

WORLD VISION

MAGAZINE/SEPTEMBER 1967



Fiji: whale's tooth ends an era

Middle East Situation Report



Hungarian Christians Welcome Westerners

Evangelism-in-Depth in Appalachia

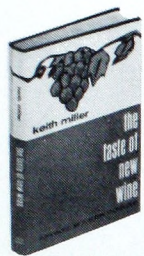
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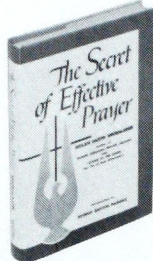
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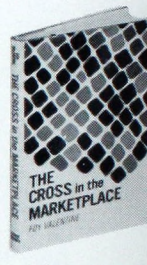
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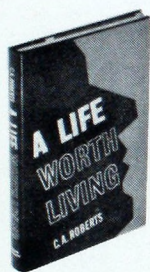
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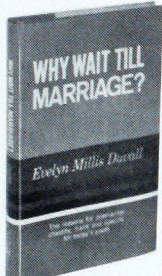
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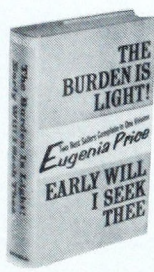
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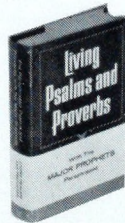
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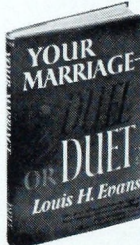
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With Methods Imported From Latin America...



ABOVE: *Evangelism-in-Depth Appalachia* headquarters are in Hazard, Kentucky where floods are a regular event.

LEFT: In a community without a church or Sunday school *EID* personnel held a week daily vacation Bible course in the local school.

BELOW: The Rev. Ruben Lores, director of *Evangelism-in-Depth*, visited 14 countries, including Korea, during his world tour to explain the *EID* methodology.

2



Evangelism-in-Depth begins in Appalachia

by Bill Jones

I never have seen so many preachers all together in one place before in my whole life," the old man observed. And, with awe tinging his native mountain drawl, he added, "... an' I don't reckon I ever will again!"

This old-timer was observing the beginning of the movement which God is using in 20 counties of eastern Kentucky and part of West Virginia. Its name, Evangelism-in-Depth. Many Christians are asking if this modern miracle-in-the-making is to usher in the next Evangelical Awakening for North America. It is noteworthy that, for the first time, all Evangelism-in-Depth participants were speaking the English language.

Result of three years work

The above scene unfolded in Campton, Kentucky, on March 13, 1967, when 90 ministers and home missionaries gathered in the Baptist church pastored by the Rev. Ray Cummins. The purpose was a day-long workshop on Evangelism-in-Depth for the Appalachian region. Speaking on EID were Messrs. T. H. Shelton, secretary of evangelism for the Kentucky Baptist Convention, Burnis Bushong, candidate secretary of World Gospel Mission, and W. Dayton Roberts, associate general director of the Latin America Mission.

The meeting was not a coincidence. Work and prayer had started three years before, in August of 1964. Garland Franklin, native-born Kentuckian and founder of the Scripture Memory Mountain Mission, presented the possibility of an Evangelism-in-Depth program to 78 ministers and Christian workers who had gathered at Camp Nathanael during the annual meeting of those ministering in the mountain area. The idea was enthusiastically received and immediately an ad hoc committee of seven was appointed from among the group. They named the movement "Evangelism-in-Depth for the Appalachian Region" and elected Franklin chairman.

They studied successful Evangelism-in-Depth campaigns of Central and South America, Nigeria and India and learned their own EID movement would proceed as the Holy Spirit enlisted believers under the following steps of action:

1. Mobilize all Appalachian Christians in the evan-

gelistic witness — men, women, children, illiterates, intellectuals, new Christians, mature believers.

2. Mobilize these believers on every level of life and witness within the framework of the church in its relationships, in the local congregations, in the denominations and in the visible unity of the entire Christian community.

3. Mobilize them through local leadership.

4. Work from a base of coordinated strategy, with comprehensive objectives in a total program of evangelical penetration.

Where these objectives have been adopted God has worked miracles in Latin America.

As LAM director W. Dayton Roberts interpreted the challenge — "Christians cannot be mobilized unless there is a measure of expectancy throughout the membership of the church. Pastors must be ready for a revolution in clergy-laity relationships. . . . Faith, obedience and a sense of God's visitation . . . these are the ingredients of a revived church."

Ross Figart, chairman of the Board of EID for Appalachia, added, "The past two years of work and prayer have often seemed to be long and the goal appeared far away. But we can almost say now that it is moving so fast that we begin to ask, 'Can we keep up with the pace?'"

Sectarian walls of opposition

Interdenominational cooperation is one of the major criteria of EID and the early ad hoc committee knew the greatness of its task. Sectarianism in these mountains is strong. Prejudice and traditions are carved in people's minds as deep as the valleys in which they live. The committee knew all too well that the barriers were as high as the mountains and as difficult to cross. How could a minority group of independent home missionaries penetrate the ranks of the denominations?

Communication was the first major problem. And there were other staggering problems to be solved — before they could even begin. There was no office, no secretary, no money. Franklin tells of his experience during one sleepless night that first week:

"I found myself praying, 'Oh, God, this assignment is too much for me. The Great Commission is Your command. You have resources and personnel. Forgive me for being jittery. Help me to go to sleep. In Jesus' Name. Amen.'"

Besides his regular job as sales manager of a Christian radio station in Southern California, Jones serves as a consultant to several Christian organizations including Evangelism-in-Depth.



Much of life in Appalachia is reminiscent of American life in an earlier era.

"Upon awakening the answer began to come," Franklin continued. "The Lord reminded me of our large basement which could be remodeled into a temporary office. It served for two years."

Next Franklin turned to the inactive board of the Knott County Evangelistic Association. He explained the ministry of Evangelism-in-Depth. The group not only pledged their support but voted to give \$100 to initiate the program.

'Kick off' or 'Kicked in'

4

Evangelism-in-Depth was now officially under way, but the chief problem still loomed ahead: "How will the Holy Spirit use us to breach the walled-up denominations?"

Many suggestions for constructive action were available in the Evangelism-in-Depth materials being used by LAM—but most of it was in Spanish and oriented to Latin American culture. The huge task of interpretation and reapplication was tackled with major assistance from key LAM Evangelism-in-Depth veterans such as the Rev. Ruben Loes, Latin America Mission's director of evangelism.

Three rallies were held to acquaint ministers and lay workers with the proven principles of Evangelism-in-Depth. Though held in denominational churches—Southern Baptist in Hazard, Methodist in Prestonsburg and Presbyterian in Beattyville—denominational ministers were largely conspicuous by their absence. Instead of being ready to "kick off" it looked more like EID was ready to be "kicked in." But interest began to spread among Southern Baptist pastors. Soon other denominations joined ranks. Mission groups and several Christian institutions also endorsed Evangelism-in-Depth.

Influential lay Christians, strong Christian segments and whole geographical areas are still holding out. But

months of prayer and orchestrated effort are showing fruit. EID's added momentum is providing the vehicle for ministers to meet across denominational barriers as they pray and witness together.

Experienced EID campaigners emphasize that it is not necessary to import great numbers of outside specialists for evangelistic effectiveness. In fact, this may be detrimental. "The outsider is here today and gone tomorrow," advises OWED's general director Ruben Loes. "To produce lasting results, potential leaders must be called out, prayed into positions of leadership, trained and encouraged to mobilize their own people in evangelistic witness."

By mid-1967, 20 counties of eastern Kentucky were committed at various levels to the EID movement. Even so, there are many needs to be met. Garland Franklin remarked, "We are often tempted to wonder whether we can ever make it financially, since the denominations as such are not as yet appropriating anything in their budgets toward this ministry. God, however, is no man's debtor and He is able to do exceeding abundantly above all that we ask or think. Our confidence is in Him."

Two years of ground work

No one can say that the two-year planning stage of the Appalachian movement has not been in-depth. The Holy Spirit has prepared many hearts for the task ahead. Now the physical preparation is taking place and full-time workers are being prayed into service. EID teams are presenting the program to neighboring counties through films and literature. More than 1000 church and missionary leaders were expected to attend the Appalachian Retreat at Eastern Kentucky University, Richmond, Kentucky, August 28-30.

By late this fall, 3000 churches of all denominations in the Appalachian region will be joining forces

through EID to make an unprecedented impact for the gospel in 1968. Twenty denominations are already represented in the working force and more are expected to join ranks.

Each participating church will set up its own prayer cells so that by 1968's winter season as many as 15,000 prayer cells (five to seven believers in each) will be meeting regularly. Extensive training in evangelistic witness will be under way. Late spring will see the first every-home canvass program begun with thousands of conversions reaped in the harvest.

Selected missionaries from all over the world are

coming to Appalachia for on-the-job training in EID methodology as an extension program of OWED. (See box.)

Observers of successful EID movements in Latin America and Africa will be particularly watchful of this first EID movement in the U.S. As one observer put it, "Perhaps God has chosen this area knowing that in the hearts of these people there is a faith above worldly selfishness and greed and pettiness. This may be the beginning of a whole new movement of the Holy Spirit — an awakening which will spread to the largest cities and then across our land!"

DOES EVANGELISM-IN-DEPTH REALLY WORK?

	1960 Nica- ragua	1961 Costa Rica	1962 Guate- mala	1964 Vene- zuela	1965 Bolivia	1965 Domini- can Rep.	1967 (to May) Peru
Professions of Faith	2,604	3,153	15,000	17,791	19,212	11,800	3,000
Participating Churches	125	186	1,075	478	500	325	800
Participating Denominations	12	11	33	30	36	16	26
Trained Leaders	250	350	900	900	980	300	1,545
Trained Lay Christians	2,000	4,000	50,000	18,000	20,000	8,000	24,220
Homes Visited	40,000	50,757	250,000	300,000	80,000	60,000	27,842
					1st day	1st day	1st day
Prayer Cells	500	1,000	6,036	3,724	4,204	2,206	4,725

After presenting the EID concept at the Berlin Congress, LAM was asked about sending teams all over the world to explain the movement to Christian leaders. Because of this demand, the Office of Worldwide Evangelism-in-Depth (OWED) was established. Headquartered in Bogota, New Jersey, OWED will have four major thrusts making up its ministry, says the Rev. Ruben Lores, general director. These are (1) seminars in theological institutions around the world, (2) on-the-job training for pastors and missionaries, (3) distribution of EID materials, visual aids, technical data, and (4) technical advisory teams for worldwide assistance in initial planning.

OWED does not participate directly in Evangelism-in-Depth campaigns outside Latin America. "Our evangelists are committed for many years ahead in Latin American nations," explains Lores. "But the Lord has told us to share EID systems with Christian leaders on a worldwide basis, and we must obey."

"One of the most important assists to future EID movements will be Ed Dayton's MARC services," Lores observed. "The MARC office has

been of tremendous help to us during the planning stages of OWED. The research ability of MARC teamed with EID principles can go far towards completion of the great commission."

Dr. R. Kenneth Strachan did not simply stumble onto the formula for Evangelism-in-Depth. It was the fruit of nearly 40 years' experience on the part of Latin America Mission, directed by Ken Strachan and by his father, Harry Strachan before him.

He studied movements that were growing rapidly. He traveled extensively studying dynamic Christian and non-Christian movements and finally devised this simple yet profound "Theorem of Group Growth":

THE GROWTH of any group is in direct proportion to its ability to mobilize its entire membership in continuous evangelistic outreach.

Evangelism-in-Depth implements four basic principles:

1. Mobilization of all believers. Every learner becomes a teacher, every hearer a proclaimer and every receiver a sharer.

2. Involvement of the local church. Evangelism-in-Depth mobilizes the total community in relation to and within the framework of the local church.

3. Unity of the Body of Christ. Evangelism-in-Depth finds ways of giving testimony before an unbelieving world to the unity of the Body of Christ, without compromise of doctrinal positions. An evangelistic effort which limits itself to any one segment of the Christian community is not Evangelism-in-Depth and is handicapped by this restricted testimony.

4. Systematic matching of needs and resources. Evangelism-in-Depth studies the needs, analyzes the resources and develops a plan to mobilize and match the resources against the needs. Leadership is always local and is prayed into existence. Technical advisors remain in an advisory capacity so that no leadership vacuum should occur when LAM evangelists move on to another nation.

Fiji: Whale's tooth ends an era

by Alan R. Tippett



Thomas Baker



Setaraki Seileki



There were reverberations in diplomatic and political circles, but the Christian world was particularly shocked by the tragic news. Thomas Baker and a band of Fiji Island Christians bent on evangelizing the interior had been cruelly massacred and eaten by cannibals.

Baker's colleagues had chosen him for the difficult mission to the interior because of his outstanding evangelistic ability and fervor. The small islands of the Fiji group had been won for Christ, but in the two large islands Christianity was confined to the coastal belts. The home church had used the wonderful story of the conversion of coastal Fiji for missionary promotion and had fallen into the danger of presenting an incomplete picture. Supporters said, "Fiji has been won," and relaxed effort. Field missionaries called for help to follow up the strategic advantages they held.

"Converted?" wrote Jesse Carey. "When? Where? About one third perhaps . . ." In another letter he added, "The alarming fact before us is that nearly every

Dr. Tippett, an anthropologist with a Ph.D. from the University of Oregon, served as a missionary in Fiji for 20 years and knows the places and descendants of the people featured in the story. He has done a study on the church in the Solomon Islands soon to be published. Currently he is teaching at the Fuller Seminary School of World Mission and Institute of Church Growth.

inland tribe settled say within eight or ten miles of the coast is still heathen and cannibal."

The missionaries reconsidered their strategy and deployed their most effective penetrating evangelist, Thomas Baker.

Baker's new station was at Davuilevu, originally the land of the Big Shell people who were wiped out in the 18th century by a plague brought by a foreign ship. Fresh from successful evangelism in Vanua Levu and Yasawa, he wrote from his new hilltop station, "My work is specially the heathen in the interior. . . I am living about 12 miles up the Rewa River. We occupy a border position, all below being Christian, while those above us are heathen, except two small towns that have been *lotu* (Christian) for some years. From our door we can see the first heathen town and hear them sing their heathen songs."

Baker's last trip

Reference to Christian towns in a pagan region illustrates how Fiji was won by conversion of social units.

During 1866 and 1867 Baker made journeys inland, up the Rewa River and its tributaries. He saw Soloira, Siria, Navunidakua and Dawarau come to Christ. Ex-



Baker Memorial Hall built by Fiji Christians at Davuilevu.

tended families, lineages and villages were "fields ripe unto harvest." He attended family and village discussions presenting the gospel. He knew Fijian custom and procedure and was careful not to offend. Then, with a party of Fijian Christians, he crossed into the next geographic and ethnic area where the field was green and far from harvest.

Conversion by social units

Baker and Setareki Seileki, a Fijian minister, shared the sermons and devotionals and engaged in dialog with groups that inquired about the gospel. Baker's letters speak in expectant terms: "People are turning from heathenism. . . I do not fear the (mountaineers) we hope to do them good. . . If Navosa should *lotu* (turn Christian). . ." His last letter to his wife told his motives for the dangerous journey — he wanted to do them good, he saw no obstacles and he felt this was the day of opportunity.

But Navosa was virtually another land. Its waters ran southwest rather than southeast. Cultural factors which had opened the Rewa headwater areas to the Spirit of God did not yet apply in Navosa.

At Dawarau, the last frontier village beyond which

the gospel had never been preached, a sympathetic but pagan chief consulted his oracle and warned the party to go no further. The people here had discarded heathenism only one month before and were adherents under instruction but not members of the church.

Baker and his party pressed on, but soon ran into opposition. At Ngeladelavatu the hospitality was grudging and formal. There was open hostility to the gospel. Preaching was forbidden and only because a few individuals were curious were they even permitted their own devotions. Seileki led Saturday night and Baker Sunday morning. The few pagans who witnessed this were concerned with Christianity as a possible supply of axes, arms and ammunition. Ironically, that very morning — July 21, 1867 — Baker was cut down with a western axe and some of his party were shot with foreign guns. Taken by surprise as they left the place where they had slept, all but two were murdered.

Death-drums communicated the news across the plateau. The bodies were carried to Yarawa accompanied by the strains of the cannibal death-chant and a rising chorus of yells followed by the lewdest of pagan dances.

The people of Yarawa refused to associate them-

selves with the crime. An old woman, Masima, made an honorable offering of a flask of oil and a mat as a sign of respect to the murder victims. (In pagan Fiji society a dead body was always either honored or dishonored.) Though she was not yet a Christian, she made known by her act that she wanted to keep the way open to become one.

The murderers carried the bodies on to Nadrau and again were rejected.

Bodies disposed of — apparent defeat

Retracing their steps, they came to Cubue. Here they cooked the bodies, dissected them with bamboo knives and disposed of the parts in as many villages as they could thereby implicate.

Christians were puzzled by the apparent defeat. It looked as if the mission had been a complete failure. One hundred years later it is possible to view the event from a better perspective.

The scrupulous Wesleyan records of 1868 show a small drop of adherents that year — from 107,771 to 105,782. But this was the only figure which dropped, and it may be accounted for by the general war situation in Fiji, the direct loss of 250 Christian lives because of this murder and the pagan massacre of two whole Christian towns in Vanua Levu. Furthermore, any unstable or "fringe" Christians were registered at the adherent level.

What happened in the core of the church? Nearly 20,000 persons were introduced to education that year in the newly converted communities. Over a thousand new converts came into membership preparation classes, and a thousand more into full membership. The number of class leaders increased by 70, and 100 members assumed the responsibility of lay preaching. A qualitative growth was taking place within the church in spite of massacres and cannibal ovens.

Two critical years

The years 1868 and 1869 were critical in political and military affairs. The fact that Baker was British adversely affected the situation. The British consul continually pushed the Fijian Christian king to punish the mountaineers. This gave the pagan interior cohesion against Christianity. In spite of this, the 1869 records show 25,995 pagans turning to Christ in one year. This remarkable movement revealed depth within the church. Many were brought into catechumen classes and fully committed communicant members increased by 8614. Class leaders increased from 1986 to 3048 and lay preachers from 614 to 1499, showing qualitative and organic growth and responsible participation. On the level of stewardship, in mid-1868, 529 congregations worshipped in their own church buildings and 353 in other structures. A year later the figures were 735 and 436, meaning that 206 congregations built chapels for worship that year and 289 new congregations began to meet. Clearly the massacre of the pioneer missionary party did not obstruct the growth of the church, either quantitatively from pa-

ganism or qualitatively within.

With no other men available, the discouraged missionaries had to close the Davuilevu station temporarily. The mountain area was worked from Rewa. When reopened, Davuilevu was established as an educational center.

Even before the interior was fully won for Christ the Fijian church began to develop overseas missionary perspective. Seven years after the Navosa tragedy a large party of Fijians volunteered to take the gospel to New Britain and New Ireland, despite pressure against it from the British resident commissioner.

Before the first decade was half gone a Fijian minister, Sailasa Naucukidi, took a party of young converts into the interior and the Baker drama was repeated. Only one of the party escaped to tell the tale.

The two incidents were remarkably similar. The effects were the same — the church grew mightily.

"The ashes of the martyrs drive away demons," Chrysostom wrote in the fourth century.

Shortly after the murder of Baker and his party, the murderers' town was reduced to ruins. A missionary who visited the place in 1885 saw its foundations already buried under secondary vegetation. Near the site of the murder he baptized five men, two of whom had taken part in the crime. In Cubue, where the bodies were cooked and eaten, the cannibal ovens were never used again.

Tooth of Death

Subsequently the real instigator of the crime was discovered to be the pagan Naitasiri chief who lived almost in sight of Baker's station. He had sent a *tooth of death* into the mountains seeking Baker's death. This whale's tooth had been rejected by chief after chief until it reached Ngeladelavatu.

The unhappy instigator found neither personal satisfaction nor peace nor prosperity for his people. "Evil times fell on the land," confessed the chief's son, now the chief himself, when he visited the annual synod the church held at Rewa 35 years later. He came with another whale's tooth, a huge white *tooth of atonement*. With full ceremony he presented it to the church and confessed publicly his father's involvement. He admitted that everything had gone wrong with the fortunes of his lineage and community and he wanted to set the matter as right as he could set it.

A strong indigenous church in Fiji is commemorating 1967 as the 100th anniversary of the martyrdom of Thomas Baker and his associates. The once-pagan society has become Christian. Virtually all of the islands' 190,000 Fijians regard themselves as Christians today.

Baker Memorial Hall stands on the hilltop, a solid building locally designed and built entirely by Fijian voluntary labor without cost to the mission or the church. Men called to be ministers and catechists performed this labor of love that the gospel for which Baker and his party died might be better studied and understood and more effectively communicated. From that building emerged a mighty army of the cross. |||

MIDDLE EAST SITUATION REPORT

by Bernard Ramm



munity that produced such great men as Clement, Origen and Athanasius. In North Africa was another great Christian church which boasted of such theologians as Tertullian, Cyprian and the incomparable Augustine.

Today it is virtually a Muslim monopoly from Turkey around the southern border of the Mediterranean to the Atlantic Ocean. There are Christians in all of these countries—the Greek Orthodox Church in Turkey, the Maronite Church in Lebanon, Baptist congregations in Jordan and Coptic Christians in Egypt. But the church as a whole is weak. Evangelism and missions are unbelievably difficult.

Why this did happen? *The Decline of the Church in Asia*, the classic study of this subject, lists a dozen reasons. No one of them is the chief cause, but high on the list are two reasons. First, Christians did not really love their Muslim neighbors. Second, whenever a bishopric was open there was unbelievable party strife for the successor.

The decline and weakness of the Christian church in the Middle East is a major factor in the present crisis. Jesus said that the Christian was both *light* and *salt* to the lost world around him. The present Christian church in the Middle East is so weak that it offers no light or salt to the surrounding populations. *There is, therefore, no Christian influence to modulate or moderate the policies of Middle East governments.*

Even Russia cannot free herself from centuries of Christian influence. Her great concern for social and economic justice is borrowed capital from the influence of Christianity in the West. But Middle East governments have no such heritage. Nothing of a Christian sense of justice, love, integrity or honor impresses the rulers and ruling bodies of these nations.

It is true that the countries of the

Dr. Ramm has been a professor at California Baptist Theological Seminary since 1959. Previously he was head of graduate studies in religion at Baylor University. He is consulting editor for Eternity, Christianity Today and Watchman Examiner and has written 10 books.

Middle East need much help financially, technically and educationally. But they need most of all the light and salt of the Christian gospel. And their present lack of these accounts for much of the character of their policies.

Russian and Arab involvement

Western Christians must realize the basis of the Russian identification with the causes of the Middle East nations. First, look at the *land mass* involved. Arab affiliated nations stretch from Syria to Egypt and across north Africa to the Atlantic Ocean and down deep into the Sudan in Africa. Second, look at the *population*. The immediate Arab population around Israel is 50 million. The total sweep of Arab-influenced population is 100 million. Third, look at the *oil*. Arab countries have 60 percent of the crude oil resources of the world. The other 40 percent is fragmented into little percentages among a dozen nations.

Now look realistically at Israel. Her land mass is a frightfully small slice out of a huge area. Her population is 2½ million. It is not a popular thing to say, but the truth is that Israel is fighting stagnation. Already the numbers leaving Israel are almost as great as the numbers arriving. The two great sources of Jewish migration to Israel are Russia and America. Jewish emigration from Russia is politically unrealistic. Jews comfortably settled in America are not of a mind to change from green suburban America to the spartan life in a kibbutz. Talented young Jews are leaving because they realize that the possibilities in Israel are limited. The land mass of Israel offers no spoils in terms of oil, arable land or mineral deposits.

It is obvious why Russia sides with the Arabs. Time, population, oil, land mass and resources are simply on the side of the Arab.

Sacred geography

This is the red-hot issue in the Middle East. The Christian church has had her version of sacred geography. The Crusades are one example of this. The great summer migration of Christians to the "holy" land is another example. The premillennial hope of a restored

When I drove into the city of Beirut on September 4, 1966, I knew little about the Middle East. This was one reason I had chosen Beirut for my sabbatical year. But I did not know how green and naive I really was.

The events of late May 1967, convinced me that war was inevitable. So on May 26 my wife and I sailed out of Beirut on an Italian liner to Turkey. War came, and all that I had learned of the Middle East was dramatically verified.

In 8½ months I had traveled in Lebanon, Iran, Iraq, Syria, Jordan, Saudi Arabia and Egypt. For what they are worth, here are some of the insights I gained regarding Middle East politics, the war and the problems involved in settling the differences.

The Christian situation

Western Christians must first realize the weakness of the Christian church in the Middle East. It has not always been so. The great German church historian, von Harnack, estimated that 90 percent of Asia Minor was converted to Christianity by the year A.D. 100 as the direct result of the missionary activity started by Paul. Alexandria was the center of a thriving Christian com-

Israel is still a further example of Christian sacred geography. Every Friday the Christians follow the stations of the cross in Old Jerusalem which, I suppose, has a little more spiritual "juice" to it than a ritual in a cathedral.

The Muslims have their sacred geography too. A good Muslim takes his pilgrimage (*hadij*) to Mecca and there walks seven times around a structure which was supposedly founded by Abraham and Ishmael. What most Christians do not know is that Jerusalem is the second most holy place for Muslims. Abraham was supposed to have prepared to sacrifice Ishmael at the place of the Dome of the Rock and Mohammed is supposed to have made a night trip to heaven and back from the place of the Dome of the Rock. Thus Muslim pilgrims go from Mecca to Jerusalem. You can imagine how violently the Muslims feel about Jews now possessing the Dome of the Rock.

Israel also has her sacred geography. Only a segment of the Jews believe in the identification of Jewish religion with the occupation of Palestine. This identification is known as Zionism. The Arabs consider the present occu-

pation of Palestine by Israel as Zionism and therefore hate it with an intense, unqualified, at times irrational, hatred.

Understanding the problems

The Western Christian cannot understand what the Arab thinks, what he says and what he does until he understands how completely, totally and profoundly the Arab hates Zionism. The Arab is willing to suffer all kinds of economic loss if by so doing he strikes at Zionism. He is also willing to strike at Zionism even though the effort is completely empty of any force or power. The Arab is dedicated not to rest until Zionism is ended, no matter how many reverses it may entail or decades it may take. If the Arab believes that in any way America or Americans support Zionism he will extend his hatred to them and become violently anti-American even though in the past America might have done his country some enormous favor.

Israel's future

The question asked me, always in a guarded way, while I was in the Mid-

dle East was this: Doesn't the Bible give the land to the Jews? One can say on biblical grounds that this was historically true. But the real question about some *future* claim or right to the land. That there is some great future for the Jewish people is clear from Romans 11. What is not clear is what pattern this future will take.

I can only express my own way of handling this question. (1) No Christian is wise enough or learned enough to say that *this* hour or *these* events are the prophetic hour and events. We must emphatically say that the times and seasons are in God's hands, not ours (Acts 1:7). (2) If there are such promises yet awaiting fulfillment, they will be fulfilled in God's way and in God's time. I myself may not use such promises to form present political theory. (3) The world of John 3:16 must always be so interpreted and so implemented as to include the Arab. I am persuaded that the real hope of the Middle East is an unexpected and unprecedented evangelistic and missionary thrust of the Christian church that will provide the Christian heaven so needed in the Middle East.

Death comes to 'the kindest man I knew'

10



Solomon J. Mattar keeper of the garden tomb until June 6.

They buried Solomon J. Mattar in the garden outside the empty tomb of Christ. It seemed the place to bury the man who for 15 years had been keeper of the garden tomb. He and his wife had shared their testimony of the resurrected Christ with hundreds of thousands of tourists and pilgrims who came to see the place where most Protestants believe Christ was buried.

Mattar seemed to sense death. He had told his wife on June 5 that he expected to be with the Lord soon. "Soon" turned out to be the next day. Israeli troops taking over the old section of Jerusalem shot him.

Mrs. Mattar and their secretary, Miss Sigrid W. Proft, were hiding in the tomb which is a natural bomb shelter. Soldiers strafed the tomb opening but the two were not hurt. Miss Proft reported later that the only explanation they could give the soldiers' action was that "the soldiers must have thought the house and garden were full of hidden Jordanian soldiers."

Mattar was shot when he went out of the tomb to get food for the women.

So Solomon Mattar died at 74, a casualty in the brief but bloody war between the Israelis and Arabs.

Mattar was born in Cana of Galilee of Roman Catholic parents. By nationality he was an Arab. He went to England to study and in a small Brethren church accepted Christ as his Savior. After some time in America and England he returned to what was British-ruled Palestine.

He met his wife, Lydia, while she was a student at the Christian and Missionary Alliance Bible institute in Palestine. She was an Arab born in Nazareth. Most important, she shared Mattar's faith.

After they were married they settled in Haifa where Mattar worked for a British bank. It was here in Haifa that seven of their eight children were born.

When Israel was granted statehood, war broke out instantly. When bombs began falling on Haifa, Mattar took his

family and evacuated to the Mount of Olives. They found refuge in a convent.

Everything was left behind. Mattar had only 15 cents to feed his wife and seven children. Lilian, then the youngest child now 21, recalls what happened.

"He called us all together and prayed. He told God we were his children and need His help."

When they finished praying he told one of the boys to get two baskets. They were going shopping. The boy protested that they would not need two baskets. They could not fill even one. But father insisted.

Lilian remembers waiting at the window to see if father would return with the baskets full. Finally the two

came up the road—both baskets full.

A man who knew Mattar from the bank had met him in the market place and guessing the family's plight had slipped money into Mattar's pocket.

The situation in the Middle East settled into an uneasy peace. Mattar, unable to return to Haifa, went to work for a branch of the bank located on the Arab side. Their last child, Florence, now 19, was born on the Mount of Olives.

Both Solomon and Lydia Mattar felt the Lord would have them be missionaries, but no board they contacted would send them with their family of eight. They heard that the keepers of the Garden Tomb (discovered by

Charles Gordon) were returning to England. The Mattars inquired about the position and became the keepers.

That was 15 years ago. Today people all over the world remember the tour of the garden and the hospitality of the Mattars.

Lilian and Florence, when asked if they could give one word that personified their father, gave the same answer: "Kindness. Always I remember his great kindness." They are not alone in that opinion. His senseless death, on June 6, is a great loss to many more than just his family.

Miss Proft, his secretary, said, "Maybe he was the only man in the city who was ready to die."

Jerusalem—choice prize of the short war

A young Jewish-Christian evangelist returning to his home in Jerusalem Monday morning, June 5, reports, "I saw some Israeli airplanes flying toward the south and at this same time I heard the Cairo radio station saying, 'The time has come to kill all the Jews in Israel, for the day in history has come to an end for the Jewish people in Palestine.' You can imagine the terrible feeling this gave me." The evangelist, the Rev. Shlomo Hizak, reached his family and took them to safety.

Soon the Israeli flag was flying over all of Jerusalem.

The heaviest bombing was on Monday night. People crowded into basements, even doorways, for shelter. At the Institute of Holy Land Studies in Jerusalem the faculty and students were joined by 60 of their Israeli neighbors in the basement of the building.

After the heavy bombing, students at the Institute went into the streets to survey the damage. Despite the heavy barrage, little damage was done to the buildings. Most are made of stone and granite from the hills they are built upon. Glass from windows covered the streets and some buildings were pockmarked from bullets and shrapnel.

Damage to most shrines was not extensive, according to religious representatives who inspected buildings.

Augusta Victoria Hospital operated by the Lutheran World Federation on the Mount of Olives sustained damage estimated at \$250,000 to \$400,000.



The Old City now part of Israel viewed from what was the Jordanian side.

"It is doubtful if the internationalization of Jerusalem could accomplish what Israel has already demonstrated to the world: the reality of free access to Jerusalem and to the Holy Places by members of all religious communities. Internationalization would only introduce further tension and frustration into what is at last the 'City of Peace,' states a spokesman for the Institute of Holy Land Studies at Jerusalem.

The Israeli government has promised free access and protection to all religious bodies who have buildings in the Old City.

The Israelis are securing funds to rebuild the synagogues in the Old City which were either destroyed or converted to secular use during the Arab occupation.

Though the cease-fire has brought an end to the bombing and machine-gun fire in the city of Jerusalem, the

tension of the conflict remains. Borders have changed. Passions, it seems, have not.

This situation leaves Christian missions—never popular in either Israeli or Arab culture—with a delicate problem.

The Southern Baptists, who have one of the largest works in the Middle East, are among those boards which have work on both sides of the cease-fire line. Recently 24 Southern Baptist missionaries from Jordan and Lebanon met in Beirut. They decided to change the name of the organization from the Baptist General Mission of Gaza, Jordan and Lebanon to the Arab Baptist General Mission. The major issue involved relationships with the Arab people and how to train the Arab Christians to take over the institutions and mission work should future crises necessitate the missionaries leaving the Middle East.

Mennonite Central Committee representatives who stayed at their posts in Jordan during the conflict have decided to continue their work with the Arabs who are now in Israeli territory. They report that the Israeli authorities are recognizing the contract MCC had with the government of Jordan until more definitive political boundaries are established.

Meanwhile the Arabs threaten more conflict, the refugee problem gets bigger and more unwieldy, and Jews worship freely at the Wailing Wall for the first time in 2000 years.

Fuller School of World Mission

WHERE MISSIONARIES SEPARATE FACT FROM FICTION

by Donald H. Gill

Arno Enns has returned to his work in Argentina much more hardheaded than when he left there a year ago. Although his hardheadedness may not seem to be a particularly spiritual quality, it may pay off in spiritual dividends.

Enns is a tall, alert Conservative Baptist who has spent the past year in studies at Fuller Seminary's School of World Mission and Institute of Church Growth in Pasadena, California. He has been soaking up the down-to-the-facts approach which characterizes the school and especially its dean, Dr. Donald McGavran.

As a result, Enns' viewpoint on Christian outreach in Argentina has changed considerably. Some will charge him with being coldly statistical. But to Enns it is simply a matter of finding out what is really happening and then acting accordingly. His approach is typical of the new breed of missionary being trained at the School of World Mission.

The key phrase which describes both the school's emphasis and McGavran's philosophy is "church growth." The idea involves planting, nurturing and multiplying Christian congregations in various cultural situations overseas. Beyond that it implies careful study of groups of people and how they respond to the gospel. Several disciplines, usually regarded as secular, such as anthropology, sociology, psychology and even economics, are brought to bear on the global task of Christian outreach.

Donald McGavran, now dean of the school, was a fairly traditional missionary educator in India for many

years. However, his insatiable curiosity had led him to probe patterns of response to the gospel among various segments of the Indian population. He was disturbed by the church's unwillingness to pursue opportunities of winning whole groups of people to a commitment to Jesus Christ simply by modifying its approach.

The problem stirs action

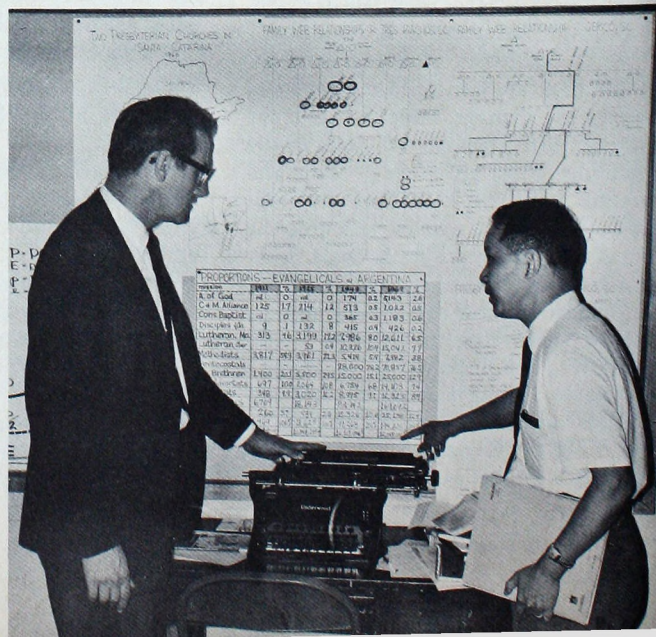
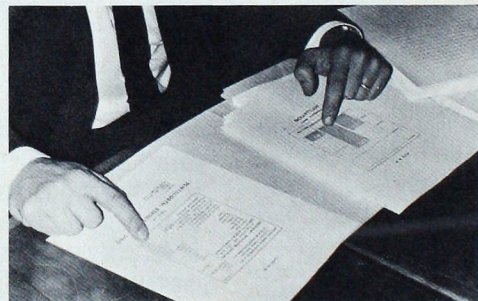
McGavran was so stirred by the problem that in 1954 he resigned his other responsibilities in order to get the churches thinking outside the usual ruts. "This static philosophy and methodology of missions reigns supreme," he objected. "It is seldom questioned, or, for that matter, exposed to view. It is taken for granted. It is the unconscious ground of most missionary thinking."

The point of his objection was the traditional "mission station approach" in which missions were tied so closely to existing operations, often in areas which resisted the gospel, that they could not respond to opportunities in areas which showed great responsiveness to the gospel.

"Missions need the truth as to what makes for sound and great church growth," McGavran declared. "All serious studies, whether they confirm,



ABOVE LEFT: The 1966-67 faculty (standing, left to right) Dr. Alan Tippett and Dr. Donald McGavran; (seated, left to right) Dr. Ralph Winter, Dr. J. Edwin Orr and Dr. J. D. Seamans. RIGHT: Arno Enns explains a chart of comparative church growth to another student who comes from Taiwan. ABOVE CENTER: Enns compares charts that are part of the paper he did on church growth in Argentina, the country where he serves as a missionary. ABOVE RIGHT: In a class for one semester students Dr. Tippett explains how certain cultural factors affect the acceptance of the gospel message.



PROPORTIONS - EVANGELICALS IN ARGENTINA	
1950	100,000
1955	150,000
1960	200,000
1965	250,000
1970	300,000
1975	350,000
1980	400,000
1985	450,000
1990	500,000
1995	550,000
2000	600,000
2005	650,000
2010	700,000
2015	750,000
2020	800,000
2025	850,000
2030	900,000
2035	950,000
2040	1,000,000
2045	1,050,000
2050	1,100,000
2055	1,150,000
2060	1,200,000
2065	1,250,000
2070	1,300,000
2075	1,350,000
2080	1,400,000
2085	1,450,000
2090	1,500,000
2095	1,550,000
2100	1,600,000

correct or extend these findings, are valuable additions to the science of missions."

His regard for missions as a science was itself a novel idea in many quarters. Among many mission agencies the idea is still not accepted. But evidence is building up that McGavran is riding the wave of the future when it comes to missions outreach overseas.

Leaving India, McGavran took up special studies at Yale which led him to the conclusion that three-fourths of the growth of the church overseas in nonoccidental lands was through group response to the gospel. In his writings and speaking engagements he urged mission leaders to identify the points of greatest response and to pour most of their energies into developing these opportunities.

By 1960 McGavran had enough backing in his own denomination, the Christian Church (Disciples of Christ), to set up the Institute of Church Growth at Northwest Christian College in Eugene, Oregon. In 1965 the Institute was incorporated into the program of Fuller Theological Seminary in Pasadena and McGavran became dean of the new School of World Mission.

'God wants church growth'

As the School of World Mission was launched, McGavran and his colleagues listed ten points outlining their philosophy. Boldly, bluntly, it began with the words: "God wants church growth." Furthermore, it asserted that church growth is the test of the church's faithfulness.

They appealed for more research. Little was known about how and where the church was growing, where it was standing still and where it was declining. In McGavran's estimation church leaders were poor stewards of the Lord's business whenever they were guilty of such ignorance. He warned missionaries not to become victims of their own stories of what God had done incidentally here and there. Overall results in any given area can and must be measured, he argued.

Soon the School of World Mission had attracted enough attention to bring in further help by way of faculty, students and finances. Foundations were asked to support particular projects. Missions assigned key field personnel to spend a year at Fuller where they frequently wrote major papers based on the statistics of church growth in their own overseas situations.

Meanwhile McGavran was not over-

looking other means of thumping for attention to church growth. His several books, including *The Bridges of God*, *How Churches Grow* and *Church Growth and Christian Mission*, became working tools for many mission leaders and policy makers. His students have produced a stream of books on church growth, each focusing on some specific geographic area.

Presentation to mission world

Along with his colleagues, McGavran has led numerous seminars, throughout the country and overseas, for missionary personnel. Wherever they have been, one can expect to find an array of charts, graphs and other visual aids showing the actual and potential growth of various denominational groups in particular situations.

Many mission boards are now beginning to consider the church growth approach to mission. Several have requested specific recommendations and a few have begun to translate principles into practice. One mission working among the Navajo Indians has enlisted Dr. Alan R. Tippett of the School of World Mission faculty to find out why after 50 or so years there has been little or no response to the gospel. He is currently studying the situation and will attempt to suggest a solution to the problem.

An Australian who worked in Fiji for 20 years, Tippett applies the science of anthropology to the task of fulfilling the great commission. According to Tippett, three million out of four million people in the South Pacific are Christian, and most of the remaining one million pagans are found in New Guinea. The Fijians are virtually all Christian. His study of response and nonresponse in the Solomon Islands, commissioned by the World Council of Churches, is now coming off the press.

Defenses go up

As might be expected, not all mission leaders and missionaries agree with McGavran's approach. Those who have worked for years without results tend to feel threatened by the emphasis on church growth. Defenses go up. They frequently respond that the Christian mission is not to win men to Christ but to preach the gospel and leave the results to God. McGavran quickly douses this argument by pointing out that he has yet to find a mission society constitution that does not state its purpose is to win men to Christ.

In other quarters, where mission has become a vast program of good works, McGavran encounters raised eyebrows at the statement that the primary goal of the church is to win converts and multiply churches. Good deeds are necessary, he says, but doing good to the physical body is less important than doing good to the soul.

Even more opposition comes from those who say the task of the church is not to make Christian converts but to exert a Christian influence on society. The School of World Mission insists that Christian mission should be what it is biblically described to be: propagation of the gospel with the aim of winning men to faith in Jesus Christ. Then, too, there will be little Christian influence unless first, at least a sizeable minority becomes Christian.

An eye for future growth

Looking to the future, McGavran hopes eventually to increase the permanent faculty to six and to broaden the school's scope to take in candidates for the mission field (it now specializes in career missionaries who have already spent at least one term on the field). Also envisioned is a broadening of the program to include missions promotion in the home church and study of the problems facing missions on the field. Addition of Dr. Ralph Winter to the faculty this fall is a step toward two of these goals. A Presbyterian linguist with field experience in Guatemala, Winter specializes in methods of effective theological training for the local churches abroad.

The faculty is also augmented each year by two or more visiting professors who teach for one or two quarters. On tap this year are Dr. J. Edwin Orr and the Rev. Jack Shepherd, for many years head of Jaffrey School of Mission at Nyack, New York.

Dean McGavran insists that Christians ought to bring to the task of evangelism the same acumen and meticulous planning that is applied to all worthwhile human undertakings. At the School of World Mission the facts of missionary methods and results are sifted from fiction and put to a critical examination in order to plan effectively the winning of men to Christ.

Through systematic planning, says McGavran, "the days of blind proclamation of the gospel, whether any believe or not, can now give place to proclamation of the gospel where men and communities are in fact brought to faith and obedience." |||



Speer and his party had to ride sitting on sacks of mail in a springless, uncovered post-wagon for 400 miles as they returned across Iran on a mi

Robert E. Speer: Recruiter with

by William McElwee Miller

The representative from the Board of Foreign Missions of the Presbyterian Church in the U.S.A. strode onto the football field where the team was at practice. He spotted Robert Speer and called him to the sidelines.

He urged young Speer, a second-year student in Princeton Seminary, to leave his studies and come to New York as secretary of the board. Believing this was God's call, Speer left the seminary and at 24 began his service with the board. He continued as board secretary until his retirement 46 years later.

Speer's influence on students and young people was enormous. We knew him chiefly as a speaker in conferences and college chapels. This tall, handsome man with his deep voice, brilliant mind and eloquent addresses moved us as no other preacher had ever done.

I saw him for the first time at the Northfield Student Conference in July 1912. His text for the Sunday morning service in the big auditorium was from

II Corinthians 4:6, "the light of the knowledge of the glory of God in the face of Jesus Christ." I never read that verse now without recalling Dr. Speer's sermon. He stood before us with a glow on his noble face and with a voice "like the sound of many waters." The gospel is not ethics or religion, he told us, but Christ. He asked us to look at Christ and in Him to see God. In that hour Robert Speer became for me the image of his Master. He was the most Christlike man I ever met.

Of that same conference Dr. Samuel M. Shoemaker wrote: "It seemed to me that I had never seen our Lord so lifted up before. It is impossible to estimate the extraordinary influence he had on

large numbers of people."

I next saw Dr. Speer at the 1913 Quadrennial Convention of the Student Volunteer Movement in Kansas City. Four thousand students from 755 institutions and 1000 other delegates spent five days of the Christmas vacation considering the world's need of Christ and Christ's sufficiency to meet that need. God's message was brought by John Mott, Samuel Zwemer and other powerful speakers, not the least of whom was Robert Speer.

After one of those meetings I was returning by streetcar to my lodging when I spied Dr. Speer in the car a little ahead of me, hanging onto a strap. Screwing up my courage, I wormed my way to his side and told him I would like very much to have an interview with him some time. He smiled and said there was no time better than the present. I asked whether it was true that there is more need for Christian workers in some other lands than in the U.S.A. His answer con-

For 43 years Miller was a missionary in Iran and personally knew Speer and his ministry. The author has written a church history and books and articles on Islam and Baha'ism. Since retirement in 1963 he and his wife have resided in Philadelphia.



Speer wrote some 50 books.

World Plan

vinced me. A few weeks later I signed the SVM declaration card, "It is my purpose, if God permit, to become a foreign missionary."

Robert Elliott Speer was born in Huntingdon, Pennsylvania on September 12, 1867. Like his contemporaries, Samuel M. Zwemer and John R. Mott, he became a preeminent missionary apostle of his generation.

'God had other plans'

When Speer entered Princeton University as a freshman in 1885 his ambition was to become a lawyer like his father and one day to be a Supreme Court judge. But God had other plans. During his sophomore year two young Princeton alumni, Robert Wilder and John Forman, came to the University campus to challenge students to volunteer for foreign missionary service. Wilder had been the man especially used of God in the remarkable missionary uprising which took place in

Moody's Bible conference at Mt. Hermon, Massachusetts, in July 1886. One hundred students offered themselves for Christ's work in other lands. Following this conference, Wilder and Forman spent eight months visiting 162 American colleges, with the result that 2000 students volunteered. Out of this the Student Volunteer Movement for Foreign Missions was born. Its watchword was "The Evangelization of the World in this Generation." One of those who resolved to accept the challenge and become a missionary was Robert Speer.

1000 students join the movement

While a student in Princeton, Speer was not only a strong Christian leader but an outstanding athlete and a brilliant scholar. He was valedictorian of his class. After graduation he served for a year as secretary of the Student Volunteer Movement. It is estimated that during this year 1000 more students joined the Movement.

Robert E. Speer married Emma Doll Bailey in 1893. Eventually two sons and two daughters were born to them. Christ dwelled in their home. Countless missionaries and friends were blessed there.

Another delegate to the 1913 convention, Dr. John Mackay, went as a missionary to South America and later became president of Princeton Theological Seminary. He once said of Dr. Speer: "His ardent zeal for missions, communicated to youth with subjugating eloquence, enlisted more men and women for Christ's service than any voice in the last hundred years."

We students who were so deeply moved by Dr. Speer's addresses did not realize that the task which occupied the greater part of his time and thought was the administration of the foreign mission work of the Presbyterian Church. Under his leadership the number of missionaries serving under the board increased from 155 in 1891 to 1606 in 1927. In the same period the gifts to the board from living donors increased from one quarter million to four million dollars a year. The Presbyterian Board became the strongest Protestant missionary agency in the world. It was generally recognized that God's chief instrument in its development was Dr. Speer.

Robert Speer also served from 1920 to 1924 as president of the Federal Council of Churches in North America. He was also president of the Foreign Missions Conference of North

America. In 1927 he was elected by acclamation as moderator of the General Assembly of his church. He was for ten years president of the Board of Trustees of Princeton Seminary. Though never ordained as a minister, he was given the Doctor of Divinity degree by the University of Edinburgh.

His spare moments on trains, in stations or in hotels were spent reading the latest and best books and in writing letters, books and articles. He wrote some fifty volumes.

Dr. Speer made frequent journeys by train to many parts of the United States, and from time to time traveled to distant lands to visit the missionaries and the native Christians with whom they labored. In the winter of 1922 he came to Iran. Seven of us were carrying on evangelistic and medical work in Meshed, a fanatical Muslim city 560 miles east of Teheran, near the border of Afghanistan. Since few visitors ever came to Meshed, we were thrilled when word reached us that Dr. Speer and his three companions were to visit us.

They made the journey in a heavy carriage drawn by four horses. Teams were changed every 15 or 20 miles, so that the travelers could keep moving day and night. Wrapped in sheepskin coats, the four men sat facing one another with knees locked. Stopping to sleep only two nights, they reached Meshed after eight days and six nights of bumping along a road made for donkeys and camels rather than for wagons.

End of a long trek

But as Dr. Speer stepped out of the carriage, greeting us with his great loving smile, he seemed actually to have enjoyed the journey! We gathered in one of the homes and he spoke to us. He said he had found it difficult on the road to keep his mind on any one theme, so he had just tried to "remember Jesus Christ" (II Tim. 2:8). Then he shared with us the wonderful thoughts about our Lord that had come to him along the way.

Christ was everything to Robert Speer, and he made Christ a living reality to others.

He stayed for five days, giving himself wholly to us, sharing our joys and sorrows and problems and meeting our friends. Several Muslims had recently been baptized, the firstfruit of work in Meshed. He was eager to talk with them and learn what had led them to

Continued on page 29

HUNGARIAN CHRISTIANS WELCOME WESTERN CHURCHMEN

by Jan J. van Capelleveen



Churches still shape the skyline of Budapest.

BUDAPEST—The two million member Hungarian Reformed Church added extra luster to its fourth centennial by inviting 75 foreign guests, nine of whom got honorary degrees. World Council leader Eugene Carson Blake could not attend, but enough ecclesiastical VIP's gathered to turn the centennial into a presbyterian ecumenical happening.

The church literally had rolled out the red carpet in its synodical office in Budapest. Some guests wondered whether this act had some extra symbolic significance. But the church leaders and the local congregations offered the foreign guests so much friendship and food (from small budgets) that it was evident that this hospitality was more than a political move.

On paper the church membership figures of Hungary are still staggering. The Roman Catholic Church claims about six million members, the Reformed Church two million and the Lutheran

Church 500,000. All other churches are very small. Between 10 and 15 percent of the people claim no alliance whatever to a church, which is less than in the Netherlands for instance where some 20 percent of the population have asked the churches to cross out their names.

Though the situation differs in other parts of the country, churches in the heart of Budapest are usually full. While we were in Debrecen one local congregation in Budapest organized a week of evangelistic meetings which were overcrowded night after night. Church leaders confessed that some congregations flounder but many of them flourish, and a significant number of young people

Capelleveen is editor of religion for De Rotterdammer a newspaper in the Netherlands. He is also special correspondent for overseas Christian publications. Before becoming a full-time journalist he was a Youth for Christ evangelist.

go to church.

Though they don't lack problems, Christians in Hungary are far more free than the Protestants in Spain. They are free to organize religious services in churches, homes and public halls, to give some measure of religious education to their children and to hold their synodical and presbytery meetings whenever and wherever they want. On the other hand, Hungarian pastors confessed to me that the small free churches have far more trouble than the reformed or the Lutheran groups which can be called "established churches."

Before 1948 the Roman Catholic Church and the national Reformed Church owned thousands of acres of land, scores of schools and a university in Debrecen. The state took possession of everything, but offered to subsidize the church for 20 years. Each year it was to receive 25 percent less than the year before.

During this period the church had to teach its members stewardship. Though giving increased enormously, the economic situation made it difficult to become self-supporting. Now a new agreement has been concluded with the state, to extend the period of the subsidy and with the amount to decrease only ten percent annually.

At the moment, the state pays 700 forints toward the monthly salaries of the 1500 Reformed pastors. The church adds the rest. Yet their income is rather small. Village pastors receive about 1500 forints (\$100), city pastors sometimes 3000 (\$200).

Western Christians have criticized the willingness of Hungarian church leaders to bow to the state. Yet it must

Four bishops marched ahead of the procession from college to the church of Debrecen.





Hungarians listen during synod sessions.

be understood that this church has been under oppression during most of its 400-year history. It was almost wiped out by the Counter-Reformation. It survived under the Turks. A century ago local congregations were prohibited from making any decision without the approval of the state. Then the church was governed by the Hapsburg regime of Austria. Thus, in Hungarian eyes the Communist state offered a freedom almost unknown in history.

Along with their fellow Christians from the West many Hungarian pastors realize that it is extremely unhealthy for a church when the state holds the pursestrings. During one of the jubilee sessions bishop Lajos Bakos laid strong stress on the recent discovery of the "Servant Church." Guests wondered, however, whether this church hasn't lost the opportunity to also be a church that prophesies. It is but one short step from a servant church to a servile church, when she does not dare to raise a warning finger to the state if need be.

Budapest is more colorful by night than most of the Communist capitals in Eastern Europe. But the city is far less gay than before the war, when it was nicknamed the "Gay Paris of the East."

When the Dutch pastor's wife observed that people looked rather gloomy, a Hungarian pastor denied that this was the result of the Red regime. He could be right. The homegoing crowd of many an American or West European city during rush hour does not look very happy to the foreign visitor.

When we walked the streets of Budapest one night in the wake of a police officer, we noticed that a drunk hang-

ing against a building suddenly crossed the street. Three boys sitting on a bench got up and moved away. It was too conspicuous to be accidental.

Since the Rebellion of 1956 certain subtle changes, however, have marked Hungarian Communism. After Russian tanks crushed the fight for liberty, party boss Janos Kadar realized that he could not whip his country into subjection, and turned to old nationalistic feelings to win his people to him.

Accordingly, old monuments are being rebuilt. Towers of castles destroyed some 200 years ago rise again in their old splendor. Everywhere statues remind the Hungarians of their former religious leaders. A new bridge across the Danube was not called after a revolutionary leader. It was named after the first king to embrace Christianity.

Like Russia, the regime has allowed more economic freedom. Industries are free to decide for themselves what they want to manufacture and how much. This way Kadar hopes to strengthen the failing economy of his country. However, during the last six months food prices were raised some 33 percent.

In the city, where the average family lives in a two-room flat, people are able to dress well. In the country, where before the war farmers would use their money to buy some cattle or a piece of land, they now spend it all on their houses. As in Russia, farms have been collectivized.

The synodical jubilee session was overcrowded with thousands of members from all over the country. Their old Genevan Psalms rang through the building with a vitality seldom equaled among congregations in the West.

On Sunday the foreign guests were invited to preach to Hungarian congregations. They found the local churches filled to capacity. The Hungarian believers showered their gratefulness upon the preachers by numerous gifts. The Scottish preacher, Bernard Citron, was presented with a bottle of expensive Hungarian wine. At several organized dinners the guests were torn between overeating and hurting their hosts.

It was evident that the Hungarian Christians appreciated the contact with believers from the West. Some of the Christians are very concerned about their own leadership. They would like more vigorous opposition to the Communist state—more of the spirit of a century ago, when the church leaders clearly opposed the Hapsburg regime. But all of them urged us to continue the contacts.



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globe at a glance

NIGERIA: War disrupts church & missions

"There has been some curtailing of our travel and activities in the country because of the political conditions but our experience in visiting the many branches can be summed up in the words of Paul, 'The word of God is not bound,'" stated John Dean, acting general secretary for the Fellowship of Christian Students of Nigeria, at a recent committee meeting.

The FCS is going ahead with plans to celebrate its tenth anniversary in December at Ahmadu Bello University, located in Zaria in the Northern Region. The celebration is to coincide with the December Christian Leadership Course, a youth camp for post primary students. Four hundred to 500 stu-

AFRICA

CONGO

Missionaries murdered

British missionary, David A. Claxton, (28) who had worked in Congo for the last three years was murdered on June 27 by unknown Congolese.

Claxton's house was attacked around three o'clock in the morning, according to reports. Rebels overcame a night guard and tried to enter the house. When Claxton went to the telephone to call the police the attackers shot him through a window. They immediately fled. Mrs. Claxton took her husband to the nearest doctor, but Claxton died on the way. The Claxtons have three children.

Claxton went to Congo in 1964 under the British Baptist Missionary Society. He was scheduled to go back to England for his first furlough this year.

He is the second missionary to be killed in Congo this year. The first of June rebels killed the veteran British missionary, Winifred Davies. Miss Davies, nicknamed "Mother Joy" by the Congolese, had been held by Simba rebels for almost three years before they killed her.

SOUTH AFRICA & RHODESIA—

Apartheid policy condemned

A Lutheran pastoral conference in Natal recently rejected as unscriptural South Africa's apartheid or racial segregation policy.

The conference was attended by 70 pastors from the member bodies of the Federation of Evangelical Lutheran Churches in Southern Africa.

The annual Rhodesia Methodist Conference meeting in Mutambara voted unanimously for a resolution criticizing the apartheid policy of the national government.



Venture for Victory team, just returned from the Orient, played basketball and shared their testimony in seven countries. Team members are (bottom, left to right) Loren Gresham, Larry Harter, Jim Poteet and Ernie Hix; (top, left to right) Chris Appel, Dan Wier, Tom Dose, George Terzian and Joe Partain, shown with Doug McIntosh. Tine Hardean, manager, a missionary, joined the team in the Philippines.

FAR EAST

Basketball team with a message

The Venture for Victory basketball team that left the West Coast for the Orient the end of June was an unusual squad compared to other Venture teams. It was an older team, average age 25 or 26. Most of the squad are teachers instead of students. Several are coaches and they have been playing together off and on in an amateur league for Lake Avenue Congregational Church in Pasadena, California. All team members hold honors in basketball and two are All-Americans.

The purpose itself of the Venture teams is unusual. Aims of the Venture are to share the personal testimony of the players and to spread American goodwill in a people-to-people encounter—through the means of the basketball court.

During the tour—June 30 to August

14—the team played 40 to 50 games and held basketball clinics. In countries like New Zealand, Australia, Thailand and Taiwan the team shared their knowledge of Christ along with their knowledge of the sport.

Venture for Victory teams are planned in cooperation with Orient Crusades.

EUROPE

GERMANY—

Seven million dollars goes to missions

German churches gave seven million dollars to missions during 1966, which is about \$275,000 more than in 1965. This was revealed by Heinrich Lohmann, general secretary of the Protestant Fellowship for World Missions, in his yearly report. The fellowship is a federation of all church-related mission agencies in West Germany.

dents are expected to come from all parts of Northern Nigeria.

The FCS is a student organization comparable to Inter-Varsity Christian Fellowship in the United States.

Mission groups are proceeding more cautiously.

Wycliffe Bible Translators, which operates a school of linguistics in connection with the University of Nigeria in the Eastern Region, is waiting until October—the date set by the government for a possible change in conditions. These conditions caused the Northern government to request withdrawal of eighteen translators who had come into the North from the Eastern Region which seceded May 30 from the Nigeria Federation and changed its name to Biafra.

The linguistic teams which had originally come from the East and were now living in remote areas of the North aroused suspicion.

Other mission groups having work in secessionist Biafra include Lutherans (Missouri Synod), Mennonites and Southern Baptists.

Danger to whites did not seem extreme, since both governments are seeking favor with Europe and America. However, the Federal government blockade of Biafra, the mobilization of its troops and the war conditions in Biafra made a very unpredictable situation. July 18, 845 whites left Biafra on an Italian cargo liner. The number included missionaries.

Transportation between Biafra and the other regions is cut off leaving the sea as the only practical escape route. The Federal government allowed the ship carrying evacuees through the blockade.

At press time the Federal troops and Biafra forces are still fighting.

FRENCH-SPEAKING WORLD —

Birth of a worldwide mission organization

Missionary organizations in France and French-speaking Switzerland have banded together with young churches in Tahiti, New Caledonia and seven French-speaking African nations to increase mission work in the French-speaking areas of the world.

First workers of the new worldwide missionary organization are to start their work in 1968 in Dahomey. Before appointment these new missionaries are to receive a mission training course to be held in the capital of Dahomey.

Dr. Jean Kott, general secretary of the Evangelical Church of Cameroon, took the initiative in this new venture. He got the support of most of the young French-speaking churches on the mission field in Africa, Tahiti and New Caledonia to work in a joint venture with the older mission organizations of France and Switzerland.

NORTH AMERICA

Board Business

The Church of God (Anderson, Ind.) at its recent international convention in Anderson merged two overseas mission boards eliminating a duplication of its missionary work on a racial basis. This means that all overseas mission activities of the Missionary Board, Anderson, Indiana, and the National Association of the Church of God, West Middlesex, Pa., will be under the Missionary Board in Anderson. Two Negroes were elected to the board.

Missionary Internship has merged with Far Eastern Gospel Crusade and though retaining the distinctively inter-mission purpose of Missionary Internship it will have available the staff and facilities of FEGC. Organizationally MI is a department of the North

American Division of FEGC. Fred Renich continues as head of this department.

The General Synod of the Reformed Church in America has merged into



people make the news

"Unable to land at Olsobip due weather" were the last words heard from **John Stuart Harverson**, Missionary Aviation Fellowship pilot in New Guinea. After an extensive search officials reported Harverson and his two native Bible school student passengers lost, presumed dead. Harverson, a second generation missionary (his father, Stuart Harverson, serves in Vietnam), is survived by his wife and two children.

APPOINTMENTS: The Rev. **Ruben Lores** has been named assistant general director of Latin America Mission. He will also retain his responsibility as director of Worldwide Evangelism-in-Depth. Bishop **Benito C. Cabanban** on May 29 became the first Filipino to head the Episcopal Church in the Philippines. Conservative Baptist Foreign Mission Society has named Dr. **Herbert S. Anderson** of Portland, Oregon, as general director. Dr. **Sigurd Aske** has been selected as director of the Lutheran World Federation's Department of World Mission. He will also continue as general director of the LWF Broadcasting Service. **Edmund F. Wagner** of New York has been elected twenty-first president of the American Bible Society. An active layman, he has served on ABS board since 1962. Dr. **William H. Kohn** assumed new duties September 1 as executive secretary of the Missouri Synod's Board

one corporation the boards of education, world missions and North American missions and stewardship council. The single group will be under the direction of the General Synod.

for Missions. He was formerly president of the synod's southeastern district. New director for operational research for RAVEMCCO, a communications unit of the Division of Overseas Ministries of the National Council of Churches, is **G. Ralph Milton**, former director of radio and TV for the Mass Media Commission of the Philippine National Council of Churches. The Rev. **Ramon Taibo Siemens** of the Episcopal Reformed Spanish Church became the first Spanish Protestant bishop at a consecration service held in Madrid. The Rev. **George T. Brown** is the new Far East Secretary of the Board of World Missions of the Presbyterian Church U.S.

AWARDS: **J. Byron Crouse, Jr.**, Korea deputy director of the World Relief Commission, has been awarded Korea's Civil Merit Medal in recognition for his work in social welfare, for the past nine years in Korea. The Rev. **Herbert W. Barker**, Southern Baptist missionary, recently won the second annual Mandarin speech contest for foreign students in Taipei, Taiwan. **Merrill H. Grubbs** has been selected to receive from the Medical College of Virginia the A. D. Williams award as the outstanding student in the school of hospital administration. Grubbs, a Presbyterian U. S. missionary to Korea, serves as business administrator for a Presbyterian medical center.



WW NEWS
FEATURES

Albania follows Red Guard example and closes last churches

Special report from World Vision News Service correspondent in Europe

The last church in Albania, an Eastern Orthodox Church in the capital Tirana, is closed. Along with the Chinese, Albanian Christians have become the most tortured in the world. All church leaders are either in prison or murdered.

Albania—smaller than Holland, enclosed by Greece, Yugoslavia and the Adriatic Sea and nicknamed the "Tibet of Europe"—follows closely the example of its Peking masters.

Some months ago much of the world knew less about this country than about the moon.

During the last of June, however, Radio Athens reported that Albania had worked out plans for the extermination of the entire Eastern Orthodox community in its country. At first, the information was shrugged off by the international press agencies as a propaganda stunt by the new military regime. But in July the official Vatican paper *Osservatore Romano* announced that no Roman Catholic church was functioning in Albania. The few remaining buildings had been either demolished or burned down. In one church building four priests burned to death because young hooligans resem-

bling the Chinese Red Guards would not allow them to leave.

Since then businessmen from Western Europe who visited Tirana, say that the beautiful Eastern Orthodox pilgrim's church in the southern part of the city has been turned into a night club for party members. The altar is being used as a bar with a coffee machine and bottles of cheap gin. The beautiful mosque Jamya Plumbit, copy of Sofia in Constantinople has been turned into a stable for cows.

According to a recent news release from the Albanian government the country has 1.8 million people. Of them 700,000 profess to be Mohammedans, 200,000 Eastern Orthodox and 100,000 Roman Catholic. No mention was made of the tiny number of Protestant Christians. It seems that their few small churches have been closed years ago. Most Christians have been liquidated or have gone underground.

When Communist party boss Enver Hodsja (58) usurped power in 1944 he and his friends went to church to thank God for the liberation of his country. In 1961 Hodsja sold his country to Peking to enable China to have a bridge into Europe.

Hodsja has maintained three different policies toward the three main religions of his nation.

1. From the beginning it was his aim to liquidate Roman Catholicism. He feared its strong organization, the fact that its priests were relatively well-educated and its strong ties with the Western world through the Vatican.

2. Hodsja considered Eastern Orthodoxy an enemy, but thought he could use it as an instrument after its leaders had been killed.

3. He also thought he could use Islam for propaganda purposes, in order to reach the Arab nations. Since Moscow gained more influence in Arab nations than Peking, Islam has now also become his enemy.

Within a month after Hodsja came to power the Roman Catholic press was nationalized. Soon the schools and seminaries were closed. Priests were imprisoned or killed. In 1944 Albania had 93 secular priests. By 1952 17 had been murdered, 39 deported, 11 drafted for military service and three had fled

to Rome via Greece.

In 1948 Archbishop Vincenc Prenushi of Durres was arrested and tortured to death, according to *Osservatore Romano*. Archbishop Gaspar Thaci died during an interrogation. Two other bishops were condemned to death and a fifth died in a monastery. Hadsja pressed the few remaining and leaderless priests in 1951 to accept a treaty which has never been accepted by the Vatican. Since then the Catholic church has been considered as a national entity separate from Rome.

The Eastern Orthodox Church of Albania always has been an established national church. The Communists were able to form a national union of Albanian theologians. Priests who refused to cooperate were liquidated. Communist agents infiltrated churches and monasteries. Soon after, the five metropolitans (bishops) were killed. Archbishop Kristofer Kissi was imprisoned in 1949 and died in 1958. His place was taken by fellow-traveler Pais Vodica. Because the ecumenical Patriarch of Istanbul, Athenagoras, refused to acknowledge his ordination the church sought and received recognition by the Patriarch of Moscow, Alexis. Since 1961 this recognition has been annulled too.

When the recognition of Islam failed to give Albania influence in Arab countries, the religion soon lost its state support. Three Islamic representatives who had been given a seat in the Communist Parliament were killed. The present Great Mufti, Hafiz Suliman Myrto, is a fellow-traveler. Of the 530 mosques of the country, only 24 were still open at the beginning of this year. It seems that these too are now closed.

In June Albania followed the example of China. Youngsters formed groups of Red Guards which aimed their attacks especially at the remaining churches and mosques.

The few businessmen who are able to visit Tirana claim that the city is governed by fear. One of them told this reporter that when he asked the receptionist of the huge state hotel, for a piece of paper to make some notes, the man cried, "Please go away. If the secret police see me talking to you alone, they will torture me to death."

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WV NEWS
FEATURES

New prime minister of Somalia threatens mission outreach



Tribesmen of Kenya's northern frontier.

Recent elections in Somalia have again brought into power Dr. Abdirashid Ali Shermarke, who served as prime minister from 1962 to 1964. His re-election came as a surprise and, according to reports, was partly due to his close connections with Egypt's President Nasser.

Dr. Shermarke is a champion for Somalia "reunion." Located on the eastern horn of the African continent, Somalia has a population of 4,000,000. There are however 2,000,000 additional Somalis living in northeastern Kenya, Ethiopia and French Somaliland, all countries bordering on the Somalia republic.

These areas in which the Somalis are living are considered "lost territories" by Somalia, a contention fiercely denied by the other countries involved. Kenya's President Kenyatta has publicly stated that not one inch of Kenya soil will ever be given to Somalia. Moreover the Somalis living in Kenya have pledged loyalty to Kenya's government.

For a number of years groups of

Somalia-based bandits known as *shifita* have raided Kenya's northern frontier, harrassing the nomadic tribesmen living in the area. The raiders swoop down on the helpless villages, killing indiscriminately and stealing cattle and camels. *Shifita* have made life very difficult for the tribes who were already living under precarious conditions.

Missionary work among these long neglected tribes has only become possible in latter years with the advent of mission airplanes, four-wheel drive vehicles and radio contact. Today the work is being carried on under the added difficulties brought on by the *shifita* raiders. At present travel within the districts must be done with an army or police escort.

In recent months the *shifita* are more adequately armed and are planting Russian-made plastic land mines in the narrow desert roads. A number of government vehicles have been blown up.

The election of Dr. Shermarke has increased the danger of an escalated *shifita* menace. He has stated, "It is essential to bring about the reunification of these territories." In the face of these threats Kenya is mounting an all-out effort to end *shifita* attacks.

Missions still find their work in these areas carried on under battle conditions—and that in a desert land where conditions are already exceedingly difficult.

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WV NEWS
FEATURES

'Kirchentag' reveals critical attitude of young people

HANOVER, Germany — The new generation of European youth is critical, independent and pragmatic. This was underscored strongly at the German "Kirchentag," held during the last week of June here.

More than 25,000 German Christians gathered, half of them under the age of 35, for this Christian "expo" on theological thinking.

The young people threw themselves enthusiastically into the hot debates. The attendance at heavy and often long winded lectures, full of solid, but modern thinking came as a surprise to the leaders of the Kirchentag organization. Whenever there was time for discussion, and often when there was not, young people would be the first to jump up and criticize the speakers.

Largest attendance was at the study sessions, held in the huge halls of the Hanover Fair during three days from eight in the morning until midnight.

The conservative confession movement "No Other Gospel" had asked Christians and conservative church leaders to boycott this Kirchentag. Most people expected this to be one of the smallest Kirchentags of the sixties. But as it turned out, total attendance at the study sessions was bigger than ever.

The Kirchentag movement started in 1949 in Hanover as an inspirational gathering for German Christians. From the first, however, some used the Kirchentag to push avant garde theologians and thinkers. Through the years there was a tendency to cut down the Bible study and inspirational meetings and up the presentations of new ideas and theologies. Two years ago the Kirchentag invited the young, radical Dorothee Sölle, one of the German leaders of the "God is dead" school, to speak about "the Church outside of the Church."

For years German evangelicals have been unhappy about the influence of modern theology in their church. But until Sölle provoked them to band together in the "No Other Gospel" movement they took little organized action.

The conservative movement did its best to get the presidium of the Kirchentag to change course. When this proved impossible, they asked the Kir-

chentag to cancel the speaking engagements of three modernistic professors who have openly attacked the resurrection of Christ and other biblical truths. But the only concession the leaders of the Kirchentag were willing to make was an invitation for the conservative theologians to appear on one platform with modern theologians to discuss their differences.

The leaders of the confessional movement refused. They called upon their people to boycott the Kirchentag.

Many did boycott the meetings but many more young people came nevertheless, if only to protest against the protests.

In pointed and often heated discussion many were unwilling to accept the views of the often radical theologians. Modern theologian Ernst Kasemann tried to explain that it was not important whether Christ had risen or not. In discussion the young people almost compelled him to tell them yes or no.

On the whole this new generation showed themselves to be more pragmatic than principled. The days of idealism, whether national or religious, seem far gone.

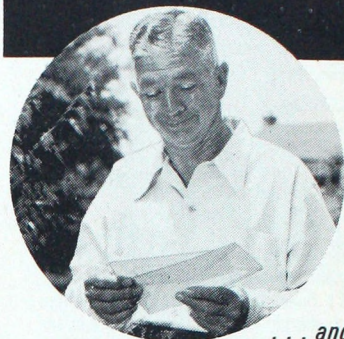
In the political sessions many of them went hard against the views of the older generation. For instance, they called for a recognition of the Ulbricht regime in East Germany.

Usually during a Kirchentag young people organize street meetings. They did so again, but in a different way. Instead of singing and preaching and waiting for people to gather, they would go up to a small group of young people and start discussions by asking provocative questions. Not a personal testimony, but a debate characterized these gatherings.

Though this Kirchentag disappointed evangelicals, it did give an interesting insight into the new generation and their feelings toward the church.

The youth attending this Kirchentag were different from the earlier generation which was characterized by an interest for material things and personal well-being. The main characteristic of the new generation is their renewed interest in theological and political questions. They loathe conformity, but they love discussions.

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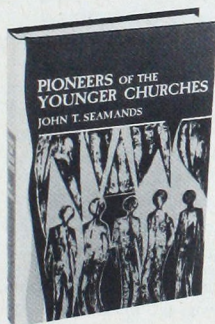
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Billy Graham speaks in Zagreb, Yugoslavia, in the rain to an estimated 3500 people.



WV NEWS
FEATURES

Graham holds first public meetings in a Communist country

Completing his first public meetings in a Communist country, evangelist Billy Graham described the experience as "unforgettable."

By Eastern European standards, the response to his recent two-day visit to Yugoslavia was encouraging. In the country's second largest city of Zagreb—center of culture, commerce and education—an aggregate attendance of almost 10,000 heard him in three special meetings.

The Zagreb invitation to speak came from Yugoslavia's Baptist churches' president, Dr. Josip Horak and his associate Dr. Branko Lovrec. They were joined by other denominational leaders in plans which drew groups from every part of the country. Delegations came from as far as Romania, Hungary and Czechoslovakia.

At a press conference attended by many national and international reporters, Graham stated, "We come to Yugoslavia at the invitation of the churches for the express purpose of proclaiming the Christian gospel."

Such singleness of purpose was clearly demonstrated at the first public meetings in Zagreb's Lutheran Church.

The largest Protestant meeting place in the city, it was built to accommodate only 400 people. Well over twice that number jammed in on this occasion, and an even greater crowd listened outside. Police trying to clear a way for traffic estimated a total of 2500 people.

The following day even more came to hear the evangelist address two large outdoor meetings—the first for Yugoslavia in a quarter of a century.

Unseasonal rains drenched the entire area but failed to deter Christians who had prayed long and prepared well for the event. In spite of the continual downpour on a forest of umbrellas, no one left.

Graham told them, "This is one of the most memorable experiences of my entire ministry. I will never forget it. This will live with me for the rest of my life."

The experience will also live in the minds and hearts of many who, with bowed heads, opened their hearts and lives to Jesus Christ.

Commented one Christian leader, "This is a great day for the Christians of Yugoslavia."



Mission leaders clash over NCC radio expansion in Latin America

Should the National Council of Churches in the United States extend its overseas radio work into Latin America? This is a hot question among churchmen south of the Rio Grande.

Heretofore, RAVEMCCO, the overseas radio and television arm of the Division of Overseas Ministries of the NCC, focused its attention on Asia and Africa. However, following a tour of Latin America last fall, Dr. Barnerd M. Luben, executive head of RAVEMCCO, recommended that the radio activities should be extended into Latin America.

This recommendation recently drew severe criticism from the Rev. Vergil Gerber, executive secretary of the Evangelical Committee on Latin America on the grounds that it would duplicate the efforts of another agency known as DIA (Disfusiones Inter Americanas). Gerber charged that RAVEMCCO is departing from its previous policy and is disregarding services offered through DIA, thus moving in the direction of unnecessary duplication.

Luben's proposal made no direct mention of DIA. His plan laid heavy emphasis on radio workshops, purchase of radio stations, especially in Brazil, and on research to improve Christian broadcasting in Latin America.

Commenting on Christian programs throughout the area, Luben said that, "some of the programs are excellent, but much is mediocre, trite and traditional." He added that, "very little is being done to help present and potential programmers."

Gerber, meanwhile, insists that DIA is the logical agency to provide the services spelled out in Luben's recommendation. Gerber notes, however, that it has been difficult for DIA to procure the finances necessary for its growth.

The question of DIA's logical rule

Job of the local church

I believe each local church has a job to do teaching the Bible and winning souls in its community; and each Christian should be involved in these efforts. If we do that, then the young people we have go into the Army and represent our faith and our country will make themselves felt.

—Major Harvey Stewart,
U. S. Army

and the "intrusion" of RAVEMCCO into Latin America will be up for discussion at the Congress on Evangelical Communications to be held at Huampani, Peru, in September, according to Gerber.

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Billy Graham points to the marker on his Living Witness Tree at Forest Home.



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Spain's religious freedom law 'regulates tolerance'

MADRID — A commission of the Spanish Baptist Union has advised its congregations and preachers not to register with the State. This is required by the new Law on Religious Freedom which was adopted by the Cortes (parliament) in May.

When a group of conservative members of Parliament were wine and dined at a famous restaurant for their stand for Catholic Unity in Spain, the windows were smashed in by demonstrators who wanted a more liberal law.

Spain has its law on religious freedom, which gave the weary hearts of Protestants hope some years ago. Yet, José Cardona Gregory, the secretary-general of the Protestant Defense Committee, sadly said to journalists: "This isn't a law on religious freedom, it merely regulates tolerance." Though Protestants aren't able as yet to forecast the results, their high hopes have been severely shattered.

In some cases the law will give even less freedom, than these Christians had during the lawless period of the past. For military personnel the law turned out far worse than the government originally proposed. The first draft said that "nobody will be obliged to attend Catholic services if they profess another religion." But Article 5 now reads that, "Attendance will not be forced with the exception of acts of military service."

Some years ago a Spanish soldier was sent to prison for two years, because he had refused to attend Roman Catholic mass. Since then no military officers have required Protestant soldiers to attend any more. Now the law gives them a clear command to do so again.

Any form of evangelism from now on is impossible according to this law. The original draft allowed non-Catholics not only to teach, but also to proclaim their faith. The law was worded in such a way that they even could make use of the mass media of Spain. The new law allows the Protestants to teach only their children and no one else.

Until now the main method to reach the unsaved was by home visitation work. During the last few years more people came to Christ by this method than in any other way. The law, however, forbids even the discussion of religious subjects in the home with peo-

ple of another faith.

Another sore point for Protestant churches is that they will not get the status of churches, but will be considered as mere associations. This means that according to the new law they will have to open up their membership rolls and financial accounts yearly to state authorities as any other football or fishing club in Spain.

Not only the churches have to register, also the preachers. Priests from the Roman Catholic Church will never be allowed to become Protestant ministers after conversion, but neither will a pastor be able to move from one denomination to another.

One of the most remarkable articles of the new law says that private and public worship will only be granted if performed in the places lawfully al-

lowed by the authorities. Public worship outside of a church building will be allowed if not contrary to the respect due to the Catholic religion. Nothing is said about private worship outside of a church building. This means that even the family altar at home will be contrary to this law.

Rabbi Don Samuel Toledano said: "This law is far too long. Western countries don't have specific law on religious freedom. Just an article in the Constitution is enough."

The *Diario de Barcelona* described this law perhaps best when it put into the mouth of a member of Parliament in its cartoon: "I propose that the word 'freedom' is too dangerous, too progressive. It should be replaced by 'a certain permit under certain circumstances in some way . . .'"

Sorry about that

If you were puzzled about how to read page 6 of our July-August issue, you had good reason to be. Parts of two paragraphs were transposed in makeup. Our apologies to you for this inconvenience, and to Bishop Dodge for the injustice done to his article. Beginning with the last line on page 4, which jumps to page 6, the article should read:

... The regime-approved pattern of life is apartheid from birth to death. This separateness carries over into most phases of life — academic, economic and, above all, social. Interestingly enough, at the political level, Africans can belong to white-controlled political parties if they wish. All African-controlled parties have been banned.

Voting rights for blacks

The majority are denied the franchise. Of more than four million Africans, less than 100,000 have the right to vote — and most of them on a separate "B" roll. A large percentage of potential African voters refused to register, in protest over the insignificant number of seats available for their representatives in parliament. Thus, in a part of the world where the old colonial pattern has been giving way to self-determination, the Smith regime tries to check and, if possible, reverse the trend of our times. In so doing he is denying many capable people one of their basic rights.

The pattern of domination by a small minority group could be the spark which might ignite the whole of southern Africa in a bloody racial war. Whether the minority can impose their wishes upon the majority indefinitely is as questionable as is their right to do so.

Rebuttals by Bishop Dodge and Mr. Smith on "Segregation in Southern Africa" will appear in October.

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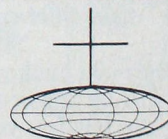
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Robert E. Speer

Continued from page 15

Christ. He wrote in his little notebook everything they told him. These Christians were delighted to meet this great, loving brother from America. One old man with a white beard threw his arms about Dr. Speer and kissed him on both cheeks. He returned the greeting just as warmly. When I saw him in Northfield and Kansas City, swaying multitudes of students by his inspired eloquence, I knew he was great. But I never saw Robert Speer so great as when he visited us in Meshed.

Before the group departed a heavy snow fell and the weather became bitter cold. One-third of the way to Teheran the old carriage in which they were riding literally fell to pieces. They rode the remaining 400 miles sitting on sacks of mail in a springless, uncovered post-wagon.

That round-trip journey of three weeks was made just to encourage a little group of young missionaries in a frontier station.

Intimate correspondence

If Dr. Speer's visits to mission stations were necessarily infrequent, his letters to his missionaries were not. We were amazed at the frequency of his letters and even more at the richness and intimacy of his correspondence. He gave us the essence of books he had been reading. He told us interesting news items. He discussed our mission and our personal problems. He recalled experiences in his journey to Iran and sent greetings to Iranian friends he had met. In our times of joy and of sorrow he often sent affectionate messages written in his own hand. We considered ourselves fortunate indeed to be supervised by this secretary.

In obedience to the rule of the church, Dr. Speer retired in 1937 at the age of 70. But he continued to make addresses and write books for ten more years. When he was 77, he gave 244 addresses in one year in 36 states, bringing inspiration to all who heard him. I well remember his sermon to a conference of ministers in Virginia as with tears streaming down his cheeks he beseeched us to take up the cross and follow Christ.

Dr. Speer's last address was given on November 5, 1947. He died in Bryn Mawr, Pennsylvania on Nov. 23. |||

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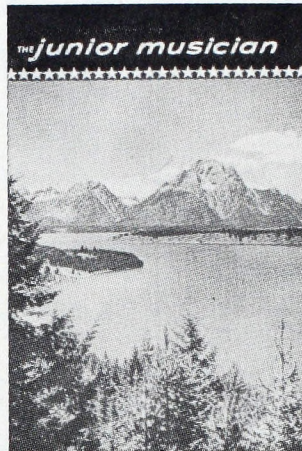
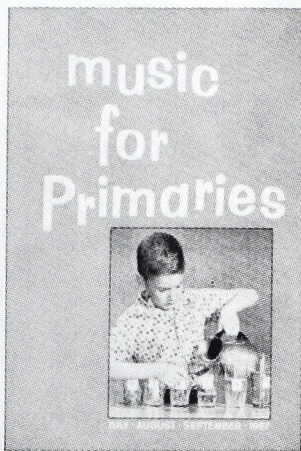
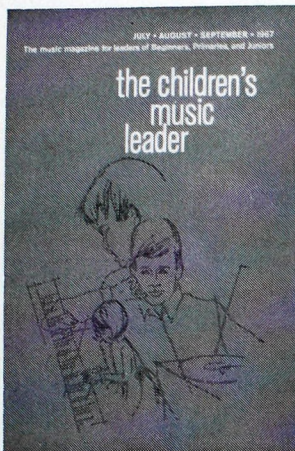
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The soundest basis for your music program begins with children's choirs—boys and girls who become the leaders in your church and the members of your adult choir. The complete curriculum of music materials on this page are the source for beginning your training and for carrying it through to adult participation.

Recordings are available for the music sections of **The Youth Musician** and **The Junior Musician**. Write about information on these when you send your order for the music magazines.

30



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Not Glamorous... Just Authentic

So Jim Dickson is dead.

You never heard of Jim Dickson? You are not alone. Many respectably informed people haven't. He wasn't the sort of celebrity whose name would get a knowing nod in Schenectady, or Tuscaloosa.

But, you see, the world, despite the shrinking that has been given to it by "707's" and Telstar, is still a pretty big place. You should go to Formosa! Thread your way through the narrow gorges and along the rushing rivers of the island's northeast mountains. Visit tribe after tribe of the Formosan aborigines. Ask *them* about Jim Dickson. They'll tell you.

Or, go to Taipei. Make an appointment with the president of the Republic of China — perhaps have tea with him and his charming wife. Ask *them* about Jim Dickson. They'll tell you.

The Reverend Doctor James I. Dickson — to pay him proper court — grew up a North Dakota cowboy. Converted to Christ, he headed for Macalester College in Minnesota. Extracurricular activities sprang the tall, muscular, well coordinated young man loose in two directions: athletics and Christian youth work.

Oh, yes, Macalester did something else for him. It was there that he met — and later married — Lillian LeVesconte who, as "Lil" Dickson, was due to become, in some ways, more renowned than her distinguished husband.

After Princeton Seminary had given Jim its Bachelor of Divinity degree, he and his bride sailed away for Formosa under appointment by the Canadian Presbyterian Church. That was exactly forty years ago.

Most missionaries are versatile. They have to be. Jim Dickson has been versatility personified.

He has been the *pioneer evangelist*. His was a leading part in the remarkable breakthrough of the gospel among the aboriginal tribes who were still in the head-hunting business when he landed on their island. The story of what happened between 1939 and 1945 — an interval when Formosa was without missionaries — has been told in his little book *Stranger Than Fiction*. When Jim returned to these mountain people after World War II he found not a handful of Christians but nearly 4000 of them.

He has been the *church-builder*. Take the phrase in both of its meanings — the structures and the congregations. He designed and helped to construct many a building in which the sons and daughters of knife-wielding headhunters now sing the hymns of Christian love and grace. What the final totals were I am at a loss to say, but I know that by 1962 Jim had baptized more than 5000 believers.

He has been the *Christian educator*. He played a key role in establishing a Bible school at Hsinchu and the

Tribes Bible Institute at Hualien. His crowning educational achievement came with his presidency of the Taiwan Theological College, first located in Tamsui and later relocated on the heights overlooking Taipei — one of the most commandingly beautiful sites in the Far East.

He has been the *agent of social welfare*. For perhaps a dozen years the official representative of the World Relief Commission of the National Association of Evangelicals (USA), he also repeatedly advised and assisted in the relief work of Church World Service and World Vision International.

He has been the *ecumenist-advisor*. I want that word "ecumenist," but I want it stripped of its confusing associations. I want it as the symbol of involvement with the Christian church universal. Jim Dickson was a Presbyterian, and a committed one. But Jim Dickson the Christian missionary was not, and never could be, a sectarian. Let me prove it.

Prior to the Communist take-over on China's mainland, the Presbyterians had Formosa as *their* mission field — the British in the south, the Canadians in the north. When mission societies, forced to withdraw from the mainland, began redeploying their workers in Formosa, it was "Doctor Jim" to whom they most frequently turned for advice and guidance. Some of them — about a half-hundred in all — had less justification for coming than others, but generally they received a right royal welcome from the man who by now, where the Christian community was concerned, was "Mr. Formosa."

Furthermore, at the peak — if it wasn't the peak, it should have been! — Jim was sitting on 57 boards and committees. He was chairman of a slew of them.

He was in the United States when the medical examiner quietly explained what was happening to him. A killer was at work, of the type that leaves medical science nearly helpless. Calmly the farewells were spoken in the USA and in Canada. And back to the "Beautiful Island" — so the Portuguese discoverers called it — went the cowboy-athlete-missionary who felt far more at home in Taipei than in Toronto.

Made as comfortable as possible in his old home on the lofty premises of the seminary he had founded, Jim wrote to his friends in North America: "This is the most beautiful spot on which I have ever lived." He meant it. But he didn't live there long — not this time.

Jim Dickson dead? Not a bit of it. "Old soldiers" of Christ "never die," nor do they "fade away." They belong to the "land that is fairer than day." They youthfully live and zestfully serve where time's tooth has no bite and death's dart no sting.

That's where you'll find Jim Dickson!

PSR

Arab and Jew: A Missionary Reflection

Consider this scene:

It was last June. The Israeli-Arab war was in all of the headlines. A colleague of mine was having lunch with two Christian friends. To them he put the question: Suppose a Jew and an Arab were to enter the room. Would you as a Christian feel that God has more love for one than for the other? One replied No. The other said that God would have greater love for the Israeli.

How *Christian* is that answer?

Or this:

The day after the cease-fire went into effect I was riding with a Christian brother in his car. He was thrilled by Israel's victory over the Arabs. He said that the swift and overwhelming way in which Israel crushed the Arabs reminded him of the manner in which God gave victory to the children of Israel in Joshua's and in David's day. It was implied that since God was *for* the Israelis and *against* the Arabs, the victory of the Israelis was a forgone conclusion.

Responsible interpretation

How biblical is this thinking? Is it emotionally conditioned or is it well grounded theologically? Also, does it rest, so far as the relevant Scriptures are concerned, in a clear and undisputed exegesis of those Scriptures?

To go back to the first World War, was the Balfour Declaration of the British government, which came out openly in favor of a "national home for the Jewish people," politically defensible *because* Israel's return to Palestine was predicted in Holy Scripture? If so, one of the Scriptures to be cited would be Genesis 15:18, which tells us that "the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land."

But immediately there are problems. If we take this literally and unconditionally, then the Arabs, who also are of the "seed" of Abraham, can lay claim to the "land." Yet such a conclusion, we are reminded, is forbidden by Genesis 21:12, "In Isaac shall thy seed be called." Correct. But the moment that this is seen and acknowledged, we have made a concession. We have conceded that the original promise was not *exactly* literal, but only *qualifiedly* so. For if the line of inheritance, with respect to the "land," is now to be restricted to Isaac, then not only Ishmael but five other sons of Abraham, who were born after Isaac, are to be stricken from the "seed" roll.

Nor is this all. Isaac's brother Esau was as much the "seed" of Abraham as Isaac himself. Yet he is excluded from the promise of a share in the "land." But this exclusion, we are told, is to be understood in the light of Genesis 25:34, where we are informed that "Esau despised his birthright," selling it away for a "mess of pottage." Difficulties, however, are not so easily resolved. For if this be the case, then the promise made

to Abraham is not, as we have seen, exactly literal, nor is it absolutely unconditional.

Perplexing distinction

As for St. Paul's word in Romans 9:13, "Jacob I loved, but Esau I hated," it appears in a context in which God's sovereignty over history is being treated, and that always calls upon us to remove our shoes since we are in the presence of holy mysteries. Let two things be affirmed with confidence: (1) that the verbs "loved" and "hated," far from having the emotional overtones appropriate to fallen man, have the force of "accepted" and "rejected"; and (2) that what is primarily in the apostle's view is not *God's merciful offer of saving grace* but *God's sovereign right to select for service*.

By His own choice and for His own glory, God chose to work through the Isaac line in raising up a people whose singular service would be to say to the whole world of idolatry, "The Lord our God is one Lord, and him only shalt thou worship."

The same parallel does not prevail, however, with respect to the second form of service for which Esau was rejected and Isaac selected. "The Deliverer will come from Zion," St. Paul declares in Romans 11:26. It was from the Isaac-Israel line of Abraham's "seed" that the Hebrew Messiah and the world's Redeemer was to come.

Through her leaders Israel rejected Christ as the Messiah. The result has been both melancholy and merciful: melancholy because of the long-continued refusal of most members of the Jewish community to confess Christ as Son of God, Lord of glory, and Savior of men; merciful because, within the new covenant of grace and within the ample fold of the Christian church, there is a place for all the sons and daughters of Israel who will confess the saving action of God in the cross and resurrection of Jesus Christ.

Undiscriminating obligation

The evangelistic and missionary dimension of this truth should be apparent, though it is not always so in fact. The new covenant of grace is open to all — Jew, Arab, Gentile. The love of God that blazes like a towering beacon from the cross of Calvary is offered to all. It is as accessible to Arabs as to Jews.

And if Jews corporately have a large place in God's future purpose, let not Christians think that they or their political leaders are appointed to help the Almighty carry out His purposes. Our task is to provide for Jews and Arabs alike a living demonstration of that respect we should give them as fellow creatures of God and that love we owe them under the compulsion of Calvary.

At the cross the ground is level. "There is no difference!"

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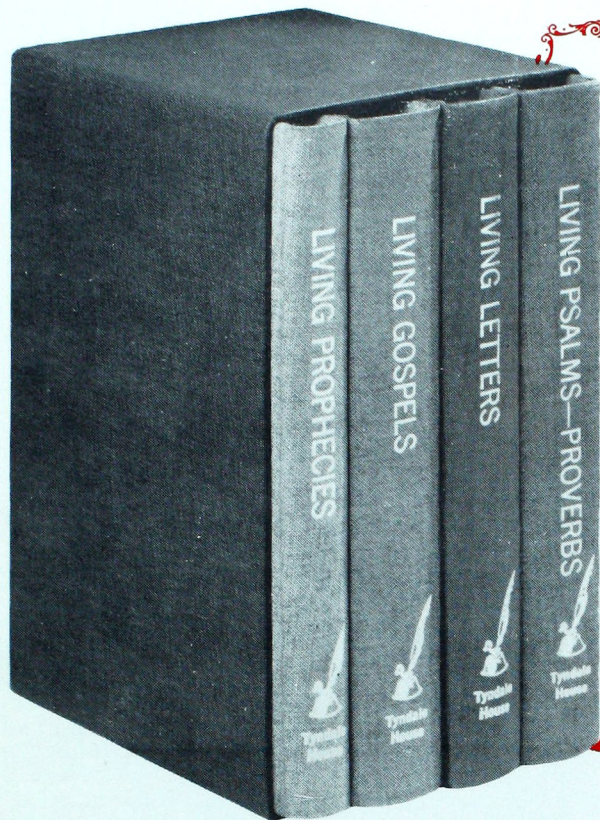
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