

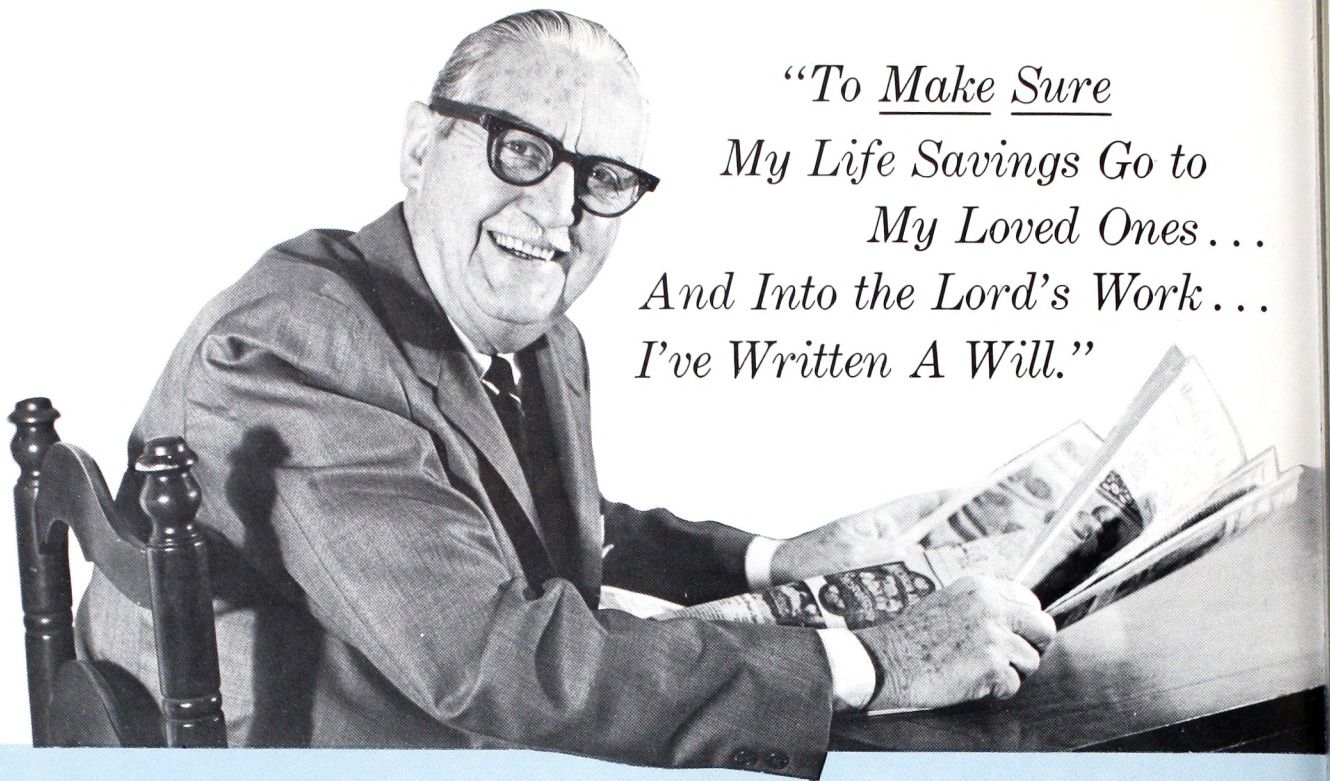
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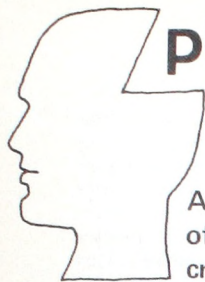
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PIECE of mind

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

PROFESSIONAL MINISTERS, MOVE OVER!

by Roger E. Hedlund

A church without pastors, but where the laymen preach? One where there is never a vacant pulpit? Laymen who spontaneously start new churches wherever they go? A church that has no mission board because it has no need for such a board? What kind of church is this?

It happens to be a Lutheran church located in Indonesia among the Bataks.

Now, I'm a Baptist. I like to think I'm a broadminded Baptist. But if there is any denomination I can't abide, it's the Lutheran! Most of my relatives are Lutherans. They would say that I strayed from the fold. I would say I was converted.

Despite this mild prejudice, I was intrigued by an article in the Lutheran Church of America publication, *World Encounter*, entitled "Laymen: the Secret of Strength." John Stevens Kerr, the author, tells the story of a church run by laymen. Pastors are in very short supply, and laymen step in to fill the gaps. On the average ten elders work in every congregation.

Unconventional Pastors

In such an arrangement the role of the existing pastors is rather unconventional according to Kerr:

The congregations are clustered into ressorts, similar to presbyteries, with a pastor and perhaps an

assistant pastor in charge. The pastor meets each week with his elders for a study session in which they exegete and discuss the gospel lesson for the following Sunday. The elders appointed to preach then prepare their own sermons, based on this preparation.

Does this sound like a good idea? Apparently it works. Batak pulpits are filled every Sunday. In Indonesia "lay leadership" has real meaning. It isn't just letting laymen raise the funds and run the committees. It is a ministry of preaching and teaching.

One of the chief side benefits of this plan is that the elders, in the process, gain a theological education. These lay preachers are far from being scholars. Many are ordinary farmers. A few are professional people. But they are taught to preach, and they are given content for their messages. Some men become budding theologians, others simply read their sermons. The churches receive the best as well as the worst under a system of rotation.

Since no one is paid to preach it is natural for the Bataks to take the initiative in church extension. Kerr cites the case of Djakarta which has seven churches and 23 chapels, "all begun by lay people on their own." There is no need for home mission boards.

Exit Professionals

With this kind of drive, there is little call for professionals to direct church activity. The layman has a sense of responsibility upon which he acts. That is the strength of the Batak church. "Even if circumstances permitted them the luxury of a completely professional ministry," writes Kerr, "such a change would bleed life from the church." Instead of additional training for the pastors, it is considered more important to train the elders and lay preachers.

In a land that is 85 percent Muslim, Christians take their faith seriously. Recently a group of them has organized to witness systematically.

An area is assigned to a nearby parish for evangelism and follow-up until a new church is established. About 100 men work in the program. Kerr is probably correct when he concludes... *the Bataks come close to the ideal vision of the church in which the theologically trained professional becomes a resource person and educator, preparing lay people to do the day-by-day job of making Christ known to the community.*

What does this Lutheran article say to us Baptists (and Brethren, and Methodists, and Independents...)? What can we learn from it?

Three Lessons for Us

The first lesson to be learned is that laymen make good churches. They can witness, teach, preach. Active laymen make the church grow. Why stifle it? Let's channel it. Let's help the laymen do their job.

On-the-job training is the best kind—lesson number two. The typical seminary is a cloister. It separates the minister-in-training from the everyday world. He studies, but he gets out of touch. The layman is in touch. He has a job. He can stay there while he learns. In his church ministry he practices what he is taught. That is on-the-job training. It is the best kind for this kind of work.

Lesson three: Where do we go from here? The Batak elders do everything except minister the sacraments. The elders are not ordained. If the layman is to do the work of preaching and teaching, why should he not be ordained? He will function, hopefully, as a local pastor. He is to be trained. Let's go all the way. Call it something else, if need be, but let's ordain the lay leaders.

Objections will be raised but I believe these objections can be answered.

1. It would not eliminate a clergy, but it would change it. Instead of professional ministers, it would introduce ministers from among the people. A professional ministry is not biblical.

anyway, so why not get rid of it? In America we are used to professionally trained, full-time ministers. We wouldn't know what to do without them. On the mission field they are a luxury that few can afford.

2. It is dangerous. Granted, there is an amount of risk involved. But risk is necessary if anything is going to be done. Jesus Christ risked quite a lot when he put the future of His Church in the hands of ten farmers and fishermen and a reformed crook.

3. It is not the way it has been done. Here is the real problem—it's different. It's not what we are used to. In America we pay someone to moon-feed us from the pulpit and to hold our hand in the hospital. Christians overseas have to learn to do these things for themselves. They will be better Christians for it. The New Testament churches did not have to depend on Paul. They didn't have to support Paul. When necessary he made arrangements for a living. And he preached. The churches had elders who made their own living. And they preached.

American Precedent

A hundred years ago in America the Baptists and Methodists had self-supporting ministers. So it isn't true that it has never been done—even here. The interesting thing is that the Baptists and Methodists became the fastest growing denominations. They won people to Jesus Christ and planted many churches. The only training most of them had was their association with an older minister. But they got a lot of practice, and experience is a good teacher. They preached from the Bible, and there is a good bit of theology to be learned from the Bible.

I would like to offer suggestions toward a plan for missions and churches overseas. Details would be worked out in each case. Simply stated, the idea would be to make each local church a center for evangelism. A nearby town or area would be assigned to a congregation as a missionary

responsibility. The spiritual leaders of the local congregation would be sent to minister in the new area.

Hopefully the home of a believer or of a relative would be the meeting place for the new group. Christians from the older group would help in various ways. The leaders would be taught each week before going out to minister. The evangelists would be laymen, and as new churches come into being the lay leaders would become the ministers. When they have proved themselves they should be ordained. In this way the church could move forward in an organized way. The spiritual leaders would be the recognized leaders of the church.

Baptist Bishops?

Would no one be paid? Would there be no "full-time Christian workers?" The idea is for every Christian to be full time and to "minister." "Professionals" would be needed to be centrally located to direct the program and train the lay ministers. We might even have to call them Baptist bishops! Missionaries could meet this need—as long as they didn't get in the way, but the training should be done by a national.

The main thing is to get out a map, study the churches, divide up the territory and then begin the work.



Roger E. Hedlund is on a leave of absence from the Conservative Baptist Foreign Mission Society to complete requirements for a graduate degree at the School of World Mission of Fuller Theological Seminary. He and his wife spent one term under CBFMS in Italy.



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MISSION & EDUCATION

I once heard the late D. T. Niles remark wryly that when a man announces one of these “and” topics, it is because he doesn’t know precisely what he wants to say.

“Mission and Education” is a caption we have chosen for this issue of World Vision Magazine because, to be precise, we want to do two things:

(1) By opening windows on what is going on overseas we hope to show the importance of education *in* mission and

(2) By offering the contents of this issue to thousands of readers in the U.S. and Canada we hope to add at least a little to education *for* mission.

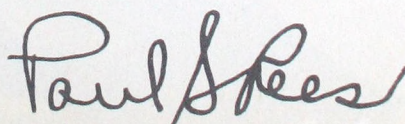
If ever you hear that Christian evangelism and Christian education are in conflict with each other, you can put it down that somebody is muddled. Rightly conceived, they are inseparable companions. “Make disciples,” said Jesus in one breath. And in the next breath, He added, “Teaching them.” Evangelism and education!

In education, as in nearly everything else, new forms and ventures are called for by the new times that have descended upon us. In many lands public education has been pioneered by the missionaries. Today the educational system is in government hands. Are the missions and the indigenous churches to abdicate their role as teachers? God forbid! What more urgent task, in these circumstances, than that of training Christian teachers to help staff the schools which the government runs?

The times are troubled, chaotic, threatening. But the way ahead for Christians is never to bargain with retreat. Education can be inferior or superior, good or bad. One thing it cannot be, and that is—abandoned.

A friend of mine asked a pastor in an African church how it happened that his group had produced so many leaders in the African community. His reply was, “We had a missionary who inspired us!”

Missionary or national, there is always room for one more teacher like that!



Paul S. Rees
Editor

LOVE IS A TUTOR

“Each One Teach One” is a rather haunting name for tutoring. Oxford and Cambridge used tutors in the days when only princes and children of the rich went to school.

It is entirely too expensive to pay one teacher for each pupil if the teacher receives a salary. However, if each one will teach one without being paid, then it is the cheapest way of all. But how many people will teach without being paid?

Obviously most people cannot make this kind of tutoring a full-time profession because they must earn a living. But nearly everyone can find a few hours a week to tutor one student without being paid, if he has enough love.

Has such unpaid tutoring ever been tried successfully on a large scale?

Yes. The largest experiment beyond all comparison was in Russia. After Lenin took over Russia in 1918 he decreed that everyone who could read should teach someone else, and everyone who could not read should learn. He revised the

“Each One Teach One” at work in Panama City



y Frank C. Laubach

ussian alphabet so that it is now easy to learn. This turned out to be the most popular decree the Communists ever made. The illiterates forgave the government for loss of freedom because it gave them education.

In 30 years literacy in Russia rose from 29 percent to 99 percent, and today it is one of the five most literate countries in the world. The "each one teach one" principle accomplished more in Russia in a shorter period than any other educational effort in history. Russia has a rigid dictatorship, and has made teaching and learning compulsory. The question now is whether "each one teach one" can be effective on a voluntary basis, without government compulsion.

For the past half-century Christian missions, Lit-Lit, Laubach Literacy, World Education, Wycliffe Bible Translators, and many others have been tutoring, without pay, in nearly every country in the world. This has consistently been successful, and teachers and pupils have been happy and blessed. These private organizations could not compel people to teach or study, but they found that this was unnecessary. Millions gave their time to tutoring without pay, just because they had caught some of the infinite love of Jesus in their hearts.

Practically every country in the world today has people tutoring because of love or by government decree. "Each one teach one" has had ample testing and has proven itself to be very effective.

Statement of the Problem

However, the problem we now confront is enormous. Nearly half the people in the world are illiterate or so nearly illiterate that they can make little use of their literacy. UNESCO estimates that, according to government censuses, nearly a billion people are classified as "illiterate." This number is increasing at the rate of forty million a year because of the population explosion.

Unfortunately, there are no census statistics to show how many people are too nearly illiterate to hold remunerative jobs. A poor reader cannot understand what he reads well enough to use his literacy in his employment as a farmer or an artisan. He is in the very low-income bracket, too low to take adequate care of his children or to feed them

Frank C. Laubach launched his "Each One Teach One" concept of adult literary education while serving as a missionary in the Philippines. During the last forty years he worked with 312 languages in 103 countries. He also authored 56 books and 109 articles. The article appearing in this month's *World Vision Magazine* is one of the last articles he wrote before his death on June 11, 1970.



Frank Laubach, seen here holding globe, points out: "Nearly half the world is illiterate or so nearly illiterate that they can make little use of their literacy."



Dr. Laubach using his own teaching methods and tools in Hong Kong

properly. Authorities agree that more than half the world goes to bed hungry every night. They are the illiterate and the nearly illiterate people.

The abject poverty of these people has always called for our compassion, but now it drives us to fear. For the hungry multitudes and their champions are rebelling against their poverty. During the past fifty years, one-third of the human race was swept into Communism because they were starving, first in Russia and then in China. Another third of the human race outside of the Iron Curtain is now seething like a caldron with desperation, violence, banditry, rebellion and destruction.

Loving Hand or Mailed Fist

The handwriting is on the wall: "Reach down with compassion and lift those people out of their illiteracy, or they will reach up with mailed fists and probably destroy us and themselves." We are under tremendous urgency to find a way to teach these people and help them out of their destitution in a loving, peaceful way.

Since it is obvious that there are not enough trained teachers to teach these multitudes or enough money to pay them, the only alternative is to recruit volunteers.

We, who have been tutoring illiterates and training volunteers, as I have been doing for forty years, are convinced beyond a doubt that Christian volunteer tutors can be found and trained to do an excellent job. Indeed it is at the heart of the Christian religion for our great commandment is: "Love God with all your heart and love your neighbor as you love yourself." Jesus in his parable of the Good Samaritan, told us that this means: "You must help anyone who is in need, for he is your neighbor."

We have also discovered that loving the illiterates and semi-illiterates and witnessing to them while we teach is a sure way to lead them to Jesus. In fact if you reach out with the hand of love to these desperately hungry people it is nearly impossible to keep them out of the church. That is the kind of religion they want.

In order to mobilize and train and equip this vast army of compassion, Christians must do several things on a large scale:

1. We must find ways to contact and challenge every

church member to enlist; we must have more sermons, more lectures, more magazine articles (similar in theme to this one), more books, more television, more radios, more dramas.

2. We must provide more easy-to-teach textbooks which untrained tutors can use after they have had a few hours of instruction.

3. We must train a great army of expert teacher-trainers. NALA (National Affiliation for Literacy Advance), sponsored by Laubach Literacy, is an organization of tutors and teacher-trainers dedicated to the purpose of providing enough experts to train all the Christians who wish to be volunteer teachers. It has a huge task before it, since there are about three million churches and a billion baptized people on church rolls.

Just how many hours of workshop training each volunteer needs depends upon the language he is teaching. Fortunately, ninety percent of the languages of the world are very easy to teach because they have regular spelling. This is true of every language in the Pacific islands, of every language of Africa south of the Sahara, and of the languages of Latin America.

English, alas, has the most irregular spelling of any language on earth. But even in English we can train volunteers in from ten to twenty hours.

The Training has Three Facets

Every Christian volunteer needs to be trained in three things: 1. How to teach our textbooks happily and with the least waste of time. 2. How to treat an adult illiterate with love. How to praise and encourage a student so that he will tingle with triumph and gratitude. 3. How to witness for Christ, winsomely and winningly, "while the iron is hot."

The first great problem with which I have wrestled for a half century has been writing textbooks which are easy to teach and to learn. Laubach Literacy has done this in 350 languages. Other organizations, especially Wycliffe Bible Translators, have been preparing many other texts.

These easy-to-teach textbooks are an enormous breakthrough. They make it possible for untrained volunteers to learn to teach in a few hours. Unlike most textbooks, ours almost teach themselves, as the books do which are used by correspondence courses. Our tutors say as little as possible,



Laubach Literacy reader materials used with American illiterates

and let the student do as much as he can alone. The tutor applauds and laughs in delight at the brilliant reading of his student, exclaiming with enthusiasm, "Fine, splendid." There is no discipline in "each one teach one," just a grand time.

Many of our tutors say that there is nothing so rewarding and delightful as teaching an illiterate and feeling the ardor of his love and gratitude.

But how, you may be asking, do we bring one billion illiterates into contact with one billion church members? This is indeed a stupendous undertaking. Will it succeed? We think, from our present successes, that it will.

Intelligent Christians are eager to do more. They are deeply troubled about the worsening condition of our world, and feel conscience-stricken because they seem to be doing nothing effective to save it from doom. They yearn to do something more meaningful. Many people tell us how relieved they are to find that there is something they can do. People are swinging away from their faith in a military solution of world problems and are seeking the Christian answer.

Right now this call for every Christian to teach and win one illiterate is sweeping through all denominations. There is not a single group, liberal or conservative, Catholic or Protestant, which does not give this program its hearty approval. Here is the genuine "ecumenical movement," because here is where we can all work together. Here is action which is eminently Christlike.

The Laubach Plan

Here is the plan developed by Laubach Literacy. It is very simple: *Each congregation assumes responsibility for its own parish* and aims to tutor those who are not being taught by the schools. This requires three steps:

1. A survey of the area to discover the illiterates, the foreign-born people, and the near dropouts from school.
2. All members are invited to attend a ten-hour workshop and learn how to teach. An expert teacher-trainer is ready to teach these volunteers.
3. After finishing the ten-hour course, each volunteer selects from a box filled with names of illiterates, the name of one person. He offers to be that person's friend and tutor, and to help him prepare for a more profitable job. He teaches his student two or three times a week. He introduces his student to his friends, and goes with him to church. He tells him that he is asking nothing in return because some of the love of Jesus got into his heart.

That is all! It is easy and delightful for tutor and student. But it can be immensely powerful because there are a billion baptized church members—one-third of the human race. If enough of them are Christian enough to help their needy neighbors, together they can intervene and change the course of history. Arnold Toynbee, our greatest historian, says we must "intervene or all perish together." No one has ever suggested another way big enough or compassionate enough to change the world from hate to love.



Theological Education in Asia I: CUTTING THE CORD WITH

THE WEST

by Paul Clasper

Scattered throughout Asia are roughly two hundred Christian seminaries, theological colleges, and Bible schools. All, in various ways, are seeking to train leadership for the Christian mission. These are among the most strategic centers of the Christian mission today. Vision and vitality here means power and heroism in the churches; a failure of nerve and a clogging of the imagination here increases the inertia and stagnation of the Christian community. The seminaries are a pulsebeat of the Asian churches.

These seminaries, to a great degree, reflect their Western founders and supporters in their approach, curriculum, and style of work and witness. Indian seminaries with a British background, such as Serampore (where you can still sleep in a building erected by William Carey), reflect the British classical style of theological education. In Burma the large "cluster" known as

Seminary Hill, on the outskirts of Rangoon, bears the more practical stamp of "Made in U.S.A." Among the Bataks in Indonesia seminarians are only allowed to graduate when they have learned to play an organ and direct a choir—proof that the German missionaries reached there first.

Some of these seminaries are part of strong universities and colleges such as Silliman University in the Philippines, and Chung Chi College in Hong Kong. Some are largely one-denomination schools, such as the Methodist Theological School in Sibu, Sarawak. Others unite several denominational traditions in their formation, such as Trinity College, Singapore, and Union Theological Seminary in Tokyo, Japan. Various types of seminaries, colleges and Bible schools, such as Union Biblical Seminary in Yeotmal, India, and Tokyo Christian College in Japan are related to different mission boards, agencies, and church groups.

The Power Stations

These schools represent the power stations of the recent period of missionary expansion in Asia. They have supplied the main source of pastoral leadership, which is proving to be the real strength of the churches when the presence of the "foreign missionary" has become increasingly

precarious. Many are maintaining high standards which compare favorably with Western seminaries. Their faculties have included dedicated and greatly overworked scholars, both Asians and overseas missionaries.

Folding of an Umbrella

The seminaries find themselves in a crisis situation simply because the era of which they were the finest fruit has closed. For the most part "The Mission Board Era" has passed, along with the time when the young churches could operate under the protection of the umbrella of a foreign colonialism. Today we are in the uncertain time of transition when there is little or no political security. This has the happy, but uneasy, effect of forcing Asian Christians to a new dependence on what Charles Williams has aptly called, "Our Lord the Spirit."

It is increasingly impossible to prolong a dependence upon well-intentioned foreign mission boards and missionaries. Contemporary history has forced adolescent churches into a quick maturity. This raises a problem of self-understanding for the parent churches as well as for the new young adults.

One of the most obvious crises of the Asian seminaries is in the mundane

From 1952 to 1962 Paul Clasper was Vice President of the Burma Divinity School in Rangoon, Burma. His career has included teaching at Andover Newton Theological School, Drew University and lecturing at the Missionary Orientation Center in Stony Point, New York. Currently he is Dean and Professor of Theology at the Berkeley Campus of the American Baptist Seminary of the West.

sphere of administration and finance. Let no one dismiss this lightly as "just a business matter" for the matter of financing an Asian seminary raises all the large, basic questions of the kind of ministry needed in Asia today, and cost of training such a ministry. A type of seminary training that is largely dependent upon Western subsidies may be seriously questioned on many grounds.

The Telltale Budget

In most cases, seminary presidents or principals are now nationals, not overseas missionaries. But that shift does not in itself mean that national responsibility is being shouldered. The shape of the budget will tell more than the nationality of the president.

Many seminary faculties are still far too overloaded with overseas missionaries who, whether they admit it or not, constitute a foreign power block which stifles national initiative.

Overseas missionaries need to take furloughs for the sake of their national colleagues! But the question arises about their return, or replacement, or the possibility of replacement by a national. This raises the question of who decides, that is, *really* decides, the question of the overseas missionary's return. In a situation where probably three national staff members could be added for the amount invested in one overseas missionary (including travel, outfit, salary, children's education, and so forth), the question of the best use of resources is bound to arise.

Constructive thinking on faculty matters today says that two nationals to one overseas missionary is a rough, workable formula. But in most cases the proportion of nationals must be much higher if the seminary is to find its own way to obedience and experiment in today's rapidly changing scene.

Overseas contributions to Asian seminaries have usually been in proportion to the number of overseas missionaries on the faculty. If there is a decrease in missionary faculty, will it mean a sharp decrease in Asian

seminary income? Can missionary giving in the West be sustained when the giving goes to largely national faculties? Of course, the question of sustaining missionary giving at all is a large question.

But even deeper than these questions is the whole matter of an Asian seminary being artificially undergirded by foreign subsidy. Is this perhaps an economic dependence at just the time such dependence is known to inhibit, not strengthen, growth?

Seminaries everywhere are dependent upon church support. But if Asian seminaries depend heavily on Western financial support, may it be that a style of education is sponsored to provide a ministry which fits acceptable Western patterns, but may have little relevance to Asian needs? Without this artificial prop more imagination and adaptation might well come into Asian seminaries and the

**"The seminaries
find themselves in a
crisis situation
simply because
the era of which
they were the finest fruit
has closed."**

result would be something that looked a good deal more like "Made in Southeast Asia" than "Made in U.S.A." or "Made in Great Britain."

But even more interesting than discussions of budgets and administration are the curriculum discussions in Asian seminaries. Just what should be taught to prepare for Christian mission in Asia today? And how should the learning experience be organized?

Church history is a part of the staple diet of theological education. But how do you bring new Asian Christians into the living stream of the

Christian tradition? Is St. Augustine a must for Indian and Chinese pastors? Should they learn of the struggles over the interpretation of the person of Christ which culminated in the Nicene Creed? Should Burmese and Indonesians study the Reformation in Switzerland, the modernist controversies, or the Vatican II documents? And while we are thinking of history, what place should be given to the history of Hinduism and Buddhism? And are the writings of Karl Marx and the history of Communism to be included among historical or contemporary studies?

The same kind of question can be raised in biblical and theological areas. Should the study of Greek and Hebrew play any role in Asian theological education? Should the historical background of the Bible be a part of biblical study? When do these studies strengthen and when do they shatter faith? And who decides what is needed in Asia? Interestingly, some Asians will say the parental-type missionary has always been too over-protective; he encourages weakness, not maturity. Others will say the overseas missionary has dumped largely Western problems and terminology on already overloaded Asian shoulders.

A Cry for Help

From Asian seminaries today, we constantly hear appeals for help in two distinct areas—the understanding and approach to the living, revived oriental faiths, and the need for help in making decisions in revolutionary, social and political crises. In seminary shorthand, this is history of religions and social ethics. These seminary needs reflect great dearth in the life of the churches, and most certainly mirror the lack of help given in these areas by the previously Western-oriented faculties and overseas missionaries.

The question of how Christian faith is to be related to the Oriental heritage is particularly a live question when the church reaches the place of the slippery "Third Generation." First

generation converts in their initial enthusiasm may not have raised careful comparative questions about the Christ and the Buddha, or Christian Scriptures and Hindu scriptures. But at the third generation, in this day of aggressive anti-Western feelings, there is a strong desire to recover the authentic Oriental heritage and see how Christian faith relates to it. Seminaries are resisting overly glib answers and they sense the need for greater thoroughness in this area of faith and culture.

Hindu "salvation" through loving devotion (*bhakti*) to God may not be the same thing as the new life in Christ; but thoughtful Indian Christian leaders should show sensitivity to the others' devotion, and perhaps some scars from a sincere wrestling with the questions raised by his version of salvation.

The Zen Buddhist sense of the free and authentic man may not be the same as the "freedom in Christ," but the Japanese Christian pastor would be a better Christian if he took time and heart to see the shared aspirations and to search for any possible "points of contact" between his light and that by which his neighbor reaches out for the Real.

The Chinese concept of *Tao* seems to have remarkable affinity with the Greek *Logos*. Christians have not hesitated to press Greek terms into the service of Christian preaching and teaching. Is it possible to make more use of Chinese thought forms, and if so, would it be the ancients like Lao-tzu or might it include the social analysis of Mao Tse-tung?

They Still Look to the West

These are large questions and Asian seminaries are asking for help in facing them. Perhaps these are *their* problems, but they look to the West for at least understanding and encouragement.

The second distinct cry for help is in the area of social and political thinking. Many of the large Christian communities are found among the

minority peoples of Asia—Nagas in India, Karens in Burma, and Bataks in Indonesia. These peoples become restless with what they feel to be "second-class citizenship" in their own countries. They endure it to a point, and then they explode. Black people in America would understand instinctively the social situation of large elements of the Christian population in Asia.

Asian Christian youth naturally ask questions about revolution, whether from the colonial oppressors, or from oppression and injustice near at hand.

"Is St. Augustine a must for Indian and Chinese pastors? Should Burmese and Indonesians study The Reformation in Switzerland, the modernist controversies, or the Vatican II documents?"

They ask if revolution is ever a necessity, and they know enough Western history to recall how America was founded. They ask if the use of force is ever justified.

Christians have been taught from the Sermon on the Mount to turn the other cheek. But as an answer to all political problems, this admonition appears to be much too simple. This is exactly what the forces for injustice would like the minority peoples to do. In fact, they would be glad to support religions which would curb the criticisms of minority groups who are restive under the heel of exploitation. Quiet resignation to the party in power allows injustice to go unchallenged and unchecked. An other-worldly, non-political faith is a kind of dulling opium, as Communists have been quick to detect.

Asian Christians now see themselves very clearly as groups, not

simply as solitary individuals. These groups are parts of power struggles whether they choose to function or not. Decisions are being made, and not to act is also to act. How then do groups, such as minority groups and ghetto groups, respond to specific pressures in the revolutionary struggles of today's Asia? What insight comes from a biblical faith for decisions in "this world" of political reality?

There are obviously no simple or final answers to these ongoing difficult questions. But Asian seminaries must wrestle hard with these in the context of their own country and their own history. If they fail here they will leave the churches ill equipped for living in these days.

We've Got Problems Too!

In describing these cries for help to seminarians in America, the most frequent response I hear is: "History of religions and social ethics are our greatest needs also!"

At this point the reality of one world and the one mission of the one Body of Christ is sensed in a fresh way. Significantly, we are lacking at the same points as our Asian brothers. We have contributed little in these areas because we were weak ourselves. In this we are questing together!

May it be that this is the time when our Lord the Spirit will call struggling Asian churches to face giant issues, and nudge little David to shake off some of the oppressive armor and do business in his own way with his own authentic slingshot.

And may it now be a time when Asian Christians, wrestling with the big questions of other faiths and revolutionary political situations, will have much to contribute to Western Christians who have so little to offer in these areas.

Perhaps our Lord the Spirit is calling us in the West to a new day of *listening* and *receiving*. It would put a great strain on rigid people whose style has been almost wholly characterized by *speaking* and *sending*. This would really be a *new day!*



by David H. Adeney

In Asia today the study of theology is often regarded in the same way as the study of other disciplines—an engineer must have an engineering degree and a doctor must graduate from a reputable medical school. Therefore, churches expect pastors and other workers to possess some kind of theological degree or diploma.

The need for good scholarship and understanding of the Scriptures is obvious. Too often the church falls prey to false teaching and is unable to speak clearly in the midst of the conflicting ideologies of our day because evangelicals have not produced theological thinkers who can effectively communicate their faith.

A Degree is Not Enough

However, this does not mean that possession of a theological degree necessarily equips a person for service in the Church of the Lord Jesus. A secular college specializing in correspondence courses can prepare a student to sit for London University theological degrees but such training may be totally inadequate in terms of helping students to attain the real objectives of theological studies. These objectives may be simply summarized as enabling students:

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1. To know God and to understand the truth revealed in His Word.

2. To strengthen personal faith through the study of the Scriptures in order to develop a life of holiness and service to others.

3. To gain an understanding of how to communicate the gospel to Asians living in the twentieth century.

4. To recognize gifts of the Holy Spirit that they may become faithful ministers of the Word of God able to "feed the flock of God committed to their charge."

The Biblical Pattern

If these objectives are to be attained the content of the course of study and methods used must be carefully considered. The biblical pattern recorded in the story of the training of the 12 apostles must form the basis of our thinking. At the same time we must realize that God works in different ways in every generation. The truth of God is unchanging but there may be great changes in ways in which the truth is communicated.

Much theological training today is based on systems which may have sufficed for the needs of the church in the West fifty years ago but are totally inadequate for Asian Christians today. Seminary courses in apologetics are often geared to meet the criticism of Western philosophers. Biblical introduction may be so absorbed in critical controversies of a past generation that insufficient time is available to study materials that will be of real value to the church in our generation. The Asian student is required to know the

Theological Education in Asia II: MAKING IT PRACTICAL

history of the church in the West while remaining ignorant of God's working in the churches in the East.

For a Limited Time Only

Admittedly the church in Asia is influenced by Western theologians, and time must be spent in gaining an understanding of the teaching which colors the thinking of many of the church leaders today. But the question arises as to what proportion of time should be devoted to extra-biblical Western studies. The amount of time available for theological training is limited. We are stewards of the days given by the Lord of the harvest for preparation for His service. It is indeed tragic if at the end of our time we discover that a great deal of what we have been learning is totally irrelevant and will be of little use in our future ministry. There is always value in learning to think and to use the tools of study; but with the vast amount of knowledge available today, careful discrimination is needed in choosing areas of study.

Not only the content of the curriculum but also the methods of training must be reexamined. Is it possible to combine academic, spiritual, and practical training? No one denies the importance of academic qualifications, but it is quite obvious that more than intellectual training is needed. If we study the way in which Christ trained His disciples, we notice:

1. The close fellowship between the Teacher and the disciples. Teaching was related to the individual needs of each one.

2. The teaching was given in a small group rather than in the atmosphere of a large lecture hall, a setting which is frequently not conducive to questions and discussion.

3. The training was practical and closely related to the needs of the society in which they were living, and the spiritual depth of the teaching challenged them to enter into a far deeper knowledge of God.

4. Many of the lessons learned came through interaction in the group. They were taught as a group and it was in their life together that weaknesses were revealed and corrected.

5. Teaching was accompanied by experience as they were sent out to preach.

It is likely that discipleship training in Asia will have to be made available for two types of people: a nucleus of full-time workers and a large number of lay workers.

Leaving the Nets

Men and women must still be called to leave their nets or whatever may be their business or profession in order to give all their time and strength to the work of the gospel. They must be prepared for various types of ministry—teaching, preaching, healing and service in the community, the latter to prepare men and women to hear the message of salvation. To train for their future work they will need to live together with like-minded fellow workers and to study under the guidance of more experienced servants of the Lord, while at the same time sharing in the life of the local

churches. They will also be required to think through problems created by a rapidly changing society. In order to do this a certain maturity will be necessary before they start their training, as well as a deep sense of dedication to God's call.

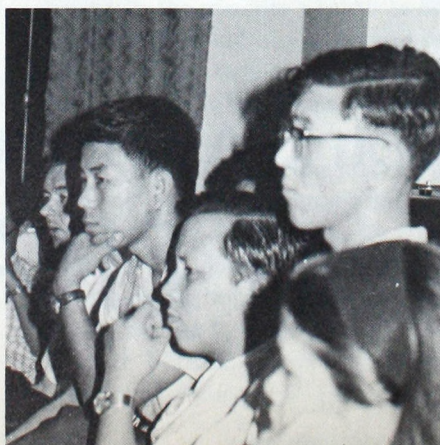
Trained Lay Workers Essential

To meet the need of the many small groups in homes, schools and factories it is going to be necessary to prepare lay workers. Theological training will have to be given in evening classes, weekend conferences, and during periods of time when groups of professionals will set aside a week or more of their vacations for concentrated training. Supervised reading and refresher courses will need to be carefully planned.

While such courses need to be flexible in order to meet changing situations, haphazard programs must be avoided. A group of teachers working out of a central seminary or training center will be required to coordinate the whole program. Constant consultation with church leaders and frequent experiments in new forms of creative evangelism, undergirded by times of waiting upon God for new vision and guidance, will make this kind of theological training relevant and vital.

The preparation of those who will serve in the church of the Lord Jesus in Asia should be given priority in all of our planning. We must therefore pray that God will raise up teachable men and women who can also teach others.

“To meet the need of the many small groups in homes, schools and factories it is going to be necessary to prepare lay workers.”



by Ralph Winter

THE ACORN THAT EXPLODED EXPLODED EXPLODED EXPLODED

Nothing succeeds like success! Anthropologists say the same thing differently: new ideas rarely sell themselves, nine out of ten are "borrowed" from another place where they are already working.

This kind of chain reaction based on borrowing is what has been seen in Latin America (and now around the world) in the case of the unique idea of the "extension seminary." It started in 1961 in a patch of citronella grass in a corner of Guatemala. As late as 1967 no school outside of that little country had followed suit. Then it exploded.

It began with poorly educated rural leaders; it now encompasses more university-level and university graduate students than all the residential seminary programs in Latin America.

A handful of professors at first worked frantically to produce special textbooks ahead of student assignments. Now a single feature of the extension seminary revolution is a textbook publishing program that has pulled together more than fifty

authors representing evangelical traditions as different as the Protestant spectrum is wide. Ted Ward at Michigan State University calls this "the largest nongovernmental voluntary educational development project in the world."

Already more than 3000 men are pushing forward in seminary extension programs in Latin America. There may very well be 20,000 by 1975. "OK, OK, enough," you say. "So the thing is booming; tell us specifically what it is and why it is spreading."

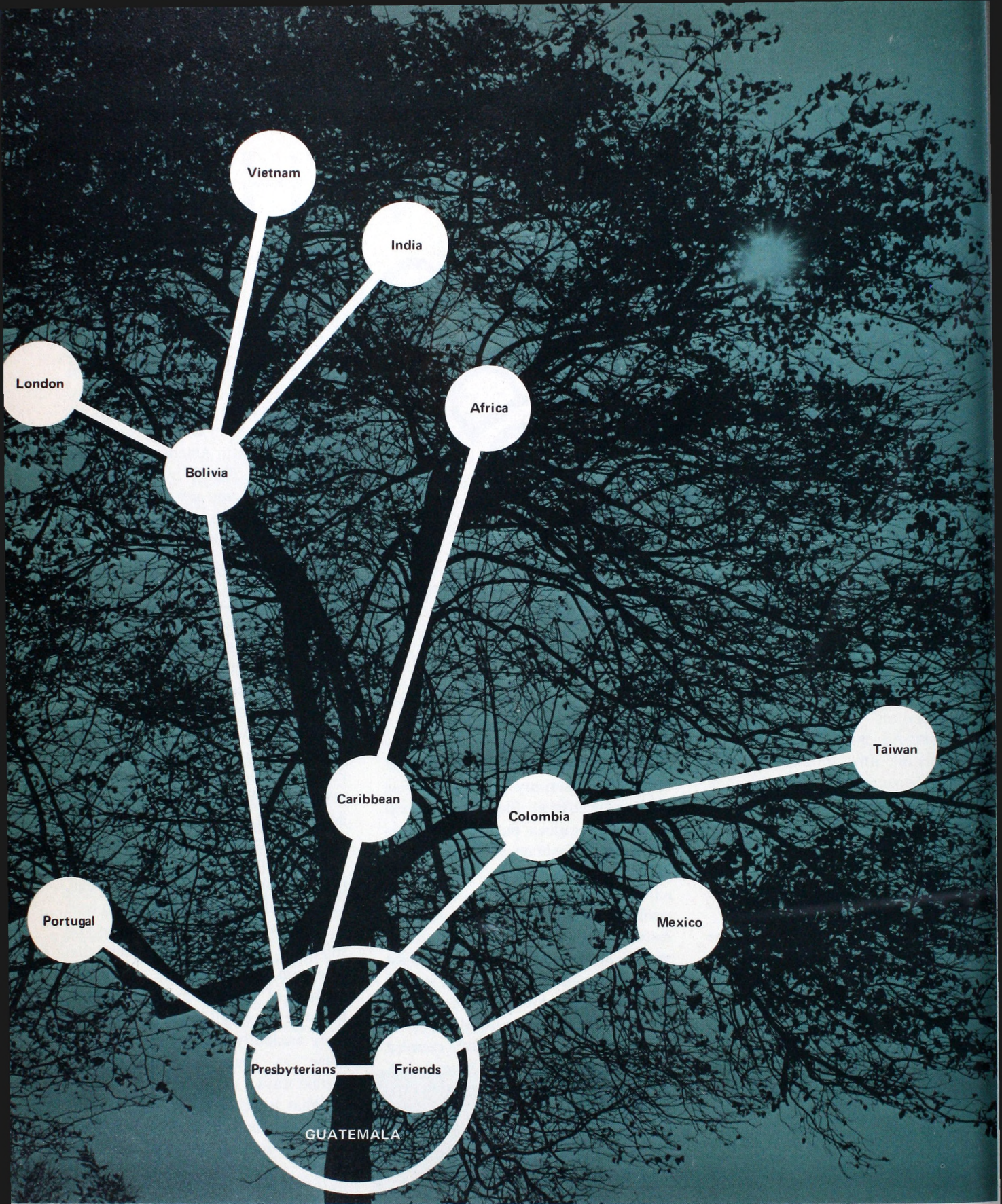
What Makes it Work?

On the surface it is a kind of second-class, low-priced, makeshift, stopgap affair which is what you do until the doctor comes. Logically, young churches overseas can't at first afford the immense investment and upkeep of the typical U.S. ivy-covered institutions of theological learning. Pittsburgh Seminary subscribes to 800 periodicals. What overseas school can do that? Therefore, the reasoning goes, you try extension. Wrong!

The pioneers in this method insist that the basic factors are not financial. They say that even where you *do* have an ivy-covered institution overseas you still need extension. They claim that extension is the best (not an inferior) method of doing some of the things the ivy-covered school is trying to do. They anxiously describe even the U.S. scene as desperately deficient in certain ways.

What is beneath the surface is the surprising fact that the extension seminary movement is by and large

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The Growth
of the Extension Seminary

dealing with a different kind of student. It turns upside down the traditional assumption that younger men should go into the ministry while those entering in their thirties and forties represent "delayed" vocations.

The proponents do not quarrel with the need for theological research libraries and professional scholars, or with the importance of highly trained theological leaders in the ongoing life of the church. They zero in on the role of the local pastor. They suggest that the gifts of a pastor are not *less than* but *more than* learning. Their single most radical suggestion is purely practical: you can more likely add training to gifts than gifts to training. They insist, for example, that the greatest treasure in the evangelical movement in Latin America is some 85,000 educationally humble but pastorally gifted men who stand up in front of an equal number of congregations each Sunday and who hold together the faith of their little flocks through thick and thin. In the community of faith these men function more like spiritual mayors of small towns than as scholarly theologians—though this does not mean the latter are not needed.

Classroom Under a Bridge

This is why at one point Dr. F. Ross Kinsler met three men each week under a bridge in Guatemala. They rode a rickety bus eighteen kilometers up a jungle road to meet him on his way each Wednesday as he went to join a group of five other students in the capital city. (A bridge makes a good shield from tropical sun or tropical rain. Try it some time.) The three students who met him were leaders in three jungle congregations on Guatemala's south coast. They had already successfully weathered the stringent requirements of sixth-grade secular studies offered them under an entirely separate extension program. They were probably as sophisticated as some of the leaders to whom Paul addressed his Roman letter—and that's what they were studying.

After three hours of Christian fellowship and solid study, Dr. Kinsler left them with a detailed, provocative study assignment for the following week, climbed up to the road level and headed for the big city and his university-level section. What did this high level section study? Paul's letter to the Romans. Their outside reading was far broader, but their grasp of the functional significance of the text was not necessarily superior. Those rural men had the same range of human problems in their congregations as had the city leaders. The seminary offered each group what would have taken three years of full-time study, including the same basic subjects—church history, doctrine, biblical documents, and practical areas. Their courses were *functionally* equivalent; both levels were equally "ministerial." The only difference is the name of the degree granted (simply reflecting differences in academic background prior to seminary studies).

Some of the men in each of those two groups have now finished and are ordained. The class under the bridge has found a better place to meet. The group of professional men in the capital has now grown to five times its former size. Other sections in other places represent the mosaic of subcultures that constitute Guatemala: Indian tribes, lower-class newcomers to the cities, and so forth. Notice that where cultural diversity exists (and where doesn't it?) a residence program easily tends to establish one culture and repress the others.

Airplanes and Other Gimmicks

You don't have to meet under a bridge. You can have an airplane take professors to the students. Recently in Bolivia the day was declared a "province fiesta" when the first plane ever to land at El Choro came to inaugurate another extension center of Jorge Allen Theological Seminary and to add 29 more students to the 146 already at work on five different academic levels. The 29 new students include only three under thirty years

of age. All are elders and leaders in their churches; many are serving as functional pastors.

It doesn't really matter whether the method involves a bridge or an airplane. What are the important ingredients? The fact that the contact is every week and helps the student forward for at least ten out of twelve months of the year. The fact that the contact is face to face—correspondence courses are a great boon, but they work only with a certain rare personality that will take full advantage of them, not usually the outgoing, gregarious pastor type. The fact that these are the men we have been talking about, whose pastoral gifts are already demonstrated. Then there is the fact that both the bridge and the airplane contacts depend upon a week of substantial study which must be carefully planned. Not even weekly, face-to-face contact will suffice if there is no way whereby the student can continue to chew over the material he has covered and prepare for the next encounter.

At this point a flood of gimmicks looms into view—everything from cassettes to radio, although we know as yet of no coordination of daily radio broadcasts with the content of a weekly seminar for ministerial students. The reason radio is not likely to be effective for leadership development is that it is a mass medium. The cost of one hour on a mass medium is proportionately high when a relatively few people in the potential audience are being addressed.

Cassettes are different. They have a brighter future in leadership development. The recorded voice is a startlingly superior form of communication compared to the printed page, especially in the emotional overtones of language, and low priced cassette duplication is just around the corner. Newly literate societies have lots of keen leaders for whom reading even their own language is almost as much a strain as Greek for a U.S. seminary student. Cassettes should be able to pick up some of this load, but the

printed page is still going to have to bear the central task. Ours is a written faith.

Enter the Intertext

One of the first discoveries in the Guatemala program was the need for books with special construction. Cassettes may be able to perform brilliantly to kick off a lesson, provide the motivation that makes study exciting and knowledge long-lasting. But in the absence of discussion (e.g., between weekly meetings) it is likely that only literature will provide the knowledge that will be read and reread and be the basis for written response. A cassette can be heard and reheard, but not as rapidly reviewed as a book. Diagrams are hard to put on cassettes!

On the other hand, very few books are designed for a specific educational use. The Guatemala program soon showed that ordinary books are not specially designed to make people think. For an extension program, where the classes are less frequent, books are needed which elicit specific, written response, and which help the student check his response. The use of the detailed "programming" technique of the earlier variety would be impossibly voluminous, but some kind of wedding between a feasible format and certain of the programming principles is the goal of the new breed of books called *Intertexts*.

High quality books of this sort simply would not get written if each seminary were to try to produce its own. Earlier articles in *World Vision Magazine* (July/August 1969 and November 1966) have described the ambitious inter-institutional project in Latin America which allows one institution to free a faculty member to do a first-class job of one book, knowing that other books constituting the remainder of an interlocking set of theological texts are being undertaken elsewhere. The program is inter-confessional and international as well. Thus the name. This kind of collaboration produces a larger market which greatly

facilitates the publication of the materials. Even the preliminary materials pioneered at the Guatemalan Presbyterian Seminary are selling at more than \$20,000 worth a year. Two tentative editions in Bolivia have outsold every other Christian book except the Bible.

It would be a great deception, however, to talk as if these special materials were absolutely essential to extension rather than being merely vital. The Bible, for example, is not being phased out because it is not in a programmed form. Neither is it necessary to discard a really outstanding traditional text like Latourette's *History of Christianity* which already exists in Spanish. The extension use of such materials merely requires a special study book which helps the student break into and wrestle with the material. If necessary, this type of thing can be mimeographed just ahead of the class—even though such a procedure is less than ideal. The main thing is to forge substantial, long-term links with the key leaders, and to keep faith with them by keeping up to their expanding knowledge. Intertexts are merely a useful gimmick.

What Fans the Flame?

The phenomenon of the rapid extension of theological seminary extension gives rare insight into the runaway growth of the church in many areas, and the passion of today's missionary to keep up with it. Doan van Mieng, president of the Evangelical Church of Vietnam, talks in terms of the need for 50,000 new churches. We hear there are 1000 churches in the vast metropolis of Seoul, Korea. In Africa, where churches are multiplying "out of control," a new denomination a day is being formed. Three thousand new churches per year are appearing in the one country of Brazil. It is hard to imagine a more crucial stage of history for Christian educators.

It is understandable that church growth experts at the Fuller Institute of Church Growth are fanning the flame of the extension training of

pastors. In their curriculum you will find a whole course given over to theological education overseas, and it is no secret that the majority of the early prime movers in Latin America (but also elsewhere) are men who have taken this course.

However, the first deliberate fanning of the flame was a decision by the Theological Education Fund of the World Council of Churches. Their interest not only helped in the pilot stage of the Guatemalan program but made possible a bulletin of news (*The Extension Seminary Bulletin*, San Felipe, Reu., Guatemala) which is available in both English and Spanish, and goes to 1000 schools around the world. Then the TEF sent 404 copies of the big 648-page book, *Theological Education by Extension** to key schools around the world.

Individual mission agencies bought copies of the above book for their educators: United Presbyterians sent out 40, Christian and Missionary Alliance 100, United Methodists 160, Assemblies of God 200. Perhaps the earliest, concerted interest of any single agency was that of the Conservative Baptist Foreign Mission Society, which must take credit for the special bulletin they put out for a time and for lively interaction all along the line.

Fortunately this article is only the first of two parts because next month we must report the results of the latest in a long series of vital contributions made by CAMEO (the IFMA/EFMA committee). This office, run by a most active "retired" missionary, Dr. Raymond Buker, Sr., has not only sold 1200 copies of the book mentioned above, but has also engineered workshops on seminary extension for this fall in Nigeria, Ethiopia, Rhodesia, Kenya, Taiwan, Vietnam, Indonesia, and India. In fanning the flame CAMEO's role is in a class by itself. But that part of the extension of extension will have to wait until next time.

**The reader may obtain a copy by sending \$5 to Ralph D. Winter, Fuller Seminary, Pasadena, California 91101.*

It's no use deciding who is to blame; now we have to find how we can all work together to overcome the damage done!" The little Indian nurse speaking had stepped between a Pakistani soldier guarding a crowded train of bitterly unhappy Muslim refugees on their way to the newly created Pakistan, and a Hindu policeman who were angrily confronting each other. They laughed at the temerity of the girl between them and the moment of danger passed. . . .

"Oh, I'm so glad you've come. Please come in." As she heard the voice of the smiling public health nurse whom she recognized as one who had visited her home, the worried face of the woman who had hesitatingly come for the first time to the

Ruth May Harner was born of missionary parents in India. She received her education and training in the United States at Hiram College, Johns Hopkins, Transylvania College, Western Reserve and Columbia University. In 1942 she returned to India as a missionary with the Christian Church. She is the Directress of the Nurses Training School at Jackman Memorial Hospital in Bilaspur, Madhya Pradesh, India.

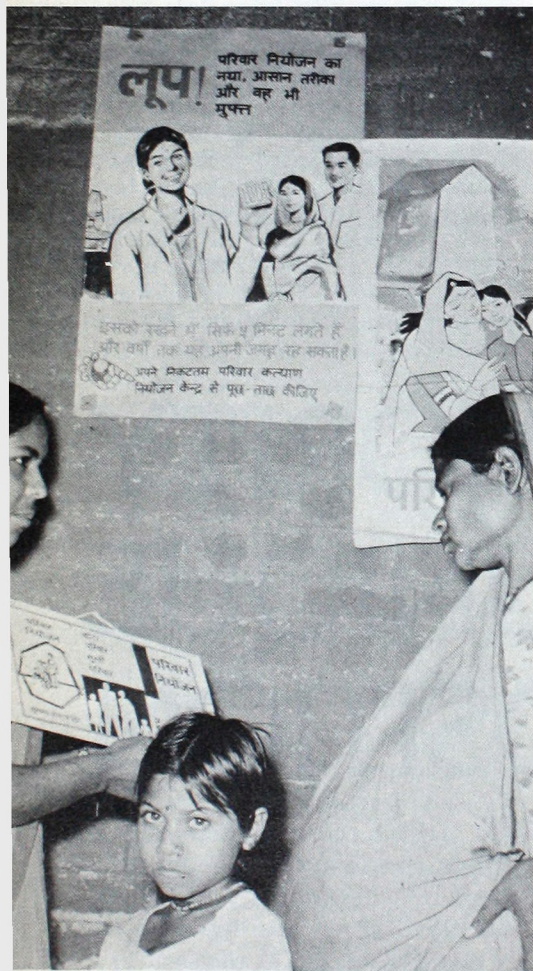


Distribution of dried milk powder at Christian Hospital, Mungeli, Madhya Pradesh, India. Lacking a bowl, a patient receives the gift in the end of her sari.

A CHRISTIAN MAJORITY IN INDIA: A UNIQUE POSITION

by Ruth May Harner

A public health nurse teaches family planning at a prenatal clinic



Christian Hospital clinic was completely changed. . . .

"But we are with you, and God is here too. We'll never leave you alone." The lonely, frightened old woman spoken to had been found beside the road—starving, filthy and dying of a hopeless disease, and, worst of all, deserted by family and fellow caste members. She had been brought to the hospital for care. . . .

"And how much do we love you?" These words were followed by a delighted laugh and a big hug as the orphan child answered by spreading his arms as far as they could reach. He could not speak because his darkened mind still kept him silent. . . .

These are the voices of Christian nurses in India: voices of reconciliation, welcome, witness, teaching, of service and love. These girls have gone into situations of great danger and misery, served under impossible circumstances, and have received medals for selfless service; but they have also had to accept contempt and criticism of their "low caste" work. They have struggled in the past with their status and have succeeded in helping to change this to a great degree in the last decade.

Christian nursing education has had much to do with the history of modern nursing in India. It is only within the last twenty years that the percentage of Christians among the nurses of India has dropped below eighty percent. How has this happened?

Historical Background of Education for Girls in India

During the Aryan civilization, centuries before Christ, women held a position of dignity and power, and were well educated. But this position was changed to one of dependence and even degradation by a number of influences. Lack of education, ill health, superstition and apathy among women became the rule. Despite desirable virtues such as quiet dignity, idealism, religious devotion, and love of children, women themselves were

fully convinced of their own inferiority.

Even during British rule, the education of girls developed much more slowly than that of boys; as late as the census of 1961, the literacy rate for women was 13 percent compared to 34.5 percent for men.

Christian missions took the first responsibility for opening girls' schools about the middle of the nineteenth century, and later Hindu reform groups and various women's organizations assisted the movement to provide for and encourage education for girls.

Nursing Education before Independence in 1947

Women physicians from Western nations found that one place where they were very welcome was in mission service in such countries as India, and it is to some of these pioneering women that we owe the beginning of modern nursing education for women in India.

Before 1850 they began teaching nursing to orphan girls and widows. Very soon, with the assistance of missionary nurses, more organized courses were started in mission hospitals. Progress was very slow because it depended upon socially-bound Indian womanhood for its recruits.

The ethical ideals of Christianity, and the ferment of Western science and education were bringing about a change in the position of women and their desire for education.

But the general opinion that nursing was a menial task (unfit for talented girls), the poor facilities and working conditions, the inadequate educational opportunities which were still largely on an apprentice level, added to the lack of girls with sufficiently high educational qualifications all acted detrimentally on recruitment for nursing. As a result there was a severe shortage of nurses, especially in the public health field. Teaching and administrative personnel were limited almost entirely to foreign nurses.

Nursing literature appropriate for

use in Indian nursing schools, especially in the vernacular, was practically nonexistent; and there was no uniformity in nursing practice and education in the various provinces.

The Trained Nurses Association of India, begun at the turn of the twentieth century by Christian nurses from abroad, and the Nurses' Auxiliary of the Christian Medical Association of India were both actively engaged in working for nursing legislation, in bettering administration in hospitals and schools of nursing, and in preparing improved programs in nursing education. Two examining boards organized under the Christian Medical Association, and recognized by the provinces concerned were among the nursing boards established.

Recruitment of Indian girls for military nursing services, many of whom later continued in nursing, came about due to World War I. Lady Health Visitors training schools were begun soon after this. They were the first of the trained public health workers to replace untrained women who serve as midwives.

The great shortage of nurses during World War II added another impetus to the recruitment of Indian girls. The Auxiliary Nursing Service began to give short courses in 1942, and the girls were taken into regular nursing schools after the war. A Chief Nursing Superintendent was appointed as an advisor to the government.

In 1943 the School of Nursing Administration was begun in Delhi specifically to fill the Army's need of nurses to take administrative posts. That year the Christian Medical College Hospital in Vellore established a graduate course in teaching and supervision.

A program was offered in the Hindi language for the certificate of Ward Sister (Head Nurse) by the Mid India Board of the Christian Medical Association in 1945. The next year, both at Delhi and Vellore, bachelor of science degree programs in nursing were established. These post-certificate and degree programs became the



Nurse at an orphanage in Bilaspur

pattern for the many schools in India which now offer clinical specialties and degree programs for nurses. All of these programs have helped a great deal to prepare progressive leadership among Indian nurses.

Two other factors which have aided the education of nurses are the Report of the Bhole Health Survey and Development Committee, published in 1946, and the Indian Nursing Council Act, passed in 1947. The Bhole Committee carried out an extensive survey of health conditions in the country, and found the facilities for meeting the problems disturbingly inadequate. Public health work in particular was badly neglected, and personnel, especially nurses, completely inadequate.

The Bhole Committee devised elaborate plans to help the development of a comprehensive health service for the country. Detailed programs were suggested for the education of nurses. A long-term plan to extend over thirty years was recommended. However, it was bound

up in other developments in the country, particularly in educational facilities and compulsory education. It would also be necessary for important social changes to take place before recruitment would come up to the required level. The Committee also recommended establishment of shorter auxiliary nursing courses to help meet immediate needs, and of degree and post-certificate nursing programs to provide more leadership.

Nursing Education since Independence

The Indian Nursing Council, finally constituted in 1949, has been an effective instrument in the implementation of the Bhole Committee plans for the development of nursing education. It has also assisted in the work of the State Nurse Registration and Examination Councils. Although a great deal remains to be done, the success of the Indian Nursing Council and other agencies can be seen. This includes Christian missions which continue to administer a large percentage of the schools of nursing,

post-certificate and degree programs.

In the first twenty years of independence, the number of registered nurses has risen from 7000 to 57,621. In addition there are 15,988 Auxiliary Nurse Midwives. The ratio of nurses to population was one to 43,000 in 1947, but by 1966 it had dropped to one to 8650. However, there were still almost twice as many physicians as nurses.

Before World War II, there was difficulty in recruiting nursing students even though the minimum requirement was only education through the ninth class. Now, only twenty years later, four or five times as many high school graduates apply as can be given admission to the schools of nursing, despite the fact that the total number of nursing schools has doubled.

Miss T. K. Adranvala, former Nursing Advisor to the Central Government, lists some of the reasons for this as:

The great expansion of education for women, the necessity of women working outside the home brought about by World War II, the uprooting of population masses due to the partition of India and Pakistan, financial need and unemployment, improved working conditions, nursing education programs which have changed from apprenticeships to planned curriculums designed to meet the need of the country, and the recognition of nursing as a suitable profession for women of education and talent. (Nursing Journal of India, Nov. 1968, pp. 369-371.)

Opportunity for Service

Indian Christian Nurses, who still constitute the majority of nurses in India, today can find a great many areas of service in which they can fulfill Christ's commands to help the "least of these, my brethren," and to "go, and witness" with their own lives and professional skill. They are in administrative positions, including the Nursing Advisor to the Central

Government, and serve as principals, directors, and superintendents in professional education and nursing services throughout the country. They are carrying the responsibility for planning and implementing development programs in their profession, and are helping to meet India's needs.

Perhaps the most urgent need, and the one least met, is for nurses to work with the dedication necessary in the expanding field of public health. Posts for nurses in urban hospitals, while far from adequate due to financial difficulties, are filled in many states, but posts in rural health and family planning centers are often not filled.

The newly created "Coordinating Board for Christian Health Services in India" is an indication of increasing interchurch cooperation in providing comprehensive health care on a regional basis. Christian nurses can contribute greatly to the challenge of discovering what a community wants and needs, and in determining how to provide this kind of care. From treating the diseased individual the nurse, in cooperation with government and other agencies, can move to the care of community ills. Christian schools of nursing in India must not only provide nurses with high professional competence but also aim at the creation in each nurse of the Christian spirit of "caring" for others—the most important ingredient in the success of the Christian witness.

Modern nursing education for girls in India was begun by Christian missionaries in mission schools and hospitals. Christian nurse leaders, both foreign and Indian, have greatly influenced the development of the curriculum in the nursing schools, and of the nursing services offered throughout the country. In a country where Christians comprise less than three percent of the population, Christian nurses are still in the unique position of making up the majority of their profession. Surely this places on them a special responsibility for witnessing to their faith through their work for others.



Graduating class of a graduate school for nurses in Indore



Public health nurse on a home visit

CHOICE BOOKS ON MISSIONS

With this special issue of World Vision Magazine in view, your editors wrote to several specialists in the field of missions as follows: "Having in mind the reader who is moderately well informed on missions, would you nominate your top ten books on missions? The Bible is taken for granted, and please, no sets. One suggestion: an attempt to approximate a balance between the history of missions, contemporary missions, and missionary biography."

Herewith we present a summary of their replies.

W. J. DANKER, *Professor of Missions*
Concordia Seminary, St. Louis, Missouri

Stephen Neill, **A History of Christian Missions** (Baltimore: Penguin Books, 1964).

George Seaver, **David Livingstone: His Life and Letters** (London: Lutterworth Press, 1957).

Arno Lehmann, **Christian Art in Africa and Asia** (St. Louis: Concordia Publishing House, 1969).

George Lindbeck, **The Future of Roman Catholic Theology** (Philadelphia: Fortress Press, 1970). *This is actually a theology of mission based on Vatican II.*

Georg F. Vicedom, **The Mission of God** (St. Louis: Concordia Publishing House, 1965). *A theo-centric theology of mission.*

R. Pierce Beaver, **The Missionary Between the Times; a Christian Encounter with a World in Upheaval** (Garden City: Doubleday, 1968).

Carol Graham, **Azariah of Dornakal** (London: SCM Press, 1946).

Roland Allen, **Missionary Methods: St. Paul's or Ours?** (Grand Rapids: Eerdmans, 1962).

J. C. Hoekendijk, **The Church Inside Out** (Philadelphia: Westminster, 1966).

Cyril J. Davey, **Kagawa of Japan** (Nashville: Abingdon, 1961).

CAL GUY, *Professor of Missions*
Southwestern Baptist Theological Seminary
Fort Worth, Texas

Raymond Davis, **Fire on the Mountains** (Grand Rapids: Zondervan, 1966). *Listed as number one because it is the most exciting story of the spread of the gospel that I have read in a long time. Too many missionary biographies dwell on suffering or martyrdom for suffering's sake. This one treats the hardship in New Testament pattern, just as Peter suggested it be treated, and glorifies Christ and tells of the spread of the Kingdom.*

Robert Hall Glover, **The Progress of World-Wide Missions** (New York: Harper, 1960 [revised edition by J. Herbert Kane]). *This history is a bit out of date, even after being revised ten years ago, but it retains the flavor of warm evangelistic fervor better than any other missionary history.*

Roland Allen, **The Spontaneous Expansion of the Church** (Grand Rapids: Eerdmans, 1962). *This is selected by a slight preference over the other Allen books partly because it deals freely and in central fashion with the use of God's people in the gospel's spread. Since everyone should know Roland Allen this serves as a good introduction to him.*

William A. Smalley, **Readings in Missionary Anthropology** (Tarrytown, New York: Practical Anthropology, 1967). *The collection here of the best from Practical Anthropology is an*

excellent "Reader's Digest" from the best source of common sense study about missions available today.

Donald A. McGavran, **Understanding Church Growth** (Grand Rapids: Eerdmans, 1970). *This is the newest book from McGavran's pen and seems to summarize his basic viewpoint which is so vitally important to missions.*

J. C. Hoekendijk, **The Church Inside Out** (Philadelphia: Westminster, 1966). *This book serves as an excellent exposition of the thesis that the church must not live simply to preserve itself but live as the instrument of God's grace for the world.*

Melvin L. Hodges, **On the Mission Field—The Indigenous Church** (Chicago: Moody Press, 1953). *Unless Moody puts this one back in print it is now unavailable from the publishers, but it is the one best manual on common sense, New Testament mission methods available anywhere.*

Harry R. Boer, **Pentecost and Missions** (Grand Rapids, Eerdmans, 1961). *In the search for a theological restatement of missions this one does the best job of setting out the reason theologically that any group that dares to call itself the church must bear total responsibility, everyone being involved, for the spread of the gospel.*

Bertha Smith, **Go Home and Tell** (Nashville: Broadman Press, 1965). *This book reports in honest fashion some unbelievable works of the Holy Spirit. Since the recent Frankfurt declaration has issued such a ringing call to a return to the basic theology and message of mission this volume will serve to show the power of God available when mission is projected on His terms.*

Norman Grubb, **Continuous Revival** (Philadelphia: Christian Literature Crusade, n.d.). *It might be surprising to hear that this little book would be included in a top ten. It speaks to the heart of the presence of the Holy Spirit in missions in a more concise way but in the same general direction as Go Home and Tell.*

DAVID J. HESSELGRAVE, *Director and Professor
School of World Mission, Trinity Evangelical Divinity School
Deerfield, Illinois*

Stephen Neill, **A History of Christian Missions** (Baltimore: Penguin Books, 1964).

Basil Matthews, **Forward Through the Ages** (New York: Friendship Press, 1951).

Harry R. Boer, **Pentecost and Missions** (Grand Rapids: Eerdmans, 1961).

Eric S. Fife, **Man's Peace God's Glory** (Chicago: Inter-Varsity Press, 1961).

Eric S. Fife and Arthur Glasser, **Missions in Crisis** (Chicago: Inter-Varsity Press, 1961).

Peter Beyerhaus and Henry Lefever, **The Responsible Church and the Foreign Mission** (Grand Rapids: Eerdmans, 1964).

Donald A. McGavran, **The Bridges of God** (New York: Friendship Press, 1955).

Eugene A. Nida, **Message and Mission** (New York: Harper, 1960).

Homer Dowdy, **The Bamboo Cross** (New York: Harper & Row, 1964).

Henry P. Van Dusen, **These Sought a Country** (New York: Friendship Press, 1946).

STEPHEN NEILL, *Guest Lecturer on Missions
University College, University of East Africa, Nairobi, Kenya*

K. M. Panikkar, **Asia and Western Dominance** (New York: Hillary House Publishers, 1959). *Essential to look through the other end of the telescope.*

Johannes Blauw, **The Missionary Nature of the Church** (New York: McGraw-Hill, 1962).

J. V. Taylor, **The Growth of the Church in Buganda** (New York: Friendship Press, 1958).

J. V. Taylor, **The Primal Vision** (Philadelphia: Fortress Press, 1964).

John Pollock, **Hudson Taylor and Maria** (Grand Rapids: Zondervan, 1967).

D. C. Wilson, **Dr. Ida: The Story of Dr. Ida Scudder of Vellore** (New York: McGraw-Hill, 1959).

David Barrett, **Schism and Renewal in Africa** (London: Oxford University Press, 1968). *Essential for the African Independent Churches.*

Hassan Dehqani Taft, **Design of My World** (London: Lutterworth Press, 1959).

Anne Luck, **African Saint: The Story of Apolo Kivebulaya** (London: SCM Press, 1963).

Though modesty forbids, I must mention two of my own books, because they do something which no other book known to me does.

A History of Christian Missions (Baltimore: Penguin Books, 1964).

Christian Faith and Other Faiths (Oxford, University Press, 1970).

VIRGIL A. OLSON, *Vice President and Dean
Bethel College, St. Paul, Minnesota*

Roland Allen, **Missionary Methods: St. Paul's or Ours?** (Grand Rapids: Eerdmans, 1962). *A standard treatise on missionary policy.*

Vera Micheles Dean, **The Nature of the Non-Western World** (New York: Mentor Press, 1966. [revised edition]). *An excellent brief summary of the history and culture of the nations in the non-western world. Important for understanding missionary situation.*

Charles Forman, **Nation and the Kingdom** (New York: Friendship Press, 1964). *A brief but thorough statement concerning the problems of the church and nationalism among the rising nations.*

Herbert Jackson, **Man Reaches Out to God** (Valley Forge: Judson Press, 1963). *A brief but meaningful introduction to the study of non-Christian religions.*

Donald A. McGavran, editor, **Church Growth and Christian**

Mission (New York: Harper & Row, 1965). *The best general treatment of the principle of church growth as practiced on the mission field.*

Stephen Neill, **A History of Christian Missions** (Baltimore: Penguin Books, 1964). *Undoubtedly the best treatment of the history of Christian missions in a brief but readable style.*

R. K. Orchard, **Mission in Times of Testing** (Philadelphia: Westminster, 1964). *A challenging theological study of the biblical and practical view of missions.*

Eugene L. Smith, **Mandate for Mission** (New York: Friendship Press, 1968). *A review of the biblical thesis for world missions in the present day.*

Watson Street, **On the Growing Edge of the Church** (Richmond: John Knox Press, 1965). *A fresh study of the program of missions.*

W. A. Visser't Hooft, **No Other Name** (Philadelphia: Westminster, 1963). *One of the best treatments of the exclusive claim of Christianity amid competing religions.*

GEORGE W. PETERS, *Professor of World Missions
Dallas Theological Seminary, Dallas, Texas*

Harry Boer, **Pentecost and Missions** (Grand Rapids: Eerdmans, 1961).

Harold Lindsell, **An Evangelical Theology of Missions** (Grand Rapids: Zondervan, 1969).

Johannes Blauw, **The Missionary Nature of the Church** (New York: McGraw-Hill, 1962).

Norman A. Horner, editor, **Protestant Crosscurrents in Mission** (Nashville: Abingdon, 1969).

Douglas Webster, **Yes To Mission** (New York: Seaberry, 1966).

Donan Bavinck, **Introduction to the Science of Missions** (Nutley: Presbyterian and Reformed, 1960).

Louis Buzbetak, **The Church and Cultures** (Techy: Divine Word Publications, 1963).

Eugene Nida, **Message and Mission** (New York: Harper, 1960).

Stephen Neill, **Colonialism and Christian Missions** (New York: Harper & Row, 1965).

Donald A. McGavran, **Understanding Church Growth** (Grand Rapids: Eerdmans, 1970).

Donald A. McGavran, **Church Growth and Christian Mission** (New York: Harper & Row, 1965).

Emilio Willems, **Followers of the New Faith** (Nashville: Vanderbilt University Press, 1967).

George Peters, **Saturation Evangelism** (Grand Rapids: Zondervan, 1970).

JOHN H. PIET, *Department of English Bible and Missions
Western Theological Seminary, Holland, Michigan*

Stephen Neill, **A History of Christian Missions** (Baltimore: Penguin Books, 1964).

Kenneth Scott Latourette, **A History of Christianity** (New York: Harper, 1953).

D. C. Wilson, Dr. Ida: **The Story of Dr. Ida Scudder of Vellore** (New York: McGraw-Hill, 1959).

Eleanor Vanderroost, **A Leopard Tamed** (New York: Harper & Row, 1968). *The story of an African pastor, his people and his problems.*

Peter Beyerhaus & Henry Lefever, **The Responsible Church and the Foreign Mission** (Grand Rapids: Eerdmans, 1964).

Leslie Newbiggin, **The Household of God** (New York: Friendship Press, 1954).

W. A. Visser't Hooft, **The Pressure of our Common Calling** (Garden City: Doubleday, 1959).

Emil Brunner, **The Misunderstanding of the Church** (Philadelphia: Westminster, 1953).

Marcus Ward, **The Pilgrim Church** (London: Epworth Press, 1953). *An account of the first five years in the life of the Church of South India.*

Johannes Blauw, **The Missionary Nature of the Church** (New York: McGraw-Hill, 1962).

Roland Allen, **The Spontaneous Expansion of the Church** (Grand Rapids: Eerdmans, 1962).

Roland Allen, **Missionary Methods: St. Paul's or Ours?** (Grand Rapids: Eerdmans, 1962).

Daniel Johnson Flemming, **Helping People Grow** (New York: Association Press, 1931).

John H. Piet, **The Road Ahead** (Grand Rapids: Eerdmans, 1970). *A theology for the church in mission.*

CHARLES W. RANSON

*The Congregational Church of Salisbury
Salisbury, Connecticut*

Stephen Neill, **A History of Christian Missions** (Baltimore: Penguin Books, 1964).

John Foster, **To All Nations** (London: Lutterworth Press, 1960).

B. G. M. Sundkler, **The World of Mission** (Grand Rapids: Eerdmans, 1966).

Hendrik Kraemer, **The Christian Message in a Non-Christian World** (Grand Rapids: Kregel, 1961).

Harold Lindsell, **Missionary Principles and Practice** (Westwood: Revell, 1955).

John V. Taylor, **The Primal Vision** (Philadelphia: Fortress Press, 1964).

Roland Allen, **Missionary Methods: St. Paul's or Ours?** (Grand Rapids: Eerdmans, 1962).

George Seaver, **David Livingstone: His Life and Letters** (London: Lutterworth Press, 1957).

Constance Padwick, **Temple Gairdner of Cairo** (New York: Macmillan, 1950).

M. Broomhall, **Robert Morrison, A Master Builder** (New York: George H. Doran, 1924).





globe at a glance

Spanish Americans face challenge of evangelism

Missionary says days in India limited

The Rev. C. Louis Kau who recently returned home after 24 years service in India predicted in an interview that all Western missionaries will be gone from the country within a few years.

Citing his own experience as field secretary of the Bengal-Orissa Mission (under the sponsorship of the American Baptist Foreign Mission Society), Kau said that 1969 marked a year of transition for the mission work there. There were four major changes: radical depletion of foreign staff, transfer of property, release of all major responsibility to the Indian staff, and attempts to place financial responsibility on the Indian church.

"Perhaps the most tension-filled problem," Kau said, "has been for the missionary staff to realize that the time is past for us to retain administrative responsibility in school, church or general organization."

Taiwan sets November for congress

A Congress on Evangelism for all Chinese-speaking people is planned for November 9-13.

Presbyterian Church of Taiwan breaks with World Council of Churches

Responding to pressure from the Nationalist Chinese government, the Presbyterian Church of Taiwan voted at its annual assembly in Tamsui to withdraw from the World Council of Churches.

It was reported that the move was taken due to government displeasure over the WCC's attempts to conciliate with the Communist Chinese regime in Peking. In 1968 the WCC officially endorsed a seat for Peking in the United Nations.

According to a report in *The New York Times*, church leaders in Taiwan have been questioned about their ties

with the WCC and secret police have visited influential clergy and laymen to tell them of the government's desire that the church pull out of the WCC.

Center for Advanced Theological Studies researched

In what was probably the first representative gathering of its kind in South and East Asia, 50 evangelical leaders met in July in Singapore for an Evangelical Theological Consultation.

Dr. Athyal of Union Biblical Seminary in Yeotmal, India, one of the conveners, stated: "Perhaps the most significant decision taken by this group was to establish or develop a Center for Advanced Theological Studies in Asia, preferably in Singapore, for training of evangelical leaders and seminary teachers."

Haiti gears for witness

Congregations of 225 churches and 400 preaching centers are preparing for a program of in-depth evangelism called Christ for All. It began the first of the year under the supervision of Men in Action.

The area is divided into 36 districts with a Haitian superintendent responsible to train the pastors in each district. The pastors will then mobilize

their own congregations. An approximate 3500 prayer cells are functioning.

A Lay Institute for Evangelism was held in Port-au-Prince during May by Campus Crusade for Christ International. Five hundred pastors attended. This was Campus Crusade's first country-wide venture which focused on training pastors to train their own congregations.

Bible distribution struggles in Nigeria

Communications and roads in the war-affected areas of Nigeria have not yet been restored to pre-war conditions. Travel difficulty is hampering Bible distribution in these areas, despite an increasing demand for the Scripture.

The trucks now being used by the Rehabilitation Program of the Christian Council of Nigeria have been carrying Scripture into the war-affected areas. They often act as "post-man" for the Bible Society of Nigeria.

The autonomous Bible Society has distributed 4.4 million copies of Scripture in its short four-year history. During the war, distribution dropped. However, since the end of fighting, demand for Scripture has risen. Since

ther smaller Spanish-speaking communities. Delegates at the CLADE—USA meeting will represent 20 denominations and 4000 Spanish churches. (CLADE stands for the Spanish translation of Latin American Congress on Evangelism.)

President of the Congress, Les Thompson, who is Cuban and son of missionaries, explained that the meetings will be bilingual with the English translated into Spanish and the Spanish translated into English.

The United States has 16 million Spanish-speaking citizens which makes it the fifth largest Spanish-speaking country in the world. It was this fact which prompted the Latin American Congress on Evangelism held in Bogota, Colombia late last year to include the United States in the continent-wide evangelism program outlined at the congress.

The evangelism program as outlined at the congress included six regional congresses and then another CLADE as the first phase of a thirty-year plan for total evangelism.

At the Congress Latin America was divided into six regions with tentative dates set for each meeting.

percent of Nigeria's 62.6 million people live in rural areas, this is a tremendous distribution job in the present situation.

To meet the need the Bible Society Nigeria has requested 250,000 Bibles, 55,000 New Testaments, 100,000 Bible portions and one million selections. The society reports short supply on many of its Scriptures. The American Bible Society is currently in the process of meeting the order which includes raising \$200,000 for production and printing.

There are an estimated 10 million Christians in Nigeria.

ORGANIZATIONS

Medical Assistance Programs, Inc. reports a 300 percent increase in goods donated in 1970 as compared to last year. In the first six months MAP has accepted \$13 million worth of medical supplies from the industry.

World Evangelical Fellowship closed the Lausanne, Switzerland office the end of June. Dennis Clark, international secretary, continues to serve from his Canadian home base. He is presently providing a reduced service to member bodies and the functional ministries. The latter continue as before at the field level.

Following the CLADE—USA, Mexico and Central America are planning for their congresses on evangelism in 1971. Others will be held in 1972 for the Southern Cone (Argentina, Chile, Paraguay and Uruguay), in 1973 in Brazil, in 1974 for the Caribbean, and in 1975 for the Bolivar Republics (Venezuela, Colombia, Ecuador, Peru and Bolivia). The second continent-wide Congress, CLADE II, is scheduled for 1976.

CLADE—USA is an indigenous effort. There is no sponsoring organization, although various non-Spanish-speaking Americans, Dr. Carl F. H. Henry for one, and various organizations, World Vision International and the Billy Graham Evangelistic Association, have provided support.

Among the speakers at the Congress are Dr. Alfonso Rodriguez Hidalgo, Dr. Cecilio Arristia, Dr. Rogelio Archilla, the Rev. Ismael Amaya, the Rev. Carlos Paredes, Ezequiel Alvarez and the Rev. J. T. Alvia.

Most of the delegates attending the Congress will be from areas of the United States which have the largest concentration of Spanish-speaking people: Florida, New York, California, Texas and Chicago.

people make the news

Festo Kivengere, Ugandan evangelist, has been chosen by African Enterprise to head an East African team.

Dr. **William Fitch**, former president of the Evangelical Fellowship of Canada, disassociated himself from the August Canadian Congress on Evangelism because of required registration by denomination.

The Rev. **Ruben Lores**, Cuban-born director of Latin America Mission's Evangelism-in-Depth program, has been named president of the mission's Latin American Biblical Seminary in Costa Rica. Lores will continue to give direction to the EID program.

Dr. **L. Arden Almquist**, minister, physician and former executive secretary of world mission of the Evangelical Covenant Church in America, is the medical director and executive vice-president of the Paul Carlson Foundation.

The Rev. **Gildo Sanchez**, United Methodist minister and educator, is the new head of the Evangelical Seminary of Puerto Rico.

Charles C. Parlin, a New York attorney, has been named president of

the World Methodist Council, succeeding the late Bishop Odd Hagen of Sweden. Parlin is the first layman to head the federation of 33 Methodist groups in 90 countries.

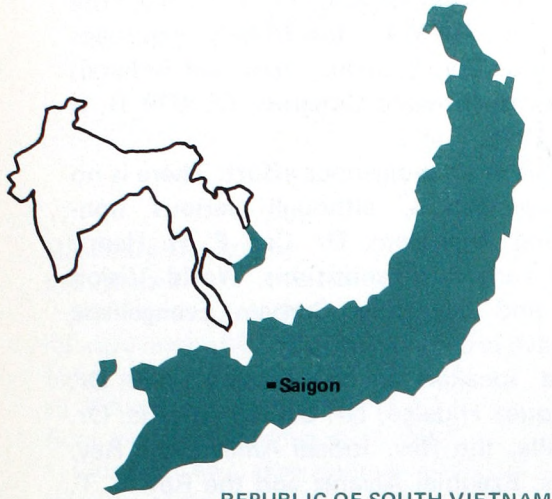
James O. Blackwood, cofounder of Crusade Evangelism International, has been appointed general director of European Evangelistic Crusade, Inc.

The Rev. **Emilio Castro**, president of the Methodist Church of Uruguay, was freed August 15 by Uruguayan police after being detained for six days in Montevideo. Reports indicated that Dr. Castro was arrested for allegedly trying to act as a mediator, along with a Jesuit priest, in the case involving the kidnapping of a U.S. agricultural advisor and a Brazilian diplomat. A third hostage, Dan Mitrione, chief U.S. police advisor to the Montevideo government, was shot by the guerilla kidnapers several days before.

Dr. **Harold Haas**, dean of Wagner College, is to head the Division of Welfare Services and the Division of Mission Services of the Lutheran Council in the USA. This is a new post which consolidates both divisions under one executive.



Facts of a field: South Vietnam



REPUBLIC OF SOUTH VIETNAM

Capital: Saigon (2.2 million population).
 Area: 66,000 square miles, slightly larger than Florida.
 Population: 17.5 million (1969 estimate) 85 percent ethnic Vietnamese

plus minorities of mountain tribesmen (700,000), Chinese (1 million), Cambodians (600,000).
 Population Growth: 2.8 percent annually.
 Population Density: 265 people per square mile.
 Urbanization: No more than 30 percent.
 Languages: Vietnamese, Chinese, French, English, tribal languages.
 Literacy: 50 percent (estimate).
 Economy: Primarily agricultural with resources of fish and rubber.
 History: Gained independence from China in 939 A.D. Under French control from mid-nineteenth century to 1954, then independent.
 Government: Modified presidential system, with elected president who appoints a prime minister and cabinet. Bicameral legislature.
 Religion: Predominant form is a mixture of ancestor worship, Taoism and Mahayana Buddhism, plus some animism. About 11 percent Christian.

CURRENT STATUS OF CHRISTIANITY:

The Christian church in South Vietnam has been undergoing great stress as a result of the current war. In spite of the pressures, Christians remain faithful and their numbers are reported growing. Strong family ties, centered around ancestor worship, have tended to limit responsiveness to the gospel. But dislocations caused by the war have broken many families and there are new opportunities for witness. Mission agencies have increased their work in Vietnam and are engaged in a wide variety of ministries in an atmosphere open to the proclamation of the gospel. Christians now total about 11 percent of the population.

NATIONAL CHURCHES: The Roman Catholic Church is the largest in the country, with an estimated two million members. Its long history in Vietnam, predating the French colonial administration, allowed it to gain firm hold, and many of its adherents have risen to prominent positions in the government and society.

The first major Protestant church to be established was the Evangelical

Church of Vietnam, which was founded in 1926 as an outgrowth of the work of the Christian and Missionary Alliance (C&MA). The Evangelical Church is the largest Protestant church in the country and accounts for most of the Protestant church membership.

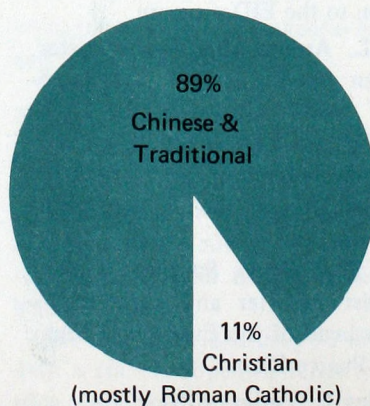
Many Vietnamese church congregations have been dispersed by the war and some Vietnamese pastors and lay leaders killed or persecuted by Communist forces. Despite these problems, churches remain active and growing. Since December 1969, the Protestant

churches in Vietnam have been engaged in a nationwide program of in-depth evangelism known as "Evangelism Deep and Wide." Meetings and crusades are being held, with some activity scheduled for every city and provincial capital by the end of 1970. There is an accompanying strong literature distribution campaign.

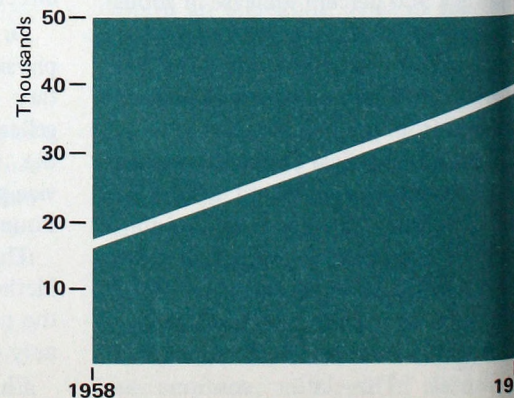
MISSIONS: The first Protestant missionary work in South Vietnam was by the C&MA in 1911, and that agency has conducted the bulk of the missionary activity in Vietnam until recent years. Since the mid-1950's, the number of Protestant mission agencies and personnel in South Vietnam has increased significantly, coming largely from North America. The number of Protestant missionaries from North America alone has almost tripled since 1958. There are presently 24 Protestant mission agencies in Vietnam from North America, with 313 missionaries. Over one-third are with the C&MA. Missions are engaged in numerous ministries: refugee centers, youth work, translation, literature distribution, Christian education, medical and so forth. Christian radio broadcasts are not locally produced but are beamed into Vietnam from other countries. Bible and Bible portion and selection distribution totaled almost 1.5 million pieces in 1969.

The disruptions and dislocations caused by the war have opened new opportunities for Christian witness in Vietnam. Several groups especially open to proclamation of the gospel are men in the military and the 750,000 refugees concentrated in centers around the country.

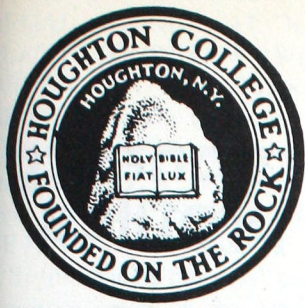
Religious Affiliations



Estimated Protestant Church Growth



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



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TRAINING AMERICA'S YOUTH SINCE 1883



Nathaniel Kamunye

MAU MAU OATH CEREMONY: SPRINGBOARD TO FAITH

The chance of finding a parallel in the lives of King Darius of Persia—sixth century B.C.—and Nathaniel Kamunye of Kenya—twentieth century A.D.—would probably seem rather remote. But there is one. Both of them were influenced by the strength of the faith of a man named Daniel.

The Old Testament's Daniel and his encounter with the den of lions is a story familiar to all of us, but the story of a Kenyan Daniel's confrontation with a group of fierce Mau Mau is known only by a few.

It was mid-1954. The Mau Mau revolution against colonialism was raging throughout Kenya.

For hundreds of years tribesmen in Kenya had believed in the magical effect of the oath. Exploiting this belief, the Mau Mau declared it the way by which Europeans could be driven out of their country. Thus the infamous Mau Mau oath ceremony to which thousands were initiated.

Daniel Gathiomi, a Christian, did not escape. And so it was that in the middle of one summer night he was faced with a decision that could bring death.

When his turn came to take the oath he fearlessly told the group that he regretted not being able to do it, but that he could not deny Christ—which the oath would require.

Nothing could make him change his mind—not even the terrible beatings he received.

Watching the proceedings was Nathaniel Kamunye, known to his fellow Mau Mau as General Gatau-Nhoro. Daniel's unwavering faith made a deep impression on him. Eight years later he would make it his own!

Nathaniel Gathuka Nahashon Waburi Kamunye was born in 1933 near Mt. Kenya. He was the eldest of five brothers and five stepbrothers.

After attending schools in the towns of Giaciira and Pumwani he entered Nairobi's Kenya Teachers College, founded by Jomo Kenyatta and Mbiyu Koimange. It was there he began to hear anti-European sentiment expressed freely.

The Kenyans recognized that without the Europeans they would still have been in darkness. The Europeans had brought civilization to Kenya in the form of schools, hospitals and churches—even taken them to the remote areas of the country.

But they had also brought less desirable things to Kenya such as racial discrimination and a colonialism which left the European settlers with large estates and the Kenyans struggling to eke out an existence on the leftover land. In the eyes of most Kenyans the benefits brought by the Europeans were outweighed by the frustrations which accompanied them.

Kenyans found themselves caught between an old and a new culture. The Mau Mau reflected the tension between the two. The blood bath that followed is now history.

Kamunye took the Mau Mau oath and joined in the struggle.

His father was beaten to death by government forces. An uncle was murdered by the Mau Mau. Kamunye himself was finally arrested for his Mau Mau activities and sentenced to three years of imprisonment and rehabilitation.

After his release in 1957 he worked in several jobs. He blamed his lack of joy on his work and felt that if he changed his employment he would find peace and joy. Outwardly he appeared settled, but inwardly he had no peace.

"I knew I was a miserable man and wicked," he reflects. "I used to drink

personality profiles

and smoke, dance and commit adultery. All to satisfy myself. But still my heart was full of fear and doubt and superstition. I had no rest. Occasionally I went to church and watched those whom I thought were Christians but I proved they had only man'sisms. In their private lives they were sinners. These things hindered me from really looking to the church. I was confused. Whom should I follow? I needed a changed life."

The Kamunye family had been religious one and Nathaniel had been brought up in the Kikuyu Independent Church—whose members had felt that the Christianity of the churches of foreign origin in Kenya was too much bound up in European culture and had formed an indigenous church.

Mrs. Kamunye often urged her son to accept Christ, but he used the lives of others as an excuse for keeping his from making the decision. She continued to pray for her son though and finally in 1962 her prayers were answered when Nathaniel bought a Christian newspaper from a salesman. Nathaniel says, "I bought it just to give him a sale, but when I reached home and read it I was convinced of what was written. I knelt down and prayed about my sins."

The decision to accept Christ not only changed Nathaniel's life but allowed him to a new work in another country—Tanzania. Then came the call to the ministry and seminary.

Today, Nathaniel is an Anglican pastor in Tanzania and as he considers the future of Christianity in Africa he says, "Now that the church is being Africanized we have the feeling of Christ belonging to Africa and looking forward to abolishing various sects and progressing toward church union."

In men like Pastor Nathaniel Kamunye, lies the hope of Africa. Behind him are a mother's prayers and a modern Daniel who dared to stand alone.

"MAHARAJAH IS COMING BIG FORMAL DINNER AT RAJAH'S PALACE TOMORROW WE ARE INVITED CAN YOU COME HOME FOR IT,"* read the telegram.

Not many would decline dinner at a palace. But J. T. Seamands did. He wired his wife, "SORRY BUSY IN THE KING'S BUSINESS."*

"In the King's business" could well be written across all the pages of the life of John Thompson Seamands, Professor of Christian Missions at Asbury Theological Seminary in Wilmore, Kentucky. But trying to fit the details of more than five decades of his life into a thousand words is quite another thing!

Although J. T. was born in Cleveland, Ohio, he has spent over half of his life in India—first as the child of missionaries and then as a missionary in his own right. J. T.'s parents loved India. And their positive attitudes toward their adopted country rubbed off on their son.

Another person, J. T.'s grandmother, also played an important part in shaping his life. After her husband's death she went to India and made a home away from home for J. T. so that he could attend school in Bangalore.

When her health failed, J. T. went to boarding school in Kodaikanal for his last two years of high school. His grandmother went to Wilmore, Kentucky where J. T. was able to live with her while he attended Asbury College.

Since she had given J. T. his musical training, her very appropriate college graduation gifts to him were a trombone, a piano and an accordion. The fact that he later composed more

than a score of Christian lyrics in the Kanarese language, which are now widely used in rural congregations in the Karnataka area of India, is evidence that her training bore fruit.

While at Kodaikanal J. T. heard God's call to follow in the footsteps of his parents. Watching a "Christian festival procession" one day he realized it was little different from the festive processions of pagan religions. Seeing it, the heart of the teenager was saddened and he thought, "If this is what the people think Christianity is someone needs to tell them about the real Christianity." J. T. knew that "someone" meant him and he told God that he would return to India after finishing his education.

Living in two worlds is never easy. Sometimes you feel like you don't belong to either and at other times the pull of one causes you to forget the other even exists.

The latter was especially true of J. T. When he returned to America and saw what a wonderful country it was, his vision of the need in India began to fade. He rationalized away his call to that country by deciding he would be a preacher in America—in more comfortable surroundings! Finally he was no longer willing to do even that, but felt he would be a Christian layman.

But God had other plans for J. T. Seamands.

While at Asbury College J. T. belonged to the school quartet. Near the end of one summer the group spent two weeks supplying special music for a revival meeting in Herrin, Illinois.

And that is where J. T. met Ruth Childers. It was love at first sight. The

only problem was that J. T. and the quartet were scheduled to leave soon for a round-the-world evangelistic tour and would be gone for a whole year!

Many letters passed back and forth across the oceans, but two were especially significant. Ruth's said, "If you should ever want to go to India as a missionary, and if you wanted me to go with you, I will."* J. T.'s, written in Capetown, said "I don't know how you feel, but if you are not willing to go to India with me, then our relationship as sweethearts must cease."* The letters had been written on the same day!

Thus it was that a few years later Mr. and Mrs. J. T. Seamands arrived in India.


When recently asked to sum up his years as a missionary in India, J. T. said:

"My ministry has always been one of evangelism. Much of my work in India was in village evangelism. When I served as District Superintendent and as pastor of a church in Bangalore I tried to keep evangelism at the heart of the work. I was always given the freedom to devote time to evangelism."

He also contributed to Christian literature in the Kanarese language by writing a textbook on theology and compiling a book of evangelistic sermons which is used as a guidebook in homiletics. His life and work have left a real impact in India.

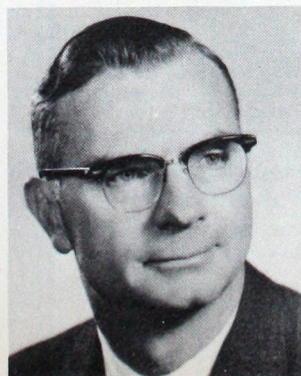
J. T. Seamands no longer lives in India, but he still considers himself just as much a missionary. It's only that the direction of his missionary career has changed—and that his mission has even been extended.

Since he joined the staff of Asbury Theological Seminary in 1961, his has been a strong influence on future pastors and missionaries. And to better interpret missions to them he has taken eight summer visits to different mission fields for firsthand observation.

Whether he's behind a lecturn in Wilmore or on a jungle trail in Africa there's one thing of which you can be certain—Dr. J. T. Seamands is busy "in the King's business." 

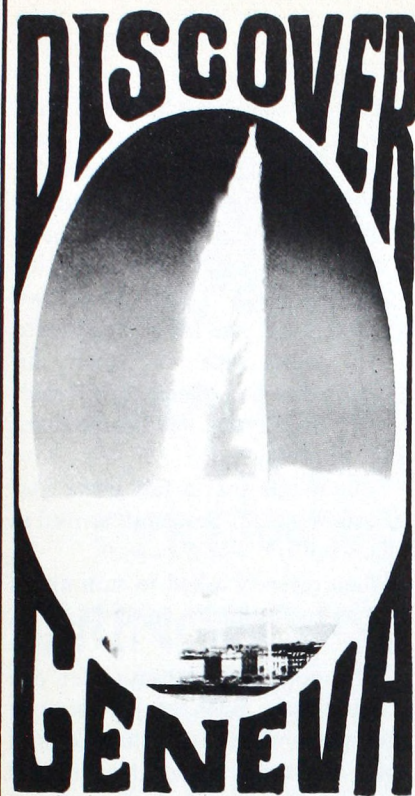
*Ruth Seamands, *House by the Bo Tree* (Waco: Word Books, 1969), pp. 104, 26

IN THE KING'S BUSINESS



J. T. Seamands

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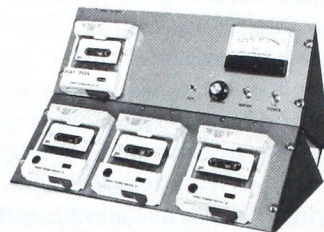
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WV NEWS

Missionary TECH Team Mission fourth dimension

by Clara Wiley

Providing Technical Engineering and Consultant Help, Missionary TECH Team is a remedy for one of mission developing headaches. To the mission director, trying to implement an expanding program with outmoded equipment, helter-skelter buildings and makeshift utilities, this "mission missionaries" offers professional engineering help.

With offices in Longview, Texas, TECH Team has been functioning as a technical arm to missions for more than a year. Team projects include assignment for Teens, Inc., an in-depth study (the initial step of a master plan) for Harvesters International Missions and a sprinkling system for Central American Mission.

For 15 years TECH president, Bill Wiley, has been concerned about the need for an organized technical arm to missions in which skilled workers could serve the Lord as missionaries in their own specialized fields.

After graduating from LeTourneau College, Longview, Texas, Wiley worked with the Bureau of Land Management and with Arctic Missions Inc., in Alaska. These experiences, plus a four-year tenure at his Alma Mater where he initiated and developed the original Missionary Technology course, have provided good background for his present position. After deciding in 1965 to devote full time to missionary experience as Director of Development at the Arctic Training Center, Arctic Missions' high school and Bible institute for Alaskan young people.

It was there he met California's Dave Carnahan, who also helped with development of the Center. When working together they soon discovered their mutual interest in organizing a technical arm to aid missions. When in 1968, Wiley resigned from Arctic Missions to start the project, he asked Dave Carnahan, then associated with Wycliffe Bible Translators, to pray and fully consider becoming a cofounder.


ter obtaining an official O.K. from
cliffie, Carnahan went on loan to
ssionary TECH Team.

With legal aspects of the new organi-
ion under way, Wiley and Carnahan
mediately began a TECH Team
object: property survey and design
rk on a multipurpose building for
ens, Inc., a group working with
derprivileged youth in Indiana. To
omplish this assignment, they went
South Bend to do a topographical
vey on location. This was followed
their progress report including a
map presented to the Teens'
ard.

Back at Longview, they finished the
sign work, reduced the survey field
tes, and sent off this data for
ailed map drafting. This is an
mple of how TECH Team operates.
st of the drafting and engineering is
ne at the home offices, located in an
a where further specialized help can
obtained when needed.

Cofounder and director of engi-
ering, Dave Carnahan, brings to
CH Team a variety of engineering
d construction experiences. He
ds a degree in building construction
d design from John Brown Uni-
sity and other college credit in-
ding civil engineering and business
ministration. His job experience
cludes junior construction engineer,
culator in a land surveyor's office,
fting, surveying, and both civil and
hitectural engineering work.

Being in on the excitement of
neering this technical team and of
swift-moving events that have ac-
panied its development has been a
th-strengthening experience for
se involved. All legal work was
mpleted by July 7, 1969—four
nths from start to finish! Since
n, engineer Wilson D. Brown, with
years of engineering, design and
struction experience, joined TECH
m. Other staff members were
led as the first year closed.

Even as this young organization gets
its feet, the opportunities for
vice multiply. More skilled mission-
s (architects, draftsmen, engineers,
lders, financial consultants) are
ded to execute the waiting assign-
nts. Missionary TECH Team comes
n opportune time in mission devel-
ment—to meet the growing need for
sion-oriented technology. 

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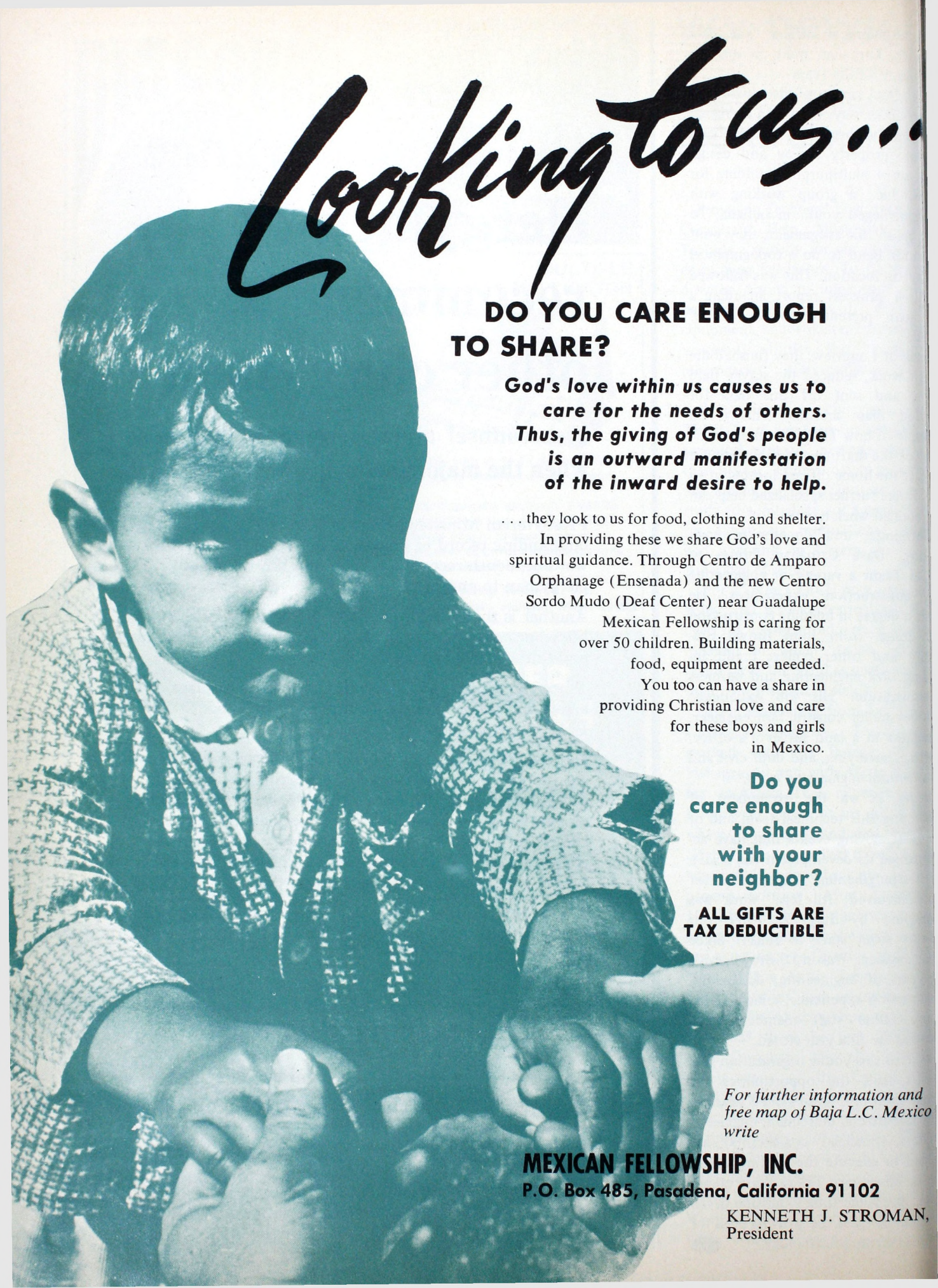
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**KENNETH J. STROMAN,
President**

Dr. Paul Freed is greeted on his arrival in Warsaw by Stanislaw Krakiewicz, right, and a colleague. In back of them is the United Evangelical Church Center building.



Striking response to radio evangelism in Poland

by Paul E. Freed
president, Trans World Radio

In all of our Trans World Radio programming, one of the greatest miracle stories is that of the program which originates in Poland: *The Voice of the Gospel from Warsaw*, done by my 77-year-old friend, Stanislaw Krakiewicz and his colleagues and co-workers.

The entire Trans World Radio staff prayed much for God's blessing on this Polish broadcast which comes to us from the United Evangelical Church in Poland. As the brethren there read letters from listeners, it was hard to see a dry eye. Since they announced a Warsaw mailing address on the air, the listeners write to the program's post office box.

The letter response, they said, has been remarkable. The first year, 1966, they received 216 letters; in 1967, 1,142; in 1968, 1,140. In 1969 it jumped to 3,040. But in the first four months of 1970, they had already received 1,533 letters. They showed me how carefully they were all filed, each one properly and carefully answered. Many indicated conversion to Jesus Christ.

Poland is a religious country, according to Mr. Krakiewicz, president of the United Evangelical Church of Poland. "But in spite of their religious fervor, the people are hungry for the heart and core of the Gospel message," he told me on the way from the Warsaw airport to the new United Evangelical Church Center. "We are concerned that they have the Gospel in their hearts, and that's why we have at your 186 programs as of May 1, 1970 for broadcast from Monte Carlo

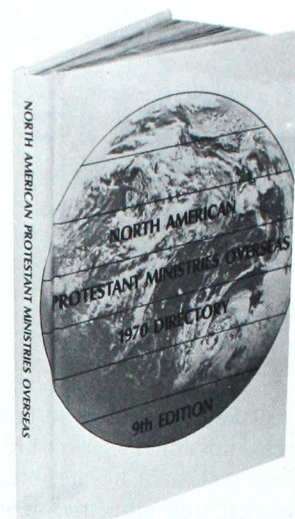
to Poland." These are now on the air.

As we drove on, it was clear that Poland has suffered severely the ravages of war. I've been to Poland several times since 1960, and again this time I could see that a steady effort is being made to rebuild and repair.

Poland was the hardest hit of all European countries during World War II—except Germany. I could feel the depression this has left in the hearts of the people. Brutally plundered by Hitler in 1939, Warsaw was 85 percent destroyed. Fifty-two billion dollars' worth of damage was leveled on Poland by the end of the war, to say nothing of the incalculable loss of the four million Jews who perished in the ovens of Auschwitz. They were stoking the gas chambers until the day the camp was occupied by the Russians. The memories of war have been indelibly carved in Poland.

Krakiewicz reminded me that his country had a great religious heritage. "Our land has the Bible," he said. "Since 1941 more Scripture portions have been distributed in Poland than in the previous thousand years of Polish history. More than 90 percent of our people are Roman Catholic, and we have a Bible bookstore in downtown Warsaw," he said.

"Within our Protestant fellowship, the United Evangelical Church, we have 97 congregations with 7000 members, representing one percent of the total church population," he pointed out. The UEC is composed of five Protestant denominations—Baptist, Church of Christ, Brethren and two Pentecostal groups.



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Directory reveals decline in number of protestant missionaries

A decline in the number of Protestant missionaries from the North American continent has been recorded for the first time since the depression years of the 1930's, according to the ninth edition of *North American Protestant Ministries Overseas Directory*, published in August.

The directory, compiled for the Missionary Research Library by Missions Advanced Research and Communication Center (MARC) of World Vision International, lists 33,289 Protestant missionaries from North America in 1969, down four percent from the 1967 total of 34,700. The count is 15 percent above the 1959 total of 29,400.

However, American Protestants are contributing more money to overseas ministries than ever before, up 81 percent from 1959 to an estimated \$345 million. This is a nine percent increase over 1967.

Protestant North American missionaries are found today in 156 countries around the world, according to the study.

Other significant changes in the Protestant missionary movement noted by the report include a shift in the geographic distribution of Protestant overseas personnel. Latin America has replaced Asia as the continent receiving the most Protestant missionaries from North America. The directory showed that Latin America receives 31 percent of the North American Protestant missionary force, Africa 28 percent, Asia 27 percent, Europe five percent, and Oceania three percent.

Of the more than 600 organizations

listed in the directory, the Southern Baptist Convention ranks first in number of missionaries and income for overseas ministries. Southern Baptists reported 2564 missionaries and income of almost \$34 million. Other agencies with large numbers of overseas personnel include Wycliffe Bible Translators (1762), General Conference of Seventh-day Adventists (1426), United Methodist Church (1397), Sudan Interior Mission (993) and The Evangelical Alliance Mission (962).

Much of the overseas missionary effort from North America is being conducted by small agencies. Forty percent of the organizations listed with overseas personnel have ten or less people overseas; 70 percent have an overseas staff of 50 or less. In contrast, the ten largest agencies in terms of overseas staff include 37 percent of all overseas personnel and 35 percent of total income.

Seventy agencies were organized in the decade since 1959, the survey revealed. Also, a continued increase in the number of specialized service agencies was noted in the field of literature, broadcasting and technical support to other missions.

The survey on which this directory is based showed a decrease in the number of missionaries affiliated with major inter-mission organizations. The Division of Overseas Ministries of the National Council of the Churches of Christ in the U.S.A. (DOM-NCCCUSA) reported 8936 affiliated missionaries, or 26 percent of the total. This is a drop from 36 percent which was recorded in 1959. The Evangelical

Foreign Missions Association (EFM) showed more than 6600 overseas personnel, or 20 percent of the total. This was an increase from 1959, but a slight decrease since 1967. The Interdenominational Foreign Mission Association (IFMA) had 5076 missionaries and this remained relatively constant in its percentage of the total force. The large increase has been in the number of non-affiliated missionaries who now total more than 11,500, or 34 percent of the total force. This is up from 26 percent in 1959.

All of the associations report significant increases in income since 1959. The largest increase was shown by EFMA, with income up from \$45 million to \$65 million in 1969. IFM income over the decade was up from \$15 million to \$33 million, while DOM-NCCCUSA showed an increase from \$92 million to \$132 million.

In geographic distribution of overseas personnel, Brazil continues to attract the largest number, with 21,000 reported in 1969. Japan ranks second with 1864, while India is third with 1517. Ten nations receive about 40 percent of the Protestant missionaries from North America.

The 1970 edition of the *North American Protestant Ministries Overseas Directory* was completed by computer. It contains an analysis of personnel, finances, and other aspects of overseas missions. This includes country-by-country listing of organizations and their statistics, in addition to a directory of agencies. It lists agencies by type of services performed, and by doctrinal or ecclesiastical tradition. There is also a compilation of schools and professors of missions.

For the first time, the directory is offered in microfiche format for use of the new technology of information storage and retrieval.

Publisher of the directory, MARC, a division of World Vision International, is engaged in doing research and compiling data about the work of the Christian Church world-wide. The agency is building a computerized data bank for this purpose.

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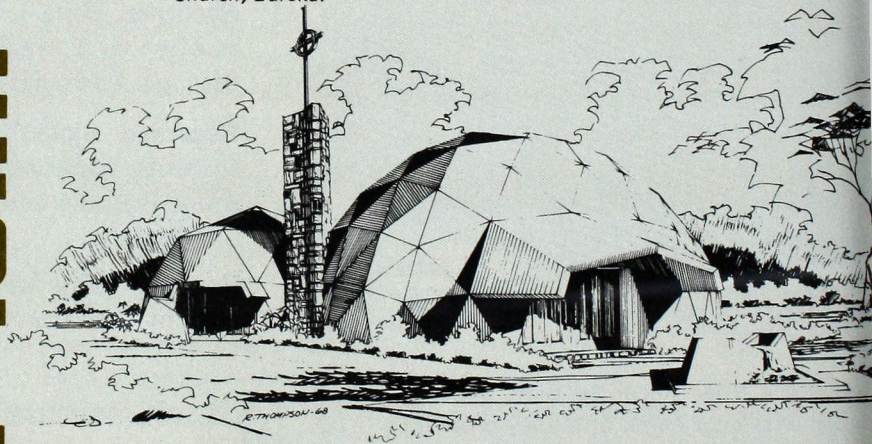
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50,000 children wait for schools that are not there

by Eunice E. Dodge

Life is tough. That's the thought of 50,000 Zambian boys and girls who finished primary school last December and now cannot enter high school because of the lack of space. The Department of Education has issued a statement saying that there has been no improvement since one out of every four primary school graduates has a place in secondary school this year as opposed to one in five last year.

Six years ago (before Zambia came independent) there were few secondary schools in Zambia. Today there are 113, and this year they were able to enroll 14,000 pupils for Form I alone.

Because there are so many children clamoring for a place in Form I of secondary school (first year high school), the Department of Education has ruled that any child who has been out of school for a year is not eligible.

In Solwezi recently 400 women stormed the secondary school and demanded the removal of all pupils in Form I from outside the province. Headmaster Frank Ng'abi had his shirt torn off during the fracas as police struggled to free him from the angry women. Classes were suspended for the day, and the women proceeded to the government offices. The District Governor told the women that the school staff was only doing its job and had simply followed education headquarters' policy. He further told them that it was a bad thing to close a school.

The Chief Education Officer for the province, Mr. Kasanga, then told the women that there was a rule made by education headquarters in Lusaka that 70 percent of available places must be allotted to children from outside the area.

continued on page 41

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"We thank God that he has opened our eyes to see the need in this world, and that we can help to relieve the suffering of thousands of homeless children in your big family."



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Mr. & Mrs. Carl Dahlke (Royal Oak, Mich.)

"Our middle child always remembers to pray for Bong Ho. He feels sorry for him because 'Bong Ho is deaf and not lucky like me'—our son is blind."



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Read what these concerned couples say about sharing their love.

The women demanded that failures be accepted in Form I instead of outsiders, but Mr. Kasanga warned that this would destroy the area's educational status and prevent children from obtaining university seats later on.

Many people in Zambia have been concerned over the 50,000 children who have no hope of getting a high school education. Some of the solutions seem a mere drop in the bucket, but every bit helps.

Thirty-two pupils who were not selected for secondary education will now have this chance. St. Andrew's United Church of Zambia in Ndola is sponsoring one extra class of Form I at the Northern Technical College, Ndola branch.

The class has nine volunteer teachers and will provide instruction in English, mathematics, history, geography, civics and health science. Classes are held on weekdays from 4:40 to 7:30 p.m. No fees are charged as the church pays for the service.

The Rev. James Stockton said standards of teaching were just as high as in government schools. The church intends to take the 32 students through to junior certificate level (two years of high school successfully completed).

The secondary school project was the brainchild of members of St. Andrew's Church who had been shocked by the large number of primary school graduates refused entrance to Form I.

If other churches, clubs and organizations in Zambia follow the example of the Ndola church, the grief of many children and parents can be assuaged.

EDITOR'S NOTE: The current school situation in Zambia is largely a legacy of the colonial government. The Zambia government has done much to bridge the gap. There are 62 public secondary schools, and it is planned to expand secondary education by 45 new classes a year. In the primary schools most teachers are Zambians, but the 1300 teachers in the secondary schools are almost all foreigners. The official language is English. Mrs. Dodge is the wife of Ralph Dodge, who has worked as a missionary in Africa for 20 years including service as the first Methodist bishop in Africa.



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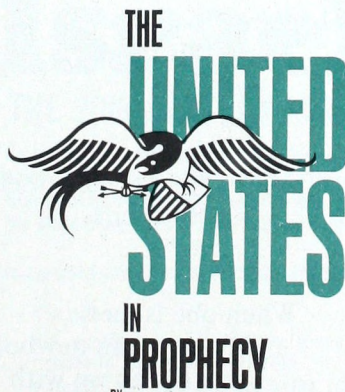
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Christ spoke:

What is your need,
so urgent,
galling and
so nagging. . .
my child?

Where does it hurt,
so much
so often and
so deep. . .
my child?

How it urges
galls and
nags you. . . so
much, so
often and so
deep! . . .

What is your need. . .
my child?

You have suffered,
struggled and
gone on through—
and rather bravely,
but. . .

What is your need. . .
my child?

I spoke:

I have this need. . .
and that,
and round
and round
I go—the carrousel
of needs—
I go.

When one is met,
six others are newborn.
I can't keep up with
even one
much less—
a multitude—
of them.

God speaks:

I am here,
What is your need
my child? . . .
name one.

I speak:

For love. . . for You,
toward Yours—
surely that's a need.
I need.

Then God fell silent
gazing at my face—
near but. . .
silent, but. . .

in that strong silence,
in that silent gaze
there thundered,
galed and
stormed a
sweep and surge of
light, of sight.

In that eternal instant,
I only truly hear His
heart and
breath and
pulse and
Life and so. . .
I saw, and so. . .

I speak again. . .

You are my Need,
but Maker of each one
and their Supplier—
of Yourself to
fill each—one by
one. . .
now, also for
forever, by the
instant, one
by one.

And so we speak:

There are so many needs
but Need is One
and One is need.

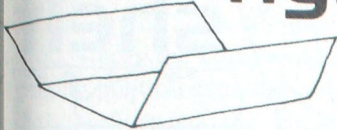
The many serve to guide
us to the One.

Our need is Christ
His need is us—
how shall I say. . .

One is Enough!

—John C. Hoagland

readers' right



A relief in the media

Sir: I want to tell you how very happy "The Asbury Story" made me in the May magazine. Such a relief from the newscasts of riots and destruction we hear every day. I have always been a friend of Asbury College, and I thank our good Heavenly Father for the wonderful work they have done through the years.

I love World Vision Magazine and hope I can continue to receive it although my eyes are failing so fast it's difficult for me to read anymore. May God bless all of you for the great work you are doing in these terrible times.

Sincerely your old friend of 82 years.

*Mrs. M. G. White
Toronto, Kansas*

Sound advice

Sir: Max Atienza's article, "To Stay or Return..." offers very sound advice; especially for missionaries, but also for the people at home. Some foreign nationals can't wait to get back home. Others enjoy the U. S. and find a rewarding and fulfilling life here.

During the Hong Kong disturbance of 1967 I heard several persons express resentment for those able Chinese Christians who were "fleeing" to Australia, Canada, the U. S., Japan, Taiwan, etc. Of the ones leaving whom I knew, I could not for one minute doubt the wisdom of their decision. (It may be true that there were a few disobedient Jonahs, but that is not our judgment to make.) For some it may be that they were already "missionized" to the place where their ministry was no longer acceptable to the Chinese.

*D. L. Lanier
Stillwater, Oklahoma*

In pursuit of excellence

Sir: I must congratulate you for the standard of your editorials and the high level of articles and current information on world events given in your magazine. I read them with much interest and appreciation.

*Dr. C. Devasahayam
registrar, Serampore College
Calcutta, India*

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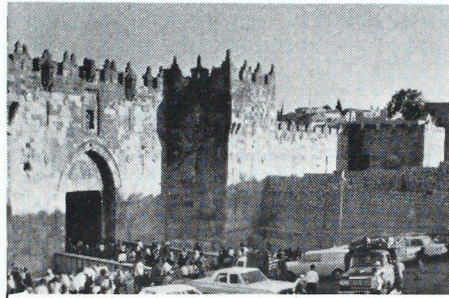
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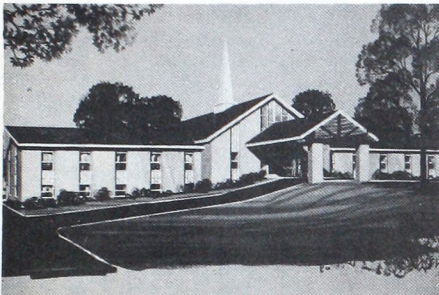
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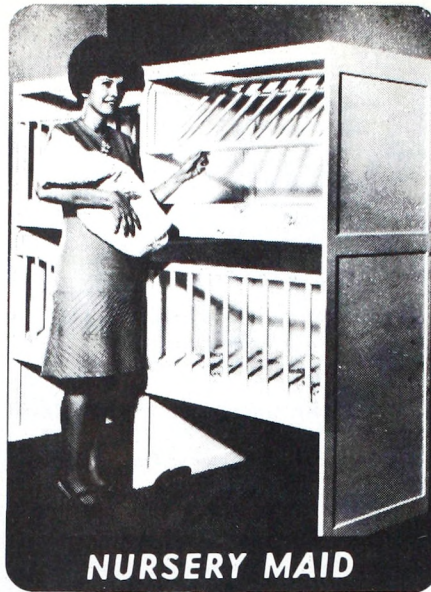
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THE STORY OF THE CHRISTIAN CHURCH IN INDIA AND PAKISTAN, by Bishop Stephen Neill (*Wm. B. Eerdmans Publishing Company*, Grand Rapids, 1970, 183 pages, paper \$3.95) is reviewed by John T. Seamands, Professor of Christian Missions, Asbury Theological Seminary, Wilmore, Kentucky.

This is a comprehensive, analytical survey of Christian missionary activity in India from the first century down to the present. The author is well qualified to write on this subject, having been for twenty years a missionary to India, and, more recently, Professor of Missions at the University of Hamburg.

The author traces the history in several distinct periods. He first presents traditional and historical data concerning the establishment of the Syrian Church in South India early in the Christian era. Then he describes the period of Roman Catholic influence between 1500 and 1750 when the Portuguese exercised political power in the southern half of the subcontinent. Included are interesting biographical sketches of such outstanding Jesuit missionaries as Francis Xavier, Robert de Nobili and Joseph Beschi.

The third period (1706-1833) began with the entry of Protestant missionaries into the country, as the Dutch, Danes, and primarily the English began to wield political power in India. Ziegenbalg and Plutschau of the Danish Halle Mission, the famous Baptist trio (Carey, Marshman and Ward), and Alexander Duff of the Church of Scotland were the prominent pioneers of this era. Strong foundations for the church were laid by the translation of the Scriptures into many Indian languages and the inauguration of the school system.

The fourth period, "the great days of colonialism" (1833-1914) witnessed the entry of many missionary societies

to India, the development of many new methods, and the growth of the church through mass movements among the Untouchables.

Finally, the author deals with the postwar and post-independence period, traces the complexities of the changing political situation which have greatly influenced the church, and carries the account forward until the present day.

The book provides fascinating reading, as Stephen Neill brings the personalities of the missionary pioneers vividly alive, portraying not only their successes but also their failures. It presents much historical data, and describes missionary strategy and methods which are invaluable to the student of Christian missions.

THE APOSTLE: A LIFE OF PAUL by John Pollock (Doubleday, New York, 1969, 244 pp., \$4.95) is reviewed by Frank Farrell, Associate Editor, World Vision Magazine.

With his book *Hudson Taylor and Maria*, John Pollock proved himself an exceedingly competent missionary biographer, and in this work on the apostle Paul he has turned to one generally regarded as the greatest missionary of them all. The title of part two of the book reflects the strong mission-pioneering aspect of the narrative: "Always a Little Further." Among the chapter titles which stylishly portray the movement onward: "Aphrodite's Island," "Dear Idiots of Galatia," "Laughter in Athens," "City of Unbridled Love," "Capital of the World."

This reviewer once met John Pollock in the Library of Congress while he was researching his biography on D. L. Moody. That book and this one verify the reviewer's firsthand observation that Pollock does not spend his library time gazing at the ceiling. His research is extensive and careful. It is seen in his delineations of the customs of Paul's day and how they had evolved. Pollock's travel along Pauline routes has borne fruit in brief, picturesque descriptions of the ancient sites so vital to the narrative. His portrayals of the action passages of Paul's life are masterful in catching the excitement.

Reflecting a solidly evangelical spirit, Pollock with great finesse

weaves together the events of Paul's life with terse summations of the Pauline epistles. When the inevitable problems of chronology arise, the biographer refuses to be slowed to a halt "in a bog of conflicting possibilities which can never be resolved" but rather strides "boldly across by a causeway of conjecture." And yet throughout the book conjecture is kept to a minimum.

Pollock speaks of his excitement in the course of his research in getting nearer the heart of Paul. "I have been familiar with the Bible since childhood, but now I was seeing Paul as if for the first time: his motives, aims and priorities; what mattered to him, and to what he was indifferent; his attitude to his mistakes when he recognized them. And what he was willing to die for."

The picture of Paul which emerges through the pages of this book is a fascinating one. He becomes a warm human being rather than "a saint in cold marble." Paul began his calling in his mid-thirties, but "drops out of history" in his late thirties and early forties. But at forty-four his major work was to begin. Then with his second missionary journey in his late forties—"an age when men settle to comforts and seek a firm base, Paul began his roughest travels." In his earlier life he "almost certainly" had been married. To prepare for his arduous work, he probably boxed and joined in group calisthenics in Tarsus. He studied Greek literature. He evidenced strong social concern. Joy was "a release of his conversion" and his humor included the "gift of not taking himself or adversities too seriously." Paul "had his times of depression, even perhaps an inbuilt tendency to melancholy, but he got much fun out of life." He had the "taut nerves of a genius" so that physical and mental suffering "grated with a roughness unknown to less sensitive men." The apostle appreciated beauty—that of nature, of music, and of art.

Paul had his "rough edges." He tended to justify himself. He once acted a lie (Acts 21:26). He could be "reckless" (Acts 23:6). But he was also hospitable, generous, helpful, sympathetic and humble—in short, lovable. And he loved his Lord and loved the souls of men. On his first

missionary journey he traveled more than a thousand miles on foot. His mission finally brought about his death, but then his was a mission which could not be stopped any other way.

Thus emerges Pollock's Paul as based on the New Testament evidence. He is the missionary *par excellence*. He is a giant.



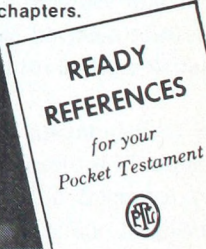
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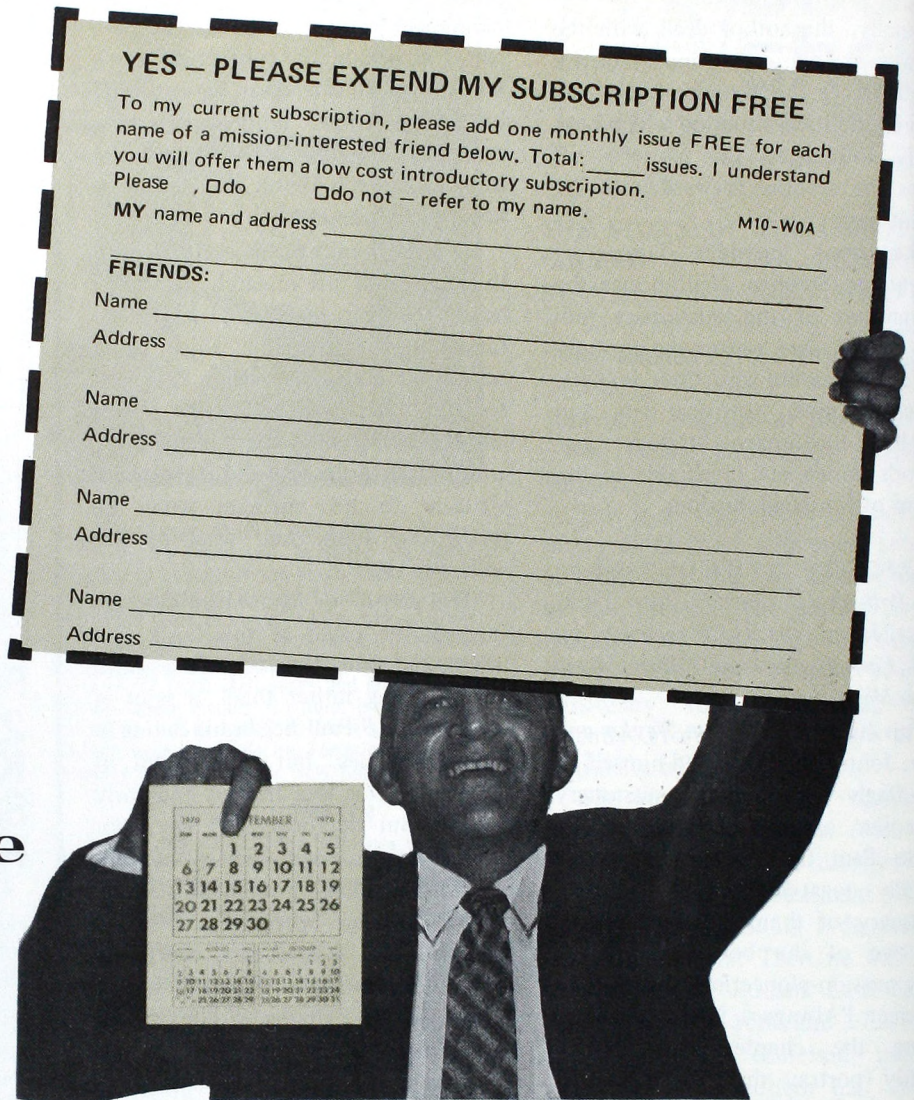
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WORLD VISION magazine

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AFRICAN ACCENTS

Blantyre, Malawi

In 1925 I visited the birthplace of David Livingstone in Blantyre, Scotland. Because the Livingstone story had already laid a gripping hand on me, the sight of that simple shrine in the land of the heather moved me deeply.

I was to wait, however, for 45 years before I reached that other Blantyre which is the namesake of the first.

Malawi (formerly Nyasaland), in its freedom from colonial control, is building a new capital city, called Lilongwe, nearer the center of the country than Zomba, the present seat of government. But Blantyre has long been the nation's number one city.

The Blantyre Mission of the Church of Scotland was begun in 1876. Two years later missionary David Scott and his African workmen were toiling with might and main on a church building which they little dreamed would become the cathedral church of Malawi Protestants. After I had preached here on a Sunday morning, I was taken across the churchyard and shown a tablet on which are inscribed the names of the ten (I am trusting memory here) original missionaries who started the Blantyre Christian Mission.

Two of the names on that honor roll drew from my guide a story that is a vignette of high valor. Henderson and Bowie were missionary colleagues—one a physician, the other a minister. They were brothers-in-law. The baby of the Henderson couple contracted diphtheria. Dr. Bowie did a tracheotomy. But he had no artificial suction to extract the poison through the tube he inserted. So he used his own mouth to suck it out. The child's life was saved—at the cost of his own. "Greater love hath no man that this, that a man lay down his life for his friends"—a wisdom-saying of our Lord for which He supplied the supreme, indeed the unique, example. Seven light windows in the apse of the church form a memorial to Dr. Bowie.

Today there is another kind of poison at work in Africa. It is a poison of the emotions, or, if you will, of the whole psyche. Its name is disenchantment, resentment, hate, and rebellion (smouldering, as in Rhodesia, or active, as in Angola and Mozambique). And, at the human level, only the white man can perform the life-saving act of sucking out this potentially disastrous social toxin. He can do it not by claiming (falsely) that his racial separatism is saving Africa from Communism but by getting "with it" on the social justice front. Sacrificing his heavily guarded economic security may be, after all, a small price to pay in comparison with the havoc that one day will come in outbursts of violence.

On one point, I must confess, the advocates of *permanent* white control employ a theological device which I am quite incapable of understanding. I refer to the very devout Afrikaner who argues to the death that God has "elected" the whites to rule over the blacks. This is a form of the doctrine of predestination which, in my view, is neither

biblically sound nor theologically defensible. It ill serves the gospel and it hangs a millstone around mission.

To Malawi the Rev. Festo Kivengere, of Uganda, and I had been invited by the brothers who are leading the country-wide effort known as "New Life for All." We spent five days with them in daytime biblical studies for leaders and nighttime public gatherings for Christians. These meetings took place in Blantyre.

God's use of His instruments is a study full of surprises, I have found. Africans and Europeans alike were astonished and delighted that an *African* so gifted in preaching and teaching could be their guest preacher. In Festo they saw mirrored the kind of communicator an African can be.

Malawi, with some four million people, is nominally over half Christian. Three principal groups account for this: Protestants, Roman Catholics, and the "African Independent Churches." Inasmuch as nearly all the Protestant groups are affiliated with the Malawi Christian Council it seems unfortunate that New Life for All has thus far failed to gain the active participation of some of the largest Protestant groups in the country.

I wish I had space to write at length about Tanzania and the solid impact I felt God gave to a World Vision Pastors' Conference that preceded our Malawi visit. From the vast reaches of a country as big as Texas, Louisiana, and Florida combined came 520 pastors and nearly a hundred theological students. Meeting in the central highlands city of Dodoma, we were in the hands of one of the most capable committees with whom we have ever worked. . . had the use of a magnificent new auditorium at a Christian boys school. . . were honored by a two-hour visit from the president of the country, Julius Nyerere. . . wrestled with such vital themes as "The Church and Nation-Building," "The Inner Life of the Pastor," "A Christian View of the Family," "The Biblical Understanding of Leadership" . . . and, high above all, were gripped by such a shattering, healing sense of Christ's living presence that the last two days gave us hardly enough time between sessions for the personal counseling that was called for and the wrong relationships that were put right.

What men of vision and quiet passion surrounded us in the Dodoma meetings! There was Bishop Gresford Chitemo, whose modest presence is suffused with the fragrance of Christ. There was Bishop Alfred Stanway, senior Anglican bishop, who, after 33 years in Africa, is still a spinning dynamo—a rare combination of devotional depth and administrative efficiency. There was Simon Chiwanga, our chairman, young, rich-voiced, and always on top of the situation.

Glorious brothers, these; and representative of many more like them!

A thousand blessings on them all!

PSR

AN ANNIVERSARY FLASHBACK

Harry Truman was president, and that very year narrowly escaped an assassin's bullet. Alger Hiss heard the sentence of "guilty." Ralph Bunche won the Nobel Peace Prize. George Bernard Shaw died. Billy Graham had his first Minneapolis Crusade. Oberammergau, on its ten-year cycle, drew its biggest crowds ever. The Korean War broke out.

The year was 1950.

Bob Pierce, whose exposure to China in 1947 and '48 had shot the Orient into his blood, was in Korea when the Communist forces drove south. He was quick to identify with the plight of thousands of Christians who were uprooted in the north and forced to flee. He was aroused by the even sadder fate of countless children who were suddenly left homeless and parentless.

An Unplanned Beginning

Pierce talked to church leaders in Korea. He was assured of their cooperation in ministering to the children and widows. Never before had he seen so clearly the passages in the Bible that sound the summons to aid these defenseless members of society. It was enough. He would act.

Act he did. For on September 22, 1950, in Portland, Oregon, articles of incorporation were signed for a missionary service group to be known as "World Vision." A month later Pierce landed in Seoul on the last civilian flight to reach the country's capital for the duration of the war. Thereafter his departures and arrivals were made possible by his credentials as a U. N. War Correspondent.

Christian social concern at the remedial level (as distinguished from the preventive level) was at the core of World Vision's commencement, and so it remains after these twenty years. More than a hundred thousand needy children have been fed, clothed, and housed because World Vision raised the funds in the U. S. and Canada (and latterly Australia) to make this caring ministry possible.

Because it is a voluntary support group, undergirding the work of mission societies and national churches in many lands, World Vision appears to have, as in fact it does have, a variety of faces.

An Unfolding Pattern

Ask an Anglican in Tanzania what World Vision is, and he will probably tell you that it sponsors conferences for pastors—times of serious study, relaxing fellowship, and inner renewal.

Ask a Korean what World Vision is, and he will tell you about children's home by the scores, and a music school where boys and girls from these homes are trained for choral performances that have thrilled audiences from Seoul to Seattle and from New Delhi to New York.

Ask a Japanese in Osaka or Tokyo what World Vision is and he may tell you it is people who hire a great hall and draw huge crowds to evangelistic meetings where the way of Christ is opened up and offered to all who will take it.

Ask a Formosan Chinese what World Vision is, and he may describe to you a hospital where the unwanted are welcomed, the unloved find compassion, and the unhealed are made whole.

Ask a Vietnamese what World Vision is, and he may tell you it is people who give wheelchairs to legless victims in the ARVN hospitals or who help the Evangelical Church to run day schools for the boys and girls of village and countryside.

Ask a bishop of the Mar Thoma Church in South India what World Vision is, and he may point to a hospital wing or a theological college building whose erection was made possible by funds that World Vision provided.

Ask a Cochabamban in Bolivia what World Vision is, and he will tell you that night after night, recently, a Latin American evangelist proclaimed Christ to as many as 2000 at a time in an attractive auditorium made possible by contributions from World Vision friends.

Ask a Mennonite bishop what World Vision is, and he will tell you about his eye-opening visit to its international headquarters where he learned, firsthand, what facts are being turned up, what analyses are being made, what documents are being produced, on the work of the churches and missions world-wide through the computerized services of MARC—Missions Advanced Research and Communication Center.

Ask a Church of South India bishop what World Vision is, and he will tell you it is money raised for the victims of storm and flood that not long ago ravaged his part of the country.

An Unplumbed Depth

Little did Bob Pierce realize what would follow when one day, twenty years ago, he read a sentence so gripping that he wrote it on the flyleaf of his Bible: "Let my heart be broken with the things that break the heart of God."

Dr. Pierce, who resigned in 1968 in a health-break from which he has now recovered, no longer bears administrative responsibility in World Vision (though its Board of Directors makes the same provision for him and his family that was in effect when he held office), but of one thing we *all* stand in need in today's struggling, threatened, anguished world:

"Let *my* heart be broken with the things that break the heart of God."

There's more in *that* prayer than World Vision has ever seen or shown.

PSR