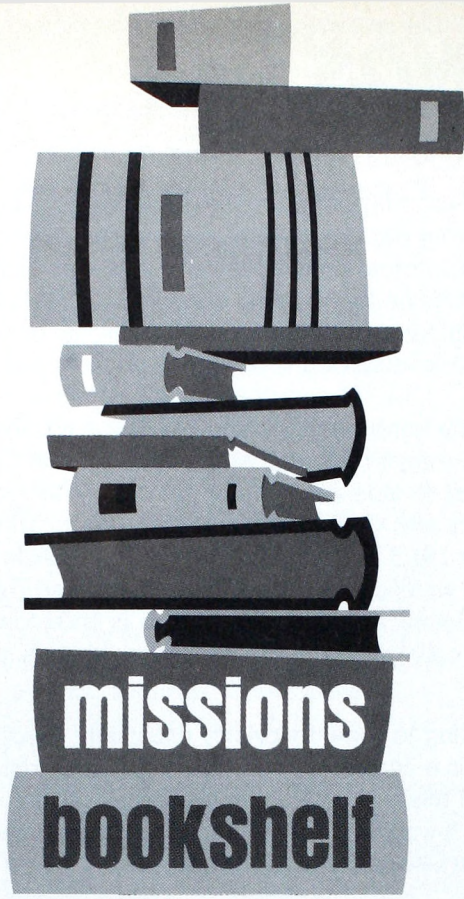


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SUNRISE FURLOUGH by Marjorie J. Cummings (Dorrance and Company, Philadelphia, 1969, hard cover, 183 pages, \$4.00) is reviewed by Carrie M. Hazzard, missionary evangelist, Trenton, New Jersey.

Sunrise Furlough might well have been titled "The Cost of Compassion" for it identifies the burning hearts of Paul and Priscilla Johnson with the heart of Him Who was so often "moved with compassion" for the needy. Graciously endowed with good looks, intellect and personal charm, Paul and Priscilla marched to the sound of "Another Drummer" in service which revealed a perfect dedication to the will of God.

Service in a rugged pioneer field in western Canada became their training arena for a colorful and fruitful ministry in Thailand with the Christian and Missionary Alliance. Later the door opened for cooperation with the Far East Broadcasting Company, and a new dimension was added to their service.

After five service-packed years, their first furlough was at hand. Paul and Priscilla Johnson, with their three beautiful children, were about to leave Thailand for a year.

But furlough for them was to be a *Sunrise Furlough*.

During a worship service just before their departure, eight bandits burst into the church. At the leader's command to "shoot," Priscilla fell mortally wounded and brief moments later breathed her last words, "Jesus Only."

In agonizing pain Paul reeled and fell to the floor. Grief-stricken nationals rushed to their beloved leader's side. His feverish fight for life was lost 10 days later.

Apparent tragedy became a "pageant of triumph" as memorial funds, scholarships and lives dedicated to Christian service multiply the ministry of Paul and Priscilla Johnson.

INTRIGUE IN SANTO DOMINGO by James Hefley (Word Books, 184 pages, hard cover, \$3.95) is reviewed by Dorothy Gawne Coslet, Helena, Montana housewife and licensed minister of the Foursquare Gospel Church.

Intrigue in Santo Domingo reads like a "mystery" as Jim Hefley sets about to discover how U.S. missionary Howard Shoemake, a Baptist, became acclaimed as "the most influential foreigner in the Dominican Republic" during the 1965 Dominican revolution. Written in a fast-moving style with an abundance of dialogue, *Intrigue in Santo Domingo* combines facts the author gleaned from on-the-spot personal research, interviews and observation. The result is a modern missionary drama rather than biography.

Though Shoemake pastors a Baptist Church in Santo Domingo, his is not the usual mission approach. Thinking and acting in terms of what he believes to be the will of God, he reaches across denominational lines to all people. As an official representative of Medical Assistance Program (MAP), Shoemake helped to establish eight clinics in Santo Domingo, organize the Christian Medical Society and start rehydration service for babies suffering from gastroenteritis.

The book deals mainly with Shoemake's extraordinary work on behalf of the people of the Dominican Republic during the 1965 revolution. Intrigue, revolution, counter-revolution, coups, OAS peace forces, rioting — all are here. And whatever the need—medical work, ham radio, downtown church, civil defense, social welfare, school — Howard and Dorothy Dell Shoemake are on hand doing what they can and what they feel is the will of God in their "mission to revolution."

Missing the marker

CRACKS FROM CULTURE SHOCK

"Hey, Lena, where's the black marker?"

"I don't know. Must be down on the last packing box you marked up. I haven't seen it. Do you have a box for these extra canned goods the church gave us?"

"No, I don't know if we can take them. We're over our limit already, I think." Ed was perspiring profusely as he lugged a trunk across the cement floor of the basement.

"But, remember Honey, you promised I could take the sewing machine that the Mitchells went out and rounded up for us."

"Lena, you're going out of your head. I appreciate the efforts of the Mitchells to get us that machine, but they don't have to do all the worrying about getting things packed to go overseas or the weight limits. I think we're going to have to leave the sewing machine behind."

At that point Lena collapsed into tears on the sofa in the front room. Ed could hear her from the basement, and wondered for a couple of minutes whether he should go up and try to console her. Or maybe he should change his mind right on the spot about that machine. Then he decided to make more noise by dragging more boxes around the cement floor. Then Lena would think he was unaware of her latest spell of tears.

Ed raced up the stairs, expecting it to be a special delivery letter from the mission board, with a check to cover the transportation to New York. Instead it turned out to be the driver of the truck, ready to load the first boxes.

Lena hastily retreated to the bedroom and began to dry her tears.

Meanwhile, Ed saw Pastor Hold turn into the driveway. He told Lena that the minister was on the way in. She replied that the baby had just wakened and needed attention. Then Ed noticed that she went to the closet and pulled out a fresh dress, and started to pull it on.

That was when the telephone rang. Lena and Ed got to it at almost exactly the same moment, and almost bumped heads trying to answer it. Lena took it and the announced to Ed that their seven year old son was ready to be picked up from his music lesson at the school.

By this time Pastor Holt was talking to the truck driver in the front room. Lena was putting a pot of water on the stove for tea. Ed was back in the basement, trying to get the last address on the final box. But he still couldn't find the marker. He ran back upstairs to ask Lena again. Then she remembered that she had seen their five year old daughter with it about an hour before.

Conveniently, Nancy, the five year old, bounced in the door at just that moment. When asked about the marker, she said she had left it down the street at the neighbors' place where she had been playing.

With that, Ed raced out of the front door and down the street five houses to the Browns. It took him three minutes to locate the marker. Then he dashed back to the house and down to the basement to finish the box. On the way through the house each time he had stopped to make explanations to the Pastor and the truck driver, but it was clear that they were both becoming rather impatient and their line of conversation was wearing out.

Lena reminded Ed that Johnny was waiting to be picked up.

Then Mrs. Walker from the church appeared at the door. That did it. Ed stopped right where he was.

"Look, how about a bite of lunch everyone. Mrs. Walker, could you help

Lena get some things together in the kitchen? Pastor, would you mind picking up Johnny at the Thompson school? Lunch would be ready when you you get back, I think. I'll take care of the baby, Lena. And here's the latest sports magazine for you to read." Ed handed the magazine to the truck driver.

Suddenly everyone seemed a bit happier about the arrangement, and Ed and Lena felt more relaxed about the problems that had seemed to clutter the air a moment before.

Just as Ed finished changing the baby, the postman arrived at the door, and he *did* have the envelope with the check from the mission board.

"This calls for a celebration," Ed told the postman. "Why don't you join us for a bite of lunch." The mailman looked a bit surprised, but noting the food being placed on the table, he decided to stay for a few minutes anyway.

Then another couple of ladies arrived from the church. They had a couple of pies with them, and some sandwiches as well. Within a couple of minutes these were put onto plates and placed in the middle of the dining room table. Coffee was being poured and the tempo of the conversation was picking up.

Nobody had planned it, but a swinging party, of its own sort, was under way. A couple of the neighbors down the street came by to chat with Lena, and they too joined in. Everyone was meeting everyone else, and it was getting hard to hear what anyone was saying. But the time lunch was over and the early afternoon arrived the boxes were on the truck and heading toward New York. The Pastor had made a couple of contacts with neighbors he had never met before. The ladies of the church felt good about arriving at the right time to be of help. And Ed and Lena were feeling better about the problems of the morning — even the sewing machine was on its way.

"Well, I guess you just have to learn not to let those little things get you down," Ed observed innocently, meaning it as a general observation.

"Let *what* get me down?" Lena retorted with disgust.

Ed suddenly looked frightened that the whole problem was coming on the scene all over again.

"Misplacing my marker," he responded with a wink. They laughed and sat down for another cup of tea.

—Dr. Stonewall Hurdler



Ralph Freed of Trans World Radio

HE DIRECTS BROADCASTING IN 32 LANGUAGES

► Twice God called Ralph Freed to be a missionary. Both times he responded positively, but neither was easy.

The first time he left a successful business career at the age of 31. The second time, he left a well-earned missionary retirement job at 61. Today, at 76, he is still overseas, communicating the Christian message to more people than ever before.

I met him in Monte Carlo, the plush playground of princes overlooking the blue Mediterranean Sea. Hardly a place to fit the usual image of missionary enterprise, this is the center of a far-reaching radio ministry sending the gospel over the air waves in 32 languages. Dr. Ralph Freed is general director of Trans World Radio, the significant worldwide ministry of which his son Paul is founder and president.

Born in Budapest, Hungary, and having emigrated to the United States at the age of 20, Ralph Freed had no thought of ever being a missionary. In fact, when the first call came he was in the process of carving himself a successful career as foreign service manager of the Burroughs Adding Machine Company of Detroit, Michigan. Married, with two children, he

may well have considered himself past the point of giving serious thought to missionary calls. Support missions with his substance, yes — but further involvement was not to be considered.

God used unusual means to communicate the challenge which ultimately took him out of stateside security to a ministry among Middle East Arabs. Key to the change was a man not even a Christian. This colleague had been the target of Freed's personal witness for some time. At first he couldn't believe that someone so intelligent could believe "this kind of stuff," but when finally convinced of his sincerity, another problem crossed the mind of the unbeliever. If Freed really believed that people are lost apart from Christ, what was he doing to communicate the gospel to areas of the world where men have never heard?

"If you really believe that 'all those people are going to hell,' as you put it," said the non-Christian colleague, "and if you are satisfied here in your fine office in this comfortable swivel chair, drawing your dependable salary; if all this is really true, then I say that you are the biggest hypocrite I have ever known in my whole life."

That was the beginning of the end of his business career.

"I couldn't sleep that night," remembers Ralph Freed, "and the next morning that office just didn't look the same. The swivel chair didn't feel nearly so comfortable. . . ."

To say that he never looked back would be inaccurate. He survived kindly and generous offers to stay with his company, but left with the condition that if he ever wanted to return he could wire collect.

Some months later that wire was almost sent. Working his way through missionary training, he found that his best efforts at scrubbing floors, drawing maps and digging ditches were insufficient to support a wife and two small children. His savings were spent, and the gnawing pains of hunger when there was no food in the cupboard finally became too much. His wife persuaded him not to go into the Western Union telegraph office as they headed home from a drugstore where he had used his last nickel to buy a candy bar for the children. It was a good thing she did.

Arriving at their apartment, a sur-

prise awaited them. The place was loaded with food of all kinds! Enough to feed a dozen families. To this day they do not know who put it there.

This was the beginning of a missionary career in which he saw the continuing miracle of God's supplying his needs. After ministering in Arab lands for 22 years, his missionary career was crowned with the offer of a teaching post at Western Canadian Bible Institute in Regina, Saskatchewan. After accepting, it was not long before he was offered the presidency of the school. All was set for him to head into happy retirement — enriched by the knowledge of his son's dedication to pioneer missionary radio.

Then the telephone rang. His son told him that the Lord was wonderfully opening a door to get the gospel into Spain by means of radio. Paul invited his father to leave comfort and security once again, much later in life, to set up a radio station in Tangier, Morocco. With his wife, he set sail on his second missionary career to work on a project he was sorely tempted to abandon some months later. Again God performed a miracle of provision to keep him on the job. After many tests and trials he saw the establishment of the first stage which is now the world's largest missionary radio ministry.

TWR moved from Tangier in 1959. A change in Moroccan government policy on broadcasting forced it to find a new transmission center. Initially set up to reach into Spain with the Christian message, the ministry then known as Voice of Tangier had added other languages to its broadcasting schedule. The discovery of its present home in Monte Carlo proved to be an even better provision in view of expanding horizons. There Trans World Radio has a long lease on facilities owned and operated by Radio Monte Carlo. It is the only full-time gospel radio station on the European continent. More recently, while still increasing European programming, another station, owned by Trans World Radio, was built in Bonaire, Netherlands Antilles.

The Monte Carlo offices and studios now employ 41 missionary radio workers. Dr. Freed directs this complex operation and keeps a watchful eye on subsidiary studios in Germany, France, Holland, Lebanon and Spain. Recently, he saw the opening of a new office in

Croydon, England, to service the considerable number of English language programs.

Of all areas served by the multi-language broadcasting of Trans World Radio, Dr. Freed's special concern lies in the communist areas of eastern Europe. He reports some of the most heartwarming responses from these regions.

Dr. Freed's first wife Mildred went to be with the Lord during a furlough from Tangier. Three years later, he married Norah Chambers of Belfast, Northern Ireland, a missionary of the North Africa Mission. His son Paul describes her as "a wonderful helpmate to my father and a dedicated worker on our radio staff."

At this stage in life it is unlikely that Dr. Ralph Freed will launch into a third missionary career. His second one is far from finished!



Chandu Ray of Pakistan

AN ASIAN EVANGELIST TO ASIANS

► In Asia, where half of the world's people live between Karachi and Tokyo, a Coordinating Office for Asian Evangelism (COFAE) was opened in Singapore in July 1969. COFAE is a direct outgrowth of the Asia-South Pacific Congress on Evangelism held there less than a year ago.

Bishop Chandu Ray was called from the diocese of Karachi to serve as the first executive director of COFAE. He comes to this responsibility as an experienced Asian evangelist to Asians.

He was born into a Hindu family in what is now West Pakistan. He recalls setting out at the age of 17 on a long pilgrimage with his mother to the sacred Hindu shrines of India. As they traveled from one holy place to another, his youthful enthusiasm and expectancy gave way to a growing emptiness and disappointment over failure to experience the presence of God. When he questioned his mother about this, she could only sadly reply, "I know you miss the reality for which we seek, and I miss it, too, but our holy books say that if we do these pilgrimages we shall have a reward in the next life." His mother died shortly after, but for nine years Chandu Ray continued his search for God. This search led from Hinduism to the study of Buddhism and Islam before it ended at the foot of the cross.

At the age of 26 Chandu Ray found Christ at the side of a Christian friend who was progressively losing his sight. He was to undergo eye surgery in the hope of retaining at least some vision. The night before the operation was scheduled, his friend requested him to read the Bible, and the Scriptures fell open to John 14 where this young Hindu seeker read the amazing claims of Christ: "I am the way, the truth and the life. . . He that hath seen me hath seen the Father. . . If ye shall ask anything in my name, I will do it." Together they knelt and spent much of the night in prayer, claiming these promises with tearful entreaty.

The next morning the doctor was amazed to find his patient's eyes so much improved that he postponed the operation — and the condition never returned. A young Christian experienced physical healing; a young Hindu gained spiritual sight. Both men experienced Christ as a living Lord, and both in turn became ministers of the gospel.

Following theological training and Anglican ordination, Chandu Ray began an evangelistic ministry among the five million Hindus and Muslims of Sind whose language is his mother tongue. As the first ordained Pakistani evangelist in the Sind area, he saw the beginnings of a people's movement among the Sindhi-speaking Kholis. These people are a secluded caste group from among whom several thousand believers have been baptized in a movement that continues to the present, and in recent months it has spread to adjacent caste and tribal groups in Pakistan.

While living among his own people in Sind, Chandu Ray began the translation of the Old Testament into the Sindhi language so that the Sindhi people would have access to the whole Bible in their mother tongue. In 1948, after the partition of India and Pakistan, Chandu Ray was called to Lahore as general secretary of the Pakistan Bible Society. He completed translation and publication of the Sindhi Bible. He also was instrumental in getting the Tibetan Bible printed in Pakistan after smuggling the manuscripts across the border. Later he arranged for the translation and publication of the Bible in the Gurmukhi script of Panjabi. Though he proved himself an able translator and administrator, he repeatedly told friends, "I don't think of myself as the secretary of the Bible Society, but simply as an evangelist." Under the Bible Society he took an active part in Scripture distribution, packing Bibles and portions from village to village where he encouraged pastors to stock Scriptures and distribute them. In villages without a pastor he often took a Christian shopkeeper or tailor with him to sell Scriptures from shop to shop. Sometimes they faced fanatical opposition when Scriptures were ripped and stones thrown.

In 1958 the Rt. Rev. Dr. Chandu Ray was consecrated as the first Pakistani bishop in the Anglican Church and moved from the Bible Society to the newly-created diocese of Karachi. In the 10 years he spent there, the diocese has grown from 10,000 to 35,000 baptized members, including 7000 accessions from the Kholi and Kachi tribal peoples. During this time Pakistani clergy have assumed responsibility for all pastoral and evangelistic work in the diocese, with only a few missionary partners remaining in certain technical or specialized roles such as theological education and medical service. The indigenous clergy are fully supported by the diocese with funds raised within Pakistan.

Under the bishop's leadership, churches in other lands have assisted in some special projects of the diocese which include expansion of seven schools with a capacity of 12,000 students, three boarding hostels for Christian students, a women's hospital and a mobile caravan hospital for tribal and rural areas, agricultural extension services for village Christians, two Christian bookrooms plus cooperation

Continued on next page

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in a Bible training institute and a Bible correspondence school.

While Bishop Chandu Ray's gifts in organization and administration have undoubtedly contributed to the growth of the church, he continues to think of himself not primarily as an administrator but as an evangelist. As such he has remained active in pastoral visits and preaching missions, baptizing and confirming new members throughout Sind. "Administration is only for the sake of evangelism," he would say.

While in Pakistan, Bishop Chandu Ray served repeatedly as president of the West Pakistan Christian Council and participated widely in various international Christian bodies. He was one of the major speakers at both the Berlin and Singapore meetings of the Congress on Evangelism. It is this experience and dedication which he now brings to bear on the total task of evangelism in 23 nations of southeast Asia. In this expanding ministry plans and goals include:

1. A clearing house for cooperation and fellowship among Asian evangelists.
 2. Interchange of Asian evangelistic teams from country to country.
 3. Organization in each country of national evangelistic ministries which transcend denominational lines.
 4. Holding schools of evangelism with emphasis on personal work, counseling and follow-up.
 5. Training and refresher courses for pastors and evangelists.
 6. Assistance in the preparation of special radio and TV programs for Asian audiences.
 7. Increased use of Asian literature and films in evangelism.
 8. Research into more effective means of evangelism in Asia.
 9. Encouragement towards an evangelical postgraduate school of theology in Asia geared to the needs of evangelism and church growth in Asian countries.
 10. Dissemination of information and news as a call to sustained prayer for the evangelization of Asia.
- Though Christians in most Asian countries make up only one to five percent of the population, Bishop Chandu Ray embarks upon his new responsibilities with a great sense of expectancy. "The call is clear and sure," he says. "Christ is seeking Asia and Asia needs Him."

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TRAVEL TIPS



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* **Handy to have** when traveling in the Orient is an ample supply of your firm or organization's calling cards. Exchanging cards is a long respected custom in the East. This is an easy, accurate way of exchanging names and addresses with those you may want to continue contact with, including missionaries who may not have a paper and pencil handy to take addresses and proper spellings.

* **China goods now legal.** President Nixon recently announced a change in customs regulations. Previously goods from China, North Korea, North Vietnam or Cuba could not be brought into the country. China has been taken off the list and the traveler is allowed up to \$100 of goods made in China. Though U.S. citizens still may not want to purchase goods made in Communist China, it does mean that it will no longer be necessary to get a paper certifying that goods purchased in Hong Kong and Taiwan were not made in China. This should facilitate shopping, especially in Taiwan where such certification was frequently a hassle.

* **A door unlocked, one side only.** Another change in China policy was announced by President Nixon. A wide segment of the U.S. tourist population, including students and journalists will be allowed to visit China — this lifts the previous ban on U.S. citizens traveling in Mainland China.

However, Red China has shown no eagerness to grant visas to U.S. travelers so this is virtually meaningless for actual travel . . . now.

* **Neither poor nor rich?** Frommer has made available recently books for those who have more than "Five Dollars a Day" but still want to watch their spending. Books are titled "A Dollar-Wise Guide to . . ." and include volumes on Italy, England and South Pacific so far. Also now available from Frommer "The European Almanac: 1969" which is intended to be "the most complete compendium of basic European touring information published today."

* **Passport, visa, health certificate, etc., etc., etc.,** but one you probably don't need is an International Driver's License if you are traveling in Europe or Mexico. Mexico does not require one, and unless you intend to get into out-of-the-way places it is not necessary in Europe.

* **Photographers only**— rule of thumb is to develop U.S. film in the U.S. and foreign film at foreign processors. Good way to handle U.S. film is by purchasing self-mailers and mailing home from overseas when roll is exposed. Custom officials advise that you mark the outside wrapper with, "Undeveloped photographic film of U.S. manufacture. Examine with care."

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How Opportune?

Depends...

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When Dr. Paul Carlson died by a mud wall in the Congo, one American was heard to say, “That’s what he deserves for going out there in the first place.” But to the real Christian, responsibility gets mixed into opportunity. There will always be those who would answer, “But he should have gone out there no matter what.” Opportunity? Opportunity for *what*? How do you answer? What is opportune to you about overseas employment or involvement?

1. An opening to take a message and deliver it whether it’s accepted or not, no matter how you may be employed vocationally on the field?

2. A chance to become involved with the *people* of another land with intriguing ways different than your own?

3. A door to personal understanding, broadening of your view of the ways in which this world actually works?

4. The possibility of relating the Person of Jesus Christ to people who have a confused conception of Him or no concept at all — to give Him a channel to live through to them?

5. The fascination of satisfying your curiosity as to whether, if only for a brief period perhaps, you can actually relate to “the world” in its non-English-

speaking forms of thinking and doing things?

6. An opportunity to view first hand the very drastic living conditions which you have heard about in less developed parts of the world?

7. A real, live chance to help mankind — even if it’s only one person?

All these motives are (with many more you could add) not popular topics of casual conversation among Christians. We seem to assume that “everyone” is already interested in getting out the witness (and therefore it *needn’t* be talked about *all* the time). Or that the people with whom we might talk probably wouldn’t be seriously interested in it anyway. To come “flat out” about “why are we Christians here now” or “why we really want to go overseas” could take us in the direction of impugning our own motives. And “why,” we ask ourselves “should we impugne our own motives, pray tell?”

Could not any or all of the above listed reasons for overseas commitment be valid, owned of God and used by Him? Do I have to fit into the frame of reference of another person’s pre-established approach to meeting that eternal human thirst and hunger to know God? Cannot God lead *me*, personally, to *His* place, through *His* Son to where and to whom *I* am to be that vessel for *His* life and expression? Is not your answer to these questions the real issue

More about short-termers

Like everything else, a variety of opinions are held by missions leaders on the value of young people or others working for six weeks, a summer or a year on a mission field as a temporary replacement or filling another need. Some see the short-term person as a soul-winner in the same way as a “career” missionary. Evaluation is sometimes made in terms of evangelistic outreach during the time spent and perhaps less on the basis of performance within the task assigned. Another administrator views the short-term person as strictly a “fill-in” and expects, really, little more than ability to “get along” and “meet the job requirements.” Others seem to disparage short-termers because they feel, frankly, “they are out here ‘for the fun-of-it.’”

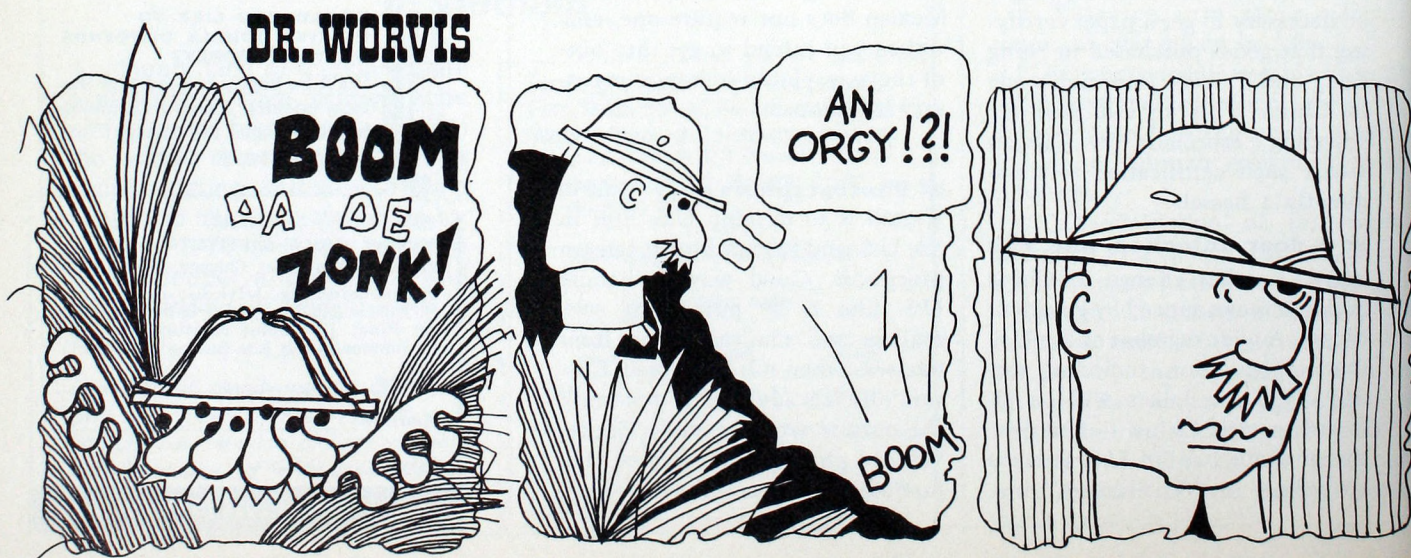
These views could miss perhaps the basic point and the fundamental value of the whole short-term program — that of a testing ground and a training course for more gradual exposure and orientation for the serious-minded candidate. Anyone facing the very costly and vital decision as to *where* and *how* to serve God with his life is now afforded more than a once-and-for-all option.

Overseas studies...

... information is available from the following offices:

Council on International Education
Exchange
777 United Nations Plaza
New York, New York 10017
(ask for free pamphlets)

44



Commission on Youth Service
Projects
475 Riverside Drive
New York, New York 10016

United Nations National Student
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New York, New York 10011

Institute of International Education
809 United Nations Plaza
New York, New York 10017

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Study Abroad from UNESCO Publications Center, 319 East 34th Street, New York, New York 10016.

Teaching Opportunities Overseas, from Hill International Publications, East Islip, New York 11730. 16 pages, lists hiring agencies for teachers overseas including details and addresses in the following categories:
U.S. governmental programs
International and private organizations
Private schools overseas
U.S. companies
U.S. possessions

Overseas Employment for Educators from Overseas Dependent Schools, Department of Defense, Washington, D.C. 20301. (Overseas Dependents Schools system is exceeded in size by only eight other American school districts; 300 plus schools. This is an exhaustive handbook on how to approach overseas employment in education.)

Handbook of Foreign Language Occupations by J. L. Sherif from Regents Publishing Company, 200 Park Avenue South, New York, New York 10003. Includes details for contacts and data in the following categories:
General recommendations for the foreign language student
Overview of the foreign language field
Survey of occupational opportunities in federal agencies
Specialized professions
Opportunities in trade and business
Opportunities where a foreign language is a supplementary skill

The Overseas Americans by Harlan Cleveland, et al, from McGraw-Hill

Book Company, 330 West 42nd Street, New York, New York 10036, \$5.95, 316 pages. Another major title for anyone going overseas. It deals with its subject under the topics:

New Americans in old societies including culture shock
Americans at work abroad
The elements of effective performance

The meaning for education
Cleveland has authored other articles and titles which are of basic interest to those seeking service and employment overseas, including:

"Education for Overseasmanhood"
"The Pretty American: How Wives Behave Abroad" — Harper's, March 1959.

"Personnel for Overseas Service," *National Society for the Study of Education Yearbook*, 1959.

"Wanted: Better Business Ambassadors," *Dun's Review of Modern Industry*, February 1960.

"How To Get A Job Overseas" from Arco Publishing Company, 219 Park Avenue South, New York, New York 10003.

(This title has one of the better bibliographies.)

Can We Help?

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John C. Hoagland Director
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919 West Huntington Drive
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Also ask for "You Can So Get There From Here," an overseas opportunities checklist prepared for our readers.

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. . . about all these books (you may be heard to think), "I can read myself to death and never get anywhere." Right . . . so get to following up those contacts. Talk around. Fill in the pieces. Raise the subject among the people closest to you. Sometimes the keys are closer to hand than you might suspect. (While you're at it — keep reading — the more data, the more informed the decision you will come to, and the more information you will have to guide you as you prepare yourself.)

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M 109



Far "South of the Border"

Buenos Aires, Argentina

"The only thing that all Irishmen agree about is that you're wrong."

So reads the opening sentence of an "Essay" in *Time* called "Observations Upon the Irish." It suits my purpose as I attempt to give an on-the-spot account of the Third Latin American Evangelical Conference. The reason, if not simple, is at least clear: Protestants of separatist persuasion, adopting the policy (though not the methods) of Dr. Carl McIntire's group, boycotted it, while those of more ecumenical mind felt it was too largely dominated by evangelical conservatives. Some indeed would have applied the phrase "evangelical reactionaries." This, at any rate, was the view of a theological professor who, with some annoyance, expressed himself privately on next to the last day of the conference. Because men differ thus in judgment it should occasion no surprise if what I write evokes from both groups the Irish flashback: "You're wrong."

It was the week of the moon-probe that witnessed the gathering of over 200 Protestant leaders from 23 Latin American countries. The scene of the Conference was Methodist-founded Ward College in one of the suburbs of Buenos Aires.

Where Doubts Arise

Why, it may be asked, should so much controversy and confusion precede this assembly as to cause its postponement not once but twice? It should have been held three years ago. (The Second Latin American Evangelical Conference occurred in Lima in 1961.) At least two developments have contributed to a mood of doubt, division, and debate:

1. The rise of a group of "social activists" within the Protestant community, led by men who frankly feel that the churches must get their people involved in the struggle for social justice. It is charged that some of them have no firm grip on the core of the Gospel and are more eager to garner its fruits than they are to water its roots. In the case of a few individuals I suspect this charge can be made to stick, though one must — repeat *must* — learn to take with double grains of salt the sweeping accusations that tend to mark and mar religious controversy.

2. The second set of factors to be kept in mind, as explanatory of the fog surrounding the Buenos Aires meeting, requires us to understand the increasing tension among Latin American Christians with respect to the World Council of Churches and other international agencies of cooperation. Three fairly well defined groupings are caught up in this tension. First, there is a growingly vocal minority which openly advocates affiliation with the WCC. Next, there is a much larger, quieter group whose wish is to continue the course of non-alignment, which has been for years the typical position of Latin American Protestantism. On the third front are those evangelical conservatives who, while standing vigorously opposed to the WCC, wish for closer ties with an international agency like the World Evangelical Fellowship.

Some members of this third group have been so hostile to the plans and proposals associated with the Buenos Aires conference that they decided — in some cases as individuals and in others as national bodies — to boycott the whole affair.

Were they justified in taking so extreme a position? That

question, I should imagine, will be as variously answered as it will be widely discussed.

In any case, the conference turned up a series of events that must have appeared startlingly unlike the forebodings and forecasts of many aloof evangelical conservatives. The keynote address was given by Dr. Benjamin Moraes, rock-ribbed evangelical pastor of Rio de Janeiro, and a dear personal friend. Each morning the devotional address was given by the Rev. Ruben Lores, a director of the Latin America Mission and the executive secretary of OWED — Office of World Evangelism-in-Depth. Latin America's conservative Protestantism probably has no more discerning and articulate mind in its ranks than that of Ruben Lores. "The actual situation of the Latin American churches," he holds, "demands that international organizations have the courage and faith to leave it to the Lord Himself to be the One to guide His Church in search of its own expression of unity and mission."

Fully as authentic in gospel affirmation — and by design much more theological — was the position paper read by Professor Daily Resende Franca of Brazil. "There is no salvation for any person," he insisted, "whoever he may be, through the simple fact of belonging to a religious group in society. Salvation is the new birth, a personal event through which the new man is generated."

Where Hopes Emerge

Whether judged by spirit or substance — or both — one of the best papers presented was by Dr. Miguez Bonino, of Union Seminary in Buenos Aires. It dealt with "Evangelical Responsibility to the Roman Catholic Community." The Protestant polemic against Roman Catholic distortions of the Gospel has been necessary and generally sound, even if its spirit has not always been humble or gracious. So Dr. Miguez argued. Now, he went on to point out, the eagerness of Protestants must be love's eagerness to "evangelize" and not simply to "unCatholicize."

It was gratifying to find that the International Fellowship of Evangelical Students — best known to our readers as "Inter-Varsity" — was represented at the conference. Their Rene Padilla and Samuel Escobar were on hand, making particularly effective contributions to the commission meetings.

Present also, in the role of reporter for *Christianity Today*, was my esteemed friend C. Peter Wagner, Associate Director of the Andes Evangelical Mission. One could not suppress the wish that he had been there — as he could have been — in the role of a conferee, helping to guide its course and shape its decisions.

In 1961, following the Second Latin American Evangelical Conference, the *Latin America Evangelist* drew the conclusion that the Protestantism of these Latin lands is "strongly conservative and biblical in its theology." I believe that this assessment of the matter still holds — in 1969. And this in spite of the fact that some voices were raised at Buenos Aires which seemed to be more concerned about an act of Congress than about an act at Calvary. To be sure, an appropriate footnote here would be the observation that many of our keen evangelical conservatives need a good stiff dose of concern for social justice to go along with their rightful concern for personal commitment to Jesus Christ. PSR

Today's Missionary—and Tomorrow's

Field Marshall Montgomery has reportedly said that England went into World War II well prepared—to fight World War I. In weaponry and strategy she was about a generation behind the times.

Do we dare say that the general's remark suggests a parallel with what takes place too often in those missionary enterprises that are based in Europe and North America?

Let me try carefully to clear the ground. What I am about to write assumes, rather than questions, the new missionary's integrity and dedication. Beyond that, it recognizes with what incredible mercy a kind God sufficiently overrules the stumblings and falterings of *all His* servants to bring some precious harvest of good from their labors. Furthermore, it concedes that He sovereignly orders exceptions to the best laid-down rules of professors who lecture in schools of missions and editors that sound off in columns such as these!

That said, let's all have a healthy caution about presuming on the Almighty's exceptions. It isn't likely that *we* are in the favored category. So it's a fair guess that doing things "decently and in order" means a pattern of action now that differs from that of the honorable witnesses who have gone before us.

Freedom for Freshman

I suggest that education for mission—insofar as it proposes to cross boundaries from a Western base—will be defective unless it frees the freshman missionary from three parochial handicaps:

1. It should liberate him from *Westernism*. A few years ago the Rev. Canon Max Warren, long associated with the Church Missionary Society of the Church of England, wrote a book called *Challenge and Response*. In a chapter on "The American Missionary Perspective" Canon Warren says that he has observed in United States missionaries "a certain tendency to confuse the American way of life with the New Testament Gospel." To be sure, the expansive, and sometimes exploitive, psychology of Westernism is not confined to those who salute Old Glory. Max Warren would be among the first to say that Englishmen too have had to shed their illusions about imposing their political, cultural, and denominational patterns on alien lands.

It is not Western editions of Christian discipleship that missionaries are sent out to produce. Their role is that of giving the Lord of all peoples a channel to the lives of those who will allow Him to clothe Himself with *their* personalities within *their* legitimate cultural patterns.

2. Furthermore, education for mission will be inadequate unless it forestalls *paternalism*. Paternalism is more than the organizational counterpart of mother-love. It is the counterpart of what someone has called "smother-love"—the controlling fondness, subtle or aggressive, with which some mothers keep their growing or grown children in a state of dependence.

Listen to Bishop Lesslie Newbigin of India, writing on "The Pattern of the Christian Mission," in his *A Faith for This One World*:

"The younger church which has developed out of the mis-

sonary work of a church in the West still remains, in most cases, and in spite of a sincere intention on both sides to achieve a genuinely equal partnership, tied in a relation of financial and spiritual dependence upon the parent church, a dependence which makes it very difficult for the younger church to develop that true selfhood which comes—whether to an individual or to a church—from knowing that one depends upon God alone and is responsible to God alone."

If Bishop Newbigin is correct, as I believe he is, there is no longer a free market overseas for missionaries who can trust the Holy Spirit to guide *them* but cannot trust him to guide the *nationals*.

3. Education for mission must be set down as inadequate unless it helps missionary recruits to avoid a third weakness. For want of a better term I shall use the word *narcissism*. According to the old Greek myth there was a beautiful youth who pined away from simply contemplating his own image and, for punishment, was turned into the flower we call narcissus.

Fetters on Functionaries

This is notably the vocational danger of missions administrators. It matters not whether they are in the denominations or in the non-denominational organizations. They are—too often—more than image-conscious. They are image-enslaved. Their denial of the charge is no proof of innocence.

The same peril besets the missionaries—unless they are of that rare breed trained to think in bigger, bolder terms than *our* organization and its precious image.

No narcissistic image-obsession kept Paul from levelling with Peter, and saying afterward, "I withstood him to his face," or warning the Galatians against the circumcision legalism in the toils of which they were trapped, or summoning the Corinthians to drop their petty sectarianism in which they pitted an "Apollos party" against a "Peter party" or both parties against a "Paul party."

In an hour when many evangelicals have developed an almost pathological aversion to such terms as "ecumenical" and "ecumenism" it was refreshing to have Professor George W. Peters, of Dallas Theological Seminary, say in the *Evangelical Missions Quarterly*:

"I am no ecumenist in the modern use of the word, but neither am I blind to the fact that God has permitted the ecumenical mood to arise. Such a mood is not man-made, but is inherent in the Gospel. It arises from the fact that believers are baptized by one Spirit into one body, the body of Christ. This spiritual fact has been converted into a mood through numerous and serious pressures upon small, more isolated Christian groups... Isolation and fragmentation of evangelical movements will only weaken the cause of the Gospel."

The point Dr. Peters makes must be incorporated into education for mission.

From the Westernism that limits the Gospel, from the paternalism that makes overgrown juveniles out of the Gospel's converts, and from the narcissism that turns the Gospel's advocates into unconsciously idolatrous ways tomorrow's missionary must be set free. Surely this emancipation calls for the best in missionary training. PSR