

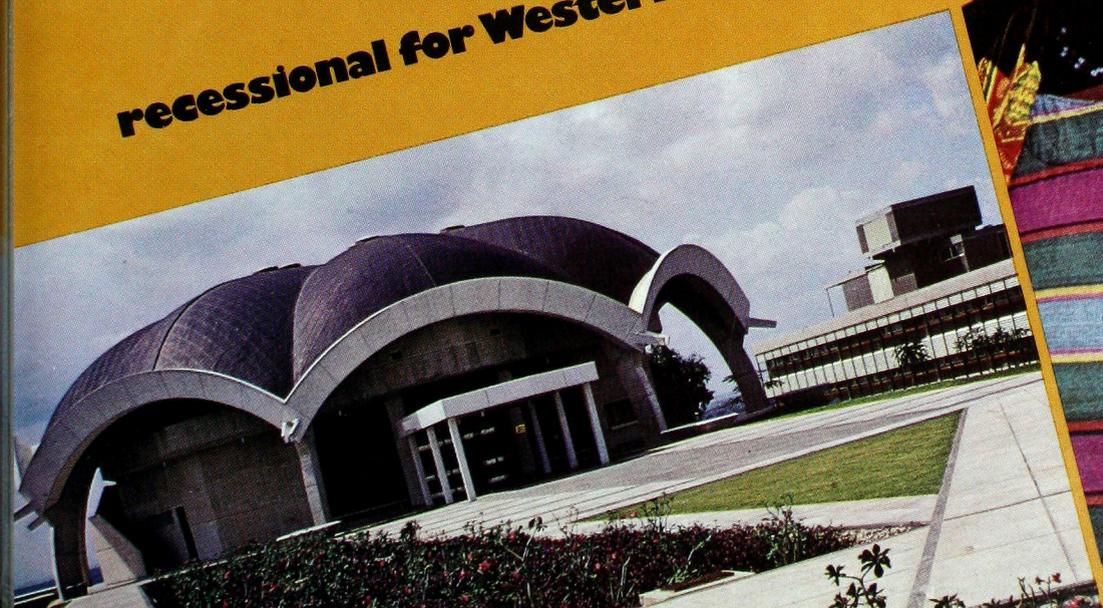
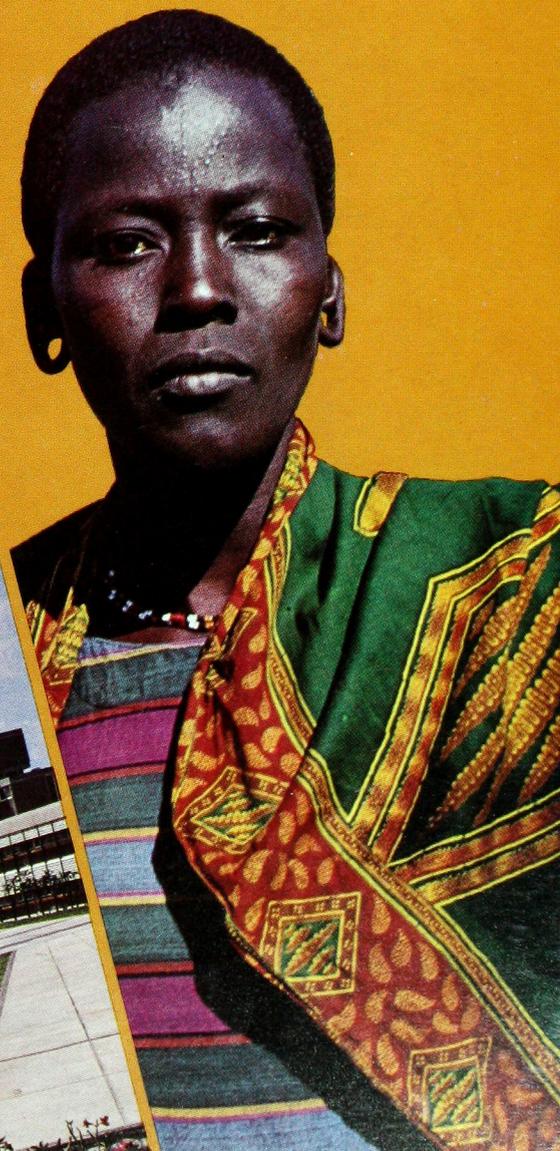
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recessional for Western missions?





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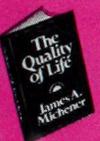
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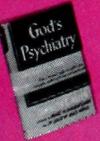
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WORLD VISION magazine

Volume 15 Number 2 / February 1971

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Recessional

One missionary motive of the past was the sense of duty felt by many in Western churches to take Christianity to those peoples over whom Western governments were extending imperial authority. But this colonial mission era is now ended. A verse of Kipling's most famous poem, "Recessional," can be used prophetically to reflect this:

Far-call'd our navies melt away—

On dune and headland sinks the fire—

Lo, all our pomp of yesterday

Is one with Nineveh and Tyre!

Today another question is being put: Is the day of the Western missionary, whatever the motivation, now past—should we bring him home? For the most part, Dale Bruner answers in the affirmative (p. 13). On the other hand, Charles Kraft asserts that while the day of the colonial-type missionary is indeed past, there is yet need for missionaries who are highly trained in cultural studies and—most important—who have learned humility (p. 6). Hugh Steven goes on to indicate the great need for sensitivity and empathy on the part of missionaries (p. 10). Kraig Meyer points to the need for missionaries to Turkey, where Christians are so few—but lay missionaries (p. 15).

If then there is not agreement as to whether the time has now come for the recessional of the Western missionary, there is no disputing the fact that it is past time for the recessional of Western pride. Perhaps Kipling—despite his imperialist views—has something to say to us here:

The tumult and the shouting dies—

The captains and the kings depart—

Still stands Thine ancient sacrifice,

An humble and a contrite heart.

Frank Farrell

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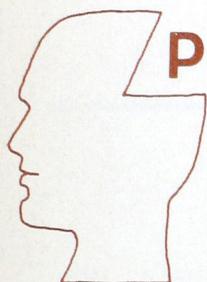
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by Harry F. Boehmke

MISSIONARIES DON'T HAVE UNIONS



PIECE of mind

*A forum for expression
of personal opinion,
criticism and dissent.*

Recently a home missionary doing a good and faithful work for a fine mission board spoke at our church. In response to my question about his support needs, it developed that his needs are only two-thirds met and that he has been in debt for years. He is unable to pay for any medical protection. My heart was greatly saddened and I wrote him as follows: Dear Brother,

Thanks so much for your effective ministry to us yesterday. It was a great joy to have you with us.

Thank you for your response to my question concerning your financial needs. Here are a few thoughts on mission finances that you may want to share with your board. I do not know what the financial policies of your board are, but perhaps they need to be reexamined in light of inflation. Just because certain policies were instituted when an organization was founded, does not mean that the board must be locked into that pattern forever. It may be that what was once right, may now have to be modified. The key is, what does the Lord want today?

You and I are not responsible for inflation, but we have to live with it, just as the carpenters and teachers do. We have no union to go to bat for us; we are dependent upon the Lord and His laymen for the meeting of our material needs. I am thankful that my board reviews my salary annually and is concerned that my salary be raised

by at least the percentage of annual inflation.

I do not know your board. However, board members are often successful businessmen or pastors of large congregations. In such cases they do not face the personal financial squeeze which missionaries and pastors of smaller churches have to face. I lived for a long time on a limited income and I know how it can affect a man's thoughts, family relationships and health and, therefore, drain his energies so that he is unable to do his best for the Lord.

I feel that a mission board needs to review its policies when a missionary's financial condition is so tight that he goes into permanent debt or is unable to have adequate medical protection. What do the Scriptures mean, "Owe to no man anything" and "He that does not provide for his own is worse than an infidel"? I am not sure about all the implications of those verses, but surely they do refer to missionaries' personal finances.

Your mission board might seriously consider the following:

1. Require new missionaries to remain on deputation to raise support until an adequate support level is reached. This support must include adequate medical protection. How much is a hospital room where you live?

2. Request supporting churches to consider annual percentage increases in support while inflation continues.

3. Require missionaries to advise the board of any long-term debts and/or increased needs.

4. If missionaries are in debt, furlough them temporarily for secular employment so that their debts may be dissolved. (Or possibly use the general fund of the mission instead of furloughing the missionary.)

5. Let the mission board make its financial needs known by publishing the unmet support needs of its personnel.

6. Let missionary wives with grown children consider taking secular employment on a full-time basis to supplement the inadequate support level of their own household and then let their earnings be given to other missionaries inadequately supported.

Now here is a personal thought about your own prayer letters. I have before me your most recent one. You say, "Please pray for *our daily spiritual needs*." You underlined those words in your letter. But you say nothing about your material needs. I have been reading your letters over a period of years and I do not recall that you have made known your own material needs in specific terms.

Such a special prayer emphasis could be made at one time by all the missionaries in their prayer letters and in the supporting churches.

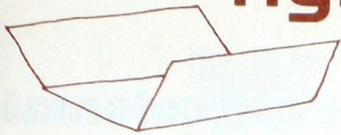
Perhaps there is nothing concrete here that you or your board would feel led to use, but possibly there are some ideas here that would provoke thought and, hopefully, some action in your fine, dedicated group. I know that you and the others in your mission, board and staff members alike, all love the Lord. You desperately long that those outside of Christ shall have a chance to hear of Him and come to know Him as Savior.



The Reverend Harry F. Boehmke serves as minister to the Frenchtown Baptist Church in East Greenwich, Rhode Island.



readers' right



Born of the Virgin Mary

Sir: I am enthralled by the imaginative cover subject of your December 1970 issue with regard to the birth of Jesus via newspaper clipping announcement.

Will you grant me permission to reproduce it on a personal Christmas card?

*Dr. Charles E. Boddie
Nashville, Tennessee*

Sir: Although quite in sympathy with Associate Editor Frank Farrell's desire to impress folks that the birth of Jesus Christ was just as real, just as historical as that of the infant in the high rise down the block, I was really distressed to observe the means taken to convey this idea by the cover page of the magazine received this morning. This presentation would seem to support two widely prevalent, but erroneous ideas.

The first is that the Lord Jesus was born on the 25th of December. There is no evidence from Scripture to this effect and, so far as I have ever heard, none from secular history. The Scriptures give the Church no admonition or instruction as to celebrating Christmas. The one celebration given to the Church by her Lord is the first day of the week—the celebration of His glorious resurrection.

The second erroneous idea apparently supported by the cover presentation is that Jesus is the son of Joseph. In the endeavor to present the announcement as one among many similar ones, Joseph's name is capitalized and made to stand out more prominently than that of Mary. The emphasis on the name of Joseph would certainly lend support to the idea that Joseph was the father of the Child. . . .

I would suppose that it was quite customary in the home in Nazareth to speak of Joseph in this way, and that the peculiar circumstances of our Lord's birth were rarely, if ever, mentioned, and then only in secret between Joseph and Mary when they may have been unusually conscious of the difference between this Child and the others. If I am correct in this supposition, the Lord's reference to God as being His Father, in some

special sense, . . . would not come from anything that Jesus had heard from His parents or from anyone else, but from His own consciousness of His unique Sonship as Son of God.

*Harold E. Beatty
Zephyrhills, Florida*

Sir: I don't know of anything I've seen in print that made the Lord's coming to earth—this earth—more realistic

than the announcement on the cover of your December magazine. It so graphically makes Him one of us. So graphically demonstrates the full extent of His sacrifice that began in Bethlehem, and the reality of the humanness of the Word made flesh. I feel that I owe my wonderful Lord a new allegiance and renewed dedication.

*Helen Martin
Glendale, California*

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M19-W11



**Bursting the old colonial
wineskins in Africa
creates a call for a "new
breed of missionary"**

THE NEW WINE



OF INDEPENDENCE

We had packed and closed our last suitcase. We called the porter, had someone call a cab for us and checked out of the hotel. The date was July 29, 1966. My family and I were in Geneva, Switzerland, about to board a Swiss Air jet to complete our trip to Nigeria. At the airport I went to the counter and handed the agent my ticket. She seemed rather surprised and puzzled. Finally she told me Nigeria was in turmoil that day. The military leader had been assassinated. The second coup that year had taken place, and no planes were landing in Nigeria until further notice.

What should we do? We had worked hard to earn the privilege of returning to Nigeria. But does one take a wife and four children into such a situation—into such uncertainty? Or does one turn around and go back home?

As we waited several more days in Geneva we wondered: what does all this mean? We wondered four days later as we finally boarded the plane and headed for the unknown. We wondered as we disembarked at Lagos, Nigeria, and noticed the soldiers with their machine guns all around us. We wondered several times during that year in Nigeria—is it worth the risk to work in Africa during these times of great and rapid upheaval? For these are times of continual upset, times of turmoil, times when the old familiar rules of operation do not work anymore. We wondered what all of this could mean to us as individuals and to the work of Christ in Africa.

These are truly unsettled times for Africa and for the work of Christ there. These are times when the new wine of independence is bursting the old colonial wineskins. These are times when the church of Jesus Christ in Africa is being forced to rethink its position. Perhaps it is this rethinking that God is seeking to stimulate.

In the days of colonial empires it seemed the natural thing for missions to pattern themselves after the colonialists. We already dressed like them, acted like them, talked like them, and in most other ways appeared like them. We frequently seemed to have just as high an opinion of our own culture and just as low an opinion of the cultures of the Africans as did the colonialists. Furthermore, we built houses as did the colonialists, established schools and hospitals as they did and hired laborers for the same tasks. We traveled as they did, learned the African languages as poorly as they did and, all in all, impressed Africans more with the similarities between us and the colonialists than with the differences between us.

But now the situation is changed. The new wine of independence has burst the old colonialist wineskins, and the colonialists have left most of the countries of Africa. However, missionaries have remained, confident in the belief that whatever might have been the attitude of the

Condensed from a lecture at Westmont College, Santa Barbara, California by Charles H. Kraft. Dr. Kraft is associate professor of Missionary Anthropology at Fuller Seminary School of World Mission.



colonialists, the work of missions in Africa is not finished. And many Africans have been glad the missionaries stayed because they have learned over the years that there are in fact differences between missionaries and colonialists. Yet the temptation on the part of missions to continue their operations in terms of the "time-honored" methods developed in the days when missionaries and colonialists worked hand in hand has often been too strong to resist. Many Africans are proclaiming loudly that this is a new day and should be characterized by new approaches. Time-honored methods are no longer enough; old wineskins are no longer adequate to contain the fermenting new wine.

Many missions have become confused and are running from the situation. "Turn the church over to the nationals," they say, "let them solve their own problems." And to such missions frequently "indigenization" becomes merely a mask for irresponsibility. But is this what the situation in modern Africa is intended to mean to the church today?

Some other missions have simply moved from the front of the room to the back of the room. Instead of continuing to direct the church from the front, they now pull strings from the back, and the indigenous church in these areas is really just a puppet church.

Some missions have refused to change at all. They still build their mission stations, establish churches, schools and hospitals patterned after the old colonial days. And in these missions whether overtly or covertly, it is the foreign missionary who still calls all the shots—in God's name.

There is a growing recognition, however, that today's new wine demands new wineskins—that the turmoil in modern

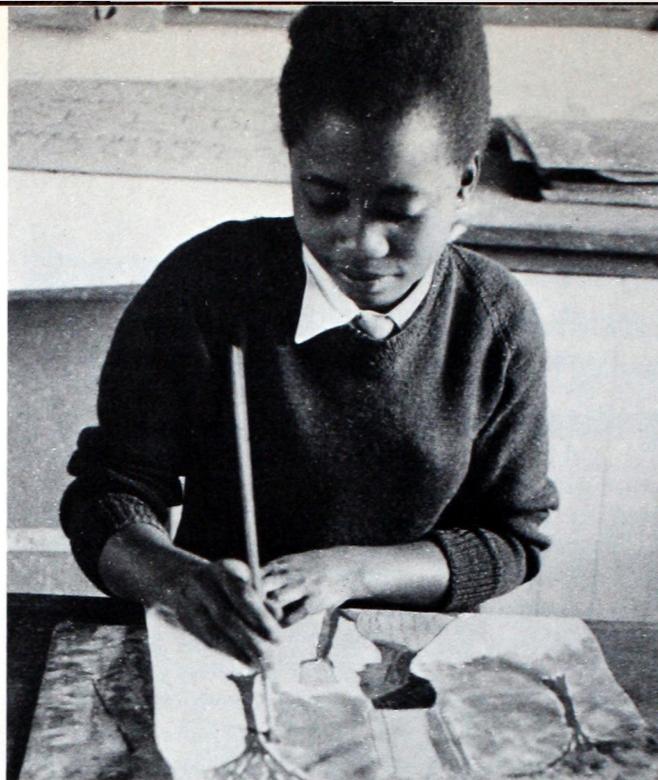
Africa must be taken seriously by Christian missions. Many are coming to realize the model approach to Christian missionary work in Africa should not be the colonial conqueror's approach that demanded allegiance because of the power and prestige of Western culture and the white of their skins. Many are realizing that our model ought to be that of the Son of God who humbled Himself to become man in order to win (not demand) a hearing in a world of men.

Can it be that this is what God is trying to get across to us? I believe that it is. I believe that the meaning of the present turmoil for the Christian church in Africa is to drive us back to a reconsideration of just what we are doing in Africa. Turmoil could force us to compare what we are doing as against the example of Christ who came into the world not as a *master* but as a *servant*, not as God but as man. I think the great cultural prestige with which we entered Africa predisposed Africans to receive the Christian message gladly because of our prestige rather than because of the truth of the message. This great prestige and the great response which it has occasioned have kept many missions from really evaluating their work until the current state of turmoil descended upon us. It is difficult to question this kind of success unless we are forced to do so.

8 **L**et me illustrate from my own experience some contrasts between the old colonialist approach and what might be called the "incarnational approach." I was sitting with a missionary one day in his lovely home. I asked, "Don't you feel guilty to have such a fine home?" He answered, "No, of course not, the Africans expect us to live this way." And he was absolutely right! The Africans expected us to play God—to lord it over them, to live in mansions, to boss them around. They felt themselves to be inferior and us to be superior. The colonialists had taught them this. And they expected us to fit right into this pattern.

Imagine the surprise of the Nigerians when we packed up our belongings, locked up our home and went seven miles into the bush to live with a Nigerian family in a Nigerian home for a couple of weeks. After we had been there a few days the head of the house asked me, "Now, just why have you come?" He continued, "Why, if I had a nice house like you have I wouldn't even step outside, much less come way out here to live! No other missionary does this, how come you do?" He was genuinely puzzled. But at the same time God was breaking through to him in much the same way that he broke through to all mankind in Jesus who moved out of His heavenly home to live in the world with men.

Then there was the time when some of the Nigerian church leaders asked me to preach. They were working out the monthly preaching schedule and they asked if I would



8 speak twice a month. I said, "No." They asked "Three times a month?" I said, "Not even once." They said, "How come? Every other missionary we've known agrees to preach regularly, why won't you?" "You can preach yourselves," I replied, "and I refuse to compete with you. I'm here to help, not to compete or show off. I only want to do things you cannot do for yourselves."

They didn't understand then, but later they came to realize that I meant to treat them as equals, not as inferiors. I meant to treat them as those who could know and serve God in their own way, not as people who had to conform to my way.

On another occasion the leaders came to me to ask me to translate some songs for them. I said, "What kind of songs?" They said, "Christian songs like they have at the other churches of this area." I asked, "Must Christian songs have Western tunes? Can't God be glorified through your music?" Then I asked, "What do your people who have never heard the Christian message say about God when they hear Western hymn tunes put to Nigerian words?" They replied, "That this God is a White man's God." I asked, "Do you believe He's only the White Man's God?" "No," they answered, "He's our God as well." So they began producing Christian hymns using their own music and their own words in order to show that the Christian God is their God as well.

Some time later a national evangelist returned from a preaching tour and told me, "Mr. Kraft, the most amazing thing happened to us when we were in the village of Himakay. No one has ever preached there before, and we began a preaching service by singing some of our Christian songs. All of a sudden the chief stopped us, saying, 'Where did you learn all of these songs?' I said that we sing them all the time in our church down in the valley. He replied, 'Why our young girls have been singing these songs for months.

Who is Jesus Christ, anyway?' " And the Gospel spread very rapidly throughout that whole area because these church leaders had followed the pattern of a God who was willing to enter their life, rather than that of a mission which proclaimed a "White Man's God" through Western hymns.

"Fear God, fear the White Man" is an old proverb in this part of Africa. And it means that the White Man is to be respected and treated like God. You do not contradict or oppose God, or a White Man. You are not impolite to God, or to a White Man. Nor do you ever accuse either God or a White Man of having made a mistake. Doing so would break all the rules of Nigerian courtesy. But one day in a church meeting one of the church leaders got up and told me off! I had made a mistake, so he told me off in no uncertain terms. His people were so embarrassed they nearly pulled his clothes off trying to get him to sit down. But he had learned to live by a new set of rules that recognized I am just a human being and not God. He had gotten to know me well enough to know that I respected him and his opinion and that if I made a mistake I would be willing to make it right. He knew that if he pointed out my mistake to me I would be grateful to him rather than being angry at him. He did not feel free to talk that way to a missionary whom he equated with God, but he was free to speak that way to a missionary whom he knew as a human being.

In these ways the new wine is bursting the old wineskins in this part of Africa, forcing us to be honest in our approach to missionary work. These Africans are respectable fellow human beings. And we are but men—fallible, sinful, human—not God. Neither are their customs necessarily inferior to ours—just different—since our culture is no more endorsed by God than theirs, and their culture is just as usable a vehicle of God's grace as is ours.

The new situation in Africa is forcing us to go as witnesses, not as spiritual colonialists. It is forcing us to win a hearing, not to demand it merely because our skin is white and our culture is prestigious. The new situation is saying to us that we must first prove ourselves to be worthwhile persons before the Africans will feel inclined to listen to anything we have to say about God. We have been placed in this new role because the new wine could not be contained in the old wineskins.

Africa is saying to the church and missions today: "Send us a new breed of missionaries. Send us those who will model themselves after Christ, not after the colonialists. Send us those who will respect us as people and approach us as equals, not inferiors. Send us those who think enough of us to learn our language and our culture and to help us understand Christianity in terms of our life and customs, not as a technique for converting us to Western culture.

"We are as proud of ourselves as you are of yourselves—of our life and culture, of our past, present and future. And we invite you of the West to share in our life but not to dominate it. And we invite only those who will share without dominating."

These are very exciting and tremendously challenging days for Africa. The meaning I see for the church and missions may be expressed in a paraphrase of the question certain Greeks asked the disciple Phillip long ago: "Sir, we have seen and heard and talked to you long enough. Now, may we please see Jesus?" (John 12:21).

The day of missions is not over in Africa but the day of the kind of missions we have known for so long may well be. The day of the missionary is not over in Africa. But the day when it was considered sufficient for a missionary merely to have a call and a knowledge of the Bible is gone.

Today's missionary to Africa needs to be more highly trained in cultural studies than in theological. He must be trained to the point where he realizes that he knows virtually nothing of the cultural world of the people he seeks to reach. He must be trained to the point where he will sit and listen to and learn from the people he seeks to reach. He must be conditioned to realize that the texts for his vocal witness to these people must come, as Christ's did, from their life and experience, not from his own. He must meet them where they are, not demand that they meet him where he is.

I sat with a Nigerian chief some ten years ago and asked him what his people believed about God before the missionary came. He told me:

"Once god was near. He and his son lived with us and walked and talked and ate and slept in our homes. All was well in those days. No one lied or cheated or stole or ran off with another man's wife. But then one day god and his son chanced to eat in the home of a family who did not take care to clean their dishes properly. God's son ate from a dirty dish, got sick, and died. God left in a huff! And we haven't heard from him since. At planting time, at harvest time, at times of illness and tragedy, we prepare the best kind of food we can prepare and the best kind of drink we can prepare, and offer it to god at one of our altars. But we don't know if he still listens or if he cares. He seems to have left us helpless and hopeless and to grant us no reply to our petitions." Then the chief turned to me and asked, "White Man, do you know where god has gone?"

This question is still being asked today by Africans and others. Where has God gone?

And in these same exciting but demanding times God, too, is still asking, "Whom shall I send? Who will go to show the people in ways they will understand that I am still within reach?"



West Africa has had evangelical Christianity for over 150 years. Dozens of churches boast memberships of several thousand. Among many African peoples there is a refreshing and exciting God-consciousness.

Yet, in the minds of some observers, Christian missions in Africa have created serious ecological effects. The pollutants have not come from the missionary's car or factory, but from his insensitivity to correctly understand, prepare and evaluate African Christians. The missionary frequently has not taken seriously the African as a person who needs to grow in spiritual maturity with the Word of God in his own language.

The result is often a schizophrenic Christian who lives as a refugee within his own culture. The following story is an attempt to show something of the struggle between traditional African tribalism and a Christianity that has spread rapidly without the strong pillars of God's Word in the vernacular.

**The story of a
young African's
struggle with
tribalism**

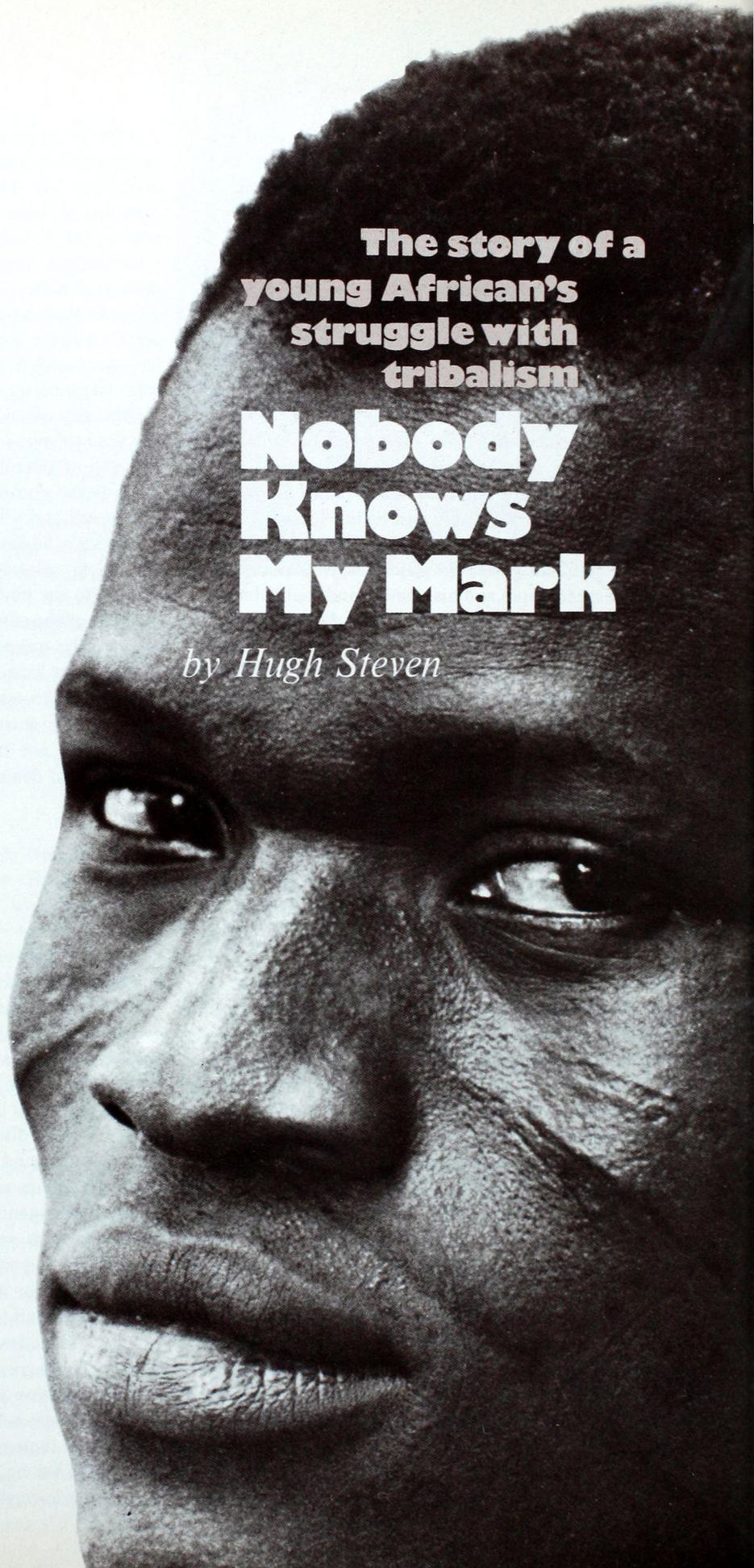
Nobody Knows My Mark

by Hugh Steven

 Outside the mud-baked conical hut a Ghanaian yellow-headed rainbow lizard pumped himself up and down like a little old man doing pushups. Suddenly the shadow of a man fell across its thick sand-colored body. Frantically he scurried behind a black clay cooking pot, but only for an instant. Curiosity soon overtook his fear and in a wink he peeked out at his disturber.

What the lizard saw was a strong, good-looking African man in his mid-twenties. He wore a flowing, dark metallic-green toga that exposed his right shoulder. His skin, the color of a

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polished chestnut, glistened in the hot African sun.

Adam Anaaba smiled. The lizard reminded him of carefree days when he and boys from other Kusasi compounds spent happy days trying to catch the elusive creatures with woven grass snares. But today Adam's thoughts were not carefree. He approached his village and his father's hut with uncomprehending anxiety.

He wondered how he would explain his intentions to marry outside tribal law. His one hope was his father's progressive Christian attitude. Perhaps he would understand.

At the request of his father, Adam had returned to his village from a job-hunting vigil in Accra, Ghana's steamy capital. The reason for the return was to attend the funeral celebration for a village elder. The elder died and was buried over a year before, and in normal West African fashion the tribe waited to celebrate the funeral until everyone could come.

Diviners for the Dead

"He had just had his life," wrote Adam's father. By this Adam knew the tribe was unanimous in its decision to accept his death as natural. Death other than from old age is seldom accepted as from natural causes. Usually diviners or seers are consulted to decide if the person in question had an enemy or had offended the ancestors. The diviner kills a chicken and the way it falls determines whether the deceased is buried in honor inside the compound or outside in dishonor.

As Adam walked closer to his village his thoughts were momentarily rocked from his mind. Someone blew a long, low blast on a hollow cow's horn. A procession of people walked around one corner of the compound toward the elder's hut. Adam recognized them as people from a nearby village two days walk from his. He also noticed a man carrying a live goat across his shoulders. The procession stopped in front of the hut formerly occupied by the elder. On the roof,



Adam was home. But he began to feel the struggle between his old tribal traditions and his new life within.

other village elders sang songs of praise to their departed kinsman. In repetitious language they told what a fine hunter, farmer and father he had been and how God has prospered him.

Adam saw the evidence of the elder's prosperity by the number of fine Kente cloth tunics and togas displayed on the roof. When the songs were completed, the man carrying the goat stepped forward. In a quick fluid motion he grasped the goat's hind legs and swung it hard to the ground. Instantly the goat's neck snapped. With equal dexterity the man flung the animal onto the roof. The old men examined it, then threw it down for the women to skin.

It was not the superficial activities of the funeral celebration that bothered Adam. He resolved in his own mind that remembering and paying respect to one's ancestors was not really incompatible with his Christian faith. He discovered through his reading of the translated Scriptures that Christ's friend, Lazarus, had special funeral arrangements.

What bothered Adam was the constriction of tribal control that robbed him of his individuality and right to choose his own life style. Adam had come to understand that a new man in Christ is a man free to pursue his own life under the leader-

ship and guidance of the Holy Spirit. He also knew this notion to be in sharp contrast to tribal law. Kusasi rule is collective tribal authority with a head man or elders guarding the integrity of the clan.

When Adam finally walked through the narrow mud gate into his own compound, he knew he was home. People immediately shouted his name, clapped their hands and talked at once. In the eyes of his Kusasi kinsmen, Adam was the fulfillment of their wildest dreams.

Always a bright curious student, Adam was encouraged by the mission school teacher in the lower grades to pursue his education. On the missionary's recommendation, Adam was sent, at tribal expense, to famed Achimota Secondary School on the outskirts of Accra. Vicariously, his village compound went with him. First to Achimota, then to university and finally to England where he studied engineering.

In the mind of his father and tribal elders, Adam was an investment. His formal education would bring unprecedented prestige to the village. His sponsorship of other young men to

attend school in Accra was a foregone conclusion. Under tribal tradition Adam would be expected to give most of his wages back to the tribal compound.

But Adam's uncle wondered if he was not becoming a bad risk. Since his schooling and Christian commitment, Adam thought and acted differently than the other members of the Kusasi tribe.

Fresh from England a year earlier, Adam had refused to participate in the sacrifice of thanks to the fetish at yam harvest time. "You are fast becoming a man no longer fit to bear the Kusasi tribal mark," said his uncle firmly. "When you don't sacrifice you belittle us before our ancestors. You insult us now because your kind of Christianity makes you reject our tribal ways. Do you think you are better than we are? Not only do you refuse to honor the fetish, you forget to repay your debt to the tribe for your education. What has become of your tribal honor?"

Disqualified by the Mark

The rejection of his uncle at that time was deeply crushing as was the thought of no longer being part of the tribal unit. Adam hoped to repay the tribe when he found a job by sponsoring other young men. But work for northern Ghanaians was almost nonexistent. When he presented his credentials he felt the searing eyes of the southern interviewers inspecting his tribal mark. In most cases this immediately terminated his interview.

Adam also discovered loyalty to one's tribe often ran higher than professional ethics. For a short time he was under treatment for severe stomach ailments in a large hospital in Accra. Many southern Christian nurses refused him attention because he was from the north.

Adam had the same feeling of isolation when he began to fellowship in a southern church. When it was apparent that Adam planned to attend regularly, the deacons called an emer-

gency meeting. "If we allow this man to come to our church," they said, "we might get to be known as a northern church!"

But now, for a few moments all the hurts and frustrations were gone. He was home. He was beginning to feel an exuberance and freedom he had almost forgotten. This came partly from speaking his Kusasi language. English, the language of instruction in Ghana, had become Adam's second language. He was pleased he spoke it with fluency. But now speaking Kusasi, Adam felt good, comfortable; like when wearing his tribal toga. His father gave Adam the traditional bresuo, "a drink against weariness." This was followed by much hand-shaking and talk.

For three days and nights Adam watched tribal dancing and minstrel drumming from a distance. The white robed minstrels fascinated Adam as a boy. Now their vigorous tattoo on goatskin bongo-like drums recalled the old nostalgia.

When the feasting began, Adam let the guinea corn beer pass but dipped his fingers into the large quantities of yams, fufu and goat meat.

When it was over he had almost forgotten his former anxiety. But when he entered the compound to talk with his father he felt weak.

"I am told," said his father slowly, "that you choose your own woman to marry. Is that true?"

"Yes," said Adam, "it is true."

"And from what totem and clan is she from?" asked his father.

"She is from the crocodile totem," said Adam.

"Good," said his father. "And her father's name?"

This was the one question Adam hoped his father would not ask. He felt sick inside. "She is the daughter of a Tuko."

The word "Tuko" struck Adam's

father visibly. "My son," he said firmly, "you cannot marry this girl."

Adam knew why, but asked again for the reason.

"The name Tuko," said Adam's father, "is given to a man when he kills another man and spills his blood on the earth. This means he and his children and his children's children after him will be outcasts forever."

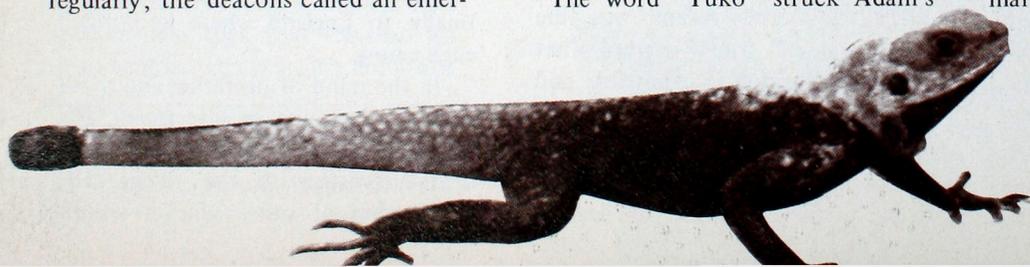
"But we are Christians," said Adam. "We have the church and we attend its services. Doesn't the Gospel remove us from tribal bigotry and ignorance? Doesn't Christ command us to forgive? Besides, this happened many, many years ago. I have discovered through the translated Scriptures that all men are free in Christ."

"My son, listen to me. It is a good thing to follow the Scriptures. I have heard the newly translated parts. They speak Kusasi very well. If we had had the Scriptures years ago to use in our church, maybe the tribal elders would feel as you do. But as it now stands, tribal law is first.

"Remember you carry the Kusasi mark on your face. Wherever you go, as long as you live, every Kusasi tribesman is bound by tribal law to give you food and comfort. If you marry a Tuko, my son, no one will acknowledge your mark. You will be forever lost from your tribe. You and your children will bear the mark of Tuko forever and I and your mother will no longer call you son."

The African sky was pale and sickly when Adam left his village. He walked slowly down the path to the road past the place where lizards play. He stopped and watched them in the early morning light.

"Your head is yellow," he said. "You have identity, a mark and a place to live. I, a man, no longer have a place, an identity. Nobody knows my mark."



by Frederick Dale Bruner

OVERSEAS MISSIONS- THE BEGINNING OF THE END?

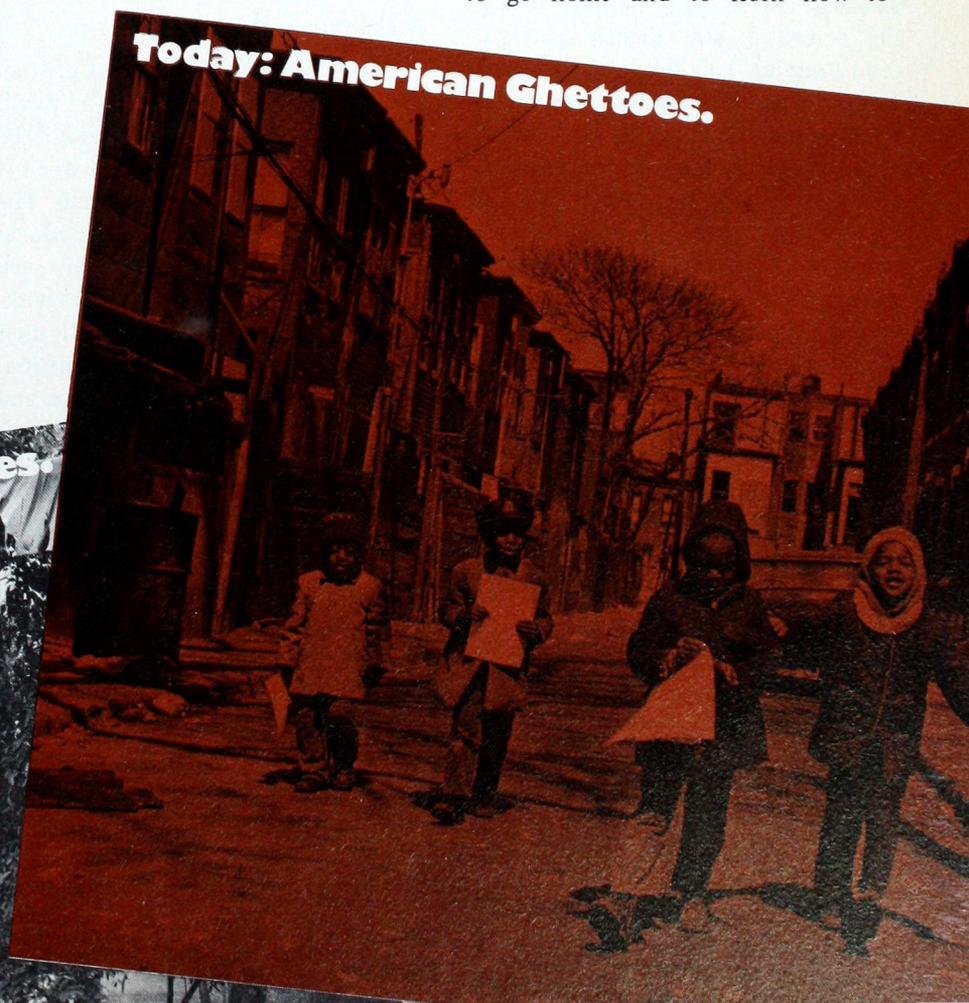
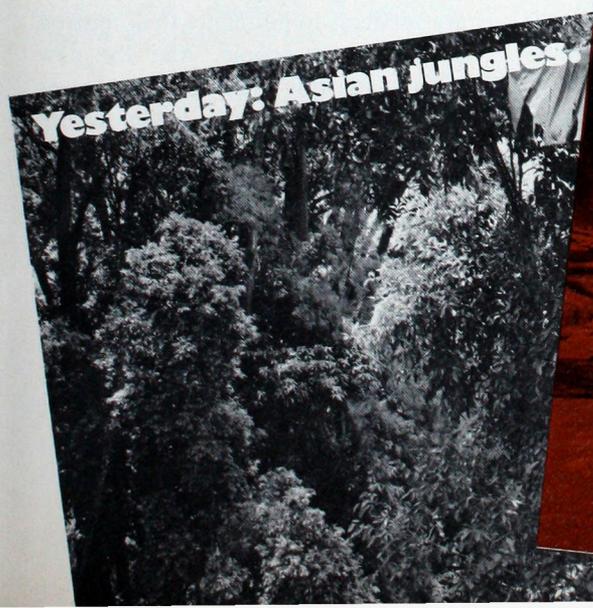
Every Christian, having felt the impress of God through Jesus Christ, believes in the world Christian mission. The Christian believes that he has no right to arrogate God's world-love to himself alone: the message of the good news of the world-reconciling God must go out into the whole wide world.

But Christian mission today is facing and feeling a new difficulty and a new challenge. The new difficulty is this: many Christian churches in the so-called mission-world, essentially the Third World (or, the Developing World) of Asia, Africa, and Latin America, are inhibited and hindered in their execution of the Christian world-mission by the presence and even by the services of multitudes of Western Christian missionaries in their churches. The new challenge for us in the West is this: to learn how to serve our brothers in the Third World without hurting their soul, their sense of integrity and worth.

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The West (or should we begin to call it, in conformity with the new world power configuration, the North?), including the Western (Northern) church, is powerful and this is part of its problem. This power, even when wielded benevolently as in Christian mission, is often felt by its recipients as paternal, demeaning, and, though intended to be helpful, ultimately degrading. This (even benevolent) exercise of power (called service) by the world's Northern churches in the South is at least part of what is meant, I believe, by the term we now hear everywhere in the Third World, neo-colonialism.

I came as a missionary to the Philippine Republic six years ago hoping and expecting to be a help. And it is possible for me, if I suppress enough voices and signs around me, to believe that I am indeed a help to the United Church of Christ in the Philippines which invited me to come. But I am persuaded that although my fathers in the evangelical mission in the Philippines were a help and were ministers of reconciliation, nevertheless, perhaps around mid-century, the bell tolled for the end of massive Northern Christian mission in the Philippines and elsewhere in the southern world. It is time now for us to go home and to learn how to



“Perhaps around mid-century the bell tolled for the end of massive Northern Christian mission... in the Southern World”

prosecute a new form of mission.

The new mission may still be some form of creative contribution to the world's churches beyond our national borders. There must always be a world mission of some sort. But, for the sake of the integrity of the Third World churches, this new mission should be greatly reduced in number of on-site personnel. (It is more difficult, but no less necessary, to consider financial readjustments as a part of the world-mission problem.)

Beneath the Freeways

The other possibility for new mission is the radical reapprehension of the mission in our own country: the mission of Christians to on-site living, working, and being (I hesitate to use the somehow still slightly paternal term “serving”) in the long neglected and underdeveloped black, brown and white communities which lie beneath the freeways and above the subways all around us in affluent America.

We have long neglected, in the name of the more romantic overseas world missions, the mission to the people in our own neighborhoods. We are not told that Dives in Luke 16 was a bad man; he was, from the thumbnail description we have of him, simply an affluent man. Dives may even have been a very good and missionary-minded man. His fault, according to the skillful parable description, seems to have been that amidst his good life he had the disconcerting habit, every day, of bypassing Lazarus at the gate right next to his home. Commuters should take note. The parable of Dives and Lazarus may serve as a salutary warning and as a fresh form of the Great Commission for the new mission required of us in our time. It is the world-mission to the doorstep.

For too long we have allowed

ourselves to preach world-mission and to neglect neighborhood mission. When browns and blacks were in that exotic place called overseas they had our utmost compassion and were the recipients of our financial sacrifice, but when they lived just a suburb's breadth away, or worse, when they wanted to live in our apartment buildings or associate too closely or too numerously with our children, we looked at them through quite different eyes. We loved them at a distance and called it mission. We exercised great reserve towards them nearby and called it the American right of free choice. As a “world” missionary I do not wish to continue as an accomplice in this farce.

A Delicate Task

There must be a world Christian mission. But it must be a world *Christian* mission. And it cannot be convincingly Christian abroad when it is culpably unchristian at home. The new mission must remain international in perspective, and where it can genuinely help overseas churches without hurting their selfhood and their own prosecution of Christian mission, it must be willing to lay out men and money for assistance. But doing this is extremely delicate and much more difficult than is usually thought.

The new mission must not be new in novelty; there is no need for a diminution of the Christian message in order to make it appealing, no need for the cutting out of the christo-redemptive center for the sake of a crypto-relevant appeal.

Nor is there need for new mission to have less missionary passion. Today it requires as much missionary sacrifice and commitment to live in American ghettos as it did yesterday in Asian jungles. And the new mission to our own cities can call on and employ lay

missionaries—no longer only professional workers. To be a missionary today means to be willing to live, work, and to have our being in difficult situations right around us. The crossing of salt-water no longer baptizes a man missionary; it is the crossing of our own cities, moving from privilege to danger, which is the new direction of mission.

Our Own World Too

New mission must be as missionary, as Christ-centered and as soul-concerned as ever, which is to say it must be simply honest. Missions cannot go on living the lie of overseas service for “all men” and have neighborhood acceptance for only “the deserving.” New mission must be *world* mission, but unless this world includes our neighborhood or city it will not be really Christian mission. It will not yet have obeyed the dominical mandate to go into *all* the world, even our own. It is *this* Christian mission in the whole world which is the old yet, because in our time seriously neglected, new mission of our time.

Meanwhile, let us trust the national churches overseas, released from the real bondage of omnipresent missionary services, to prosecute their mission to their own people. And the new mission of truly independent overseas churches will not be less powerful because less Western; indeed, we may look for an increment of internal power in rather rough proportion to the removal of external props.

New mission is new only because it appreciates in a new way that overseas churches are really able, under the Holy Spirit, to carry out their own mission. And it is new, too, because it focuses our attention on the most obvious, but for some reason most difficult of missionary responsibilities, the doorstep.



After the March 1969 earthquake in Western Turkey, there was worldwide concern for the physical well-being of the earthquake victims. This concern is admirable and appreciated. But too few have considered the spiritual well-being of this ancient land. Here, the spiritual disaster awaiting millions far exceeds the recent physical disaster. In the several earthquakes at least 2000 were killed and another 3000 injured; maybe 50,000 are homeless. But this is a small number compared to the 34 million who are facing a disaster in spiritual realms. The great tragedy is that *this* disaster can be prevented, but too few are even aware of the danger. Let us consider some of the facts of the spiritual disaster in Turkey, its setting and solution.

After the great revolution by Ataturk in the early 1920s, religious freedom was guaranteed by the Constitution; Turkey officially ceased to be a Muslim State and became a secular country. The right to propagate your own personal religious faith was guaranteed in the Turkish Constitution of 1961. Article 20 states: "Every person has freedom of thought and conviction and can reveal and publish his thoughts and convictions by way of speech, writing, illustration or by other means either singly or jointly."

Christian work in Turkey is permitted by the Constitution and upheld by the courts. But in many places, local authorities make it most difficult. Nearly all of the national

believers in Turkey who have preached Christ openly or distributed God's Word have been persecuted and held in jail for short times.

Muslims claim Jesus as one of their prophets and the Bible as one of their holy books. But they fanatically oppose all proclamation of Christ in this land. The reason for this is their denial (written in the Koran) of two vital doctrines of the Bible: Jesus is the Son of God, and He died on the Cross for our sins.

We must not forget that Turkey is the Asia Minor of Bible times and that this is the land to which the Apostle Paul brought the gospel in the first century. By the fourth century, Ignatius, Bishop of Antioch, estimated that more than half the population of Asia Minor had been converted to Christianity. But in the eleventh and twelfth centuries Turkish armies under the banner of Islam captured most of this stronghold of Christianity. It was in 1453, that Mehmet Fatih the Conqueror captured Constantinople, center of the Eastern Roman Empire. He made the official religion Islam.

During Muslim rule there was religious freedom in Turkey: Greeks and other Christian minorities were permitted to practice their faith. And, of course, they were free to become Muslims, which many did. Freedom

ended abruptly in persecution or death, however, for any Muslim converting to Christianity.

And to the Christian minorities, trying to convert Turks seemed ridiculous anyway. To them "Turk" meant Muslim. Even today it is generally considered impossible for a Turk to change his religion for this would be like his trying to change his nationality. In the Turkish mind religion and nationality have been fused.

In 1935, when Kemal Ataturk demanded that every family choose a last name, the name chosen more than any other was "Ozturk," which means "a true Turk." The name Ozturk is as common in Turkey as Smith is in the United States! And a true Turk is a Muslim. A change in religion would create the possibility (or impossibility) of one's no longer being a true Turk.

What Christian work is being done? Of the 34 million people in Turkey, 98

by Kraig Meyer

Kraig Meyer currently is teaching English in Ankara, Turkey.

**Turkey: Disaster
for Christian
Missions**

percent are Muslim. Even though it is no longer illegal to convert to Christianity, it is still socially and economically difficult for any who do so openly. In spite of all these difficulties, during the last 150 years of missionary work there have been a few conversions to Christ. Today there are probably very few trusting in Christ for their souls' salvation. Why is it that so few turn to Christ?

Primarily because they are not being told about Him. Only one large mission is working in Turkey. And from the beginning it has concentrated on the Christian minority groups in Turkey. At one time there were more than 100 missionaries, mostly teachers, working with the two percent non-Muslim population. Presently

this mission does educational and medical work but no evangelism.

It is only recently—within the past seven years—that another group has come to Turkey with the purpose of evangelizing the Muslim Turks. But the number of their workers has always been small, the early ones having been expelled from the country for distributing Christian “propaganda.” Now the controls are loosening the slightest bit, making such distribution less risky. At the same time, others from this group have come to engage in personal rather than mass evangelism. With similar intent, a few Christian professors have independently found jobs in Turkish universities during the past few years.

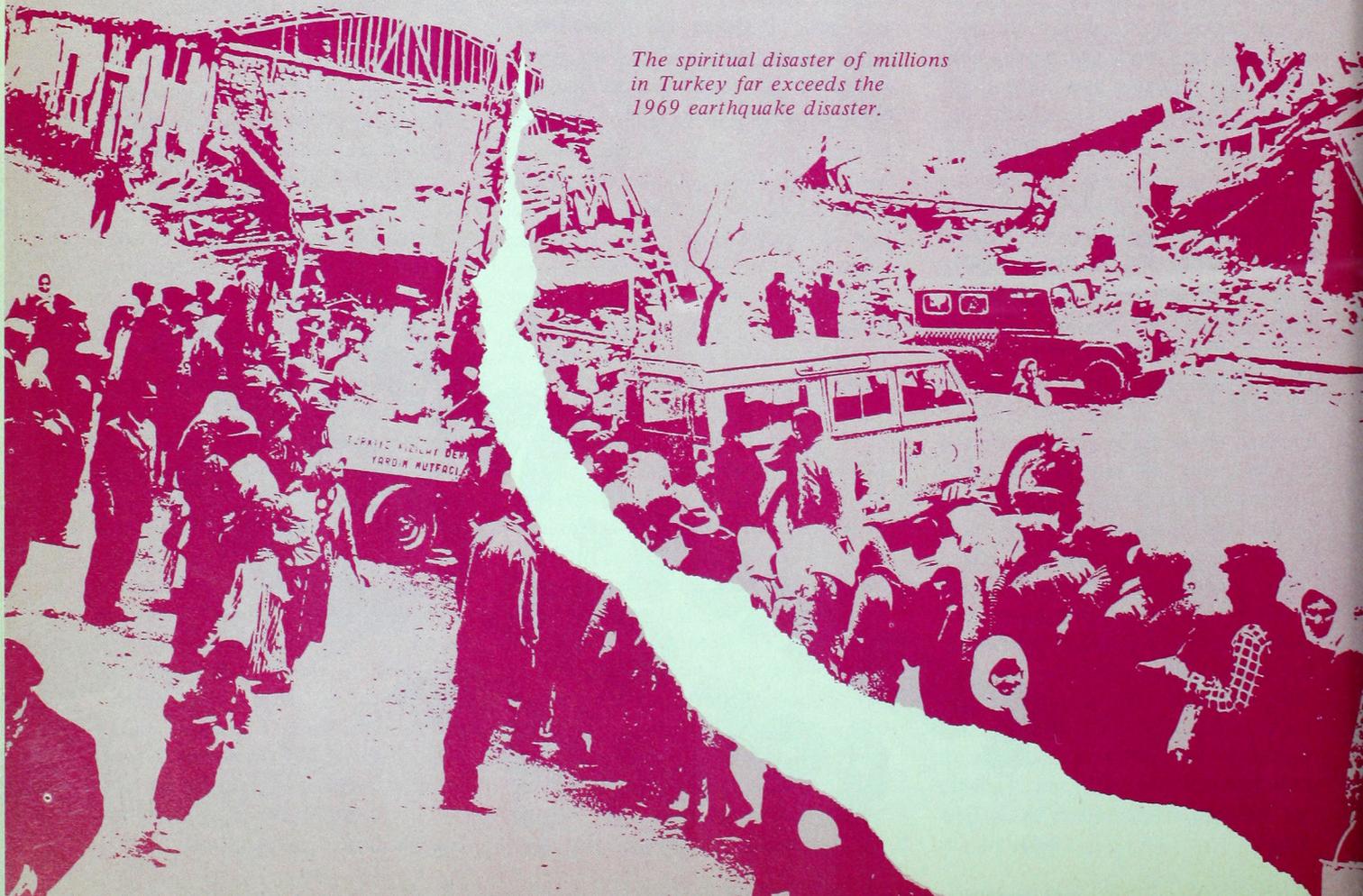
The need in Turkey today is not for the professional missionary; he never has been and never will be accepted. The great need is for the

dedicated Christian teacher (especially the English teacher), scientist or doctor to give up his more comfortable life in America or England, and come to Turkey to live and work.

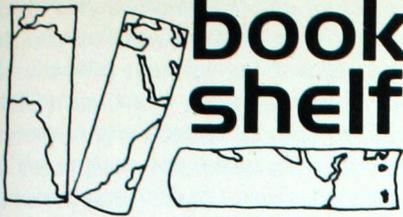
There are at present about 20 Christian workers in Turkey whose primary purpose is making the gospel known to Muslims. They are located unevenly in five cities; more than half are in Istanbul. And what about the hundreds of other cities and towns where no one witnesses for Christ? When will Christians seriously consider the command of Christ to “go?” When will they seriously ask the Lord whether He wants them to remain in a place where there are hundreds of Christian leaders, or come to a land where millions are facing spiritual disaster?



The spiritual disaster of millions in Turkey far exceeds the 1969 earthquake disaster.



missions bookshelf



RELIGION IN COMMUNIST CHINA,

by Richard C. Bush (Abingdon Press, Nashville and New York, 1970, 425 pages, \$9.50) is reviewed by Dr. Wallace C. Merwin, one-time missionary to China, former executive director of the Asia Department of the Division of Overseas Mission, N.C.C.

Richard Bush brings impressive qualifications to the task of reporting on the religious situation in China and has produced a thorough and well-documented study. A major portion of it is devoted to the experience of the Christian churches, where there has been considerable study by both Protestants and Roman Catholics. But I believe this is the only work that examines the impact of the Communist regime on the traditional faiths as well. The importance of such a study is clear in light of what Bush calls "the astounding fact of our time: a nation state, with one fourth the earth's population, in which religion as an effective force seems to be all but nullified" (p. 9).

That did not happen by accident. A careful analysis of Chinese Communist religious policy (Chapter I) makes it clear that the much-quoted constitutional guarantee covers freedom of belief but not of practice or activity; so interpreted that religious activity can take place only within a religious building and anywhere else would infringe rights of nonbelievers!

The intensive process by which the Communist regime sought to break down all independent religious thought and practices is described in detail. The carefully documented account includes not only the story of the Protestant churches, with the rise of the "Three-Self Movement" as an instrument of cooperation and control and the eventual cessation of activity, but also the most comprehensive recital of the Roman Catholic experience this reviewer has seen. One wonders at the tremendous effort made to dominate what was never

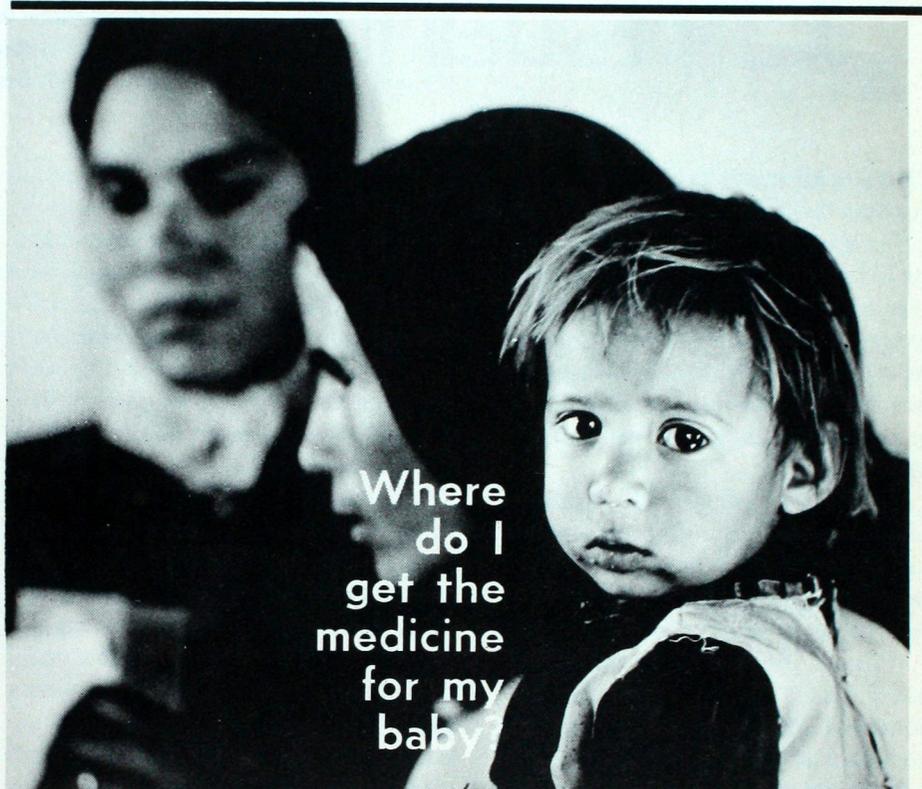
more than a minority movement in China. Was it a tribute to Christian influence or simply a necessity in the determination to eliminate all but Maoist thought? Perhaps something of both.

While there are similarities in the treatment of each of the major faiths, there were differences in dealing with the Muslims for at least two reasons; the nature of Islam as an ethnic, as well as a religious minority, and Peking's wish not to offend possible Muslim allies in the Third World. Some Muslim religious activities survived the

Red Guards and showplace mosques in Peking and Shanghai were open at least as late as 1968, while Islamic festivals are observed, at least in major cities where Muslim visitors from abroad are found.

The experience of Buddhism was much like that of Islam, though the ethnic minority issue was chiefly in Tibet, where the traditional struggle to control and sinify the Tibetans led to major conflict with considerable bloodshed, large-scale destruction of monasteries and religious objects and

continued on page 28



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globe at a glance

A report from William Kliever.

When the devastating cyclone and tidal wave swept through East Pakistan, Kliever of World Vision International was dispatched to Dacca to meet with government officials and church leaders. On behalf of World Vision, he requested from the East Pakistan Relief Commissioner opportunity to serve in "one of the most inaccessible areas where the cyclone hit the hardest." In the area assigned, over 115,000 had perished. Survivors had "only the clothes on their backs."

East Pakistan Eye Witness:

'Practical Christianity'

Churches aid survivors of East Pakistan disaster

As the extent of the East Pakistan cyclone/flood disaster became known, religious organizations, humanitarian groups and countries teamed to bring relief. Usually hostile neighbor, India, was the first country to offer aid, a gesture that impressed many Pakistanis.

U.S.A.I.D. organized 747 flights of relief goods. Much of these supplies came from religious organizations. All major Christian relief agencies responded with supplies and/or money.

Current estimates state that emergency relief will be needed through April and a food program will have to continue at least a year. There are 150,000 known dead.

The Pakistan government has outlined major rehabilitation tasks as: housing, agriculture, provision of storm shelters and coast embankments, furnishing of food, restoration of drinking water supplies and replacement of fishing boats.

"What is not yet clear is precisely how they will be carried out and by whom," explained Graeme Jackson, Asia secretary for the Division of Inter-church Aid, Refugee and World Service of the World Council of Churches.

A comprehensive rehabilitation program involving 1825 families in three cyclone-devastated areas is currently being planned by the East Pakistan Christian Council, according to a WCC news release.

Orissa Indians map evangelism efforts

In Orissa, India, 250 Christians met January 3-9 to mobilize evangelism efforts in their state.

Explaining the heavy emphasis on laymen attendance at the All-Orissa Conference on Evangelism (two-thirds lay and one-third professional churchmen) the executive committee said: "Looking ahead to the fast changing times and... the possibility of a progressive reduction in foreign personnel and resources, foresight and wisdom will suggest the need of early equipment of a large number of dedicated laymen to take an increasing place in the evangelization of the country."

Church of North India: birth successful, growth hoped for

Despite complications at birth, the Church of North India was inaugurated in late November at Nagpur in central India.

Though agreeing to the union earlier, the Methodist Church, U.S.A. refused to join, thus withdrawing a potential 600,000 members from the united church.

Forming the new church were the Council of Baptist Churches in Northern India, the Church of the Brethren, the Disciples of Christ, the Church of India, the Methodist Church under the British and Australian conferences and the United Church of Northern India (Congregational and Presbyterian).

As early as 1930 a merger among

Hatiya! Bhola! Noakhali! These words have a different meaning, but they could be translated "death," "starvation" and "poverty"—for they are the names of the three districts here in East Pakistan which were hit the hardest by the disastrous cyclone and tidal wave.

These three districts lost more than half of everything: houses, food, crops—and people.

With James Biswas, top soccer star in Dacca and a volunteer

these churches was being discussed.

"To be a United Church after years of division is a great and wonderful thing," declared Dr. Rupert E. Davies, president of the Methodist Church of Great Britain. According to leaders of the new church it will take time for the awareness of the union to filter down to individual churches.

The church also has some hurdles to overcome. Currently about one-third of the resources of the church are supplied from outside the country. It has inherited Western concepts and structures which Bishop John W. Sadiq said "suit neither the prose nor the culture of India."

In questioning why the Methodist Church U.S.A. withdrew from the union the *World Outlook*, Methodist missionary periodical, said, "The real reasons may not have much to do with God. They seem to come down to status, money, and security."

Mission recommendations from an Asian

The Right Rev. Chiu Ban It, Anglican Bishop of Singapore and acting chairman of the East Asia Christian Conference, made the following suggestions while visiting in the United States in December.

Regarding remuneration of missionaries, he recommended that it be commensurate with salary levels in the receiving country.

He stressed the role of laymen abroad. There is a need to distinguish the Christian layman from the mis-

with the East Pakistan Christian Council, I toured the disaster areas. We were overwhelmed by the tragedy of death and the helplessness of those still alive.

The family commune of Ahmed Rahman once had 45 members. Now only six remain to tell how they saw the bodies of their young brothers, sisters and grandparents float by while they themselves were clinging to the swaying trunk of a palm tree. (Most of the dead were the young and old.)

Ali Akbar and his family of eight were busy working the rice crop that fateful Thursday. He had heard there was a storm coming, but they had survived previous cyclones—so why should this one be any different? Then the wave hit. And today, if he has survived the aftermath of disease and starvation, he lives alone with his son in Char Bata. He could not find the bodies of his wife and six children, and he can only hope they were given a proper burial.

An entire village in Calachipa vanished. Prior to the storm it was thickly populated. But it is in this area where there has been a ray of hope these past weeks.

sionary, according to Bishop Chiu. He explained that the layman has the opportunity to go abroad without missionary identification, yet he can manifest his Christian calling. He is essential to the task which the missionary and other churchmen are called to do, concluded Bishop Chiu.

Burma church continues growth

In a recent newsletter Bishop Chandu Ray of the Coordinating Office for Asian Evangelism reports on a visit to Burma.

"I felt that the churches were cooperating well with one another," Bishop Ray observes, "and that they had freedom to practice and propagate their faith."

"Much thought was being given to theological training of lay leaders, even though the seminary has its full quota of theological students," Bishop Ray continued.

He also reported that the Bible Society is allowed to print locally and has been given permission to import Bibles from abroad.

In concluding his report Bishop Ray said, "There are many needs I can mention like medicines and books, but since imports are restricted in Burma I would ask you for your continued prayer for all Christians as they have an open door for the Gospel in their land."

Religious liberty in Communist Chile

For the first time in its history the

Chilean Protestant Church in general has been included in public government ceremonies. At the request of newly elected president, Salvador Allende, a Communist, representatives of all religious groups in Chile were invited to the traditional celebration of a Te Deum Mass. The Te Deum was changed to a Thanksgiving service.

The ceremony was broadcast on a nationwide hookup of radio and television.

Allende told a representative of the Catholic News Agency, "You can inform your readers that religious liberty will be maintained during my government."

Persecution breaks out in Cameroun

A news report from the Cameroun Republic asks for prayer for an area in the north where persecution is taking place.

"In the Mokolo and Guider districts three village homes, New Testaments and other Christian literature were confiscated, two men were beaten with 200 blows each," the report stated.

It also quoted local officials as saying, "We will drive all Christians out of our area."

Burundi churches request second year of united evangelism

The New Life for All evangelistic program held in 1970 has proved so effective that the cooperating Burundi churches are requesting a second year of the same united approach.

This district was assigned to the Christians in Dacca for relief distribution. To get there, one has to travel by boat for two days. Because it is so inaccessible the needs of the 150,000 survivors are overwhelming.

Just a few days after the crisis, a volunteer team of Christian university students, spurred on with a gift of relief supplies from World Vision International, were on their way to the stricken area. They went by public transport to Barisal and from there chartered a boat to the outlying district.

Reports indicate that this continuing effort is regarded as one of the most significant in the total relief operation. It copes with the problems of transportation and gets essential supplies to the people where they need them most. The students have told about their opportunities to bring a personal witness for Christ.

These teams are making regular mercy trips as the fight for survival continues.

The young students from East Pakistan have demonstrated a practical Christianity.



Center of the program is the local church, and an attempt will be made to enlist every Christian in house-to-house visitation. New Life for All has involved all the major church groups in Burundi. Bible Literature International has helped with supplies of literature.

people make the NEWS

19

The 100th volunteer for four-year-old Christian Service Corps, **Robert Johns**, began a two-year teaching assignment in British Honduras in January 1971.

J. Raymond Knighton, president of Medical Assistance Programs, Inc., was awarded the Layman's Citation for Distinguished Service to medicine. The award is given by the American Medical Association.

Miss **Dorothy L. Barnette** 51, a staff executive of the United Methodist Board of Missions, died December 17 in Nairobi, Kenya following a car accident.

Pastor **Marc Boegner**, 89, one of the world's foremost ecumenists and a dominant figure in French Protestantism, died in Paris December 20.

James C. Rayburn II, 61, founder of Young Life, died December 11 after a long illness. Young Life was incorporated in 1941.



Facts of a Field: Kenya

VITAL STATISTICS

Capital: Nairobi (478,000 population).
 Area: 224,960 square miles, slightly less than Texas.
 Population: 10.9 million (1970 estimate).

Population Growth Rate: 3.2 percent annually.

Population Density: 400 persons per square mile.

Languages: English and Swahili are widely spoken along with numerous other African languages.

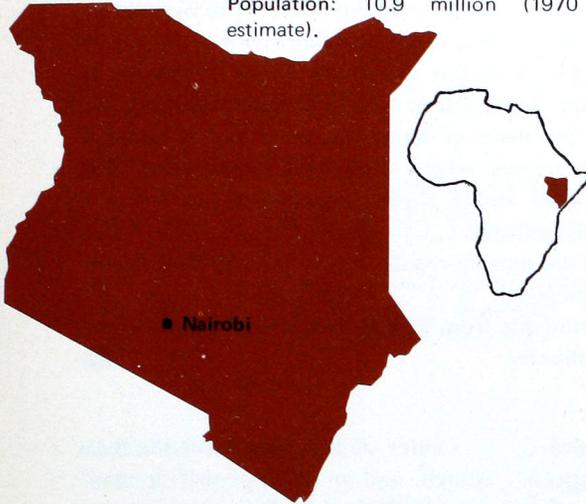
Literacy: 25 percent (estimate).

Economy: Predominantly agriculture and stock raising. Some light industry. Per capita income about \$120.

History: Was under German and British rule as a colony. Gained independence in December 1963, after internal insurrection.

Government: Quasi-federal system with a President elected by a unicameral National Assembly.

Religion: Predominantly African tribal religions. Estimated 20-25 percent Christian including Roman Catholic, Protestant and Eastern Orthodox. Some Muslims.



Today there are approximately 52,000 Anglican church members in Kenya, who carry on extensive educational and medical work.

In 1891 the East African Scottish Industrial Mission established a station about 200 miles inland from Mombasa. In 1900 the Church of Scotland absorbed this missionary effort, and today it is known as the Presbyterian Church of East Africa with membership of over 28,000.

American Friends started work east of Lake Victoria in 1902. Today at Kaimosi the mission has both boarding and day schools with a total enrollment of more than 40,000. There is also a teacher-training school and hospital. The East African Yearly Meeting (as the Friends work is now called) has a membership of about 33,000.

The Africa Inland Mission established its first mission station in the Kenya Highlands among the Akambas in 1895. In 1941 the Africa Inland Church was formed with a present membership of about 100,000. In 1969, AIM reported 285 North American Protestant missionaries in Kenya, more than any other mission from North America.

The second largest North American Protestant mission is that of the Southern Baptists, with 87 missionaries. The Baptists operate a Communications Center in Nairobi which prepares radio programs. They also have nine medical clinics, as well as other programs.

In 1969, 39 mission agencies from North America reported work in Kenya, with a total staff of 731. 

CURRENT STATUS OF CHRISTIANITY

Tribal religions predominate in Kenya. Secret societies (sometimes with religious overtones) have been popular. Despite fanatic allegiance by some Kenyans to secret societies, there is a high degree of religious freedom. Today approximately nine percent of the population is Protestant and 12 percent is Roman Catholic.

NATIONAL CHURCHES: The first proclamation of Christianity in Kenya was by Protestants. The Church Missionary Society (Anglican) in 1844 started a mission at Mombasa. The largest Protestant churches in Kenya are the Pentecostal Assemblies of God and the Africa Inland Church. Churches (and their associated missions) have been engaged in major

programs of broadcasting, literature production and evangelism.

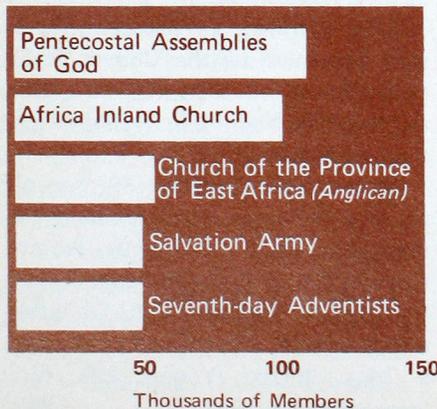
Church union discussions are progressing among these major Protestant organizations: Anglican Church of the Province of East Africa, Evangelical Lutheran Church of Tanzania, Methodist Church in Kenya, Moravian Province of Tanzania, Presbyterian Church of East Africa.

Roman Catholics began their ministry in Kenya shortly after World War I. The Roman Catholics of America have 113 missionaries in Kenya.

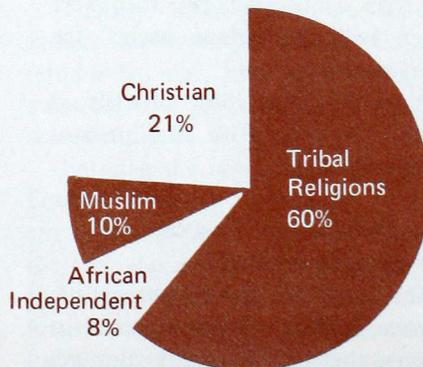
FOREIGN MISSIONS: The Church Missionary Society (Anglican) was the first to establish missionary work in Mombasa, Kenya in 1844. The first medical missionary was sent in 1941.

20

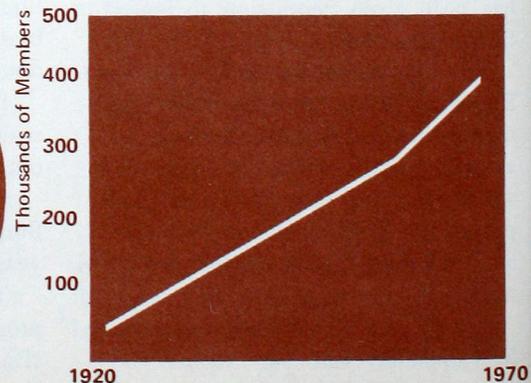
Major Protestant Church Memberships in Kenya



Religious Affiliation



Protestant Church Membership Growth



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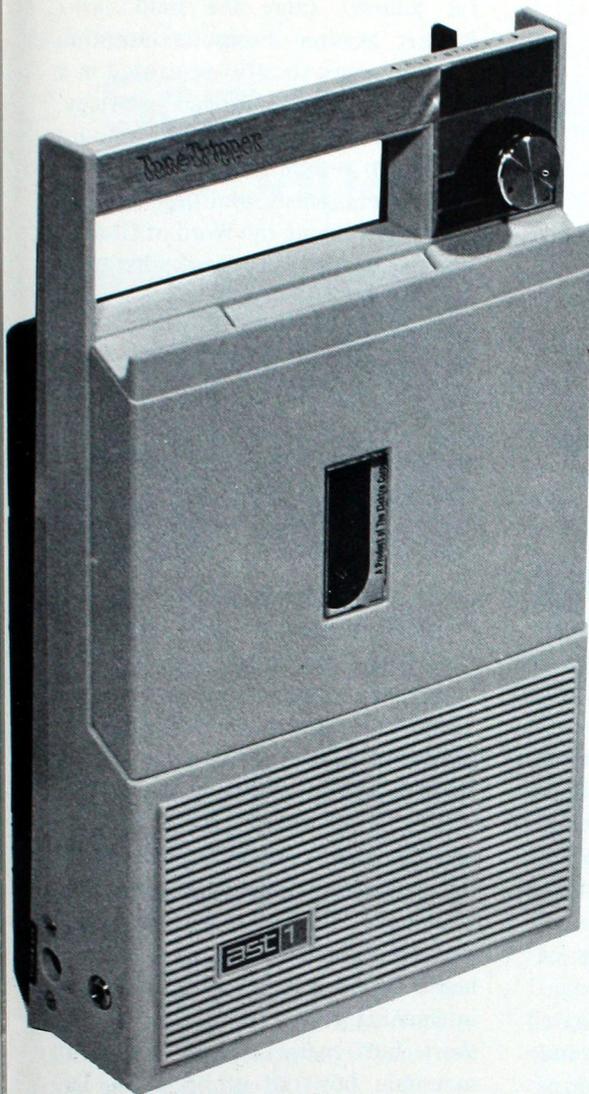
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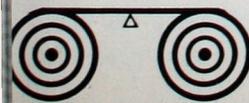
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personality profile



Rochunga Pudaite

The Hearthunter from Headhunting Country

22 **W**hen Rochunga Pudaite's tribal ancestors left their mythical *Sinlung* and headed southward toward India from central China, they set in motion unknowingly a "people movement" that gathered momentum until 80 percent of the tiny nation had come to faith in Jesus Christ.

That is an unforgivably rapid transition for a drama that was acted out over several centuries. And lest the story lose its perspective, we should mention also that a heroic Welshman named Watkin Roberts, World Vision founder Bob Pierce, and Pudaite himself played key roles in bringing to reality what is known today as "Partnership Mission."

The almost mythical exodus from *Sinlung*—wherever that Hmar *Shangri-la* may have been—probably took place a full two centuries before Christ walked the earth. Oppressed by the Chinese, the tribal people moved southward until they reached a towering mountain range—or so the story goes—which they called *Hihmalawa* to describe their circuitous journey around the incredibly high peaks. To this day the Hmar tribesmen claim the distinction of having named the mighty Himalayan mountains.

In due time, these determined people settled in what is now Assam and Manipur, along the borders of Burma and India in a mountain region uninhabited until their arrival. Today they share the northeast corner of India with some 35 other tribes of similar origin.

What a strange turn of events gave Pudaite's ancestors their cruel and savage instinct is not clear in retrospect, but Rochunga often introduces himself as "the hearthunter whose grandfather was a headhunter." The statement is not an exaggeration. In 1871 his grandfather was little more than a lad, but he joined 200 other Hmars in a raid on a Scottish tea plantation in the Cachar valley that netted nearly 500 coolie heads—plus that of the plantation owner himself. The tribal people had a macabre custom of decorating their villages with the dried heads of their slain enemies.

Watkin Roberts went to these people with the gospel in 1910. Warned by British officials in Aijal not to expose himself to the savages, Roberts accepted an invitation from tribal chief Kamkhawlung in Manipur and walked 14 days through moun-

tainous rain forest, accompanied only by a national Christian interpreter. Out of his arduous but highly successful journey came the Indo-Burma Pioneer Mission. From its inception the missionary society specialized in a "nationals telling nationals" strategy. Roberts raised support in the amount of \$1.50 a month for each of his national evangelists, and they went far and wide teaching the Word of God.

One of the Welshman's first converts was a teenage boy named Chawnga Pudaite—only one generation removed from the headhunting expedition into the Cachar valley. Chawnga himself soon became a gospel preacher and God blessed him with a splendid Christian family. He led Rochunga to Christ when the boy was only 10, and from that moment on there was no doubt in the younger Pudaite's mind that his destiny was linked with the welfare of his people. He would hunt hearts—not heads!

In full pursuit of his ambitious goals—but nearly destitute for funds—Rochunga was a student at the University of Allahabad in 1952 when he met Dr. Bob Pierce. World Vision paid for an emergency appendectomy that unexpectedly interrupted young Pudaite's studies, and a friendship began that has prospered through the intervening years. Not able to get the short but energetic and intelligent mountain boy out of his mind, Dr. Pierce found financial help that enabled him to continue his studies in London and then at Wheaton College in Illinois.

But young Pudaite was not one to capitalize on other people's generosity. He had urged Sinate, one of his friends among the Hmar people, to study medicine and eventually work with him to bring healing to the long neglected tribesmen. Pudaite promised to give financial assistance. While Rochunga was in Wheaton, he devoted his Saturdays to doing odd jobs to pay Sinate's way through medical training at Vellore Christian Hospital in India. On the side, he managed to complete the translation of the Bible into the Hmar language!

Watkin Roberts had long had his
continued on page 30

by Edward Gruman

Something good happened at Urbana



Twelve thousand college students descended upon a university city for a five-day conference December 27–31. Nevertheless, probabilities of disruption and demonstrations were small for this particular group, according to the police in Champaign-Urbana, Illinois.

There were no riots, no demonstrations, no issuing of grievances or demands. A certain tone of revolution, however, could be sensed as the ninth triennial convention on world evangelism was convened by Inter-Varsity Christian Fellowship in Urbana on Sunday, December 27, 1970.

Students came from all over the United States, Canada and several foreign countries. States with the largest representation were California (1156), Illinois (959), Pennsylvania (841), Michigan (756) and New York (745).

Twenty percent of the students came from Canada. Women outnumbered the men by nearly one thousand.

Looking at these students with their individual dress and hair styles you could not tell them from students in general. It was a mod group.

Each day of the five-day conference was crowded. A typical morning provided Bible studies, two addresses, a question and answer session on topical issues relating to world evangelism.

The afternoon brought rap sessions with the speakers, elective workshops and opportunities to communicate with the 106 mission organizations represented, book sales, meetings of special interest groups and various presentations.

In the evening a major address was given. On the final night a communion service was held.

Student delegates were divided into groups of ten. Each morning and night these groups of ten met for prayer and discussion in the dorms.

What excited collegians at Urbana? Among the most frequently mentioned were the daily Bible studies led by John R. W. Stott of England; the communion service on New Year's Eve which the young people said "put it all together;" the addresses during the evening session given by David Howard, Tom Skinner, Paul Little, Leighton Ford and John Alexander; the music (sometimes with a big beat, sometimes in simple folk style, sometimes with majestic dignity, always beautiful); and a multi-media presentation called "2100" which not everyone could see because of the crowds.

"The church is too completely identified with the secondary level of Christian practice reflected in society. This society has domesticated Christianity, westernized it, and nationalized it."

—Myron S. Augsburger, Urbana 1970

Each performance 300 people crowded into the small theater set up in the Armory.

The conference was characterized by standing ovations. Speakers and musical groups frequently received insistent interruptions from applause. The courageous forthrightness of the speakers time after time brought the

young people to their feet in spontaneous, rousing handclapping.

Students interacted with speakers by asking questions from the floor.

Evangelist Tom Skinner received acclamation at least half a dozen times during his address concerning the Black Experience in America.

Skinner challenged, "We must not present Christ as the maintainer of the

"Real revolution lies in allowing the common clay of your humanity to be saturated with the deity of Christ and for you to go out in open display as a living testimony that makes it possible for the invisible God to make himself visible in man."

—Evangelist Tom Skinner, Urbana 1970

status quo. Jesus Christ is not the head of the Pentagon. He is not the president of the New York Stock Exchange. He is not the defender of the capitalist system. . . . He is no more leftist than he is rightist or conservative. He is the Lord from Heaven. He's the Christ of God. He's not black or white. He is God's answer to the entire human dilemma."

The last IVCF convention held in 1967 saw 9000 people trekking to Urbana. This year attendance increased more than 25 percent, notable since most of these young people use six to seven days of their Christmas vacation. Many spend their own money to travel to Illinois.

The increased attendance created administrative headaches. Accommodations were crowded, in some cases makeshift. Getting through the lines was a continual problem.

One goal of the conference was to bring collegians into contact with mission agencies. The services of Inter-cristo, Inc. were used to computer match interested delegates to career

continued on next page



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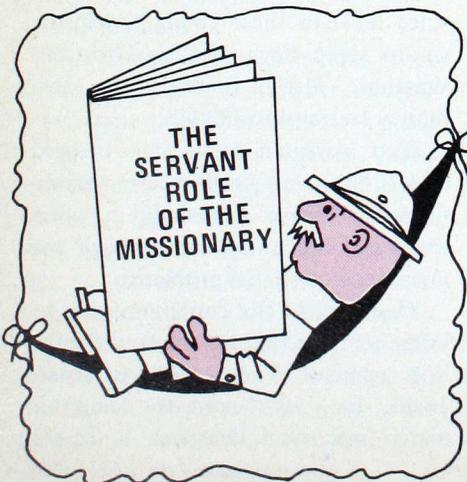
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DR. WORVIS



URBANA continued

descriptions provided by the mission director, Paul Little, this was an example of "using technology to personalize, rather than depersonalize."

Close to 5000 students filled out the job-match form. Some 6400 career openings were filed in the computer data bank; 47,000 potential matches were passed back to the students.

Student reaction to the service varied. Some felt the matches were not particularly good, while others felt that a great deal of time-consuming sifting and sorting had been done for them. Mission agency reaction appeared quite favorable.

Two hours each afternoon mission representatives were available for job counseling. There were some problems resulting from the fact that half of the men representing the agencies were not the same men who had given the job descriptions to Interchristo.

This was the first attempt at Urbana to do computer matching.

Students participated more in the planning of this convention than in any previous one. Part of this was due to student response in a survey taken at the 1967 convention. Students indicated they wanted a more active part in the planning. Students were involved in all planning committees and 1200 assumed leadership positions in all group activities during the conference.

The speakers for the major addresses were chosen from student recommendations.

No attempt was made to do a comprehensive survey of student opinion on the 1970 conference.

IVCF—a voluntary association of students seeking to introduce others on their campuses to Jesus Christ and promote Christian maturity in their own lives—holds the convention every three years.

According to Convention Director Little it is designed to be a forum within which students can focus their attention on the issues of world evangelization and student involvement in this movement. Curiously, the most enthusiastic response to speakers was not on mission subjects, but rather along lines of social concern.

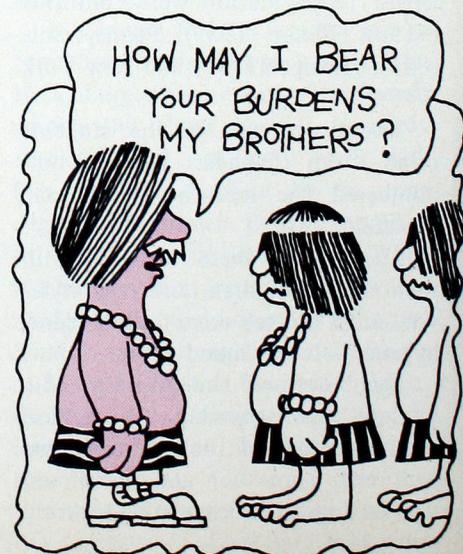
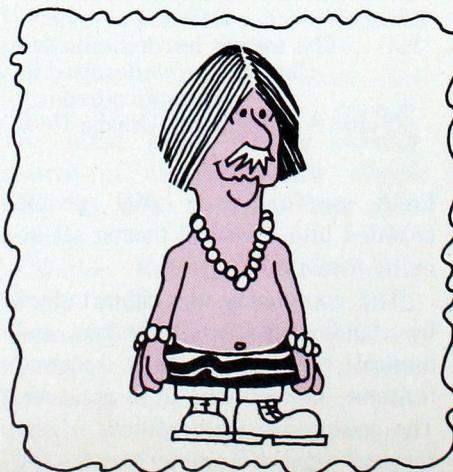
Yet, this is not to say that the convention was in any sense a failure. For five days 12,000 students and others from all over North America

**"There is a 'middle class captivity'
of the evangelical church which has
determined a mentality reluctant to
deal with social responsibility."**

**—Samuel Escobar, Latin America
Urbana 1970**

participated in a Christian happening. They discovered and shared the oneness and joy of their relationship with Jesus Christ. They rapped with each other and with respected leaders on issues facing them, their society and the world. They sang the praises of their God together and united around His table in Communion. They generated an enthusiasm little less than electric.

Something good happened at Urbana. 



Student comment at Urbana

STUDENTS AT URBANA

World Vision Magazine asked Linda Smith, a student participant at Urbana to do a straw poll of her contacts at the missions conference. She asked two questions: Why did you come to Urbana? and What have you gotten out of the experience? This is her report.

It seemed hard for students to evaluate exactly why they had come to Urbana. Many, like me, had been influenced by friends who had attended previous Urbana conventions. Some had read about it in His magazine. Generally there was a desire to develop a deeper relationship with Christ and/or learn more about missions.

Some, however, were specific. One said, "I came to Urbana to see things in a newer, fresher light."

A French Canadian student said, "I knew the Scripture verses about love, but I wanted to see it in action."

Two others put it this way: "I wanted to find out what is happening with other Christian students." "I feel God is calling me to the mission field and I came to Urbana to find out where I might possibly be used."

As the convention came to an end students began to sort out what they had seen and done, and decide for themselves if it had been worth \$55 and six days of their Christmas vacation.

"I was hesitant to come to Urbana, afraid that something might happen like being called to the mission field or something. But I found out that God just wanted me to be willing to live for Him now, in my 'Jerusalem,'" one student shared.

One complained, "I don't think there was enough emphasis on mission opportunities here in the United States. I mean, our nation is just as

messed up as any other nation. We need to start thinking about the situation here at home."

Another shared, "One afternoon the Soul Liberation [a black singing group from New York City] gave an impromptu concert in a lounge at one of the residence halls. There must have been 450 kids there. They kept singing and singing. The emotion kept building. Somebody said a prayer, then we sang their rendition of the doxology with everyone holding hands. People started crying. It was moving."

One student admitted, "I came to pick up a few quietly disturbing thoughts. Instead God sort of hit me over the head with what He wants for my life."

Another observed, "I was amazed at the excellence of the speakers—Stott, Little, Skinner. They really went in deep as compared to speakers I've heard at other missions conferences."

The most recurring comment made about Urbana was amazement at the bond of Christian love and unity. The unofficial theme song seemed to be, "We are one in the Spirit; We are one in the Lord... and they'll know we are Christians by our love."

The finale was the communion celebrated as one body in Christ on New Year's Eve. It was commented on by the staff at the University of Illinois, bus drivers and the pilots and stewardesses on my return flight to California.

Urbana was many things to many people. A cross section not only of Christianity but of our society was represented. Maybe it helped students discover the real meaning of missions. Above all, to me, it was proof to a nation beset with problems that Jesus Christ is relevant and He is relevant now.

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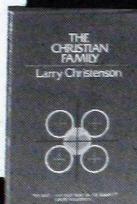
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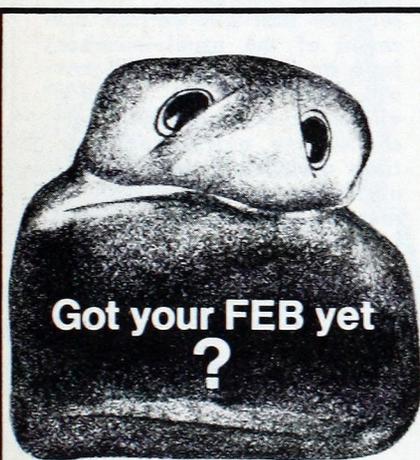


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WV NEWS

At the Free China Congress on Evangelism 400 Chinese united in concern for the people of Mainland China. The Rev. Philip Teng, key speaker, (second from the left) and the Rev. Timothy Chang, coordinator for the conference, (fourth from the left) join in the group singing.



A cry for China

A special report from
Robert M. Harrison, Christian
and Missionary Alliance, Taiwan

The first days' prayers were modulated and conservative. On the last day the prayers were somewhat like the sound of four hundred pugilists pummeling the doors of heaven in petition for the eight hundred million people in the bondage of sin behind the Bamboo Curtain in Mainland China.

Over 150 years after the gospel was first proclaimed in China, the Rev. James Taylor (fourth generation grandson of the early missionary to China, Dr. James Hudson Taylor) addressed the Free China Congress on Evangelism held in Taiwan in November.

He said that since China represents one quarter of the world's population the Protestant Church of Free China Taiwan must take it as her spiritual responsibility today to pray open the door to the China Mainland.

Speaking generally about missionaries he said, "The missionary must get closer to the language and culture

before he can begin to get to really know and witness effectively to the Chinese people."

To all the delegates he said, "We must decrease and Christ must take the preeminence in our ministry as a prerequisite to ministerial effectiveness."

The large convocation of more than 400 Chinese pastors and lay delegates represented 50 different Protestant church groups.

The Rev. Philip Teng LL.D. of Hong Kong spoke eight times and was well received as the primary Congress speaker. His morning topic was "Dynamic Life and Power of the Early Church through the Book of Acts." In the four evening messages he spoke on how to complete the Great Commission which was the motto of the Congress.

During the conference 14 papers were presented and seminar discussion groups were held. One group took up an offering for a continuing mass communications coordinating committee. One brother pled that we must not wait, but quickly unite our skills in a strong fellowship of the gospel

towards the use of mass media in gospel evangelism.

A Christian guest professor from Hong Kong said, "Gospel mass communication in Taiwan is in a higher state of preparedness for the eventual preaching of the Gospel in Mainland China than presently implemented in the churches in Hong Kong."

Another pastor said that the Chinese Church in Taiwan can no longer be an onlooker, she must be a sender of missionaries. The Gospel has been transmitted from Jerusalem to Rome, on to Europe and England and then to America. Now it is China's turn to receive the Gospel baton and speedily strive to complete God's great work and command. Then we will have the right to pray and expectantly wait for Christ's return. "Even so come Lord Jesus."

Elder Wu Yung, chairman of the first Taiwan Protestant Missionary Society, spoke of the high qualification youth needed to be eligible to be sent out as Chinese missionaries to other countries. He said that it is a day for younger church leaders to have more prominent roles in church leadership. They as the senior leaders of China must graciously give adequate working room to the young men when they have the strength of their years.

Dr. Simpson's hymn, "To the Regions Beyond" and other missionary hymns were sung. One's attention could not help but be drawn to the delegates' heart yearning and prayer that God would crumble the "Bamboo Curtain" like the walls of Jericho fell. May the message go out that these four hundred prophets of God have covenanted together to pray that the Gospel be preached in Mainland China as soon as the necessary training and preparation has been made. This we were reminded can only be done as every Christian becomes a winner and trainer of other Christians.



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the eventual defection from Communist support of both the Dalai and Panchen Lamas. There was considerable effort in the '50s to utilize Pan-Buddhism for political purposes and Communist officials even participated in Buddhist festivals abroad. Many articles of Buddhist art were preserved, but traditional Buddhist practices were frowned upon and large numbers of monks and nuns forced into secular vocations, while the Red Guards destroyed many Buddhist artifacts, as well as some of the temples and shrines previously restored by the government.

A few philosophers sought to conserve traditional Confucian ethics by divorcing them from the feudal society they so greatly influenced, but this failed. It is clear that the official point of view rejects the Confucian ethic for the "new morality" of Mao and the Red Guards attacked Confucius as feudalistic, even destroying an ancient temple at his birthplace. Taoism and the popular superstitions linked to it were condemned from the beginning. The secret societies closely related to such beliefs, historically and revolutionary and anti-establishment, were especially in disfavor and were dealt with drastically, though there is much evidence that the practices and beliefs of folk religion continue to be widespread. Strong efforts were made to replace the superstitious practices associated with the old holidays such as the New Year with revolutionary slogans and activities.

It is a sad story to see the relentless and enormous pressures brought to bear by an all-powerful state with complete control of every aspect of human life not only on religious believers, but on all segments of the population, though with particular intensity on religion and especially the well-organized Christian churches. The process is aptly characterized by the heading of the chapter on Buddhism—"Buddhism; Altered, Utilized, and Buried" (p. 297). For those who want to know the details of that process, this study is by far the most comprehensive and complete account that has appeared.



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It's not safe...to play it safe!!

It is time for God's people to abandon the tired struggle to preserve the status quo

Christians of past centuries were known as "world upsetters" rather than "preservers of the status quo." I would like to see us recover that distinction. And we can if we are willing to leave our seats in the balcony, discard our spectator neutrality, and get down into the arenas of action where the future is being decided.

Today a yawning credibility gap stands between first century Christian example and 20th century Christian practice. We sometimes resemble 14th century monks who sought refuge in isolationism. But history proved the monks wrong and will us, too. Time has come to move the cross out of the cloister into life's action arenas.

And why not? The Gospel is not fragile. The Apostle Paul spent his days risking his life in a demonstration of the Gospel's power. He couldn't play it safe. He had been given a mission, and he could not live detached from his generation and still be faithful to that mission. Nor can we.

Involvement is risky, and casualties are expected. But we dare not settle for a holding action when more than 70 per cent of the world's 3.6 billion people are without Christ. The need demands a strategy that is bold and daring. With stakes so high, the risks cannot be low.



Whenever Christ's men and women have made themselves vulnerable in a hostile world, they have had their finest hour. We may yet find ours today if we remember the command of Jesus, "Lose your life to save it." Whatever else He meant, He was surely saying that it isn't safe to play it safe.

Stan Mooneyham

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eyes on young Pudaite as a possible successor when he laid down the reins of the missionary society. In 1960 the elder missionary went into retirement, and Rochunga was named General Director. Tireless and imaginative, he began at once to plan a full scale gospel offensive against the darkness still holding the destitute and ignorant people of northeast India. He persuaded his American board to change the name of the organization to Partnership Mission, in keeping with its emphasis on a cooperative ministry with national workers supported through the gifts of American believers.

Pudaite's methods—the "standard operating procedures" of Partnership Mission—differ significantly from those ordinarily practiced by other mission boards. Some organizations criticize the policy of using money raised in the West to support national pastors and evangelists in India.

But Pudaite responds by pointing out: "I do not believe we can say,

'only this is God's method,' or 'This method alone is the best way to do missionary work. In Partnership Mission, since the very days of Watkin Roberts, our founder, the concept of 'nationals telling nationals'—with the funds raised among more affluent westerners—has proven itself through a successful program. We rejoice that we are seeing Assam and Manipur won for Jesus Christ."

Again with the help of World Vision, Pudaite saw the fulfillment of his dream to place a hospital at Siemat—and true to his word, Sinate came to be its first resident physician. Partnership Mission operates a crowded high school and no less than 65 grade schools throughout the hill country. Some 65,000 believers worship in churches scattered over the rough terrain—at least 80 percent of the Hmar people have made professions of faith in Jesus Christ. More than 200 full time gospel workers, many of them reaching out to other tribes, are supported through the missionary society's American constituency. Some 500 financially deprived

children are cared for through the Partnership Parents program—educated, housed, fed, given medical care, clothed, and taught the Bible through the sponsorship of donors in this country.

Today Rochunga Pudaite and his attractive wife, Mawii, direct the activities of Partnership Mission from the organization's modest headquarters in Wheaton, Illinois. "Ro" is a popular conference speaker and Bible teacher—a "hearthunter" who always communicates something of his own faith, zeal and optimism when he stands before an American audience. His current concern is a unique plan for breadth and depth evangelism called "Operation Saint Paul" which is taking the gospel to the cities of India through the exclusive efforts of national believers.

This is what Pudaite means by "nationals telling nationals"—another strategy he has devised to put feet to his insistence that "if we do it with all our heart and with all our confidence in God, we can evangelize the whole world in our own generation!"

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Christ Conquers Color: A Case in Point

Has American "brutality against blacks and Indians at home... permanently poisoned the nation's attempts at expansion among nonwhite peoples elsewhere?"

This is not the heavy-handed charge of some black radical. It is in fact no point-blank charge at all. It is, however, a gravely offered possibility, described by Dr. Vincent Harding, chairman of the Department of History at Atlanta's Spelman College. Dr. Harding, a Mennonite lay preacher, is less tentative in holding that "the miseducation of the American people... has not prepared them to face a world that is neither white, Christian, capitalist, nor affluent."

If such forebodings as these can be seriously entertained by citizens of the United States, it is not unreasonable or unChristian to ask what may be the long-range effects of white supremacy policies such as those that are being followed by South Africa, where a strict Protestant governing class occupies the seats of power, or Angola and Mozambique, where a resolute Roman Catholic regime has long ruled.

South Africa is a show piece of what the white populations wish the world to think of as "separate development" for the races. The whites have a high standard of living. Their cities—Johannesburg, Durban, Capetown, Pretoria—are clean and law-abiding. Their "gross national product" is outstanding. Their whites-only sporting spectacles are served by top athletes. Their police and secret service organizations are among the world's most efficient.

Their highest officials, moreover, are men who unequivocally confess the Christian faith. They read and revere the Scriptures, make no bones about praying in public or in private, and approach Sunday, as the Lord's Day, with puritan austerity. Without impugning the sincerity of these men, one does wonder about their *insensitiveness*. For, as Max Warren has written, in a chapter called, "What Is Happening in Africa," "racialism breeds racialism. . . . To the European all too often the African was almost subhuman, 'half devil and half child,' and as a result the European denied to the African that very humanity which the African prized as his own deepest possession."

For these and other reasons the Rev. Michael Cassidy, a white South African evangelist, is to be credited with an act both splendidly courageous and singularly timely when last year he confronted his fellow countrymen in a pre-election sermon which he called "The Sign of the Cross." In a portion of it that appeared in *The Star* of Johannesburg, Cassidy said:

Next week this country goes to the polls. There is only one issue. And that is race. The flag, bank loans, television, and the sudden shortage of tomatoes and eggs are all beside the point. The issue, more moral now than political, is race.

No one denies its agonizing complexity. Yet it is the very complexity that calls for guidance. It is in the darkness that light means most. Christians believe that Christ gives the direction, the principles, and the light.

Perhaps as never before in our land the need is to follow these rather than the crude human passions that are putting us on a collision course with catastrophe. We are blinding ourselves to inexorable spiritual laws by imagining that peace and security can be built upon discrimination and injustice. I believe that White South Africa is sowing to the wind, and it is our children who will reap the whirlwind, unless we come to our senses and start putting principle above expediency and Christian truth above ideological tenet.

The issue then in the country is whether we can stake our survival on the reconciling principles of Christ or the contradictory conclusions of men. Dare we love, and leave the consequences to God? Dare we lose our lives in order to save them? Dare we believe that nothing is politically right that is morally wrong? So then, we face our future. Scripture must be our compass; love, justice, and human dignity our principles, and Christ our light.

In the election the governing party crushed the radicals of the far right but had to give some ground to voters of the center.

Meanwhile Michael Cassidy, a resident of Natal, a graduate of Fuller Theological Seminary in California, and director of "African Enterprise," an outstanding evangelistic agency, had made a conscience statement of notable depth and valor.

Before 1970 was finished Cassidy announced a new venture that under God is packed with exciting possibilities. A new evangelistic team will be formed. It will have an African board of directors. Its leader will be the Rev. Festo Kivengere, a Ugandan who works under Anglican appointment as an evangelist. Kivengere, having been spiritually cradled in the well-known "East Africa Revival," has traveled the world in Christian witness and mission without ever forfeiting the primacy of his concern for Africa. His insights are biblical; his instincts are African; his inspiration is Jesus—everywhere and all the time.

Given a black like Kivengere and a white like Cassidy, it is no magician's feat to predict that in the teaming up of these two men, and their colleagues, thousands of Africans will behold a model of the Kingdom of God. World Vision Magazine salutes them as Christian brothers and applauds their joint mission as eminently fitting.

When There Is "No One to Speak Up"

Twice recently I have seen a quotation from Pastor Martin Niemoller so memorable in its diction and, in some respects, so contemporary in its implications that I want to pass it on:

In Germany, the Nazis came for the Communists, and I didn't speak up because I was not a Communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the Trade Unionists and I didn't speak up because I wasn't a Trade Unionist. Then they came for the Catholics and I was a Protestant so I didn't speak up. Then they came for me. . . . By that time there was no one to speak up for anyone.

In the end, it will be remembered, Niemoller went to concentration camp rather than knuckle under to the Nazis. His regret was that he and other German Christians did not, earlier on, recognize and rebuke the Hitler crushing of minority rights among Jews, Trade Unionists, and others.

There are times when silence, far from being "golden," is craven. There are times, too, when the noise we evangelicals make on the safe issues (e.g., drugs and obscenity) makes all the more conspicuous our tight-lipped muteness or our low-keyed generalizations on the gritty causes (e.g., civil rights, war, poverty, waste) that are abrasively alive for millions of Americans.

Evangelically committed Christians would have done the cause of missions, as seen through African and Asian eyes, an incalculable amount of good if we had been forthright and firm in our stand for desegregated churches, schools, housing, and labor unions. Few of us spoke up—very few indeed. Some of us joined the white backlash. More of us have "sat out" the fight—modern Gallios (Acts 18:17) who prefer not to get involved.

One doesn't predict it, but it *could* be that a time will come when, even in the land whose world-renowned symbol is the Statue of Liberty, there will be "no one to speak up."

It happened in the land where the Reformation was cradled. It could happen—God forbid it!—in the nation where Lincoln hoped for "a new birth of freedom."

Laubach Lives— On and On!

Dwight L. Moody reportedly said to an audience, "Someday you will read that Dwight Moody is dead. Don't believe a word of it. For Moody will be more alive than than he has ever been!"

Unless a man is stone-deaf to the hereafter, he must believe that the Moody comment extends splendidly to such a person as the late Frank Laubach. This apostle extraordinary to the illiterates of the world fell only fifteen years

short of being a perennially blossoming century plant. In our next issue deserving tribute is to be paid to him by Dr. J. T. Seamands of Asbury Theological Seminary.

The Laubach name first entered my consciousness through a little book called *Letters of a Modern Mystic*. That rang a bell with me because, years earlier, the man who edited the writings of E. M. Bounds—famous for his book on *Preacher and Prayer*—once said to me in table conversation: "Bounds was a practical mystic, and a practical mystic is the most formidable combination the Almighty ever loosed on this planet."

Mystic "for real" was Laubach, a man for whom the God who has come in Christ was, to use the Tennyson figures, "closer than breathing" and "nearer than hands and feet." For Laubach, therefore, prayer was not a stiff or stilted posture; it was a life-style. It was not so much an occasional indulgence as it was a continuous immersion. I remember having lunch one day with a Minneapolis businessman. He knew Laubach well. A few days earlier they had eaten together in this same men's grill. During a momentary lull in the conversation, my friend saw Dr. Laubach's lips move. Thinking he had failed to hear what the good doctor was saying, he asked, "What did you say?" With twinkling eyes, Laubach replied, "Nothing—to you; I was just having a word with Jesus."

It was that kind of man, to whom the inner hemisphere of contemplation and the outer hemisphere of achievement formed one whole spinning sphere, who gave direction and drive to the movement that taught nearly 100 million people to read.

Laubach's last book, fittingly enough, is a fresh examination of the personal uniqueness and wonder of Jesus Christ. Entitled *Did Mary Tell Jesus Her Secret?* it is described by the British editor, H. F. Stevenson, as "the most vigorous apologia for the Virgin Birth for many a long day."

Frank Laubach was an untiring writer. He wrote with verve and vividness and vigor. His style was simple and straightforward—but pungent. He was 84 when he wrote:

In the translation of the New Testament called Good News for Modern Man, Jesus said, "I came to set the world on fire." Help Him do it! This is the heavenly fire of the Holy Spirit that will quench the horrid hell fire of the hydrogen bomb.

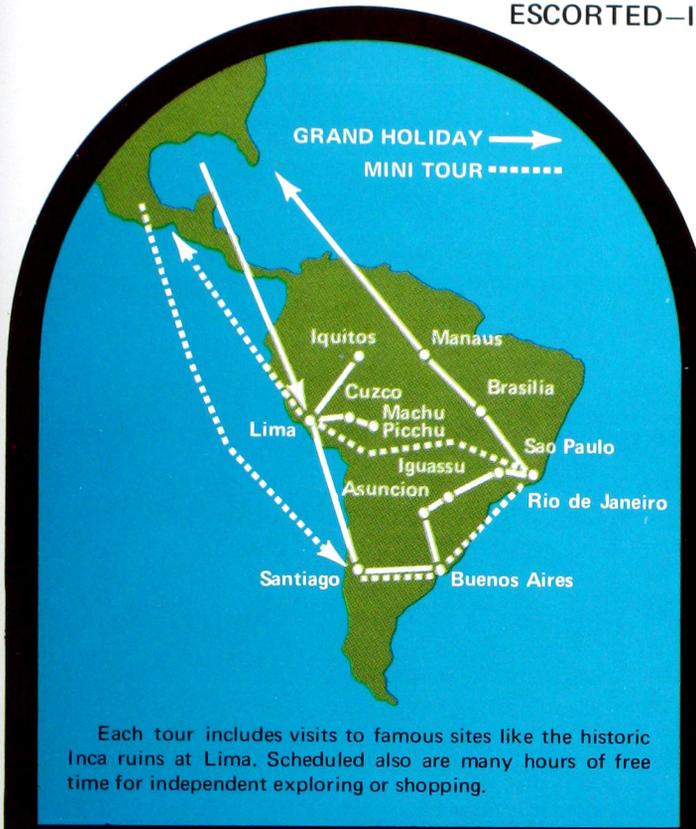
I am so full I can hardly stop. God is pushing me. He has me on fire. How about you? Is He pushing you? Are you on fire?

Frank Laubach dead? Impossible. He's more alive now than ever!

*Thou Life within my life, Thou Self more dear,
Thou veiled presence, infinitely clear,
From illusive shows of sense I flee
To find my center and my rest in Thee.*

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