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EDITORIAL VIEW 31, 32
"A Break-Through That Calls for a Break-Out," Dr. Rees challenges Christians to ways to reach out for wider sharing and reach down for deeper rootage. The challenge in "Easter's Thrilling Imperatives" is to "come," "see," "go," and "tell."

ARTICLES
THE ROAD FROM HUISCAPI TO VILLARRICA: A SYMBOL
OF EVANGELICAL SOCIAL CONCERN
John C. Bucher 8
Christians in Chile face the social implications of the gospel in a “food for work” program.

LATIN AMERICA IN TRANSITION: SOCIAL IMPLICATIONS
FOR THE MISSIONARY by Charles F. Denton 11
There a need for reappraisal if North American missionaries are to meet the ritual and social needs of Latin America?

RACLE IN FIJI by Ross Holman 13
A story of how Christ transformed a ferocious people into one of the world’s most out social orders.

THE PRICE by Charles Ludwig 16
Chasing the spiritual road to Uganda required suffering and personal sacrifice of.

FEATURES
ECCE OF MIND 6
FACTS OF A FIELD 26
LOBE AT A GLANCE 22
PERSONALITY PROFILE 28

OTO CREDITS: pages 13, 14, 15, Pacific Area Travel Association

WORLD VISION Magazine is published monthly by World Vision International, a not-for-profit religious corporation founded by Dr. Bob Pierce; Dr. W. Stanley Honeynham, president.

The editors are responsible for contents of World Vision Magazine, viewpoints of authors are not necessarily those of the editors or World Vision International.

World Vision Magazine is a member of the Associated Church Press and the Evangelical Press Association. Subscription rate $4 for one year, $7 for two years, $9 for three years, $15 for five years. An additional dollar per year is charged on subscription outside the United States and Canada. Single copy price is 40 cents. Social rate for missionaries: $4 per year, includes postage. Send all editorial correspondence, subscription information and changes of address to World Vision magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to close address label from a current copy along with your new address. Copyright 70 by World Vision, Inc. Second Class postage paid at Monrovia, California.

VOLUME 14 NUMBER 3

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John C. Hoagland

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Joining the dissent

Sir: I totally disagree to the disparaging convictions of my fellow countryman who wrote “Down with Inferiority, Too” in your October edition.

Knowing however that “Piece of Mind” is designed for “personal opinion, criticism and dissent” only diminished slightly the crucifying weight the article brought upon me.

Yet, though I feel strongly right that the subject matter, inferiority complex, requires a more intensive research and professional attention I throw my hat to the wishes of K. T. Gaw (Readers’ Right letter, January 1970 issue) in his appeal for response to that massive betrayal.

R. H. Manalang
Chicago, Illinois

Something more is needed

Sir: I have read with interest MacDonald’s article, "The Missionary Scar Tissue on his Soul," in your December 1969 issue, as it revived impressions and reactions that we mine when I visited missionaries in South America and Europe.

However, something more needs to be said and done, I believe, about the suffering that missionaries endure to “reverse-culture shock” upon their return to the States particularly after a long term of service. Perhaps mission boards need to give attention developing an effective program “reverse-orientation” for those returning home in order to ward off serious psychological reactions that can develop. Observing several such cases in the last few months has prompted this response.

Ellen Thompson
Wheaton, Illinois

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Sir: The February cover is magnificent in its simplicity, thunderous in its impact and unmistakable in its implications for the Christian. Congratulation.

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WORLD VISION MAGAZINE / MARCH 1970
But He Stopped

The Samaritan could have passed by on the other side of the road to Jericho, but he stopped. He could have passed by Jerusalem at the time of the Apostle Paul’s collection for the poor, but he stopped. He could have passed by the lepers of St. Francis’ day, but he stopped. He could have passed by the orphans known to George Whitefield and George Muller, but he stopped. He could have passed by the slaves championed by William Wilberforce backed by John Wesley, but he stopped. He could have passed by the women and children in the mines familiar to Lord Shaftesbury, but he stopped. He could have passed by the dark, unexplored recesses of David Livingstone’s Africa, but he stopped. He could have passed by the revolutionary Africa of Paul Carlson, but he stopped. He could have passed by Gladys Aylward’s Chinese orphans, but he stopped.

He could have passed by on the other side of the road from Huiscapi to Villarrica, but he stopped (p. 8). He could have passed by the barbarous Fijians, but he stopped (p. 13). He could have passed by primitive and remote nineteenth century Uganda, but he stopped (p. 16). He could have passed by every potential hospital site within Christendom and beyond, but he stopped.

He could have passed by Bethlehem, Nazareth, and Jerusalem, but he stopped. He could have passed by the hungering multitudes of Galilee whose condition cried out for compassion, but he stopped. He could have passed by the sick and wounded sinners on the hill of Calvary, but he stopped.

Frank C. Farrell

Associate Editor
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SOCIAL CHANGE, FRIEND NOT ENEMY

"You are instruments of social upheaval!" Jesus said to his 12 disciples as he sent them out on the first itinerant ministry found in the New Testament. Those were not the recorded words, but there is evidence that this was his intention.

Jesus sent his representatives into society with a dynamic assignment to bring about change. Change holds no terror for the man armed with an authentic word from God. For him, change is inevitable—even desirable. When Jesus said "I came not to send peace, but a sword," he made himself and his representatives a part of the apparatus that brings change.

Drastic and dramatic change has been characteristic of the full sweep of human history. Upheaval is the normal scheme of things. To the extent that the Christian community disregards this fact of life, it will fail to condition itself for an effective witness in the mainstream of an irreversible process of social change.

It is not difficult to accept the inevitability of change where tangible things are concerned. Acceptance may come gradually, but it comes.

It is change in the intangibles that appears to bother us most. We can accept it when the 1970 automobiles are different from models made in 1969 when airplanes move up to greater passenger loads and supersonic speeds; when computer systems take over where bookkeeping clerks had to leave off; when parks are changed to parking lots, and pastures to interstate expressways.

What bothers most people is when values themselves are altered. But probably there is no such thing as genuine social upheaval that does not involve shifts in the intangible values—the goals, standards and aspirations of the people.

There is talk today of new morality, situational ethics and a "ruthless reappraisal" of all the old values. In the wake of massive tangible changes, this is the way it ought to be. Our generation may well have seen the death of spiritual naiveness that asks no embarrassing questions and accepts all of the traditional answers "by faith."

To some this is disturbing news, but it ought not to be. It should not frighten anyone who is a participant in a truly living witness for Jesus Christ, based not upon dogmatic formulas, but upon authentic principles actually taught in the Word of God.

It is important that we acknowledge that not all of our cherished principles and convictions really have their origin in God. They may be defensible as tools for a given time and situation, and they may have worked well under certain circumstances, but unless they are supported by the Word of God they still must be classified as formulas. Specific examples are dangerous, but no one can deny the fatal wound dealt the prohibition of movie attendance by TV's invasion of the evangelical home. What a believer does about the movie theater no longer is a valid issue—but then, it is entirely possible that it never was.

Change is a friend and not an enemy when it forces us to reevaluate and
consider convictions and proscriptions solidly rooted in a clearly stated word from God. Change has a refining utility. We may have rested comfortably, securely, and with a clear conscience, upon the crutches of a biblical principle because pragmatically it brought for a while the desired results.

For decades, during the rise of modernism," much of the evangelical community rallied around the Scofield Bible and its authoritarian pre-tribulational rapture, premillenial stance. For the believers, any other eschatological view was equated with heresy. Today there is a valid case for other interpretations, and some Christian organizations have realized a strengthening through adopting a less brittle view concerning things yet to come.

Upheaval has come, and we are called to reexamine our convictions. The crutch is removed, and we stand tall, taller than ever before because we remain those things which cannot be shaken, and we have received anational foretaste of that kingdom which cannot be moved.

Our greatest responsibility in the list of social upheaval is to determine the basis of proper authority what is not change because it cannot and is not change. This is not really a difficult task, but it does require discipline, honesty and discernment, all built upon consistent interpretation of the Word of God. The inerrancy and ultimate authority of the Scriptures; the trinities of Christ’s person and work; the lostness of men who do not share life—these among other biblical facts of life will never be altered.

But when we have determined what is unchangeable, and separated it from those things that are shaken,” we can become able to accommodate ourselves, our methods, our convictions and our world view to what has to change because it does change. It is possible for human beings of questioned sincerity to err grievously equating their own convictions and views with a word from God on the subject. But “matters of opinion” are being subjected today to a close scrutiny that probably is long overdue. Fail to be flexible in the presence of an inevitable and inescapable change and we culpably obscurantist—and baby fatal to our cause. 

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Symbol of evangelical social concern

The road from Huiscapi to Villarrica

by John C. Bucher

The road from Huiscapi to Villarrica, marketplace for a large rural area in Chile, was hardly more than a trail, like most of the other roads leading into Villarrica. Whenever it rained, which was about eight months out of the year, the “road” became a string of treacherous mudholes, negotiable only on foot of by donkey and hardly passable by oxcart.

Today Indian farmers no longer have to trudge muddy roads on foot carrying their produce to market, and I can travel the road without difficulty in my station wagon. There is also bus service twice a week.

Behind the building of the road is a story of Christian concern and the work of the World Relief Commission of the National Association of Evangelicals and its Chilean counterpart, Ayuda Christiana Evangelica.

I was living in Chile during the two serious earthquakes of 1960. The first hit the Concepcion area early Saturday morning, and then Sunday afternoon Chile experienced the second and most damaging quake which affected an area considered earthquake safe, immediately to the south of the first area. Loss of life was low but property damage was very high.
Part of Chile's coast sank into the Pacific, and there are still many acres of land under water.

The Christian community around the world responded to the emergency. Church World Service had just begun its program in Chile at the time and had many tons of badly needed clothing and medical supplies at its disposal for relief work. The Christian and Missionary Alliance sent over $80,000 to rebuild damaged or destroyed churches.

What happened in Chile in 1960 happens every day in one city or another all over the world.

Disaster relief is a “one-shot deal.” Continuation of help, once the emergency is over, many times produces a sense of dependence and therefore does more harm than good. For this reason the United States government has changed its foreign aid program. The old family feeding, give-away program is out. The present basic concept is to help people find solutions to their own economic and social problems. Food is used as an incentive, as well as remuneration, for work on community projects that benefit members of the community.

At the moment World Relief Commission and Ayuda Cristiana Evangelica are involved in a total of 194 projects solving 9455 workers who have 48,839 dependents. This figure varies slightly from month to month.

Our food for work projects would tend to fall into at least two categories: rural and urban projects.

It is impossible to say which type does the most good as we have varied results in both. However, we have had more problems with urban projects because the people are less inclined to work even though at times their needs may actually be greater. We have had to close down some of these projects because the people were not working enough to compensate the food they were receiving. This seldom happens in the rural programs where the people tend to work proportionately more for what they receive than in urban projects.

The road between Huaiscapi and Villarrica is a typical example of a rural project. In all it took 38 workmen (who support 276 dependents) four months to complete this job. Urban projects, for the most part, involve building homes or improving existing developments. In the city of Valparaiso, led Valle Verde, the project consisted of putting in sewerage and water mains.

In and around the cities of Concepcion and Santiago we came involved in some rather large housing development projects. The project of Laguna Redondo in Concepcion, made up of a little better income sector of the population than most others, consists of 634 workers involved in building the same number of houses. These workers also receive food for their dependents.

Last year ten people were killed in the southern port city of Puerto Montt where several families battled the police when they were evicted from land they had illegally taken for a housing development. Soon after this tragic incident we became involved in four self-help housing projects that have helped twenty workers and their 350 dependents.

A rather interesting semi-urban project was the building of a light plant for the small town of Conaripe. First of all it was necessary to build a canal to take the water from a stream to a place where it could be used to turn a small turbine. A cement spillway also had to be built to house the turbine. Since the town was two miles away poles had to be planted to handle the power lines. The poles, of course, had to be brought by workmen from nearby forests.

One of the most interesting projects was the building of an orphanage in Loncoche that will eventually house more than one hundred children. It will also serve as a school. This project has taken over a year and is still continuing as other buildings are being added. Eventually there will be five major buildings and several smaller units such as woodsheds and chicken coops.

Basically, the gospel is concerned with restoring men to fellowship with God through faith in the crucified and risen Savior. The lost and perishing are redeemed to become new creatures, regenerated by the Holy Spirit. Their ethic of love has reference to God first but also to all men. Thus the inescapable fact that the gospel has social implications.

Many social changes have taken place during the past twenty years that have produced unrest. Pent up feelings and anxieties are bound to produce tension and something has to give. In some countries it takes the form of guerrilla warfare and political instability.

However, many churches need help in some of the implications of the gospel, particularly in the field of social service. I don’t think the situation we have in Chile is totally different from many other countries, but since I’ve lived in Chile most of my life it is a situation I understand.

Chile has a relatively strong national church, but is seriously short of trained pastors to cope with the problems they face in...
their churches, let alone with many of the social implications of the gospel. Most of the pastors work part-time or full-time to be able to make ends meet.

The interesting thing is that the Chilean government is aware of the importance of the evangelical population in the country as well as of their needs. For a good many years they have been willing to subsidize private church schools that meet government requirements. They have subsidized organizations like CARITAS (Catholic Relief Service), SAWS (Seventh Day Adventist) and Ayuda Christiana Evangelica to carry on social work.

The Chilean government also allows us to import duty free from the States equipment tools such as vehicles, musical instruments for churches and electrical equipment for evangelization.

Why all of this? There is no war in Chile. The effects of the earthquake are over. Hunger and poverty here are less severe than in some other countries.

The reason is a preventative one. Why wait for a Vietnam or something worse? In this respect I give credit to U. S. and Chilean government leaders who have insight and foresight. Their food program makes it possible to help feed people so that the people not only can spend more time working on their homes but also have something to eat while they are doing it. The same goes for the installation of water mains, sewers, sidewalks, rural roads, school buildings and many other projects.

This type of work is positive. It not only solves basic needs of the people but follows the scriptural injunction that if you don't work you don't have a right to eat.

Because this program, in our case, is administered by the evangelical churches, it gives the churches a social outreach and makes them more conscious of the social needs of the people around them. This does not produce "rice Christians."

In fact we do not want to use the food to proselytize. In sense the churches are secondary beneficiaries. We general help more non-church people than church members. Since the U. S. government donates food and the Chilean government supplies most of the funds to run the program, needs must be met irrespective of church or non-church affiliation. Nevertheless, I think the evangelical churches have been given an important opportunity to serve their communities by these means.

This program is not easy; it has complications and inherent dangers as do most enterprises. But many things can't accomplished in social work through a voluntary agency that would be suicidal for just any church group or mission board to attempt. A voluntary agency, due to its status with the local government can come to the aid of the mission boards and national churches because of its international representation. This is especially true in Chile.

I'm convinced that at this moment we can do far more for the Christian cause in Chile by helping national church groups get on their feet, helping them financially in some projects they are also willing to play a part, and cooperating with mission boards and their evangelical efforts, than we would if we sat around and waited for some spectacular emergency.
The missionary must be made cognizant of his urgent role which must include social as well as spiritual dimensions.

by Charles F. Denton

Latin America in transition: social implications for the missionary

In the increasingly complex Latin American scene, the position of the North American missionary is becoming more sensitive. This does not mean that the professional missionary no longer has a place, but it does mean that the missionary, novice and veteran alike, must be made cognizant of his extremely delicate and urgent role which must include social as well as spiritual dimensions. In fact it would appear that spiritual considerations can no longer be easily separated from social problems in effective missionary efforts.

There is an ideological and spiritual vacuum in the twenty nations of Latin America which, when coupled with desperate social problems, present unmitigated opportunities and challenges. The Latin American seeks an ideology which will change thought processes in his country and bring socio-economic and political development.

In general, thinking Latins have rejected evangelical Christianity as being irrelevant to their countries’ problems. For in many cases the missionary has emphasized the spiritual aspects of his ideology to the exclusion of all other considerations. The problem then is one of making the Christian message of vital concern in Latin America by placing more emphasis on its socio-economic impact. And the North American missionary must present this message not as a representative of the United States but as a representative of the Christian Church.

If new and stronger efforts are not made to change Latin American values with a socio-economic as well as a spiritual orientation, the end result will be increasing misery, poverty and illiteracy—conditions beyond the understanding of most North Americans. No amount of foreign aid will bring the required development unless thought processes are changed.

Perhaps it would be of use to take a glance at just who is promoting socio-economic and political ideologies in Latin America.

The Soviet Union has finally recognized the situation in Latin America for what it is. In what represents a major shift in Communist tactics, it has begun to carry out a policy in the area specifically designed to take advantage of the weaknesses of the United States—particularly of the ideological variety. The Soviets are moving in to fill...
in transition  
Continued

The overall picture is one of "dynamic stagnation" in Latin America. Now that the Communists have changed their policy there is really no group working toward the immediate and direct development of the countries. Values are not being changed fast enough or widely enough. And yet as the present situation stands, if and when there is development it will take place within the context of Communist ideology. For this is the only belief system consistently set before the people which is concerned with man and his social problems.

Because prejudice against the United States is building up in Latin America, the foreign missionary has little choice but to channel his efforts through established national churches. This is just as well. For it is up to the national churches in the final analysis to meet the challenge and encourage the finding of solutions for socio-economic and political problems, while bringing about necessary change in values through the gospel of Jesus Christ. The North American can be little more than a catalyst in this process, as he helps reorient national churches to their dual role.

The term "reorient" is utilized because in many countries national churches are incapable of meeting the challenge. There are two reasons for this. First, many North American missionaries have been reluctant to relinquish their grip on work they have started, stunting the growth of national leaders who rely on foreign missionaries as crutches. Secondly, the Protestant nationals have become committed to the system in which they live.

Many nationals, after their conversion, often begin to emerge into the middle class. This occurs in either the first, or at the latest, second generation of Protestants. Yet it is becoming increasingly apparent to many analysts of the Latin American scene that the group which most impedes the economic and social development of the twenty countries of the area is indeed the middle class.

Some Latin American intellectuals, noting the role of the Protestant Church in creating middle class families and realizing the non-progressive role of this class, have begun to label North American evangelical missionaries as a fifth column movement.

In general national churches, true to the example set by their missionary founders, concern themselves with proclaiming salvation—undoubtedly the most important task to which they should be dedicating themselves—while evincing little or no social concern.

As a result there is no difference between middle class Protestant and non-Protestant groups with regard to concern for the development of their countries. Unless their North American mentors change their attitudes toward these problems, it seems doubtful that Latin American Protestants will become reoriented.

It is apparent then that the need for more non-theological and non-linguistic training for missionaries is an urgent one. Old and new missionaries, board directors, and even non-professional envos need this type of training. Some boards recognize this need, but few have done much about it. Missionary training centers have been sadly lacking.

In summary, the need for more training and preparation of all missionaries is a great one considering the spiritual and social challenges of Latin America. A reappraisal is needed if North American missionaries are going to contribute toward helping to fill the spiritual vacuum while at the same time reorienting the national church toward the social concern required to meet the social and spiritual challenge of Latin America.

"No amount of foreign aid will bring development unless thought processes are changed."

"Some Latin American intellectuals... have begun to label North American evangelical missionaries as a fifth column movement."

WORLD VISION MAGAZINE / MARCH 1970
In any age was there a people so savage and barbarous.

Miracle in Fiji

by Ross L. Holman

On Viti Levu, the largest of the Fiji Islands, members of the village of Korolevu dance a welcome to visitors from nearby Suva.

If you had landed on the Fiji Islands over one hundred years ago you would have been clubbed to death and body eaten at a cannibal feast. If you get stranded there today you receive more hospitable treatment than would in most any American city. The transformation that took place in the Fijian population in a little one century represents just about the greatest miracle in recent history. Never in any age was there a people so savage and barbarous as were the Fijians before the missionaries came. Continued

Holman is a former magazine editor who now devotes his time to lance writing.
The Fiji Military Band performs a native war dance that recalls a violent, bloody past.

The Fijian archipelago includes more than three hundred islands in the South Pacific. About one hundred are inhabited.

Population in the 1830s was about 200,000, but this number was somewhat reduced later by infectious diseases.

Inhuman practices were a part of the religion of the islands. Native tribes were continually warring with each other. At the end of each battle the slain were roasted in ovens and eaten by the victors. Those captured alive were also eaten but were subjected to inhuman torture before the actual killing. Parts of their bodies, such as legs, arms or tongue were cut off, roasted and eaten while they were yet alive.

The chief of each tribe was all-powerful. Whenever he built a hut and had the holes dug for the foundation posts, one of his subjects was buried alive in each hole. Whenever he launched one of his war canoes, live human bodies were used as rollers under the boat as it was shoved toward the water. The bruised and mangled bodies were later eaten.

Many children were slain at birth by parents who didn’t want the trouble of raising them. When an adult became too feeble or too old to be of any use to this barbaric society he was clubbed to death and put out of the way. It was not uncommon for a chief, if one of his wives looked like a tempting dish, to have her slain, roasted and served to guests at a feast.

The first contact of the Fijians with Christian influences was in the 1820s. Up to this time the Fiji Islands were well out of range of most of the world’s shipping lanes and few civilized people knew about them. But news reached church leaders in Britain of what a few converts from the nearby Tongan Islands had done to kindle a Fijian interest in the Christian faith. In 1835 they sent William Cross and David Cargill with a group of islanders converted in Tonga, to show the Fijians a way of life far more satisfying and joyful than the cruel terror in which they were existing.

In many places where they landed they were met with a wild and rough reception, and for a while they stared death in the face. Somehow they managed to escape with their lives. Somosomo the native chief wouldn’t allow them to make converts of any of his subjects.

John Hunt, Calvert and other Englishmen soon followed Cross and Cargill. But although their efforts were successful to some extent among some of the social units, it was years before the teaching showed much effect on Fijian society as a whole. In pursuit of the work they were still taking their lives in their hands.

Shortly after Hunt and his wife started work in Somosomo on the island of Tarvieni they witnessed scenes and endured trials that taxed their crusading spirit to the limit.

At one point in the Hunts’ mission, the king’s son was drowned at sea. According to Fijian custom on such occasions, his 16 wives were strangled. About the same time a cannibal feast was held within a few feet of Hunt’s dwelling. Hunt’s wife closed and blinded the windows to shut out the sight and smell of the burning human bodies. The chief took such mortal offense at this that Hunt’s family came close to being murdered. It was always hard to tell what innocent act might be considered an unforgivable violation of Fijian conventions.

Hunt and his cohorts continued to witness sights and sounds too revolting to describe in detail. After one war between tribes a hundred human bodies were roasted for the victory feast. Twelve hundred victims were served at another.

Wars were waged on the slightest pretext. The island of Malaki had been paying a tax in the form of turtles to the ruling chief living on another island. One day the Malaki natives presumed to eat one of the turtles they had caught. For this offense the chief had every man, woman and child on Malaki killed.

Conversions in the Fiji group gained...
momentum when some of the influential chiefs accepted the faith. Several movements into Christianity took place in the 1840s. The tremendous contrast between the way of life taught by Christ and the inhuman barbarism under which they existed offered only one of many appeals the natives could not resist. Crowds flocked to the evangelistic services. One savage monster whose cruelties won him the title of "man butcher" was converted and became a notable Christian preacher.

After the conversion in 1854 of Rokobau, most powerful and cruel chief on the islands, cannibalism declined. Idolatry was abolished and internal wars stopped in his area.

By 1885, fifty years after the first missionaries arrived in Fiji, although initially Christianity had been introduced by the Tongans 15 years earlier, most of the Fijians were nominal Christians. They had been won in village social units, first along the coast and then in inland areas.

In the past eighty years three hundred native Fijian missionaries have carried the gospel beyond their islands.

Fijian Methodist church membership today comprises more than three-fourths of the Fijian population, and practically all Fijians try to observe the Christian way of life. The islands now have many of the trappings of our own civilization, such as electricity, plumbing, modern housing, good schools and other cultural improvements.

The Fijians of today are said to be so honest that none of the residents lock their doors. Once stealing was regarded as legitimate if you stole from someone outside your social group. And although a Fijian would always share his possessions with one of his social group, as a Christian, he now feels responsible for the needs of those outside his group.

Fiji is probably the most notable example in modern history of how the power of Christ can literally turn the lives of a ferocious people inside out and remake them into one of the world's most devout social orders.

These youngsters of Fiji grow up in a heritage of Christian brotherhood different from the fierce and cannibalistic days of tribal warring.
The newsboys were shouting unbelievable words: The king of a primitive civilization in Central Africa had extended a warm invitation for missionaries to come to his country.

On a November day in 1875, strollers in Piccadilly Circus and Trafalgar Square turned up their collars against the cold and dug into their pockets for money to buy the Daily Telegraph. The story they read was that of a savage king, his kingdom, a lay missionary and a dead man's boot!

Conservative England shook her head and talked about it over afternoon tea, felt the challenge and then went to work.

The result? Today half the population of Uganda profess to be Christian and Uganda is one of the most enlightened countries in all of Africa.

For years the highly informed knew that a country in East Africa just north of Lake Victoria, by the name of Uganda, existed. This information had filtered in from Arab slavers. But it had never meant much to the man on the street.

Then Henry M. Stanley visited Uganda.

News of a white man's visit to his country brought many gifts from the king, along with an urgent request for personal interview.

With fluttering heart, the brusque

Charles Ludwig grew up in Kenya. After graduation from college he entered evangelistic work. He has done extensive writing.
Stanley presented himself at the tatched palace in Mengo. His Majesty, King Mutesa, a young man in his late twenties, sat on a velvet upholstered chair in the midst of his gowned attendants. His nails were brass and copper rings on both of his toes and fingers, and a beautifully beaded necklace around his neck. His ankle-length gown was made of reddish-brown bark cloth, a Uganda product made by hammering the bark of a local tree until it is smooth and pliable. Mutesa had unlimited power. A single nod from him was all that was necessary to send his always-ready executioner out to kill or mutilate someone.

Stanley soon discovered that Mutesa was a half-convinced Mohammedan, having picked up the faith from Arabs whom he sold slaves. Seeing that the king was interested in spiritual matters, Stanley began to teach him the basic facts of Christianity. He wrote out the ten Commandments, told him about Jesus, about the atonement and explained the way of salvation.

Spellbound, Mutesa decided to have a letter sent to England, requesting that missionaries be sent to Uganda at once. “Tell the white people,” he said to Stanley, “that I’m like a man sitting in darkness, or born blind, and that all I ask is that I may be taught to see, and I shall continue a Christian while I live.”

Writing a letter in Uganda in 1875 and having it delivered in London at that time in history were two different things. But God provided a way.

Colonel Linant de Bellefondes, a Belgian Protestant, happened to be in Uganda at the time and he had listened to the conversation between Stanley and Mutesa. Since he was returning to Egypt, he offered to take the letter with him and have it relayed on. Unfortunately, Bellefondes was killed by some wild Baris in the Sudan. But after they had thrust him through with their spears, they left his body where it had fallen. Fortunately the corpse was not molested by cannibals, vultures, or wild animals. Several weeks later his body was found by avenging soldiers and the letter was removed from one of his boots. It was then sent to General Gordon at Khartoum, and Gordon forwarded it to London. And it was published in the London Daily Telegraph.

Response came immediately.

Money began to pour into the committee that had been set up for the evangelization of Africa. And by April eight young men had volunteered to go. Among them was a young Scottish engineer, Alexander Mackay. After the other missionaries had made their last speeches, he said: “I want to remind the committee that within six months they will probably hear that one of us is dead.... But what I want to say is this: when the news comes, do not be cast down, but send someone else immediately to take the vacant place.”

A wealthy young cleric, James Hannington, read about the open door to Uganda and rejoiced. But he was too interested in completing his master’s degree and in pastoring his own church to pay much attention to Uganda. Then England’s newspaper began to bleed with the news that Smith and O’Neil, two of the three who had reached the capital, had been killed. Hannington was so shocked by the news that he immediately made application to go to Uganda. And he was so anxious to be accepted that he offered to pay his own way and supply part of his own salary.

Hannington sailed for Zanzibar in
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82. Within months he was ill and had to return to England, but he was not healed!
Almost from the moment of his arrival in England he began to plead for Uganda and to plan to return. But the committee was made up of sensible men: they were glad for Hannington’s emotional work, yet they refused to send him back. They wanted to send him to Uganda—not to their graves!
In the meantime, Alexander Mackay reached the capital. He and his party had reached the capital. He had never been to Uganda. So Mackay with a well-equipped machine shop was considered a sort of pale-faced wizard by this won King Mutesa’s favor.
Mackay held weekly services in the house and faithfully preached the Gospel. On one occasion, Mutesa became intensely interested and announced that he and all his chiefs wanted to be baptized—at once! But Mutesa’s interest in Christianity was short-lived and soon he announced that he was turning back to Mohammedanism.
But all was not lost in Uganda. Mackay continued to translate the scriptures into Luganda, print tracts, and teach the people to read and write.

In 1885 Hannington had recovered sufficient health to sail for Africa again. This time as bishop. Again he organized a caravan of porters and headed toward Uganda. He had just reached the Nile when he was suddenly thrown to the ground by a mob. Certain he was being murdered, the bishop began to pray: “Lord, I put myself in thy hands, I look to thee alone.” As he was being dragged to his prison, he found himself singing: “Safe in the Arms of Jesus.”
Within days, Hannington and his porters were herded into a clearing. After the men had been bound, the order—subsequently carried out—was given for them to be speared. As they approached Hannington he fell to his knees saying: “Tell the king that I am purchasing the road to Uganda with my life.”
Hannington’s death shocked England. But the price had been paid. The road to Uganda had been won and many were inspired to go to Uganda as missionaries.
Christianity became a great witness in the land and for many years a pew in the leading church in Uganda was reserved for the king—Mutesa’s grandson. Such is the power of the gospel.
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The Latin American Congress on Evang­
elism seen through the eyes of a Latin
American.

‘Action in Christ for
a continent in crisis.’
by Ismael E. Amaya

In evaluating a congress of the mag­
titude of the First Latin American
Congress on Evangelism held at Bogotá,
Colombia, November 21—30, 1966
much can be said on the negative as
as on the positive side.

Several things were seen at the con­
gress which were nothing more than the
by-product of a lack of maturity on the
part of a community which is learning
to walk on its own. Whether the papers
read and the messages preached were
appropriate or not, or whether they
were given by the right human instru­
ments, is in itself the theme for a lon­
g discussion.

However, there were two very visibil­
weaknesses: The first was that the
papers and messages, in most cases, were
too long and full of individualism. Some
gave the impression that they were
participating in an oratory contest. The
second weakness was seen in the discus­
sion groups. In general, it was a case of
“a lot of thunder but no rain.” Due to
the abuse on the part of some speakers
in the use of their time, there was no
even time to discuss the papers on some
occasions.

But this exhibition of immaturity
came as no surprise—it was expected.
We cannot—as some try to do it—com­
pare this congress on evangelism with
the one held about two months earlier
in the United States at Minneapolis,
Minnesota. To do this would be like
trying to compare the impressive and
graceful marching of an athlete with the
insecure and wavering steps of a child
who is just learning to walk.

We should not forget that the Latin
American evangelical community is in
the infancy of its development. It is a
community which from the beginning
has been under the direction and fos­
tering of the mother church in the
Continued on page 24
What kind of world will you have to grow up in, Sandy?

So many things we'd like to erase for you, Sandy. We don't like the war. We don't like racism or black militancy. We don't like much that's on TV. We don't like drug abuse or student unrest or teacher strikes. We certainly don't like air pollution or over-crowded conditions or careless use of natural resources—including people. We don't even like boycotts and labor disputes. Or the fact many children don't get enough to eat. Don't have shoes. Don't have loving parents. We don't like to think of you growing up in such a hodge-podge. We'd like to promise you a world that is new and fresh and clean. A world full of kindness and goodness and old-fashioned courtesy. But we know better than that.

What we can do, Sandy is this. We can pass on to you the amazing wisdom we've found through years of simple companionship with the Bible. We can leave with you the power of the Word of God to establish eternal values in the midst of your confused world. We can show you the love we've experienced in the "household of faith."

YES. You can do this for Sandy as you see her day after day after day. But your family can also be a contributing unit to others in Sandy's world. How? By putting your money where your heart is. One place is in the diversified annuity fund set up by Back to the Bible. Back to the Bible is convinced that the power of the Word can change the future of America.

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To have a true share in affecting Sandy's world, fill in the coupon below. We'll mail you a brochure describing the ways your finances can be multiplied through an annuity program that is centered in the wisdom of the Word of God.
Algeria ousts ten missionaries

Ten of the 11 Methodist missionaries working in the city of Algiers were ousted by the government in January. They were accused of being agents of the American CIA. It is not known whether the other 19 Methodist missionaries in the country will be allowed to stay.

Seven of the ten missionaries were arrested along with 29 Algerians during a youth seminar. The Algerians were sent home after being interviewed. Of the ten ousted missionaries only five are Americans. The buildings owned by the mission have been closed and sealed by the police.

The Methodist mission has been working in the country since 1907. Its work is at the moment being supervised by the Methodist bishop of Switzerland.

Plane lost in Peru

Though the pilot and a passenger received no major injuries a Wycliffe Plane was a total loss. Pilot Ted Long and mechanic George Tilt were on route to Yarinacocha Base in Peru when there was a complete engine failure and the plane crashed.

TWR airs Graham crusade in Germany

Trans World Radio has scheduled eight evening broadcasts to cover the Billy Graham Crusade in Dortmund, Germany during April.

The broadcasts will be transmitted by a direct line from the meeting site to TWR’s Monte Carlo station.

Evangeliums-Rundfunk, the German branch of TWR, has changed its schedule and will combine the 30 minute German broadcast with the following program in English so that every night from 10 to 11 p.m. GMT extracts from the preceding meetings in Dortmund will be heard via medium-wave from Monte Carlo.

Asian scholars meet in New York

Twenty Asian scholars from Korea, Taiwan, Hong Kong, the Philippines and Indonesia met under Protestant auspices to study the feasibility of building a Christian academic community in Asia.

The three-day conference held early in January was under the sponsorship of the United Board for Christian Higher Education in Asia which is headquartered in New York. Participants were faculty members of Christian institutions sponsored by the Board. Many are now studying in the United States under United Board fellowships.

The United Board is an interdenominational organization which draws its funds from ten Protestant mission boards, foundation and corporations.

New publication aimed at Chinese

First edition of a publication aimed at Overseas Chinese was to be available in time for the Chinese New Year, the first week in February, reports Paul Kauffman in Hong Kong. The bi-monthly publication being produced in Hong Kong is to be evangelistic in content. Because it is aimed at the Overseas Chinese, who are reported to be the highest per capita income group in the world, it is to feature the highest standard in graphic arts, according Kauffman.

It is estimated that there are more than 1 million Chinese living outside China in southern Asian countries. The number does not include the Chinese living in Hong Kong, Macau or Taiwan.

Germans meet resistance in Israel

A German Christian organization which runs hotels for pilgrims in the Holy Land recently discovered the hostility still runs deep in Israel.

When their small hotel in Zichron Jaakov, one of the oldest villages in modern Israel, became too small, the German group bought a piece of land from a Jewish woman. Many people in the surrounding area thought the Germans had bought it to turn it into church building. Emotions ran high.

Even Isar Unterman, the chief rabbi, became suspicious. He wrote Prime Minister Golda Meir: “To our deep regret the German mission has planted its center in our cities and from there spreading its missionary poison. People of a nation which burned and killed millions of our brethren, settle in our midst and buy house after house. Their cunning ways they seduce our people with their bait of mission. Can we not stop this German epidemic?”

The hotels are being run by a group of German Pietists. They too got a letter: “We ask you,” Rabbi Unterman wrote, “not to add crime upon sin. For we will not sit quiet and be silent when our holy ground is endangered.”

The Prime Minister, however, refused to interfere with the German work. When journalists tried to find out what the danger was they discovered that the organization did not do missionary work at all. The hotels are mainly for German pilgrims who visit the holy places. It was also revealed that the organization does not make money. A part of the proceeds are turned over to the Israeli government for social work.

Baptist center forced to move in Lebanon

Religious and political pressure were the reasons given for moving Baptist Publications in Beirut from a Muslim area to an area between a Muslim and a Christian.
Mennonite mission applicants increase
Number of people applying for overseas service in the General Conference Mennonite Church is increasing, not decreasing, revealed the Commission on Overseas Missions recently.

During 1969, 22 new workers were set out. A similar number is preparing to go this year. During 1969 threeently qualified older couples were appointed, including a doctor who is living a practice here to serve in a vision hospital.

The average age of the Mennonite's 25 career, short-term and voluntary service workers is 45.

Dental training camp set in Costa Rica

The Inter-Varsity Christian Fellowship, A, and Student Foreign Missions Fellowship have announced an Overseas Training Camp to be held August 3–27 in Costa Rica. The three weeks of study and prayer on missions are open to undergraduate students with two years of college, graduate students, students in Christian colleges, Bible institutes or seminaries or any international student studying in the United States. An endorsement by an IVCF staff member is required with each application.

David M. Howard, missionary director of IVCF, is camp director.

EFMA convention set

April 7, 8, 9 the annual convention of the Evangelical Foreign Missions Association is to be held at the Muehlebach Hotel in Kansas City, Missouri. The meeting will be held in conjunction with the National Association of Evangelicals' convention.

Included on the scheduled program is a session on Mobilizing for Evangelism which is to be led by the Rev. James Kennedy of the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida.

NAE convention program features

Dr. Paul S. Rees, Dr. Stephen Olford, Dr. Elliott Mason, Dr. Clyde Taylor, Dr. David McKenna and Dr. Arnold Olson.

In announcing the convention dates the EFMA office also announced corrected dates on the Mission Executives Retreat. The retreat is now to be held September 28 through October 1.

Mission related books released

Two groups recently announced availability of titles of special interest to mission leaders and missionaries.

From CAMEO (joint EFMA-IFMA committee), 5010 West Sixth Avenue, Denver, Colorado 80204: Parental Preparation of Missionary Children for Boarding School by James Beck, $1 single copy, in lots of 10 or more 75 cents. Programmed Instruction for Theological Education by Extension, $3.

From the William Carey Library, 533 Hermosa Street, South Pasadena, California 91030. Write for information about: Church Growth Bulletin, a collection of the first five years of the bulletins published in one 408 page volume. Theological Education by Extension edited by Ralph Winter, 846 pages, $4.

Los Angeles, and formerly a missionary to Pakistan has accepted the call to become executive secretary of the United Christian Mission to Nepal. The UCM of Nepal, with 100 missionaries from 30 different groups, is headquartered in Katmandu. Wilcox hopes to leave in June.

The Rev. John H. William, for 20 years an official of the British and Foreign Bible Society, and for the last four years its general secretary, has retired. William is an Anglican priest.

DIED: Joel Maeda, executive director of the Evangelical Lutheran Church in Tanzania, from injuries suffered in a car accident, December 26... Bishop Juan E. Gattinoni, 91, first South American to be elected a Methodist bishop, January 7... Dr. Daniel Burke, 96, president-emeritus of the American Bible Society since 1962, after a long illness, January 28... Mrs. Jane Filson Soren, 92, last of 45 persons who founded the Brazilian Baptist Convention in 1904, in Rio de Janeiro, December 31.
continent in crisis

United States, and has been trying during the last few years for the right to walk on its own. Finally that day seems to be here. With the only exception in the general coordinator, Dr. Clyde Taylor, this congress was “for Latin Americans and led by Latin Americans.”

No doubt the feeling of those who had a part in this congress was the feeling of all those who organize such congresses—that there were many things which were done and said which were not supposed to have been done at all; and what is even worse, that there were many things which were supposed to have been done and said which were not. But we should not forget that we are in the process of learning and we hope that these lessons will be kept in mind for future congresses.

But let us go from the negative to the positive, where there is much more that can be said. With a great deal of satisfaction we can say that the congress did the following:

It was a source of inspiration. No body can live and share ideals with outstanding leaders from Latin America during ten days without feeling the contagious spirit of enthusiasm. Many of us profited as much from the informal talks and exchange of ideas, as from the papers read and the message preached. If the only purpose of the congress had been to inspire us, those ten days would have been worthwhile.

It gave us a new sense of mission. Inspiration was not the only thing the congress provided. Once more the challenge of evangelizing Latin America was presented to us.

Although for years we have talked about evangelizing Latin America—and we have also worked toward the end—we cannot hide the restlessness within us which we left this congress with which we left this congress when we realize that Latin America, no matter how long ago, is “white already for the harvest.”

Some of us left the congress with new vision. We left with the unmistakable feeling that there is something which we must do; that there is a ministry which we must fulfill in Latin America. Even though we do not know for certain what that something is, what that ministry is, there is one thing of which we are sure—our sense of mission today is much clearer and definite than it was before the congress. No doubt the Holy Spirit, who always illuminates our thoughts and guides our steps will lead us “into all truth” in our effort and desire to fulfill that mission and accept that challenge.

It brought some problems into the open. Although nothing was solved in Bogota, the congress brought to light...
some of the problems which have been present among the Latin American evangelicals in connection with the great task of evangelizing Latin America. One sample is the debate which has begun out the dilemma of whether the theology of evangelism in Latin America is leftist, rightist or evangelical. The congress seemed to conclude that the Latin American theology of evangelism is almost taboo by many evangelicals represent two extremes in Latin American evangelical movement. One is the place of the Holy Spirit in the work of evangelism and the her is the social work of the church. It was encouraging to hear that the majority of the speakers gave the Holy Spirit the place he deserves as the generating agent in the evangelistic work of the church of Jesus Christ. The union of the majority of the speakers is that if we are to evangelize Latin America, it will not be "by might nor power," but by the Spirit of the Lord of hosts (Zech. 4:6).

Statistics show that the denominations which have made surprising progress in the evangelization of Latin America are those which have given the Holy Spirit his right place in the work of evangelism. It is our hope that the Holy Spirit will no longer be monopolized by one or two denominations, but at the time will come when he will occupy a central place in the evangelistic task of the church in Latin America. Another of the apparent taboos which seems to have disappeared is the work of social reform. Many of us have been careful not to speak about the social work of the church for fear of being classified as leftists or prophets of the social gospel. But the general feeling was that if the church of Jesus Christ is to fulfill its redemptive mission, it must give due attention to this matter. It is true that "Man shall not live by bread alone" (Matt. 4:4), but it is also true that man cannot live without bread.

It initiated a new era. The general feeling which has prevailed in Latin American evangelical circles during the last few years is that the decisive hour for the Latin American church has come. Since the beginning a great part of Latin American evangelical work has continued on page 30.

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WORLD VISION MAGAZINE / MARCH 1970
**REPUBLIC OF CHINA VITAL STATISTICS**

**OFFICIAL NAME:** Republic of China (Taiwan, Formosa)

**AREA:** 13,884 square miles (about the size of Maryland and Delaware)

**POPULATION:** 13.5 million

**CAPITAL:** Taipei (population 1,135,500)

**FLAG:** a red field with a blue rectangle in the upper left that contains a 12-pointed white sun

**MONETARY UNIT:** New Taiwan dollar (one NT $ equals 2.5 U.S. cents)

**LANGUAGE:** Mandarin (Chinese dialects including Amoy, Swatow and Hakka are also spoken)

**THE LAND:** Strategically located in the western Pacific, Taiwan is only ninety miles from mainland China—about as far as Cuba is from the United States and only a few jet hours away from any key city of Asia. The capital, Taipei, lies on about the same latitude as Miami, Florida. Earthquakes, typhoons and floods often strike the island. Rugged, majestic mountains cover almost seventy percent of the eastern half of Taiwan and the western side of the island is generally flat and fertile. The climate is semitropical, often hot and humid.

**THE PEOPLE:** There are three main groups of people living in Taiwan. The 11 million Taiwanese are ethnic Chinese whose ancestors have lived on the island for hundreds of years and who call it their home. They can be subdivided into two groups: the Hoklo and the Hakka. About one percent of the Taiwanese are Protestant.

Mainlander Chinese, who comprise the second largest group with a population of nearly two million, are refugees who fled the Communist regime on the mainland. This group includes most of the government officials. About ten percent of the mainlanders are Christians.

The smallest of the three groups living in Taiwan consists of the aboriginal tribes. They live mainly in the mountains and are thought to be of Malayo-Polynesian origin. Although they make up less than two percent of the population, the aborigines have been very responsive to the gospel message. It is estimated that fifty to eighty percent of the tribal people have turned to Christianity.

**HISTORY:** Chinese immigration to Taiwan began in the seventh century. However, it wasn’t until the seventeenth century that the influx from China forced aboriginal inhabitants away from the western plains of the island. During the early part of the same century the Portuguese (who called the island “Formosa” meaning beautiful), Dutch and Spanish established commercial interests. The westerners were driven out in 1662 and after the Manchu conquest of the island in 1683 it became a part of China. Its Chinese name became “Taiwan” which means terraced bay. Following the Sino-Japanese war, Taiwan was ceded to Japan. The Japanese greatly modernized Taiwan’s economy and transportation system. With Japan’s surrender at the close of World War II in 1945, Taiwan once again became a part of China. In 1949 Chiang-Kai-shek fled to Taiwan and established his government there.

**RELIGION:** Many of the people of Taiwan still follow the traditional Chinese folk religion—a blend of Confucianism, Taoism and Buddhism. The educated people especially hold to the high ethics of Confucianism, while the lower classes have a mixture of the other religions, plus some animism. At center around traditional ancestor worship.
Christianity in Taiwan: Taiwan has a long history of Christian witness. Missionaries first arrived with Dutch military in the early 1600’s but were expelled. Roman Catholic missionaries came in 1859 with the opening of ports to foreigners. English and Adrian Presbyterians arrived in 1865. 1937 when hostilities between China and Japan were renewed, all missionaries were forced out. With the consensus of the war the Presbyterians led the return to Taiwan. In ten years total Christian missionary strength risen to 300 and by 1966 was about 100.

The unsettled conditions after World War II made many Chinese receptive to the gospel. Many refugees from the mainland were already Christian, and a spiritual movement among the people of Taiwan brought thousands into the Christian church from 1947.

The withdrawal of the Nationalist government in 1949 from the mainland Taiwan swelled missionary strength in Taiwan. Along with the Nationalists, dreds of missionaries from China displaced and many of them chose to follow the government to the island. From about 1953 to 1958 the church on Taiwan grew rapidly, and many missions rushed to join the work. During this time, the Presbyterian church on Taiwan, the largest on the island, was able to more than double its membership. But by the early 1960’s, growth rate had slackened. Missions continued to enter the country but with declining results.

Foreign missions work on Taiwan is extensive. In the late 1960’s, there were 100 Protestant foreign missions and mission service organizations with a combined staff of about 850. Roman Catholic missionaries totaled about 600. In 1968 Protestants were operating 90 colleges and universities, 16 hospitals and clinics, and 21 seminaries and Bible schools. Two organizations were among primarily in radio work. Almost two million Bibles and Bible portions were distributed in 1967.

Christians have used almost every medium and technique to communicate the gospel: broadcasting, crusades, tracts, books, magazines, newspapers, and films strips, tapes and records and many social concern projects.

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PERSONALITY PROFILE

Alex Shevchuk, Russian broadcaster

A THIRTY YEAR JOURNEY

Moving from North China to Manila really isn't very far in terms of modern transportation, but for Alex Shevchuk the trip took thirty years and led him around the world and half way back again. Yet today when Alex reads letters coming from inside the Soviet Union in response to radio broadcasts for which he is responsible, he is more than sure that every step of the way was worth it.

His story really begins in Russia. After the Revolution in 1917 life became increasingly difficult for Christians in Russia. Many even found it necessary to leave the country. Among them was a band of believers in the Ukraine that experienced miraculous deliverances as they moved from place to place and finally crossed the Russian border in 1933. It was in the Sikiang Province of China that Alex Shevchuk was born and where he spent his younger days.

The peaceful years in North China passed quickly though and in 1946 the Russian Christians once again were forced to flee because of Communism. By horseback, in carts, wagons, trucks Alex and his family cross China.

Arriving in Shanghai impoverished, worn out, and homeless, the little group had no one to whom to turn, but they trusted their God to lead. And He did—through the International Refugee Committee of the United Nations. The Christians were lifted out of China, which was fast being engulfed by Communism, and placed on a tiny island near the southern end of the Philippines.

But there the brave band was not allowed to find a permanent home as the Philippine government would not allow them to stay. In search of a country the journey led them to a refugee camp in Italy, on a trip by French vessel to Rio de Janeiro and on a flight to the central plains of Paraguay.

Russia and China had been cold war enemies. Paraguay was very hot. Life on deserted farms in which the believers had been settled was not easy, but through it all Alex saw his parents remain steadfast and with singleness of heart serve God regardless of circumstances.

When Alex was 16 he personally received Christ as his Savior and, along with 14 other young people, was baptized in a creek.

The war years and life as a refugee had allowed little time for education, so Alex decided to go to the capital city...
suction to further his education. As he left, his father said: “Alex, before you find a job or enroll in evening school, you must find a church in which to worship.”

He did find a church and the Lord led a missionary there to give Alex a desire to go to Bible school. In 1955 the Shevchuk family immigrated to San Francisco and Alex attended Bethany College in Santa Cruz.

During his school years Alex worked among Mexican farm laborers living near the school and after graduation he became an evangelist to Ukrainian and Russian communities across Canada and the eastern part of the United States. Then he was asked to be an associate pastor in his home church, the Russian Gospel Temple in San Francisco. In due time the church exchanged the store building where they met to worship for a beautiful church building which they built. It became a center for many former refugees who used the new educational facilities.

From the time Alex started working the church, he was in charge of a weekly radio broadcast, and the newly built church included a radio station. Alex didn’t dream that he would one day be in fulltime radio work.

Then the Far East Broadcasting Company was faced with dismantling several transmitters which they had bought from the government with the condition that they be removed from the site in a very short time. Knowing that the transmitters would be used to beam the gospel message to Russia, the men in Alex’s church responded to an urgent call for help. Radio was fast becoming a part of church life—and of Alex’s life. Even the choir practiced with new zeal to prepare songs to use on future Russian programs.

“Something else” also became a part of Alex’s life—lovely Ann Tkachaeoff. Her background was similar to Alex’s—in fact they had been born in the same village in North China. Alex and Ann were married and continued working in the church. That is—until an executive of the Far East Broadcasting Company asked them to go to Manila to head FEBC’s Russian and Ukrainian departments. It was then that Ann told Alex about how that when she was a little girl in the Philippines she had promised the Lord that one day she would return there as a missionary.

In 1965 the Shevchuk family left for the Philippines. On the deck of the ship, as they waited to sail, Alex’s father with tears in his eyes said, “Many times I wondered why it was that out of all my brothers and sisters in Russia God led me to leave Russia. Now you are going back to the Philippines and I can see that all along it was God’s plan. God bless you, son.”

For five years Alex and his wife have faithfully broadcast the gospel message to the land of their parents’ birth, thankful that the Lord has led all the way from North China to Manila.
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continent in crisis

been under the direct administration and fostering of the mother church in the United States. At the beginning it was necessary and desirable. But what some have been whispering about for long time is no longer a secret and is being proclaimed loudly—the children are grown up.

The feeling of many modern leaders—American as well as Latin American—is that the concept of paternalism is no longer necessary nor desirable. If Latin America is to be won for Christ, it will be through the instrumentality of Latin Americans. The Latin American evangelical church—with a community of about twenty million, is crying aloud for hymnologists, theologians, writers, evangelists and leaders of Latin American extraction.

With tender sentimentalism, those of us who are the product of missionary work and therefore blindly believe in missionaries must admit that the function of the missionary has changed. More and more it will cease to be what it has always been—paternalistic and authoritative—and will become a partnership, a coordinating and sponsoring function. We Latin Americans feel like the young man who upon reaching a mature age received the call to fight for his own country. The sound of the trumpet calling him to the battlefield has a stronger pull than the pull of the tears of his mother waving good-by to him at the door of his home.

Crude and cold facts have demonstrated that denominations which have accepted this new concept of missionary work and are letting the Latin Americans fight their own fight, are the ones which are conquering Latin America for Christ. The ones which are refusing to do it are the ones which are stagnant, or in the best of the situations, are growing very slowly.

The goal set by the congress is to double the evangelical community in Latin America in the next seven years. Now only two things remain: the Latin American evangelical church must work and pray in order to win Latin America—a “continent in crisis”—for Christ.
A Break-Through
That Calls for a Break-Out

When our Pilgrim Fathers sailed the Mayflower to the shores of the New World, they refused to take aboard a copy of the Authorized Version of the Holy Bible. Shocking? Incredible? No. To use a familiar borrowing from the world of golf, it was "par for the course." They were part of the critical opposition to the new translation which had appeared in 1611. That resistance, it should be noted, lasted in measure for fifty years.

Now another notable version of the Scriptures is being impressively introduced to the English-speaking world. It is the complete New English Bible, the New Testament portion which has been in circulation for nine years. Four panels of scholars, working with and under a Joint committee, chaired latterly by that princely evangelical, the bishop of York, have been at work since 1948.

What sort of reception will it have? Mixed, of course. We "of course" because no translation can possibly achieve a level of satisfaction that places it beyond complaint or criticism. Every translation, moreover, must be judged both by fidelity to the early manuscripts and those standards of English usage which the translators choose to adopt.

Dating the Diction
Speaking for the NEB committee at the time it was organized, the eminent Dr. C. H. Dodd affirmed:

...we aim at a version which shall be as intelligible to contemporary readers as the original version was to its first readers—or as nearly so as possible. It is to be genuinely English in idiom...avoiding equally both archaisms and transient modernisms. The version should be plain enough to convey its meaning to any reasonably intelligent person...yet not bald or pedestrian...It is to be hoped that, at least occasionally, it may produce arresting and memorable renderings. It should have sufficient dignity to be read aloud.

Later, in one of its own brochures, the committee was to knowledge: "As soon as the NEB New Testament was released there were numerous criticisms and suggestions regarding the translation of particular passages." Those criticisms that were held to be valid are now reflected in the changes which have been made in the New Testament portion of the complete Bible.

After running my hand over the rich gloss of the jacket that clasps my NEB, after noting that the verse numbers are set in the margin (rather than buried in the text as in the JV), after recognizing that the double-column page format has been abandoned for the single-column so as to produce the more normal appearance of a book, it occurred to me that I should sample some of the passages of Holy Scripture that have long been known for their strong missionary theme and thrust.

Upgrading the Action
I thought of the passage made famous by William Carey when he preached from it in Nottingham, England, on a May day in 1791. It is Isaiah 54:2,3, which in the NEB reads:

Enlarge the limits of your home,  
spread wide the curtains of your tent;  
Let out its ropes to the full  
and drive the pegs home;  
for you shall break out of your confines right and left,  
your descendents shall dispossess wide regions,  
and repeople cities now desolate.

The picture is Eastern and nomadic: growing families requiring large tents. Ampler tent-cloth means longer ropes and more deeply driven pegs. If you leave the figure that is employed for the truth it depicts, what you have is a simple vivid lesson in expansion and consolidation. Reach out for wider sharing; reach down for deeper rootage. Evangelize and educate!

In Carey's day the Christians of Britain were preoccupied with only one of these concerns. It was all consolidation and no expansion. Out there lay vast Africa and Asia. The churches had no outreach to either of them. No missionary societies in action, no missionaries in motion!

Obviously, the situation is different today. Every continent has its Christian presence. Virtually every country has its Christian witness. Here at the threshold of the 70's what lies before us is a Christian expansion that is not so much geographical as it is cultural. This new situation summons us to new patterns.

At the moment, for example, the white Christians of the United States are having nothing that could be called an evangelistic impact on our urban black communities. On the contrary, a perceptive and knowledgeable African Christian recently made a strong, if temporary, impression in several visits to one of America's most famous black ghettos. It is thus suggested that younger churches abroad, no less than older churches at home, must guidedly find ways "to let out [their] ropes to the full" and to "spread wide the curtains of [their] tent."

The New English Bible, like the Bible in any version or vernacular, is the supreme book of mission. And for all of us, its vivid phrasing, "break out of your confines right and left," is very much in order.
Last year the Christian world lost one of its most remarkable leaders. He was Bishop Herbert Welch, of the United Methodist Church, who had reached the age of 106. I heard him preach when he was 90, and his voice rang like a clarion through an auditorium big enough for 10,000. In 1935 Bishop Welch wrote:

"Easter is a very queen of Christian festivals. It is too great and glorious to be used for some merely local purpose. It should be redeemed from smallness, from petty vision, from being confined within a narrow horizon. It is a world day—the triumph day of the world's Redeemer."

Associated with the first Easter was so much excitement that the tingle of it can still be felt in those resurrection narratives that climax the gospel accounts. Take, for example, the Matthew story. Let your imagination keep step with those devoted women of the dawn—the two Marys—stealing away to the tomb, only to find it empty! And then to hear the voice:

"Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he is risen from the dead (28:5,6)."

Too good to be true? No. Just too true not to be good. Try sorting out the imperative-form verbs in the foregoing passage. There are four of them: "come," "see," "go," "tell." There is nothing dull in any of them. Like split atoms, they yield the immeasurable energy of an incredible excitement.

I.

COME, for Easter invites us to a satisfying verification. Investigate. Probe. Be an honest quester. For us who are centuries removed from the original resurrection event, this means: Consider the document—Matthew, Mark, Luke, John. Weigh the word of the witnesses. Nobody has ever succeeded, on any rational basis, in tossing them out as fiction.

Or, if you wish, turn from the documents to the Christian community. Its very existence is bound up with the resurrection of Christ in a continuity of confession in which, from the beginning, it has affirmed: "The third day He rose again from the dead."

It is in this community of faith that men by the millions have found that life comes from Life. Receiving the risen, living Jesus, they are set free from the gravedothes of their self-centered existence and liberated into a kingdom of love which is none other than the Kingdom of God. This is not provable scientifically; it is just verifiable experimentally.

II.

SEE, for Easter offers us a world view. A world view achieved by gazing at a vacant grave? So some would ask in astonishment, forgetting perhaps that it was Isaac Newton's reflecting on the fall of an apple that led to his formulation of the universal law of gravity.

Seen in Christian perspective, Easter stands as a perpetual witness that God, far from dead or absent, is very much alive in His universe, that indeed His universe is made of the kind stuff that can and, under His sovereign touch, does respond ways that speak of novelty as well as continuity, contingency as well as predictability. In Christian perspective, moreover, Easter shows us a world in which God has the last word, and that last word is with love, not hate; with forgiveness, not rejection; with life, not death.

Tennyson put it startlingly but truly:

"Thou madest death; and, lo, Thy foot Is on the skull which Thou hast made."

III.

GO, for Easter calls us to a high vocation. "Get moving, for Easter was the angelic imperative laid on the two Marys. For the moment, the going was restricted. Their going was to be to tell "disciples." A little later the "go" was to be picked up by the risen Master himself and placed upon the whole disciple-company as a mandate without boundaries: "Go into all the world and preach the gospel to the whole creation" (Mark 16:15).

Easter is nothing if it is not mission. Easter is nothing if it is not mobility. Easter is nothing if it is not ministry.

Dr. Charles Ranson, out of his years of official connection with the International Missionary Council, wrote disturbingly: "Christians must live as those who have no continuing city. [They] must never appear to have settled down in this world.

To which he adds, regretfully: "They do not always give the impression of a church militant and mobile."

In whatever measure this weakness exists it speaks sadly of our failure to be captivated by the glow and commanded by the "go" of Easter.

IV.

TELL, for Easter equips us with a witnessing voice. Tell the "disciples:" their faith has been flattened by the ugly execution at Calvary. Tell "Peter:" his denial of the Lord who loved him has left him in a pit of despair. Tell "Jerusalem:"

"Tell "Samaria:" its people, for centuries rejected as mongrel humanity, need to know that God's priceless gift of shalom (peace) is theirs too. Tell the "world:" the victory has been won; sin stranglehold has been broken; death has been mastered; a new life is available.

Let this only be added: telling it with words—never under such close scrutiny as now—is not enough; it must be told with deeds, tiny as atoms, perhaps, or big as mountains, but deed at any cost.