

WORLD VISION

magazine / june 1971

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**CHINA: THE PIVOT OF WORLD
MISSIONS?**

*"The twenty-first century will belong
to China. . . ."*
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WORLD VISION magazine

Volume 15 Number 6 / June 1971

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Editor Rees ranges far and wide: he looks at the small breach in the "Great Wall" of China where Christians are a small minority; he takes us to an island off India where Christians are in a majority; and he guides us into the human heart, still plagued with areas of insensitivity even when regenerate—which may suggest why Christians aren't more often in the majority.

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PHOTO CREDIT: cover, page 10, Gordon Brown

China and you

The Caribbean island shimmering on the Western horizon was discovered by Christopher Columbus shortly after his initial landing in the Bahamas. He called it Hispaniola, meaning "Little Spain." Today it is shared by two independent states, both of which are spotlighted in this issue of World Vision Magazine (pp. 12 and 16).

But Columbus thought he had reached the domain of China. In this issue we are going him one better by including *both* Haiti and China (pp. 16, 7 and 31) which have lately pushed their way into newspaper headlines round the world. Back in April (in the pre-table tennis era) we ran an article called "The Invisible Wall of China" and asked our readers to pray for China. This month Dr. Lit-sen Chang points to the pivotal importance for Christian missions. But this issue also carries a special word of caution for evangelistic ebullience run wild in regard to "China planning." It comes from one highly qualified to speak on the subject, Dr. W. Stanley Mooneyham, president of World Vision International. He has been engaged in low-key, sensitive planning in the area of Chinese evangelism for some two years. Last October at a banquet celebrating the 20th anniversary of World Vision International, he committed himself and the resources of his organization to the evangelization of mainland China.

Following these two articles on China is one on prayer by Mrs. Alan Redpath (p. 10). This juxtaposition may well serve as a reminder to our readers of our plea to pray for China, doubtless the greatest ministry in this area available to us now, and perhaps at any other time for that matter. This is Everyman's mission field. And that has to include you and me.

Frank Farrell

World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation founded by Dr. Bob Pierce; Dr. W. Stanley Mooneyham, president.

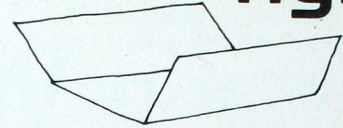
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readers' right



A Telling Tribute to Dr. Laubach

Sir: I have just read the article by Dr. J.T. Seamands about my father. It certainly is a very well written article, and World Vision Magazine has presented it in a most beautiful manner. I also appreciated Frank Farrell's column with a tribute to my father. Thank you very much for the whole presentation.

*Robert S. Laubach, President
Laubach Literacy, Inc.*

Sir: Just a little over a year ago a few of us organized a work called BOOK-MATES INTERNATIONAL. We had no money, but were inspired by our Honorary Chairman, Hermon Pettit, an elderly, praying man of God, to set up a plan by faith and trust God to provide the means when they became necessary.

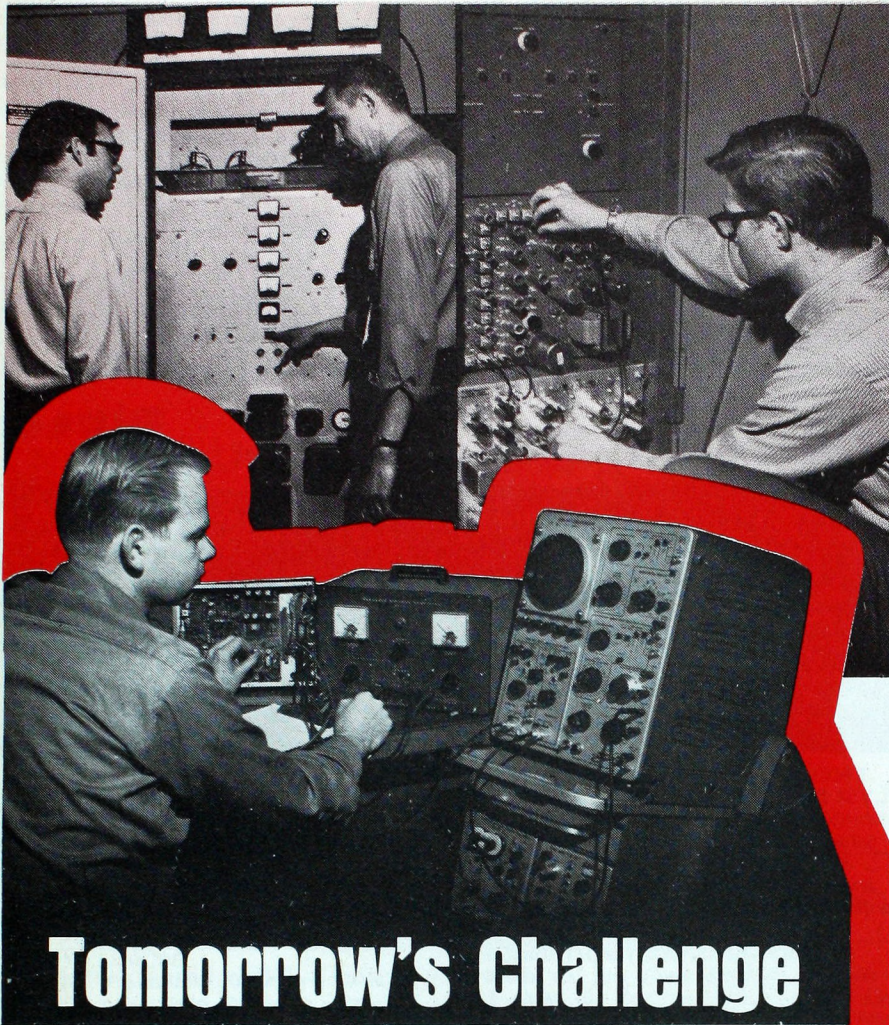
Our purpose is to stimulate the massive production and distribution of Christian books around the world by assisting nationals (including minority groups in the United States) in developing their own productive literature programs.

What stimulates hunger for literature so much as having read a good book? God led us to launch our first project this winter, and we began supplying "seed" libraries of 25 select paperback books to churches, in memory of Dr. Frank Laubach, beginning on the island of Mindanao in the Philippines.

You can imagine my reaction when I saw the March issue of World Vision with the picture of Dr. Laubach on the cover! Praise the Lord! Surely there are readers of World Vision who would enjoy sharing in this memorial tribute to him.

We hope to plant many thousands of these "seed" libraries all over the world, in the dialects of the people wherever possible. (We call them "seed" libraries because they are meant to grow through the interest of the people who receive them.) Of course we will have other projects in addition to the libraries, but these will all be dedicated to his memory. We said, "Dr. Laubach taught people to read, now let's trust God to help us provide them with something to read!"

God led in His usual miraculous
continued on page 28



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By March of next year a massive program of evangelism will penetrate China Mainland by means of two powerful radio stations. One is located on Cheju Island in South Korea, just 250 miles from Shanghai. The other will Broadcast from Luzon in the Philippines.

Christians around the world who have been burdened for the people of China are thrilled with this Open Door for missionary radio.

This is the kind of missionary activity you're looking for. You can use the air waves, created by God, to take the Gospel message beyond the walls of the Bamboo curtain.

You'll thrill as you see the project develop. This is God's timing and His project. Write for a colorful FREE BOOKLET that tells the entire story.

Yes! I want to know more about this OPEN DOOR to Red China. Please send me the free colorful booklet and information on current developments.

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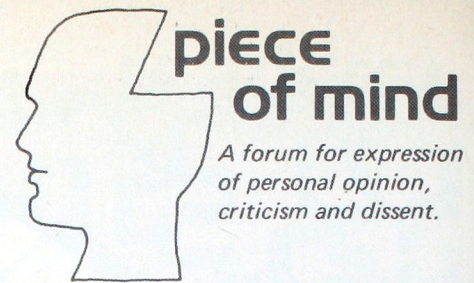
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by W. Stanley Mooneyham

Lord, save China from American evangelical opportunists!



Jokes about “ping pong diplomacy” aside, thank God for the ever-so-narrow crack in the Bamboo Curtain.

It was inevitable. One-fourth of the world’s people cannot remain forever in isolation from the rest. The only question was how and when, not if, the opening would come.

So now it’s here.

There is agreement that this was a calculated diplomatic move. It was a seed carefully planted by Chou En-lai in soil prepared in the same delicate manner by the Nixon administration. But, interestingly, the first green shoots are sprouting in another seed-bed.

“Made in America”

For, to mix a metaphor, evangelical Christians frequently rush in where more thoughtful men are careful to tread. I have just received an announcement of a “Made in America” program designed to evangelize mainland China. There will undoubtedly—and unfortunately—be many more to follow.

The letter asks: “*Will you be one of the preachers and captain one of the 1,000 three-man teams for an evangelistic crusade in one of the 1,000 cities of China?*” I am exhorted, “Let us be ready to be first with the message of Christ as this great nation opens its doors to the outside world again!”

Which reminds me of a question asked by a sensitive Asian Christian recently: “Does God always have to come through New York?”

So the evangelical opportunists—well-meaning, for the most part, and fired by zeal but with little knowledge—will rush their crash programs into the marketplace to take advantage of the awakened Christian interest in China. I applaud their burden and zeal. I am appalled by their huckster approach.

For those who would now rush to kick down the Bamboo Curtain rather than patiently prepare for God’s open door, some words of caution are in order.

First, almost nothing has changed in China. The only thing the recent maneuver says is that China wants some limited contact with the rest of the world on her terms. The ultimate objective is, of course, membership in the United Nations for which she needs, if not U.S. support, at least U.S. neutrality. To read more than that in the ping pong ploy is merely wishful thinking.

Time Went Right On

Second (and paradoxically), almost everything has changed in China. There is little or no indication that we understand this. Time did not stop in China when the Communists came to power. The social and cultural landscape has been radically altered. Unless we find out how and to what extent China has changed, we will waste valuable time preparing to evangelize the China of 1948 which no longer exists. We must do our homework, a discipline for which evangelicals are not largely known. Only a concentration on data gathering, research, analysis and prayerful planning can save us from the folly of ill conceived programs founded in ignorance which waste our three most precious commodities—time, money and manpower.

Third, when China is evangelized it will almost certainly not be by non-Asians, at least initially. I will match my burden for the 800,000,000 souls in China with anyone, but my skin is white, my eyes are round, and my nose is long. In short, I am the fullest representation of what a generation of young Chinese have been trained to hate.

Why this obsession with always sending Americans when the same amount of money will send three or four non-Westerners who do not look like colonialists? Every missionary-



sending agency needs to answer that question.

Do we have the humility and courage to ask the churches in Asia, “May we be your partners in evangelism and help provide some of the money and some of the men?” This internationalizing of missions, stripped of Western Christian imperialism, would be a magnificent demonstration of the validity of our message in the nonwhite world.

Fourth, before we take the first step we must demonstrate, through Christian sensitivity, that we have matured beyond the “ugly American” stage. Many of our more gentle Asian friends are offended and frightened by our bulldozer, megaton approach to everything. A recent refugee from Red China told me in Hong Kong, “The churches here are so program-oriented that I can’t find any spiritual help for me as a person. On the mainland, when one Christian does find another, we try to minister to each other.”

Which raises the question: Who would presume to instruct whom?

Refined in the Flames

Before the prophet Ezekiel spoke a word, he sat for a week and felt the heartbeat of a captive people. If God widens the crack in the curtain enough to allow any of us to go through, we will likely find an incredibly pure Church, refined in the flames of suffering. It might be more appropriate to respectfully ask to sit at their feet than to stand in their pulpits.

I have never doubted that God could save China from Communism. I could hope that when He does, He can also save her from well-meaning, but blundering American evangelical opportunists.

Dr. W. Stanley Mooneyham is president of World Vision International. World Vision’s Asia Study Group is maintaining a constant “China watch” from Hong Kong. He is the author of China: The Puzzle, just published last month.



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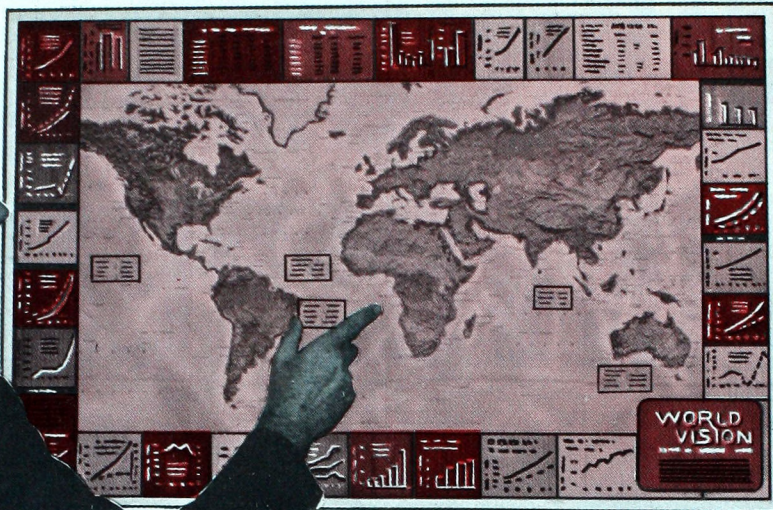
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THE PIVOT OF WORLD MISSIONS?

by Lit-sen Chang

Christianity had its first great test in Europe during the first three centuries of the Christian era, and now it is entering upon its second historical test in Asia. Oscar M. Buck feels that so great is the issue that it is in Asia—not in America or Europe, or Africa—that the future of the Christian religion will be determined. Hendrik Kraemer states, “The three great oriental civilizations of China, India and Japan have manifested in all ages a remarkable toughness, self-consciousness and consistent tendency to remain true to their original type. Nobody can deny that China will be one of the classic places in the world where Christianity and humanism will have their second eventful encounter—the first being that with Greek and Roman humanism.”

God called Paul, a man of high learning, to take the gospel to Greece and Rome and to contend with the Epicurean and Stoic philosophers. He had indeed “fought a good fight” on the Western front. But this was the first historical test of Christianity in its encounter with the Greek and Roman humanism. It remains for us to meet the second eventful encounter, this time with Oriental humanism.

We are engaged in a most momentous struggle with paganism—a life and death struggle between light and darkness, truth and error. As Dr. Abraham Kuyper, the former Prime Minister of Holland and a noted theologian, pointed out, “The fundamental contrast has always been, is still and will be until the end: Christianity and paganism.” Kuyper states, “The Asiatic question is in fact of most serious import. The problem of the world took its rise in Asia and in Asia will find its final solution.”

Just before his eightieth birthday, Arnold Toynbee made

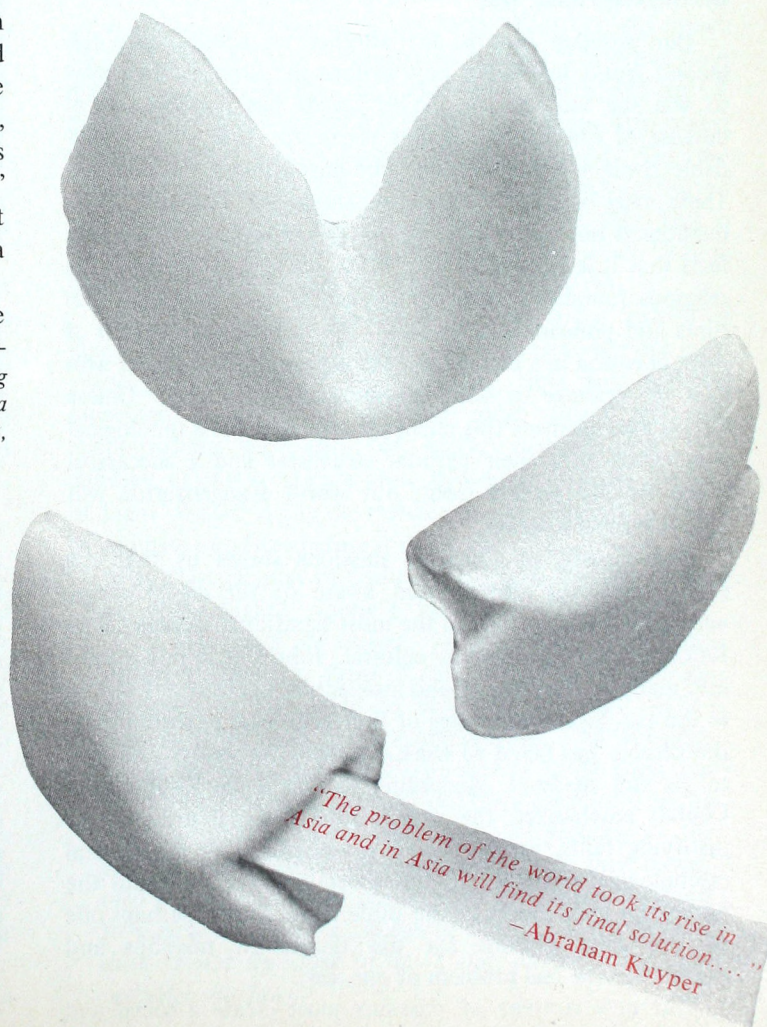
A convert from Buddhism in his mature years, Lit-sen Chang left a career in government and public education and began a career in Christian education. He has authored several books, including A Spiritual Warfare in the Orient.

The strategic importance of China

this statement regarding Asia, “The twenty-first century will belong to China. They will be about two-fifths of the human race by then. . . . They are very hard working, extremely intelligent. . . . Western people. . . are only a small minority of the world—the great world is Asia. . . .” Is it not evident, therefore, that the importance of Asia should not be overlooked?

God’s major missionary strategy throughout the ages, as the Bible indicates, has been to reach nations through centers of cultural, religious, social, and political significance. As Dr. Philip Schaff, a renowned church historian has pointed out, “Christianity at first has to do with highly civilized nations. The Apostles planted churches in the cities of Jews, Greeks and Romans. . . . They found everywhere an established order of society and government. Their mission was to infuse into the ancient civilization a new spiritual life and to make it subservient to higher moral ends.”

From the historical records of the Christian Church, we get the vision that our strategy has to face the ancient, highly



civilized nations such as China and India, the major centers of human culture and the strongholds of the pagan religions. As Charles Hodge observed, "Hindus are a highly intellectual race. Their language and literature are on a par with those of Greece and Rome. Their philosophers nearly 3000 years ago anticipated the highest results reached by Schelling and Hegel of our day. . . . It has always been a challenge."

Politically speaking, as many world-known statesmen and strategists have agreed, the pivot of the world will be in the Pacific, not in the Atlantic. The Communist strategists know that the shortest way to Europe and to world conquest is through *Peking* and *Calcutta*, that is, Asia. After their success in China, the Communists are extending their power and influence through the world in terms of "coexistence," "civil rights," "liberation," "freedom," and even "peace." Presently, Communism, as a new paganism, has begun to fill the spiritual vacuum in the East. This movement, if not checked, could close all the doors of Christian missions and spell total destruction for mankind!

On Our Own Mars' Hill

Our problem now is not whether we should open the second front, but rather how to face the situation and how to win the war. As Dr. Philip Schaff has pointed out in defense of Christianity against paganism, "The only formidable rivals are Brahmanism, Buddhism, and Confucianism. These must be met by learned missionaries." The task of our missions is not only religious, but also cultural. J.H. Bavinck feels that it is impossible to give the oriental countries a new religious foundation without disturbing their cultural structures and philosophical systems. We should not be men of mere devotion in a monastery, but also soldiers of Christ who have the courage to stand on our own "Mars' Hill." Unless we are able to meet this challenge and to make a theological penetration into their cultural structures and a successful thrust on the second front, our world evangelization will always remain a dream.

The history of Christian missions shows us that the Church has not always been aware of the *all-embracing nature of her task*. One of the most significant aspects of the Reformation movement is cultural. John Calvin had insight into many of the cultural and intellectual implications as well as the theological teachings of the Bible. But unfortunately, the Church has failed to work out this reformatory principle to its full measure. According to Abraham Kuyper, the Church emphasized the special soteriological principle of justifying faith, but neglected to extend it to the general cosmological principle of the sovereignty of God and the horizontal application of the Bible truth. This is perhaps one of the chief reasons for the failure of missions and constitutes the real problem of our task.

Our new strategy of missions must create a social and

cultural medium that is favorable to the reception and the rooting of the gospel.

Our new strategy should not only confine our work to the regeneration of individuals and the salvation of souls, but should also emphasize the gigantic task of injecting a new blood into the social and political order and infusing a new spiritual life into secular cultural systems. This is not a social gospel but rather an effective antidote to the social gospel. And it is an indispensable but creative approach toward evangelizing the pagan world, toward reintegrating and renewing their culture in the light of Christ, and toward preparing a good ground for the seeds of the gospel to grow.

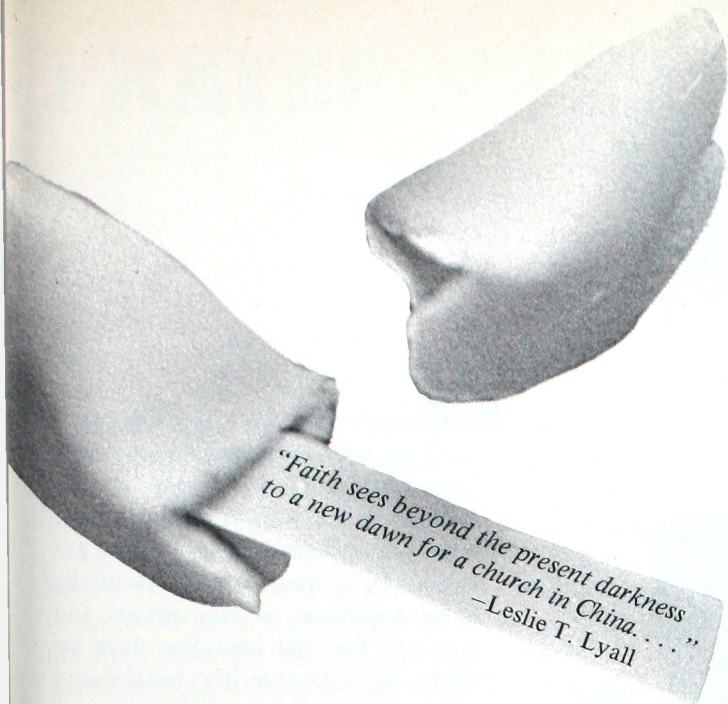
Unfinished Task of the Church

Furthermore, a fundamental issue of crucial importance we must face, is the development of the indigenous church in the Orient and the mobilization of Christians in all the parts of the world. Our real problem in opening a new frontier of missions is how to mobilize the Christians in all parts of the world and how to build and strengthen the indigenous church to become a *fighting unit* in the total global warfare. We must learn how to bring Christ to all nations and to every area of their lives so that each "pagan" nation will be able to stand against evil forces and become a strong witness. This has been the unfinished task of the Church since the Reformation, and it should be our *new strategy* and *new movement* towards the world-wide expansion of the Christian Church.

During the World Congress on Evangelism at Berlin in 1966, Dr. Billy Graham felt led by the Spirit to ask special prayer to be offered at the Congress for China. That special prayer, which was very moving, pointed to the fact that the important task of evangelizing the world must include the evangelization of China, which contains one-fourth of the entire world population.

The missionary strategist should attempt to see the ultimate intention of our Lord and the world-wide and urgent nature of our warfare. We must confess that for more than a century, the Christian missionary enterprise has been promulgated from its strategic position in the West. We must deepen our insight and broaden our vision so that we can be delivered from the traditional "Atlanto-Centric" attachment and courageously move out to face our new frontier.

In some respects, the time would seem most favorable to open this new front inasmuch as social and political revolutions are now bringing about a change unprecedented in the history of mankind. The ways of life and the cultural heritage of generations are today more susceptible to penetration and change than they have been for centuries. We must make full use of our opportunity at this most significant juncture in human history and deeply realize the strategic importance and the urgent need of the East.



Today most of the people in the Orient are in a state of national crisis. Their old traditions and customs have lost their vitality. As Dr. Carl F.H. Henry diagnosed the situation there, "Restlessness and emptiness vex the Asian heart, and neither ancient religions nor the novelties of modern science are remedying this." They are thirsty, but find no fountain of "living water." They are crying aloud for some force which can deliver them from crisis, or some formula which can solve their problems. We should know their needs and come to their aid, leading them to a fresh orientation towards a path of living hope and a vision of a new world—a kingdom of Almighty God Himself.

In the history of the Christian church, we see that each recession was a fresh advance in disguise and it was often from some unexpected area. For instance, Dr. Kenneth Latourette has pointed out that in the disheartening period of 500-950 A.D. when Christianity appeared to be passing away, western Europe was then the most unpromising area. Who would have imagined that this area was to become the base of the next revival and the citadel of the world expansion of Christianity.

The Law of "Revival in Recession"

Judging from this historical record, the present seemingly disheartening situation in Asia—especially in mainland China—should not be a cause of dismay, but argues well for the promising future and gives us confidence that the next revival will come from an area which may now seem to be very unlikely. To apply this law of "revival in recession" in the history of Christian expansion, we may well look up to grasp this most opportune time to open a second front. Compared with all the forces that were arrayed against the early disciples, what we are confronted with now is altogether insignificant. By God's sovereign rule, we believe that we are not at the end of our missionary enterprises in the Orient, but rather at a most promising time to sow the seeds of the gospel while fallow ground is being broken. We

can pull down the strongholds while revolutions are sweeping away obstacles and start a new epoch-making movement.

Time magazine, after analyzing the situation in China, came to the following conclusion, "Without doubt the bitterness of Communist rule will profoundly change China." The success of the Russian revolution was a total surprise; only two months earlier Lenin had been in exile and had mournfully predicted that he might not live long enough to see the Czar overthrown. Even after the October revolution, Lenin himself could not foresee it lasting longer than the 71 days of the *Paris Commune of 1871*. "It is most surprising," he later said, "that there was no one there to kick us out immediately."

"Wide Open Door in Disguise"?

Then, why should we not expect great things from God in the East? The God of Israel who overnight "saved Israel out of the hand of the Egyptians" and "covered all the host of Pharaoh" and saved Hezekiah out of the hand of the king of Assyria and smote in the camp of the Assyrians an hundred fourscore and five thousand by His angel might easily do the same wondrous things in China now! Therefore, the closed door might be a "wide open door in disguise." Once the door is open again, God may well raise up a very strong church there "for a witness unto all nations" and then "this gospel of the kingdom shall be preached in all the world." Then we "shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matthew 24:14, 30). This is indeed a *great vision*—a vision we must see now! "Where there is no vision, the people perish" (Prov. 29:18).

We are living in a most critical time in the history of mankind. May God awaken us and enable us to see this great vision. Let us grasp this opportune time and dedicate ourselves to the Lord for this most urgent task and epoch-making movement of world evangelization. The children of this world are more dedicated than the children of Light. We are facing the menace of a new Dark Age. So let us dedicate ourselves before it is too late.

In the last chapter of *Come Wind, Come Weather* entitled "What of the Night?", Leslie T. Lyall writes these words:

It may well be asked, to what end is all this suffering? Does the Lord of the church ever permit the members of His body to suffer in vain and to no purpose? The cross provides the answer. . . . It was utter defeat in the eyes of men—the victory of darkness and Hell! But that dark day and the three dark days in the tomb which followed were but the prelude to the glorious Resurrection morning! Defeat was then turned into victory. . . . Faith sees beyond the present darkness to a new dawn for a church in China. . . . The present dusk is not the dusk of day's end, but the dusk that precedes the dawn.





Whatever our good intentions may be, I am sure I express the feeling of most Christians when I say we are inclined to be sadly sporadic in our missionary interest. How often we are stirred by a speaker and vow to be more consistent in our prayer and concern. For the next few days we really do intercede for missionaries and mission boards, only to peter out dismally! We get annoyed and frustrated with ourselves and are inclined to say, "What's the use? I am no good at this sort of intercession so I might as well give it up." And the tragedy is that we do give up on the task.

It is essential that we ask ourselves the reason for this: *why is the interest of most of us so short-lived?* What is the reason for our lack of concern, concentration, and consecration in this vital matter?

To answer the last question first, too often our engrossment with the things that immediately concern us takes away the urgency of involvement in the needs of others, particularly if they happen to be far from us geographically and perhaps unknown to us personally. Satan sees to it that our minds are kept so full with the daily round and common task that we are mentally unable to undertake further responsibility. So our prayer life boils down to our family needs, which can be very constricted and confined—and even basically selfish.

Having spent some time visiting in various missionary situations overseas and speaking with missionary personnel, I have had the opportunity to see their spiritual needs and sense the very real battles they face daily in every area of life. While they themselves lay hold upon the Lord for the

Mrs. Alan Redpath, wife of a distinguished pastor-evangelist and writer, is a worthy author in her own right.

PRAYER: EVERYMAN'S MISSION

by Mrs. Alan Redpath

supply of spiritual power, they also count heavily upon the prayer support of the home constituency—and just what are we doing about it?

Let us get to the bottom of our short-lived interest and lack of concern, for basically these stem from a life lived more for self than for the Lord Jesus Christ. Lack of concern for other members of His family reveals a lack of true devotion to Him, the Head of the family. Carelessness and hardness of heart are the offshoots of undisciplined, disobedient lives.

"The love of Christ constrains us," Paul said. That was his motivation, but can it truly be said it is ours when so often our lives are blatantly displaying a greater love for self?

Sharing Some Methods

It is a healthy exercise to take time to sit down and think these things through, for surely intercession is part of stewardship—the giving of our time as well as our money to the Lord. May the Lord so convict us of our easy-going faith—which we make sure will not make demands upon us or cause us inconvenience—that we will really be willing to take steps to remedy the situation. I would like to share with you methods I have found helpful in making intercession meaningful. Perhaps they will help you.

1. I compile my own prayer list. In our family we have a "prayer reminder" that devotes one day of the week to each continent, thus covering the world within each week. We then add the names of mission boards we know to be working in each area and individual missionary friends.

2. I try to avoid spreading my prayers too thin, but concentrate first on people I know. If you know very few, or even no one at all, you could start with your church missionaries

and begin to take an interest in some of them.

3. We make a point of receiving the magazine of the missions in which we take a special interest and correspond with the missionaries from our church so that we learn of specific needs.

4. I attempt to use my imagination when I pray. Perhaps a world map would refresh your memory with the location of the various countries involved in your praying. I try to think of the geography of each country and then remember God's servants contending with trying climates, high altitude, lack of outside communication, disease, unsanitary conditions, isolation from fellow-countrymen, language difficulties and so on. Each of these situations can produce great strain upon people physically and psychologically, and Satan can use them to bring spiritual ill health and even breakdown.

5. I remember missionaries are human and have needs similar to my own. By no means are they always "on cloud nine," and they face many situations that cause them intense distress and heartbreak. They have home needs as well as a variety of burdens and responsibilities connected with their work which I can share with them in the presence of the Lord.

6. Many missionary friends have children. If so, I try to learn about them. Where are they at school, and how are they reacting either away from home or in the confined world of a small and isolated mission school? From personal observation, this is a very needy area to which perhaps most people do not give much thought or prayer. The result of loving intercession may save many missionary children from frustration, breakdown and even rebellion, and instead bring

them to a place of glorious abandonment to the will of God in their lives. You might try getting your own children personally involved with others of their own age overseas as pen-friends and prayer-partners. This will prove an immeasurable blessing to both young people. They could exchange birthday and Christmas cards, and when the family comes home on furlough you could entertain them in your home and get to know them personally by this means.

May He Stab Us Awake!

Getting under the load in this way will help find the answer to the two questions asked at the beginning of this article. Personal involvement counteracts coldness and lack of concern. And as the Lord is no debtor, it will bring immense spiritual power and blessing into the hearts of those who take time to fulfill their obligations and are obedient to the will of God in this respect. If each committed Christian pledged himself to true intercession, surely the Lord would pour out the revival that is so desperately needed—personal renewal in lives re-dedicated to Him and an outpouring of His Spirit in lands overseas. May He grant this before it is too late and stab each of us awake to our own responsibilities in the cause of Christ worldwide! "Missions" is not an offshoot of the Church—it is the Church because the Great Commission has never been rescinded, and the responsibility for the proclamation of the gospel "to every creature" is on every believer, wherever he may live. It is for us individually to find out from the Head of the Church just where our personal involvement lies and then fulfill it to His great glory and to the strengthening of the work of Christ everywhere.



The dark haired ex-president of the Dominican Republic leaned across the coffee table in his Miami exile home and spoke intensely. "Howard Shoemake is such a good man for my poor country. He was the first Protestant minister I ever knew. He came to see me about the medical aid program. He prayed with me. I ordered the departments of government to give him all the help needed. He saved the lives of thousands of our babies."

"Now there will be progress," he told me, "but if we had 20 more men like Howard Shoemake, there would be more progress."

I found other on-the-scene ob-

by *James C. Hefley*

**SACRED
AGENT
H18XHS**

servers during the Dominican revolution equally as lavish in their praise of Howard Shoemake's service. Malcolm McClean, United States Public Affairs Officer: "Howard isn't the kind to stay away from danger when he knows he's needed. He ran a one-man rescue squad during the revolution.

is the word for him." George Brown, Staff Assistant to Ambassador W. Tapely Bennett, Jr., said: "Howard's credentials as a Good Samaritan were recognized by everybody. In my view he more than carried out a missionary's role in the Dominican Republic."

I went to see for myself. What I learned about Howard Shoemake's

revolutionary ministry convinced me that he—a Protestant missionary—is the most influential foreigner in the troubled little country that Columbus "loved most."

Over coffee Howard sketched his missionary career—first a Texas pastor for 10 years ("the go-go-go type," he explained), then a "conventional church-building" Southern Baptist missionary in Colombia and Ecuador for 13 years. Shoemake had asked his board for a new country "where the trees weren't cut and the stumps hadn't been pulled." The Southern Baptist board sent him to the Dominican Republic in 1962, shortly after the assassination of long-time despot Rafael Trujillo, sometimes called "the Hitler of the Caribbean."

The airline lost his baggage, forcing Shoemake to stay near his Santo Domingo hotel. "Being short, Dominicans had no clothes for an elephant," he explained.

Neon Lights at 4:30 A.M.

The lost baggage that kept him from touring the countryside proved to be a blessing in disguise. He used the time in the capital to gather some striking statistics. He reported back to his board which voted to place his family in the Dominican Republic. Shortly before departure he was given a ham radio set and had an unusual spiritual experience. "One morning I awoke about 4:30 and began reading Isaiah. God seemed to be giving me a message historically addressed to Cyrus. Several phrases stood out like neon lights: 'I will loose the loins of kings. . . . I will go before thee, and make the crooked places straight. . . .' It was as if God were saying, 'Howard, I will let you witness to presidents and cabinet ministers if you will let Me direct your steps.'"

The ham set got Shoemake into the National Radio Club which elected him a Director and asked him to help draw up a new constitution. Club friendship with an employee of the government television network resulted in free regular telecasting of the

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Baptist television dramatic series, "This Is the Answer!"—the first religious broadcast on the station ever.

When Hurricane Edith struck on the heels of the bloodless government coup, Shoemake helped in rescue operations, then devised a new civil defense plan for the entire country.

In a Baptized Casino

In 1964, 18 months after arrival, Shoemake finally began Baptist services in a rented club building, once used as a gambling casino. By this time he was so well-known for his Good Samaritanship, that the first services were televised as news. He was the natural evangelical leader for a visiting Christian Medical Society team from the United States on a fact-finding tour.

Accompanied by the Dominican Minister of Health, the team toured the countryside and saw appalling medical needs, especially among babies stricken with gastroenteritis. Again and again, Dr. C. Everett Koop pointed to feverish dehydrating babies and said, "That little one will be dead within 48 hours if something isn't done." The health minister noted grimly that 60 percent of all deaths the previous year had been among children below five—half resulting from gastroenteritis. In obvious anguish, Shoemake moaned, "If we can't help these babies, I think I'll die."

Back in Santo Domingo the team decided that poor hygiene, flies, hot weather, and improper food care helped pave the way for infection with the dysentery bacillus or with an organism such as streptococcus. The onslaught of deadly gastroenteritis followed.

When asked about the availability of facilities and fluids for rehydration in his country, the minister of health solemnly shook his head. "Only one hospital in Santo Domingo can help on a limited basis," he said.

The obstacles appeared formidable. Government health education was inadequate and incomprehensible to the

mothers. Impure water and poor sanitation made it easy for children, especially babies, to become infected. Most doctors were in the large cities, and most of these had neither sufficient knowledge nor medical equipment to treat gastroenteritis. With only 80 registered nurses in the country, hospital patient care was largely handled by inadequately trained practical nurses.

Shoemake and the Minister of Health engineered a unique nursing school in Santiago, the country's second largest city. The Free Methodist mission provided two missionary nurse instructors. Two local doctors



volunteered to teach part time. The local Catholic university furnished buildings and labs. Local hospitals took in student nurses for on-the-job training.

The team agreed that the biggest need was public health education. The minister of health promised to have health manuals simplified and distributed. But there still remained the urgent need to save the thousands of children who would certainly die before the preventive programs could take effect.

Raymond Knighton, then executive director of the Christian Medical Society, said, "Through our Medical Assistance Programs (MAP) we can provide fluids and scalp-vein kits for intravenous insertion of the fluids into dehydrating babies. We can also send short-term doctors and medical students to train Dominican personnel to

use the kits in rehydration units set up within hospitals throughout the country."

After the Dominican president and minister of health welcomed this program, Knighton asked Shoemake to be on-the-scene director.

"But I've got more work to do now than I can handle," Shoemake protested.

"What can be more important than saving the lives of babies?" Knighton retorted.

The Texan had no answer.

He used a room in his home for the MAP office, hired the girl next door as secretary, and stored medical supplies in the rented church buildings.

The first crates of fluids, scalp-vein kits, and other necessary equipment arrived. A team of nine United States doctors and four medical students followed the medicine.

Under Howard Shoemake's supervision the short-term team equipped the first center—two rooms in the Puello Hospital in Santo Domingo. President Donald Reid Cabral spoke at the first dedication.

After each dedication the MAP medical team remained for a few days to train local personnel before moving to the next hospital. Within three months MAP units were operating in 12 hospitals and the Dominican health ministry had an equal number going. Some units averaged 40–45 scalp-vein infusions each day. When administered by trained hands, each life-saving infusion was amazingly simple.

As If from Nowhere

Dominican newspapers headlined the program for saving thousands of lives, identifying Director Shoemake as an evangelical missionary. Shoemake began receiving calls from "evangelical" doctors. Until then he had not known any existed.

He organized about 20 doctors into the first overseas chapter of the Christian Medical Society and began monthly "round tables" in his home. The doctors invited their colleagues to the "round tables" where a Christian

A Dominican doctor examines baby recovering from gastroenteritis.

doctor gave a short devotion, followed by a lecture and discussion on a current medical problem.

Shoemaker himself brought a doctor who had attended a few services in his church. Dr. Agustin Cornelio was converted.

The following week Shoemaker met Dr. Josefina Roman, a young gynecologist who also taught at the University of Santo Domingo Medical School. She wanted to know more about the Bible and how to become a Christian. In time she became his second doctor convert.

He met Dr. Gladys Germosen de Mieses in a tuberculosis hospital. She came to the "round-table," attended Shoemaker's services, and professed faith in Christ.

And Yet a Fourth

His fourth doctor convert was Dr. Gisela Cucurucello whom he met after the dedication of a rehydration center. She and her doctor husband had been watching "This Is the Answer!" on television. Dr. Cucurucello came to Shoemaker's church and along with her daughters accepted Christ.

Three weeks after the last MAP rehydration center was dedicated in April, 1965, the nation erupted into bloody civil war. Downtown Santo Domingo became a battleground as United States Marines marched in to "protect" United States citizens and "keep Communists from taking over."

Rebels calling themselves "Constitutionalists," backed by an undetermined number of Communists, seized a large area of the old section of Santo Domingo in which Shoemaker's church was located. "Loyalists" held the newer section. Troops from other Latin American countries under the banner of the Organization of American States moved in and established an international free zone between the warring camps.

Shoemaker's home was near the neutral zone and political refugees of various stripes began flocking there. The Dominican Red Cross asked him to distribute badly needed medical

supplies to the city's many wounded.

Dextrose fluids for intravenous feeding were especially needed. Shoemaker was driving towards his church to get several jars stored there when he was stopped by rebel soldiers. "We can't let you take medicines out to aid those who are fighting against us," an officer said. "Not even if they are in your church. Besides some of our defenders are on the second floor."

Shoemaker explained that he was working with the Red Cross and wanted to help suffering people in all zones. He added, "If I can't take medicines out of your territory, I can't bring them in."



The rebel officer relented. "We will trust you. Get your medicines."

Shoemaker not only got the medicines directly from underneath the nest of rebels but also got a free pass from the rebel leadership. "You're the only man besides the *Papal Nuncio* and the Peace Corps Director who has permission to drive everywhere in the city," the Red Cross Director told him.

With the sound of gunfire in the distance, Shoemaker radioed Ray Knighton in Wheaton, Illinois. "We're running low on dextrose and medicines. What can you send?"

"Anything we've got in our warehouse and can beg from the drug companies," Knighton shot back. "We'll try to get the Navy to fly it down."

Shortly 13 tons of fluids and antibiotics were flown into the airport and

trucked to Shoemaker's house. Within hours the medicines were flowing to every hospital in the beleaguered city.

One of the many hazardous trips Shoemaker made for the Red Cross was to deliver emergency oxygen to a child asthmatic near death. The ambulance drivers had refused to go because the cylinders "looked like bombs." Shoemaker made the trip unharmed.

Hostilities slackened after several weeks. The rebels who had occupied the second floor above his church left and he resumed church services.

Both during and after the hostilities, hundreds of anxious people flocked to use Shoemaker's ham radio. In one two-month period he made 2517 phone patches, mostly calls to relatives of United States soldiers and others in Santo Domingo. One visitor dubbed him "Sacred Agent HI8XHS" after the call letters of his radio.

The Christian Medical Society and Medical Assistance Programs became separate organizations in 1965. Shoemaker continued to represent both organizations in Santo Domingo until his new missionary colleagues insisted he had to drop one. He resigned from CMS and continued with MAP in addition to serving as pastor to his church and helping his colleagues start new congregations.

The Demand Intensifies

But the Dominican evangelical doctors kept after him. They wanted a service ministry with an evangelical witness to needy Dominicans. The only evangelical medical ministry then operating in the country was the nurses' school which Shoemaker had helped the Free Methodists and Catholics start in Santiago.

Shoemaker consulted with Ray Knighton, who had left CMS to become executive director of MAP. They proposed a clinic in downtown Santo Domingo where patients could consult Christian doctors and receive free medicines channeled through MAP from United States drug companies.

The doctors jumped at the idea. Dr.

Shoemaker and his doctor convert, Gladys Germosen, at a clinic dedication.

Agustin Cornelio, whose wife had recently died leaving him with three motherless children, found a second-floor apartment. They moved the stock of medicines from the church building to the new place and curtailed off three bedrooms for examining rooms. The living room became the reception area and the kitchen, a pharmacy.

To Maintain their Dignity

The clinic was open each weekday afternoon. Each patient paid \$1 for the doctor's examination. Prescribed medicine was dispensed by lay Christians at no charge. Half of the \$1 went to the examining doctor, half to expenses. "We want people to keep their dignity and not be dependent on us," Shoemaker insisted.

Liberal social legislation gave every person the right to doctor's care. Doctors had to give time in government hospitals. But the government had little money for medicine which poor people could not afford to buy from pharmacies. The Christian clinic was a godsend to hundreds of inner city poor because they could have all the medicine they needed.

In July, 1966, the Baptist church in the Ozama suburb of Santo Domingo opened a clinic in Sunday school rooms on the pattern of the first. Dr. Cornelio and Dr. Germosen, two of Shoemaker's four Dominican doctor converts, served there. A few months later Shoemaker's Santo Domingo Baptist Church rented an aged residence in a war-ravaged *barrio* of northern Santo Domingo. Weekday patients and Sunday worshipers used the same pews in the largest room. Waiting patients listened to recordings of Christian radio programs in Spanish. Attendance at the first Sunday school session numbered 40.

Other churches quickly got on the medical bandwagon: Pentecostal, Brethren, Free Methodist, and Seventh-day Adventist. One was started in Santiago, two in rural villages where there were no doctors and not even places to buy aspirin.

By October, 1969, 10 thousand patients a month were being served at 15 Christian clinics, all staffed by Dominican Christian doctors, all dispensing free medicines provided through MAP. Two of Shoemaker's four doctor converts, Dr. Cornelio and Dr. Germosen, were giving full time to the clinics. Dr. Roman, another convert, had migrated to the United States. Dr. Cucurucello took care of her family and helped in church activities.

The Rehabilitation Center, the only facility for crippled children in the country, asked Shoemaker's help in purchasing needed equipment through



MAP. He arranged for a United States Agency for International Development grant of \$5000 and MAP bought the equipment wholesale in the United States. Then Shoemaker raised \$1000 from Dominican friends to pay the freight for a year's supply of medicines from MAP to the Center.

For his revolutionary medical and social work, Howard Shoemaker has received numerous honors. He serves as the Protestant member of the Rehabilitation Center's three-man administrative board. He is the only foreigner on the powerful six-member National Board of Directors of Civil Defense. A delegation of Roman Catholic nuns presented him with an award on television. And the Dominican Navy gave him a medal.

During my visit to the Dominican Republic I saw the clinics in action. One sticky afternoon I dropped in at

the first one where over 100 patients waited in line for treatment. When Shoemaker and I entered the crowded waiting room, Dr. Socrates Perez greeted us. Then he told the waiting patients with a smile, " 'The Giant' is here to give a message from God's Word."

"The Giant," Howard Shoemaker, opened his Spanish Testament and read about Christ as the Good Shepherd. Then he prayed earnestly while the patients listened in thoughtful silence.

I next saw Howard Shoemaker when he came to Chicago as one of two featured speakers for the 1969 Conference on International Health sponsored by the American Medical Association. The other speaker was Dean Rusk.


I sat in the audience of physicians, many of international fame because of their contributions to world health, and listened to "the Giant" from Santo Domingo describe the unique Dominican ministries.

A Matter of Both/And

He unashamedly told the distinguished audience, "We don't see healing and preaching as either/or's, but as inseparable companions in our expression of love for the suffering Dominicans."

He described the ministry of the clinics as staffed by Dominicans. "We don't want foreign missionary doctors," he declared, "except for short-term assistance. We want to win more national doctors who will witness for their faith both by what they do and say."

He unveiled plans for the future: "A mobile unit to reach backwoods people who can't come to the cities; public health educational programs on FM radio."

When he said his final "Amen" there was a burst of applause and the physicians rushed to shake the hand of a revolutionary-minded preacher who had made medicine a vital ministry in the troubled country which Columbus called "the land of God." 

Most of us at one time or another have cried, "I didn't ask to be born," but with comparatively little cause. How would you feel if you had been born in the most densely populated, poorest nation in the Western hemisphere... in Haiti? Consider these six influences on your life in Haiti:

First, you would not have enough to eat. I am not talking about having the proper amount of food with the correct number of calories. You would not have enough of any kind of food to satisfy your hunger.

You would have to be satisfied with manioc plant, corn, peas, rice and sorghum... and little of that! This

Dorothy Haskin, author and researcher, has visited 42 countries in the interest of missions. Her radio program, "Dorothy and Her Friends," is heard in four countries.

type of food may sustain life, but it does not give vitality to the average person and permits death to come to the weak.


Food supply is short because Haiti is three-fourths mountainous. Yet the African slaves who were brought to the island by the Spaniards practiced a slash-and-burn type of farming and taught this method to their children. This means that a man slashes the wild growth off the land, burns it and then plants his crop. That method may not wreak havoc in a flat country but unfortunately in Haiti, the land of the mountains, it has resulted in widespread erosion.

Even the crops that have been planted have been repeatedly destroyed by hurricanes. In 1963 and 1964, hurricanes destroyed most of the harvest. In 1965 a prolonged drought caused famine in large sections of the country. And in 1966 a hurricane devastated the country's southern region.

Other economic conditions in the country are not improving. From 1950 to 1957 the annual per capita income was estimated at nearly \$80 but by

Some facts on the poorest nation in the Western hemisphere.

// **IF YOU HAD BEEN**



1968 it had dropped to \$70. The per capita income statistic is a hoax. For to estimate it, the total income of the country is divided by the total population, making a false average. A few rich have an income of thousands of dollars while the majority make only a few dollars.

Second, what would your health probably be in Haiti? Suppose, not having enough to eat, you became ill. What would be your chances of seeing a doctor? In 1965, for more than four and one-half million people there were less than 400 doctors. And less than 3000 hospital beds. Germs can reproduce faster than the population. Your chances of living long enough to be ill are not very high. Haiti's infant death rate is approximately 170 per 1000 births as compared to the United States, where the infant mortality rate is 23 per 1000.

Third, would you learn to read? Granting you do live, what would be your chances of going to school? Or if you did learn to read, what would be

your chances of having even a newspaper?

Between 85 and 90 percent of the people are illiterate. That does not mean that they cannot read the works of William Shakespeare or Victor Hugo—it means they cannot read a road sign or write a letter to a loved one. Few children have the opportunity of attending school for the simple reason there are not enough classrooms or teachers.

In 1960, only six percent of the population completed primary school, only two percent finished secondary school, and less than one percent had any higher education. One source states that there is an average of one teacher for every 1000 pupils. In the United States, 40 pupils is considered a large class.

Hopefully, you are one of the six percent who do learn to read; then what will you read? In the entire country there are seven daily newspapers with a combined circulation of 31,300. There are not even enough newspapers to line the garbage pails, if the people had them!

And fourth, what would your chances be of leaving your hillside in Haiti?

Very slim!

In a country of 10,714 square miles there are no railroads except for transporting sugar cane, one of the few

17

BORN IN HAITI.... //

by Dorothy C. Haskin

Are there Christians behind the bamboo curtain?

Is there a living, growing church in mainland China today?

Will the Western evangelical be able to again minister in Red China? Is he even needed? What can we do? How should we pray?

A new Paperback by Dr. Stanley Mooneyham, President of World Vision International, sheds light on Red China in general and on the status of the Christian in particular.

It makes a handy reference for every Christian, highly illustrated with photos, graphs and maps.



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exports. The total length of roads is 4400 kilometers. Those are merely defined roads. As for all-weather highways, there are only 416 miles. In 1967, more than four and one-half million people owned only 32,000 vehicles.

You not only could not go anywhere, you would seldom send a letter as there are only 133 post offices in the entire country. There are 50 main offices and 86 substations for sending telegrams. If you would like to phone someone, there are only 4400 phones and nothing has been done to improve the system since 1957. It would hardly be worth the effort to try to phone anyone.

You would have a better chance of listening to the radio because there are 60,000 known sets in the country, as well as those which cannot be counted. That means an average of 75 people listening to each set. But if you wanted to watch television, you would perhaps have to watch in a stadium. It would take that large a building to accommodate the viewers as there are only 8000 sets in the entire country.

Fifth, what would be your chances to live a peaceful life?

You could not even have peace. Haiti has a long history of bloodshed and riot. What it was like before Columbus discovered the island in 1492, no one knows. But since then, it has been the scene of rivalry between greedy men. First the Spaniards oppressed and killed off the Indians and imported African slaves. Then the French took over the island and ruled with an equally hard hand.

After the French occupation, Haiti became the scene of a bitter struggle between the descendants of the slaves and the *mulattoes*, or descendants of slaves and French settlers. Time after time the common people revolted until the country became a republic in 1804.

The most famous of all Haitian rulers was King Henri I or Henri Christophe. He was born a slave,

served in the army, became president for five years and then was proclaimed king. He was so afraid for his life that he built an immense citadel in northern Haiti. But life is cheap in Haiti and after nine years as king, his own fears drove him to commit suicide. He is best known in the United States for the opera which was written about his career.

For 19 years the Haitians were ruled by the United States and they did not like that either. Until recently, they were ruled by a dictator, Francois Duvalier, middle-class physician, and former minister of health. He achieved the presidency by a series of riots and strikes. When all civil rights were suspended he was elected president. And in 1963, by printing his name on the ballots, he was elected president for life.

He was as carefully guarded as was Henri I. The entire army consisted of 390 officers and 4500 privates while Duvalier's personal guard had 15 officers and 250 men. Consider that—265 men to keep one man safe and alive. Also, there was the secret police force named *Ton-ton Macoutes* or "boogeymen." They were not paid but were allowed to extort without reprisal whatever they could from the few wealthy men in the country.

When Francois Duvalier died in



April, his 19-year old son, Jean Claude, was installed as president for life. It was the first time in the 168-year history of the tiny republic that the reins of authority changed hands without violence. Whether his rule is to be bloodless remains to be seen.

Finally, what would your chances be for being a Christian?

Effort is being made to reach the Haitians with the gospel but your overall chances would not be too good. Since 1860 it has been officially a Roman Catholic country yet the principal religion is Voodoo, a combination of folklore, witchcraft and superstition. The ceremonies consist of a weird combination of singing and dancing.

Eighty-seven Protestant denominations or mission boards have work in Haiti. The oldest is the English Methodist Church which entered the country in 1816. The largest missionary group is the West Indies Mission which has worked there since 1939. The second largest group is Un-evangelized Fields Mission which has been there since 1943. There are 12 seminaries and Bible schools and approximately 240 church-related schools.

One of these schools is Ebenezer Home near Port-au-Prince. "Mama

Susu" or Consuelo Stephens saw the distress of the children in her own country. She went to New York and worked double shift as a nurse. Then she returned and opened Ebenezer Home. She offers unwanted children a place to sleep, a plain diet, an opportunity for an education, and knowledge of Christ.

Devotional services are held three times each day, conducted by the older girls in a tiny chapel. An adult wishing to attend must stand on the porch. The children sing hymns in Creole, French, Spanish and English. They pray, preach, quote verses and most of them confess faith in Jesus Christ. In the evening, after the services, they go into the dining room where Mama Susu pours out her heart, begging them to remain true to the Lord Jesus.

It is wonderful that these children and as many as 20 percent of the Haitians are professing Christians. But it is far too few. Haiti is surely a Samaria to Christians in the United States but few even know where the island is located. Recently when an educated, intelligent Christian was asked to pray for the children of Haiti, he prayed for Tahiti. I am sure the Lord understood but it would be interesting to know how many Christians know the difference.



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Child care and milk distribution are significant areas of Christian service in Haiti.



Complete Overhaul of Mission Work Advocated by British Commission

AFRICA

Congo Inland Mission faces a period of adjustment. That church/missionary relations are in a state of transition was brought home during the CIM annual meeting in April. For the first time the field report on church activities was written by a Congo national church leader. The report noted the recent agreement between the North American and African churches which turns over all mission property in Congo to the Congo church. Under the agreement missionaries are to be recognized as full members of the Congo church. The church shall decide whether they may be elected to church leadership positions. The church urged that missionaries continue to come to help in evangelism, medicine, education and agriculture.

One CIM board member pointed out that both churches are being tested. The Congo church must provide responsible leadership and the North American church must support its black Christian brothers as well as its white missionaries.

One and a half million refugees called a threat to African unity, peace and development. The General Committee of the All Africa Conference of Churches in an effort to attack the problem at its source is sending a letter to the heads of African governments

urging them to use their best efforts to end the refugee problem. AACC refugee secretary reported that while the number of refugees is growing, funds for their support are falling alarmingly. AACC president, Archbishop Moses Scott, commented: "Christians are doing their best as good Samaritans, but how can we arrest the whole situation? We need to work with the governments to attack the situations that create refugees."

All Africa Conference of Churches elects new general secretary. June 1 Canon Burgess Carr of Liberia, 35, former staff member of the World Council of Churches, assumes responsibilities of secretary of AACC. Canon Carr succeeds Samuel H. Amissah.

Africans turn to Christianity but on their own terms, stated the Rev. John G. Gatu of Nairobi, general secretary of the Presbyterian Church of East Africa. He said that Africans are including their own forms of expression, refusing to believe that the faith must be expressed in ancient Greek thought or in the manner of a modern Western theologian. Mr. Gatu pointed out that there is much in common with African tribal worship and Christianity before 300 A.D. He cited the strong sense of brotherhood, strong family ties and understanding of the meaning of sacrifice as examples.

Abolishing the "sending" concept of missionary work is advocated in a report, "One World, One Task," published recently by leading British evangelicals. Instead of the "sending" concept, the report urges a "mutual partnership" relationship between Western and Third World churches. The study states: "It is little short of ludicrous that groups of aged or middle-aged men and women should sit in London or New York and attempt to control the witness of the gospel to the people of Singapore, half of whom are under 21."

The report is the work of a commission consisting of theologians, missionaries and nationals from countries where missionary work is carried on. The Rev. A. Morgan Derham heads the commission. The Evangelical Alliance published the report.

"The evidence we have considered makes one emphatic point," states the commission. "Apart from comparatively few areas, the old-style 'missionary' patterns of ministry and services are irrelevant because they are obsolescent. The existence of national churches, in strongly nationalistic settings, presents us with a different situation altogether."

The report urges "re-education" of those who sponsor

U.S. youth join in New Life for All in Rwanda, Burundi and Congo. Volunteers in Service Abroad, a program of the Free Methodist Church, is sponsoring youth workers in Central Africa and India during the summer. The African team is to work in youth evangelism in the NLFA campaign now going on in Central Africa.

Kenya drought strikes 140,000 people; 75 percent of the cattle—basic source of food—die. Churches and the Kenya government are cooperating to aid the drought-stricken people in the regions north of Mt. Kenya. Emergency feeding centers have been set up in 11 districts. The National Christian Council of Kenya raised \$2000 in-country. Some \$25,000 has come from churches in Europe and the United States. The government of Kenya furnishes maize and maize flour but voluntary agencies must find protein and vitamin supplements. The Mennonite Central Committee provided five tons of vitamin pills which Trans World Airlines flew in at its own expense. MCC also allocated \$5000 for the purchase of meat in-country.

The Christian Council in Kenya is helping the people prepare for rains by clearing the parched ground. The Council is furnishing seed and giving instructions in planting since many of the people are nomadic herdsmen rather than farmers.

missionaries since "the 'home' constituency... all too often cherishes its former, patronizing 'colonialist' attitudes."

"Since old words are loaded with obsolete meaning," says the document, "a new terminology, beginning with the word 'missionary' itself, would be helpful." The report suggests that a word such as "fellowship" would be better and that "mission" be given a newer, more comprehensive meaning.

The report also calls for streamlining current mission structures, contending that "it is surely hypocritical to make urgent appeals for finances when there is unjustified waste through overlapping of organizations, publicity, financial departments, etc."

The report states that though Africa may become the "most Christian continent in the world" by the year 2000, the "growing edge" of the Church today is in Latin America: "Latin America, from a Christian standpoint, is exhilarating, thought-provoking and abundantly challenging. Our reading of the situation suggests that more flexibility in administration and delegating of responsibility will be necessary in the coming decade if speed of adaptation is to match the speed of changing events. . . . The opportunities for church growth will

continue but the speed will be regulated very considerably by the ability of missions to train and trust local personnel for new situations. . . . Research. . . in Latin America suggests that the slowest growing elements in the Protestant community are those with the highest proportion of missionaries."

The United States churches are singled out as having a special responsibility for world mission in view of the U.S. position of world power. The group concludes that "the role of the U.S. churches in the international Church has rapidly become that of senior partner. The success of this new position will in measure be controlled by the willingness to accept less explicit leadership for a greater supporting partnership."

"Western churches have vast assets which should be made available to the world-wide church; assets of money certainly, though some areas overseas do not need that particular form of help; but more important, a wealth of Christian experience built up over centuries; vast assets of trained men and women whose help is desperately needed round the world." The report concludes: "If we fail to share these assets, the world-wide church will suffer loss, but we ourselves will be even more impoverished."



ASIA

China Literature Research and Production Center is conducting a research program aimed at the development of Christian literature for mainland China. The project is a joint venture of Asian Outreach and Underground Evangelism.

Christian Communications Limited went into business April 1. CCL represents a merger of Overseas Missionary Fellowship's literature arm, Christian Witness Press, and the China Sunday School Association. All departments of the former organizations are being coordinated in Hong Kong to include publishing of Christian literature and distribution through retail and wholesale channels throughout Asia and the world. A department of audio-visual aids has been added to the operations.

Death claims two Vietnam missionaries. Rumors that nurse Betty Olsen had died while being held by the Viet Cong were documented by a Viet Cong medical doctor who recently defected to South Vietnam. He testified that he signed death and burial certificates for Miss Olsen in July 1968 about five months after her capture at Banmethuot during the Tet offensive. Miss Olsen worked with the Christian and Missionary Alliance.

Ted Studebaker, a 25-year-old volunteer staff member of Vietnam Chris-

tian Service, was shot and killed April 25 when soldiers, presumably North Vietnamese or Viet Cong, entered the local staff headquarters. Studebaker had been married only a few days. His wife was present when he was shot, but was unharmed.

Pakistan strife creates a million refugees, according to an article in the *Wall Street Journal*. The Mennonite Central Committee director in India described as "pitiably" the condition of East Pakistan refugees crossing the border into the neighboring West Bengal province of India. Many more refugees are expected over the next year as the strife and economic disorder continue.

Southern Baptist missionaries in East Pakistan have decided not to evacuate. The board reports it has four missionary families in Dacca, one in Feni, and two in Faridpur.

Cambodia missionary freed by Communists. The Rev. John Clavaud and son have been freed after 107 days of captivity, according to *Asian Report*. The two were captured while delivering a motorcycle to a Cambodian pastor some miles out of the capital. Clavaud, an independent French missionary, writes, "We have been freed after a 107-day battle of prayer and personal struggle for freedom. I have resumed my former activ-

ities but visits to the province centers are too dangerous."

Bible Societies met their goal in Asia, Indonesia being the only exception. In reviewing goals set at the last conference, the United Bible Societies meeting in Singapore reported that the goal of increasing distribution by 17 percent was met, and in many countries of southeast Asia, it was doubled. Indonesia with an increase of only 11 percent was the exception. At this year's conference, concern was expressed that the new translations be an effective instrument of evangelism. It was noted that in India alone more than 30 new translation projects are under way.

COFAE changes address. Coordinating Office for Asian Evangelism, headed by Bishop Chandu Ray, has offices now at 6 Mount Sophia, Singapore 9.

EFMA reelected Dr. Wesley Duewel as president at its annual convention April 20-22. With the addition of International Students, Inc., of Washington, D.C., the membership of the Evangelical Foreign Missions Association rose to 63. A September joint study conference is planned in Green Lake, Wisconsin, with the Interdenominational Foreign Mission Association.



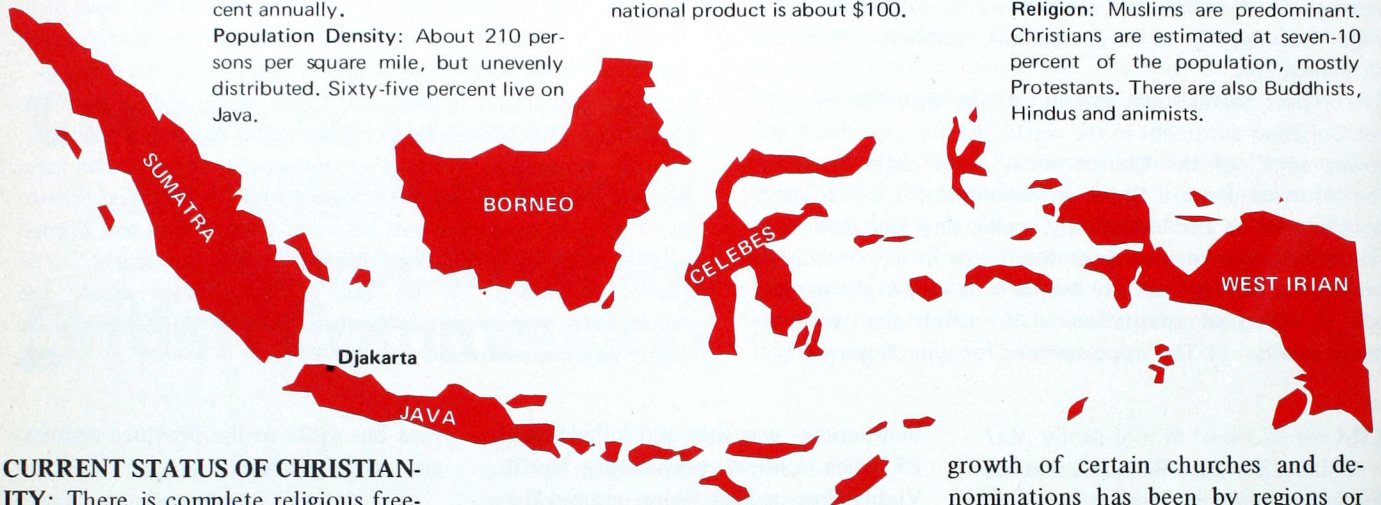
Facts of a field: Indonesia

VITAL STATISTICS

Capital: Djakarta (4.7 million).
 Area: 735,900 square miles, consisting of over 13,000 islands (less than 1000 of which are inhabited).
 Population: 121.2 million (1970), sixth most populous nation in the world.
 Population Growth: About 2.9 percent annually.
 Population Density: About 210 persons per square mile, but unevenly distributed. Sixty-five percent live on Java.

Urbanization: About 15 percent live in cities and administrative centers.
 Languages: Indonesian (Bahasa) is the national language, but there are perhaps over 200 other languages and dialects.
 Literacy: Estimated 60 percent.
 Economy: Predominantly agricultural. Per capita annual gross national product is about \$100.

History: Portuguese explorers first came in the sixteenth century. Under Dutch colonial rule for about 300 years. Independence proclaimed in 1945 and the Dutch relinquished control in 1949 after a civil war.
 Government: Constitutional democracy with an indirectly elected president. Strong centralized control.
 Religion: Muslims are predominant. Christians are estimated at seven-10 percent of the population, mostly Protestants. There are also Buddhists, Hindus and animists.



CURRENT STATUS OF CHRISTIANITY:

There is complete religious freedom under the Indonesian constitution. Since the mid-1960's, there has been a major increase in conversions to Christianity. The percentage of Christians is between seven and 10 percent of the population, with about two-thirds being Protestants and the rest Roman Catholic. Most of the churches have grown along ethnic and cultural lines. Many churches are in rural areas and there is much poverty and lack of financial support. The large number of people coming into many churches has also increased the need for trained church leaders.

NATIONAL CHURCHES: Most of the national churches come from one of two basic traditions—Dutch Reformed or Lutheran. The largest Protestant group is the Batak Protestant Christian Church, with a membership of one million, located on Sumatra. The oldest church, the Western Indonesia Protestant Church, is in Java and dates back to 1620. It includes many ethnic groups and has a membership of about 350,000. The most thriving ethnic church is among the Chinese of Indonesia, with an estimated 10 percent of them being Christian.

In 1950 a National Council of Churches was inaugurated. It now has 38 member churches, representing 75 percent of all Protestants. There are

also two recently formed evangelical fellowships—the Evangelical Fellowship of Indonesia and the Christian Laymen's Evangelical Fellowship.

The Roman Catholic Church has about two million baptized members, and constitutes about two percent of the population. Half of them are found on the small islands of Flores and Timor in east central Indonesia.

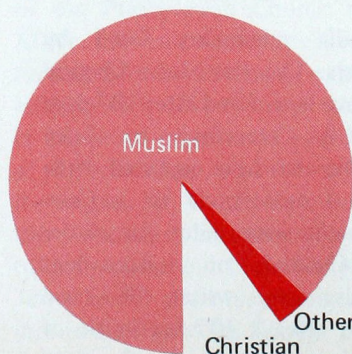
FOREIGN MISSIONS: Christian missionaries went with Portuguese and Spanish traders to Indonesia at the end of the fifteenth century. Under Dutch colonial rule missionaries were not allowed among the Muslims for fear of violence, and those who were allowed into the country had to work in specific areas. For this reason, the

growth of certain churches and denominations has been by regions or islands.

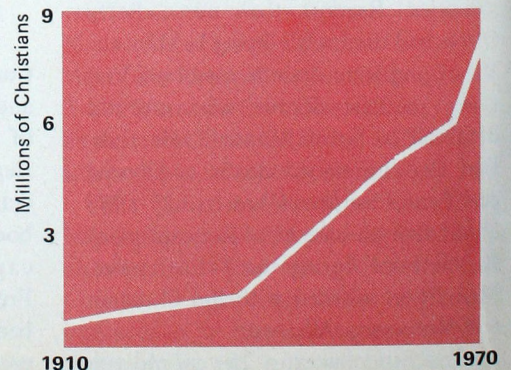
Hundreds of European and North American missionaries are now working in Indonesia. In 1969, from North America alone, there were some 600 missionaries from more than 50 agencies. The largest North American Protestant mission agencies are the Southern Baptists and the Christian and Missionary Alliance.

Missions have been active in broadcasting, literature production and distribution, operating schools and medical facilities and in various training programs. A recently developed technique, used by several missions, is to record gospel messages and music on cassette tape recorders which are then taken or sent out to villages.

Religious Affiliation



Estimated Christian Community Growth



A Call to Listen

Christians need to talk less and listen more. This was the most insistent note sounded at the Christian Communications Conference '71 held near Nairobi, Kenya, March 14-21 by the Africa Evangelical Literature Office.

The conclusion that communicators need to listen more was frightening for some. It threatened the security of the "you-sit-still-while-I-instill" base. For others it brought fear because they despaired of ever getting this approach accepted by their supporting organizations in Western countries. Yet, as the week wore on, the weight of facts made it impossible to dodge the conclusion that we need to listen more. Hope that a new approach more attuned to listening can be effected came through in-depth sharing among the 129 delegates from 20 African and six other countries. Delegates represented five Christian broadcasting stations, 15 Christian publishing houses and other media agencies.

All Over Africa

The immediate result of this awareness of the need to listen was that groups from 10 different parts of Africa sat down with Don Smith and his team from International Institute of Christian Communications and began to work out research projects that would help them know their readers or listeners. In South, East, Central, West and North Africa, groups will soon be getting together to initiate controlled research with two aims: (one) to get to know the people they

are trying to reach with Christian truth, and (two) to measure the degree to which their books or programs are really communicating that truth to their audience.

One frustrating feeling at the conference that underlined the need to go in this new direction was that the conferees were not capable of really coming to grips with the problems. We lacked a strong contingent of competent African communicators. Only one-third of the delegates were Africans. This was remedied only a little in that 13 out of 32 speakers were Africans.

Two Weaknesses

The lack of African representation underlined two weaknesses in Christian organizations. The first is that it seems easier for expatriate missionaries than for local people to secure funds for travel to such meetings. This needs to change.

The second weakness is the scarcity of qualified personnel from the African churches in all areas of leadership and particularly in the specialized field of mass media. Much attention was given in the congress, therefore, to the question of training people for the media. It remains to be seen whether the tenacity of the mission-motivated expatriate will loosen enough to make way for nationals, and whether the person-oriented mission financing can adapt to find the considerable money needed for training programs.

Another source of frustration was in the issue of coming to terms with African culture in the media. The two

continued on page 26

One problem that surfaced at the conference was that the media programming was making little or no attempt to coordinate with the local pastor and his congregation.



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personality profile



Joe Simmons
of the Navigators



by Carrie Sydnor

Grandfather of Countless Children

"Lever Brothers was really getting a hold on me," said Englishman Joe Simmons in 1953. "I felt I had to get out of there or else I'd be there the rest of my life. I was 37."

Simmons had been wondering about God's will for his life. "On my map New Zealand was in the lower right-hand corner," he said. "It seemed like a good launching pad for Australia and Asia." So for two years he had been praying about going there.

Open Door?

He told Dawson Trotman about his New Zealand idea. Trotman had founded the Navigators, an evangelical organization which stressed personal evangelism. He exclaimed, "I've been praying for a man for Australia and New Zealand for years. Maybe you're the man. If the Lord opens the door, go!"

Simmons, a trained cabinet maker, packed up his wife and two small daughters. With only money for the boat fare, he took them halfway around the world. And got a job in his new country.

All this began during World War II when he and his two buddies distributed 135,000 tracts to Allied troops. "But we never saw one person come to the Lord!" reports Simmons.

Carrie Sydnor is a staff writer at the Pacific area headquarters of the Navigators in Malaysia.

Then someone invited him to a "Navigator home" in Brooklyn. "There were 25 American sailors there," recalls Simmons, "all young Christians, three years or less. They all discussed a Bible study each had prepared ahead of time. They all quoted verses I had never heard in my life. This was what I had been looking for ever since I became a Christian seven years before!"

Simmons began to memorize Scripture and study the Bible. "From then on I saw fellows come to the Lord," he says.

After the war he taught young people at his church how to study the Bible and memorize Scripture. Dawson Trotman came to England several times and spent hours and hours instructing Simmons personally in his walk with the Lord.

Great-Great-Great-Great

Then in 1950 the Navigators held their first conference in England. A man stood up and introduced Trotman as his great-great-great-great-great grandfather. Then the speaker explained: "Trotman led to Christ Les Spencer (now head of a Christian organization in America)... who led to Christ Gurney Harris (now a missionary in Mexico)... who led to Christ Jim Downing (now a vice president of the Navigators)... who led to Christ Ken Watters (now treasurer of

Wycliffe Bible Translators). . . who led to Christ Don Rosenberger (now a professor of philosophy in a New England university). . . who led me to Christ."

"I got the picture of what the Navigators was all about," Simmons says, "reproducing men of God!"

So when he was on his way to New Zealand, Trotman warned, "I won't be very interested in how many meetings you lead, or how many people you enroll in our Scripture memory course, or how many people you've led to Christ."

"But," Trotman continued, "I would like to know, Joe, about your spiritual grandchildren!"

Fruit of Two Years Prayer

For his first two years in New Zealand Simmons prayed that God would give him one faithful man to train. Then one day Eric Wilson saw Simmons lead a friend of his to Christ in his living room. The next day Wilson told him, "What you did last night, that's what I'm *really* interested in."

So Simmons invested in Eric Wilson's life—so much so that recently at the age of 45, Wilson resigned his position as vice-principal of a teachers college to join the Navigators' staff.

Wilson could have gone to the top in the field of education. In fact, that had once been his heart-consuming passion. But instead, as a group dynamics expert, he is now training leaders for neighborhood Bible studies with non-Christian couples.

Allan Goulstone is another of Simmons' "children." Goulstone, 38, resigned his job, moved his family to a small university town, and is beginning to win students there and lead them into a walk with God.

Another of Simmons' men, Clarence Pearson, was invited by the Burmese government to improve their educational system. While in Burma, a nation relatively closed to missionaries, Pearson led several Burmese to Christ and helped others to mature in Christ through Bible study and Scripture memorization. Pearson is now back home doing the same for New Zealanders.

And Simmons' spiritual grandchildren (about whom Trotman was so

concerned) are winning students to Christ at every university in New Zealand.

He has also found a fertile evangelistic field among southeast Asian students studying in Australia. Dozens have come to Christ. Several have already returned home and are witnessing to families and friends in exotic places like Brunei, Sarawak and Sabah.

Today Simmons—as the Navigators' director for Australia and New Zealand—and his staff are making plans to send missionaries to Japan, Singapore,

the Philippines and the Fiji Islands. They have already sent one young man on a short-term assignment to Japan. Historically, Australia and New Zealand have felt responsible for Fiji and other South Pacific islands. So this year the Navigators are sending survey teams out to find ways to help the local churches in Fiji, Samoa and Tonga.

Simmons' courage to start a new life on the brink of 40 catapulted him into high adventure with God which is still gaining momentum as he approaches 60.



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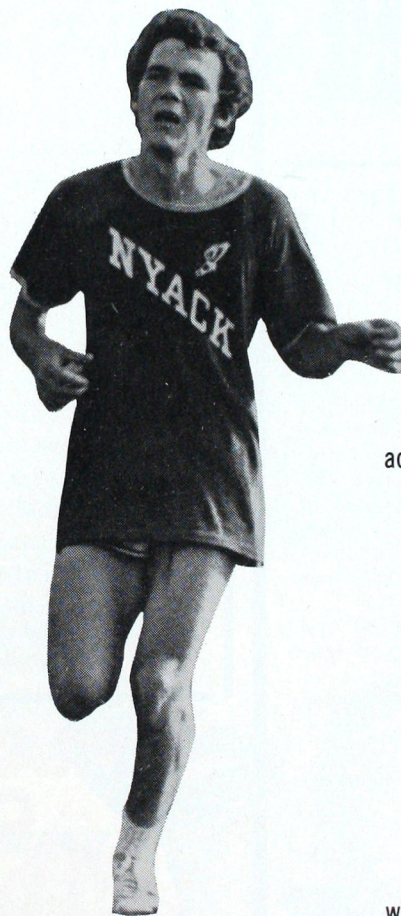
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continued from page 23

papers on this subject only skirmished around the fringe. Admittedly this is a matter where, tragically, the awareness of missionaries has only recently been awakened. Since relevance in the media is tied very closely to the culture of the audience, we need to move much faster than we are. Of course, only nationals are in a position to make this transition effectively. This again underlines the desperate need for local men and women to be recruited and trained. Menkir Esayas of Ethiopia said at one session that in light of African culture 45 percent or more of our content in books and programs is irrelevant. That gives us some idea of the magnitude of the change required, if, as Esayas said, Jesus Christ is not to be a disorientation but rather a reorientation on a road where the sign posts are clear.

Hope

Yet in no sense was the overall picture gloomy. The congress was heartened to hear from David Barrett that the churches in Africa are growing at the rate of six percent per year or twice the rate of population increase. The fastest-growing churches are in the Sudan belt where the Muslim North meets the more traditional African peoples. Here the growth rate is 25 percent per year. It is forecast that by the year 2000 there will be more active Christians in Africa than in any other continent. It was affirmed also that even in the age of media most church growth is effected by person-

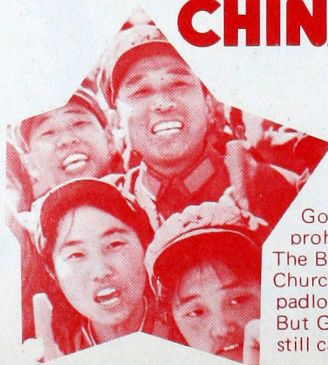
to-person contacts. This helped to keep the place of the media in proper perspective. It encouraged us to see the media's importance as a powerful new tool in a period of transition where God is still using traditional methods of communication so effectively.

Integration: Another Sort

Arising from this reminder of the growth in present structures was the need, seemingly ignored until now, of integrating the use of media with the work of local churches. Calls were made for samples of such cooperation but few could be given. This brought into focus the real danger of the media users and the churches developing independently of one another. It was also painfully evident that cooperation among the different mass media was almost nonexistent. There was some indication that the combined use of radio, literature, films and local church activities would be attempted in the future.

The value of the congress did not, of course, consist only in its public meetings. All week people were sitting down together, sharing problems and experiences—and making joint plans. It was a warm meeting in a beautiful setting at the Baptist Assembly grounds 7000 feet above sea level in the Kenya highlands. The superb organization of Dick Shumaker of Africa Evangelical Literature Overseas left no administrative friction to intrude on the real business of the week. In no sense was it a gathering of veteran conference attenders, but rather a getting together of people actually on the job. Here you might see Ken Taylor of the *Living New Testament* and Jacob Loewen of the United Bible Societies sitting down and working over again a section of the New Testament text, sharing their insights and improving the end product. There you might find Don Smith of International Institute of Christian Communications conferring in a quiet voice with a group of eager literature men on how they might build an evaluation process into their publishing program. In another corner Ken

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Anderson would be working out with amateur film people a method to produce a film at the lowest feasible cost. At some other table Phil Butler of Interchristo would be sharing his experience in revolutionizing a radio station to make it more effective.

Delegates left the conference with the plan to go to their individual jobs and work at what was learned and come back in three years time for another congress. Getting together again was considered vital since many matters were only minimally faced this time.

It was assumed at this first congress that among evangelicals there was no problem about content of the message, but this is far from true. Each session also stopped short of considering the process by which ideas should be implemented. And, of course, we were badly short of nationals.

Toward an Introduction

Still perhaps it is better that these matters be faced more squarely after research has been done and we know the real situation. The most we could have done at this congress in some areas would have been to make inspired guesses which are often far from valid. So the process must continue until Christian communications in Africa can more effectively introduce the people to "the one who Himself is both message and medium." 

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continued from page 2

way and beautiful timing, in pin-pointing Mindanao as our first target area, for Dr. Laubach was still living and we had not thought of him for a memorial (though our "motto" preceded his death). God brought it about like this.

Our oldest daughter joined the Peace Corps two years ago. She was assigned to the Philippines and sent to Mindanao. Last summer I had the privilege of visiting her there and met the people of the little church she attends, and saw their needs. One of these friends was a retired pastor named Juan R. Uriarte, a frail, gentle man, who told me that Frank Laubach had been his teacher on Mindanao many years before.

This winter we received word that Pastor Uriarte had died. Fifty pastors came from all over Mindanao to attend his funeral. The Lord led us to prepare our first "seed" library for the church in which his service was held, and to set up plans for providing libraries for the churches of each of the pastors attending his funeral. But before we could proceed, Dr. Laubach died also! So we decided to dedicate all these libraries throughout the world to his memory.

Then we learned that Bob Harrison is to hold a Pastors' Conference on Mindanao this summer, so we wrote offering to pray for funds to supply libraries for all the churches represented by the pastors who attend, in a special tribute to Dr. Laubach who began his ministry there. So the vision

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DR. WORVIS



grew, and the starting place was pin-pointed but we are still without funds.

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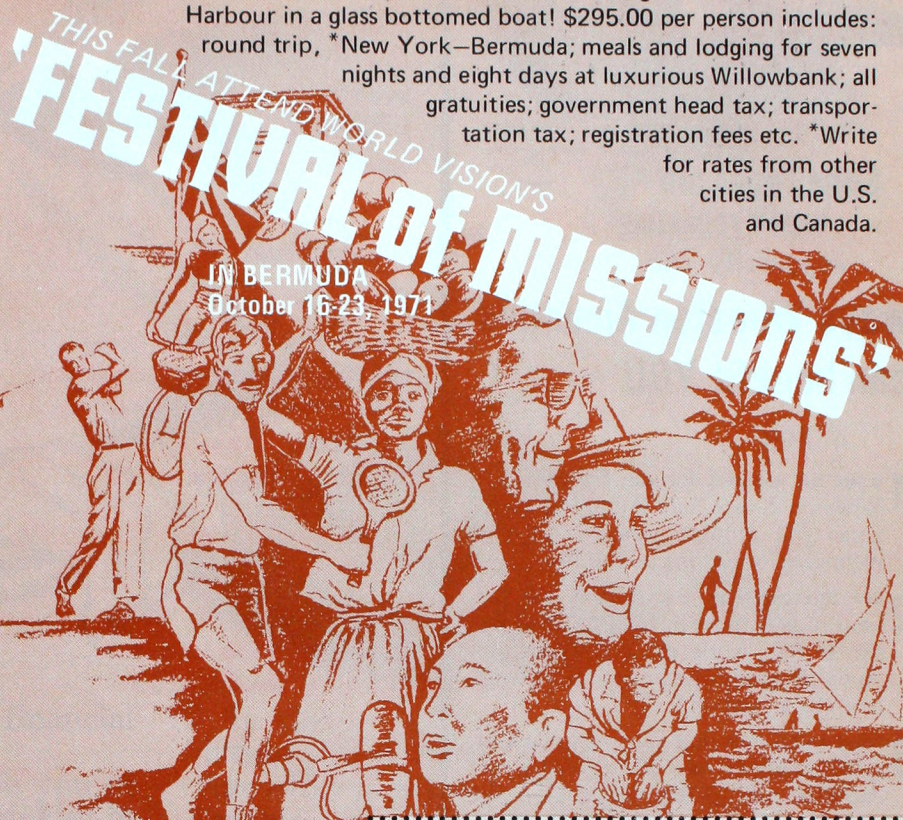
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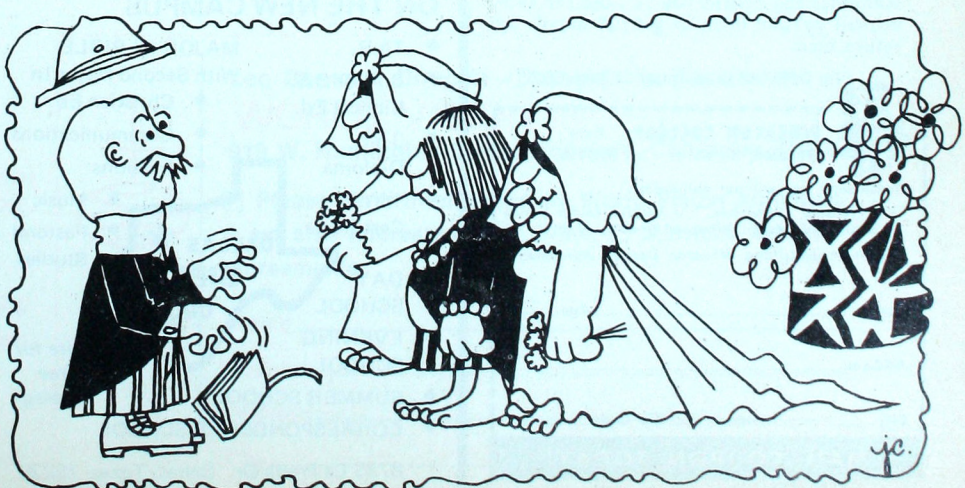
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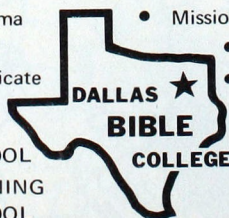
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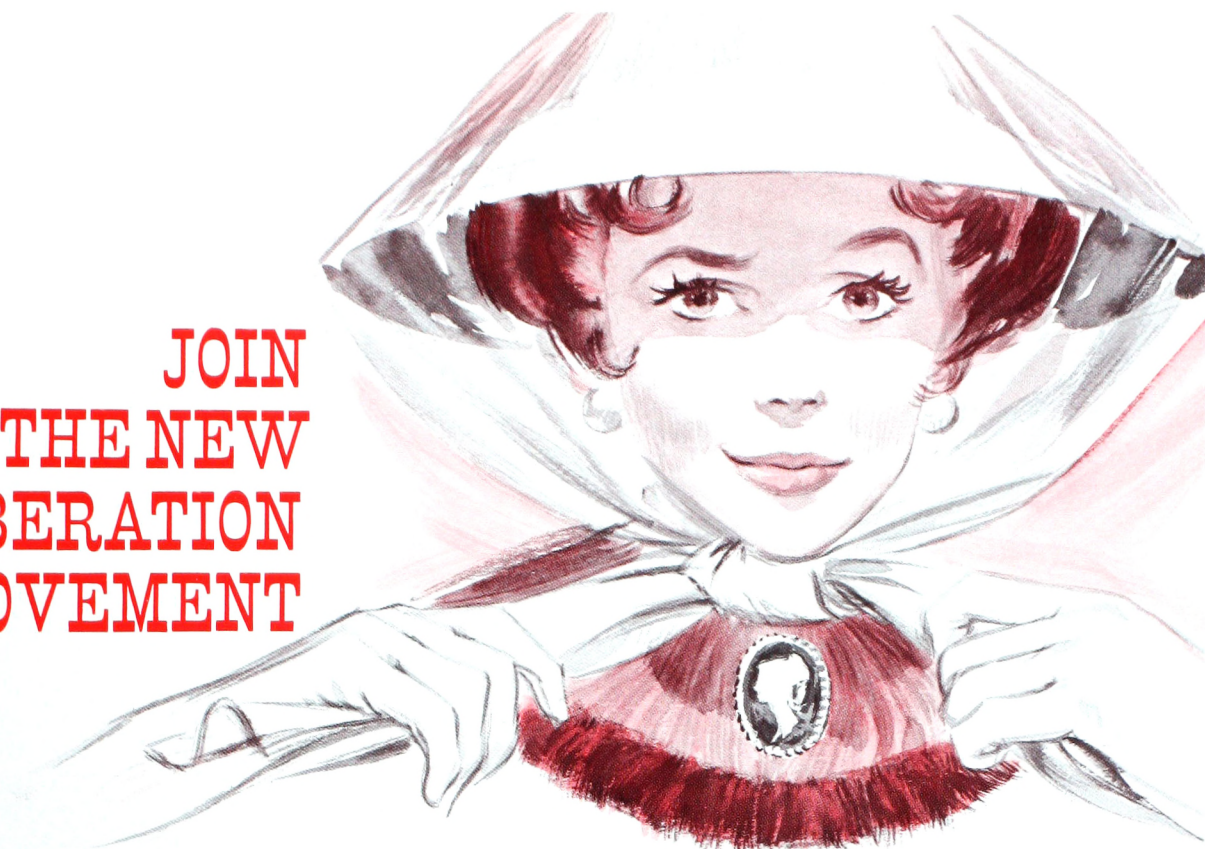
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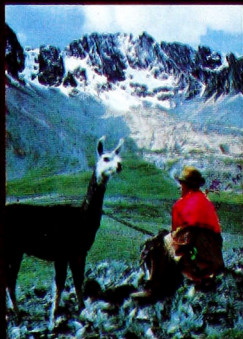
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