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PHOTO CREDITS: cover, United Press International; page 5, Black Star.

a choice of deities

The philosophies of two Jews, it is said, are locked in ideological combat for the souls of men. Upon the outcome of the conflict between Jesus Christ and Karl Marx rides the destiny of our civilization.

The spectre of communism which Marx said was haunting Europe, now haunts all of the continents. Thousands of miles from the British Museum where he studied and wrote, the Orient today is thus haunted in terms of pen and sword.

The issue between Christ and Marx is reflected this month in World Vision Magazine. J. H. Pike outlines elements of an emergent Chinese religion centered upon Mao Tse-tung, foremost Marxist of the Orient (p. 5). Samuel H. Moffett reviews the life of Helen Kim, one of the most distinguished Christians Korea has ever produced (p. 8).

The atheistic Karl Marx has spawned a religion for which Mao, its demigod, has supplied a bible composed of his own writings. As a Red redeemer caught up in a regnant, power-grabbing egotism and a confused assumption of the trappings of deity, Mao leads millions on another "Long March"—this time to the wilderness of idolatry.

Jesus Christ bears responsibility for Helen Kim's profession of faith in the triune God. Hers was a humility of spirit which reflected her Lord's self-emptying (Phil. 2:5ff.) and the apostle Paul's fierce rejection of deification (Acts 14:11ff.). The Bible she chose to follow speaks of keeping oneself from idols, of counting others better than self, of seeking not great things for self, and of working not for one's own glory but rather the glory of God.

The spiritual revolution espoused by Helen Kim plumbs to the depths of the soul and extends through eternity. As for Mao's revolution—it is simply not radical enough to meet the basic need of mankind.

Frank Farrell

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WHOSE FAITH RUNS OUR MISSION?

What is a "faith mission" anyway?

If we are to answer our question equately we must first ask what it is. Faith can be defined as a believing response to the Word of God" (see Rom. 10:17). Thus, a faith mission is a mission whose very existence and total activities are in response to the revelation of God's will. In order to lay claim to this title a mission must ensure that all its members and missionaries accept without reservation and proclaim without equivocation the Word of God, the Bible. In other words a faith mission must have a firm doctrinal foundation and its message must be truly in accord with Scripture.

The methods of such a mission will be flexible and will probably differ from those of other missions. They will certainly be adapted to the needs of the people among whom the missionaries are working and also to the capabilities, needs and personalities of the missionaries themselves.

Money may be raised and distributed according to the leading of the Lord and the revelation of His will, but let it be remembered that He does not lead all alike in this matter. Here again, however, there will be rigidity,

for no financial policy will ever be adopted and no method employed that is contrary to God's Word.

"Whose faith runs your mission?" The question is vital and penetrating. Is it not sadly true that in practice it tends to be the faith of the missionaries which runs many missions?

Many mission councils and boards have the sad duty of authorizing a cut in the monthly allowances of missionaries because of insufficient funds. They do so with a due sense of responsibility and a knowledge of some—though not all—of the hardships that this will cause the valiant band of workers on the mission field. They themselves, however, continue to receive their full salaries as ministers and business and professional men. Is the faith which board and council members and other members of the mission family exercise in any way commensurate with the faith exercised by the missionaries?

When Paul and Barnabas were sent forth on their first missionary journey, the action of the church at Antioch is described: "And when they had fasted and prayed, and laid their hands on them, they sent them away." In the very next sentence the action of the Holy Spirit is described: "So they, being sent forth by the Holy Ghost, departed" (Acts 13:3, 4).

In the light of the second statement it might be said, with truthfulness, that it is God who sends forth His laborers into the harvest fields of the world and that to Him alone they must look for the supply of their needs. But is it not equally obvious that the church at Antioch "sent them away" and that the prior laying on of their hands was an indication that the church at home was identified with them in prayer, faith and in every possible way?

This ought to be true of every missionary's home church and of every missionary society as it undertakes the sending forth of men and women. When missionaries languish because of inadequate financial support and return home, sometimes broken in health and in spirit, whose faith has failed?

Most readers know the story of the China Inland Mission (Overseas Missionary Fellowship). Hudson Taylor sought the mind of God and was

undoubtedly led of Him in the laying down of the important principles upon which the mission was founded. Clearly it was expected by Hudson Taylor that not only the missionaries but everyone connected with the membership and family of the mission should "contribute his quota of faith."

The life of Hudson Taylor and the principles and methods upon which he was led by God have been a blessing and a challenge to many. We need, however, to remind ourselves that the faith of Hudson Taylor will not run our mission. That is to say, no missionary board or council has any ground to expect that the methods of Hudson Taylor have only to be carefully followed in order to guarantee the same kind of results.

The Israelites crossed the Red Sea by faith, walking over on dry ground; the Egyptians followed them attempting to do likewise and were drowned in the depths of the sea. We are told that the Israelites acted by faith. The Egyptians, however, had no such word from God. Their action was not by faith and obedience but by presumption and imitation.

This demonstrates the fact that a work of God is not a faith work because it adopts one specific kind of method rather than another but because it conforms to the pattern which God has revealed for it. There is no one way of raising funds for the work of a mission, or of receiving allowance for the support of a missionary, thereby assuming that all other methods are wrong or even inferior. Each mission must find the Lord's particular plan for it and act accordingly by faith.

It is a tremendous privilege to belong to a faith mission, whether as a missionary, council member, or ordinary member of a mission fellowship and family. Such a mission subordinates its message, its methods and its money to the Word of God.

Let us remember that it is not the faith of its founders or of its missionaries which runs the mission, but the faith of all its members at home and abroad. Our acceptance of any position within the fellowship of a mission involves us at once in a solemn responsibility. Each of us must contribute his personal "quota of faith in the living God," for it is our faith which runs our mission.



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In October 1, 1949, the Communists staged the first of their massive, meticulously organized parades through the Red Square of Peking, this one to inaugurate their new regime. In the four short years since the end of World War II, contrary to all expectations (including even those of such a wily Communist as Joseph Stalin), the "People's Liberation Army" had accomplished the notable feat of gaining control of the most populous nation on the globe.

For decades an ideological and religious vacuum had been building up in China. The ancient cultural and political system based on Confucian classics and ancestor worship had crumpled under the impact of Western cultural and technological ideas. For a time the Nationalists under Sun Yat-sen and Chiang Kai-shek appeared to be filling the vacuum, but the Japanese war cut short the time needed for maturation. At the end of the war the Nationalists could not deal adequately with its aftermath of chaos, dislocation, corruption and inflation. The ideological vacuum was more pervasive than ever.

In this situation the Communists emerged as hard-working, incorruptible, well-disciplined, frugal, and above all frantically devoted to the truth of the doctrine. They were superbly prepared to fill the existing void of ideal and ethic. The new Marxist orthodoxy claimed to be able to

J. H. Pyke, Professor of Missions and World Religions since 1955 at Wesley Theological Seminary in Washington, D.C., was born of missionary parents in China. He has served as a missionary himself in China and Indonesia.

Young Maoists perform in a "Long March" show.



THE RED REDEEMER

by J. H. Pyke

lead the nation toward a future millenium rather than looking backward as Confucius had done to a remote "golden age." Dynamic absolutism was to be replaced by Party dictatorship, the old scholar-magistrate class by the Party elite, the Confucian classics by Mao's writings, written examinations by group discussions, and scholarly self-cultivation by guilt-laden self-criticism.

Prophet of the New Religion

The prophetic voice of the new religion was that of Mao Tse-tung, who had become a convinced Marxist as a young man. His utterances attracted the necessary authenticity and sanctity for he had been at the founding congress of China's Communist Party in Shanghai in 1921 and was one of the leaders of the famous "Long March"—the Communists' "wilderness experience" comparable to the forty-year Sinai trek of the Israelites. Above all else Mao had that rare mixture of qualities that produced in him both a thoroughgoing mysticism and a sense of practical affairs.

With final victory in 1949 Mao emerged as the "Great Leader." His picture blossomed everywhere. Some publications treated his name like that of an emperor, placing it always at the beginning of a new line raised two characters above the rest of the text. The adulation was doubtless justified to some degree, for it was true that Communist China had taken shape largely through the endurance, personal magnetism, idealism, courage and cunning of this man.

The "Maoist Gospel" and Techniques of Power

Mao forged his doctrines from his reading of Marxism, and from the fires of revolutionary experience. The key word was "struggle," which was derived easily from the dogma of dialectic materialism and the immense effort of the movement's troubled past. It was to be a struggle at all levels: within the individual, between classes, within the nation and in the international sphere toward the new revolutionary ideals.

There was also the doctrine of the "mass line" which was the aggregate will of the peasants and workers. This drew dual inspiration from Marxism and the Confucian principle of the "Mandate of Heaven." Finally there emerged from these two themes the dogma of the "People's Wars." By an inevitable historical logic the countryside would overwhelm the cities, as China's revolution had proved. So eventually the underdeveloped countries would gain victory over the developed.

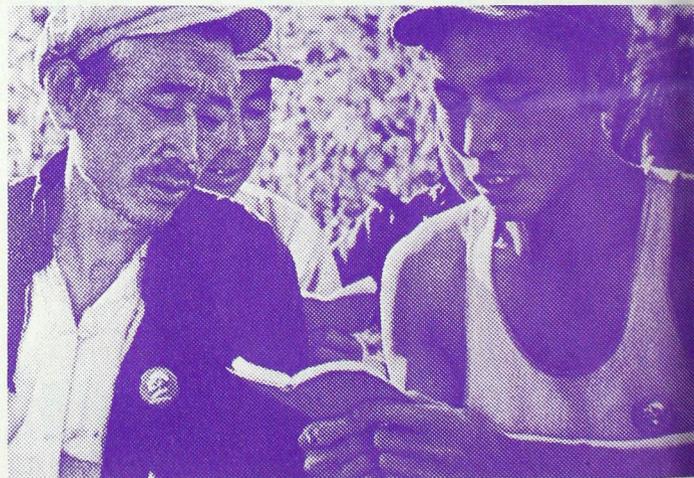
To achieve acceptance of these large purposes Mao knew that a massive conversion or brainwashing effort on an unprecedented scale would be required. The techniques devised were varied. There were the great mass campaigns for agrarian reform and elimination of the landlord class, the

movement against counterrevolutionaries under the banners of the "three-antis" and the "five-antis," the campaign of resistance to "American imperialism" in the Korean War, the farm collectivization and commune movements, and finally the "Great Proletarian Cultural Revolution" of the Red Guards.

Another means was "street committees" whose members were given complete right of entry in order to achieve the "voluntary" submission of any errant individuals or families. Most important of all were the study groups to which every individual had to belong. Each member was required to criticize himself and every other member in a continuous process of struggle until the last stubborn individual had been "helped" to see the right point of view.

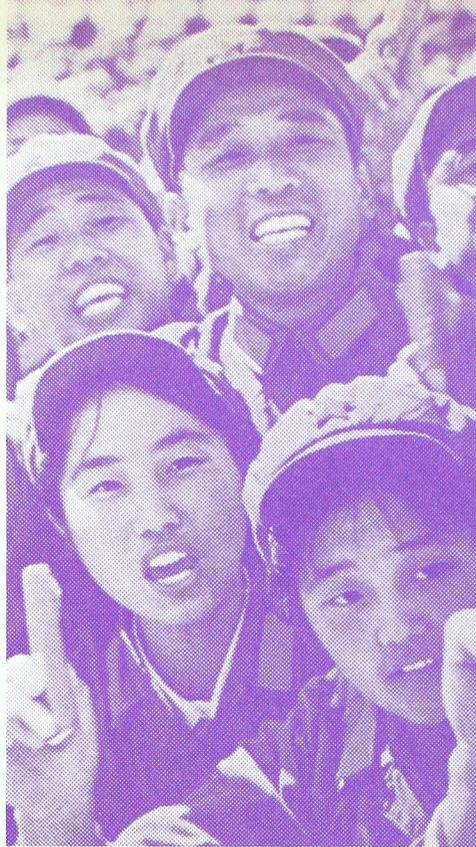
This process depended upon inducing a sense of guilt in the individual. He was required to write out in minute detail his past political and social attitudes. The culmination was a public testimony of repentance in a final agony of struggle. It was necessary for the person himself to become convinced of his guilt and his need for punishment.

For the individual caught in the dilemma and tension of the conversion "struggle," the only way out was through a necessary act of self-surrender in which he would experience an overwhelming sense of relief and "peace." A profound inner change would have taken place. He had been through a symbolic death, and now had a feeling of belonging to the masses. As a religion "Maoism" supplied both the disease and the cure.



Commune members gather in a field to read "The Little Red Book."

Red Guards are prepared to make the ultimate sacrifice.



Scriptures” and “Evangelists”

A religion needs an authentic and infallible scripture, which in “Maoism” is the writings of Mao himself. The most ubiquitous slogan in Red China—never out of sight or out of mind—is: “Study the Works of Mao Tse-tung!” Every moment of spare time is to be seized for the study of the scriptures. Deep understanding of their precepts was the key to the success of nationally acclaimed heroes of farm and factory.

Maoists are people of “one book,” “The Little Red Book.” This is the most widely distributed book in the world. All truth is believed to be contained between its covers, and passages from it are memorized for constant study and application. “The Little Red Book” has become the daily breviary of millions of Chinese.

“Maoism” is, furthermore, a highly evangelistic religion. The “message” is tirelessly disseminated by dramas, storytelling and mass singing sessions. All are varying forms of enactment of the “gospel” and without exception call to mind the sufferings under the old order and the glorious stories achieved under the new.

The chief heralds of the new movement are the soldiers of the People’s Liberation Army, but workers also are supposed to spend their leisure time engaging in revolutionary plays and dramas, and conducting study groups on the thought of Mao.

Ethics and Life Style

The most widely proclaimed virtue of the new ethic in China is the denial of ostentation and exaltation of thrift. The traditional New Year celebration, for example, formerly the most important of the year, is now replaced with a Spring Festival which is to be observed under the rubric of the “four nots”: no veneration of the Kitchen God, no burning of joss sticks or paper money, no bowing to elders, and no heavy eating.

Weddings are to have no decorations except a portrait of Chairman Mao, and the bride should walk to the groom’s home, not ride in a sedan chair. The couple should wear ordinary clothing and return to work immediately. The way to achieve “happiness” in the new revolutionary society is to work for the Party and the motherland and for the liberation of mankind. Once a person begins to seek for personal satisfaction or reward he has slipped back to the bourgeois level.

Rituals and the New Deity

Families in the new religion on rising in the morning bow before the portrait of Chairman Mao. They stand quietly before the picture for about five minutes, in an act that is prescribed as “Asking for Instructions.” At lunch and supper, quotations are read from “The Little Red Book,” before

eating, in a ritual called “Gratitude,” and at night before going to bed the family again gathers before the portrait for a few moments of silence and the reading of a few quotations from the “Bible.”

Trains and planes even become morning chapels. Hostesses carry trays of Mao badges and buttons—the holy cards and medals of the new religion. They also perform dances in the aisles and lead in the singing of revolutionary songs. The passengers all join in.

The recent Red Guard movement is best understood as a vast revival of the religion of socialist revolution. Its fundamental aim, which has not changed, is to produce new men who will be willing to make the ultimate sacrifice for their religion. In Mao’s words, “To die for the people is weightier than Mount Tai.”

Mao himself is the deity of the new religion, a personality cult to surpass all others. He is the redeemer and the source of all good. He shows the true direction of life, and supplies the power to attain it.

Mao Tse-tung’s birthplace has become the object of nationwide pilgrimages and the faithful flock to it from all over China. They must walk the last mile to the sacred precincts. Mao’s father and mother have been elevated with him into a kind of holy family. What seems to have been conveniently forgotten is that as a young man Mao hated his father!

Finally, the significance of the all-pervasive portrait of the Chairman goes beyond mere idolizing propaganda. His character, word and spirit are—Marxist atheism notwithstanding—“divinely” omnipresent. In hotel rooms Mao’s picture, painted on the transom, glows at night when the light is switched off. Thus even in sleep the weary traveler takes Mao’s haloed presence with him into his dreams to be refreshed by China’s new “god” during the night’s unconscious hours.



"Sing of songs of victory," when I die"

by Samuel H. Moffett

8

She was less than five feet tall, and she wore size 3½ shoes, but Koreans called her their "superwoman." Now there is no one left who can fill her shoes.

Helen Kim of Korea—diplomat, educator and evangelist—was one of the greatest women in Korea's 4000 years of history. When she died on February 10, 1970, the nation's press tried to pinpoint the secret of her action-filled life, and even non-Christians acknowledged that the roots of her greatness lay in her simple Christian faith.

She was perhaps best known as the

Samuel H. Moffett was born in Korea. From 1947 to 1951 he was a missionary in China and was later reassigned to Korea where he has worked since 1955. He is on the faculty of the Theological Seminary of the Presbyterian Church of Korea.

crusading president of Ewha Woman's University in Seoul, Korea. As its first Korean president she took a struggling little Methodist mission school and built it into the largest women's college in the world. But that was only a part of what she did. Her whole life was a triumphant struggle in the cause of women's rights against the crushing weight of traditional Confucian contempt for the weaker sex.

Helen Kim was born in 1899 as an unwanted fifth daughter. She was named offhandedly by her disappointed Confucian father as Ki-teuk, which means "Obtained-in-the-year-of-the pig."

However, when she was six years old, her mother became a Christian, and the father, impressed by the change in his wife, soon became a Christian also. The household gods, even the ancestral tablets, were pub-

licly burned. The whole family was baptized. New names were given to the girls, marking a change from Confucian scorn to Christian love. Little "Obtained-in-the-year-of-the-pig" (Ki-teuk) became "Living Orchid" (Whal-lan, or Helen).

Even more revolutionary was the family decision to send the daughters to school. Girls, except among the very elite or among the courtesans, were not expected to read or think in old Korea. As a girl, Helen's mother had been beaten by her father when he caught her studying in secret. Now as a Christian she proudly watched three of her daughters go off to school at new mission institutions which were starting the nation by daring to proclaim that women could be educated.

From Frozen Dogma

But the greatest revolution of all, Dr. Kim used to say, "was in my own heart." It happened during the annual evangelistic services at Ewha Girls' High School when she was sixteen, and during the early years of Japanese occupation of Korea. This is how she describes it in her autobiography, *Grace Sufficient*: "Without my realizing it, my religion was a set of frozen dogmas and lifeless exercises. When the preacher asked us to confess our sins I began to feel rebellious. I had no sin to confess. . . no stealing, no lying, no injustice to anyone. . . But I felt disturbed both in mind and heart. At last I could stand it no longer. I either had to get at the reality of religion or else give [it] up altogether.

"At this point I remembered and took the preacher's suggestion and began to pray as I had never prayed before. I asked God, if He existed, to reveal to me the truth concerning what the preacher told us—that we were all sinners who must be redeemed by Christ. Suddenly the illumination came to me that my sins were pride, self-will, and hatred for the Japanese. I fell upon the floor and asked God to forgive all my sins. I immediately felt His forgiveness."

It was in this experience of salvation, says Dr. Kim, that her crusade for women's rights was born. After the assurance of forgiveness she seemed to see a remarkable vision. "I seemed to see Him take the three bags of my sins

away (pride, self-will and hatred), and He showed me what to do the rest of my life. He pointed to a big moat where a mass of Korean women were crying out for help. . . . From that time on my life has been directed by God's hand toward the one course of humble service to the womanhood of my country, and the emancipation of the women of the world."

Toward Revolution

Helen Kim graduated in 1918 in the fifth graduating class at Ewha, which by then had become a college. She was the only graduate that year.

The Japanese militarists had annexed Korea in 1910. Sensing that freedom for Korean women was inescapably linked with Korea's own freedom, Helen plunged at once into the underground movement for independence from Japanese colonialism. When the great nonviolent Korean independence movement broke into the open in March 1919 and was brutally suppressed by Japanese police, Helen Kim escaped arrest only by hiding in disguise for months. Madame Syngman Rhee once wrote of her, "She was a tower of strength in the decades-long effort to restore Korean independence."

The 1919 Movement failed but Helen Kim never lost faith that her country would one day be free. In 1922, with a Presbyterian colleague, Mrs. Pilley Kim Choi, she organized the first meetings of the YWCA in Korea and managed to keep it as an independent Korean organization even under Japanese rule.

That same year she went to America where, at Ohio Wesleyan, she became the first Korean woman elected to Phi Beta Kappa. Later, at Columbia University, she was also to become the first Korean woman ever to earn an American Ph.D.

But she never stayed long in America. Her heart was with her own people in Korea whom she always loved, always prodded, and sometimes shocked.

In 1928, as an elected delegate to the International Missionary Conference in Jerusalem, she appeared—to the scandal of many Koreans—with her long hair bobbed short. At Saigon, on the way to Jerusalem, she had seen

sweating coolies with long, braided queues in the old Chinese fashion. If long hair is a sign of servitude, she concluded, then it is not for Korean women, and promptly cut off her own long braids.

Again, at a Methodist General Conference in Kansas City that same year American Methodists were debating the advisability of combining Korea and the Philippines under a single bishop instead of giving each a bishop as before. Korea's male delegates at the meeting kept politely silent, considering the matter a problem for their hosts to solve. Not so Helen Kim. Brushing aside the counsel of the Korean men, she sprang to her feet with an impassioned plea for a full-time bishop for Korea, and she carried the Conference with her.

In 1940, on the eve of World War II, Dr. Kim became the first Korean president of Ewha Woman's College. For the next five years under intolerable Japanese pressures she nevertheless managed to keep her Christian school open—and free. But in August 1945, the militarists tired of her persistent opposition. She was blacklisted, along with thousands of other Korean leaders, for arrest and execution. The scheduled date for the secret executions was August 15. But on that very day Japan surrendered. The atom bombs dropped on Hiroshima and Nagasaki had saved her life. "When America is censured for the atom bomb," she has said to critics, "let it also be remembered how many lives those same bombs saved."

First-class Diplomat

The recovery of Korean independence catapulted Helen Kim into national prominence. Syngman Rhee brought her into his cabinet as Director of the Office of Public Information. She founded *The Korea Times*, the country's first modern English-language newspaper. Her government soon discovered that she was a first-class diplomat, and appointed her first as a delegate to the United Nations, and then as Ambassador-at-large.

International honors were showered upon her. Ohio Wesleyan, Boston, Cornell and Centro Escalor Universities granted her honorary

doctorates. In 1963 she was awarded the prestigious Ramon Magsaysay Award for Public Service.

Meanwhile, at the college, she re-introduced the annual evangelistic services which had once changed her own life, and rejoiced to see as many as seven hundred college girls baptized in a single year at Ewha. When she took the presidency in 1940 the college had an enrollment of less than six hundred. Twenty-one years later, when she retired, the college had become a university, and the number of students had rocketed to more than 8000. She never married, but she had 180,000 "daughters"—her Ewha graduates.

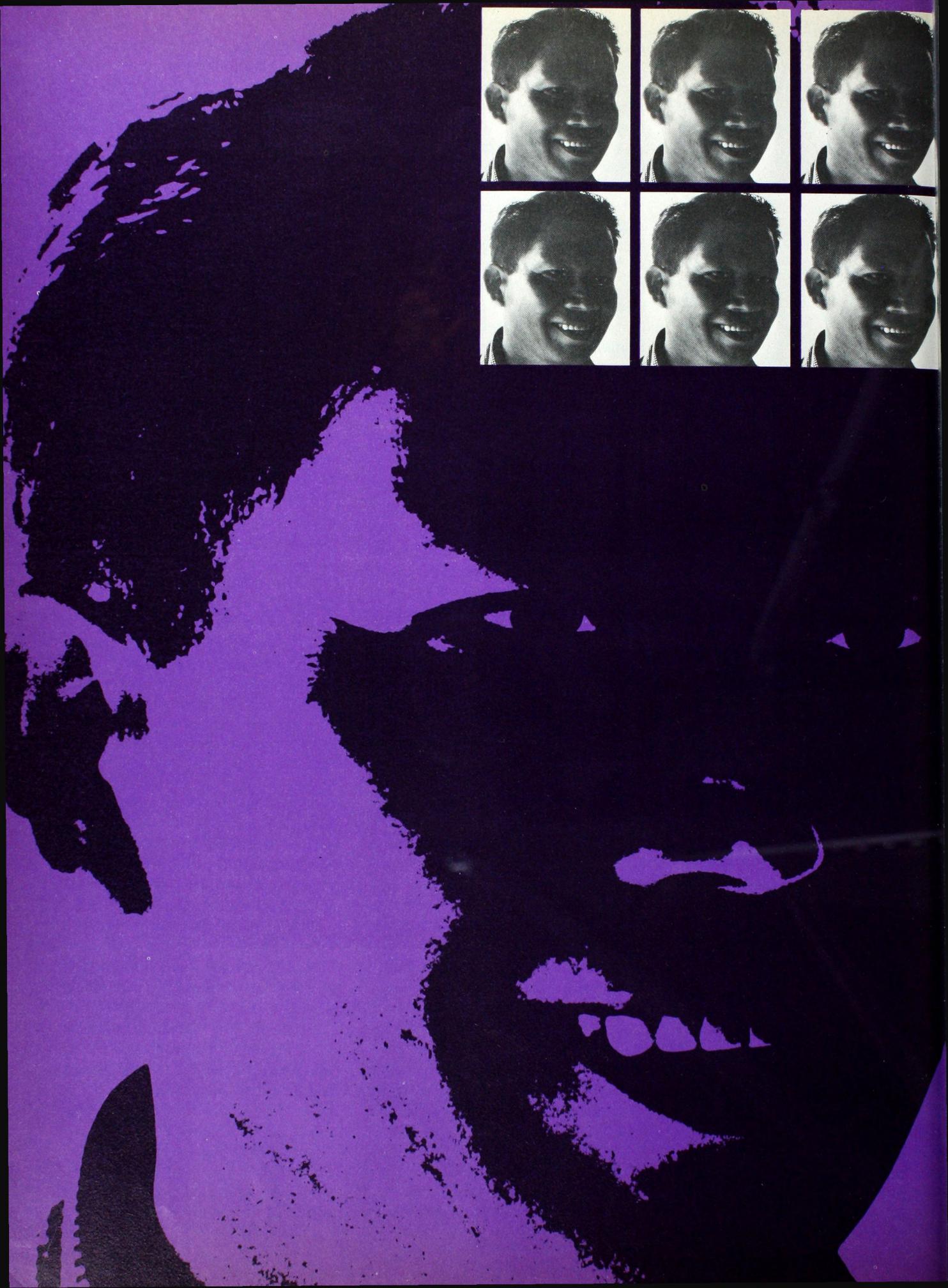
The Remaining Years

Helen Kim retired from the presidency in 1961. "Perhaps I have been too busy," she said. "Now I want to give more time to telling others about Jesus Christ. I want to give my place in the school to someone else and spend the remaining years of my life as an evangelist, speaking for Christ in village churches."

But not only in village churches. It was as an evangelist that she represented Korea at the World Congress on Evangelism in Berlin, and at the Asia South-Pacific Congress on Evangelism in Singapore. And it was as an evangelist that she died, speaking to all Korea as the nation listened to the reading of her will. "Man does not die because his pulse stops," she wrote. "The Lord has assured me a future of greater life and greater love. I do not want a conspicuous funeral. Just send me to my Lord in a simple church service."

The Premier came to her funeral. The President awarded her posthumously one of the nation's highest honors—the Order of Diplomatic Service Merit, First Class. But it was the thousands of others who came to the little Methodist chapel at Ewha who were a better measure of her life and influence. They did not come to weep. They came to pray and to sing, as Dr. Helen Kim had asked them to. "Sing songs of victory, glory and life, when I die," she said, for this indomitable ambassador, educator and citizen of the world was above all, a Christian.





MANUEL

SIX VIGNETTES

The New York tug, looking like a toy beside the great German liner, "Berlin," battered and rammed her into sailing position. Not until the Berlin was in the main channel of the Hudson would her shining diesels turn the giant screw that would drive her into the Atlantic. As if to give the ship one final boost on its nine-day voyage to Bremerhaven, the tug gave three short farewell blasts on its shrill steam whistle.

It was early September 1961. Fascinated with his new experience, Manuel watched the tug plow back through the dull waters to begin its work all over again.

"Thank you, Lord," he said, "for giving me the scholarship and letting me go to the University of Ehrlander."

Manuel opened his eyes, breathed in a generous gulp of fresh sea air, and turned to find his cabin.

"Excuse me," said the young blond man in German. "Would you help me find my cabin?"

"Yes," said Manuel, "I will. I am also trying to find mine."

"You speak very nice German," said the man with a smile. "Where did you learn it?"

"In Mexico City and at the University of Chicago," answered Manuel.

From Manuel by Hugh Steven. Copyright 1970 Wycliffe Bible Translators, Inc. Published by Fleming H. Revell Company, Old Tappan, N.J. Used by Permission.

"How wonderful," the German said with rising interest, "to meet someone who speaks my language. How about meeting me tonight at 8:00 in the cocktail lounge so we can become better acquainted."

"Okay," said Manuel. "Why not!"

There were eight young men singing lusty songs and gulping steins of beer when he kept his appointment that evening. Manuel smiled. He had never seen people sing and "rejoice" like this before.

"Ah," said his German friend when he noticed Manuel, "a beer for our Mexican friend. Come and join us."

Smiling politely, Manuel thanked his friend for the beer but asked if it would be all right if he just drank a coke or ginger ale.

"No," said his new friend. "All of us are drinking beer and you must too."

"I am sorry," said Manuel with a firmness that momentarily jolted his friend. "I would like just to have a ginger ale."

The young German smiled weakly and wondered what kind of person would rather drink ginger ale instead of beer.

If his German friend had doubts about Manuel before the voyage, there were none at the end. For nine days Manuel shared his faith with more than five hundred passengers.

So impressed with his character and honest concern for them as individ-

uals, 375 of the passengers sent him a personal invitation for Christmas dinner. Manuel said later, "Because I didn't want to hurt anyone, I sent them each a card and told them I was going to Turkey."

During the Middle Ages, Nuremberg was Germany's most important cultural center. Today it still retains vivid memories of its golden age of higher learning and culture. The Gothic buildings of the University of Ehrlander, the huge medieval wine storage house turned into a college dormitory, the Burg (Royal Palace)—all of this reminded Manuel of Tajin, the ancient Totonac pyramids in faraway Mexico.

Instantly Manuel felt a deep cultural affinity and fell hopelessly in love with Germany, its language and its people.

One of the people he fell in love with had long flaxen hair, light blue eyes and freckles across her angular nose. Her name was Helga and he met her at the University. In that mysterious way known to young people, they were attracted to each other. And as happens in some storybooks, it was love at first sight.

It was an old world romance. Band concerts in the park, excursions up the

by Hugh Steven

Penetz River to a restaurant for dinner, lingering talks over coffee and leberkuchen (German brownie) in a quiet coffee house when three hours passed like three minutes.

It was a painful kind of love that left Manuel weak and sick inside when he was away from Helga. When they were together, the pain stopped. Helga's presence was like a soothing balm and Manuel felt warm and comfortable. There was talk of marriage after graduation. But each time Manuel told Helga of his dream for his Totonac Indian tribe, he noticed a strange smile creep across her face.

He couldn't remember when it came to him, but Manuel realized one day that Helga had no intention of ever living among the Totonacs. The thought of losing her stabbed his stomach like a hot knife, but he knew what he must do.

"It's better that you live in Germany," said Manuel tenderly to Helga as they walked along the river bank. "It is hot in Mexico. There are bugs and I don't think you would be happy there. I know God wants me to return to my people. I must keep my promise to God and share my faith and education with them. And always it is better for both of us to find God's best for our lives rather than just the good."

Almost as quickly as it had started, the romance was over—at least academically!

An ulcer!" exclaimed Manuel. "How would I get an ulcer?"

"From overwork," answered the doctor, "or too much worry, or too many emotional problems or upsets."

"Oh," said Manuel to himself, "I wonder if Helga..."

Interrupting Manuel's thoughts with instructions about drinking tea instead of coffee and no more hot Mexican food, the doctor concluded with a suggestion that Manuel take a vacation.

"Thank you," said Manuel gra-

ciously, "I leave for Turkey in the morning."

Leaning back in his seat on his flight to Turkey, Manuel reread a letter he had received a few months earlier.

I am so very anxious to meet the one through whom this unworthy Turkish family has come to know such complete happiness. Would you honor our house by spending your Christmas vacation with Kurtartt, myself and family? I am enclosing a round trip plane ticket. [Signed, Kurtartt's father]

The reunion with Kurtartt was filled with the telling and retelling of how Manuel befriended and finally won Kurtartt to the Lord.

"Since you are Turkish, I want to tell you another Turkish story!" said Manuel when they were finally talked out.

Munching pastry and watching the others sip cups of thick, sweet Turkish coffee, Manuel began his story.

"It was the morning after members of the Wycliffe Bible Translators and I were on a television program in Mexico City. The Department of Education had asked Wycliffe to explain about its work among the Indian tribes. And I had talked about the newly translated Totonac New Testament. I was eating breakfast when a man called me on the telephone.

"I saw you on television last night," he said, "and I would like to meet you. Can you come to my house for lunch?"

"I said that I could and he gave me the address of a nice section of the city, about an hour from where I was staying.

"The reason I called and invited you to my house," he said after I arrived, "was because of what you said on television last night."

"Surprised and a little afraid, I asked him what I had said.

"You said," he answered, "that your language is almost like Turkish."

"Yes," I said, "that is true. Why do you ask?"

"Because," he answered, "I am

Turkish and I wonder if you can speak my language."

"No, I don't speak Turkish."

"Then, why," he asked angrily, "do you compare Turkish with Totonac?"

"Because," I said, "I know a Turkish doctor very well."

"Oh," he exclaimed, "I am also a doctor!"

"When I told him I had read the Koran he was most surprised.

"What do you think of it?" he asked.

"For a long time we discussed the difference between the Koran and the Bible and the difference between Jesus Christ and Mohammed.

"He was so interested in what I had said that he asked me to come back. After three or four visits I asked him one day to come with me to a doctors' convention that was being held at a lake near Mexico City. He came and that weekend another doctor friend of mine and I lead him to the Lord."

Kurtartt's father smiled, shook his steel-grey head slowly and wondered how it was that a little Indian could be such a remarkable instrument for God.

After Turkey, it was Switzerland, Spain, Sweden, Hungary, France, Italy. But it was his visits to East Germany that were among Manuel's most memorable.

For more than six hours the long line of cars and pedestrians waited to cross the narrow checkpoint separating East and West Germany.

"Come," said Manuel to Charles Wickersham, a young U.S. Army private from Georgia. "There is no sense to wait in a long line."

No stranger to border crossings and official red tape, Manuel went directly to the officer in charge.

"So you are Mexican," said the chalk-faced border official.

"Yes," said Manuel with a bright smile, "I am."

"Well, then," said the guard, "you do not have to wait in line. You and

our friend may pass through immediately."

Reacting like a true Latin, Manuel reached into his wallet and pulled out two marks.

Raising both hands in protest, the guard said, "Oh no! We are not permitted to take tips."

"But," said Manuel, "I want to give you something to show my appreciation."

"Well," said the guard, clearing his throat and eyeing Manuel's tooled leather wallet, "your purse is very nice."

"Oh," said Manuel, "this wallet is too old."

"It doesn't matter," said the guard, "I will take it."

"No," said Manuel with a firm smile, "not this one. But the next time come I will bring you a new one."

True to his word, on his second trip, Manuel gave the guard a new hand-tooled Mexican wallet. Immediately they were friends. On subsequent crossings, the guard would smile and say how happy he was to see his Mexican friend. After a perfunctory search of Manuel's suitcase, he would give Manuel a good-natured slap on the back and wave Manuel through. Never once did he ask about the half-dozen German Bibles Manuel carried.

Accustomed to vibrant, enterprising Mexicans and West Germans, Manuel's view of East Germany was gloomy. Unconsciously, Manuel expected the same flamboyant advertising on stores and buildings that he saw in the West. Instead he saw cold numbers in place of proprietor's names.

But the real gloom came when Manuel visited an underground church. There were about twenty young people," he said later, "about 18 to 25 years old. No one sang. They were afraid the neighbors would hear and tell the authorities. We sat in a circle. Each one read a passage of Scripture from a deeply worn Bible; then passed to the next one to read. After that we prayed and the service was over."

"They were happy to meet me and

when I gave out the new Bibles there were tears. I told them of Mexico and explained that Indian believers also suffer for their faith. As I left to go they asked me to visit them again."

"We wonder sometimes," they said, "if God has forgotten us. Your visit has helped us to know He hasn't!"

M

Manuel's friends never doubted his intention to realize the dream of a Bible technical school for the Totonacs. Whenever he had the opportunity, Manuel explained his plan to all who listened. But sometimes, when an especially appealing position was offered, Manuel's vision became momentarily clouded. This was never more true than in the position offered to him by a mathematics professor from Barcelona.

Professor Carrillo, like hundreds of Spaniards, flocked north over the Pyrenees each summer in search of better-paying German jobs. The spiritual welfare of the hundreds of migrant workers in Nuremberg was cared for by a Spanish-speaking church located in the Spanish colony.

It was here that Manuel met the tall, green-eyed professor. As a ministry, Manuel spent part of his free time as an interim pastor to this church. When the professor learned of Manuel's master's program in education and past academic training, he pleaded with Manuel to return with him to Spain.

"Spain is in desperate need for qualified teachers," he would say. "I can assure you of an immediate position in any one of our high schools or colleges in Barcelona or Madrid."

Then with a painful, agonizing twist on his face and a voice full of emotion, the professor would say, "Manuel, you are strong. You have many years of service for the Lord, but my body is weak. I am dying of cancer. Could you not come for just one year?"

Manuel told this story as his fare-

well sermon after receiving his degree at Ehrlander.

"It was the most tempting offer I ever had," he said. "When Professor Carrillo explained how deeply I was needed and how I could substitute for him right away, I wanted the job. I said to myself: 'Here is something for me right now. The Totonac school is a faraway dream that could take years to accomplish. Besides, where will I get the money I need?' I thought maybe I could earn some teaching school."

"But then I remembered a man crying on a jungle trail. Someone had cheated him on the sale of his pigs, because he couldn't read, write or count money. I remembered my own mother and how a selfish landlord cheated her out of her land and gave her only a tiny fraction of its true value. I remembered also my promise to the Lord as a young boy; that if He gave me an education, I would take it back and share it with my people. Now in a few days I leave this wonderful country with your prayers and a dream. I also leave with a greater desire to help the Totonacs learn to read and write and understand the full love of the Lord Jesus Christ."

A

fter the service Manuel shook the hands of his friends and well-wishers.

"My grandmother gave me this," said a blonde pigtailed girl of nine.

"What did she give you?" asked Manuel with a smile.

"She gave me four marks [one dollar] for a new doll. But since my old doll is still good, I am going to give you this for your Bible school."

.....

"How much would you like to deposit in your new savings account," asked the dignified German bank teller.

Manuel opened his wallet and counted out four German marks and pushed them under the glass window.



The extension seminary:
“... has gone into orbit
and has literally
circled the globe.”

A REVOLUTION GOES INTO

by *Ralph Winter*

other professional schools in the States as they lean increasingly toward “field-based education” which “blends cognitive learning with field experience.” But the parallel, while real, is mainly accidental. In “The Acorn that Exploded” (October *World Vision Magazine*) we saw that the beginning of this movement in Latin America grew out of a field situation rather than derived from the export of U.S. ideas. Now it is our task to see how this movement has gone into orbit and has literally circled the globe. First let’s see what is meant by a seminary with a king-sized reach. What is theological education that can extend *down* to the Peruvian Indian, *up* to the professional and *out* to the farthest province?

The Pastor who was Down and Out

Juan Mamani is not “down” in the geographical sense. He lives high up on the 12,000-foot Peruvian altiplano on the edge of that vast blue Lake Titicaca. Two years ago he could neither understand nor read Spanish, which is the national language of his country. He had never had the opportunity of going to school. He was tied to his home because his family depended on the crops he cultivated on his small pieces of land, and his animals needed daily watering and grazing. It had taken 56 years for him to accumulate three cows, a few sheep, an old horse, a few pigs and chickens. Juan, by age, faithfulness, and Christian maturity, is the natural leader of the small congregation in his rural community.

Tremendously wise in the ways of his people and well-schooled by the rigor of life, he, nevertheless, found it hard to exercise his leadership potential because he lacked any formal schooling.

During his six years as a Christian Juan had learned to read his native Aymara through the use of the Aymara hymnal, painstakingly following the printed words as the hymns were sung. Little by little in this manner he picked up enough skill to read the Scripture in his Aymara New Testament. But he was old already; he couldn’t speak or read Spanish and he had a family to support. What chance did he have for wider education? The possibility of his attending a residential school was nil, as was the probability of his following through on a correspondence course, even if one were available in his native Aymara tongue.

In 1969 Juan had the chance to enroll in a Bible course offered in his area by an extension division of the Friends Bible Institute. The only requirements were the ability to read and the willingness to work hard. He succeeded in both as he worked his way through a carefully programmed bilingual course on Acts, studying daily and working out the lessons in his home and then meeting weekly with his group and its teacher for review and discussion. In three terms Juan has now finished the first four courses of what could be for him a complete pastoral course, all by extension. He has found this chance to learn so stimulating that now after finishing each lesson in Aymara he goes back and does it again in Spanish, carefully sounding out the words and filling in the answers, slowly learning a new language just as he earlier learned to read his own. But, most important of all, Juan is better equipped to pastor the congregation in his community.

Sleeping in a king-sized bed will spoil you! Oh, that sensation of poking your feet down as far as you can without restrictions—you can never get over it!

The Seminary with a King-Sized Reach

So it is with an amazing new approach for the revitalization and extension of the church. Those involved in this program have found it an exhilarating experience to be able to reach down to the humblest Peruvian Indian, up to the most sophisticated university graduate, and out to the farthest province—with high quality theological education. It may be something you can’t get over!

The amazing, now world-wide extension movement in pastoral training sounds just like the latest thinking in medical schools, law schools, and

Ralph Winter, who currently is a professor at the School of World Mission at Fuller Theological Seminary, taught anthropology in the Landivar University at Quezaltenango, Guatemala, and worked with the Mam Christian Center. He was prominent in Indian work in Guatemala and was editor of the magazine Noticiero.

ORBIT

account another fact: the real leaders in most church movements are not able to attend the traditional seminary. Extension doesn't just reach more students—it is able to reach precisely those real leaders. This fact has the effect in many situations of explosively multiplying the leadership in a church. Many a missionary has bemoaned the "lack of leadership" without realizing that the larger proportion of real leaders are invisible to his eyes so long as he is looking for candidates that are available to the traditional residential program. Extension possibilities can lift the scales from his eyes and let him see, like Elijah of old, how many true men of God there are. Granted the picture is bleak as long as he thinks in terms of young men who have years of schooling and subsequent experience ahead of them. Once this limitation is banished, a whole new world is open before him.

Can Extension Go Wrong?

There are many forces which have sent the extension system into orbit, some of which may not be the most important reasons. Let's take just one example. There are 1000 seminaries and Bible institutes of one sort or another in the non-Western world. Those who are in charge of these institutions are sometimes more immediately concerned with the life and health of their various schools than they are with the condition of the church they are indirectly serving. Their attention is focused on the usually younger men who have drifted somehow into their care. They may also lie awake nights in their concern about graduates who are often struggling and floundering with new experiences in the pastorate, in marriage and home-building, or in finding their true identity as persons in society. Often the chief anxiety of the school administrators, however, is that there are not more students matriculating. Rarely is there enough time or nervous energy available to add on another program, extension or otherwise, unless it might be an evening division, or some kind of cooperation with a local extension program actually shouldered and directed by others.

Unfortunately when this type of half-hearted extension takes place, there may be no attempt to offer credit, and all kinds of students from different backgrounds and academic levels may be jumbled together. The teaching quality may then be indifferent under those circumstances. I have called this unfortunate. While it may be "all to the good," it nevertheless falls crucially short of the *primary goal of the early proponents of theological education by extension which is to reach out to the real pastoral leadership of the church with first rate theological education that will allow these men of high potential to become more than second class leaders.* That is, men performing pastoral functions ought to be able to become fully ordained, should the Lord continue to lead in that direction. Why this intense preoccupation with ordination? Because the living fellowship of the church is more important than any other institution, and a recognized and trained leadership is essential to the strength and growth of that fellowship.

One of the more arresting ways of stating this truth comes from John Coventry Smith, who for many years has been one of the most visionary leaders in the United Presbyterian Church, especially in its overseas work. He has said that what we must do is to ignore the existence of the seminaries for a moment in order to make an unprejudiced analysis of the needs of the church, and only after making that analysis ask if the seminaries can be of any help in meeting those needs! Perhaps it was necessary for him to make such a strong statement because institutional "momentum" is so strong that, apart from drastic reevaluation, there is little possibility of change.

How Did Extension Get Into Orbit?

Up to now, the safest and surest method of transmitting the vision of theological education by extension has been through workshops. It is in the vital give-and-take of face-to-face confrontation that the important point we have just made becomes clear. Not all points require a workshop to be clearly understood. It is fairly obvious, for example, that an extension pro-

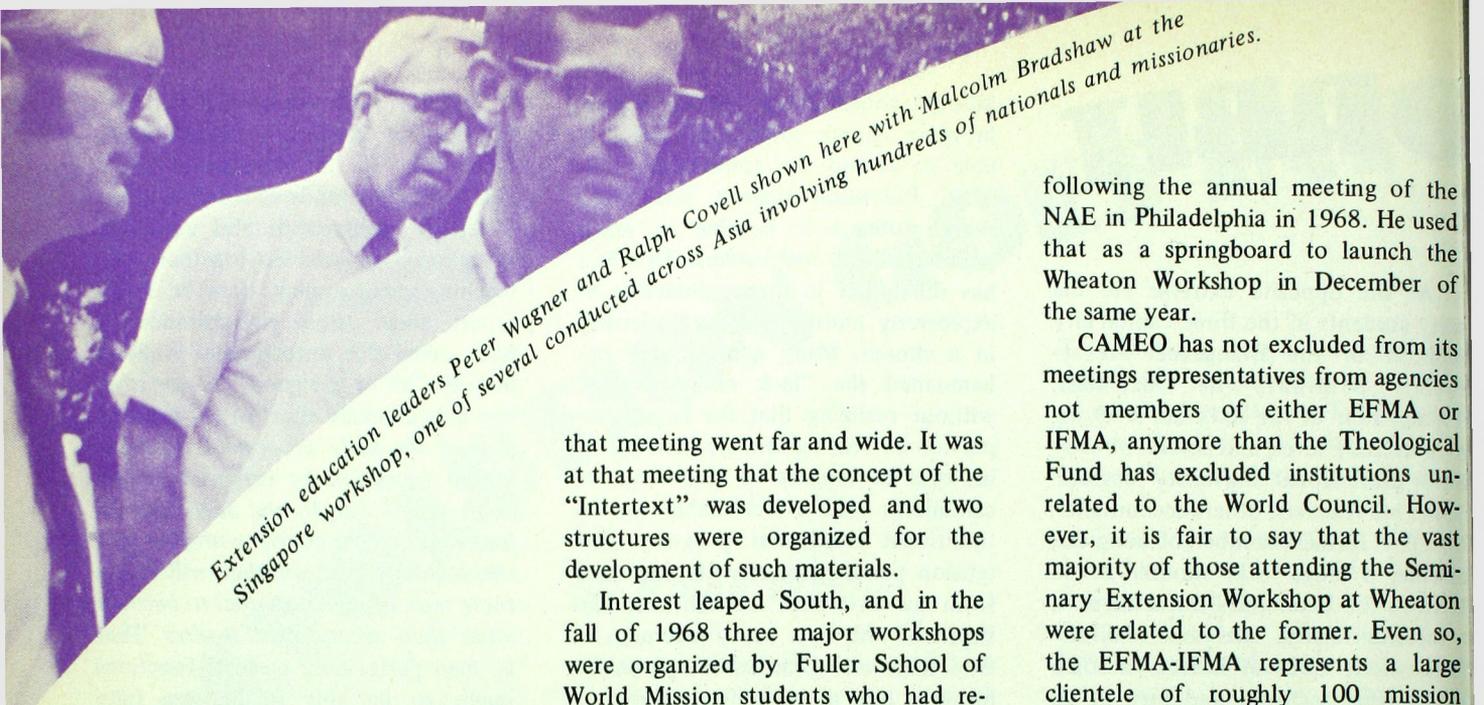
At the opposite extreme are the sixty students in the three capital city sections of the Evangelical Presbyterian Seminary in Guatemala. Twenty-four of the sixty are studying at university level, and several already have professional university degrees. Some are teachers, others accountants; one is a former member of congress, another a judge. Still another is the head of the Economics Department in a local university. This same seminary also enrolls barefoot Indians in some of its rural sections, and men at all levels are being ordained in their various regions.

Now isn't it a king-sized experience, when a seminary can reach as far as desired in any direction, geographical, social, academic, professional? No wonder Milton G. Baker, one of the top men in the Conservative Baptist Foreign Mission Society, has said, "Extension theological education is the most significant development in theological education in the Twentieth Century."

Both Quality and Quantity?

The superior "reach" of the extension system is not the only reason Baker made that kind of statement. True, one reason why the idea of theological education by extension is now in global orbit is that people have been amazed at the skyrocketing enrollments of the schools that have undertaken extension programs. Sheer numbers, of course, attract attention. However, Baker is too wise a mission strategist to be attracted by that alone. He took a good look at 18 schools in Latin America that had gone into extension and observed that "in every case those schools have a much higher enrollment. . . and the quality (of the students) is significantly improved."

This then is the staggering thing about extension: if it is done right it can increase both quality and quantity at the same time! Yet it doesn't *sound* possible. How could it be? The mystery vanishes when you take into



Extension education leaders Peter Wagner and Ralph Covell shown here with Malcolm Bradshaw at the Singapore workshop, one of several conducted across Asia involving hundreds of nationals and missionaries.

16

gram is far less expensive per student—since there is proportionately less time in class. It is easy to grasp that extension can allow a school to work on more than one academic level, in more than one cultural sphere, and so forth. But it is in the more subtle relationships between a ministerial training program and the church it serves that a workshop on the unique contribution of the extension system looms significant. For example, in the workshop held in Vietnam last fall, the older pastors were at first apprehensive that the extension system would allow a flood of new men into the ministry who might displace them. They were somewhat mollified when they also learned that those already ordained could take advantage of extension studies to upgrade their own training. They would not be eclipsed by a more highly trained younger generation!

Thus, the workshop has been the most significant launching pad for the movement that has now gone into orbit. From the very beginning this has been true. The first workshop that was wholly dedicated to theological education by extension was sponsored by the Latin America Association of Theological Schools, Northern Region (ALET), and brought together representatives from practically every seminary and Bible institute in the country of Colombia, and included some from Ecuador and Panama. This was in 1967, and the printed report of

that meeting went far and wide. It was at that meeting that the concept of the "Intertext" was developed and two structures were organized for the development of such materials.

Interest leaped South, and in the fall of 1968 three major workshops were organized by Fuller School of World Mission students who had returned to the field: in Ecuador, Bolivia, and Brazil. The most remarkable single event resulted from the Brazil meeting: 38 schools met a month later to found an association of theological schools interested in extension (AETTE). The largest workshop was the one in Bolivia. There were 143 present, including 121 registered delegates, nearly half nationals, representing every Bible institute and seminary in the country, plus some from Argentina and Peru. This workshop was so efficiently organized that the final night of the four-day period was concluded by the circulation of a beautifully printed booklet (in Spanish) carrying digests of all the key major meetings as well as an impressive photograph of the entire group taken the first day. Subsequent events, some reported last month, have eminently proven the value of that workshop.

The first workshop drawing people from all over the world was the work of a new force on the scene. The ALET workshop in Colombia, and the three in Ecuador, Bolivia and Brazil have been financed by the Theological Education Fund. Now CAMEO entered the picture: the Committee to Assist Missionary Education Overseas—a joint committee of the EFMA and the IFMA. The very active and resourceful coordinator of this committee, Dr. Raymond B. Buker, Sr., recognized early the potential of the extension movement and first organized a seminar on seminary extension

following the annual meeting of the NAE in Philadelphia in 1968. He used that as a springboard to launch the Wheaton Workshop in December of the same year.

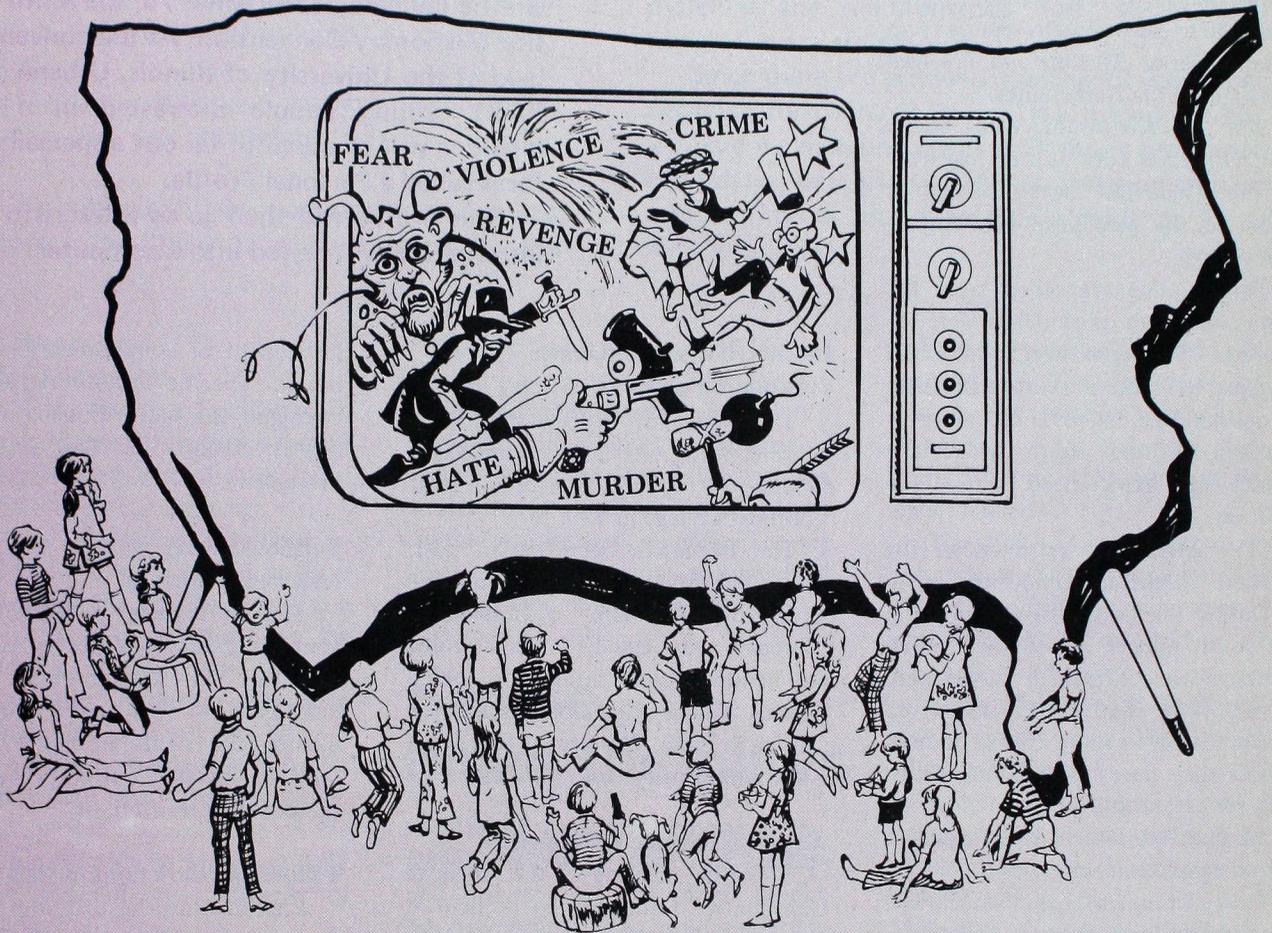
CAMEO has not excluded from its meetings representatives from agencies not members of either EFMA or IFMA, anymore than the Theological Fund has excluded institutions unrelated to the World Council. However, it is fair to say that the vast majority of those attending the Seminary Extension Workshop at Wheaton were related to the former. Even so, the EFMA-IFMA represents a large clientele of roughly 100 mission agencies and 100 million dollars of annual expenditures. If there is any specific "blast off" date for the movement going into orbit, this event may have been it. Hundreds of copies of the 120 page report of that workshop went around the world, and it appeared as the middle section of the 648 page book *Theological Education by Extension* mentioned in last month's article.

This is the kind of background which by the fall of 1970 existed in many countries, and CAMEO thus laid plans for eight workshops on seminary extension for August and September in Africa and Asia. A new tool available was Ted Ward's book, *Programmed Instruction for Theological Education by Extension*. Ted Ward, an education expert from Michigan State University, and Sam Rowen of the West Indies Mission, handled the four workshops in Africa.

Pete Wagner of the Andes Evangelical Mission, and Ralph Covell of the Conservative Baptist Seminary in Denver were the team chosen for the Far East. Taiwan held two workshops, one in Chinese and one in English. Others were held in Indonesia, Vietnam and India. Singapore was added en route. Over three hundred missionaries and nationals came out to these four day meetings. Their scheduling and planning no doubt constitutes the most important event in the expansion of a movement now well into global orbit.



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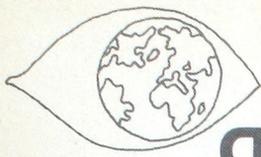
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Personnel experiment to be launched at Urbana

Cautious growth in Sudan

An easing of tensions between the Muslim north and black south is resulting in a gradual growth in the church here, according to reports from Sudan Interior Mission and involved Christians in the Netherlands.

SIM in Khartoum (the Sudan capital) reports sales of their magazine *African Challenge*, have doubled in Sudan in the past year, reaching an all-time high.

Three young evangelists from the south, where all missionaries were expelled in 1964, came north to the SIM headquarters for a short-term Bible school early in 1970. They have now returned to the south where the church has experienced severe persecution.

SIM activity is restricted to the northern Khartoum-Omdurman area.

During the years of persecution in the south almost all of the church buildings were attacked, many were burned. Now that the Christians are able to return to more normal circumstances they have asked Dutch Christians for assistance.

To date the Dutch have helped to restore eight churches.

The government has also allowed some black missionaries to work in the area.

However, in some areas the persecution is reported to still exist. A recent report from the Southern Sudan Association says that 27 of a Christian congregation were massacred in a church close to the Congo-Sudan border between Yei and Aba.

Hong Kong literature seminar scheduled

November 20-28 the Chinese Christian Literature Society in Hong Kong is hosting a seminar for Christian literature editors and publishers at the Morrison House in Hong Kong.

Indian fellowship celebrates 20th anniversary

The Evangelical Fellowship of India is celebrating its 20th anniversary January 14-17, 1971 in ceremonies at Voorhees College in Vellore.

The Executive Secretary of EFI, Dr. I. Ben Wati, said concerning the founding of the organization: "Twenty years ago EFI was founded on bended knees and with folded hands, asking God to revive the Church in India. This prayer for revival is still our priority."

Anglicans increase coordination

The first meeting of the Anglican Consultative Council is to be held at Limuru, near Nairobi, Kenya, February 23 through March 5, 1971. Representatives from 22 provinces of the Anglican Communion are expected to be there. They will represent a total baptized membership of 47 million.

The council was set up during the 1968 Lambeth Conference. This council is to meet every two years between the ten-yearly Lambeth Conferences to increase communication and cooperation among the Anglican communities.

The council will attempt to develop as far as possible agreed Anglican policies in the world mission of the Church and to serve as needed as an

A new program for helping young people mission boards get together on job opportunities will be launched at Urbana '70, the ninth Inter-University Missionary Convention. At the convention to be held at the University of Illinois, Urbana, December 27-31, young people interested in a career in missions will be asked to fill out a specially prepared form called a Personal Profile.

This profile will then go to Interchristo where information will be fed into a computer.

instrument of common action. It also has the specific responsibility for encouraging the fullest possible Anglican collaboration in the ecumenical movement.

Religious liberty reviewed in Portugal

The Portuguese parliament is to consider a religious liberty law some time this year. Details of the law are unknown but it is hoped that it will include the rights of the Protestant minority which currently functions under severe restrictions.

Tightening restrictions in Malaysia

Chandu Ray, head of the year-old Coordinating Office for Asian Evangelism, reports after a two week visit to Malaysia: "One has become conscious of the tightening of visas and immigration regulations for Christian missionaries. Several have had to leave Sarawak because their visa periods have been curtailed.

Ray continues: "Pressure is being borne on tribal groups who are Christians, to equate their citizenship with Islam. Tightening on public meetings and propagation of the Gospel is evident.

"Please pray for the church leaders as they adjust their relationships with the new political regime."

Into this computer will also go Job Descriptions which the missions boards have been asked to fill out.

Then the computer will be asked to match people to jobs. It is hoped that this program developed by Interchristo in cooperation with FMA/IFMA will greatly facilitate getting the right people in the right job.

The program is intended to cut down paper work for both the board and the interested inquirer. It will also give both a wider choice of people or jobs from which to choose.

A careful study has been made of the forms used by more than 50 mission boards to insure that the contents of the new forms would meet the actual needs of a job description and a preliminary application.

The system was developed to place responsibility or initiative on the individual, not the mission board.

Once an individual has completed a Personal Profile form and filed it with Interchristo, the

information is fed into the computer. The computer matches the individual's background, education, interest, etc. against the requirements set by the various Job Descriptions from the boards.

When the matches are found the computer prints out the information for the individual. If the individual wants more detailed information regarding a specific opening, he may request it. He can then contact those boards where he feels, with the guidance of the Holy Spirit, he can best serve.

The boards receive each month an activity summary. It lists the actual job opening the board has on file. Under each job will be the names and addresses of all individuals reviewed that month who matched the requirements. The system will be updated every six months.

Since there is a growing shortage of young people applying for overseas service, it is hoped this system will supply mission boards with many new qualified candidates, and give young men and women a better opportunity as they seek God's guidance for their witness and life.



Baptist disappointed in Denmark campaign

Dr. S. A. Hagstrom, president of the Danish Baptist Union, said that he was disappointed with the results of the 1969 evangelistic campaign.

He told the union's annual assembly that, "In spite of this we have to realize that the membership of our churches has now decreased to the point it was 25 years ago." The encouraging "this" Hagstrom referred to was the various local attempts at both traditional and contemporary forms of evangelism and the "growing understanding of the responsibility of the Christian personally to witness in daily life had resulted in a number of conversions."

According to the most recent statistics the Danish Baptist Union—the largest non-Lutheran Protestant body in Denmark—has 6929 members in 42 churches which is down from 7002 of last year.

One of the reasons given for the failure of the evangelistic effort was "the traditional organization was too unwieldy to get into motion."

Rhodesia policy opposed by church

The United Methodist Church of Rhodesia has taken a strong stand against the white-dominated government of Ian Smith.

In a meeting of some 350 lay and clerical delegates—including Africans and missionaries—it was decided that if necessary the Rhodesian Methodists would defy the Land Tenure Act which divides black and white people in the self-declared republic. The act gives the 234,000 whites as much land as is allocated to 4,800,000 blacks.

people make the news

Medical Assistance Programs, Inc. (MAP) announced two staff changes and one appointment. **John Stucky** has been promoted to vice-president in charge of operations. Mrs. **Beth Knighton** adds to her personnel duties the responsibilities of vice-president in charge of contacts with outside agencies. **Donald Stilwell, R.Ph.**, will serve as MAP's first pharmacist while continuing studies on furlough from his mission post in Ethiopia.

In a surprise nomination Dr. **William P. Thompson**, a layman and stated clerk of the United Presbyterian Church in the U.S.A., was elected president of the new World Alliance of Reformed Churches. WARC, as the world confessional organization is known, is a union of a previous Re-

formed-Presbyterian alliance and the International Congregational Council. The group which represents 127 churches in 75 countries formally merged during its meetings in Nairobi in September.

The Rev. **Richard Cannon** joined Interchristo (The International Christian Organization) September 1 as executive director of student affairs. He will be heading a nationwide, on-campus missionary emphasis. He was formerly with The Evangelical Alliance Mission.

Somporn Pongudom is the third missionary to be sent overseas by the Thailand Overseas Missionary Society to work among the Iban people of the Methodist Church in Sarawak. The society which was formed through the initiative of seminary students, sent its first missionary in 1964.

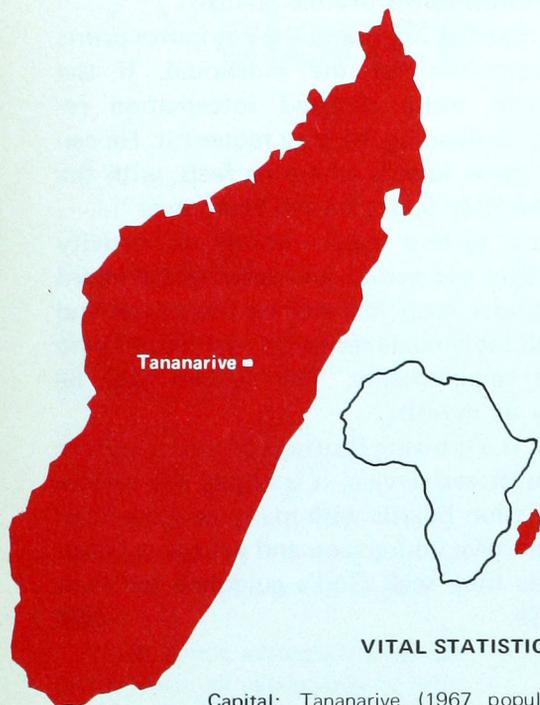
The Rev. **Anis Shorrosh**, an Arab, native of Nazareth and former pastor in Jerusalem, held large evangelistic meetings in Bombay, Poona, Ahmedabad and Bangalore, India earlier this year. According to reports the attendance, personal response to the message, and financial giving were unprecedented.

Dr. **Harold Martinson**, Lutheran missionary and professor in Lutheran Theological Seminary, Hong Kong, died of cancer August 5.



Facts of a field: Malagasy Republic

(Madagascar)



VITAL STATISTICS

Capital: Tananarive (1967 population: 342,000).
 Area: 228,000 square miles (slightly smaller than Texas).

Population: 6.3 million: 18 separate ethnic groups, largest of which is the ruling Merina; 40,000 French, 14,000 Indians and 8000 Chinese are also on the island.

Population Growth: 2.5 percent annually.

Urbanization: Estimated 10 percent of population lives in towns of 5000 or more.

Languages: Malagasy and French are the official languages although tribal and ethnic languages are also used.

Economy: Predominantly agricultural. France is the principal trading partner. Annual per capita income estimated at \$90.

History: France established rule in 1885. Became autonomous state within French community in 1958. Full independence proclaimed in 1960.

Government: Elected President assisted by a Council of Ministers. Bicameral parliament with ruling party dominant in both houses.

Religions: About 55 percent of population considered animist; about 40 percent considered Christian; rest are Muslim.

people who make up the predominant tribe and who also have been active in spreading the faith.

The national churches have attained financial autonomy and have shown an active missionary zeal. These churches are largely administered by national Christians and foreign missionaries have been integrated into the church at all levels.

The Roman Catholic Church has an estimated 1.2 million members. The total Protestant membership is about 1.1 million. The largest Protestant church is the United Church of Christ in Northern Madagascar, formed in 1968 from three other churches. Membership is over 800,000. Together with the 300,000 members of the Malagasy Lutheran Church, these two groups form the Protestant Federation of Madagascar.

The national church is engaged in programs of education, agricultural assistance and broadcasting.

MISSIONS: Portuguese Roman Catholics were the first missionaries to Madagascar, arriving in 1600. The London Missionary Society arrived in 1818 as the first Protestant mission agency.

Lutheran missionary agencies have played a prominent role in missions work on Madagascar. Of the estimated 160-170 Protestant missionaries on the island, the largest group is from Lutheran agencies.

Protestant missionaries from North America in 1969 totaled 116, from 19 different agencies.

Roman Catholic workers total about 1600, including both foreign and national priests, brothers, monks and nuns.

CURRENT STATUS OF CHRISTIANITY:

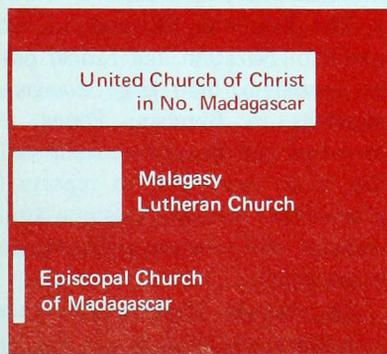
Christianity is openly proclaimed throughout the republic and about 40 percent of the people are considered to be Christian, including many government and business leaders. The national church is largely administered by indigenous Christians. Roman Catholics are slightly more numerous than Protestants.

CHURCHES: Christianity was brought to Madagascar in the sixteenth century by Roman Catholic missionaries but it

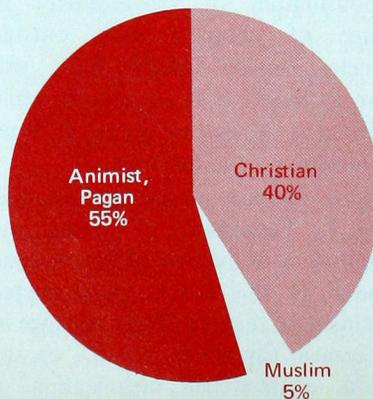
had little lasting effect at that time. The first effective Christian influence began early in the nineteenth century through the work of the London Missionary Society among the Hova people. Christians were persecuted until the 1860's, when religious freedom was established and the rulers accepted Christianity.

Following World War II, striking growth of church membership was reported by both Protestants and Roman Catholics. The chief strength of Christianity is among the Hova

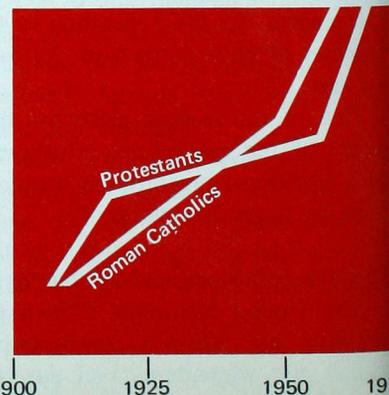
Major Protestant Church Membership



Religious Beliefs in Madagascar



Estimated Growth of Christian Communities



Facts of a field' is compiled by MARC, a division of World Vision International.

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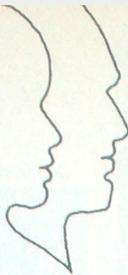
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Personality profile



Roy Robertson of *The Navigators*

From rubbing floors to training evangelists

The telephone rang. Roy Robertson answered. It was Dawson Trotman, founder of *The Navigators*.

"This may surprise you: I want you to go to China!"

That call catapulted Roy Robertson into a lifetime of raising up Asians to walk with God.

It all began when Dawson Trotman started investing his life in Robertson in 1943. As a result Roy learned the daily adventure of trusting God, devouring the Scriptures and effectively reaching men for Christ.

After World War II Robertson stepped out of the U.S. Navy (where he had been a pilot instructor), into the Navigator office to staple little Scripture memory packets. . . and into the Trotman home to scrub floors. This was Trotman's way of teaching servanthood.

Robertson was applying what he had learned in Texas when that life-changing telephone call came. He turned over his Navigator ministry to his right-hand man. . . and quit work. In four days he was China-bound. It was 1948.

Trotman had warned, "Crossing the

water does not necessarily make a missionary." So Robertson vowed to fellowship with God one hour each day before breakfast.

"I don't recall ever breaking this pledge while in China although occasionally breakfast was late!" Robertson confesses. This could be the reason God has so richly blessed him in his ministry.

Robertson exploited every opportunity to inflame lives with Scripture memory. He also nurtured young Christians through Bible classes. And his ministry swelled as 1200 men and women from 13 provinces and 46 cities enrolled in his correspondence Bible study.

Robertson concentrated on seven keen men. Three of them pursued Christian vocations: pastor, evangelist and missionary. The others became active Christian laymen. In fact, one started a Bible study in a Communist school.

Two years later the Communists forced Robertson to God's next spot: Taiwan. Overseas Crusades had 6000 decision slips leaning against the wall in a corner of their office. But no follow-up. So Robertson dreamt up a simple Bible study correspondence course.

Thus Robertson's six months in Taiwan mushroomed into a six-year Navigator partnership with Overseas Crusades. O.C. majored in evangelism. *The Navigators* majored in follow-up and making disciples.

Meanwhile, Youth For Christ cried out for Navigator follow-up help in Japan. Again, Robertson was the man of the hour. He launched a 12-week follow-up class on practical Christian devotional habits. Then eager graduates from that class swarmed into the Robertson home for an advanced class.

Years later Robertson heard about one and then another who began to follow Christ in those classes. His list grew to thirty who became full-time Christian workers. One went to Singapore as a missionary. And Robertson's first interpreter became a missionary to Japanese in Brazil!

Robertson's experience in fol-

low-up made him an invaluable man in evangelistic crusades. In addition he understood Asians, could pick up a foreign language quickly, and was skilled in training crusade counselors.

Thus in 1953 he trained Japanese counselors in all 46 provinces of Japan for a massive Youth For Christ crusade. In addition, he rented buildings, recruited financial and moral support, and printed follow-up materials.

He traveled constantly. Sometimes for 40 days straight. He slept in third-class slow trains from one city to the next. One thought spurred him on: In each city he was preparing for a crusade, Japanese men and women would find fresh hope in Christ for the first time.

This became the pattern of his life. Since then, he has repeated the process for city wide crusades in Vietnam, Malaysia, Singapore, Ceylon and Indonesia. He has been involved in 38 major crusades throughout Asia. All in addition to his own personal ministry of training a few men who thirst for extra guidance for their Christian ministry and personal lives.

So in each of these countries Robertson left behind a few men capable of carrying spiritual responsibility for others. For Dawson Trotman had taught Robertson the effectiveness of man-to-man training. . . mostly by spending countless hours building into his life.

In all his exposure to crusades in Asia, Robertson began to see the glaring need for well-qualified Asian evangelists. So in 1970 he spearheaded a special program called T.E.L.—Training Evangelistic Leadership.

A few men from Indonesia, Singapore, India and Japan gave a year of their lives to study the theology of evangelism and follow-up as well as to put it into practice in Japan, Malaysia, Singapore and Indonesia.

Roy Robertson's 21 years in Asia seem to demonstrate the power of one life committed to God and His Great Commission: "A little one shall become a thousand. . . I the Lord will hasten it in His time" (Isaiah 60:22).

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WV
NEWS

Left to right: Mr. Wallace Wright, head of the missions department, Dr. George Martindale, faculty member of the Rosemead Graduate School of Psychology, and Dr. Clyde Narramore, President of the school. Mr. Wright and Dr. Martindale have both served for a number of years on the mission field.



Psychology teams with missions

by Jeanette Lockerbie
Narramore Christian Foundation

A pastor announces, "Today we're delighted to present Dr. John Jones, our newest missionary appointee. As you know, he is a professional Christian psychologist."

Undoubtedly, reactions to the missionary's profession and its place in Christian—and especially *missionary* service—will vary. But exclusive of the most forward-looking church members, there may be a hesitancy to fully accept psychology as a valid concern of missions in a day of urgent priorities.

Nevertheless, it is this very sense of urgency that has motivated Dr. Clyde M. Narramore and his board of directors to found a graduate school whose primary aim is to train men and women called of God, in this discipline; to make available the professional help, a lack of which is seriously curtailing the effectiveness of many dedicated missionaries. To quote Dr. Narramore: "I see many of these fine, godly missionaries—eight cylinder individuals—operating on one or two cylinders." And letters streaming into the Narramore Christian Foundation bear poignant witness to the need of professional help with problems. Depression, for instance, drains so



many of their normal capabilities. When this depression becomes severe, all the understanding of fellow-missionaries is not enough. The person needs professional help. And what of the untenable interpersonal relationships that make first-term casualties out of persons who have otherwise great potential?

Are we saying that missionaries have more problems than other people? No, of course not! But the fact is that in a majority of cases they live under stress conditions that some Christians are unable to tolerate without their being affected physically or emotionally (or both).

This is as true in the case of veteran missionaries as it is with the young first-termers.

Dr. Narramore has long recognized the factuality of this threat to maximum missionary efficiency, and he and his staff attempt to plug this hole in our missionary dyke with a number of practical measures.

The Prevention Program: Missionaries and their children come to the International Headquarters of the Foundation, in Rosemead, California. Through a series of evaluation tests and in private session with a staff psychologist, the missionary becomes aware of his own strengths and weaknesses, and parents gain insight into the abilities and needs of their own children.

Also, through wide distribution of literature such as the booklet, "Child
continued on page 26

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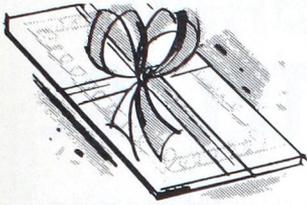
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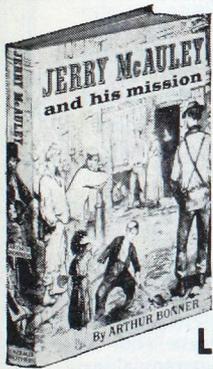
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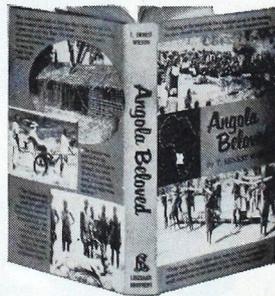
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PSYCHOLOGY TEAMS

continued from page 25

of the Missionary," and "Characteristics of Good Emotional Adjustment," Dr. Narramore sheds light on this subject and promotes understanding.

One-month Training in Counseling: Offered for ministers and missionaries and their wives, three times each year.

Increasingly, mission directors are realizing the vital necessity of sending out missionaries who, in addition to the dedication, training and skills, are well-adjusted individuals. Recently, for example, one of the major mission agencies with world-wide interests, issued a directive to all of its missionaries and appointees, urging that each one schedule *as part of his or her total health program*—this month of training in counseling at the Narramore Christian Foundation. (The plan was formulated after observable personality improvement in a number of the mission's personnel, and their enthusiastic endorsement of the training.)

To date, missionaries have come from 25 different foreign countries, representing five continents. Denominationally they represent 11 groups.

The results of the training they received will be reflected around the world, for human problems and the need for help in resolving them transcends all geographic, national and racial barriers.

Glowing indeed are the tributes that come from those who have taken this course and inherent in each testimonial is the evaluation of the training as summed up by a doctor in the Philippines: "My wife and I are deeply grateful for the month's course in counseling at the Narramore Christian Foundation. It opened up new understanding of ourselves and others. We so wish that many other missionaries could attend this course. . . ."

S.O.S. from the Fields: There will always be those who, however much they want to attend such a training course, will never have the opportunity. The call to ". . . come over and help us," cannot be ignored, so, as the Lord enables, the Foundation sends staff members to various countries. In the past two years seminars have been held, and missionaries counseled in groups and individually, in South

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Even when the NCF staff counselors do go, there is such a backlog of need that, as Dr. Clyde Narramore relates, "When I had to leave the group of missionaries with whom I was working in Japan last year, there were still some 20 families who would have needed help."

"We have opportunity to go to *spiritual* retreats, writes a missionary, but oh, for a place where we could find *emotional* release and renewal."

That there is not such a place on the mission fields is due to the fact that there are not enough trained professional psychologists who are committed to the truths of the Word of God.

This then is the reason for bringing into being a graduate school where men and women, called of God into the area of Christian counseling, can receive training on the doctoral level. These graduates will go on, some to establish Christian counseling centers across America, others to head the psychology departments in our Christian colleges—while others will serve the Lord on the mission field. The latter will be answering the pleas of countless missionaries who are asking, "I wonder when our board will realize that we on the foreign mission field have need of professionally trained counselors who can help us with our problems."

Help for the M.K.'s: To be implemented in the immediate future is a program geared solely to meet the needs of missionary teenagers. Through an understanding of their own dynamics, these young people can be helped to adjust to the upheaval and changes of furlough times, to the trauma of separation from parents on the field and other problems that are uniquely theirs.

There are a number of former missionaries on the faculty of the new graduate school, and a department of the Foundation is devoted to missions.

In addition, since the graduate school maintains its own clinic, the Rosemead Counseling Center, where missionaries and their children are among the clients, it is particularly set up to train "missionary" psychologists.



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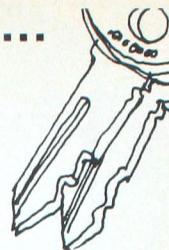
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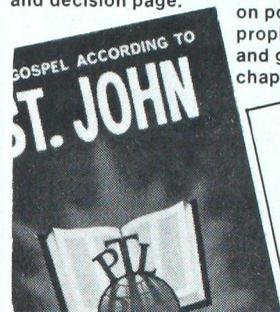
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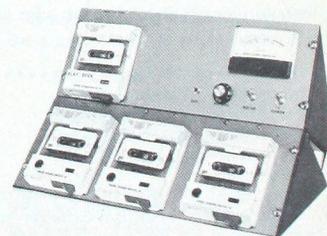
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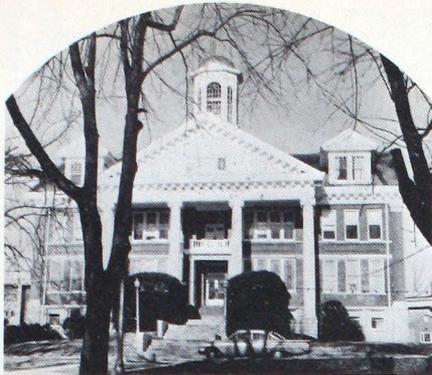
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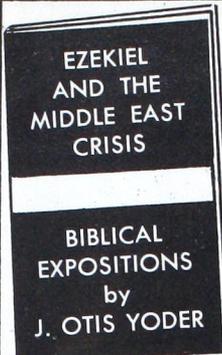
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WV NEWS

Seventh Day Adventists field a 'Peace Corps'

by Harold Wynn

The Seventh-day Adventist Church has a growing "peace corps" all its own.

Loma Linda University, with campuses at Riverside and Loma Linda, sent more than 50 student missionaries overseas for service during 1970-1971.

These students—half of whom are voluntarily postponing college graduation one year in order to do mission work—are in addition to others who are performing similar service within the United States in a VISTA-like church youth corps.

The University considers these student missionaries the cutting edge of a new generation of Adventist youth determined to help carry the gospel to the world.

Dean of Students Tracy Teele says he has a selfish reason for being delighted at the growth of the student missionary program. Teele says that experience shows that returned student missionaries are an effective stabilizing influence on a campus. They exhibit strong leadership potential and mature judgment as well as serving to inspire other students to view college in the perspective of preparation for world service.

So popular has the overseas missionary program become among students that intensive training for it was introduced on the Riverside La Sierra campus this year. This training in some respects resembles that conducted by the Peace Corps.

The La Sierra contingent of 25 student missionaries serving this year is one of the largest to be fielded by any of the 12 participating Seventh-day Adventist colleges and universities in North America.

The group exceeds the combined total of 18 which La Sierra has sent in all of the other years since La Sierra initiated the one-year overseas student missionary program for the denomination in 1962. Before this time students had served only for short terms, not usually longer than three months.

In January of this year the General Conference of Seventh-day Adventists reported that 121 requests had been received from overseas divisions for the coming year. This compares with 69 students who served in 1969-1970.

Students selected to participate in the program go through a rigid screening process that includes psychological testing as well as evaluations by their fellow students.

A board consisting of student and faculty members examined candidates' character, overall abilities, willingness to pledge to return to the University to resume college work, and their standing among fellow students.

A returned student missionary, Dick Duerksen, is executive director of the Overseas Student Missionary Program on the La Sierra Campus this year.

He expressed satisfaction that the group finally selected is an ethnically balanced group which includes Canadians as well as United States citizens and others of oriental and Mexican-American descent. In one instance a Chinese student from Hong Kong went to Korea as a student missionary from America.

This student, David Lim, gave as his reason for wanting to serve in the

continued on page 30

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ADVENTIST 'PEACE CORPS' *continued from page 29*

program: "I, myself, am the fruit of the student missionaries from this campus. Therefore I would like to give my support to this program to help those who have not yet perceived and received the Truth to obtain and accept Him."

Before students go to their specific assignments they go through a training which includes a total of 52 or more hours spent in luncheons and dinners at which oriental languages are spoken, weekly sessions spent in the language laboratory and visits on weekends to homes of oriental families.

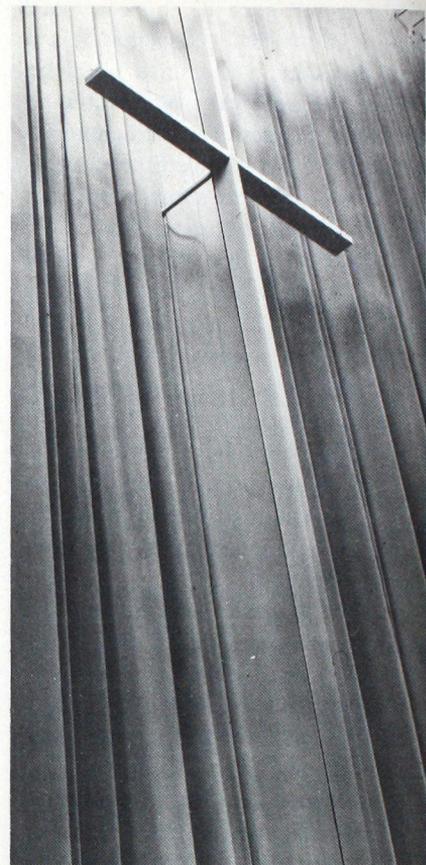
The daily luncheons at a special table for overseas student missionaries have attracted the attention of other students in the campus cafeteria. The missionary students are responsible for inviting oriental students and visitors to the table where the conversation is conducted in the visitor's language. Usually the visitors answer questions about their country.

When asked why they were taking a year out of their studies to serve overseas, students answered that they desired to help others and to share the message of Christ.

Excerpts from the testimonies of several of this year's group include: "Love for Christ is my motivation for wanting to go as a student missionary. I possess a wonderful message of a Savior's love which I want to share. And in sharing this glorious message my life will be richer and happier. Jesus is coming soon, now is the time to work for Him."

Another said; "Christ, to me, is a very personal friend. As I have gotten to know Him, I see how much He really wants to do for me and how markedly He is directing my life. He has become a real Person to me—a Person that I can trust, that loved me so much that He came and died for me so that I could share the riches of His glory. I have a burning desire to help others. In helping anyone at home or abroad, it is my desire that as a result of people coming in contact with me that they will desire to know Christ."

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"And what have you come to take out of Australia?" It was my taxicab driver speaking. He had made the not-too-difficult guess that I was an American. We had exchanged only a few sentences when he reached for me with his verbal pass. His directness jolted me. His mood perplexed me. Was he jesting or hostile? His mind occupied a gray middle-ground, I concluded.

"Take" or "Leave?"

But back to that candid question: "What have you come to take out of Australia?" Because I am part of the Christian Church universal all of my Christian instincts incline me to hope that I have come to leave something in this yearning and yeasty land where it's not too old-fashioned to talk about goals and growth.

How much has been in fact deposited, both as seed and fruit, will have to be judged by others. Certainly one cannot plead an inhospitable reception or infrequency of opportunity for ministry. For the last three weeks I have been giving from one to five addresses a day in situations as rich in variety as they have been humbling in challenge: "clergy schools" in six centers; a "Diamond Jubilee" service held in Adelaide by the Church Missionary Society; a Sunday afternoon in Sydney's Lyceum Theater meeting; a gathering of more than a hundred missions executives, missionary staff workers and candidates to consider "Missionary Strategy Today;" Sunday preaching occasions in the Anglican cathedrals of Sydney and Melbourne, in the historic Wesley Church, Melbourne, and in Unley Park Baptist and Holy Trinity Anglican in Adelaide; "convention" meetings for Christians in Tamworth and Canberra.

Not any of these gatherings set any record for size. The largest was less than 800. But taken representatively, and in the aggregate, they gave one an opportunity to speak in the One Name to more key people than he will be able comfortably to account for in the day of reckoning.

Among the clergy the mix of tears and tepidness that we saw is probably (not infallibly) a clue to the "go ahead" leadership of some and the *status quo* complacency of others. "The helplessness of the Church," says Alan Walker of Sydney, "is seen in its failure to communicate its Gospel to the world. . . . The Christian Church is in many features of its life impotent." Dr. Walker, far from complacent himself, is often concerned over the absence of an acute and driving urgency in fellow clergymen. We saw some of this lukewarmness shattered as men with the call of God upon them were bowed low in confession of a need that only the Holy Spirit could meet in their lives.

"Leaders" or "Servants?"

Far larger than the Methodist brotherhood in Sydney is the Anglican community. For the country as a whole the ratio of membership to population in these two denominations is 10 percent and 35 percent respectively. The head of the Sydney diocese—largest in the nation—is Archbishop Marcus Loane. He is a marked man. And the marks are good ones: firmness of evangelical conviction, excellence in

expository preaching, scholarly competence in Church history and biography, spiritual sensitiveness in devotional writings, and—in personal presence—a quietness that conceals his strength.

The Archbishop was my inviting host, along with four coadjutor bishops, as I gave a series of Bible Readings from II Corinthians on the subject, "Toward a Christian Understanding of Leadership." We couldn't even get started without facing the fact that the Bible has very little to say about "leaders" but a great deal to say about "servants." Moses was a leader, and a towering one, but the badge God gave him reads "servant," not "leader." In that distinction is packed enough TNT to blast every atom of starch out of our self-importance.

I have referred above to a Jubilee Rally conducted by the Church Missionary Society of South Australia in the Town Hall of Adelaide. (A Diamond Anniversary, I was to learn, does not mean 75 years but 60! Such is the Australian calculation.) CMS is firmly but not officially Anglican. It has recognition but not integration. It is a voluntary agency of the Church of England with a splendid history going back to the year 1799.

"Ingrown" or "Outgoing?"

To many of us it must seem passing strange that the out-reaching, boundary-crossing missionary obligation of Christ's Church was neither a felt nor a functioning reality to eighteenth century European Christians. Expressions such as the "Mission of the Church," the "Church's Missionary Calling," the "Evangelization of the World," which are familiar to us, were never heard.

True, the Baptists, stirred by William Carey, had waked up five or six years earlier. Now the Anglicans were to feel the kindling effect of what happened when eleven laymen—four merchants, a banker, an upholsterer, a skinner, a surgeon, a tea broker, a sculptor, an attorney, and "a number of quite unimportant clergymen" (the phrase comes from Max Warren, CMS General Secretary from 1942 to 1963)—got together in concerned prayer and decided that "this was just the moment to found a missionary society."

One hundred and seventy years later the society is among the most vigorous and forward-looking of our contemporary agencies of mission. It has nearly a thousand on its staff, working in 17 countries, of whom about 220 are from Australia. The present General Secretary is the Rev. John V. Taylor, of London, whose monthly "CMS News-Letter" is outstanding for its thoughtful comment on the mission events and literature of our fast-moving times.

The Australian CMS has a publication called *Open Door*. In a recent issue three characteristics of the society were singled out as distinctive:

1. Not "just Anglican," but Evangelical.
2. Not just Evangelical, but evangelistic, stressing the "converting power of the Holy Spirit."
3. Not just clergy but laymen, with the latter having "as much voice in the formation of policy as the clergy."

Good! And may CMS' best years be ahead!

PSR

THE LILT AND THE LIFT OF THANKSGIVING

When the Christian presence in the world seems beleaguered and its prospects bleak, it is time to do something more than cast a somber eye on "the encircling gloom." It is time to do what Paul and Silas did in the prison at Philippi. "At midnight," bruised from their flogging and shivering in the cold, they "sang praises."

True, we have a lot of Christians—some of them in theological professors' chairs—who are no longer sure that the Church has a world-wide mission. Their hesitations and disclaimers—views they no longer hold or herald—have led a Buddhist lecturer at Oxford University to suggest that contemporary Christianity is like an adolescent child who is "slightly ashamed of his father and embarrassed when talking about him."

Even bluer is the note struck by a noted Indian scholar who says flatly that "the attempt to conquer Asia for Christ has definitely failed."

But this suggests pessimism in excess. The stripped-down facts are not so grim. Faith is not bereft of her resources. And hope has more things going for it than any naked eye can see.

It is time to give thanks!

It is time to give thanks for the extent to which the Christian witness has penetrated. *A History of Christian Missions* was produced by Bishop Stephen Neill in the mid-sixties. In the concluding chapter Neill writes:

It is only rarely that it is possible, in the history of the Church or in the history of the world, to speak of anything as being unmistakably new. But in the twentieth century one phenomenon has come into view which is incontestably new—for the first time there is in the world a universal religion, and that the Christian religion.

Bishop Lesslie Newbigin of South India makes the same point when, in a "Pulpit Digest" article, he writes:

We can begin to speak with some realism of a world-wide Christian fellowship, having at least some foothold, however small, in every part of the earth, and increasingly recognizing and expressing its unity as a body not merely Western but universal in character.

To be sure, there are pockets of deprived people where the gospel of Christ's new life and hope has not been heard, and their total number is shamefully large. Nevertheless, within their larger geographical boundaries these people have never been so near as they are now to some lighthouse of Christian witness.

It is time to give thanks!

It is time to give thanks for such a theological clearing of the air as we have recently had in the Frankfurt Declaration. Earlier this year a group of German theologians, meeting in Frankfurt, drew up a statement whose full title is "Frankfurt Declaration On the Fundamental Crisis in Mission." In a pattern of positives and negatives the signers—

Declare that mission is grounded in the nature of the gospel. We therefore oppose the current tendency to determine the nature and task of mission by socio-political analyses of our time and from the demands of the

non-Christian world. . . . The surrender of the Bible as our primary frame of reference leads to the shapelessness of mission.

Declare Jesus Christ our Savior, true God and true man, as the Bible proclaims Him in His personal mystery and His saving work, as the basis, content, and authority of our mission. . . . We therefore oppose the false teaching that Christ Himself is anonymously so evident in world religions, historical changes and revolutions, that man can encounter Him and find salvation in Him without the direct news of the gospel.

Declare that mission is the witness and presentation of eternal salvation performed in the name of Jesus Christ by His Church and fully authorized messengers by means of preaching, the sacraments, and service. . . . We therefore oppose the universalistic idea that in the crucifixion and resurrection of Jesus Christ all men of all times are already born again and already have peace with Him, irrespective of their knowledge of the historical saving activity of God or belief in Him.

These are only three of the seven pillars of testimony that are erected in this vigorous manifesto. One might wish that the wording here and there were slightly different, but one is bound to offer praise for such a ringing recall to the enduring verities and values of the gospel.

It is time to give thanks!

It is time to give thanks for the incalculable harvest that springs from a single seed. Vividly fresh in my mind is a day I recently spent in the company of an outstanding Christian leader in New Guinea. In 1943 the South Pacific, along with much of the world, was being rocked by the guns of World War II. The present Archbishop of Sydney, Marcus Loane, was serving as a chaplain with the Australian forces in New Guinea. One Sunday morning a Papuan boy of 15 came to the chaplain's tent to ask questions about the meaning of the death of Christ, the eating of the Communion bread and the drinking of the wine.

Thus began a totally unpredictable friendship, so close that wherever the chaplain went young "Ravu" went too. One day their conversation was about Revelation 3:20, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in." Some years later, the war now ended, he wrote to the chaplain in what Marcus Loane described as "a picturesque disregard for strict grammar: 'I remember what you tell me, and I really give my heart to the Lord Jesus.'"

That was the seed. And what of the harvest? Two years ago, when the congregations that had come into being through the witness of the London Missionary Society, the Methodist Missionary Society, and the Presbyterian Board of Missions came together to form the United Church, that Papuan boy, Ravu Henao, became one of its bishops.

It is time to give thanks!

Amid the drudgery, tragedy, and anxiety of our time we need the lilt and the lift of a thankful song.