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**Thanksgiving  
1956**

*Continued*

**THE DILEMMA  
OF FOREIGN  
MISSIONS IN  
INDIA**

**A Guide to Power for Abundant Living**

THE WAY is more than a magazine—it is the heart-beat of the ministry of men and women of God, filled with the holy spirit the power from on high and operating the “gifts” of the Spirit. YOUR SUBSCRIPTION for extra copies of THE WAY gets this vital ministry of deliverance into action across the world.

## Thanksgiving, 1956

By VICTOR PAUL WIERWILLE

The giving of thanks to God for His divine favor can be traced back to the dawn of human history. But every thanksgiving was accompanied with a gift by the individual making the offering. Never once was it just from the lips alone, but always accompanied by some expression of the hand indicative of the heart.

In the Old Testament alone there are mentioned among

others of early times thanksgiving offerings, dating back to the time of the original creation. The first one mentioned is the vegetable offering of thanksgiving, Genesis 4:3. There is the thanksgiving offering accompanied by the sacrifice of the firstling of the flock. Genesis 4:4. The thanksgiving of the burnt offering. Genesis 8:20; Exodus 10:25. The thanksgiving of the sacrificial meal. Genesis 31:45. And

the thanksgiving of the drink offering. Genesis 35:14.

Thanksgivings of many kinds have marked the progress of men and nations from the days of antiquity. The greatest day of thanksgiving mentioned in the Old Testament is that commemorating the passover, the deliverance of the Children of Israel from the enslaving bondage of the Egyptian taskmasters.

In the New Testament thanksgiving is never depicted as a day but as manner of life. As a moment by moment thanksgiving expressed in thankfulness.

According to the Word of God we should be:

Thankful to Christ. I Timothy 1:12.

Thankful in the name of Christ. Ephesians 5:20.

Thankful in behalf of ministers. II Corinthians 1:11.

Thankful in private worship. Daniel 6:10.

Thankful in public worship. Psalms 35:18.

Thankful in everything. I Thessalonians 5:18.

Thankful upon the completion of great undertakings. Neh. 12:31.

Thankful before taking food. John 6:11; Acts 27:35.

Thankful always. Ephesians 1:16; I Thessalonians 1:2.

Thankful as a remembrance of God's holiness. Psalms 30:4.

Thankful for the goodness and mercy of God. Psalms 106:1.

Thankful for the gift of Christ. II Corinthians 9:15.

Thankful for Christ's power and reign. Revelation 11:17.

Thankful for the reception and effectual working of the Word of God in others. I Thessalonians 2:13.

Thankful for deliverance through Christ from indwelling sin. Romans 7:23-25.

Thankful for victory over death and the grave. I Corinthians 15:57.

Thankful for wisdom and might. Daniel 2:23.

Thankful for the triumph of the Gospel. II Corinthians 2:14.

Thankful for the conversion of others. Romans 6:17.

Thankful for faith exhibited by others. Romans 1:8.

Thankful for love manifested by others. II Thessalonians 1:3.

Thankful for the grace bestowed upon others. I Corinthians 1:4.

Thankful for the zeal exhibited by others. II Corinthians 8:16.

Thankful for the nearness of God's presence. Psalms 75:1.

Thankful for willingness to of-

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fer our property for God's service. I Chronicles 29:6-14. Thankful for the supply of our bodily wants. Romans 14:6, 7.

Thankful for all men. I Timothy 2:1.

Thankful for all things. II Corinthians 9:11.

According to the Word of God thanksgiving should always be accompanied by intercession for others, I Timothy 2:1; by prayer, Colossians 4:2 and with praise, Hebrews 13:15. All the people of God should come before God with thanksgiving, Psalms 95:2; magnifying God, Psalms 69:30 and should enter His gates and courts with praise, Psalms 100:4.

In the Old Testament thanksgiving was accompanied by sacrificial acts which were five in number: 1. Presentation of the sacrifice at the door of the sanctuary by the offerer himself as his personal act. 2. Laying on of hands. The offerer placed his hands on the victim's head, thereby dedicating it to God and making it his own representative and substitute. 3. Slaying the animal by the offerer himself, who thus symbolically accepted the punishment due for his own sin. In later years the priests slew the animal. 4. Symbolic applica-

tion of the blood. The priest sprinkled it on the altar. In specified cases as part of it was put on the offerer, or it was sprinkled before the veil of the sanctuary or carried into the holy place or even into the holy of holies. 5. Burning the sacrifice on the altar or burnt offering.

The custom of thanksgiving in our American way of thanking and doing has somewhat of a biblical background but there are other reasons involved. It is not solely a religious ceremony, the thanksgiving of one race, but the united thanksgiving of a diverse yet unified peoples of a nation.

On December 21, 1620, 41 men and their families totaling 102 persons in all landed on what is known as Plymouth Rock. A number of years before this many families of English descent purposely fled from England to Holland because of religious persecution. In Holland they were not only free to worship God according to the dictates of their hearts, but there they came under the influence of a national thanksgiving day observed by the Dutch in commemoration of their victory over Spain in 1575. For ten years the so called pilgrims observed thanksgiving day

with their Dutch neighbors in Holland.

The great famine in Holland induced the pilgrims to set sail for the new land. On December 21, 1620 this small band of determined men and women docked on the North American continent. The following spring after great hardships during the long winter days and months the crops were planted in the little clearings and among the trees. After the crops had been harvested Governor Bradford proposed a time for thanksgiving and showing of gratitude to almighty God for the bounties received in this land of hardship and struggle. The date was set, December 13, 1621, Governor Bradford appointed four of the best marksmen to go hunting and to bring back enough food for the feast which lasted three days.

Only fifty-five of the one hundred and two settlers had survived the trying ordeals of the new world. Only four women left in the colony, but these along with one servant and a few young girls prepared the feast for the celebration. The pilgrims were joined by ninety Indian braves who brought five deer for the occasion to Governor Bradford as a token of peace. Elder Brewster conducted the reli-

gious service for this first thanksgiving of the pilgrims paying respect and gratitude to almighty God.

The years rolled on. 1631, the day, February 22, the city, Boston, Massachusetts a Thanksgiving Day, the first of which any written record remains in the colonial records of Massachusetts. The first regular printed thanksgiving proclamation of Massachusetts is dated 1677.

In the New England colonies the thanksgiving observances were more regular than in Massachusetts, for with one exception for every year since 1647, which was 1675 because of Indian massacres in Connecticut, a special celebration was held. Up until 1668 the Church alone exercised the right to the establishment of holidays, after that the system seems to have been one year the civil authorities set the date and the next the Ecclesiastical.

The years went by. The conflicts between the various colonies was healed. The united strength of the 13 colonies had defeated the British and they were now an independent and free nation. George Washington was the president and it was September 25, 1789 when Elias Boudinot introduced a resolution to the

House of Representatives recommending that the United States keep a day of public thanksgiving and prayer. Wonderful as this resolution was there were reactions against it, but the objections were overruled, it was passed and sent to the Senate for concurrence. The Senate approved and appointed its committee to wait on president Washington who complied with the request. On October 3, 1789, President Washington issued his proclamation calling for a national day of thanksgiving on Thursday, November 26.

This was the first Presidential Proclamation of Thanksgiving ever issued. Few American people know that shortly thereafter this original proclamation was lost. As a matter of fact it was lost for over a hundred years. It was found at an auction sale in 1921 where it was bought by the Library of Congress for \$300.

After 1789 there wasn't another national thanksgiving day until 1864 when Mrs. Sarah Hale who throughout a number of years had been proclaiming the idea of a national thanksgiving day each year, wrote to President Lincoln sending him a copy of Washington's proclamation of 1789 and a letter in which she stat-

ed: "To the service of that Great and Glorious Being who is the beneficent author of all the good that was, that is and that will be." Her reward came when President Lincoln in 1864 set aside the last Thursday in November as an annual national thanksgiving day. This custom continued throughout the years until 1939 when President Roosevelt set aside the third Thursday of November as the national thanksgiving day. His change in date kept through the year 1941.

Today, 1956 our annual Thanksgiving Day will be observed again on the fourth Thursday of November, November 22nd.

This national Thanksgiving Day should be the greatest day of the year for the people of our nation. The reason being that we have had the protecting hand and blessing of Almighty God perhaps more so than any other nation on the face of the earth. But frequently the danger of a blessing is that we like the gifts so much that we forget the Giver. We enjoy our prosperity but forget Him who prospers us. We enjoy our freedoms but neglect to give credit to him who has freed us that is to God Almighty.

A nation will be blessed and

stay blessed just so long as she is thankful. When the people lose their thankfulness for His goodness and neglect to offer unto God not only the thanksgiving of their lips but an offering of worth, that nation and that people has written its own epitaph.

For truly our freedom is at stake, our very lives are being threatened on every hand. Only a genuine thanksgiving to God this week will stem the tide of evil and wrong, for truly a thankful heart is not the greatest virtue but it is the parent of all others.



Send your prayer requests to Dr. Wierwille. He will pray and minister to your need. Any matter he may be able to help you with, do not fail to write or phone. He is always ready and anxious to help. Write The Way, Van Wert, O. Phone—2827 or 22591.

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Sept. 30-Oct. 14—Columbus, O.

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L. to R. front row: Marie Ganz, Selma Shinn, Dorthea Wierwille, Dr. Wierwille, Mrs. R. Dunn, Edith Trautman, Audrey Hamilton.

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bel, Mr. and Mrs. Ed. Doersam,  
Mr. & Mrs. J. Mansbride, Mr. &  
Mrs. R. Carter.

## The Dilemma of Foreign Missions in India

by

Victor Paul Wierwille, Th.D.

(Continued from October Issue)

### Chapter II

#### "KNUCKLING UNDER," A "SLAVE SYSTEM" OR ANNI- HILATION

Foreign missions have developed a "slave system" in India, by denationalizing the Indians and making them adherents of whatever foreign system they were under. The missions have

"done it all," and as slave nations always take the path of least resistance because their lives depend upon "knuckling under," so Mission Christians in India have done. They have not exerted themselves, expressing their own individuality. They had a sense of security because the missions saw to it that they

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had food, clothing and shelter, so long as they were obedient. Thus, why should the Indian Christian exert himself? He had learned long ago that it was far better if he did not. The mission and missionaries have "done it all" for so long that no one else can do it, and if he could they do not want him to, and if he would dare to exert himself just a little too much he would be ostracized. Thus, the Indians just continue to allow the missions and missionaries and their native stooges to have their own way, just so the Indian Christians have advantages.

Even at this stage in India, if any Indian mission Christian dares to withstand the "powers that be," the foreign ecclesiastical missions system, he is at first wooed to return to the "fold from whence he has strayed or fallen." If not responsive, and submissive within a reasonably quick period of time, he is totally ostracized. This religious excommunication is not gentle as you might think in this "enlightened" age. In many cases litigations, persecutions, and even starvation has been the result. There are "no holds barred" because the foreign mission system of control must be maintained inviolate. Natives holding highest positions in missions in India, as well as foreign mission-

aries who are members of the denominational missions themselves, are important in India only to the extent that they help to maintain and propagate the mission system. It is like a bird in a cage. The bird is free within the definite limits and bounds. He is free inside of the wire cage where he can chirp and flit around, but is that freedom? The moment he tries to free himself from the system surrounding him he comes into contact with the wire encasement which is difficult to break out of. Should he happen to fly out just at a moment when the door is left ajar for a second he is immediately pursued and if caught put right back in the cage, for he is valuable in the cage, but not on the outside.

ANYONE who dares to defy the established foreign mission system is harassed. Submit, and the system will protect you—react, and the system will tend to recapture you or persecute and annihilate you. You will be eliminated in one way or another if you do not agree to the system.

So long as an Indian minister is in the good graces of the system he can do almost as he pleases: solemnize marriages, conduct services of baptisms and funerals and other activities. But, dare he react against the

system and demand autonomy, a National System without foreign control, his "mission authorities" will immediately report him even to the government as no longer "fit." It is a permanent expulsion unless he submits to their system next week when he is immediately declared "fit."

This foreign ecclesiastical mission system is so powerful that so long as their own denominational people work with and under the system in an agreeable and cooperative way, all is well and good, but if not they too are quickly dismissed and sent back by the denominational mission system that deputized them and sent them as missionaries in the first place.

#### THE ENSLAVEMENT OF HUMAN PERSONALITY:

The worst thing that the foreign missions have done is to enslave the personality of the Indian mission-Christians. The Indian mission-Christians seem more to be instruments, tools, and channels than people with their own personality and individuality. Missionaries seemingly know and enjoy the fact that the average Indian mission-Christian is not capable of "running anything" except under their initiative and direction. Thus, as missionaries they must

always be consulted and called upon to do it. This has afforded missionaries places of power and prestige with inflated egos.

The foreign missionary, however, is not solely to blame for this hideous, worm eaten tottering "power system" for he, too, is just a "servant of servants" of a higher order. He is simply hired and deputized to carry out the policies laid down by foreign boards in Rome, the British Isles, the Continent, and America or wherever the headquarters may be.

The Missionary Activities Enquiry Committee at Nagpur, India, established by the Madhya Pradesh Government, under the chairmanship of Dr. Niyogi: We had a discussion with him for more than two hours concerning matters of importance relative to the subject we are considering. This committee placed their opposition and criticism not against Christian activities so much as the SYSTEM, the METHOD, the SPIRIT of foreign missions, and the native stooges in the system.

Hundreds and thousands of Indians have deliberately been taught to worship in an unnatural way, the "Western way," which most surely does not fit into the culture or psychological make up of the people of India or the East.

**INDIAN CHRISTIANS: Directly Dependents, Indirectly Dependents, Independents—("Safe" Independents & "Unsafe" Independents):**

The foreign ecclesiastical mission system looks upon Indian Mission Christians as of three types:

A... Those Indians directly dependent for their complete livelihood upon the missions. They live and work in the mission compound or are living in rented quarters as a colony, but work and are paid from the mission treasury. These automatically agree with the whole system and those in charge—could not afford to do otherwise.

B... Those Indians indirectly dependent for their livelihood upon the missions. For instance, a daughter is employed as a teacher in the mission school and all her sisters and brothers are in attendance at the same school, yet the father is employed elsewhere. These too must agree with the mission system, else the daughter loses her job and the children are no longer afforded the opportunity of an education.

C... Those Indian mission Christians who have an independent means of livelihood. These are again divided into two

groups: The "safe" and the "unsafe" Indians.

The "safe" Indians are those who wholeheartedly concur with the foreign system. These are the "yes men" of the mission system. These are the ones who are sent abroad, (all expenses paid) with scholarships, sent for conferences, other religious confabs, and appointed on the "property boards." These are appointed as officials being Indians in the particular mission set-up and they are given other places of prestige under the system.

Since it is primarily the PROPERTY BOARDS where the real foreign mission power and control resides, these "safes" are given pre-requisite positions on that board and often act as agents in cases where valuable mission property is sold and then of course expect to receive the commission of a broker.

**UPSURGE OF NATIONALISM: A self-governing, self-supporting and self-propagating Church in free India:**

"Unsafe" Indian Christians are those who are rising up among the people in all mission denominations who are struggling for their own Indian system of religious administration, independent of all foreign control, and are expressing themselves in be-

half of their nation and their Christian rights as individuals.

These are not against the missionaries only that it is the missionaries who are the ones who have been primarily responsible for keeping the good old system of control in force. These Christians DO APPRECIATE all the good that the foreign missionaries have done, especially in building the schools, hospitals, etc., but they no longer will sell their souls for a "mess of Western control mission pottage."

With thousands of these I visited during my three months' survey in India. Many are still in the "system" but would come out tomorrow if only there was a leader to challenge their cause for them. Many have come out and are worshipping God in their houses, others are worshipping right out in the open-air under a tree or even in the hot sun, others are exerting their rights and demanding that the local mission property which was built for them be turned over to them for their use, still others have constructed temporary "sheds" out of bamboo sticks and palm branches.

You may not agree, yet, these are the Christians who are rebuilding the Church in India, and if the Church in India is to

continue as The Church of Jesus Christ it is these "unsafe" Christians who will do it, and not the present Indian mission Christians.

The foreign ecclesiastical missionary system in India is frightened of this National Indian Christian Movement in the country for fear that they and their native agents will lose the controlling influence which the ecclesiastical mission system has accumulated. Had the foreign system been built on sound principles, why should they be afraid?

**MY PERSONAL EXPERIENCE of missionaries and their "Free Christians" in India:**

Once the Hindus recognize a man as their spiritual "Guru" that man commands the respect of ALL of them, but among the mission system they say, as they did of me, "What mission? What denomination sent him? Whom does he represent? What Church? Is he in the fold of the N.C.C. (National Christian Council)? If so, then we will cooperate, if not we will slander and raise a big rumpus." My personal experience, while in India, corroborates this also.

I came for a three months' survey about as unbiased as one can be. I came to find out the facts, not to criticize or find

fault, but to engender good-will between the people of America and India on the people's level. Yet, because I spent the time with both the Indian National Christians as well as the Indian mission-Christians and the foreign mission groups, the criticism from the organized mission system was very trying. Seemingly, they would only have been satisfied had I been with them for their "conducted" tours. But, I needed freedom to move among many groups.

I would be invited by the so called "Free Indians" to preach in their Church, and foreign missionaries would run around and tell their people, who are supposed to be "free," not to come to hear me. They even fostered the throwing of stones and sent me their "official" notices that I was not to disgrace "their church" with my presence.

I would better leave off my own experiences and get back to our subject, but my personal experiences while in India are an interesting story in more ways than one.

#### **AN APOLOGY for alien system of Church administration in India:**

In defence of the continuation of the foreign mission system they make the following re-

marks: **"We cannot trust the Indians."** Then who is to blame? Have not the ones who cannot trust them been in charge of their training and guarded them so well? **Indians are not capable of organizing anything."** The answer can only be that the leadership, independent of the system, was never sufficiently entrusted to them so that they could develop and learn to organize. **"The work will not stand if we go home."** That in itself is all the commentary any honest person would need of the quality of the work that has been done in India by the mission system.

### **CHAPTER III**

#### **STARTLING DISCOVERIES**

**National Christian Council (India)—a mouth-piece of foreign bodies**

Regarding the N.C.C. (National Christian Council), we have made some startling discoveries which many of you may "kick up your heels" about. But, facts are facts and I must say that the N.C.C. for the most part is neither national, nor Christian, nor a council for the nationalist Christians in its strict sense.

The N.C.C. is not **national** because it DOES NOT represent the indigenous Indian National Christians, but it represents the foreign ecclesiastical mission

system which has wilfully perpetrated this organization with Indians at its head to make it appear as being independent and nationalistic.

The N.C.C. is not national for it poses to represent the Indian Christians without being responsible to them. It is responsible, and acts it, to those foreign mission systems who fathered and who continue to mother it. Indians dare not, nor may they, question the N.C.C. for its actions. Only the "bosses" who pay the "hired Indians" may question them, and they are the foreign missionaries and their "heads" in the system.

The N.C.C. may portray their secretaries (six in number, I believe, getting large salaries) and officers as Indians, which they are by birth, but their thoughts are conditioned according to the system, and their livelihood is dependent upon the continuation of the system, the policies of which are in fact dictated from foreign headquarters.

The N.C.C. is designed to be a "mouth piece" for the controlling foreign ecclesiastical mission systems who will join it. Thus it is not, nor can it be, national even though it would have all the world and even the Indian government to believe it.

Were the N.C.C. national it would accept NO foreign system

for the people of its nation. How can it be national if it accepts at this stage of national freedom in India the Anglican Diocesan system, The Scottish or Irish Presbyterian, Swedish Episcopal, etc. etc., hundreds more. This foreign process has so denationalized the Indian Mission-Christians for the most part that they will accept whatever system "pays" the most and offers the best.

If any man or any nation will depend upon the system of a foreign nation today, if that system stops tomorrow that man will accept a new foreign system offered the second day. When one is truly national he will love his nation, its heritage and culture, but if he is denationalized he is susceptible to any and all foreign powers be they ecclesiastical or political.

The national urge and self-respect, the love for India like we Americans have for America and the British have for England, does not appear to be found among multitudes of the Indian mission-Christians. Their loyalties seemingly for many years have been directed towards the west because their livelihood came from that direction as did their system.

As long as the India mission-Christians remain under ANY



foreign ecclesiastical system, be it from ANY outside direction, they can not be what their nation has a right to expect.

#### **N.C.C. THE OFFSPRING OF W.C.C.**

The N.C.C. is for the most part not Christian because one of its chief manifestations has been political. It poses as the official intermediary between the government of India and the Indian mission-Christians. It has suffered from a chronic spiritual malnutrition which was voiced and evidenced by its parent, the World Council of Churches, in its ecumenical meeting at Evanston, U.S.A., when its representatives did not agree that Jesus Christ is the Hope of the World, and who could not even come to the Lord's Table together. They are neither one in spirit with Christ nor in practice.

Today the Christian Church in India, and in the world for the most part, is faced with a situation similar to that with which it was faced in the days before the reformation. A church held together not by the Word of God, but by the doctrines and theories of men. Both popish Rome and apostate Protestantism have one thing in common: they refuse to accept the Word of God as final and complete. Where Rome adds to the scriptures, the followers of the World Council of Church-

es and its affiliates subtract. The sin is the same. Yet, instead of being morally honest, even if not spiritually, and withdrawing from the Christian fellowship taking their places in the unbelieving world, these propagators have infiltrated the largest groups of Protestantism and propounded their non-Christian teaching under the cloak of Christianity and the Bible. They seek to foment a type of unity for which the Lord never prayed.

Church World Service under the N.C.C. and its adherents is giving to those who agree with the system but NOT the National Christians. The "gift benefits" are mostly for the "mission" and their employees. The poor national Indian Christians remain in their misery and get no help.

#### **N.C.C. (India) COUNSELS ALIEN MISSIONS & THEIR STOOGES ONLY:**

The N.C.C. is not a council as it counsels not for the nationalist Indians, but for and in behalf of the foreign missions systems who compose it, and in behalf of those denationalized Indian Christians who submit and agree to its foreign policy and control.

Foreign mission policy decisions are made by:

1. Missionaries on the field and their Indian sympathizers.

2. Ministers and supporters of the "sending" churches and denominations.

3. Secretaries and leaders in the foreign mission boards and denominations.

#### **HOAX OF THE CHURCH UNION IN INDIA:**

There is much talk about the United Church of Northern India and the Church of South India as representing the true Indian National Church. Their very success has chiefly been propaganda in the West and is a curse to the Indians because the "United Church" has little or nothing in its life and witness which the national Indians desire and need.

It is not a union but at best a consolidated federation of foreign mission politics, designed to keep in vogue the foreign systems if and when the foreign missionaries are not re-admitted to India. The N.C.C. and United Church representatives, who are the official Indian delegates for the ecumenical confabs in the West, merely echo the opinions which their "pay-masters" the foreign boards are propounding. Another fact needs to be made known and that is that the "Indian Church" is not paying their salaries as we have been propagandized to believe. The "Indian Churches" are so poor, how

could they pay salaries and travelling and daily allowances which I understand are in four figures?

The whole subject of the so-called "Church Union in India" directed by the N.C.C. is not a change of heart, motive or strategy on the part of the foreign missions systems, but an emergency measure by the foreign boards and missionaries plus their denationalized Indian leaders to endeavour to hold the foreign ecclesiastical mission systems in vogue, intact and in control. The propagators may be sincere in their thinking and actions, but sincerity is no guarantee for truth.

#### **A LUDICROUS PARTNERSHIP:**

The adherents of the N.C.C. and its official representatives will say and try to have us to believe that the Indian Church is free and that the foreign missions are simply a "partnership" arrangement. They will say, "Isn't there an Indian at its head and are they not all Indians on the governing board?"

The answer is they are Indian and this is the fraud they are successfully palming off on most people; they are about as free as was the Viceroy's council in India before the independence of India in 1947. All were Indians

with the exception of the Viceroy and one or two others in the entire council. If they were politically free at that time why did Mahatma Gandhi continue to work for freedom? The British propagandist said at the time: "What does that naked Fakir Gandhi want? Look, they are their own people Indians, running the government." Yet the struggle for freedom went on, for those Indians in the Council served only as "mouth-pieces" for the British, which history quickly revealed.

A similar situation prevails today in the "Christian" religious field. Freedom will not be the National Indians' heritage until the present foreign missions system is discontinued.

### **THE SOUL OF INDIA GROANS FOR A FREE NATIONAL CHURCH:**

A "make-believe," propagated by the denationalized Indians, in behalf of their foreign-controlled mission system, is that the Indian Churches are truly Indian and indigenous, having Indians as pastors and Indians on the governing boards.

They are not free and national because the SYSTEM IS SUCH THAT THE FINAL DECISION is still directed by the foreign missionaries, who in turn are responsible to foreign boards in

foreign lands. The ULTIMATE decision, the LAST word, the FINAL authority does not reside with the actual local beneficiaries, but with the foreign mission boards abroad or their creations in India.

The "United Church of North India" and the "Church of South India" are for the most part nothing more than united missions, actually controlled by the collective decisions of the foreign mission boards.

The local congregation in the mission compounds is made up largely of the employees of the system and since the resources of the foreign missions are far more abundant than that of the local congregation, the local leadership is dwarfed and even where the local church has been turned over for management to the Indian church body plus the other mission work they remain as controlled as when the foreigners were actually in the positions, because the SYSTEM is not changed. Thus INDIANIZATION of the Church is NOT THE ANSWER, for they have not been freed of the system.

### **CRIME AGAINST THE INDIAN NATION & THE CHURCH:**

Foreign missions have such little spontaneous spiritual expansion in them on a national basis. The Indian mission-Christians

under the foreign system are "spiritual hitch-hikers" if not parasites. A spiritual starvation diet plus a foreign system of control always produces denationalized and nominal Christians. This foreign ecclesiastical mission system has led to spiritual sterility and in many cases is beginning to manifest itself in antagonism to the sponsors.

More than a century of this same foreign system has so denationalized the Indians that they have been for the most part solely dependent upon foreign authority, foreign leadership and foreign money. This system has so isolated the Christians from their neighbors, the non-Christians, who are their fellow-country men that the common life of India has been hurt.

All foreign systems tend to create the inevitable separateness which causes isolation and makes it almost impossible for the missionary to be identified with the culture of the people.

Mission WORK in India has dwarfed the "making of disciples of the Lord Jesus Christ." The mission strategy has been and is a composite of better farming, medicine, education, chicken raising, livestock breeding, etc. etc., with the hope that SOMETIME the Christian life will become known and take root. They rationalize their ac-

tions by saying, "We are interested in establishing goodwill and brotherhood, and not in establishing the Church and imposing our faith upon anyone." Thus the missions gave education, rice, compounds, schools, churches, hospitals, mission houses, salaries, positions, free trips to Europe and America, denominations and most of all a foreign church administrative system of legislation and control.

The very system that may give prestige to an American in America or character to an Englishman who is an Anglican in England means enslavement in India. For instance, can an Indian ever become the spiritual head of the Church of England?

### **CHRISTIAN WORK: SPIRITUAL VS. INSTITUTIONAL:**

Facing this spiritual dearth, the missionaries tended to build their own colonies known as compounds where the adherents to the foreign mission system could live and thrive. Here they built houses for the missionaries, churches, schools, hospitals, leprosariums, orphanages, etc. etc., because the spiritual impetus and success was lacking, institutional work looked more tangible, solid and rewarding. The buildings were at least there

and visible to the supporters and donors. If people were not becoming Christian in sufficient numbers, so what, at least a "great work" was being done and the attitude of SOMEWHERE, SOMETIME, SOMEHOW they will become Christians permeated their thinking, attitudes and actions.

Thus having such meagre success in discipling people for Christianity, the institutional work was developed under the foreign system and the SECONDARY aims of Christianity became the PRIMARY concern of missionaries and missions systems. These multifarious activities relegated the real cause of missions into a secondary place and a casual but honest visitor to almost any mission station might inevitably come away

with the idea that the Church is only a small portion of the mission, but that its MAJOR emphasis lies in mission WORK and not the Church.

As electricity flows best where there is a good point of contact, so does genuine Christianity. Indians have been MISSIONIZED, but not spiritually CHRISTIANIZED. Spiritual inabilities and defeats have caused foreign missions to steer away from the primary task of Christian missions to secondary undertakings. They sincerely and successfully in most instances defend the change-over to the more mundane things, secular, with spiritual connotations, not only to themselves, but to their home boards and the individual churches and people who sponsor them.

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3. We believe that Jesus Christ was conceived by the Holy Ghost, born of the Virgin Mary, and is true God and true man.
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5. We believe that Jesus Christ died for our sins according to the Scriptures, as a representative and substitute for us; and that all who believe in Him as their personal Lord and Saviour and that He was raised again from the dead are justified and made righteous on the ground of His eternal redemption.
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