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july-august 1971



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before summer ends

We would like here to pay tribute to the Evangelical Press Association for upholding for yet another year its tradition of staging excellent conventions—this spring it was in Chicago—and we would like to thank EPA for its award to *World Vision Magazine*, naming it missionary periodical of the year.

With this refreshing legacy from Chicago and springtime, we turn to our summer issue mindful that it will be read (and unread) in some very pleasant holiday resorts. For did not Milton remind us that in such seasons "it were an injury and a sullenness against Nature not to go out and see her riches and partake of her rejoicing with heaven and earth." And did not Cowper sing of statesman and merchant alike panting for the "refuge of some rural shade" where

Traces of Eden are still seen below;

Where mountain, river, forest, field and grove,

Remind him of his Maker's power and love.

But Pascal warned that from the depths of the idle soul "will arise weariness, gloom, sadness, vexation, disappointment, despair." (Is Pascal actually saying, "Take good reading, including *World Vision Magazine*, along on your vacation"?) Jesus would occasionally disappear, as Stalker puts it, "to refresh His body by casting it on the breast of nature and His soul by casting it on the bosom of God." Then He would return to service.

Summer presents us with its own opportunities for evangelism at resorts and campsites. In this issue we treat with effective communication in evangelism (p. 3) and point to innovative ways students are spending the summer in mission outreach (pp. 6 and 9). These youths bid fair to avert perhaps the saddest of all postseason commentaries: "The harvest is past, the summer is ended, and we are not saved."

Frank Farrell

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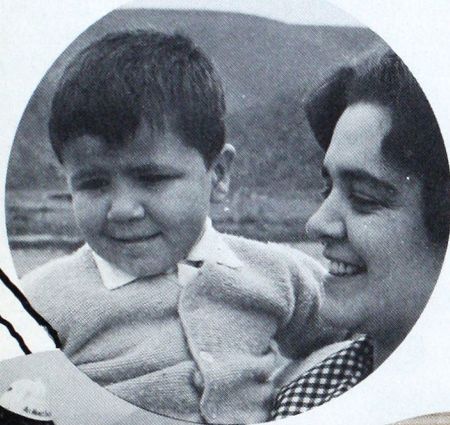
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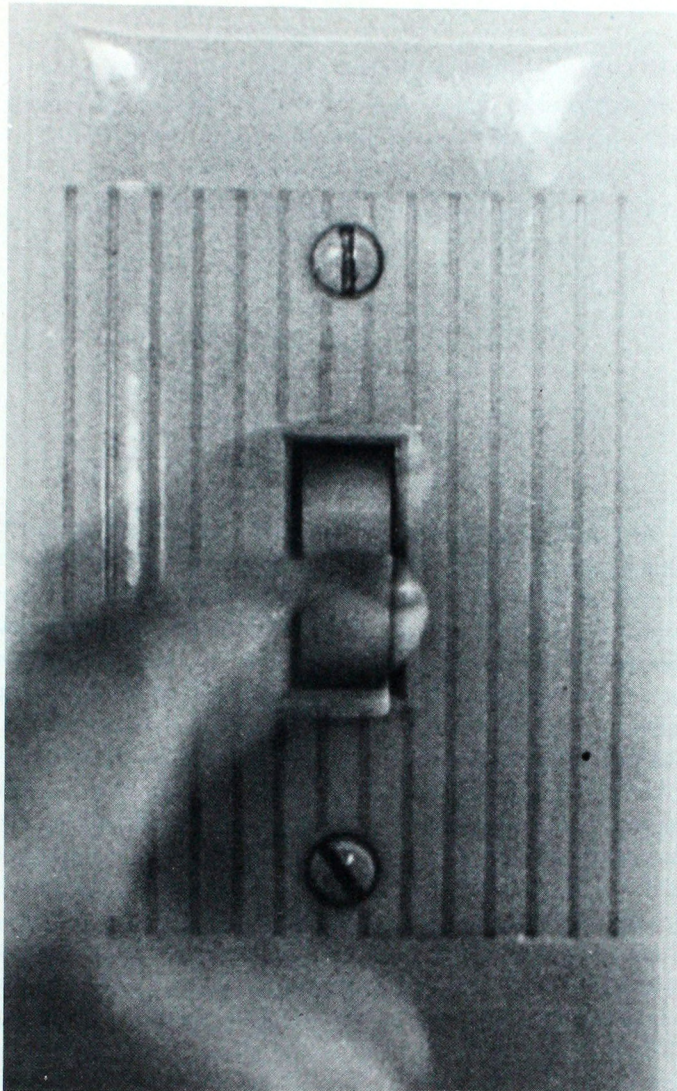
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THE 'TURNED-OFF' WORLD

by L. E. Buck



3

A major hindrance in evangelism is our failure to communicate effectively. Australian L.E. Buck sets forth a checklist for the sharpening of our communicative tools.

CHECKLIST

MESSAGE

CONTENT: It is assumed that we define the preaching of the gospel as a declaration of the whole counsel of God in regard to man's need, and of God's provision to meet that need in Christ, through faith and regeneration. In doing so we therefore reject the shallow and unscriptural concept that "mission" is articulated by the Church merely through maintaining its life in the world.

EVANGELIZATION

CHANNEL: Are existing Church structures to be channels of evangelism or are they to be by-passed? I submit that in this

day, the cooperation of the Church both in the planning and the pursuit of evangelistic effort is not only desirable but essential.

BIBLE INSTITUTES

CAPABILITY: It is questionable whether Bible institutes as presently constituted, have a serious contribution to make to world-wide evangelization. This query is generated by the belief that the Christian Church as a whole (which includes Bible institutes) has, with few exceptions, failed to recognize that at the heart of all forms of witness to an unbelieving world is the problem of "communication." We do not "get it

**The "Holy Club" attitude and atmosphere
of many of our evangelical institutions on the one hand,
and a too liberal church on the other,
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from the warm and living message of the gospel.**

across." Generally speaking we are not heard, or taken very seriously if we do succeed in making someone listen. The doors into such significant areas as politics, the trade union movement, the entertainment world, the world of business, the academic world and the world of art are practically closed to the gospel. Three media of communication—the press, radio and television—which are open are allowed only through statute. Those controlling this threefold media regard us with despair. They find our norms and attitudes rather stuffy in concept, more often scruffy than streamlined in approach, and frequently irrelevant in articulation.

Dr. John Laird preaching recently at the Sunday night meeting of a Brethren Assembly in London, commenced his address by saying he felt he ought not to be with them. He said, "We should be at that pub down the street, preaching to the folk inside." We are charged too *infrequently* with "eating with publicans and sinners."

While there are well-known exceptions to the above generality of communication sterility (Billy Graham and his crusades for instance), our inability to communicate with our day and generation is an inescapable fact.

The "Holy Club" attitude and atmosphere of many of our evangelical institutions on the one hand, and a too liberal church on the other, have largely insulated and even "turned off" the world from the warm and living message of the gospel.

Our failure to recognize and lament this appalling hiatus, and to seek intelligently and specifically to overcome it, perpetuates this "hold the fort for I am coming" attitude. It is far easier, for example, to attempt the evangelization of foreign Asians than the evangelization of fellow-Australians. Are our institutes seed plots for this tepid and unnatural

L.E. Buck is chairman of Unevangelized Fields Mission in Australia. This article is an adaptation of a paper submitted to a conference of delegates from Bible training institutes and Bible colleges in Australia.

reaction to the command to "go and tell" given by Him who overcame the world?

While the czars of communication media—radio, television and the press—are unsympathetic to evangelical witness, we too must accept some of the blame. We are not equipped professionally and psychologically to participate. And these are the days of the specialist.

From neither the traditions of Bible colleges nor the climate in which their theology holds us, are we likely to receive the impetus to launch into a realistic assessment of our potential for communication or to grapple with the need for expanding horizons. If we come to believe that we have a contemporary ministry of evangelization, we must kick ourselves out of present structures after making a considered appraisal of our image and role.

I do not want to formulate strategy but would like to set forth criteria. Some suggestions might be pertinent.

ATTITUDE

COMPASSION: Since motivation has to come before method, we must see the need for a fresh baptism of the love and concern of Christ for the dwellers in our concrete jungles—the very compassion of Him who was "moved" and who "wept."

TRAINING

COMPASS: Assuming an utter commitment to Christ, a definite call to the grand business of making Him known, an anointing of the Holy Spirit and a knowledge of God's Word, what more is needed?

A *world* more is needed—a whole new world more! It is questionable whether anyone who is to exercise a ministry on the sophisticated home front should serve in the "school of the prophets" till he has served in the "scramble for the profits." How can those who have never wrestled in the arenas of the secular, lead the secularists into the area of the sacred? Every theological student should do at least what the

**We must concern ourselves
with the problem of Christian communication.
We must feel the pulse of the world. Many of us
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which have failed to conquer us,
and which we must not fail to set about conquering.**

late Canon Hammond of Sydney, Australia did after completing his theological course—go down into the mine, or engage in some equally shoulder-rubbing employment. “I sat where they sat.” “He came where they are”—these are fundamentals in the art of communication.

Concomitants to this art are more than a passing acquaintance with the areas of human concern. They must be thoroughly studied, deeply absorbed, fearlessly accepted and sometimes fiercely propagated.

Sex: No one can expect to make an impact on today’s world without a sound philosophy and a vocal expression of that philosophy in respect to sex. Most evangelicals still hold their breath and live in an introverted and inhibited mid-Victorian complex in this realm. The evangelization of this generation will not get a foothold if we fail to grapple courageously with its most prominent malaise—a permissive view of a permitted gift.

Social Concern: A sentimental concern for “souls” can never be a substitute for a social concern for society. “But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him?” (I John 3:17 RSV). That is a harsh question for those who regard the matters of hunger, drugs, wages, old age and so forth as peripheral or improper areas of concern for the sons of Light.

Theological Concern: This is not only the day of permissive action but of confused thought. “Double-think,” the trademark of the humanist, has invaded all strata of society. Evangelization seeks the cure of this sickness of the mind.

Concern for Youth: We must give uninhibited and generous encouragement to youth and train it to meet life contemporaneously. There is altogether too much of a belief that we must reproduce ourselves as we now exist. “As it was, is now and ever shall be, world without end, Amen” is a pattern of belief and a method of self-perpetuation that we

must shed, if we are to train a generation to breach the barriers of its world *today*.

Broader-Based Reading: Writers such as Francis Schaeffer, J.B. Phillips and C.S. Lewis, who have grappled with the problems of disenchanting students, need absorption. A bi-product of such reading is assistance in expressing Christian truth in contemporary language as an imperative alternative to the use of ‘Caanan’ language.

Training in Human Relationships: One of the most seriously deficient and neglected areas of training is in the realm of counseling and simply-applied psychology. A series of lectures by a Christian clinical psychologist would transform the public preaching and private counseling of many students.

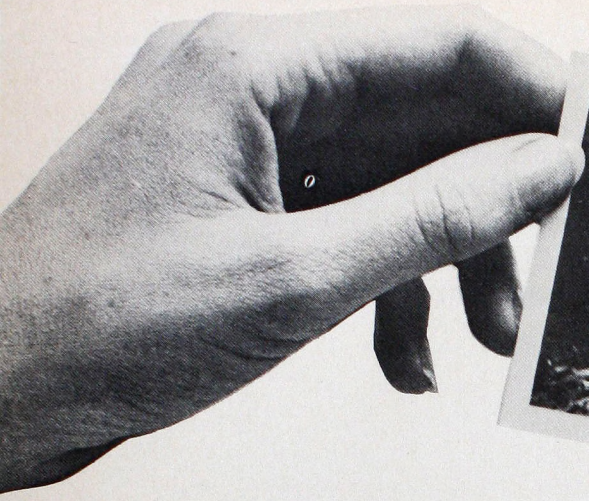
Training in Public Relations: The assistance of men trained in public relations methods would not only be stimulating but should be indispensable today. The same is true of the need of training in and appreciation of the techniques of communication.

Postgraduate Course: As we have been directed by God to institute a course especially designed for those going to an overseas mission field, so may God direct us to provide training for men who have been called to the task of evangelization at home. For this purpose a panel of laymen—professional business executives and others—should be formed to assist in the establishment of a course to fulfill these objectives.

We *must* concern ourselves with the problem of Christian communication. We *must* feel the pulse of the world. Many of us have come through tumultuous experiences in the world which have failed to conquer us and which we *must* not fail to set about conquering.

Finally and to recapitulate. There is no substitute for Spirit-filled, Scripture-permeated people called of God. But tools must be shaped and sharpened as for the work they have to perform.





e Day

THIS SUMMER CAMP IS NO PICNIC

by Hugh Steven

In a tiny corner of the state of Chiapas, Mexico, black clouds spewed rain across an isolated jungle airstrip. Dark haired Don Scott, a pre-med student from the University of British Columbia, Canada, watched a red and white Cessna bank for an approach.

Coming in low under the clouds, the plane skidded to a stop. The young Missionary Aviation pilot cut his engine, pushed open his door and leaped out.

"She's over here, wrapped in a straw mat," Don said.

A woman was lying on the ground, looking like an oversized cocoon encased in a dirty yellow mat. She had been in labor 24 hours unable to give birth.

Without a word, the pilot pushed the seat up toward the instrument panel and rearranged the cargo.

Drawing a quick breath of air, Don helped the pilot lift her tenderly into the cargo hatch. "We'll be in the Las Casas Hospital in 20 minutes," said the pilot.

Fifteen air minutes away in another area of the Mexican jungle, dark green parrots squawked insults down to a group of college students. The birds were disturbed by the young people hanging hammocks in a grove of mahogany trees. Still others of the

group busied themselves over open camp fires.

Why all this action in the middle of a lonely jungle? Are these high adventurers on a camp-out? Well, not exactly! They are part of a summer on-the-spot mission program called Practical Missionary Training—P.M.T. for short.

The P.M.T. participants are college juniors, seniors and graduates who have more than a passing interest in missions. For them, P.M.T. builds a realistic bridge between mission theory and field reality.

The group described was stationed at Wycliffe Bible Translators' Jungle Base in Southern Mexico and is just one part of the two month P.M.T. summer program. Other trainees were in Guatemala and Nicaragua teaching in schools and observing national training institutes and radio ministries.

Some were involved in language study and medical work. Still others spent part of their day observing and taking part in the practical and spiritual problems of an indigenous church.

P.M.T., currently affiliated with the Central American Mission, began in 1949. Its founder, former assistant pastor at Moody Church, Dr. Oran H. Smith, became concerned in the 1940's with what he termed a "high missionary dropout" among mission agencies. After analyzing mission statistics, Dr. Smith concluded that basic hindrances to effective mission work were not insects and physical hardships. "Rather," said Dr. Smith, "missionaries leave the field because of frustration, disappointment in evangelism, an inability to adequately handle language and culture barriers, plus incompatibility with fellow missionaries and nationals."

In 1950, P.M.T. began their bridge building with a small group of 21 trainees. Since then more than 600 young people have spent two months of intensive training and observation with seasoned missionaries on mission stations in Mexico and Central America.

Ken Bemis, P.M.T.'s tall, athletic-looking general director, said that of these 600 trainees, 65 percent returned for missionary service around the world with a recognized mission



Hugh Steven has served with Wycliffe Bible Translators in Mexico and is presently Communications Consultant for that organization.

agency. Of the 65 percent only 2 percent have "dropped out." The overall nationwide dropout is between 35 and 50 percent. Ken quickly adds that the 35 percent who do not become associated with a mission board are by no means failures.

"On the contrary," says Ken. "One of P.M.T.'s objectives is to help each young person find his God-given role. And overseas service is not for everyone."

"Those who take the course return with an infectious zeal for missions that turns on other young people. Their experiences and knowledge gained from the summer make them invaluable resource people for any local church."

Ken continued, "After a summer with P.M.T., the trainee is in the best possible position to evaluate his skills and interests in light of foreign mission service. This pre-orientation and wide exposure to mission life as it really is, frequently saves both mission candidate and mission agency valuable time and money in trying to determine an applicant's qualifications for mission service."

From the moment a young person is accepted for the P.M.T. two month program, he assumes the role of a missionary. He goes through every major step a "real" missionary experiences. He secures prayer and financial support, writes prayer letters, does deputation work, prepares his equipment list and makes cultural adjustments when he arrives on the field.

"One of P.M.T.'s major emphases," said Ken, "is to teach the trainee how better to prepare himself for service anywhere."

One of the aids P.M.T. uses for trainee preparation is the Taylor Temperament Analysis Profile. "We give this analysis at the beginning of



the summer," said Ken Royer, P.M.T.'s associate director. "The trainee then has all summer to work on his weak points and develop his strong points. It's amazing how the nine character traits measured by the Profile correspond to the nine fruits of the spirit."


Twenty-one-year-old Glen Thomas, assigned to Nicaragua, discovered the value of this preparation on a small island in Lake Nicaragua. Glen spent a week with a single missionary fellow who "rubbed" him the wrong way. Glen said later that the experience gave him the opportunity to work on his temperament deficiencies.

"Working with this fellow," Glen said, "made me realize that I didn't have the patience I thought I had. If I remember all I learned during *that* week, it would be worth the two month P.M.T. experience."

In his prayer letter Glen wrote, "Many, many lessons have been mine in the past months, thanks to God's graciousness and mercy. Once I was about at the end of my rope because I had walked all day through deep jungle mud on an infected foot. However, even in this I found God's strength sufficient and more abundant.

No matter what happened, I thanked God for it because He allowed it to happen to me for a specific purpose."

Glen ended his letter with this short paragraph. "I traveled, played soccer on a town team in El Salvador, worked, took canoe trips, examined myself in the light of Scripture, visited with missionaries, fell in love with nationals, hugged their children and generally had unbelievable fun. I prayed as I returned that God would use me as He sees fit."

Charlene deHaan, a young mission school teacher in Guatemala, summed up the value of P.M.T. training and her reasons for going to Guatemala. "I want to teach missionary children on the field, but before I make a personal commitment to any mission board I want to investigate as many as I can. I also thought it would be good if I could visit a mission field in the role of a trainee rather than a tourist before making a decision. After checking into a number of summer missionary programs, I concluded that P.M.T. had the most realistic approach of any mission training program I checked. In a mountain town of El Tumbador, Guatemala, I crossed my bridge to reality when I taught at a church mission school. It was absolutely the greatest experience of my life." 

Sitting on a bench last summer, on a night tepid with subtropical heat, I caught a close profile of one of this century's most innovative approaches to mass evangelism overseas.

Eight thousand sports-rabid spectators jammed the stands. A Venture for Victory basketball team had lost the first of three games with the Republic of China Olympic team the previous night. Now in the first quarter of the second game, the fans sensed two in a row and would be back the next night to revel in a clean sweep.

"We've got to win tonight, Ken," the visiting coach, Bud Schaeffer told me. "We've got to be ahead at half time."

And they were ahead, as a dozen fine athletes—exhausted by the heat and fast-break style of ball—stepped onto the court to declare their faith in Jesus Christ.

"Smile, you guys!" Bud urged. "We've got to show these people that we really love them!"

I was in southeast Asia producing "Man to Man," a short dramatic motion picture structured around the ball club, and we shot some sequences that night. But my professional interest took second place to a shared Christian concern with Bud. I was witness to another evidence of the awareness many Christians have today about the strategic opportunities we have for sharing our faith.

Basketball is popular in many countries of Asia. Excellent teams draw capacity crowds, and little wonder, for they play a blistering pace and shoot with sniper accuracy. The Venture for Victory team's opposition consistently hit over 60 percent of their shots.

Venture for Victory began nearly

Author of numerous books and articles, Ken Anderson is also founder and president of Ken Anderson Films.

MISSIONS GOES TO THE BALLGAME

by Ken Anderson

20 years ago when Madam Chiang Kai-shek invited Dick Hillis, founder-director of Overseas Crusades, to bring an American team to Taiwan for games on military installations. The original Venture for Victory format has become Sports Ambassadors. Instead of one basketball team going to southeast Asia each summer, Sports Ambassadors now sends several teams to South America, Australia, New Zealand and Indonesia.

Nor is the program limited to cage artists. Jack King, baseball coach at Taylor University, took some 18 college diamond stars to Latin America last summer, took on the best squads in several countries and came off with an enviable win/loss record.

Last summer also marked the innovation of a girls' basketball program. Headed by personable, All-American

Patsy Neal, the gals came up with some excellent scores.

"We've sent track teams overseas," Bud says, "and I'm hoping we can put together other combinations such as golf and soccer."

Finding qualified athletes for the programs is not easy.

"Many times," Bud bemoans, "we discover a ball player who has all the qualifications—size, stamina, lots of coordination—but there are question marks on his relationship to Christ or his ability and willingness to communicate Christ. With competition becoming more rugged, it's tempting to go with a couple of men who may not have quite the spiritual qualifications we want, but we just can't do it."

There is too much at stake.

And that is what I sensed the night I sat with Bud during the game in Taipei, Taiwan.

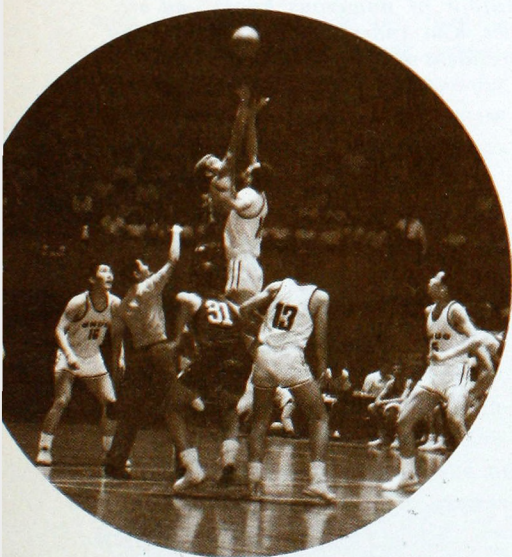
Bud had a fine team playing for him. Larry Overskei from the University of Minnesota and Chris Thomforde from Princeton had had "big time" experience. Other team members came from smaller schools

and played excellent ball. You rarely see a better performance in the United States than what we saw consistently last summer.

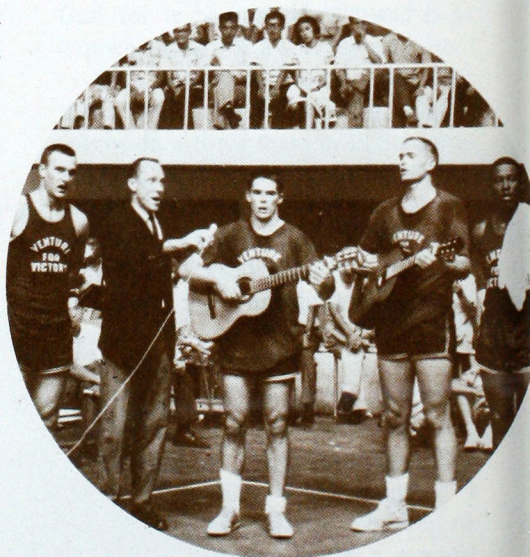
Many days Venture for Victory would play a morning or afternoon game against some university squad and then take on one of the country's top aggregations at night. These men, in addition to being good ball players, play together all the time, whereas the visiting Americans have one week of practice before they plunge into competition.

Rules vary from country to country—and so do the referees.

"One of our hardest disciplines," Bud says, "is to live with some of the refereeing we get. Sometimes we lose strictly because of the officiating," he continued. "That's when we must trust the Lord for grace beyond ourselves. And He gives it. I've seen guys on our team so uptight they were about to blow, get a real bad call and take it in the best of sportsmanship."



Play ball!



Half time



Scene from "Man to Man"

But these fellows are human, young, and in many instances new Christians. Sometimes—under pressure of fatigue and discouragement—an American's temper flares on the court. Bud has had fellows come to him in tears, apologizing for their court misconduct.

"Naturally," he says, "we want our actions to be above reproach. But I tell the fellows we aren't in a country simply to give out. We're here to learn, too. I've seen many times how a rough summer schedule has been God's means of molding a young Christian into maturity he never experienced before."

Attestation to this lies in the numerous ex-team members who have caught a vision and returned either as short-term or full-time missionaries.

Bud, a small college All-American at Wheaton—and recently named to the Indiana high school Hall of Fame—himself had such an experience. After college, Bud toured a season with the Harlem Globetrotters, as a member of the opposition team that plays with them. He could have been in regular professional competition.

But one summer in the Orient so profoundly impressed upon him the validity of the sports evangelism idea, he returned to the Philippines, played several seasons with the Crusaders—another athletic group of young missionaries who go to more out-of-the-way places.

Bud Schaeffer's example is infectious.

Paul Newman, six years in professional basketball with the Philadelphia 76ers and the San Francisco Warriors, is looking forward to missionary service in Singapore—communicating the gospel through sports in this metropolis where 50 percent of the population is under 25 years of age.

Tine Hardeman, Bob Hiltz and Keith Brown are in the Philippines as a result of Venture for Victory experiences.

Matt Parker, black athlete on last summer's Orient squad, is seriously considering overseas service.

Norm Cook, Overseas Crusades executive, spent several years in Taiwan.

Such an ambitious program as Venture for Victory costs a lot of money. Athletes try to raise their own freight for the summer tour, but often cannot meet the amount.

"One summer," Bud says, "Don Odle mortgaged his car and house to make up the deficit needed to get a team out to the Orient."

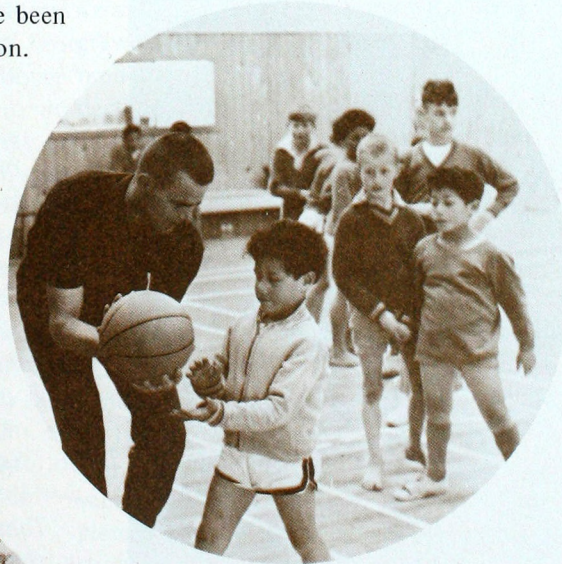
Bud is convinced, however, that money must be secondary to the prime objective—evangelism and the spiritual therapy of the experience on participants.

"We try to win," he says, "because that helps us earn the right to be heard when we give our witness. Thousands have professed to trust Christ as a result of our half time programs. We specialize in Bible correspondence courses, free to seekers."

And Venture for Victory does win, often against unsurmountable odds.

Take, for instance, the three-night stand against the Olympic team in Taipei last summer.

After losing the first contest, Venture for Victory went on to win the next two games. And in so doing, the team had an opportunity to introduce Jesus Christ to many thousands of people who had never before heard the gospel. And apart from that basketball team, it is likely they would not have heard it yet!

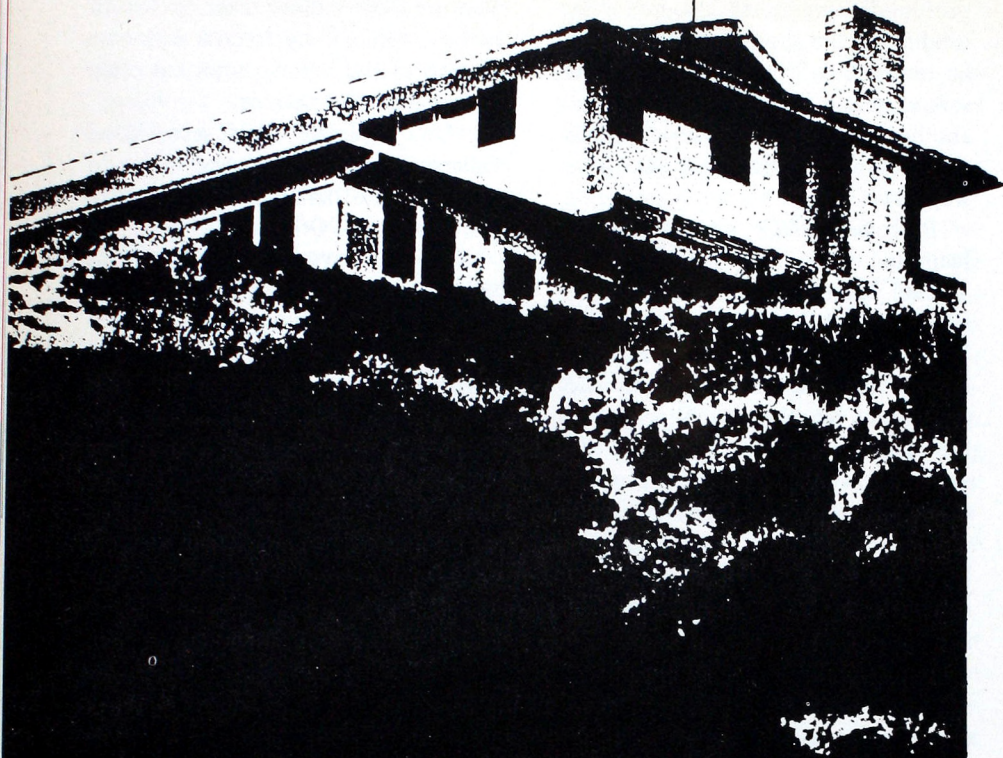


Basketball clinic



Testimony after game





HOUSE ON THE HILL

Nearly two years after his first visit ("View from Our House on the Hill," October, 1969) our author has felt the need to return to a strange land of "haves" and "have-nots" and to see how they have progressed. To give you the setting, here is the introduction from his report of the first trip: Let our world of 3.5 billion persons be represented by a small town of 3500. And let this small town be a miniature of our world today. In our town of 3500: 200 of us live on a hill, called the "United States." This hill overlooks the rest of the town where 3300 live on the slopes or on the rocky bottomland, called "the rest of the world."

Today there are 3600 (3.6 billion) in the town, or 216 living on "the hill," and 3384 in the other areas.

Editor

At the time of my first visit, those on the rocky bottomland seemed unaware of the intensity of their own deprivation just as those living high on the hill seemed unaware of the dire human need below them. I questioned whether their perception of each other

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REVISITED

observer returns—and cares.

had changed. To answer this question, further research was required.

Two contrasting needs were evident: (one) *provision* of the basic, urgent staples of life, and (two) an *understanding* of world need.

My first impressions as I once again moved toward the hill seemed to confirm the memories of my earlier visit. But this notion soon proved to be deceptive. The overall conditions had deteriorated—in two ways. The general quality of life in the slums was worse than it had been two years before, and there was now readily visible a greater contrast with conditions on the hill. *The disparity had widened.* The hill dwellers were richer. The people below had grown poorer.

Almost half of the people of the town are hungry or malnourished. Half will never see a doctor in their entire lifetime. Over 1400, or 40 percent, of the people of the plain were under 15 years of age, helpless heirs of their condition.

Most of the people in the town could expect to live no more than 60 years; in one whole neighborhood (called Africa), the average life span was 40 years. In that neighborhood only one child in every three attends school at all and only five percent of those get “secondary education.”

One group on the plain was in a strange situation. Before the First Town War, the population scarcely grew at all. But with the arrival of modern civilization and medicine, the death rate fell drastically. As the population grew, food scarcity resulted and chronic malnutrition increased. There simply are too many people (these people live in a section called India). One food expert who is a native of that neighborhood estimated that food loss is 50 percent per year due to pests, insects, bad storage and mis-handling.

I came to a curious realization. My zeal for strict scientific analysis had vanished before I even began to implement my plan for a systematic field study of the town. Everywhere, human emptiness and need confronted me. I felt as though I were walking in a horrid world of fantasy.

It was not long after I began my research that I realized I too had changed. Memories of my previous visit to the town had altered my attitudes. I could no longer be strictly an observer. What I therefore here report has become a combination of impressions and facts.

The people of the town are living and multiplying without any apparent attention to the ability of the soil to

support them. There is little comprehensive management. Two or three highly fertile areas remain scarcely populated.

Yet some of the citizens on the slopes of the hill were developing into a sort of town-wide “middle class.” They did not have the tools, techniques, advantages and wealth of the hill dwellers, but they were in contention in different ways. One of these neighborhoods (called Japan) is now considered by some to be the third if not the second power of the village economically. They had been decimated in the Second Town War but were soon rehabilitated.

The people on the plain do not find it easy to develop so-called all-town concepts. Sometimes there are inter-neighborhood sporting events. But in the more basic matters of town-wide concerns, many of them are only responders to what happens beyond them, rather than strong initiators of balanced programs and plans. Many more are engrossed, understandably, in making a subsistence living.

Some of the neighborhoods have grown phenomenally—only a very few have controlled their rate of population increase. One large section of the town (called Asia) could easily have as many people living in it by the next

time the town's population doubles (in about 30 years) as live in the entire town at this writing.

Some progress in cooperation has been made by certain neighborhoods within a hopeful, though loquacious group called the United Neighborhoods Organization.

In a report prepared with the cooperation of various U.N.O. agencies, the general secretary called the town situation "tragic." Three-quarters of the children live in "developing" neighborhoods. Twenty percent of the children born in these neighborhoods will die within the year. Of the 80 percent who survive, 60 percent will have no access to modern medical care during their childhood. Others will suffer from malnutrition.

There is an extreme protein shortage in most of the town. An expert told me that a 154 pound man requires a daily average of 94 grams of protein. Most of the people receive less than 30 grams per day, and many have virtually no hope of substantially increasing that intake in their lifetime.

The town has not appreciably improved its educational system. Of every five adults, only two can read. Just a little over half of the entire town can read *and* write. And in most neighborhoods—sad to relate—only

two out of 10 people are literate.

The far-reaching "improvements" of the higher hill culture have not resulted in a better way of life. The hill people try to accumulate consumer goods and what they term "labor saving" devices. But few of them use the time and energy thus saved for personal rehabilitation or service to others.

Also, the machines of the hill people are said to be filling the air with all sorts of harmful substances. It is reported that 90 percent of the carbon monoxide of the entire town hovers in the air over the highest parts of the hill.

I have found the hill people difficult to understand. Here I can report only what was told to me on good authority:

The hill people say they are about six percent of all the town people, yet they use over one-half of the food and raw materials consumed by the entire town every year.

Every hill culture infant, if he lives 70 years, will use:

- 26,000,000 gallons of water
- 121,000 gallons of gasoline
- 28,000 pounds of milk and cream
- 10,000 pounds of meat.

But the hill people are becoming more frank regarding the needs around

them. Some say it is "good politics" to become more concerned. A few genuinely seem concerned but are bewildered as to what they can possibly do about the needs.

The religion of the hill culture has never ceased to absorb my wonder and curiosity. The hill people have a highly developed organizational and ethical religion—at least so far as its propositions and creeds are concerned. I sought out a student who called himself a Christian. I report precisely what he said:

A recent hill-top periodical estimated that about 20 percent of our number subscribe to the "historic Christian faith," believe in the authenticity of its Document and practice their faith—in the sense that they make some attempt to influence other villagers on that basis. We call these people "evangelicals."


But we are very ethnocentric. Our life and religion simply must be better than everyone else's—so... we have become exporters. The influential villagers below are cautious, perhaps because they can remember when we came exporting our machines. Today when they look up and cannot see the top of our smog-clouded hill, they perhaps

wonder if our religion has bad side effects as well.

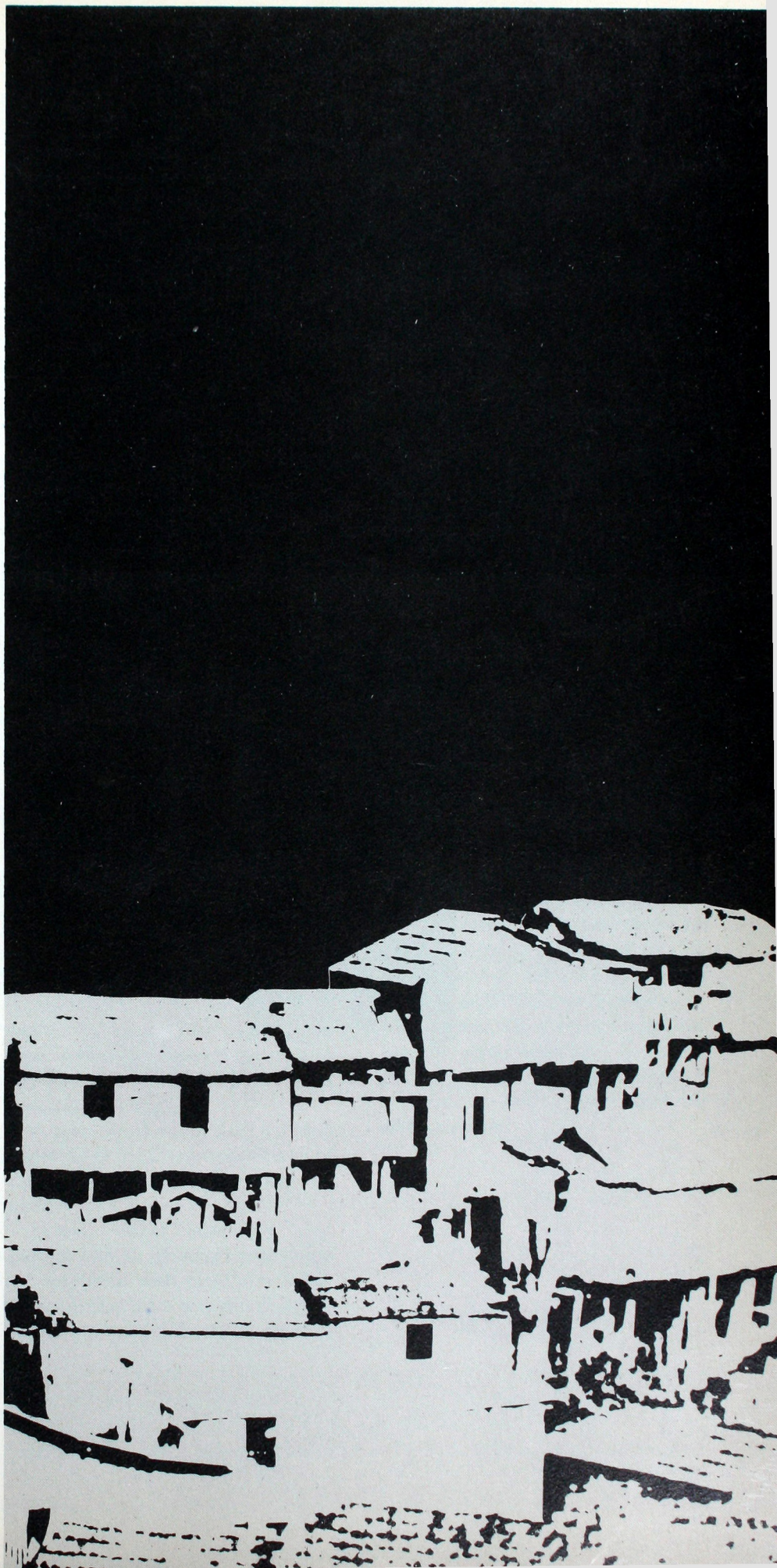
No, I think it's better to admit we are all in the same town and then to share what each of us has found to make life in our town more useful and helpful to others in need. For me "that" is the person of Jesus Christ for I know Him to be here—currently with me. I want the others to know Him and see their own basic needs met.

Here ends this reporter's odyssey. What was intended to be a more scientific, although popularized, update on the small town of 3600 has developed into a record of personal reflection.

You see, I can no longer remain the observer. I have looked into the vacant stares of a thousand children, and into the admittedly frustrated minds of the best educated men of the town. It is too late simply to analyze and observe—I cannot postpone: I cannot linger. I must care—I must care *now*.

I can only look up again and cry: "Even so, come Lord Jesus. Come into my mind, into my feelings, into my giving. Be my Life and Service—change me and live through me to heal those hurts You can. And then come again soon—personally—into our town, Jesus, our Deliverer." 

**"Everywhere,
human emptiness
and need
confronted me.
I felt as though
I were walking
in a horrid world
of fantasy
I could no longer
be strictly an observer."**





Several weeks ago we held a swimming party for teen-agers. One cute young girl named Cindy insisted on wearing her blouse over the top of her bathing suit—not through modesty but rather to fend off the late-season chill. She pestered everyone until the inevitable happened: several other kids grabbed her and threw her into the pool. In the scramble her blouse was badly torn. After the swim when the kids were changing clothes, Cindy asked if she might borrow a shirt. In the closet I found one of my shirts which did not seem to be too large. After she was dressed I had to admit that the shirt looked better on her than it did on me.

I told her: "Since you are wearing that shirt maybe you would like to know the story behind it. You may have noticed the label in it: 'Phuong, 271 Tran Hung Dao, Saigon, Vietnam.'

“ When I was stationed in Saigon I decided to have some shirts made. So I stopped at a tailor shop just across the street in the next block from where I lived. The Vietnamese tailor was very nice and said the shirts would be ready in two days.

When I returned to pick up the shirts, Mr. Phuong folded and wrapped them, and took my money. But then he reached under the counter and, along with the change, he handed me a Gideon New Testament in English. I assured him that I didn't need the Testament, but he wasn't about to permit me to leave without it. So I

Lt. Col. Robert M. Mason retired from active duty in 1969 after 26 years as an officer in the U.S. Air Force. He is now pursuing a career of freelance writing.

reached into my pocket and pulled out my own Testament which I would never be without. Again I assured him that I was a Christian and would prefer that he save his New Testament for someone who needed it.

After this I stopped by to chat with Mr. Phuong several times and to buy more shirts and some wash-and-wear pants. I found out that Mr. Phuong was president of the Gideons in Saigon and active in the Saigon Christian Businessmen's Committee. He was also a member of the Saigon Evangelical Church of Vietnam.

He invited me to visit their church which was only about two blocks away. Because my knowledge of the Vietnamese language was poor, I declined his first invitation, but some time later when I learned that an American evangelist was to speak at the church, I decided to attend. It was a red brick building—quite nice—and although plain on the interior it was larger than I had expected. The only unusual thing was that all women sat on one side and all men on the other side of the church.

A booklet celebrating the 50th anniversary of the Evangelical Church of Vietnam tells how the church was founded by missionaries of the Christian and Missionary Alliance of New York. In 1919 they started in a grass-thatched house in Tourane; in 1922 they moved into a brick edifice; by 1928 they had constructed a Bible school which has trained thousands of

students. From this school Bible teachers have covered most of Vietnam and much of Cambodia and Laos. Since 1954 the church has been directed by Vietnamese.

In 1960 a new theological school was opened in Nhatrang with a capacity of 200 resident students. The old school was converted to a short-term Bible school.

The new school has a radio room where gospel messages and songs are taped for broadcasts from Saigon, Dalat, Hue and Nhatrang in Vietnam and from the facilities of the Far East Broadcasting Company in Manila. Each week over 15 hours of free broadcast time are sent out over the government radio in Vietnam.

With churches in most major cities of Vietnam, they have also expanded into social work, having established a leprosarium, an orphanage, and a relief committee. A clinic was opened and later—in conjunction with the Mennonite Central Committee—they jointly established a hospital. In the first 10 months of operation they treated 9526 persons. Next they started a mobile clinic to travel a large area of Vietnam.

Their comment on social work was: The Church, in participating in this work, has no other purpose than to manifest the great love of Jesus Christ toward mankind. In the face of spiritual and physical suffering of fellow citizens caused by sin and Satan, the believer in Jesus Christ is not only concerned with raising up the cross to save lost souls but also urgently seeks to relieve suffering.

In spite of the war and the hardship caused by it the Evangelical Church of Vietnam continues to expand its ministry.

Several weeks after my first meeting with Mr. Phuong I returned to our apartment with more new shirts. My apartment mate was the comptroller. He showed no interest in spiritual

things. But he did take an interest in my new shirts. After asking a few questions, he decided to buy some shirts like mine. I was very careful to be sure he was directed to the correct tailor shop and away he went to buy his shirts. Later I made a point of being in the apartment when he brought his new shirts home. Sure enough, he came in with the package tucked under his arm. His comments went something like this: 'I just picked up my shirts, and do you know what? That tailor wouldn't let me out of his shop until I took this New Testament. Imagine a Vietnamese giving Bibles away to Americans! That's a switch. But, you know, I guess that was good 'cause I think I should be reading this some anyway.'

I smiled and said: 'That sounds like one of your better ideas.' But inside I was giggling to myself. I knew that was going to happen and I know it impressed my lieutenant colonel friend much more than my gift of a Testament would have. Besides, he knew where I stood. But such action on the part of a Vietnamese tailor was quite a surprise. ”

Footnote: Mr. Phuong now operates an electrical shop at the same address where the tailor shop used to be but he is thinking of going back into the tailor business. Mr. Phuong has been working with "Gideons International" for 13 years. He is still president and has 10 active members in Saigon. Recently he went to Danang where he organized a new chapter with six active members.

A SHIRT TALE

by
Robert M. Mason



Mission station in East Pakistan became a grim battlefield

Country-wide visitation launched in Mexico

Two-by-two, congregations are going out to reach their neighborhood in the visitation phase of the current Evangelism-in-Depth program going on in Mexico. The visitation phase began May 2. According to EID advisor Juan M. Isais, it will continue until all the country has been covered. That is if each of the 6700 participating churches does its part, Isais added.

To reach Mexico's large English-speaking populations, advisor Harry Burke is in the country to coordinate groups from the States who wish to witness in Mexico during the EID campaign.

May 24-27 a nationwide meeting was held in the Christian Temple of Aguascalientes. At that time representatives of 55 regional and city committees met to plan future EID strategy and outreach.

Registered Spanish church awarded rights

The Second Baptist Church in Valencia, Spain has been told that it was within its rights when early in 1970 it displayed in public places posters advertising worship services. A complaint against the posters by a group of priests and laymen in the Roman Catholic community resulted in the police tearing down the posters.

The church—registered under the 1967 religious liberty law which for the first time gave Protestant churches certain civil rights—took the case to court. The trial judge agreed with the church's claim and the police were informed that the church was within

its legal rights. Subsequent displaying of church posters has been protested but the police have refused to take any action.

The church has also been the first Protestant church in Spain allowed to buy property in its own name. Formerly, property could be bought only in the name of the Southern Baptist Convention, a United States agency.

British Alliance changes address

The Evangelical Alliance (of Great Britain) has moved its headquarters from 30 Bedford Place to 19 Draycott Place in Chelsea, London.

Literature saturation set for Puerto Rico

Literature evangelism on a mass scale is planned for Puerto Rico in early 1972. According to Mike Berg, director of Latin American Publications (LAMP), an intensive two-month campaign similar to the one held last year in Colombia is being worked out.

Berg, who anticipated that book sales may reach a million volumes, says, "This will be colportage and mobilization of laymen at its best."

Four missionary publishing houses will participate, LAMP, Moody Press, LOGOI, Inc., and VIDA.

U.S. Lutheran leader resigns LWF post

Dr. Fredrik A. Schiotz, former president of the American Lutheran Church and the Lutheran World Federation, has resigned from the LWF executive committee after 19 years of service. Dr. Schiotz is 70 years old.

British missionary Alfred Lewis heard the British Broadcasting Company reporter say that according to the news from the Pakistan government, everything was quiet in East Pakistan. But things were not so quiet at his unidentified mission station. Bullets were hitting the walls of his house. Lewis managed to escape with his wife and two of his colleagues and come back to England to tell the *Baptist Times* of his ordeal. One missionary, only identified as Barbara, decided not to leave. Since then no news has been received from her.

Bullets hit the walls and rockets tore down the houses around them. Yet, no attacks were made on the missionaries home where Alfred Lewis, his wife and colleague Barbara were hiding under tables. West Pakistan government troops hid on one side of the house and even put a machine gun on their roof. East Pakistan freedom fighters were attacking from some of the other buildings on the mission compound.

Roman Catholic missionaries leave Mozambique

Forty Roman Catholic missionaries are leaving Mozambique because they feel they are being mistreated by the Portuguese government which still controls this African country. They complain too that the hierarchy of the church has never taken a stand against injustice and police brutality.

This mission news became known when the Dutch Roman Catholic Press Agency of the Netherlands published a letter by the General of the Missionary Congregation of the White Fathers, Hollander Theo van Asten. Though he does not want to write a "black book about the situation," this letter is a clear blow at the Portuguese government and the leadership of the Roman Catholic Church in Mozambique.

Van Asten writes that in theory missionaries are free to do their work. In reality they are constantly opposed when they give themselves "to pastoral work aimed at social justice." This type of work is "considered illegal."

Van Asten continues: "We wanted, we asked and for a long time we expected the hierarchy to take a definite stand and oppose injustice and police brutality. Confronted with a silence we can't understand, our conscience tells us that it isn't right to be counted as accessories who officially support the regime as the bishops seem to do." According to the letter the Portuguese government brilliantly uses the church to consolidate an anachronistic situation.

The White Fathers do not want to hold on to one policy in Mozambique and to a completely different one in

After a night of severe fighting, other teachers, preachers and their families came to hide with the British missionaries. They told of reckless looting and raping by government troops. As the schools on the compound had been closed for several days, there were only 46 people at the mission station. It was decided that Lewis would try to get most of them out of the area to a station closer to the Indian border. He went out with a white flag and finally was able to persuade the government troops to let him leave with the others.

Several times troops from both sides fired at the overcrowded Land-Rover. The windshield was splintered, but no one was injured. When they reached the second mission station, the group was sent on to a refugee camp. On his way back to pick up his wife and the other British missionaries, Lewis almost lost his vehicle because government troops wanted it. But he had lost his keys, and the troops did not

other African countries. Because they want to be Africans with the Africans of independent nations, they cannot be Portuguese with the people of Mozambique. The General finishes his letter with the words: "This is a matter of apostolic honesty for our society."

Millions for missions fund raising in Holland

Nine Dutch churches raised more than seven million dollars for missions and church-related projects in just one night three years ago. In the third week of December next year they will ask their members to give 50 million guilders (some 14 million dollars). This time these Protestant Churches are joined by the Roman Catholic Church.

When plans started to develop to have another "Cross the Bridge Campaign," leaders of newspapers, radio and television made it abundantly clear that they would support it only if Protestants and Roman Catholics worked together.

In order to prepare the public for the fund drive some 25 Dutch journalists will be invited to spend several weeks on the different mission fields of Dutch churches in Africa, Latin America, and Asia, especially Indonesia. They will travel with missionaries and have an opportunity to look behind the scenes of mission work. Back in Holland they will write their reports. Experience has taught that most of these often hard-boiled journalists have been so impressed by the need and the work they saw that they turn into the best mission promoters there are.

Both Protestants and Roman Catholics are a bit uneasy about the idea of raising money together. Therefore they have hit upon an ingenious way of giving. Every giver can designate his gift for general projects in which both work together such as the Indonesian Bible Translation which has been accepted by both the Protestant churches and the Roman Catholic Church. But the giver can also say that his money may be used either for Protestant or for Roman Catholic projects. If that is not specific enough the giver can select from a list of some 200 projects.

The money will be used for needed mission and church projects which cannot be financed from the normal budgets.


Young Russian Baptists to study at Swedish seminary

Russian Baptists were again able to send two of their young men to a seminary in the West. Vasily Kalugni, son of the Baptist general superintendent of the Kiev area, and Yevgeny Ivanov received exit permits to study at the Swedish seminary of Bromma. They will join two fellow countrymen and believers who are studying at the Baptist seminary of Stockholm, Sweden. Two more Russians now study theology at Spurgeon's College in England and three at the German seminary of Hamburg.

Russian Baptists do not have their own training school. They have just started correspondence courses to help the thousands of lay preachers of this church which claims some 500,000 members. One of the Baptist leaders

have enough time to let him search for them. In the meantime the compound had changed hands several times.

Alfred Lewis, his wife and fellow missionary Barbara made it on foot to the refugee camp with 20 other people. There it was decided that the Lewis family should return to England to explain the situation to the board of the Baptist Missionary Society. Barbara stayed behind. The family managed to cross into Indian territory where they were arrested, but finally were allowed to continue on to London.


The Lewis family are among an estimated five million refugees who have fled East Pakistan into India since the fighting began. Massive relief efforts on the part of countries and private agencies have, at last report, curbed the cholera epidemic that was raging among the refugees. Some of the refugees were being airlifted to Assam, India where a less crowded condition exists. 

said in Moscow: "These students will help us immensely in our correspondence study program."

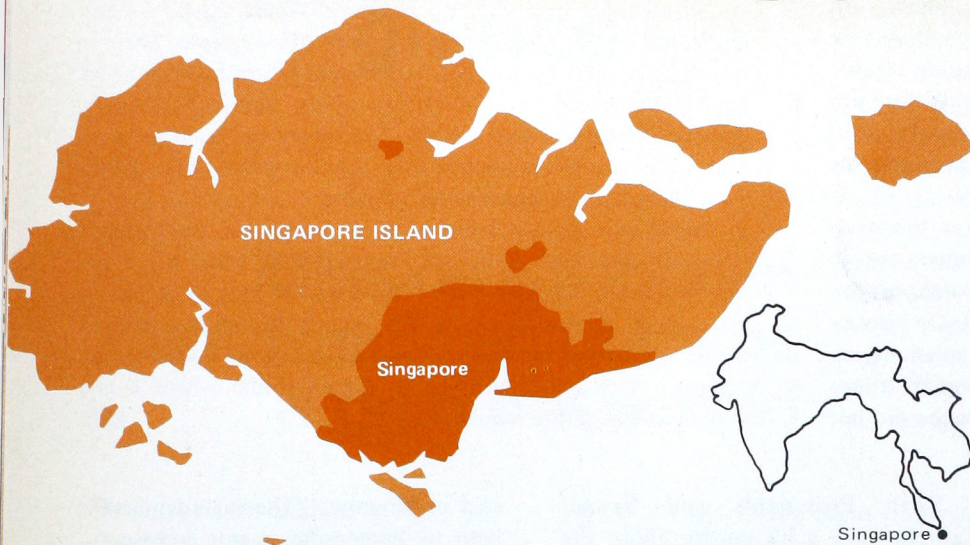
Today's French breaks through cultural wall

The year 1971 seems to be the year of Bible translations in the language of the common people. On the first of April *Today's English Version: Good News for Modern Man* of the American Bible Society appeared in its third printing—again a bit better than before. More than 28 million copies have been sold to date. On the 27th of the same month the French received their *Today's French* version. In April also *Today's Spanish* went to press. There has been a translation in *Today's Spanish* but it was in the Spanish of Latin America. Now it has been revised for the Spanish-speaking people of Europe. And *Today's German* version came off the press at the very same time.

This new French New Testament is not expected to be less popular than its English and Spanish counterparts (two million sold already). But indications are that its biggest sales will be in Africa, where at least three times more French-speaking Protestants live than in Europe. The New Testament for Africa will be exactly the same as the European edition, but will have a different cover picture.

The old French Bible is too difficult for the average French-speaking African. But now he has a version in a language he can understand. French is the official language of the Cameroun, the Central African Republic, Togo, Congo, Rwanda and Burundi. 

Facts of A Field-Singapore



VITAL STATISTICS

Capital: Singapore
Area: 225 square miles. Consists of one large island plus about 40 nearby islets. Urban Singapore covers about 22 percent of the main island.
Population: 2.1 million (1970 estimate).
Population Growth Rate: 2.4 percent annually.
Population Density: 10,700 persons per square mile (one of the world's highest).
Urbanization: About two-thirds of

population live in city of Singapore.
Languages: Malay is national language, but Mandarin Chinese, English and Tamil are also official languages.
Economy: Acts as strategic economic "middleman" for many Asian nations by processing, packing and marketing other nations' products. Foreign trade and shipping are major activities as Singapore is the fifth largest port in the world.
Religion: Traditional Chinese religion, Buddhism, Islam, Hinduism, Taoism, Christianity and others.

CURRENT STATUS OF CHRISTIANITY

Christians in Singapore make up six to eight percent of the total population, and are found largely among the Chinese and European communities. There is freedom of religion, although direct evangelism among the Malay (largely Muslim) people of the nation is prohibited. A number of Christian missions and international Christian agencies have offices or headquarters in Singapore.

CHURCHES: The largest single Christian church body is the Roman Catholic Church, claiming more than half of the Christian population. Large Protestant groups include the Methodists, the Presbyterians and the Anglicans.

In addition to the traditional denominations, there are at least 70 independent local congregations with about 7,000-14,000 members. The total Christian church membership in Singapore is between 107 and 114 thousand people.

Most churches are organized along ethnic and linguistic lines. The Chinese have the largest number of church members of any ethnic group, and they are, in turn, subdivided by the various Chinese language dialects. The Chinese churches are noted for their conservative theological position. One recent study of the Church in Singapore noted that, largely as a result of this ethnic and cultural self-contain-


ment, churches are reaching only a few of those people who would be classed as factory employees, unskilled laborers or street tradesmen, who constitute much of the Singapore population.

At the same time, one study at the University of Singapore revealed over 37 percent of the student sample claimed to be Christian.

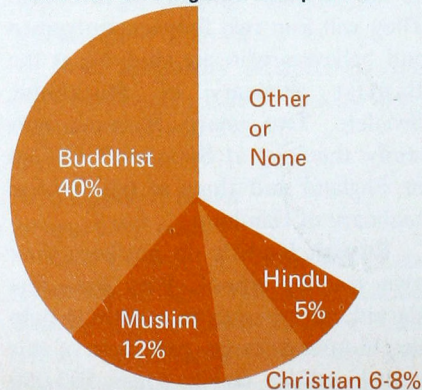
Churches and missions have engaged in a number of activities including evangelistic campaigns, literature publication and distribution, education, counseling services, chaplaincies to university students, medical and prison ministries, and relief programs.

Major extra-church bodies in Singapore include the Christian Council of Malaysia and Singapore, the Coordinating Office for Asian Evangelism, the Overseas Missionary Fellowship, the Asian office of Evangelism-in-Depth, the United Bible Societies of Asia, and the Asia Evangelical Literature Fellowship.

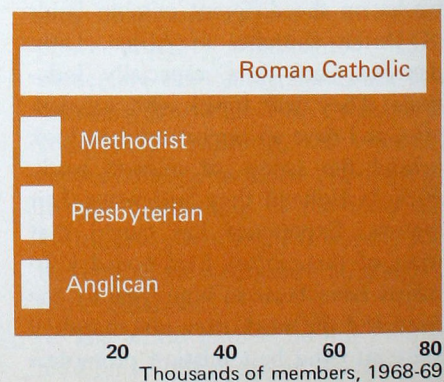
MISSIONS: Missionary work in modern times began shortly after the start of British influence in 1819. Some of the early work was among the Malay population, a ministry now difficult if not impossible. Prior to 1860, missionary work had been started by the Anglicans, Roman Catholics and Presbyterians.

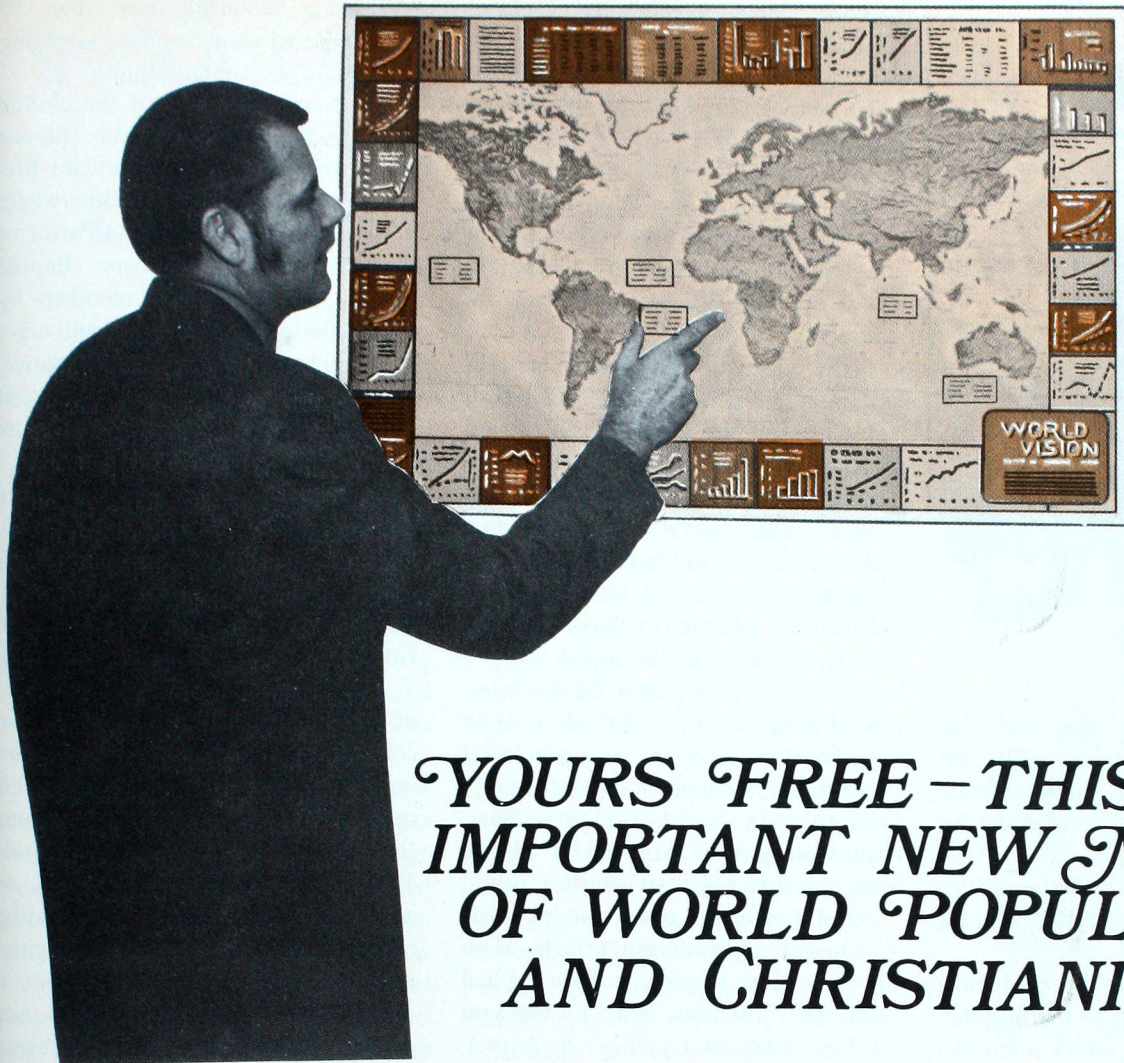
In 1969, 17 North American Protestant missionary agencies reported ministries in Singapore with 138 missionaries. The largest of these agencies was the General Conference of Seventh-day Adventists, followed by the Overseas Missionary Fellowship and the United Methodist Church. 

Estimated Religious Composition



Major Church Memberships





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personality profile



The Rev.
Edward V. Hill



HE DOES SOMETHING ABOUT IT *by Judy Raby*

"The doctors say they can't do anything more for him," said the young pastor returning home from making a hospital call on one of his parishioners.

"But honey, isn't there something *you* can do about it?" questioned his wife.

Her husband *did* do something about it. He returned to the hospital, walked into the sick man's room and told him, "I've come to ask the Savior to make you well."

The man lived for another 14 years!

Edward Victor Hill, the pastor, has spent his life "doing something" about almost every problem with which he has come in contact.

His story all began in Columbus, Texas in 1933. Little Ed, as he was called, was only a toddler when his parents were separated. His mother, left with the difficult task of raising her children alone, moved to the city of San Antonio.

One summer, the sister of a neighbor asked Mrs. Hill if little Ed and his sister could spend the summer with her family in the country. It was an offer which changed the direction of the child's life. When the summer was over little Ed did not want to return to the city, or did he the next summer or the next.

Thus it was that Ella Langram and

her husband became Mamma and Papa to little Ed and their log cabin in Sweet Home Community, Seguin, Texas became his home. Ed attended the four-room school there through high school. And he went regularly to the Sweet Home Baptist Church located across the road from the school. When Ed was 11 he accepted Christ as his Savior and became very active in the church. In fact when he was only 14 he was the Sunday school superintendent.

His eleventh year held another turning point for Ed. Papa died. Mamma was too old to work, and Ed was left with the responsibility of being head of the house. To meet school expenses, Ed had to milk five cows by 7:00 a.m. and have four fires blazing in the school by 8:00. Then there were peanuts to shake and cotton to be picked and chopped.

From childhood days Ed was interested in agriculture and at one time he dreamed of becoming an agricultural missionary. His love of animals and the soil made Ed an avid 4H Club member. His animals won many prizes and he was the first Negro to win the coveted Grand Champion award for his hogs.

In spite of his diligent efforts, when it came time to go to college Ed had only \$4.69. Mamma said, "I'll buy you a bus ticket and you go to school. Don't worry about the money. Those people won't be able to turn you down."

When Ed stood in line to register at Prairie View College he saw a sign that said \$80 must be paid in cash or by money order at the time of registration. He did not have the money, but he had the memory of what Mamma had told him. Just before Ed's turn came, a man stepped up and asked him, "Are you Ed Hill? Don't pay. A four-year scholarship has just been approved for you!"

Many honors came to Ed Hill between the time he graduated from Prairie View College and 1961 when he became pastor of the Mount Zion Missionary Baptist Church in Los Angeles. But perhaps the most significant event of those years was his marriage in 1955 to Jane Corothurs, a personable lady who holds a master's degree in health education.

The Mount Zion Church is one of


the oldest and most influential Negro churches in Los Angeles and is known for having produced more than 50 preachers who are now pastoring throughout the United States.

Of their pastor one of the church members has written: "Pastor Hill is a young man, a man of abundant life. He lives on the fringe of life where things are becoming. As the Pastor of Mount Zion Missionary Baptist Church, he enthuses his members by setting the personal example and urges them to be imaginative and inventive, never becoming satisfied with what they have, but also never to desire more than they need.

"He mixes well with the great and near great of his time. Active in civic and community projects, as well as his church affairs, he sets the ever-present example, but foremost he is a man of God."

A list of the amazing achievements of this man of God fills several columns. Today, in addition to pastoring Mount Zion Church and heading up the World Christian Training Center, Dr. Hill serves as president of The United Benevolent Society, an economic development corporation composed of 72 churches in 15 cities in the state of California; president of the E. Victor Villa Incorporated, and of the Mount Zion Towers Incorporated, both senior citizens housing projects; president of the Los Angeles Board of Fire Commissioners; dean of the Baptist Ministers' Conference of Los Angeles and Southern California; and chairman of the Providence District Missions Board. He is also past chairman of the Board of Directors of the Los Angeles Chapter of the Southern Christian Leadership Conference.

Recently in speaking to the staff of a Christian organization Dr. Hill said: "I believe that the reason more has not been done to reach the lost is because we attempt so little for God. Few are even considering asking like Peter did, 'Bid me to walk on the water.' But whenever the Lord runs across a person fool enough to try to walk on the waters, He never lets him down. He responds to his faith."

God is responding to the faith of the remarkable Edward Victor Hill. He has "done something" about a lot of things, and he is still a young man. 

Indonesian churches accept challenge of self-government

Report by Jan J. van Capelleveen

Bigger and stronger Indonesian churches will help the smaller and weaker ones within their archipelago. And together they will work to build up their national society, so they said. They met from April 18 to 28 for the seventh assembly of their Council of Churches in Pematangiantra in Northern Sumatra. In the final message they declared: "We feel called to work for the increase of the material and spiritual well-being of our people."

The council accepted six new member churches, among which was one group of Pentecostal congregations. Six other churches were turned down because they were either too small or could not be considered as independent churches. The central sentence of the council's lengthy message was: "The gospel is the good news of conversion and renewal which has been prepared for mankind, and of liberation, justice, truth and well-being which the Lord will prepare for His world."

It was a pure Indonesian gathering. The only white man on the platform was Mr. J. van Welie, who is helping the Indonesian churches start a radio ministry. *And his task was to take care of the public address system.* White people were not pulling strings in the background either. In fact, white influence was non-existent. Missionaries stayed away to leave these church leaders to decide the issues themselves. The only white people who attended represented European and American missions who had been invited as observers. Only World Council of Churches secretary Eugene Carson Blake was asked to speak.

The 40 churches differ in many respects. From Batakland in Northern Sumatra, from the Minahassa in

Sulawesi and from the little island of Ambom came the representatives of what can be called big "national churches." From Java came church leaders whose churches are only small minorities within an Islam situation. The representative of Central Java reported that his church now has more than 100,000 members. In 1960 it barely had 40,000 members.

Though the churches of Batakland are Lutheran in theology and the churches of Java Reformed, and though some of the member churches represent Pentecostal strains, there appeared to be no theological tensions among them. The differences are more of an ethnic and language nature.

Some of the churches receive much help from missionary societies. The mission board of the Reformed Churches in the Netherlands, for instance, still pays a large part of the salaries of the pastors of the Central Java Church and of the Church of Sumba. Other churches, especially in Eastern Indonesia, have received no help since the end of World War II. In a small way the Dutch are starting to help some of these churches again. The Church of Ambom received a Dutch theologian this year to teach at its seminary and the church of the islands of Sangihe and Talaud will receive a missionary.

The assembly, which is held every third year, did not call on foreign mission societies to give more assistance. Instead, a committee of five was set up to study the needs of the smaller and weaker churches and see in what way the bigger churches of Indonesia can help them. Because of the economic situation of Indonesia, which only just escaped total bankruptcy, one should not expect miracles, but "the willingness to

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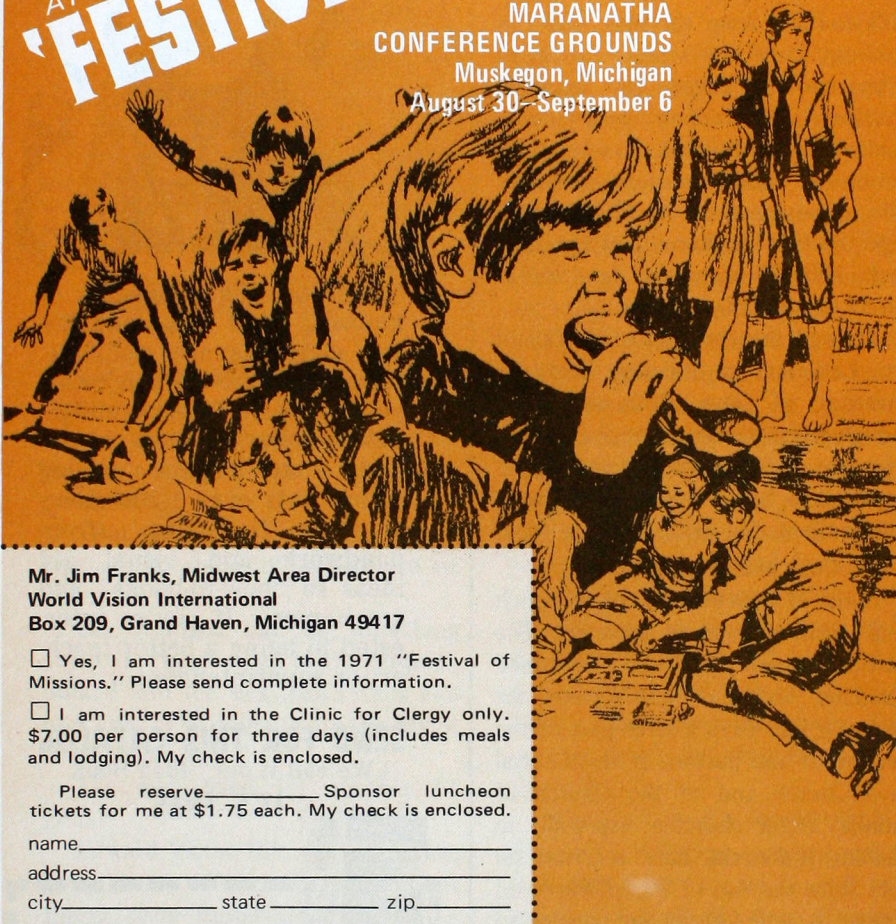
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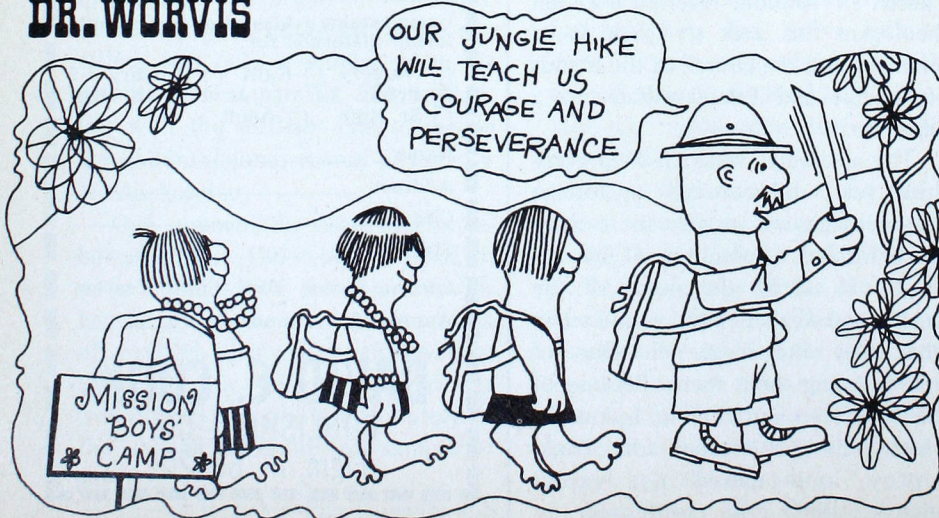
accept missionary responsibility is already heartwarming," said Dutch mission director, Chris H. Steenwinkel.

A Dutch journalist inquired why the closing message did not say anything about the problem of the thousands of political prisoners still in prison since the communist coup failed. Young Dutch aggressives had insisted that the assembly should give some stern warning against the Suharto regime. Steenwinkel explained that the Indonesian churches have not forgotten these prisoners. The government allows church representatives to enter the prison camps and be of service in many different ways both spiritual and practical. The Indonesian churches had the choice, he said, of speaking out and finding the gates closed for further service, or keeping their mouths closed but continuing their ministry. The silence was not complete, for a very young and small church of the island of Borneo reported that thousands of prisoners have been transported to the island of Buru in their area and that they had accepted this responsibility. They asked for help, though.

Yet the assembly did not refrain from political pronouncements. It declared it felt called to work for justice in economic and political areas, justice in social structures, and international justice. Neither did the assembly refrain from saying some things which the government could take to heart.


The assembly was held about one month before the general elections, which had been promised for years. Every Indonesian man and woman

DR. WORVIS

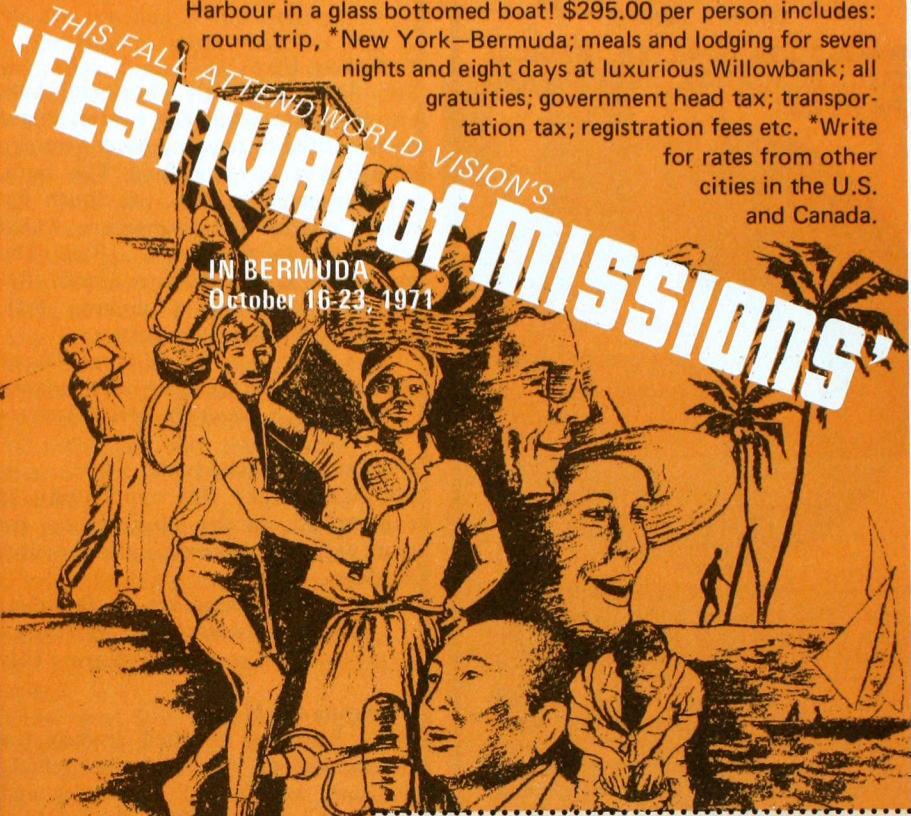


must be able to vote, it said. And it continued: "This means that the elections will be really free, without pressure and without a feeling of fear." This word directly hit the army which already had tried to influence the general elections, especially in the outer regions of this immense nation of some 3000 islands. The churches refused to be a political influence themselves. They could have supported the Protestant political party, Parkindo, but they did not do even that. They left the responsibility of decision to their members.

Under Sukarno these churches were not able to keep up international contacts. Now, in its closing message the assembly stated that it wants these contacts because the churches of Indonesia are called with all the other churches of the world for "their task which consists of witnessing, service and the coming to one another."

For the first time the strained relations of the past between the Roman Catholic Church—with its still dominant white influence—and the Protestant churches seemed more relaxed. For the first time Roman Catholic observers attended the meetings and Cardinal Darbojuwono was even allowed to address the meeting. Relations have improved since the Roman Catholic church decided to accept for its own use the new Indonesian translation of the Bible by the Indonesian Bible Society. Since then contacts have grown also between *Sinar Harapan*, the Christian daily newspaper—now the biggest of the country, and the Roman Catholic paper *Compas*. 

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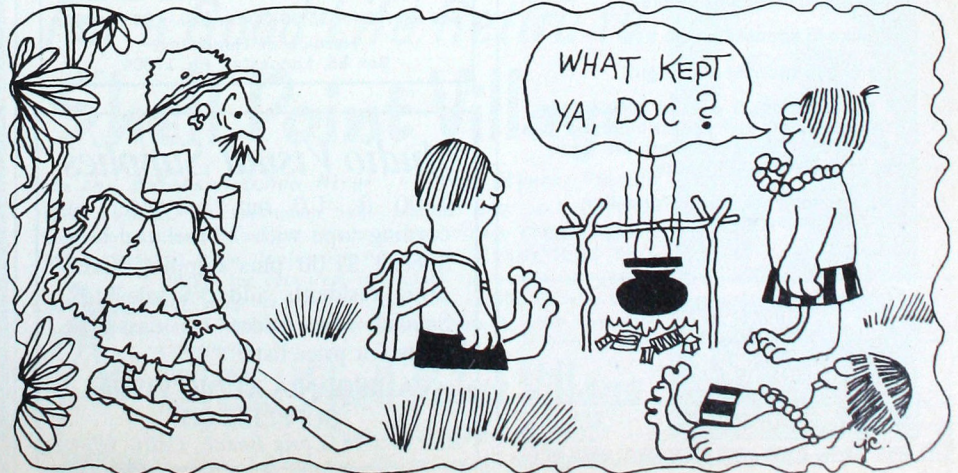
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To Follow Up

Sir: Since I greatly shortened [my article] (June issue) the readers might be benefited to read my book *Strategy of Missions in the Orient*. This book was presented to the Asia-South Pacific Congress on Evangelism which was held in Singapore, 1968. The publisher is Presbyterian and Reformed Publishing Company, P.O. Box 185, Nutley, New Jersey.

*Lit sen Chang
Gordon-Conwell Theological Seminary
Wenham, Massachusetts*

Our Recent Special Issue

Sir: May I take this opportunity to express my sincere appreciation for your very fine issue on Latin America in May.

*Hector Espinoza T., President
Instituto Evangelistico de Mexico
Mexico City*

Educating the M.K.'s

Sir: I have just finished reading the March issue of your magazine which, as usual, was full of interesting and stimulating material. The article which I particularly want to comment on is the one entitled "Must We Break Up Missionary Families?"

The unnamed missionary mother who wrote the article certainly communicated her concern about the problem of the education of missionary children. I am sure that you recognize that many of her suggestions have been in force in many places around the world for a number of

years. In one point she said, "What is the solution? Is it to be found in the children's attending schools in the national language? Not if they are ever to live in their home countries and attend colleges there."

I believe that in that statement she is being unnecessarily pessimistic. Most of our missionaries in North Africa and France have had their children in French language public schools for the past few years. Through this experience we have discovered that some children cannot learn satisfactorily under such conditions. However, I would say that the majority of the children of our missionaries have performed quite well under these conditions. I have three boys, aged 10, 12 and 14, and they all had several years of schooling in French where they performed quite well. When we returned to the U.S. in the fall of 1969, upon my assuming my present position, they accomplished the shift to English quite smoothly. In fact, each of the two older boys was placed a year ahead of his age group because of the sound academic background attained in the French schools.

*William D. Bell
Executive Director
Upper Darby, Pennsylvania*

Sir: I am in the process of joining a missionary board to be a missionary in southeast Asia. I have a seven-month-old girl. I would have the same feeling as the author has in "Must We Break

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Up Missionary Families?" if my child has to be separated from us. But I want to reason why? Must the missionary kids be educated in English?

I am doing some substitute teaching. So far, I have been in over 70 elementary schools. It is true that the facilities and teaching techniques are better in the U.S. than on the field. But the U.S. educational system has a weak point. There is little good moral instruction. Just recently, a third grade child said to me, "Don't touch me, or I'll kill you." That was not in an inner-city school but in a white school. I think I prefer to have my children receive education back in my own country.

Also, the missionary children are potential missionaries in their own right. Besides, if you want to penetrate the community where you reside, the best way is through the children.

May God give strength to put the verses in Luke 18:29-30 into action.

*J. Peter Chow
Columbus, Ohio*

We Were Confused—MacArthur Wasn't
Sir: I have received the March issue of World Vision Magazine in which I was featured in the department of "Personality Profiles," which Mrs. Ferrer and I read with great pleasure. There is one correction in the article, however, and that is the place of my birth. I am from Lingayen and not "Leyte." Lingayen was the town where General MacArthur landed on January 9, 1945 in the liberation of the island of Luzon. The landing in Leyte in the Visayas was in October 1944.

*Bishop Cornelio M. Ferrer
Manila, Philippines*

Two Views

Sir: Your magazine entered our home through the mode of a gift subscription. We have read it with varying degrees of involvement throughout the

year it has been in our home. We have decided to decline the offer of renewal for many of the same reasons that we don't allow our children to watch comic strips on TV.

We are appalled at the articles that are appearing in your magazine and others that have stated goals of furthering the cause of world missions.

Why are you apologetic, defensive, and excuse-ridden about the most exciting and challenging work in the world? Why do we give ready-made excuses to the Christian public for their indifference to the Master's command to be involved in the work with the most potential in this age?

Any failure to relate meaningfully to the new cultures and their new situations by the servants of God is due to their lack of knowledge, lack of a vital fellowship with their Master, or because of lack of harmony with their fellowmen.

We must remember that the edge of criticism, so sharply honed by many of your contributing authors, is worthless if the physician is not depending on the healing power of God and His perfect prescriptions to heal the gaping wounds.

There are still Christian publications whose aim it is to challenge and uplift. We will use our time to read them.

*Jan and Neva Salser
Bogota, Colombia*

Sirs: I only wish I could afford to give away (to carefully selected people) more such magazines. I am glad to be a regular subscriber. You put out a wonderfully clear, easily understood and Christian magazine and may our dear Father keep on blessing you so you may continue in such Christian service.

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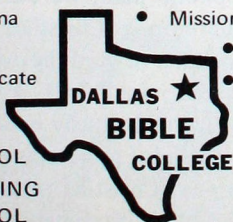
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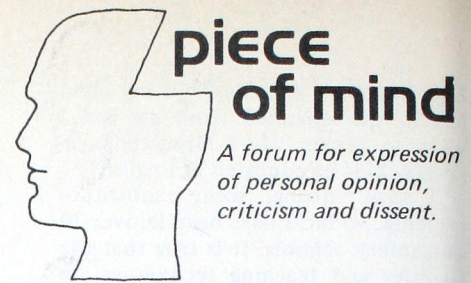
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NEEDED: AN ANTI-DEFAMATION LEAGUE FOR ARABS?

by C. Richard Shumaker

I stood on the sunbaked streets of Wadi Halfa in northern Sudan, next to the Egyptian border. A lazy sailboat lay silent on the muddy waters of the Nile nearby. A group of dark curly-headed Arab lads came slowly up to me. They were curious about such a pale-looking man. They jostled and teased each other. Who would be brave enough to come up and touch my white skin? *They had never seen an American before!* We could not speak because their Arabic and my English have little in common. But we tried to communicate through a smile. As I observed their laughter I saw in them my sons and boys everywhere. And then I saw in them something of great worth to God.

I began to wonder how many Americans *have ever seen an Arab!* Yet we have learned to despise them, to laugh at their ugly losses in war, and to ridicule these unknown, backward people of the desert. In our zeal for Israel we have closed our minds and hearts to the complete cry of humanity in the Middle East.

Permit me to examine what I believe is an untouched area in our thinking, namely a Christian view of the Arab world.

An average Western view of the Arab is based on little honest reflection or information. Because some in the West rebuilt the nation of Israel in sympathy for Jewish sufferings during the Second World War, they react in Israel's defense. Others of the West have a very guilty memory of Jewish treatment at their own hands, and they can only react in like manner. Thus the attitude of many toward the

Arab is a secondary reaction, an unthinking reflection of their attitude toward Israel.

An average Christian view of the Arab dates back to Isaac and Ishmael of early Bible history. In oversimplification, the Jewish-Arab struggle today is the perpetuation of the rift in Abraham's house of more than 3000 years ago.

Further, some Christians believe we are witnessing the fulfillment of inevitable prophecy. They feel the Arab must be viewed as a wild man (Genesis 16:12), and the Jew must reinherit his land (Genesis 12). If this is the case, nothing can be done about the situation in the Middle East. Any who would oppose Israel, would oppose God. Hence these Christians waste no sympathy upon the Arab.

Beyond this concept there remains another possible reason for Christians taking a negative attitude toward the Arab world. They remember the death of the Church in North Africa during the eighth century under the hordes of Islam and Mohammed.

Recognizing that we of the West have a legitimate sympathy for the weary sufferings of the Jew, and recognizing that Israel has a role in God's great prophetic plan, we must, nevertheless, develop a Christian concern and compassion toward the Arab.

For more than half a century, Christians have obviously believed that Christ's redeeming grace was meant for the Arab too. Christian missions have acted on Christ's command and have gone to Egypt, Libya, Syria, Morocco, Lebanon and other Arab countries along the north coast of Africa. Mis-

sions like the North Africa Mission, the Gospel Missionary Union and the Egypt General Mission sent only the hardiest and most patient personnel to work long years among these Arab nations. Converts are few, but Christian congregations do exist now in most of these lands.

So intense was this Christian concern that when some missions were squeezed out of these nations in recent years for political and religious reasons, they moved to new locations in Spain and France. Operating out of Southern Europe they continue a far-reaching Arabic literature ministry and offer correspondence Bible studies to the Arab world. Broadcasting from France, others beam the news of God's love over Trans World Radio. So we see that there remains some Christian concern for the Arab through literature and radio. We regret the lack of a face-to-face relationship but are heartened that some missionaries are seizing the available opportunities to evangelize.

Christian concern could be more evident, too, for the plight of the Palestine refugees. Thousands of Arab families live in crowded refugee camps on the borders of Israel and Jordan, Israel and Lebanon, and Israel and Syria. These homeless people are the result of the establishment of the nation of Israel in 1948. Over 20 years of living in this unsettled way has raised a generation ready to fight for survival. Christians need to expend every effort to help solve this segment of the Middle East conflict.

Christians need to rethink their attitudes toward the Arab. We must recall fundamental truths of the New

C. Richard Shumaker is literature coordinator for Evangelical Literature Overseas in Africa.



Testament. Everyman is made in the image of God. Everyman is of infinite worth to Jesus. Everyman is in need of God and the gospel of forgiveness and life. The next time we read of homes destroyed in night raids, schools being bombed and buses exploding, let us imagine seeing our own clean and laughing children playing on the floors of those dirty mud-brick homes, or sitting on the crude benches of broken schoolhouses, or riding innocently a rickety old bus somewhere near Cairo, Amman or Damascus.

—O God we cry for Peace.

Let Israel and his Arab neighbor

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by Duane Valentry

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"I will be pleased and grateful if you may send me a set of your interesting, educative, religious records.

"I wish to thank you for introducing this to the poor souls of Africa, and wish you God's blessing upon your efforts to make this glorious gospel known all over the world."

The Rev. John Ford, who just passed his 70th birthday almost without looking up from his work, reads letters such as this every day. From his small, corrugated-roofed factory at Malibu, California, he, his wife Louise, and a small group of dedicated workers, donate from one to six days each week to manufacture, assemble and ship to foreign countries thousands of plastic gramophones, each with a set of eight records.

"We are shipping around 10,000 gramophones and 80,000 records a year in 160 languages to 150 countries," says Ford. "The gramophones and records are now being used by practically every Christian denomination including the Catholic."

International Educational Recordings, a world-wide gospel gramophone ministry, today finds demand for its product running far ahead of supply. Missionary requests come from Peru, Mexico, India, Germany, Ethiopia, El Salvador, Nyasaland, Tanganyika, Ghana, Liberia, New Guinea and elsewhere. They are provided without charge to missionaries.

The "little factory that spreads



peace" was begun 15 years ago, when the first gramophones were made by Ford from cake tins. The nonprofit, nondenominational organization, which depends on donations, has had an astonishing success during its short life.

"We can estimate that no less than 100,000 people will listen to a gospel sermon from records each week, or a total of over five million during the year," he says. "God has set His hand to the work and the records play a very important part in the conversion of thousands of primitive illiterate heathens."

As of last year, IER had cut records in 35 New Guinea dialects alone. The gramophones are so simple a child can operate them with a finger. Weighing only 12 ounces and with neither spring nor horn and equipped with jungle-proofed needles, they give those who receive them no trouble, except dismay when after some 1000 playings, a record wears out.

Since 1954, when the first records were pressed from tapes made in New Guinea, IER has satisfied an ever-growing need and won wide acclaim from missionaries of every creed.

"The secret of this success is that the records are prepared in the language of the people who hear them, not by a white person who can't quite master the proper accent but by a native of the country," says one writer.

"Sometimes people will not even listen when a white missionary tries to tell them about Christ, but hearing a voice coming from this 'talking box' in their own tongue seems to reach them in a way which no other method has been able to do."



"There Will Always Be An England"—I Hope

London

What gets the headlines in the British press just now?

In the secular press the big noise is over the question of whether Britain can, or should, join the European Common Market. If an outsider is permitted to venture a comment, it strikes me that the ordinary citizen who is most flatly against Britain's joining is the one who understands it the least. What is particularly regrettable is that not a few pious people are taken in by the argument that if Britain affiliates she is "selling out to Rome," or "selling out to France," or helping to reenact the "ten kingdoms" that are believed by some to belong to the future and to be associated with our Lord's Second Coming. It is a pity that for some believers the price of saying heartily, "Even so, come, Lord Jesus" is that they subscribe to schemes of Bible interpretation that contain far more of fancy than they do of solid exposition.

The other night, at the close of a meeting where I had spoken, a most earnest lady detained me. She longed for me to see that both the Church and international affairs are in a muddle because the Anglo Saxon peoples do not realize that *they* are in fact Israel and those calling themselves Israel are in reality Jews descended from Judah.

The Bible is a marvelous work of God, but sometimes we mortals try to make it more marvelous than it is intended to be.

Obscenity Unlimited

In the religious press the British people are getting even stronger doses of news and comment on pornography than is found in the ordinary media. At the moment of writing the most vigorous voice being heard on the subject is that of the Anglican Bishop of Coventry, Dr. Cuthbert Bardsley. In an address given to his own Diocesan Synod the Bishop, after describing "the tidal wave of obscenity and pornography that is sweeping through our land," proposed the formation of "vigilante" teams throughout his diocese, whose work it would be to collect and classify facts, channel protests, and secure expert advice. When their work is done, he promised, a special commission of clergy and laity will organize the findings and make a report to the whole Church of England and to the nation. "You and I," he told his fellow Anglicans, "are the custodians of human values and human dignity."

With glad and grateful excitement let me now turn to the kind of experience that has been mine during the Whitsuntide weekend, which this year coincided with Britain's springtime "bank holiday." I have been at Cliff College, near Chesterfield. Cliff is a Methodist training college for evangelists and Christian workers. For half a century it has run a Whitsuntide (literally, "White Sunday," meaning Pentecost) Convention.

The school began in the heart of a Methodist missionary, Thomas Champness, who had previously carried Africa on his heart. Small wonder, then, that the Convention, whose great day is the Monday holiday, has been the launching pad for hundreds and thousands of Christ's people who, being

"turned on" by the Holy Spirit, have gone to fields afar, or counties at home, or cities of growth and grime, or villages on moor and riverbank—committed to telling the story that never grows old and to helping rear the Church as the Lord's own temple "not made with hands."

Outreach Unrestricted

Symbolic of Cliff's outreach were two student testimonies which I heard in two of the Monday meetings before I preached. One student was from South Africa, the other from Ghana. Both will be going back to their countries to turn consecration into obedience and training into practice.

You cannot be around Cliff College without feeling the imperishable touch of a man who has been dead for 40 years. Samuel Chadwick, evangelist, pastor, theologian, author, preacher extraordinary, led the college for more than a quarter of a century. His books, full of short sentences that bristle and crackle, are still in print and widely read. Some of us would feel much the poorer if we had never read Chadwick's *Way To Pentecost* or *Path of Prayer*.

Chadwick was a disciplinarian with a rare gift of humor and originality. Cliff had a "no smoking" rule. One day a student, rather older than the average, came to the principal's office with a request. "Mr. Chadwick," he said, "I am dying for a smoke. Can't you relax the rule for me?" "You are dying for a smoke, are you?" replied the principal. "Yes." "Very well," said Chadwick, "sit right down in that chair and die; for a man had better be dead than to be in such bondage as you are in!"

It was a kind of shock treatment to which the man responded positively. He didn't die. And he didn't smoke.

Our Monday crowds were big—somewhere around 11,000. We had hundreds upon hundreds of young people in all our services—Saturday through Monday. Some of them, who did not confess Christ when they came, received Him. Many of them, with larger light on the meaning of total discipleship, were brought by the Holy Spirit into life abundant.

One of the speakers was the Rev. Canon Michael Green, principal of St. John's Theological College, at Nottingham University. Don't let his crusty ecclesiastical title fool you. The only thing "canon"-like about him is the volley after volley of hot stuff he fires off in his speaking. In appearance he resembles John Bull shorn of his whiskers. When his face is composed you could take him to be 50; when it breaks in laughter, which it easily does, you might for an instant rate him 30. Actually, he is 40. He has just done a scholarly book called *Evangelism in The Early Church*. Previously he had done a popular thing called *Man Alive!* In his preaching and answering questions he says good-bye to parson's parlance. Even in the pulpit it is as if he is having a "rap" session with young people. Glorious gospel realities are buzzing through, in language that is "with it" out of a heart that is "in it."

Dear Church of England, can you give us more "canons" like Michael?

PSR

Bubbles From a Think-Tank on Mission

Item: "The sign now in a Chinese museum—'Dogs and Chinese Not Allowed Here'— will bear witness against Europe long after the acts of justice and kindness of individual Europeans have been forgotten" (p. 56).

Item: "It is clear that the initiative for . . . structural decisions [regarding overseas churches, their associations, mergers, etc.] no longer lies with Western missionary societies. Not only political factors, but also the will of the churches overseas is being exerted to make full integration inevitable" (p. 84).

Item: "Foreign missionaries will be most effective if they become part of the local church, or other Christian body, where they are serving" (p. 135).

Item: "One aspect of this whole question affects 'sending' countries as much as receiving ones. It concerns the tendency of specialist movements, once they have reached a certain point of development in their homeland, to go 'international'; to assume that they should set up branches around the world, whether or not they are invited—or needed" (pp. 134, 135).

Item: "So missionary societies will still have a vital part to play in the foreseeable future. But some radical changes will also be needed. . . . Much closer cooperation, if not complete amalgamation, will be almost essential" (p. 140).

Item: "The disturbing question is—What would have happened in Africa if neither [the World Council of Churches nor the American IFMA/EFMA] had gone in? Might not the Holy Spirit have shaped a distinctly African answer to the problem of interchurch relationships?" (p. 150).

These soundings are from a new book called *One World, One Task*. It is a 175-page "Report" published by the British Evangelical Alliance, the spadework for it, as well as the shaping of its structure, having been done by a special "Commission on World Mission" which was created in 1968.

Judged by what it has produced, the Commission went about its work with a threefold mind. It was (1) *fidelity-minded* (true to the gospel), (2) *fact-minded* (objectively at grips with existing realities) and (3) *future-minded* (concerned to discover and disclose the way ahead).

Its fidelity-mindedness shaped the book's first section: "The Theology of Mission." No theologically sensitive reader will work his way through this chapter without wishing that here or there the *definition* of terms had been given more explicit attention. For example, the word "substitutionary" (p. 21), as applied to the death of Christ, has more than one *shade* of meaning in the history of dogmatics. An oblique reference to the word in a parenthetical sentence would seem to be hardly sufficient.

This said, the doctrinal section of the report is an exceptionally worthy achievement—the finest thing I know

in its particular field of concern. Take, for example, the following:

The motive of love, whenever it operates in human hearts, has an almost built-in tendency to degenerate into a manipulative kind of patronage. It therefore needs to be balanced by a strong sense of solidarity with those to whom love is being shown (p. 40).

It is a sentence in which the subtlety of the thinking needs to be discovered if the impact of the point is to be felt. *Evangelical mission leaders are less likely to be staggered by the theological section of the Report than they are by the chapters on "The World As It Is," "The Church In the World Today," "Existing Kinds of Partnership," "Future Patterns of Partnership," and, finally, the "Findings."*

Among the Commission's recommendations are:

1. *Engage in massive re-education at the "home" end with respect to the patterns, the goals and the terminology of Western mission agencies.* Up-date the "image" of mission work in Sunday School and youth organizations. Begin young!

2. *Reduce substantially the average age of those who serve on mission boards, councils, and committees.* This should be done as part of a thorough "overhaul" of "control structures at home and overseas."

3. *Inject far more finesse, candor, and realism into the deputation work done by furloughing missionaries.*

4. *Revise the missionary's news-and-prayer letter so that it consciously reflects the feelings and concerns of the church or churches in the midst of which the missionary is working.*

5. *Help the "home" supporters of missions to evaluate missionary organizations.* Too many people are confused by the "one-man-band" type of mission, too often accompanied by dubious promotion and by lack of adequate supervision and accountability.

6. *Develop new groupings of missionary interest.* Geography (this country or that) and personality (this missionary or that) have dominated the old groupings. Try developing interest in work among students, in literature, in radio/television, and so on.

One World, One Task is not what is often called an *inspirational* book. It is not intended to be. It is a probing, disturbing book—analytical, reflective, urgent. It is a "think-tank" whose bubbles are more than frothy flecks.

It is, furthermore, a British book, produced primarily for British consumption and therefore slanted to the British public. Nevertheless, it has something important to say to every Christian concerned "to liberate all the resources of all of God's people for mutual service and the increase of His Kingdom" (p. 156).



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