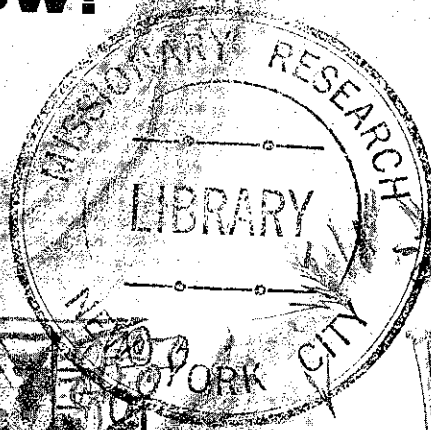


BRAZIL NOW!

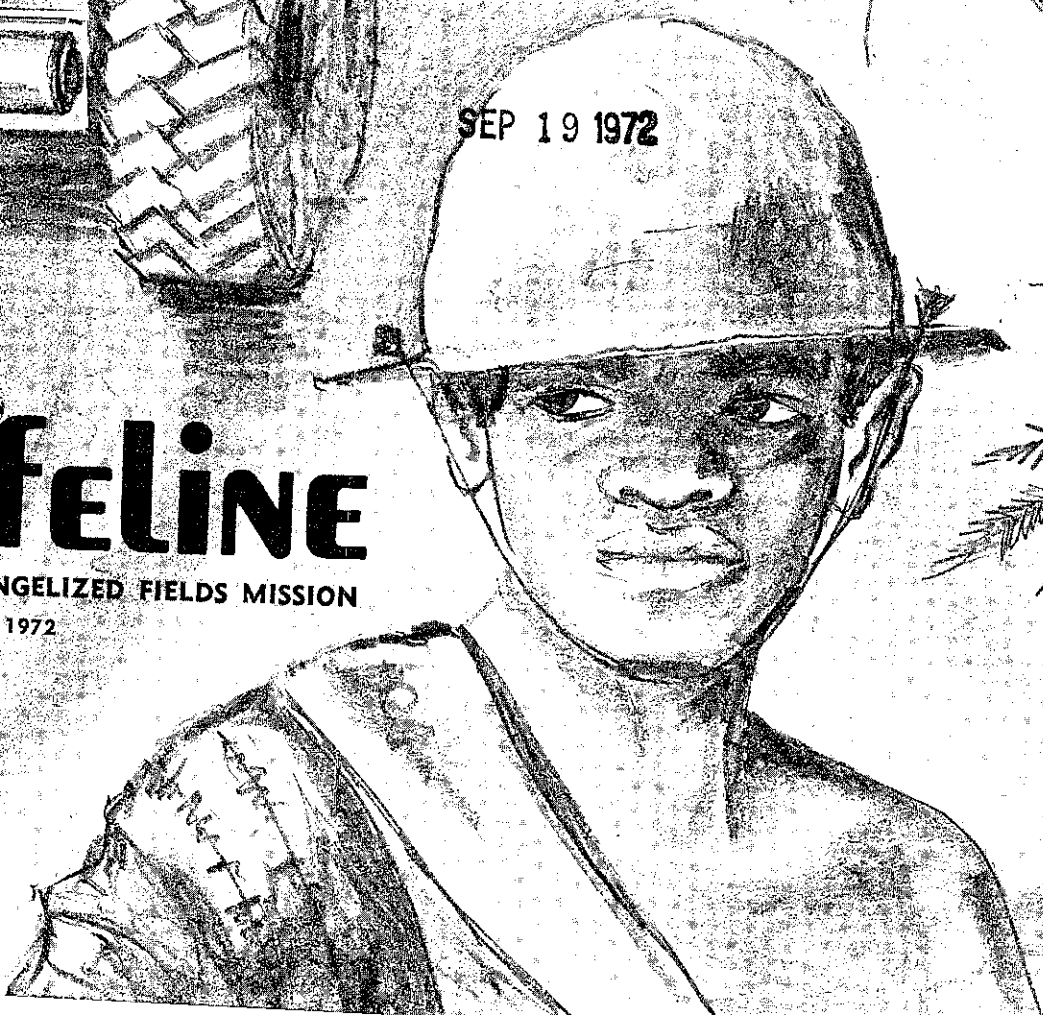


SEP 19 1972

Lifeline

UNEVANGELIZED FIELDS MISSION

September 1972



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BRAZIL NOW!

Brazil covers one-half of the South American continent. Its 3¼ million square miles competes with the United States in size. The first cities were built near the sea where men from the Old World found safe places to land their ships. Among these is Belem, on the mouth of the Amazon River, where UFM has its headquarters and boarding school for missionary children.

Brazil's 472-year-history has been a unique achievement in harmony among people. There is no typical Brazilian, for the people trace their heritage back to European colonists—Portuguese, Dutch, French, German, Italian; back to Africans who were brought in to work the plantations; back to Brazil's first residents, the Indians. More recently, thousands came from Japan . . . more Japanese live in Brazil than anywhere else in the world outside Japan itself. Each group among the 93 million residents has contributed something to the character of the country. Population growth is about 3% annually, with more than half of the population under 25. Ten major cities include about 19% of the total population. Portuguese is the official language of the land and literacy is over 50%.

A wealthy land, Brazil is first in the production of coffee, bananas, and citrus fruits. In the 18th century Brazilians mined more gold . . . in the 19th they tapped more rubber. They mine iron ore, dig for gems, manganese, bauxite, tin, and lead; they log forests, harvest nuts, and grow pineapples. Brazilians drill for oil and carve farms out of the wilderness. They build, and buy, 1200 cars a day. They push highways and railroads across the land and build jet airports.

UFM works in the Northeast where the Amazon dominates the lives of the people. Relentless jungles and forests provide food and riches, but also pose dangers. A Brazilian poet described this vast and mysterious part of the country as, "The last page in the Book of Genesis." The region's river systems, jungles, marshes, and forests cover nearly half of Brazil. Biologists and geographers estimate that the Amazon contains one-third of all the vegetation on the surface of the planet, and enough timber to build a house for every family in the world.

Now the Amazon offers new opportunities to the people of the crowded Northeast. Carefully planned to connect small river communities with the coast, the Trans-Amazon highway is turning vast tracts of land, and as yet undiscovered natural resources, over to Brazil's people.

Lifeline

UNEVANGELIZED FIELDS MISSION

Vol. 34, No. 3

September 1972

Published four times a year: February, May, September, and December, at Philadelphia, Pa. 19100. Second Class postage paid at Bala-Cynwyd, Pa. and additional mailing offices.

Editor: Majil Odman
Layout and Design: Nancy McClymonds

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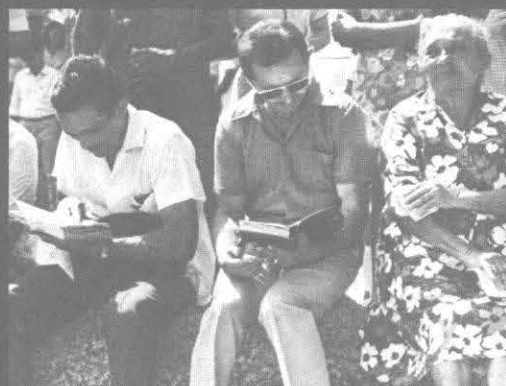
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9 Gunnersbury Ave., Ealing, W 5
London, England

General Director: Robert Callaghan
Asia Pacific Christian Mission
130 Wellington Parade
East Melbourne, Victoria, Australia



The Amazon River dominates the lives of the people in the Northeast section of Brazil where UFM works. The field headquarters is located in the city of Belem. Ninety-three million people reside in the country's 3¼ million square miles. The major ethnic groups include American Indians, Europeans, Africans, and Japanese.

NOW the Trans-Amazon highway, carefully planned to connect small river communities with the coast, is turning vast tracts of land and yet undiscovered natural resources over to Brazil's people.

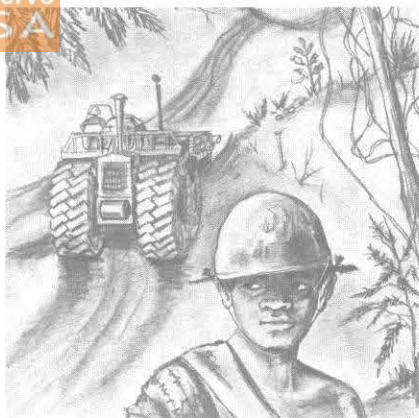
No longer "the land of tomorrow," Brazil is happening right now. Watch its economy grow by nine per cent a year! Its industrial explosion has expanded cities and towns all over the nation. President Medici continues to push the Transamazon Highway to span Brazil from the Atlantic to Peru. Meanwhile, literacy has increased to 20 per cent since 1950. A microwave communications system, integrated to the satellites, covers the country.

Keeping in step with the nation, the evangelical church proliferates on every hand. Christians feel the support of Brazil's anti-communist, corruption-fighting government. Could a time in Brazil's history ever have been more favorable for Christian missions?

3

BRAZIL NOW!





NOW

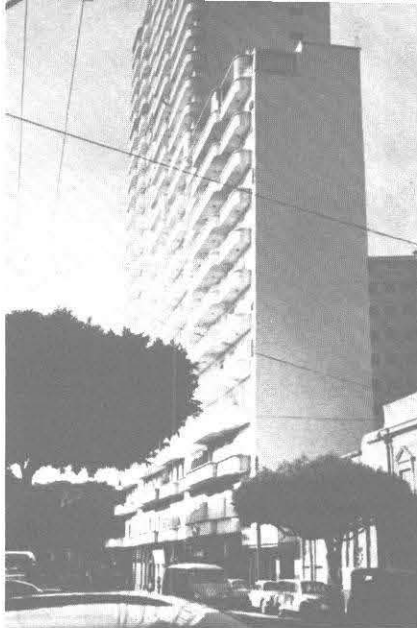
is the time to push our UFM Transamazon Highway Project to reach thousands of relocating Brazilians and yet-unreached Indian tribes. At the same time, let's reinforce the work of nascent churches among the Waica Indians in our North Amazon field and the Caiapos of the Upper Xingu River.

Transamazon Highway Project Church Planting

Rader and Ann Hawkins
Martin and Joyce Jose
John and Olive Sessoms
Bill Zeeb

Indian Evangelism

Vera Boodt
Jane Burns
Beth Ann Smith
Dale and Mary Snyder
Earl and Ivy Trapp



NOW

is the day for evangelizing big cities and growing towns across north Brazil, connected by an expanding network of highways.

Cities

Sam and Shirley Backman
John and Bonnie Canfield
Judy Canfield
Lois Combs
Florence Hough
Les and Anita Jantz
Nannie Jones
Ted and Janet Laskowski
Doug and Mary McAllister
Roger and Karen Tew



NOW

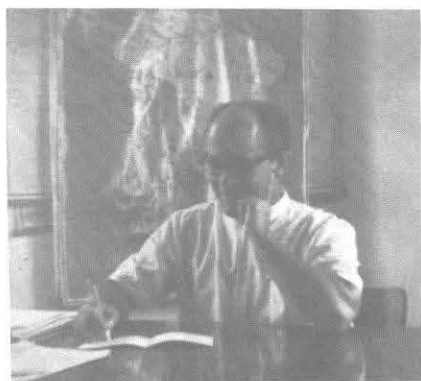
is the hour for training Brazilian leaders. Our seminary in Sao Luis, short of staff, cannot prepare workers fast enough. Scores of laymen, some in charge of churches, await an extension course. Three area laymen's training centers need help in Bible teaching.

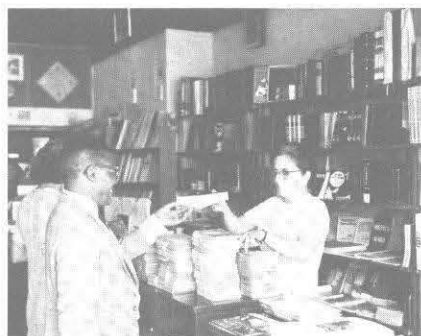
Seminary and Extension Teaching

Joan Collett
Joan Hunsberger
Doris Nielson
Ethel Parker
Bill and Danna Regier
Charles and Vivian Stoner
Paul and Carol White

Laymen's Training Centers

Carol Sue Derstine
Art and Ellen Johnson
Jack and Linda Masterson
Jim and Ruth Vance
Marylin Woodworth





NOW

is written over our bookstore ministries in Sao Luis and Belem, to meet the challenge of Brazil's "MOBRAL" adult literacy crusade.

Literature and Literacy

Jessie Foulds
Phyllis McLean
Stella Tofflemire



NOW

applies to reaching thousands of Japanese before they accept new false cults coming from Japan.

Japanese Evangelism

Elaine Ige
Evelyn Sakata
Anne Uchida
Irene Weber
Hitoshi and Kathy Yamada

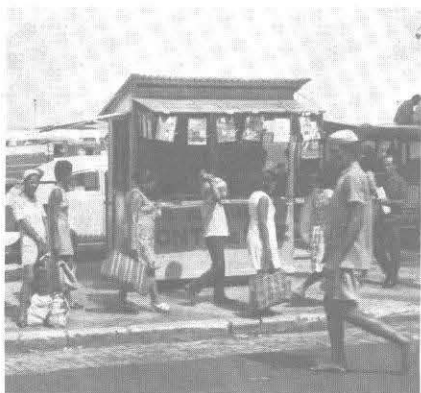


NOW

through UFM's programs over Trans World Radio, Bonaire, the message reaches every corner of Brazil on 500,000 watts medium-wave and on short-wave bands. More help is needed to increase the program output.

Radio (TWR)

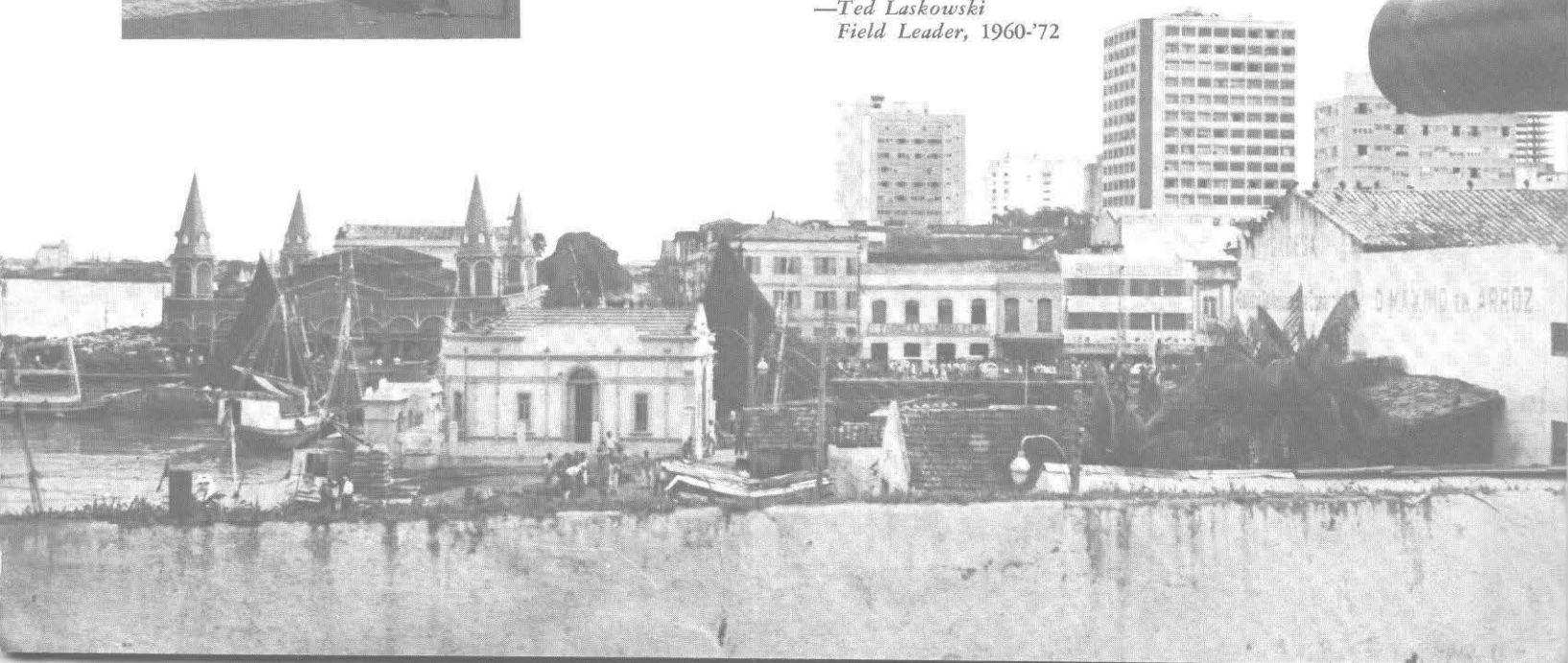
Dan and Connie Canfield



... AND NOW

like we have done for over two decades—let us hear again the call of the churches to help win souls, organize congregations, Sunday School teachers' seminars, youth camps, and laymen's retreats. Together, let us double the Christian community of 12,000 believers and adherents in the Alliance of Evangelical Churches associated with UFM.

—Ted Laskowski
Field Leader, 1960-'72

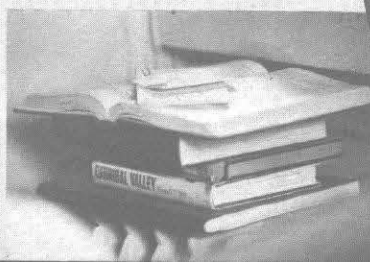
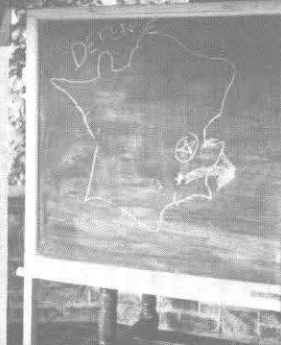
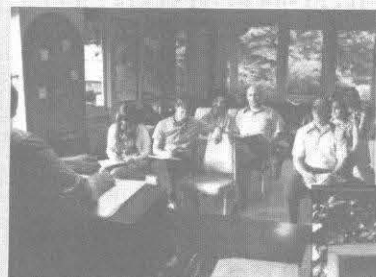


CLASS OF 1972

Candidate School of UFM



6



Unwangelized Fields Mission
306 Bala Avenue
Bala-Cynwyd, Pa. 19004
July 1972

Dear Friends:

All of my life I've been in one school after another. Each has had its own distinctives--in purpose and in methods. Grammar school, high school, college, John Oster Missionary Training Institute (as I jokingly called my time at the factory), Summer Institute of Linguistics, Bible school, teaching, and now, Unwangelized Fields Mission's Candidate School.

One of the trends in education is the ungraded classroom where marks consist simply of 'pass' or 'fail'. UFM is not behind the times. I have all kinds of assignments--reading assignments, thinking assignments, written assignments, but the only grade I have received so far is a check indicating that my assignment is complete.

Testing in this school is unique. We had diagnostic tests during our first week--Bible Content, Language Aptitude, Psychological. However, they weren't the only ones. In regard to nearly everything that has happened, one of the candidates has said, "This is a test!" And it is true. Every thing is a test.

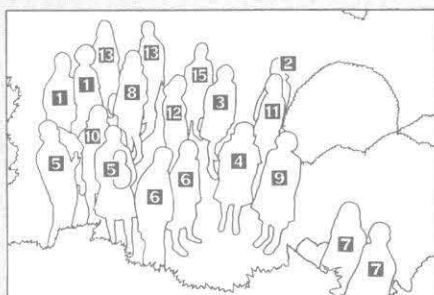
Candidate School is a time for the mission staff to see personally whether we candidates fit into this mission picture. And equally so, we candidates decide whether we can work happily in the framework of UFM. Neither of us expects perfection from the other, but we both realize that if two walk together, they must be agreed.

Our final test, then that one grade--pass or fail--is given after we individually meet the Home Council. We are not worried above measure, for we know that ultimately it is all in God's hands.

I'll keep you informed on things in my corner. And remember I'd love to share in your prayer requests.

One member of the class of '72





1 Douglas and Ellen Ball
Elkhart, Ind.
Bethel College
Mexico—Missionary Children's Home

2 Blanche Barnhart, LPN
Belfield, N.D.
Prairie Bible Institute
St. Joseph's School of Practical Nursing
Zaire

3 Jane Bauer
Mexico, Me.
Glen Cove Bible School
Brazil

4 Peggy Baylis
Homer, Mich.
Grand Rapids School of Bible and Music
Dominican Republic

5 James and Bonnie Bound
Emlenton, Pa.
Oakland University (James)
Colby College (Bonnie)
Trinity Evangelical Dvinity School
Quebec

6 Joseph and DiAnne Butler
Pontiac, Mich.
Midwestern Baptist College (Joseph)
University of Michigan (DiAnne)
Short-term service with UFM in Guyana
Brazil

7 Roger and Suzanne Doriot
Fayette, Ohio
Dallas Bible College, Baylor University
(Suzanne)
Ind. Inst. of Tech. (Roger)
Dallas Theological Seminary
West Irian

8 Anita Eppinger, R.N.
Pennel, Pa.
Prairie Bible Institute
Abington Memorial Hospital
School of Nursing
Summer missionary, UFM in Haiti
Haiti

9 Elinor Fischer
Union, N.J.
Wheaton College
Moody Bible Institute
Zaire

10 Marilyn Garter, R.N.
Wyoming, Mich.
Butterworth Hospital School of Nursing
Columbia Bible College
Summer missionary, UFM in Haiti
Haiti

11 Jane Hodges
Dayton, Tenn.
Bryan College
Moody Bible Institute
Brazil

12 Charlotte Murdoch
Lillooet, B.C. Canada
Detroit Bible College
West Irian

13 Alan and Joyce Rose
Fultonville, N.Y.
Philadelphia College of Bible
Brazil

14 Kenneth and Donna Rudy
Dover, N.J.
Philadelphia College of Bible
Summer missionary, UIM in New Mexico
France
(not in photo)

15 Doris Wilson, LPN
Pennsville, N.J.
Salem Technical Institute
Appalachian Bible Institute
Summer missionary, UFM in Haiti
Haiti

CLASS NOTES

from UFM Alumni

1932

JOHN DALE, former director of the Mexican Indian Mission and present field leader of UFM's Mexico field, together with his wife, Louise, were honored at a garden buffet and reception at the mission's Bala headquarters, July 6, 1972. Two hundred and thirty guests made the evening a memorable one.

1941

TED HOEL had to leave the Papuan field in December, 1971, when he became seriously ill with Hodgkins Disease. Recovering in Upwey, Victoria, Australia, they write of continued improvement and expect to visit Canada in the spring of 1973. Your prayers are appreciated.

1943

BERNICE OUREN spends her Sunday afternoons in Tamazunchale, Mexico, in a visitation ministry. "Recently a man in his mid-40's was contacted. Very ill with cancer, he was reading his Bible. Using Revelation 3:20, we pointed out that our response to the Lord's call determines our place for eternity. The gentleman could not speak, but he illustrated the portion with his hands—the Lord Jesus knocking at the door of the heart, the listening, the opening of the heart to Him, His entrance, and fellowship with Him. He indicated without hesitation that he had received the Lord. Now he is in eternity. His sweet wife and two little girls continue to listen well to the gospel message, although it is very new to them.

1945

RICHARD AND MARTHA WILKINSON serving in Montreal, Quebec, report that the "Eglise de Philadelphia" was received into full membership of the Associated Gospel Churches in May. This church of Haitian believers continues to make progress in attendance and membership. Rev. and Mrs. Wilkinson visited UFM's France field during their summer holidays.

1953

LEONARD REINKE AND MELVIN HEAL (1969) supervised a group of twenty teenagers of Teen Mission, Inc., who spent six weeks in the construction of a needed dormitory and classroom building for the Bible Institute in La Romana, Dominican Republic. The project was partially financed by the teens as they each contributed \$100 for materials.

1955

SAM AND SHIRLEY BACKMAN are spending their furlough in Bothel, Wa., and later in Michigan. Having served in a launch evangelism and church planting ministry in Brazil, they write, "Port authorities and labor laws have now made it necessary to use small craft on Brazilian rivers. Therefore our "Arauto" is up for sale. The Lord has a plan and the right small boat for us when we return in 1973."

1956

RALPH AND MELBA MAYNARD will represent UFM in southeastern and southern United States during their furlough year. Their leadership on the West Irian field was much appreciated. DAVID SCOVILL (1958) has been elected to the position of field leader.

1964

JAMES AND NANCY NESBITT directed a youth evangelism team sent to France from the Calvary Baptist Church of Bristol, Pa., during June and July. They were involved in literature evangelism in the Savoy and the Piedmont.

1964

TOM SYKES, missionary builder at LaPointe, Haiti, writes of a number of projects being completed since their return from furlough. "The nurses are in their new home. We are awaiting delivery of material from the states in order to put the water reservoir into operation. Construction has begun on a small addition to the laboratory of the hospital. Construction of a new home at the Girls' Home is underway.

"Short-term personnel has made much of this possible. A group of carpenters came down and built cabinets for the new house. Bryon Sparling of Ontario gave three winter months, enabling us to construct six iron trusses for a church which will seat about 1,000 people. A boat carried them to within ten miles of the church site; then they were hauled over the rocky stairway of a road by truck, trailer, and hand to their destination."

1966

HENRY AND ALICE BRYANT, on furlough from France, will teach in the Alaska Bible College during the 1972 fall session. In reviewing their four years of service in Oyonnax, the Bryants rejoice in the opening of three new home Bible studies as a result of showing Moody Science films. Two believers were baptized prior to their departure. A French-speaking couple is appointed to continue the work in Oyonnax indefinitely.

1968

ROBERT AND BETTY BELL have been appointed West Coast representatives of UFM, with headquarters at 4079 Glenridge Drive, Chino, Ca. 91710. Their time of service in Haiti was shortened when their daughter, Joy, was stricken with leukemia. Your prayers are appreciated as she continues to improve.

1969

DR. ALDEN GANNETT resigned as Minister-at-Large as of July 15, 1972, to return as president to Southeastern Bible College, Birmingham, Al. His three years on UFM's staff have been richly blessed of the Lord as he has conducted an extensive conference ministry in behalf of missions. The missionaries will miss their special pastor and his wife.

DONNA GILBERT organized the first Pioneer Girls group in the Bolosse Church in Port-au-Prince, Haiti. She writes, "Two Haitian sisters had never really been active in the church though they professed to know the Lord. Suddenly they were always present. They say their spiritual appetites were whetted by the 'Lumieres' (Pioneer Girls). Our goals of leading the girls to a personal knowledge of Christ and teaching them how to apply Christian principles in their everyday activities are being reached in a number of lives.

"I am thankful for the accounting course I took prior to coming to Haiti. Our office serves as the post office, bank, and information bureau, as well as the accounting department for the mission.

"My junior highschoolers are enjoying a study in the book of Revelation in the American kids' Sunday School. In the Haitian Sunday School, my class of young people won first prize in a contest covering the materials studied during the previous quarter."

AGNES SCHIROK continues to serve with UFM in Herz, Upper Egypt. "A young convert had read about answered prayers, but had not experienced one herself. In real financial need, she was expecting help from the Lord when I was led to send her a gift. How this strengthened her faith! The young lady is a teacher and has taken theological studies in the seminary to better prepare herself to be a witness and pastor's wife.

"I wonder what will become of the work here. I am in my seventieth year. If no one will turn up soon, the work will close, and it will be impossible to open it up again. But the Lord knows about everything and we leave it to Him."



Missionary Children's Schools Staff

Irene Benson
Leesa Clements
May Crew
Judy Epley
Rick and Cathy Minehart
Marty and Lois Paul
John and Shirley Petersen
Dorothy Roche
Larry and Vicki Sharp
Marilyn Smith
Darrell and Betty Teeter
Orvel and Hazel Yontz

The bell rings at eight o'clock and school begins. Sound familiar?

But the bell is rung by hand . . . and the first class is "Bible." Maybe not so familiar!

AVA, located eight kilometers outside the city of Belem, Brazil, welcomed 130 children from various mission and business families for the past school year. Grades 1 through 12 kept the faculty of ten busy.

The curriculum has a familiar air with the three R's stressed, and includes science, music, and art.

"Merenda," or recess, is typically the favorite mid-morning activity. Bars, tether ball, jump ropes, and ball games . . . not to mention the Jr. Achievement Snack Bar operated by the high school students . . . keep everyone happy.

Rest in hammocks is part of the lunch-time schedule for the younger children before they go to afternoon classes.

Special things happen often . . . like following the moon shots and then seeing a moon rock brought in by a man from the U. S. Information Service, science fairs, field trips.

Friday chapel programs develop leadership as each class takes its turn.

Field Day finds excitement and rivalry reaching a "fever pitch" as competition includes every age group.

AMAZON VALLEY ACADEMY

9

Opportunities to share one's faith in Christ are the order of the day . . . on or off campus. The staff and older students are involved in Brazilian church work as Sunday School teachers, musicians, or choir leaders.

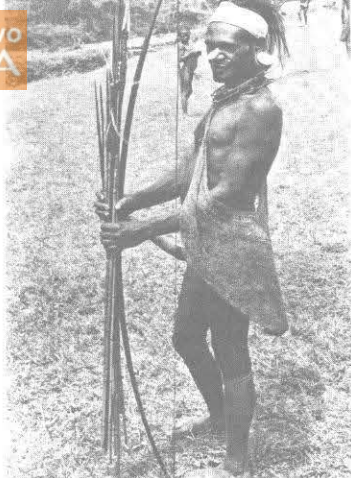
The school activities cease for the day at 2:15 p.m. The responsibilities of the "house parents" increase as the children return to become a part of their adopted or for-real families . . . by bike, bus, or even foot. Two homes are provided for the 35 children who spend the greater part of each year in this home-away-from-home.

During the two six-week holiday periods, the children go to Mom and Dad. A visit to one of the families serving in a Brazilian or Indian location often enables one of the school staff members to experience the work and life of the parents, sleeping in hammocks, enjoying a boat trip to small groups of believers along the Amazon. All makes the effort "behind the scenes" so worthwhile and understandable.

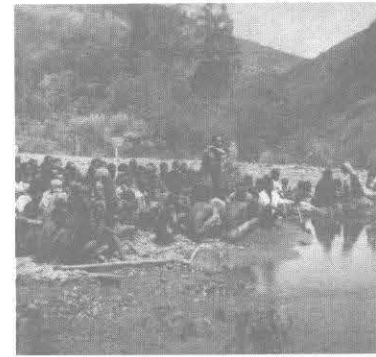
Staff for the high school is urgently needed. As the field enlarges, the number of children increases and the need for house parents and elementary and middle school teachers is again augmented.

Your strong prayer support keeps AVA advancing, doing a great job behind the lines helping parents who serve at the front in the battle for the souls of men.

—Marilyn Smith
AVA teacher



A
CHURCH
IS
BORN
IN
OKBINEK



10

It all began four years ago when Kuisbongki and his brother walked in to Okbimek daily to teach a series of Bible classes. This was a 4½ hour trek from Kiwi, the mission station. A new area was being reached. Interest among the people was high.

A family from Kiwi moved to another village in the Okbimek. They had attended station Bible classes faithfully but were not outstanding in their response to the Gospel. **But what they learned, they took with them when they moved.**

Woki, a good Christian man of the Kiwi church, went to visit a member of his family in the same valley. As he shared his faith and knowledge of God, the people asked him to teach them more. Woki returned regularly to instruct the people who gathered from several villages. Soon a handful of interested folk were ready to be organized into a church!

The three teachers consisted of a polygamist, a smoker, and a young Christian . . . but they were the "spiritual fathers!" Victories were won in their lives and the church-to-be had three potential elders, but a pastor was needed.

Kahengponki, a Kiwi preacher, took an interest in these people. But having just returned from a year of ministering to the Kupel tribe, he wasn't too eager to begin another assignment immediately.

The people of Okbimek began pressing for someone to come and live with them to teach them more. "We will build a house for the preacher," they reasoned.

West Irian

Strategy had to be planned. It was difficult to know where to locate the preaching post for every village wanted the preacher. The people cut a foot-path to Kiwi, shortening the walking time to two hours. The project served to unite the villagers.

Finally, a site was chosen and a house was built. Kahengponki and his wife were then ready to make the move. The Okeneng church sent a fine Christian couple, Demen and his wife, fully supported, to serve as assistant pastor.

Evening services were a problem. The people wanted to hear more but there is no lighting for the church and traveling at night is difficult due to the evening rains. Thus the one congregation became two, 45 minutes apart, and many more people are being reached. Literacy classes began at the original site.

What a thrill to see the results of the Gospel! 150 people worshipping. Eight have been baptized. Another enquirers class of 25 is preparing for a December baptismal service. They are already regularly carrying the Gospel to two neighboring areas, as well as winning their friends to the Lord. Great things are happening here!

It is amazing to see how God can build His church when He can work through even a handful of earnest people!

—Austin Lockhart
Kiwi, West Irian



What is the meaning of the name ?

UNEVANGELIZED

Many people equate "unevangelized" with "uncivilized." Unevangelized areas of the world do not necessarily relate to cultural distinctions or technological progress. All people have a distinctive pattern, code of conduct, and range of material values.

UFM seeks to reach "unevangelized" people . . . in hut or highrise . . . in communities, towns, cities, or on the savannas . . . because they are without a knowledge of Christ as Savior and without an established Christian church in their locality. This may be an evangelistic outreach to an ethnic group in New Mexico, an Indian tribe in Brazil, or a city in France.

"Unevangelized" refers to a person's relationship to God through the message of the Gospel, not to his social status or material possessions.

FIELDS

Our Lord used the word **"fields"** to refer to people as well as to geography. A group of people in any given place may be compared to a field in which the farmer plants and from which he expects profitable results. Preaching is like planting—planting a message, a thought, a truth in the minds of men. Conversions are like harvesting—a change of relationship, a new usefulness, a demonstration of life with a new dynamic.

Because people live in diverse places, the missionary goes where the people are to whom he senses God's direction for service. Paul did this in the apostolic era. William Carey did this in 1792 to initiate the modern missionary movement. UFMers are doing this in North and South America, the West Indies, Europe, Africa, and West Irian.

MISSION

UFM is not a social service agency. UFM is not an educational institution. UFM is not a denomination. UFM is not a foreign-aid program. These may be by-products and tools of service, but not the *"raison d'être"* of the organization.

"Mission" implies that UFM proceeds with authority, that we represent the Sender, and that we communicate a message. Our commission is to make Christ known, to edify believers in a New Testament church framework, and to teach the whole counsel of God. Methods, professions, technology, and above all spiritual gifts are employed to fulfill this mission.

Does this make our name make sense?

—Dr. Charles Piepgrass
Associate
General Director

11

UNEVANGELIZED FIELDS MISSION

FINANCIAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1971

UNITED STATES AND CANADA

RECEIPTS:

Specific Donations	\$1,291,276.73
General Fund Donations	187,156.98
TOTAL RECEIPTS	\$1,478,433.71

BALANCES: January 1, 1971

General Fund	\$ 7,811.85
Allocated to Accounts	223,914.45

\$1,710,160.01

DISBURSEMENTS:

Missionary Salaries and Work Funds	\$ 845,683.83
Travel and Equipment of Missionaries	468,831.18
Home Staff and Deputation Salaries	125,867.30
Phone and Postage	9,271.25
Maintenance of Homes and Offices	9,051.31
Deputation and Field Travel Expenses	16,330.82
Promotion	11,047.91
Light, Heat and Water	6,706.95
Supplies and Equipment	6,835.03
Incidental Expenses	7,925.29

\$1,507,550.87

BALANCES: December 31, 1971

General Fund	\$ 1,932.97
Allocated to Accounts	\$ 200,676.17

\$ 202,609.14

AUDITOR'S STATEMENT:

I have made an examination of the recorded cash receipts and cash disbursements of the general accounts of the Treasurer of the Unevangelized Fields Mission, Inc., for the year ended December 31, 1971. In my opinion the foregoing statement presents fairly a summary of the recorded cash receipts and disbursements for this period.

John H. Craemer, CPA

TO THE FIELD:

Brazil—

*Miss Bonnie Bishop
Mrs. May Crew
Miss Jessie Foulds
Mr. and Mrs. Douglas McAllister
Miss Doris Nielson
Miss Evelyn Sakata
Mr. and Mrs. John Sessoms
Mr. and Mrs. Larry Sharp
Mr. and Mrs. Roger Tew
Miss Stella Tofflemire
Mr. and Mrs. Earl Trapp
Mr. and Mrs. James Vance
*Miss Gail Webb

Haiti—

Mr. and Mrs. Russell Sands
Miss Jean Stevenson, R.N.
*Mr. and Mrs. Donald Worthington

Surinam—

Mr. and Mrs. Claude Leavitt

West Irian—

Mr. and Mrs. Robert Cutting
Mr. and Mrs. Douglas Hayward
Mr. Rodney Spade
Mr. and Mrs. Gerd Stanszus
Dr. and Mrs. Jerry Powell

Zaire—

Mrs. Ione McMillan
Miss Susie Schmidt
Mr. and Mrs. G. W. Snyder

*Short term

FROM THE FIELD:

Brazil—

Mr. and Mrs. Rader Hawkins

Brazil, North Amazon

Miss Miriam Abbott

France—

Mr. and Mrs. Henry Bryant
Mr. and Mrs. Glenn Abel

Mexico—

Mr. and Mrs. Wilfred Emery
Mr. and Mrs. Tom Groman
Miss Bernice Ouren

West Irian—

Mr. and Mrs. James Hively

Zaire—

Mr. and Mrs. Timothy Kauffman
Miss Rosemarie Martin

BIRTHS

to John and Shirley Petersen
Douglas John, Jan. 29, 1972,
in Brazil

to Larry and Vicki Sharp
Tamara Lynn, July 2, 1972,
in Brazil

to Ed and Marion Vandermeer,
Kevin John, March 15, 1972,
in West Irian

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A TEST for Mission Strategists

by Neill Hawkins
Field leader, North Amazon, Brazil

The background information for this test is drawn from recent events in real life on the North Amazon, Brazil field of UFM. Names have been simplified and the facts are given in barest outline, but Field Leader Neill Hawkins believes that the general picture is true to life. The questions are urgent and pressing—now!

TEST INFORMATION

A mission station has been maintained for ten years among primitive Indians who are known to be dangerous. There has been no serious incident between Indians and missionaries, partially because the missionaries are the only source of supply for knives, axes, and other prized possessions which are traded for labor and foodstuffs.

The Lokos group and Fafanas, who live in the two villages near the station, have greater opportunity than the more distant Indians to acquire trade goods. In spite of the missionaries' efforts to maintain complete impartiality in their building and other work programs, the closer neighbors become "capitalists" in their society.

Indian men frequently quarrel over their women, but one such quarrel escalates into a major feud between Lokos and Fafanas. The Lokos make new fields eight hours away by trail from their rivals and the mission.

The Lokos make a surprise attack and kill two Fafanas. Each group now seeks to gain the special friendship of the missionaries, but the more distant Lokos feel they are at a disadvantage, especially in regard to trade goods.

Appearing suddenly at the mission station, 40 Loko men, armed with bows and arrows, surround the homes and fiercely demand to be given trade goods.



PROBLEM

To capitulate to their demands might set a precedent for similar dangerous action by other groups. To refuse might well mean the death of the missionaries and their families.

QUESTIONS

1. Would you teach the Indians, who have no armies and no police force, that all fighting is wrong?
2. Would you set your mission policy not to furnish trade goods to the Indians?
3. How would you maintain contact with young professing Christians in both groups, whose conduct may or may not be controlled by very strong pressure from the older men?
4. How would you continue literacy classes among students who have turned warriors, half of whom live eight hours away by trail?
5. Faced by the 40 menacing warriors, would you have given in to their demands?