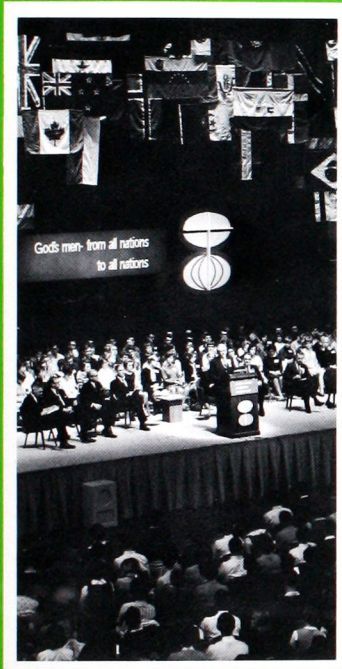
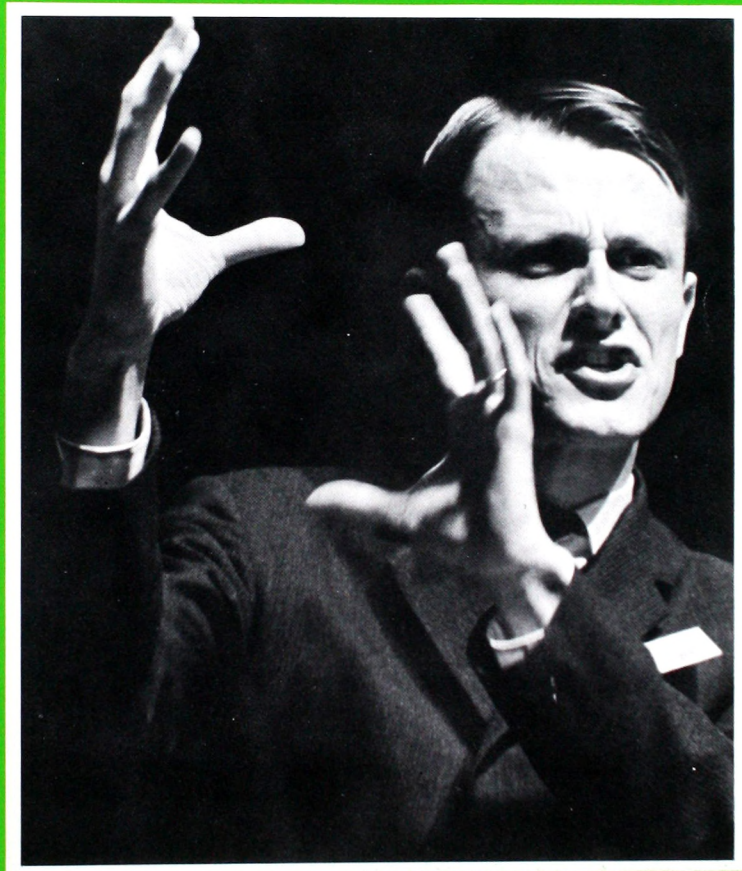


WORLD VISION

MAGAZINE/FEBRUARY 1968



URBANA



NIGERIA'S MIDDLE BELT EXPLODES

CAN THE GOSPEL SUCCEED IN ISRAEL?

THE CHURCH IN TOMATO GULCH

Special Invitation from the **NEW** Word Book Club

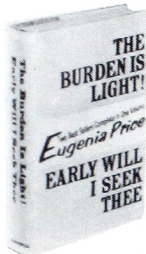
Choose Any Three

of the Valuable Christian Books shown on this page

For Only \$1.00 each



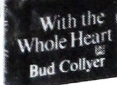
706. *The Taste of New Wine*—Keith Miller. Published at \$2.95.



826. *The Burden Is Light / Early Will I Seek Thee*—Eugenia Price. Published at \$4.95.



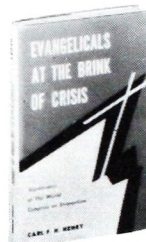
COUNTS AS 1 BOOK



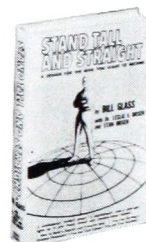
858. *With the Whole Heart Prayerables*—Irene Harrell. Combined value \$5.70.



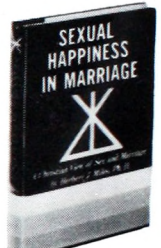
701. *Himalayan Heartbeat*—Ken Anderson. Published at \$3.75.



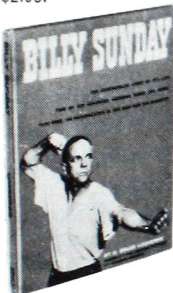
719. *Evangelicals at the Brink of Crisis*—Carl F. H. Henry. Published at \$3.95.



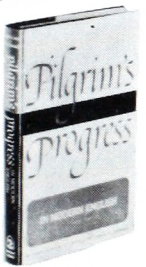
723. *Stand Tall and Straight*—Bill Glass. Published at \$3.95.



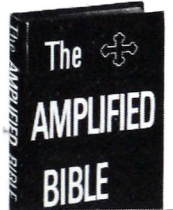
844. *Sexual Happiness in Marriage*—Herbert J. Mills. Published at \$3.95.



707. *Billy Sunday*—Bruce Lockert. Published at \$3.50.



839. *Pilgrim's Progress in Modern English*—John Bunyan. Retold by James H. Thomas. Published at \$3.95.



COUNTS AS 3 BOOKS

861. *The Amplified Bible*—Published at \$9.95.



838. *Devotions for the Children's Hour*—Kenneth N. Taylor. Published at \$2.95.



COUNTS AS 1 BOOK



865. *The Christian's Secret of a Happy Life*—Hannah Whitall Smith. *Another Devotion*—Amy Bolding. Combined value \$4.90.



842. *The Art of Understanding Yourself*—Cecil Osborne. Published at \$3.95.



831. *Games Christians Play*—Judi Culbertson and Patti Bard. Published at \$2.95.

CLIP AND MAIL THIS CARD NOW!

Word Book Club invites you to buy the Christian Books you've ALWAYS WANTED—at tremendous savings!

If you'll mail the coupon which is a part of this ad, you'll receive any three of the books described here—for only \$1.00 each (regardless of the publisher's prices). As a "No-Obligation Trial Member" of Word Book Club—you'll read current books that relate age-old Christian wisdom to the problems of our time—books that help you cope with space-age problems of anxiety, fear and uncertainty. The reply coupon obligates you in no way whatever. You buy as many books (or as few) as you choose. If you decide to cancel your membership, all you do is write to us and tell us so. It's as easy as that!

You Buy at Big Book Savings

Almost any book offered by the Club will be made available to you at savings never less than 15% . . . and sometimes as much as 50%. You'll buy even the regular monthly selections and alternates at these outstandingly large discounts. The savings alone are enough to justify your membership in the Club.

Earn Money-Saving Book Bonus Certificates At Once

Even with the first regular selection you buy you'll automatically get a Book Bonus Certificate which you can use in the purchase of your books exactly as you'd use money. You'll find your Bonus Certificates sometimes cut the price of a book selection as much as \$5.00.

Mail the Reply At Once

Fill out the coupon, telling us which three of these popular Christian books you want us to send you for only \$1.00 each. We'll be happy to bill you later.

As a member, you'll review the dozens of important titles offered you in the Word Book Club News, and you'll buy the books you've always wanted at reduced prices.

But whatever you do, mail the coupon today while it's still in front of you! The Christian books you've always wanted to read can be yours at HUGE savings—if you act upon this outstanding offer NOW. Let us help you get started today. Let us send you three of these wonderful and important books for only \$1.00 each!

126028 **Word Book Club, P. O. Box 1790, Waco, Texas**

YES! Please rush me, for only \$1.00 each, the three books I have listed. I understand that, as a member of Word Book Club, I am free to cancel my membership at any time, and for any reason. Also, I'm free to buy as many (or as few) books as I choose. I also understand that I will begin receiving Book Bonus Certificates with my very first regular book purchase and I'll be able to use these Certificates for book purchases during the year, often making it possible to save a total of 50%. Write the numbers of the three books in the squares below:

3-0-0-1.00

Name _____

Address _____

City _____ State _____ Zip Code _____

THE TRUTH ABOUT GREECE

American Mission to Greeks, of Ridgely, New Jersey, the largest interdenominational faith missionary and relief organization working among the Greeks, wishes to inform the public of the following facts regarding its work:

NEWSPAPER AND MAGAZINE EVANGELISM:

The full-length Gospel messages written by its President, Spiros Zodhiates, are published in Greek newspapers and magazines in Greece and around the world as advertisements. These messages have continued for the past nine years with only a partial interruption of three months, caused by a confused situation at the beginning of the present National Government in Greece. They are now being published regularly with the express permission of the Greek government.

Because of the unprecedented spiritual impact upon a whole nation through the publication of Gospel messages in the Greek press, American Mission to Greeks is endeavoring to extend this project to other countries. Thus, as of October 30, 1967, we began placing Gospel messages in two Arab magazines (*Ashabaka* and *Assayad*) and one Arab newspaper (*Al Anwar*), published in Beirut, Lebanon, and reaching into the Moslem world. The messages are written in Arabic and appear in these publications weekly as advertisements. As God provides the means, AMG intends to extend this to the whole Arab world and many other countries.

We also desire to place regular messages in national magazines in the U.S., such as TIME, NEWSWEEK, and LIFE (did you see "A Matter of Life or Death," AMG-Berean Gospel Distributors' advertisement on page 66 of the October 20, 1967, issue?). This will expose millions of people to the Gospel who are not being reached in any other way. We challenge you to join us in this effort, thus making AMG stand also for "Advertising the Message of the Gospel."

SCRIPTURES AND EVANGELICAL LITERATURE

Our publication and distribution of Scriptures, Evangelical magazines, books, and tracts continue uninterrupted in Greece. We are the leading publishers and distributors of such literature, through our own large printshop in Athens, our bookstores, and colporteurs covering the entire nation of Greece.

The printing and distribution of our Evangelical tracts has never been banned, nor has there ever been any interference with the mailing of such literature, either in the country itself or to outside countries.

At the beginning of the present regime, the censors insisted that, in addition to the designation "Of Evangelical Principles," our literature should bear the word "Protestant." When it was explained to the top Government leaders that this word was offensive to Greek Evangelicals, who have always been known simply as Evangelicals, the Ministry of Press reinstated the legal provision that has existed since 1936, that distinctively Evangelical publications should bear the words, "Of Evangelical Principles."

As of June 25, 1967, American Mission to Greeks began a daily Greek Gospel broadcast over Trans-

world Radio in Monte Carlo, Monaco, reaching into all of Europe, the British Isles, and Greece. This is the first time in history that Greek Gospel broadcasting on a daily basis is reaching the entire land of Greece. We are free to advertise this broadcast within Greece itself.

RELIEF TO THE NEEDY

In addition to its spiritual ministry, AMG supports children in seventeen orphanages in Greece, sends 150-200 tons of food, clothing and drugs annually, and gives financial support to hundreds of families throughout Greece. This program is registered with the U.S. Government's Agency for International Development, and enjoys customs-free privileges from the Greek Government. You or your church or Sunday school may support a Greek child for \$15 a month. Full information gladly sent on request.

In addition to all this, AMG sponsors some 400 Gospel radio releases weekly in the U.S., both in English and Greek.

In order that you may challenge the unsaved and Christians in your own community, and arouse interest in your church, AMG offers you a service by which you can be provided with a six-inch Gospel message each week ready for insertion in your local newspaper. You can thus enter every home in your area every week. The newspaper is the most powerful means of communication in your community. We invite you to send for our free "Newspaper Evangelism" brochure, explaining details of this plan.

AMG also offers a service by which you can increase your knowledge of the New Testament by joining our Expositor's Class (no obligation, no cost) to receive a free Bible-study booklet every five weeks, in which Mr. Zodhiates expounds the Scriptures from the Greek text, in English. Just fill out the coupon below to receive the current booklet free, CHRIST AND THE VIRGIN MARY.

We invite you to join Mr. Zodhiates on a tour to the Holy Land and Greece that will be an unforgettable experience—April 3-24, twenty-two days, at the all-inclusive price of \$977.00. You'll retrace the steps of the Apostle Paul and spend Easter in Jerusalem. Ask for tour folder.

AMERICAN MISSION TO GREEKS, INC., Dept. W

Ridgely, N. J. 07657

Please send me the following items or information:

- Brochure on "Newspaper Evangelism, What It Can Do For Your Church"
- Information on how I can participate in Newspaper Evangelism in Greece, the Arab world, and in national U.S. magazines.
- The Holy Land and Greece tour folder.
- Information on supporting a Greek child.
- Free Bible-study booklet, CHRIST AND THE VIRGIN MARY.
- Information on your professional studio and tape duplicating facilities.

Name _____

Address _____

Zip Code _____



readers' right

More on 'Who Killed the Congress?'

Sir: Regarding the postponement of the Third Evangelical Conference for Latin America, I am being blamed for the postponement, but this is not correct. What happened was as follows:

I was sent to Sao Paulo by this Council (National Evangelical Council of Peru) in March to take part in the meeting of the Organizing Committee and given the charge to state clearly the attitude of this Council and insist that the Conference be evangelical in nature rather than social and revolutionary. Particularly this Council is opposed to the activities of groups such as Movimiento Estudiantil Cristiano, Union de Juventudes, Evangelicas Latino Americanas, Iglesia y Sociedad and the Comision Provisoria Pro Unidad Evangelica Latino Americana, on account of their Marxist leadership and their infiltration of the evangelical movement in this Continent with communistic teaching. I went with fear and trembling, thinking that I was going to be kicked out forthwith. However, I went to Brazil a little ahead of time and used three days to good advantage looking up evangelical elements and persuading them to take part in the meeting, in spite of the previous decision not to do so. When the showdown came, I found that I was surprisingly well backed up and it was decided to make the subject of the Conference the Great Commission in the light of Romans 1:15-16. I presented the message of Berlin and this was made the basis of the Convocatoria, which was drawn up in thoroughly evangelical terms. I was a member of the committee that did this job. A list of evangelical speakers was also selected, much to the chagrin of the liberals and leftists, especially Emilio Castro.

At this meeting in Sao Paulo we tried to ascertain exactly who was backing the III CELA and were informed that funds had been promised by Britain, Europe and India and that it was definitely not being financed by the WCC or the NCC of the U.S.A. We were also informed that UNELAM was not the organizing body but rather the Confederación Evangélica de Brasil.

However, we struck trouble midway through the year, when this Council endeavored to hold consultations with Dr. José Coelho Ferraz, General Secretary of the Organizing Committee and Coordinator for the Conference. He was invited to Peru on three occasions. He accepted the three invitations of hospitality and it was he himself who convoked the consultations and sent out the invitations. It appears now that Emilio Castro and UNELAM did not want such consultations to take place and it is now known for certain that on the last occasion (September 25th) Emilio Castro and UNELAM refused to make any money available for the journey

of Don José in spite of the fact that all his travel arrangements had been made and delegates from Colombia, Ecuador and Chile were waiting for him here in Lima.

Chile requested the postponement of the date of the Conference until early in January but this date was suggested by them and accepted by the Brazilians without consultation with our Council. I was aware that they did not like the December date but the Council was not informed because no official communication had been received by anyone on the subject.

On the eve of September 25, the Chilean delegate informed us that word had been received in Chile to the effect that the III CELA had been cancelled. While in Chile in October, I saw a letter written and signed by Emilio Castro postponing the III CELA until February of 1969 despite all his disclaimers about organizing the Conference. It was he who made it impossible for Coelho Ferraz to meet with us in Lima and it was also he who called off the Conference for January of 1968.

This Council was cognizant of persistent rumors to the effect that Emilio Castro had said that he would make sure that the III CELA was postponed until Herbert Money was out of South America. It looks as if he has done this but I sincerely hope that in the meantime the evangelical position may be so strengthened that he will not be in a position to carry out his plans.

Dr. Herbert Money, General Secretary
National Evangelical Council of Peru

An Impossible Dream?

Sir: I want to comment on the article, "Who Killed the Congress," by C. Peter Wagner.

Of course, I do not think it is necessary to answer the journalistic question that Wagner uses as a title. He knows and I know who did try to kill that Congress. Happily this strange factor in the Christian reality of Latin America has been removed. But I do not go further in this direction because it is peripheral to the main dialogue and discussion going on in Latin America.

Three comments I would like to advance in reaction to this article:

(1) What are the purposes of UNELAM, The Latin American Provisional Commission for Evangelical Unity? My friend, Peter Wagner, takes for granted that this is an instrument of the World Council of Churches in Latin America—even if he doesn't say it so clearly—to submit the Churches in Latin America to the influence and authority of the Roman Catholic Church. Let me challenge this assumption and invite Peter Wagner and others who might have this fear to organize an objective investigation of the situation.

(2) Peter Wagner raises the question: Who will control the Third All-Latin America Evangelical Conference? An: Who will win the race for an organization that will embrace the majority of evangelical churches in Latin America? I think that here again the newspaper technique betrayed my friend Peter Wagner. We are not talking about a competence or a race but we are talking of the Church of Jesus Christ and we are working and expecting, in fear and anticipation, the movement of the freedom of the Holy Spirit. We are not looking for control of any encounter between Christians because that would be to sin against the Holy Spirit. We are only interested in the meeting as such *without any exclusion*. We do believe that looking together at the Latin America reality coming from the Bible, will show that we are not so separated as many people pretend we are. We are not trying to control anything, we want to serve in anticipation of the wonders of reconciliation that the Spirit of God is willing and able to produce in Latin America. We expect that Christians with different points of view and different theological perspectives will come together to the Assembly in Sao Paulo, in order to face together the question of how to be faithful in our continent. We have the assurance that looking at reality as it is and reading our Bible in obedience we will discover how many things we have in common.

(3) I would like to call attention to the word "Provisional" in the title of our Commission. That is not an empty word, it means that we are just an organization to serve the aims of mission and Christian unity in Latin America, but that we are able to disappear at any moment. We will exist only in working for something better, more inclusive and more faithful. We are not looking for our institutional growth, we are not propagating ourselves; what we are looking for is the renewal of the Church in its fidelity to its Lord in Latin America. We are not expecting that the meeting in San Pablo will produce a rally of all evangelical people around UNELAM. The organizational question is quite a separate question of the encounter, of the meeting face to face, to come to know each other in order to be able to trust each other. Our tragedy in Latin America is that because we are separated geographically, because we are divided in over 150 different denominations, and because of tensions and fears that come from outside Latin America we are unable not only to dialogue one with the other but also to listen to one another. And this is what we are looking for in the next Assembly. A place, a chance to meet together with our aims fixed on what the Lord wants to do and is doing in Latin America, in the expectation that the Holy Spirit will show a way from there on.

I hope these comments will help to illuminate your readers in the problems we are facing in Latin America.

D. Emilio Castro
Coordinator of the Latin American
Provisional Commission for Evangelical
Unity, Montevideo, Uruguay

WORLD VISION

MAGAZINE

FEB - 1968

VOLUME 12 NUMBER 2

CONTENTS

EDITORIAL VIEW 47, 48

The Far East's Most 'Christian' Nation" is an editorial correspondence from Dr. Rees on his "young and yeasty republic"

ARTICLES

URBANA, an on-the-spot World Vision News report 6

At Urbana, Illinois, 8700 students gather for the Inter Varsity Christian Fellowship Missionary Conference.

QUALITY SERVICE FROM A LOW-OVERHEAD OPERATION by Donald H. Gill 10

This second in a series of articles about agencies which serve mission groups focuses on the Interdenominational Foreign Mission Association.

UGANDA'S MIDDLE BELT EXPLODES WITH 'NEW LIFE' by Donald Banks 12

Report on a church which has been called the fastest growing in the world.

WHEN SCHOOL IS HALF A WORLD AWAY by Ralph and Roberta Winter 15

Missionaries who helped establish a school for missionary children discuss the unsolved, complex problems facing missionaries when they consider education of their children.

THE CHURCH IN TOMATO GULCH by Hugh Steven 18

In a tiny village in southeastern Mexico, Chinantec Indians "grab hold of the Word."

CAN THE GOSPEL MAKE IT IN ISRAEL TODAY? by Arnold Olson 22

In answering the title question the author looks at missions' approach to the Jews, why it's not working and what can be done about it.

FEATURES

PIECE OF MIND 5

ACTS OF A FIELD 31

TRAVEL TIPS 33

PERSONALITY PROFILES 34

OVERSEAS OPPORTUNITIES 38

CRACKS FROM CULTURE SHOCK 42

I CAN'T FORGET 45

GLOBE AT A GLANCE 26

NEWS FEATURE 28

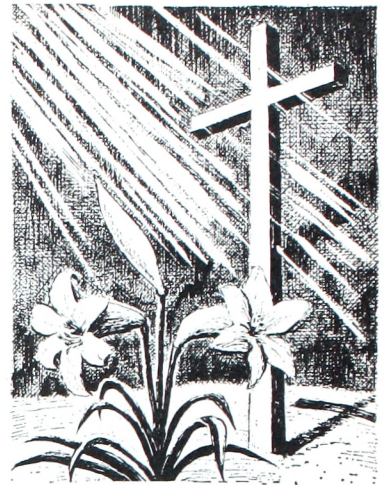
WORLD TRENDS 29

Photo credits: cover, page 6-7, Inter-varsity Missionary Convention; page 12-13, Niger Challenge Publications; page 15, Missionary Aviation Fellowship; page 18-20, Hugh Steven; page 31-32, Irving Galloway.

Bob Pierce, founder; Paul S. Rees, editor; Theodore W. Engstrom, executive editor; Donald H. Gill, associate editor; Wally Seferian, art director; Shirley Gall, copy editor; M. Ann Woodward, assistant editor; Larry Burr, advertising; Myrtle M. Leimer, circulation.

World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription is \$3.00 for one year, \$5.00 for two years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 35 cents. Send all editorial correspondence, subscription information and change of address to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1968 by World Vision, Inc.

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



MORE THAN JUST SUNDAY MORNING

Easter worship should include more than just one church service. All during Lent . . . the weeks preceding Easter . . . earnest Christians seek to prepare their hearts and minds to participate in the full joy of the Resurrection.

The Upper Room is a ministry to the family and the individual. It provides a valuable worship aid, with devotions written especially for the Easter season.

By using The Upper Room, you will be joining millions of other Christians around the world in daily Lenten-Easter worship.

If you do not already have a personal subscription or a standing (church)

order for The Upper Room, order NOW to start with the March-April (Easter) number. Individual yearly subscriptions, \$1.00.



Ten or more copies of one issue (English or Spanish) to one address, 10¢ per copy, postpaid. Free sample copy on request.

The Upper Room

World's Most Widely Used Daily Devotional Guide

38 Languages—45 Editions

1908 Grand Ave., Nashville, Tenn. 37203

A SPECIAL ON-THE-SPOT REPORT BY WORLD VISION NEWS



Arrival fatigue.



URBANA

Would today's impatient college student give up a vacation to listen to a series of lectures for which he would get no credit? Would you believe lectures on the Bible and missions? No, you say? Wrong.

For just such an event some 8700 students, plus 445 missionaries who acted as counselors and resource personnel, gathered on the campus of the University of Illinois at Urbana during the Christmas - New Year vacation. This Eighth Inter-Varsity Missionary Conference, now a traditional triennial event, drew students from all 50 states, from every province of Canada and from 57 other countries abroad.

Snow was falling as the collegians began filing through the turnstiles into the huge assembly hall on the Urbana campus. Some were worn out from a two-day train trip from the west coast. Others had come by chartered planes and buses and many hundreds by car. Then they had patiently gone through the long registration lines at the armory and lugged their baggage to assigned rooms in the dorms.

Entering the assembly hall the students saw a mammoth circular amphitheatre with a beautifully structured roof. At the center was the stage, draped in rich blue with a backdrop made up of the flags of more than 70 countries of the world. To the embarrassment of the arrangements committee, one speaker pointed out that the only flag with writing on it was a Muslim flag stating in Arabic that "there is but one God, Allah, and Muhammad is his prophet."

Underneath, and much more clearly visible, was the theme of the conference in English: God's men — from all nations to all nations.

CONTINUED

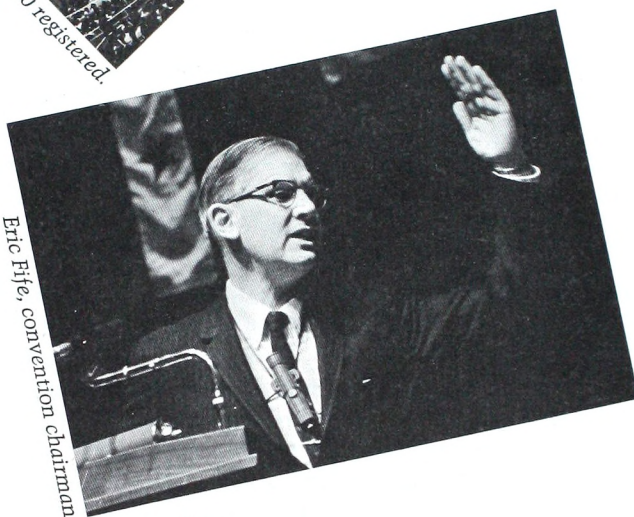


Missionaries counseled students.

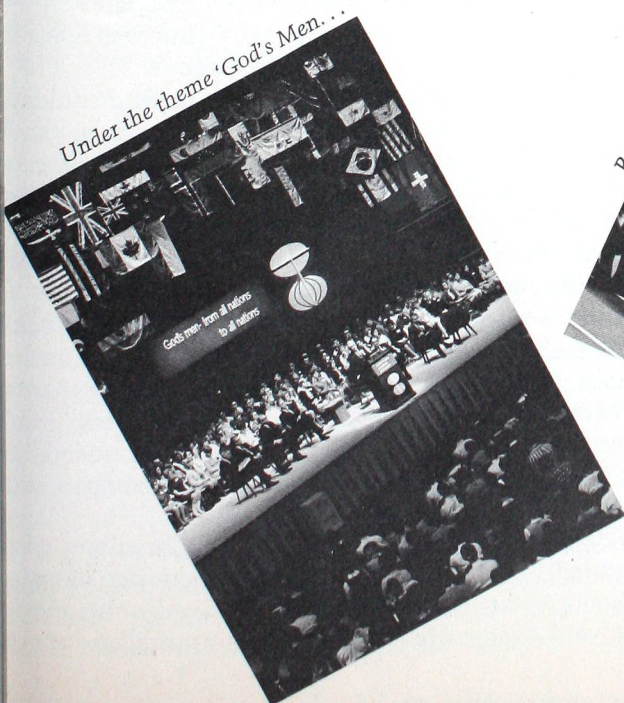


9200 registered.

WHERE MISSIONS (NO LESS) TURNED THEM ON



Eric Fife, convention chairman.



Under the theme 'God's Men...'

God's men, from all nations to all nations



Registration at armory.

URBANA

The Rev. Eric S. Fife, director of the conference, opened with a declaration that the purpose of this mission-centered gathering was "not to press as many students as possible into foreign service." Rather, the objective was to establish such a meaningful relationship to Jesus Christ that the natural result would be increased involvement in Christian service.

During that first evening the packed stands of students heard that they live in a world of tumbling ideals. In fact, the world faces the threat of the loss of "all ideals," said C. Stacey Woods, general secretary of the International Fellowship of Evangelical Students. And the Christian world is in jeopardy of losing its biblical ideals. Woods outlined as one force countering this trend the work of some 35 national fellowships of university students now located in as many countries overseas.

In the keynote address David Adeney of Hong Kong laid emphasis on the rise of "student powers" throughout the world and called for "action led by God." Taking early Christianity as the model, Adeney called on students to move out and show the world that Christianity is something dynamic, just as it was in the first century.

Throughout the conference the students were exposed to a constant flow of Bible expositions, missionary appeals and panel discussions of the principles and problems involved in today's mission to the world.

The program was almost totally devoid of razzle-dazzle. The only audio-visual device in evidence was the public address system. Music consisted mainly of audience-participation singing from the Inter-Varsity hymnbook, composed mostly of great traditional hymns of the church. Other music included folk songs by John Guest of Liverpool, England, along with his American partner, Chuck Hess. Although their music was in a more contemporary vein it was completely reverent.

The speakers and panel participants were almost without exception from a generation beyond the students—a fact which brought more than one speaker to make mention of the "generation gap." In later conference sessions young people were being brought onto the platform to fill minor assignments, such as Scripture reading. Significantly, the youngest of the major speakers, George Verwer, 29, of Wycoff, New Jersey, coordinator of Operation Mobilization, was the one with whom the students identified most closely. After each meeting he was mobbed by young people who wanted his guidance on all sorts of personal, spiritual and vocational matters.

But in spite of the age of most of the speakers and in spite of the plainness of the program and its general lack of dramatic color, the mood throughout the entire conference was one of attentiveness. The students could hardly have been more absorbed in what was going on if the program committee had scheduled a

man from Mars and a resurrected Winston Churchill as conference speakers. Thus the only reasonable explanation was genuine student interest in the main subject: the application of biblical principles and Christian insights to their own experience as students, especially in connection with their career decisions.

If the students had a complaint, it seemed to be mostly that they had too little time for direct personal contact with the missionaries. This was because the program was so tightly packed. Thus, when it was announced that Saturday afternoon would be mostly unscheduled time, the stands throughout the assembly hall broke into applause. But Saturday afternoon was soon filled with a great variety of other group meetings. So the original time problem went unsolved.

Seriousness of students surprises many

The seriousness of the students amazed many of the missionary pro's and even some of the pastors who were present. "In light of all you hear about today's students, the kind of thing that gives them a black eye, this was a phenomenal assemblage," said Dr. John Alexander, general director of Inter-Varsity Christian Fellowship in the U.S.

Throughout the entire five days of the conference students seemed to be carefully weighing words and ideas, testing one against another for validity and trying to discover the relationship and application to their own experience. This was in line with the statements of many students as to why they had come.

Some students, of course, were attracted by the travel experience, the chance to mingle with collegians from other parts of the nation and the world. Some saw it as a chance to meet students of the other sex with whom they might strike up a friendship. Then too, some were drawn by the fact that Urbana has become a tradition, an international event every three years which has become distinctive of Inter-Varsity Christian Fellowship. Another factor was that many churches boosted the conference among their young people.

But by far the strongest motive in getting students to Urbana was the desire for information and guidance relating to their career decisions. Paul Eckles, a junior pre-med student at Texas State University, responded typically: "I came to Urbana to see what the Lord has for me, whether it is missionary work or not. It's kind of far away right now. But who knows?"

Some were sure they would be helped by the conference although they were not sure how. Early in the process Lynn Nelson of Westmont College in Santa Barbara, California said that "just the train trip" had done a lot for her spiritual life. Then she added, "I don't know what to expect. I just want to be open and waiting."

There were also some fairly new Christians who attended. "I just became a Christian about two months ago, and I want to find out what the Lord wants me to do," said Marge Heller, an English-journalism major

Missouri University.

Devotional groups in the dormitories, both morning and evening, were another potent force in the conference. Discussion leaders had been put through a special training program in order to help the groups get the most out of their sessions together. The process was based on inductive Bible study, aiming at direct application of Scriptures to everyday life.

In at least one case, however, the discussion process seemed too limited. A fellow remarked that he had tried to get some helpful discussion going on a verse that mentioned the Holy Spirit. "How do you know when the Holy Spirit is trying to push you around?" he had asked. But the discussion leader only coughed and went on to the next verse, he added.

From the platform the students were being told that the day of the missionary is definitely not over. This was more than a consensus among the speakers. With certain qualifications here and there, it was unanimous. When he was asked to tell what kind of missionaries are needed, the Rev. Akira Hatori of Japan declared that "any kind of missionary is needed." He stated his case on the argument that the Holy Spirit would discipline any missionary really called of God in a foreign land.

Only the right kind of missionary needed

But some missionaries felt that this position expected a lot, even for the Holy Spirit. In private conversation, the candidate secretary of a major mission agency disagreed with Hatori's position. More missionaries are needed, the missionary executive said, but only "the right kind." He added that the right kind is the kind that will take increasing account of the national church overseas, and of Christian leaders of other countries. Then this missionary summed up his concern: "So far, it seems to me these overseas nationals have made weak presentations here, almost as if they were missionaries' men."

In a later session, however, Emilio A. Nunez, dean of education at the Central American Seminary in Guatemala City, helped set the record straight. He told the conference that most evangelical missionaries are well prepared in the content of their message, but not so well in understanding basic human relationships. He suggested that they are frequently weak on such subjects as sociology and anthropology.

Nunez also said that Latin Americans want missionaries who will come "to work with us, not on us." There is no room for paternalism in Christian missions, he added. Basically, what is needed is the kind of understanding that comes from genuine Christian love.

Results of a conference like this make generalizations questionable. The thousands of decisions are extremely significant but widely varied. Even when people stand to their feet, as half the conference did

on Saturday evening after George Verwer spoke, the response cannot be taken to mean exactly the same thing for any two individuals. Yet in a general way it meant the same thing for everyone, in that it was a public token of a willingness to live 100 percent for Jesus Christ.

Another indicator of response was the \$93,000 in cash and pledges collected in the offering on Saturday evening.

'Your friends should be taken care of by now.'

Some of the results took place quite apart from the formal elements of the conference, mainly because the students had a significant ministry to each other.

"I met a guy who really changed my life," one student from a Christian college remarked. He went on to explain that he was rooming next to a fellow from the hills of Tennessee who had shown him what a consistent Christian life was really like. They had been discussing the need to establish rapport in witnessing. Soon the Tennessean was chewing the others out.

"If you don't have your friends taken care of by this time, you had better reexamine your Christian commitment," he told them.

"I was so mad I was about ready to pop him in the mouth," the other student said later. But by then another fellow exploded.

"No, don't you see that he's right," the third fellow said. Suddenly the light seemed to go on and the other students saw the validity of the Tennessean's position. What's more, they soon saw that he had a life to back it up.

"I can hardly wait to get back and get going while I'm still with it," the Christian college student declared. In this feeling he undoubtedly had much company as the conference approached its climax in a watchnight communion service.

Some students faced missions more realistically than ever before. One student said he had come to the conference "gung ho" for missions, but he had slowed down to find out what it is really all about.

Some were concerned about leaving the conference without more follow-through. In fact, one missionary described it as something close to seduction to bring students to such a high point of commitment to God and to each other without establishing some sort of continuing community within which their commitment could be nurtured and developed. For the most part they would be without direct contact with any spirit of commitment such as they had experienced at Urbana, this missionary declared.

However, those who signed cards indicating a commitment to seek God's will in relation to service overseas would have the benefit of a follow-up plan. Eric Fife outlined a program to keep in touch with this group through correspondence and through IVCF staff contacts. "We will be in touch with them right through to graduation," he said.



QUALITY SERVICE FROM A LOW-OVERHEAD OPERATION

by Donald H. Gill

In a booklined study in Ridgefield Park, New Jersey centers the activities of the Interdenominational Foreign Mission Association. The person carrying the biggest part of the load is Edwin L. "Jack" Frizen. Surrounding him in his office are the biographies of many missionary notables, including William Carey, Adoniram Judson, Hudson Taylor and others.

Fewer staff, less overhead and more history than any other organization of its kind. Those are the leading characteristics of the Interdenominational Foreign Mission Association.

Although it would not exactly rate as a growth organization, that is not its objective. To a greater extent than is true of most other associations of missions, the IFMA is its membership. And it does not aspire to take over the functions of its member agencies.

But this does not mean that the IFMA cherishes organizational dwarfism. Rather, it has watched too many grow-

ing ecclesiastical entities become bureaucratic top-heavy, and it is determined to avoid the same pitfall. It would rather stay lean. And the same feeling runs through the mission agencies which constitute its membership.

The key to this position is not size alone. In fact, there is currently a merger movement all its own taking place within the structure of the IFMA membership. The Algiers Mission merged into North Africa Mission, the Alpine Mission into the Unevangelized Fields Mission, and both the Iran Interior Mission and the Oriental Boat Mission merged into International Missions. Each of these mergers took place with a view to reducing overhead and increasing organizational efficiency.

Thus the key is not size alone, but rather the ability to put Christian missionaries in the field and maintain them there. On this point the IFMA mission organizations have a common history. They are all so-called "faith" missions.

"This does not mean that we have any corner on the market in faith," says Executive Secretary Jack Frizen.

The term "faith mission" grows out of the fact that missionaries are willing to undertake service overseas without the financial backing of any contractual salary commitments or other negotiable pledges of support. As a matter of general practice, however, they do usually postpone service abroad until informal commitments of financial assistance assure that they will not be in destitute circumstances on the field.

Another related factor, which characterizes most of the 44 IFMA mission agencies, is "personalized giving." In other words, most of the \$31 million given last year to IFMA missions went to the support of designated mission personnel serving overseas. In a technical sense the contributions go to the mission agencies, for purposes of administrative control and for tax reasons. But most of the contributions actually stem from interest in the work and outreach of individuals serving the missionary cause abroad.

Another important point which the IFMA boards have in common is that none of them is related to any one denomination, although personnel may come from many different denominational and nondenominational churches.

There was a time when this was more true in fact than it is today, although the retention of the term "interdenominational" in the name does

indicate the spirit in which their agencies serve—an ecumenical spirit of sorts. But one must be quick to add that this spirit is pretty much limited to churches and organizations which are clearly within the conservative evangelical segment of the Protestant spectrum.

The IFMA policy on relationship spells this out. It declares that IFMA is a voluntary association of missions which have committed themselves to a testimony of fellowship and oneness in the body of Christ, "working together without organic union but in mutual interdependence." It encourages cooperation with all other evangelical groups, and recognizes the possibility of differences in distinctive doctrinal emphases. It then adds that "theological inclusivism and apostasy in the present ecumenical movement make organizational association, cooperation, or fellowship with certain



Edwin L. "Jack" Frizen, IFMA head.

groups impossible." However, it recognizes that even in this situation "communication may be necessary on a non-theological level."

In practice, the most active lines of IFMA's cooperation are with the Evangelical Foreign Missions Association. In order to keep matters clear, the IFMA passed a resolution authorizing its staff to "continue to cooperate with the EFMA in various joint efforts consistent with our aims and position and to fellowship in our common faith and problems, but, because of differing historical backgrounds, and constitutional frameworks, the two organizations retain their distinctive identities without thought or purpose of amalgamation."

The history of IFMA goes back to

17. During the early years of this century, and even in the later part of the 19th century, several types of non-denominational activity had begun to spring up. Among these were Bible conferences, Bible institutes and independent mission organizations. Since all these were nondenominational in character, they quite naturally began to reinforce each other. The conferences provided the appeal for missions, the Bible institutes provided training, and the newer independent mission agencies provided the administrative framework for sending missionaries to foreign fields.

Thus, on March 31, 1917, a group representing four independent mission agencies gathered in a lecture room at the Philadelphia School of the Bible to consider an association. Out of that session grew a formal organizational meeting held the following September in the prayer room of the First Presbyterian Church, Princeton, New Jersey. There were seven missions in the original charter membership.

In the beginning the independent mission agencies were primarily a reaction to the "lack of imagination" on the part of denominational boards. Being interpreted, this often meant that the newer independent agencies were concerned with the more remote, primitive areas on the mission fields. Thus among the original members of the IFMA were such missions as the China Inland Mission, the Sudan Interior Mission, the Africa Inland Mission and others that were similarly concerned with reaching primitive tribespeople in the unreached continental interiors.

Another central concern later took the place of this emphasis on inland areas. The major denominations were becoming involved in the struggle with theological liberalism, and their mission agencies began to reflect this fact. Consequently there were some denominational churches which indicated a reference in their financial support of missionaries under the independent mission agencies. Meanwhile, newer denominations were also being formed and some of these threw their support to the IFMA boards.

As a result, the IFMA member agencies grew steadily from the 1920's through the 1940's. But it was not until 1951 that it opened a full-time office, which was first located in Manhattan. The first full-time executive secretary was the Rev. J. O. Percy and his assistant was Miss Cora Goble who has continued to serve the IFMA through the

entire 17 years of its office's history. In 1960 the IFMA acquired property on the other side of the Hudson River and moved its offices to Ridgefield Park, New Jersey. Jack Frizen became executive secretary in 1963, after serving in the Philippines for two terms under the Far Eastern Gospel Crusade.

One of the key functions of the IFMA throughout the years has been, in effect, to accredit its member agencies, through the standards of its membership, as trustworthy missionary sending organizations. Existing alongside the IFMA boards are scores of other small independent mission organizations, some of which are decidedly questionable, if not clearly irresponsible. Thus the IFMA performs an important service in accrediting its member agencies to the supporting Christian public.

There is also a sense in which the

Missionary Society." Another topic on the program was "Structuring the Missionary Society to Fit Tomorrow's World."

The services of IFMA to its member boards and agencies include a wide range of activities. Some are carried at staff level while others involve the services of voluntary committees. The IFMA maintains committees on Africa, Asia, Europe and Latin America, plus a special committee on the Muslim world.

The IFMA also sponsors the biennial Conference on Mission Administration, which serves both IFMA member boards and a range of other evangelical mission agencies. This has led to the publication of a Manual on Mission Administration.

IFMA, along with the Evangelical Foreign Missions Association, sponsored the Congress on the Church's



IFMA executive committee pours over work of the association.

IFMA membership includes a sort of doctrinal accreditation, since only those agencies which ascribe to its strictly evangelical confession of faith can hold membership. Because of the evangelical, fundamentalist character of the IFMA supporting public, this is an important part of the association's purpose.

Although there is central doctrinal agreement in the IFMA, this does not mean that the thinking is monolithic. The past annual meeting was held in one of the most strongly fundamental churches on the East Coast, but the host pastor was followed by a noted missions professor of the Disciples of Christ and his announced topic was "Contemporary Arguments Against the

Worldwide Mission held in Wheaton, Illinois in April 1966. Out of this came a major policy declaration and a book, *The Church's Worldwide Mission*, edited by Harold Lindsell.

Another joint effort with IFMA-EFMA backing is the publication of the *Evangelical Missions Quarterly*. This concept is now being enlarged to include a research function and an expanded news service, and would come under a jointly sponsored organization to be known as Evangelical Missions Information Service. The EMIS also contemplates a role in making the Christian public more aware of current developments in missions, with a view to increased involvement.

Continued on page 40

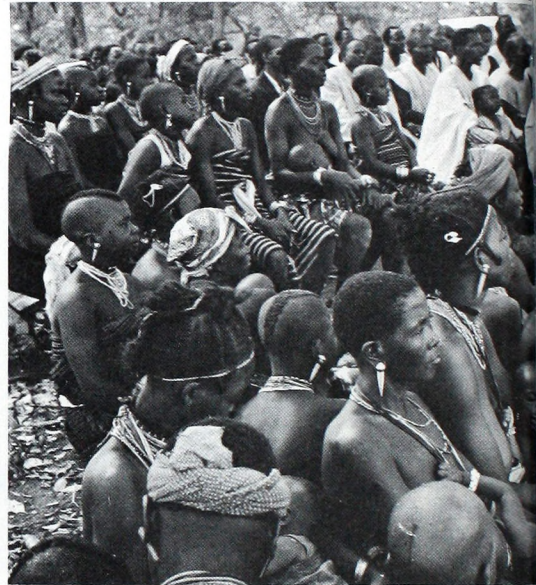
NIGERIA'S MIDDLE BELT EXPLODES WITH "NEW LIFE"

by Donald Banks

Counseling converts after meeting in Lagos.

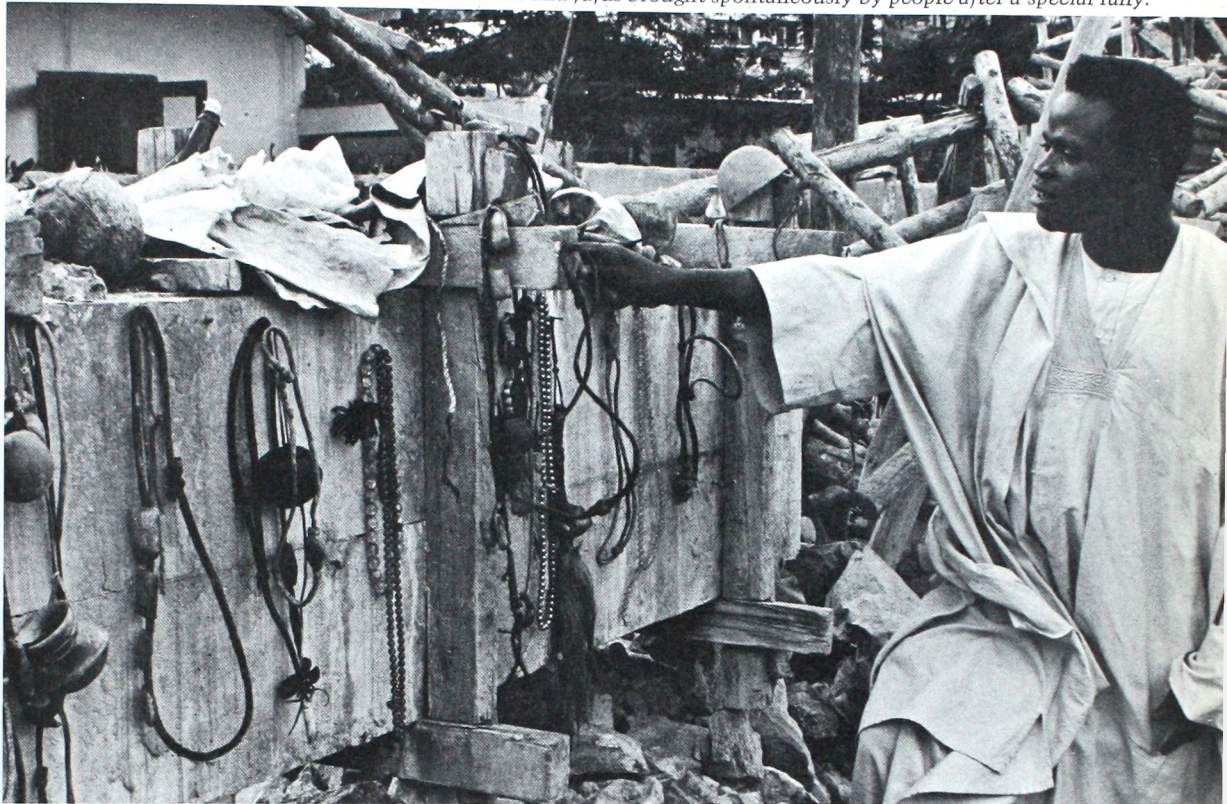


Fulani villagers of Northern Nigeria meet to hear the



The Middle Belt is a non-defined, mostly pagan tri-
stretching across the middle third of the country fr
to west, bounded on the north by strong Hausa-Mus
ritory and on the south by the huge Yoruba and Ib
which have been exposed for many years to strong Ch
Catholic influences.

A church leader shows charms and jujus brought spontaneously by people after a special rally.



The Holy Spirit has swept the church in revival and we can never be the same again."

So declares normally undemonstrative Wilf A. Bellamy, acting general secretary of New Life for All, the movement which has been used to transform the church in the Middle Belt area of Nigeria, West Africa, and earn for it the title of the fastest growing church in the world.

Half-empty churches now overflow

Churches which used to be half empty are filled every Sunday to overflowing. In areas where no churches existed believers now meet together for prayer and Bible reading.

Organizers of the movement have long lost count of the thousands who have become Christians. By the end of the first year's outreach recorded decisions numbered 15,000. But as believers fanned out into remote villages the movement spread like a forest fire.

Often the first that leaders knew a church had been established was when

new believers trekked many miles through the bush and arrived at a New Life for All center asking for a pastor to be sent to their area to instruct them in their new faith.

Last year there was an influx of 120,500 new people attending Sunday worship in the TEKAS churches (a fellowship of churches which has sprung out of the work of the Sudan United Mission in Nigeria). Accurate statistics are not available for other denominations, but they all report large increases and many hundreds of people being baptized.

Response snowballs

More than a thousand have been baptized in one part of Benue Province alone. A report from Kido says, "Every

Donald Banks is editorial adviser to Sudan Interior Mission's African Challenge which is based in Lagos, capital of Nigeria. Before entering Christian work he was a secular journalist in London.

Sunday people are coming to Christ." At Adamawa/Sardauna, in the north, 5472 prayer cells have been established.

What is the secret of the movement? "Our formula is simple and biblical," says Bellamy. "Total mobilization equals total evangelization."

In a way unknown before in Nigeria the various evangelical missions and denominations are working together, praying together and witnessing together. Anglicans, Baptists, Methodists, Pentecostals, United Missionary Society, Sudan Interior Mission and Sudan United Mission have submerged their differences and associated themselves with this united evangelistic effort.

One of Islam's attractions has always been that she could pose as one vast monolithic whole while the Christians squabbled among themselves. But this has changed. The churches have returned to their primary responsibility of evangelism. Hearing all the churches preach the same message of salvation has made a considerable impact upon the people.

NIGERIA'S "NEW LIFE"

The opportune time

Admittedly, the people of Nigeria's Middle Belt were ripe to respond to the gospel. They were traditionally pagan and animist, and many were only superficially Muslim. The protective amulets and jujus of paganism had been retained while Mohammed and Allah were added to the local gods. Christianity often seemed to them a "white man's religion."

New Life for All involves all believers, not just the missionaries.

Pastor Yakubu Yako, a man greatly used by God in the movement, says, "Ever since missionaries first came to Nigeria many of us had the impression that the work of bringing Christ to the nation belonged to them. Pastors and evangelists and other leaders were simply their helpers. It never occurred to us that the responsibility of bringing Christ to men rested upon every believer."

Now all have become involved—men and women, young and old, even the children.

Many even give up their holidays and go out in apostolic fashion to remote areas spreading the message of new life in Christ. Some leave their farms to others and trek through thick bush to places where the gospel has never been preached before. Churches are springing up everywhere.

Facing opposition

Often they encounter opposition. At one village in Kano Province, a strongly Muslim area, the village leader decided to submit the visiting preachers to the greatest indignity possible. He offered them sleeping accommodations for the night—in the harlots' quarters! "When the people of the village hear this," he thought, "they will laugh the young men to scorn."

Later he heard noises coming from the quarters. He could see a small bush lantern flickering. He decided to investigate.

The young men had gathered the women together and that very night were holding a meeting and explaining the way of salvation.

In one village a woman pushed her way through the crowd toward the preacher. In her arms she held her small son suffering from a burning fever. Thrusting the unconscious child at the preacher, she cried, "If your God

is so powerful and all you claim He is, let Him heal my child!"

The man was nonplussed. What should he do? He offered up a fervent prayer, and even as the crowd watched, the fever began to subside. The child stirred and the preacher handed him back to his mother. By morning the boy was completely better. Many people in that pagan village turned to Christ as a result.

Together 224 young men from just the evangelical churches of Plateau and Zaria Provinces have volunteered to give themselves for at least a month's gospel team outreach.

Nationals take leadership

Outstanding national leaders have been raised up. Pastor Yakubu is one. Hundreds have come to Christ through his ministry. The Rev. Moses Ariye, nicknamed the "Billy Graham of Nigeria," is another. A former Bible college lecturer, he has been released by the Evangelical Churches of West Africa to work full time with New Life for All. He travels ceaselessly, preaching, training, organizing and encouraging young converts.

Before direct evangelism begins in an area, instruction classes are set up in various churches. The New Life for All handbook is carefully studied. Scripture verses are memorized and an examination is set. In one year alone, 30,000 Nigerian believers attended these instruction classes to learn how to present the gospel message and lead people to Christ.

Prayer meetings are set up in innumerable homes. People begin to pray by name for unconverted neighbors. For many this is a totally new experience. They see God answering their prayers. They always knew that God answers prayer, but to see it happening is something different. When drunkards become converted, hardened pagans turn to Christ and witch doctors renounce their former ways and embrace Christianity, the impact upon the community is fantastic.

The real turning point

But to see Christians beginning to live truly Christian lives is the real turning point for many Muslims and pagans. They knew for years that the pastor had a juju hidden under his bed. When they see him publicly destroy it and show by his radiant life that Christ does give victory over evil spirits they are amazed. When they see Christians come with tears streaming down their

faces bringing their gifts so that others can receive the gift of new life in Christ, their amazement knows no bounds.

At one meeting the people streamed forward with their gifts while the preacher was still preaching. One man took off his prized shoes and brought them. Another gave his wage packet, still another his watch.

Similar incidents happen over and over again.

But opposition is mounting. Islam is not taking the matter lying down. Christians have been hauled before local courts on charges of causing disturbances. They have been fined and even sent to prison.

Muslims counter with 'New Life in Islam'

Muslim missionaries have begun to offer "New Life in Islam." In many areas expensive gifts are given to those who become converted to Islam.

In one place the converts to Islam were presented with 600 pieces of cloth and 185 rosaries. The late Premier of the North, Sir Ahmadu Bello, gave a check for \$1000 each to the Emirs of Muri and Adamawa for promoting Islam in their areas. He also stated that Allah had promised "a luxurious house in heaven to whoever built a mosque for public use!"

Yet the outreach continues at every level of society. The powerful gospel broadcasting station in Liberia, ELWA, regularly beams a New Life for All program. Government radio stations in Nigeria have opened their facilities to gospel programs. School children are reached through special missions designed for them. Every secondary school in Lagos, the capital of Nigeria, was contacted by a New Life for All representative. Hundreds of students made professions of conversion.

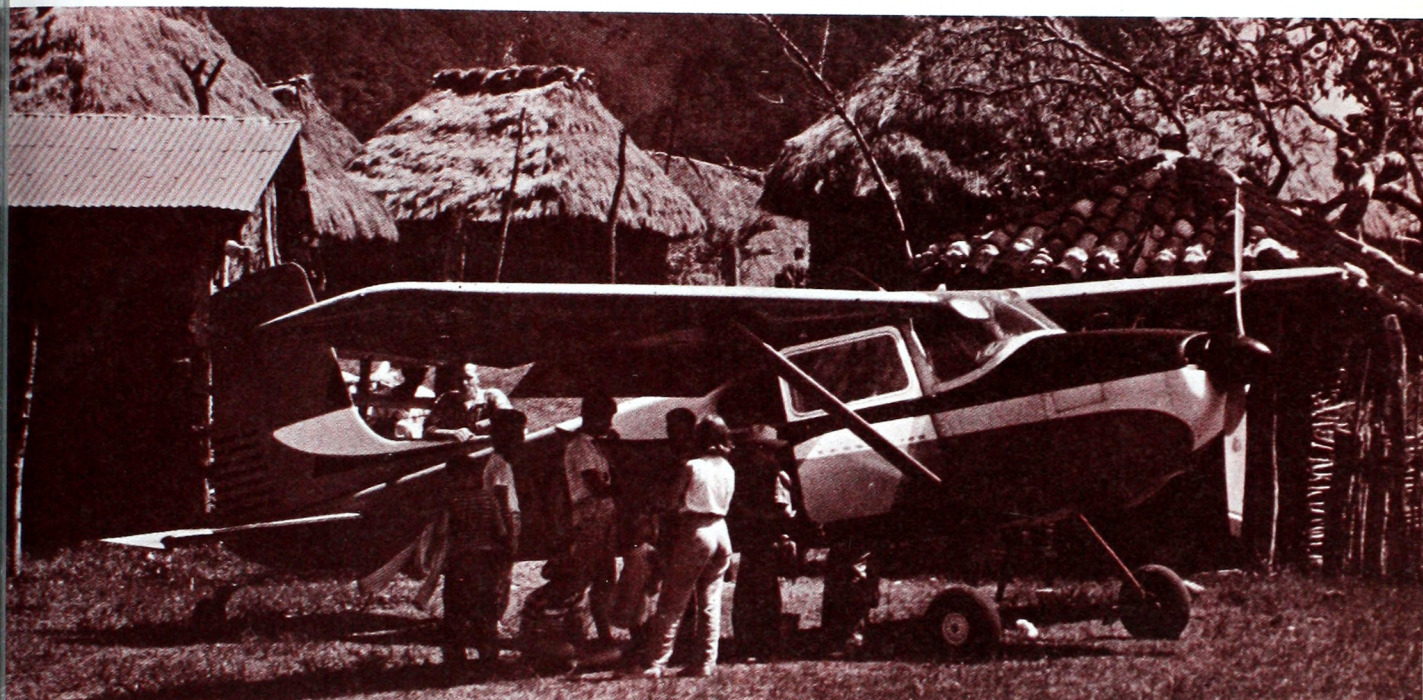
Where will it all end? Nobody knows. The impact has reached far beyond Nigeria's Middle Belt. Gospel teams have found their way into every province of the solidly Muslim North. The movement has swept down to the south and even into the war-torn east. A letter smuggled out of the east tells of instruction classes going on there.

Neighboring African countries are becoming interested, and inquiries have been received from Rhodesia, Rwanda, Uganda and Taiwan. Cameroon, Dahomey, Chad and Niger are making plans to start New Life for All.

It is the Lord's doing and it is marvelous in our eyes.

WHEN SCHOOL IS HALF A WORLD AWAY

by Ralph and Roberta Winter



A strange feeling came over me as I opened the bulky envelope and found once again the registration forms from the school which our children attend. For the thousandth time I wondered at the jungle of complexities surrounding the problem of educating children anywhere, especially on the mission field. If other missions are like ours, they have wrestled with the problem for years at every annual mission meeting without arriving at a consensus of opinion. When you stop to think that there are 45,000 missionaries, with at least that many children, and that these are by far the most extensively dispersed group representing any company or any cause, you begin to realize the awesome logistics of the problem. Even a cursory glance at the problem reveals all kinds of difficult alternatives. And the fact that most missions are probably limited to one or two of these alternatives doesn't diminish

the nagging confusion about what would be best.

Today's answers mark the future

Even on the question of what constitutes a good academic preparation for their children, missionaries can't agree. Academic preparation for what? For return to college in the States? For a stateside future? For life overseas? For a career that follows in their parents' footsteps? To what extent does the choice of a school now influence the distant future of the

Dr. Ralph Winter and his wife Roberta established a school for missionary children near their work in Guatemala. Winter taught anthropology at the Landivar University and worked with the Mam Christian Center. He is a member of the United Presbyterian Church in Guatemala. Currently he is teaching at Fuller Seminary School of World Mission in Pasadena, California.

child? And to what extent does a parent have the right to predetermine the future of his children by the choices that he makes now?

What are the alternatives open to missionary parents?

If they happen to work in an isolated pocket, they may choose a home study plan. The best known of these is the Calvert course from Baltimore, Maryland. Such home study courses help the parents to schedule the material and guide his child's studies so as to complete the required work by the end of a year. A child studying under this type of system usually has no trouble fitting in academically in a U. S. school when he returns on furlough.

There are no exceptions. The materials for some of the grades are weak. Lack of "enrichment" studies hampers the bright child. In any case, Calvert courses do not go beyond the eighth grade, so that the child has to enroll

HALF A WORLD

in some other correspondence program in order to complete high school.

High school courses range from inadequate to mediocre to academically superior. The University of Nebraska has an excellent program, with tough courses. Another program, equally well known, is so deficient that the better U. S. colleges will not accept the diploma it offers.

However, the chief problem with the home study plan is not in the academic dimension but in the failure to meet the child's social needs.

Important needs unfulfilled

One way to solve this may be to send the children to local schools. Missionaries who live in large cities may find this a very reasonable choice. Overseas, the "American" type schools often rate as high or higher than U.S. schools. Many of them, especially in the capital cities, are bilingual and bicultural, serving the children of U. S. government personnel, embassy people from other governments and upper-class nationals as well as missionary children who live in the city.

But such schools do not usually have boarding facilities for children who live at a distance. If the parents are unable to be reassigned to the city, or cannot find a couple who will serve as proxy parents for their child, then that alternative is out.

Some mission bodies assign missionary couples to be parents to rural children sent to the city. But missionary support costs are such that this is not the usual solution.

Of course the parents out in the country could send their children to the local rural school, if one exists in the area. In a country like Japan, where rural schools often rate very high, this might be a workable solution. But in many underdeveloped countries the rural schools go only to the third grade or at best to the sixth. There may be no textbooks whatever, learning is purely by memorization, and teacher selection is limited. A child going to the U. S. with such a background flounders desperately during his parents' furlough year and may have to repeat grades or subjects in order to prepare in the most minimal way for college entrance exams.

A more common solution that missionaries choose is to send their children to a boarding school—preferably

one close by, say within 200 miles. Children in junior high and high school may easily go more than a thousand miles to a boarding school, and may see their parents only once a year during the summer vacation.

There are several types of boarding schools: the church-run national school, the missionary kids' school and the secular national school. Because the school has to guide the children in their total development, missionaries generally choose either a church-run national school or a missionary kids' school. In the former, the curriculum is oriented to the requirements of the country, and though excellent at some points, may leave big gaps in areas of required study for a U.S. high schooler.

The missionary kids' school is almost always based on a U.S. curriculum. Sometimes the school is large, including English-speaking national children. Or it may be quite small with inadequate facilities and a transient teaching staff, constituting an English-speaking ghetto resented by the national church. Academic standards suffer in proportion to the limitations on funds allotted. Everyone related to the school knows how it should be run, but of course no one can run it to the satisfaction of everybody.

Knowledge gaps

As important as are the academic considerations, they may not be the most important ones. It is perhaps easier to correct gaps in knowledge than to deal with emotional bruises and personality scars. School at its best is not a completely happy experience for many children, even in the U.S.

One missionary kids' school has a reputation for having a minor revolution every year, always started by the most intelligent pupils. The teachers who really get through to the children may be pressured out by the other teachers, and the students in desperation rebel. Another school is quite unaware of the emotional disturbances of some of its missionary kids.

One parent was appalled to learn through a friend that her child walked the roof night after night trying to decide whether she could stand to go on living under the circumstances she faced. A certain academy doesn't think it can trust teenage boys to go to the barbershop alone for a haircut.

Another has so many wealthy Christian young people with unlimited spending money that the missionary kids, always known to be on scholar-

ship funds, despair of trying to be on par and either withdraw into themselves or "raise Cain."

"Oh, but all children have emotional problems these days," some say. The assumption is that the missionaries should just accept the fact that their children will be unbalanced too. But as missionaries who are out to change the hearts of men and alter whole civilizations we should at least be able to solve the problem of educating our own children.

Early training

Betty, Ed and Jim lived in an isolated village in an African tribal area. The mother, an intelligent, outgoing woman, felt that home study would be best for her children. She taught them by the Calvert system through the eighth grade, then sent them one by one to excellent boarding high schools in the States. Each child excelled scholastically, winning scholarships to top colleges. The two sons finally completed studies for higher degrees, one a Ph.D. and the other an M.D. But each suffered excruciating pain in social adjustments, always sensing that he seemed "queer." Each has had to have psychiatric care, not because of parental neglect but because of inability to adjust to other people of his age and of his nationality.

Randy and Terri, on the contrary, had plenty of playmates. Their father was the director of a mission hospital next door to a church-run boarding school in one of the capital cities of Asia. From babyhood up the two blonde, blue-eyed girls were the stars of the show in every school function. The nationals in the church were thrilled that these children spoke mainly the national language. But tears came when they entered school in the States during furlough. Communication was very difficult. Although they gradually gained in their use of English, they never really felt at home in the U.S.

Randy returned to finish high school at her home school in Asia and then went to the U.S. to college. After a year and a half of constant tears, she finally got her parents' permission to return to the country where she had grown up. There she married a high school graduate, a recent convert to Christianity. Although there is nothing wrong with this in itself, most missionaries feel their children ought to be psychologically free to live in their parents' homeland.

Terri was sent to a Christian boarding high school in the States. But, being rather outspoken child, she has been put in her place" repeatedly. She is bitterly resentful and complains in her letters that she is looked down on as a poor mish kid." To adjust from being "star" to being a common student is difficult enough. But being a "poor mish kid" is almost unbearable.

Tom's parents tried the missionary kids' school 200 miles away. They recognized early the necessity of social contact with other children and sent him away to the first grade. The school was a "good" one, one that "really rounded the children in the faith." Tom was very unhappy at first. He sucked his thumb much longer than is normal, but gradually seemed to adjust—so much so that his parents began to worry that the school seemed more like home to him than his real home. Because he was used to attending boarding schools they didn't anticipate any problems when his time came to go to the States for high school and college.

What really shook Tom was the irreverence and indifference of the other students in a "solid" Christian college in the States. While the over-secularization of the college was no doubt partly to blame for his breakdown, a potent factor may have been the super-religious ghetto in which he had been reared.

The appalling thing is that parents are not usually able to judge the effects of their choices until the teen years come and irrevocable damage may already be done. There is always the nagging but unanswerable question of what would have resulted "if."

Are there any guidelines? Must each missionary experiment completely on his own? Must the same mistakes be made over and over and over again in isolated spots around the globe?

One encouraging development is that more missionaries are more able and willing to discuss more alternatives now than ever before. One mission board recently decided to make the problem of the missionary child a major factor in determining where parents are assigned to work and even the length of assignment before furloughs. Leaves of absence are suggested for those who have children in their teens and who feel it necessary not to send them to the States for high school but to be with them in the States during high school. Many younger couples are thinking of retiring from the field

during a few critical years for the sake of their children.

"Is this really necessary?" some wonder. Curiously, none would deny the legitimacy of putting one's call on the shelf for a few years if a real family catastrophe occurs (such as a mental breakdown or a major illness), but to prevent such a catastrophe from occurring "just isn't trusting God" — not if you are a missionary.

Then there are the well-meaning church people who sympathize with the suffering missionary parents who have to leave their children in the States. But the parents chose their job. They anticipated hardships like this. But not many think twice about the suffering missionary child separated from parents, separated from his homeland (which is not the U.S. to him), separated from all the friends he ever knew. He not only didn't choose the job, he often resents being chained to it through his parents. Like any teenager, he wants to be "one of the gang," but he never seems to get in.

Idolized, then isolated

At church in the States he is first idolized and then isolated. At school he is a "weirdo." He is either far ahead of his peers or below them. Rarely is he one of them. How can he be? He was in the U.S. perhaps for the first grade. Like Halley's comet he sweeps by for another year at about sixth-grade level, then again at grade 12.

The marvel is that so many missionary kids do make it. Statistics show that in desperate overcompensation they often excel. Some have become top businessmen (for instance, Henry R. Luce), some famous diplomats (Ambassadors Mean of Guatemala and Reischaur of Japan), university presidents (Dr. Goheen of Princeton), authors (Pearl Buck), outstanding teachers, doctors, ministers or what have you. It is almost like the girl in the nursery rhyme who when she was good was very, very good, but when she was bad she was horrid. Perhaps it's just that, being number two, they have to try harder.

But the missionary kids who don't make it are lost in the crowd, forgotten except by their parents who wonder where they went wrong.

It would be pointless to study this problem in all of its various ramifications without at least attempting some constructive proposals. What can we do? Is what we have now the best possible?

One way to approach the problem of educating missionary children is to set down what would be the ideal, then see how close we can come to this ideal in the face of the realities.

First of all, we want a school that as much as possible prepares the children for whatever future they choose either overseas or in the United States. We want:

1. A school with good teachers and up-to-date curriculum, related to a U.S. accrediting agency.

2. A school with half its courses taught in the languages of the country, with special courses on that country's culture and history, and a real attempt to receive credit from the foreign country as well as the U. S.

3. A student body composed of roughly one-third missionary children, one-third national children and one-third Christian U.S. children, not missionary kids, who reflect the modern U. S. teen culture. The reason for limiting national children to one-third of the student body is to maintain a basically U. S. culture inside the school since the whole surrounding environment is that of the foreign country.

4. A school that looks out for the spiritual and emotional balance of the children in a personal way, one that is cognizant of the special problems missionary children face.

To accomplish all this we would propose:

1. A special-service agency which would operate or advise schools where missionary children attend and which would employ not only education experts but child psychologists and anthropologists as well.

2. A briefing and consultation service to help the missionary child over the culture shock when he returns to the country that is foreign to him—the U.S. (Who knows how many outstanding Christian careers have been nipped in the bud by the lack of understanding counsel at a crucial point after re-entry into the U.S.?)

More and more churches and people are thinking of missionary children as individuals with individual problems. As more and more government personnel go overseas today, missionaries are less and less ashamed to admit that they do not yet know how to cope very effectively with the problems they and their children face. The next ten years should be interesting as increasing attention is paid to the "greatest puzzle for the missionary parent." |||

Our tiny Piper Cub seemed to be at the mercy of the rising air currents almost as soon as we took off from the Missionary Aviation Fellowship base in the state of Oaxaco, Mexico. Strong winds had blown thick cushions of gleaming white clouds over the mountains. The mountain peaks looked like castle spires rising from downy beds of celestial foam.

It wasn't long before all thoughts of grandeur left me—along with my breakfast! Without warning, our pilot plummeted us onto a postage-stamp-size airstrip set at a 45-degree angle on top of a bald mountain. I staggered out into the friendly smiles of 50 assorted Chiapantec believers.

We had arrived at Tomato Gulch, a tiny village in southeastern Mexico, 600 feet above sea level in Mexico's tropical rain forest. This Indian village interested me for two reasons. First, because a strong healthy church had sprung up here in short order after the gospel began to penetrate. Second, because the church in its infancy was battered and bruised by severe persecution. I wanted to find out what made this church strong.

Walking down from the airstrip, I asked Calvin Rensch, resident translator in this area, how his work was progressing.

Hugh Steven, with Wycliffe Bible Translators since 1956, works in Mexico as buyer for the translators working with the tribes, and in public relations and photography. He has written several short articles.

THE CHURCH IN TOMATO GULCH

by Hugh Steven

"Incredible," he said. "The believers are growing stronger every day. On their own initiative, without my help or suggestion, they elected elders and chose the 'one who would make the scriptures plain.' Some of the elders chosen were ones I would not have elected but they know their people much better than I."

have come to fix up your hearts'

Cal went on to say that a man from another sect had come through their area trying to win over the Christian believers. He told them, among other things, that they should not drink coffee or water with their tortillas. A believer from another area heard about this and walked five hours over the trail to the town of Tomato Gulch. When he arrived, he told the brethren, "I have come to fix up your hearts." He simply meant he was going to give them some proper instruction from the Word of God.

"What new things have happened since the gospel came to your people?" asked.

"Well, for one thing," Cal said, "the believers help each other as they never did before. When a house is to be built, the brethren will gather ridgepoles and also stripping to lace the poles together and help in the heavy work of digging postholes and dragging grass and palm from the hills. The believers have become deeply aware of each other's needs. This is foreign to past Chinantec culture. Before, a Chinantec

could eat in front of a man who might literally be starving and never be bothered by conscience.

The Christians have also learned to sing. Before, only drunks sang.

When believers saw Cal pray and read the Scriptures with his family after breakfast they became concerned about having their own set time each day to read and pray. Some of the believers have now established a regular practice of family worship all on their own initiative.

What effects have the believers had on other members of the tribe? Cal said that in one village, 45 minutes walk from Tomato Gulch, the opposition came one night and removed the images from the local Catholic church. There were so many Christians in the village they feared the idols would not be cared for.

Believers thrown in jail

"I remember the circumstances that led up to our believers being thrown in jail," Cal recalled.

From where we sat on the stone porch of Cal's house I could see the town jail, a stone block building with a heavy wooden lattice door that kept prisoners cramped in a six-by-nine-foot space. "I had translated the Gospel of Mark and would read and explain the Scriptures to seven fellows who came to our house every night. I knew their families and friends were pressuring them not to come, but they came anyway. The Word of God in their own

Chinantec language fascinated them.

"After they decided to 'grab hold of the word' (the idiom for believing) they were threatened with expulsion from the tribe. The town elders were furious because the new Christians would not play in the band for fiestas that honored images. The fiesta season is the worst time of year for corruption of every kind, and the new Christians wanted no part of their old life. The town elders were upset because the new believers were no longer following the ways of their ancestors."

The local townspeople made the fellows use the back mountain trails. This is no small feat. The trails are almost perpendicular! When the town elders saw that the believers meant business, they made the local store off-limits. They told one that he could no longer live in his house and threatened to kill him if he continued in the new way.

When the seven men began witnessing to other Chinantecs and holding Bible studies in each other's homes, the authorities decided to act. Ironically, the elders came to Cal for help.

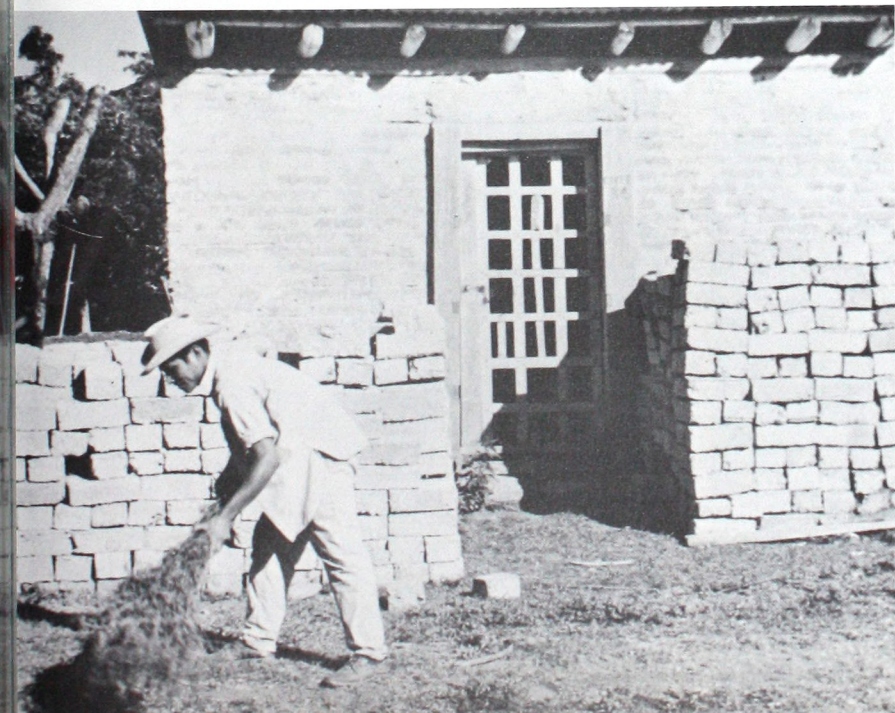
"We need a chain and lock for the jail door," they said.

Believers wouldn't let go of the Word

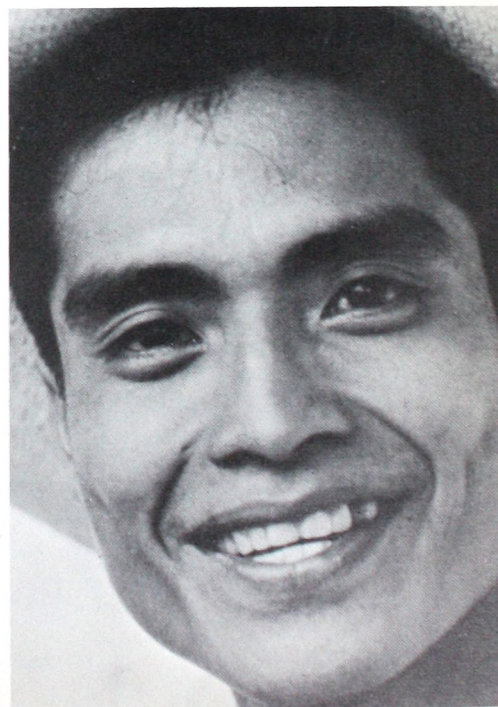
Cal, always willing to help, gave the men a padlock and chain. He didn't find out until the next morning that he had played a part in putting the believers behind bars!

The believers were kept there for

19



Tomato Gulch jail where the believers were held.



"Andy," the first Chinantec believer.

TOMATO GULCH

three days. Passersby would taunt the fellows with "Why doesn't your new God come down and let you out?" or "Who made you so smart to change from our tribal traditions?" When the fellows were released it was with further threats of being killed and with warnings not to continue in the new way.

"How could we do anything else but continue following God?" said John Bighorn. "The clear words of God in my own Chinantec language have shown me the road so much better."

Another said to Cal later, "I thank God that He gave His Son who shows us the path so we can see clearly. I have now become a mature man."

Even after their church was burned to ashes they said, "The gospel is like a cool refreshing drink of water, after I have worked all day in the cornfield. We will not turn back."

Cal and his wife Carolyn arrived in Chinantec country 11 years ago. The Indians, not knowing what to do, gave them a community hut in which to live. The Rensch's strange food and even stranger way of cooking made happy amusement for everyone. Cal and Carolyn worked among them good-naturedly, treating their infected insect and snake bites, dispensing pills to relieve the strength-sapping problems of hookworm and a multitude of other intestinal parasites. Through showing

kindness and through their ability in learning to speak the difficult Chinantec language they were able to learn the tribal culture and thought patterns.

Beginning with a strong foundation

Sitting outside under the blinking Southern Cross, Cal listened to the men tell stories of ancient folklore, heard their fears, their dreams and hopes. Because there was communication in language and culture—because the Rensch's identified themselves with the Chinantecs in every way—their ultimate ministry of translating the New Testament into the Chinantec language started out on solid ground. The proof was plain to see.

One Monday night I watched from behind an overcrowded medical counter as twelve men hunched around Cal. He explained the words that were typed on sheets of bond paper. These were the Scriptures to be used in the following Sunday service. Cal told me later they simply had to "scoop" the other believers in finding out what the Scriptures were saying.

From a hill overlooking a smooth jungle stream I saw a thatched building with Indian men in sun-bleached shirts passing through a low door on one end. Soon, above the deep whisper of wind through the thick jungle trees, I heard singing. The language I did not understand, but the tune was unmistakably "Near to the Heart of God." As I sloshed my way through the river I heard a different tune, hauntingly beau-

tiful. "That," said Cal, "is a song one of our Chinantec believers composed. It has become a favorite among the 11 congregations.

"There are now more than 350 believers in 11 villages," said Cal, "and each week I am introduced to new people who have decided to 'grab hold of the Word of God.'"

"The Chinantec church decided that they should be responsible for witnessing and reaching their own people. My job, they said, was to bring them more and more of the Word of God. The Scriptures in their own language have become meaningful to the Chinantecs. For years they have slipped and slid on the road of despair and fear. The gospel has given them a deep sense of belonging."

They have also come to understand, through reading the Scriptures, that they have a responsibility beyond their own tribe. Six months ago they heard about a group of Indian believers in another part of Mexico who had been driven from their land and were without food and shelter. The Chinantec church collected \$3.60 and sent it as an offering to help this persecuted group.

The Chinantec church is barely five years old. Yet, armed with parts of the New Testament in their own language, they have come to understand that their directive force is Christ, their basic principle is love. They have "become mature men reaching to the height of Christ's full stature" (Eph. 4:13, TEV). |||

20



The Chinantec church of Tomato Gulch.



Cal Rensch types Scripture for the Sunday meeting.



This is where we work.

Sure it's got its aches and pains. Lots of them. And we've been given a real job. "Go" said the Master. Heal its sick. Help its poor. Teach its nations. Proclaim liberty to its captive. It's real work. Care to join us?

The Christian Service Corps recruits Christians of all ages who are willing to share their skills and faith with others; gives them two to three months of intensive training in language, culture and personal evangelism; and places them with evangelical mission boards and indigenous churches for two year terms of service. Write today.

THE CHRISTIAN SERVICE CORPS

1501 11th Street, N. W.
Washington, D. C. 20001

I may join you.

Send me an application.

more information.

NAME

STREET

CITY

STATE

ZIP

CAN THE GOSPEL MAKE



"The gospel has long since been given to the Jew first. The disciples carried out that part of their commission. Paul did the same before turning to the Gentiles."

In the light of 20 years of failure and the changes in Israel during 1967, the time has come for evangelicals to make an honest and objective reappraisal of their methods and motives for missionary work among the Jews.

It should be stated from the very beginning that I am dedicated to obeying the orders of our Lord in the great commission. Further, I do not question the sincerity of those engaged in missionary activity among the Jewish people.

However, both the mission agencies and the church need to restudy their approach to the Jews. In speaking of missions, we refer to those organizations dedicated exclusively to evangelizing the Jews. (There are churches which have had missions in Palestine

for decades, but because of internal circumstances today they minister primarily to Arabs and to nationals from other lands.)

What have been the results of missionary activity among the Jews to the present?

In Jerusalem there are 21 missionary agencies including the churches. The number working in the entire nation of Israel is estimated at 72. This does not count the many individuals who

Arnold T. Olson is president of the Evangelical Free Church of America. This article is adapted from a chapter in his new book, Inside Jerusalem, being released this month by Regal Books. Copyright 1968 by Regal Books Division, G/L Publications, Glendale, California. Used by permission.

may be supported from countries abroad without being registered or recognized as missionary organizations.

Yet in all of Jerusalem there are only about 220 Hebrew Christians, and 80 of these are known to be supported financially by the agencies.

Statistics are hard to uncover. Mission agencies are reluctant to provide figures but quick to provide explanations for their lack. Some claim that their converts soon leave the country. Others feel they must be kept secret because of the attitude of officials.

I asked one Hebrew Christian, himself a missionary supported from the United States, how many baptisms had come to his attention during the 30 years he had lived in the country since emigrating from Russia. "I personally

ISRAEL TODAY? *by Arnold Olson*



know of three," he said, "and one of these was in the country as a visitor from Europe."

Israelis, on the other hand, made much of the fact that 18 Christians underwent the traditional immersion rite in Jerusalem on June 1, 1965, to complete their conversion to Judaism.

Counterfeit Christians

Orthodox Jews told me that some Jews are baptized as Christians in order to obtain visas to other countries plus exit visas from Israel. They cited a recent case where several families from Rumania applied for baptism to several missionary agencies. Their purpose was so obvious that even the missions refused, except for one. Such cases would provide sensational statistics in a re-

port to supporters in America and Europe.

No new bona fide missionary to the Jews is permitted to enter Israel. Therefore new agencies in Europe and America desiring to establish work in Israel seek to take on a Hebrew Christian already working in Israel and a citizen of the state. One such worker is considered the official representative of five different missionary agencies in the United States, Canada and Europe. It would be interesting to study the reports to the home agencies. One convert might soon become five.

Israeli authorities, well aware of the reports going back, keep a file on each mission. Some of these reports do not inspire confidence in missionary organizations.

Prime Minister Eshkol in a report to his cabinet on March 1, 1964, revealed that a total of 200 Jews were converted to Christianity and Islam during the years 1950-64. During the same period, 407 were converted to Judaism from Christianity, Islam, the Druze and the Circassians. There are no more recent statistics as complete as these.

In the same report the prime minister revealed there were 900 Jewish children enrolled in 11 Christian schools. This kind of missionary activity is of great concern to Orthodox Jews and several attempts have been made to prohibit Jewish parents from sending their children to Christian schools.

High school students who demon-
Continued on page 43

5,000,000 foreign nationals in the USA from every country . . . even closed lands, are today's missionary challenge facing International Students Inc.



Today, it is possible, for the first time, to reach people from every country, even those closed to other missionary activity. God has raised up many people to reach these visitors, including those who are away from home lands as His ambassadors.

A thrilling aspect of the mission is that local church and the foreign church and other non-Christians have been brought across the USA by ISI missionaries for the local church to become a part of the work.

24



International Students, Inc.

21
W



The main mission station, located in the heart of Washington, D. C., provides a base for training new believers among foreign nationals and missionary appointees to the ISI staff. It also serves as a conference and reception center for visitors from many nations.

history of missions, nations that are gospel of Jesus STUDENTS, INC. to 0,000 foreign students, m back to their native association between the ims, Hindus, Buddhists, to evangelical churches marvelous opportunity d in foreign missionary

So vast is the challenge of this ministry that ISI missionaries, located in strategic concentrations of foreign population, cannot possibly reach all the foreign visitors. Rather, they are bridging the gap between these visitors from overseas and missionary-minded Americans who have turned their homes into foreign mission stations.

The hub of this NEW DIMENSION IN FOREIGN MISSIONS is Washington, D. C., where the main mission station is located. Here a training base-reception center provides a place for foreign student conferences, concentrated instruction for new believers, and orientation for missionaries when they join the ISI staff.

Strategy Employed in Foreign Missions at Home

1. Befriending foreign visitors.
2. Winning them to Christ.
3. Training Christian students for national leadership.
4. Aiding returnees in evangelizing their own people.



Hal W. Guffey, President

International Students, Inc.
2109 E Street, N. W.
Washington, D. C. 20037

I would like to know more about this challenging foreign missionary opportunity in the USA. Please send me a FREE copy of your booklet, "The Foreign Fields Have Come To Us."



Name

Street

City State Zip

0037



globe at a glance

UNITED STATES

Urbana attracts thousands, Peace Corps recruits down 30%

Thousands of students flocked onto the campus of the University of Illinois at Urbana during the Christmas-New Year vacation. Their purpose: to expose themselves to the challenge of overseas service.

But meanwhile it became known that Peace Corps volunteers were down last year from 42,000 to 30,000. The reason, according to a government spokesman, is that more young Americans today are "cynical about their ability to change anything in the world."

Mission leaders have been doing some soul-searching too. In recent years they have noticed a dramatic drop in the number of young people available for missionary service abroad. The idealism of earlier years is dying on the vine, according to some mission executives. There is similar thinking among certain Peace Corps leaders.

But government agencies run into an extra problem — one which private agencies such as missions do not have to confront, at least to the same degree. Where government is involved, young people may refuse to enlist because they do not agree with U. S. policy. Some college students, for instance, refuse to be associated in any way with the U. S. government's military policy on Vietnam.

Furthermore, political activists on American college campuses, who focused their attention on the Peace Corps after its birth in 1961, have turned their attention to domestic issues and rarely apply for overseas service.

Another reason for fewer Peace Corps recruits may be that veteran volunteers have returned from overseas and are engaged in graduate studies, thus exposing undergraduates to a more

realistic view of service overseas.

Yet there are certain facts running against the trend. One of these is the remarkable response to the Urbana missions conference sponsored by Inter-Varsity Christian Fellowship during the last week of 1967. According to IVCF leaders there is a need to set the challenge of overseas service on a realistic, intellectually sound basis, not on an emotional appeal or idealistic basis alone.

Gatherings set for 1968

- February 7-21, America's Keswick and Missionary Internship are cosponsoring three separate seminars at Keswick headquarters in Whiting, New Jersey. First is the Mission Executives Management Seminar; second is a Missionary Leadership Conference and third is a Pastors Leadership Seminar.

- April 21-23 is set as date for the Evangelical Foreign Missions Association 23rd Annual Convention, to be held in Philadelphia. Speakers include Senator Mark O. Hatfield. One subject on the agenda is "When China Opens." The EFMA convention is held in conjunction with the annual convention of the National Association of Evangelicals.

- Summer courses (two 10-week programs) in Israel are being offered by Wheaton College. Emphasis is being placed on correlation of Scripture with the geography, history and culture of ancient Palestine through direct observation and experience.

- Summer Institute of Linguistics is to feature a special literacy seminar and workshop. The eight-week program will emphasize basic education for newly literate adults.

- September 3-6 at Winona Lake, Indiana a seminar on Church Growth will be sponsored by the Evangelical Foreign Missions Association. Dr.

Donald A. McGavran, well-known leader in the church growth field, will lead the seminar.

Conservative Baptists make radical change in furlough procedure

In adopting a plan followed by the United States government regarding civilian staff members overseas the Conservative Baptist Home Mission Board made a radical change in furlough policy.

Missionaries will be allowed a one month vacation on the field for one year of service, it was announced. The next year they will be allowed two months vacation at home with their travel expense paid by the Society.

This change was prompted by the problems that were encountered with the former one-year furlough that meant the missionaries would have to give up their overseas housing and make school changes for their children, often taking them out of school in the middle of a term. The board also expects the problem of substitutes and readjustments to be less.

This change will present deputation problems which the board plans to overcome by bringing the missionary home for periods of deputation so that he can visit his supporting churches. This may or may not coincide with the vacation period, the board reported.

M.A.P. builds new headquarters—

Medical Assistance Programs, Inc., is currently constructing a \$250,000 complex—headquarters and warehouse—just north of Wheaton, Illinois, announced J. Raymond Knighton, M.A.P.'s executive director.

The facility, scheduled for completion in late spring 1968, will almost double present warehouse and office space.

A similar law was passed earlier in the central Indian state of Orissa. The Orissa bill provides penalties up to a year in prison or \$1000 fine for missionaries convicted of converting minors, women or untouchables. If the attempts to win converts were by force, fraud or exploitation of poverty, the penalties could be doubled.

During discussion of the bill in the state assembly charges were made that Christian missionaries were "exploiting hunger" in parts of India to win converts.

Rebels warn churches

In northern India where tribespeople are in revolt against the New Delhi government, missionaries have been charged by the Indian government with everything from inciting the rebellions to being bad influences. Now missionaries are

being pressured from the other side. Churches in the Mizo Hills region of the state of Assam have been warned by an underground, revolutionary "government" not to preach against violence and insurrection. The "Minister of Information" of the group seeking to establish an independent Mizo state announced that "The Mizo government will not tolerate any church or organization which does not accept the present government." The warning was taken as a reply to a statement by the Presbyterian Church in the region, which recently instructed its members that the use of force by the Mizo underground was "against the gospel."

Tribesmen burned down a Catholic school for teaching its students to sing the Indian national anthem.

The Mizos, a Mongolian hill tribe, number about 200,000 in the Mizo Hills district and almost all claim to be Christian.

M.A.P. serves missionaries associated with 124 boards and societies. It provides medical supplies and equipment, coordinates short term assignments for medical personnel overseas and arranges medical conferences and conventions for missionaries.

AFRICA

UDAN—

5th birthday for Sudan Interior Mission

This year Sudan Interior Mission marks 75 years since the first three SIM pioneers landed in 1893 in the ex-slave port of Lagos (Nigeria). The three were determined to penetrate the interior which was then called Western Sudan.

Today SIM has a force of 1300 missionaries from a dozen countries. It has two major publications, *African Challenge* and *Champion* (French), which reach an estimated one million readers all over the continent. It also operates radio station ELWA which broadcasts from Mauritania to Madagascar.

IVORY COAST—

Literature pool formed

Newly established cooperative evangelical literature center is to create a pool of successful manuscripts which can be developed for use in other areas.

The broad objective of the center is to coordinate existing literature efforts. It was started by several cooperating missions with the encouragement of Evangelical Literature Overseas.

LATIN AMERICA

UBA—

A theology for the church in revolution'

The Cuban revolution is pushing the Cuban churches to define their own being in light of a revolutionary situation, stated Dr. Rafael Cepeda, a leading Cuban Protestant, in a recent interview in Britain.

He said that even the negative influence has been "favorable because it has helped the churches to find themselves and to define their own being and their duty in a revolutionary situation."

Dr. Cepeda, pastor of the Luyane Presbyterian Church in Havana and director of the Ecumenical Study Center of the Cuban Council of Protestant Churches, gave some of the following as restrictions placed on the church:

The loss of denominational day schools, legal regulation tending to limit church activity to church premises and church members, and indirect and direct pressure on some ministers,

"mostly in small townships and by local officers."

Dr. Cepeda went on to say that "As I, a militant Christian, understand freedom, I would dare to say that there is some lack of freedom. I would like to be granted more possibilities to criticize errors, to confront and ponder ideas, to read other philosophies and perspectives, to dialogue and dissent."

Christian believers, he concluded, "must start by accepting the revolution as an irreversible historical fact instead of longing for the past and sighing for its reproduction in the future... We must create a theology for the Church in revolution."



people make the news

Dr. **Carl F. Henry** announced January 5 that he will leave the editorship of *Christianity Today*, which he has headed since its founding in 1956, to engage in theological research "at the frontiers of the current spiritual crisis." Future plans are not well-defined, but Henry has accepted a temporary limited grant for research in the area of current theological developments.

Hal Guffey is newly elected president of International Students, Inc. He assumed the position recently vacated by Dr. **Bob Finely** who served as president since ISI began in 1953. Dr. Finely plans a full time speaking and evangelism ministry overseas.

Father **Hugh Bishop**, 60-year-old superior of the Anglican Community of the Resurrection, was barred "forever" from Rhodesia by the Ian Smith government. No official reason was given for the ban, but Father Bishop's sermons in Salisbury Cathedral during his

visit to Rhodesia in 1966 created a controversy in which some claimed he was insensitive to Rhodesia's problems. Father Bishop is now in Britain.

The Office of the Chief of Chaplains, U.S. Air Force, has "drafted" the Rev. **Donald M. Joy**, executive editor of Sunday school materials for the Free Methodist Church, Dr. **Findley Edge** of the Southern Baptist Seminary in Louisville, Kentucky; **Tom Potter, Jr.** of the Methodist Publishing House in Nashville. These men are on special assignment through March 5 in England, Germany and Spain conducting workshops and giving lectures at Christian education conferences scheduled by Protestant chaplains on Air Force bases.

Mrs. **Phyllis Pearce Eiler** has been named executive secretary of Gospel Literature in National Tongues (GLINT). She will supervise GLINT's international office.



it
takes
more
than
Bricks
and
Mortar
to
build
the
future



JOHN BROWN UNIVERSITY has a beautiful campus, but our strength is not in buildings but in training young people. We strive to provide a program of academic excellence undergirded by a spiritual emphasis that produces Christian men and women for service around the world.

YOU CAN HAVE A PART THROUGH AN ANNUITY INVESTMENT THAT WILL

- Provide an annual guaranteed income as long as you live.
 - Enjoy a tax benefit because a large part of this annual payment is tax exempt.
 - Put your money to work for the Lord.
- Learn how you may receive up to 9% by investing in a John Brown University annuity.

ANNUITY DIVISION
JOHN BROWN UNIVERSITY



SILOAM SPRINGS, ARKANSAS 72761 BOX W 2-8
Gentlemen: Please send full information on the exceptional return on investment and tax deductions I would receive by investing in your annuity program.

NAME _____
AGE _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____



Christian education leaders hash out problems, seek solutions

"We have been twiddling our fingers," said a missionary delegate to the second annual Missionary Seminar on Christian Education held in Illinois in early December. It was sponsored by the Scripture Press Foundation.

"Christian education must play a much larger role in the life of the national church," he continued, "if we expect to get the job done."

Getting the job done was the subject of four days of workshops, buzz groups,

lectures and panel discussions. A total of 180 missionaries and C. E. professors from 33 countries participated. The central theme was "Mobilizing Christian Education Overseas."

Delegates felt the single most important problem facing C. E. overseas was that few pastors and lay workers realized that Christian education is more than women teaching children on Sunday morning. Sunday school is considered by many national pastors something to be tolerated rather than appreciated and used.

The majority of the delegates felt it was basic that nationals be the ones to reach their own people. One delegate from Africa said classes lack variety in approach and methodology, have inadequate pupil involvement and poorly trained teachers who in turn pass on their own inefficiency.

"Christian education overseas often lacks educational know-how and spiritual vitality," summed up Dr. Robert Zuck, keynote speaker and director of Scripture Press Foundation.

One criticism leveled at the seminar was that no national or overseas Christians were in attendance.

One delegate felt that a course in cultural anthropology might have saved years of frustration for many missionaries. American visual aids were found to be obsolete in some cultures. They were simply not communicating. Background in cultural anthropology could have helped the American missionaries to see the importance of communication within a cultural framework.

"Much of the blame lies at our own doorstep," the delegate said, "and an inadequate understanding of a given culture."

In seeking to find real solutions to the problems facing them, delegates with similar problems met jointly at the close of the seminar to share and consider suggestions. These suggestions were made into resolutions which were submitted to their mission boards which are primarily members of IFMA and EFMA.

MISSIONARY FLIGHTS INCORPORATED

MFI is now in its fifth year of providing a program of air support to evangelical missions in the strategic Caribbean.

MFI aircraft speed men and materials to island mission stations, strengthening the missionaries' hands for a more effective Gospel advance.

MFI needs YOU—to pray and help maintain this missionary air support ministry. Enlist now as a "PRAYER PILOT" and receive confidential prayer briefings. WRITE TODAY!

Rev. D. H. Beldin, President
MISSIONARY FLIGHTS INC.
P.O. Box 6213
West Palm Beach, Florida 33406

Independent?

Yes,
but not
alone...

That's why
**I JOINED
SERVICEMASTER**

I own my own business, but I also have the support of a world-wide organization. My confidence has grown all the way through my induction training, Workshops, Seminars and National Conventions. I know I am surrounded by ServiceMaster counselors. My training never ends.

WRITE: **ServiceMASTER**

World-famous leader in professional cleaning systems.

ServiceMaster Serv-Opp. Int'l. Corp.
Dept. 416 2300 Warrenville Road
Downers Grove, Illinois 60515

AFTERMATH OF DEVALUATION

DEVALUATION of the British pound continues to be a problem for millions. Most overseas activities depending on British funds get almost 15% less. Meanwhile, British belt-tightening measures bring more pressure on donations. Churches and mission agencies feel it severely. Many agencies are forced to reduce their work, or their financial aid to churches abroad. Some missionaries agree to live on less.

BRITISH COMMONWEALTH COUNTRIES also feel the effects of devaluation. One Canadian source expects a 5% slowdown in Canada's economy. But this is a more indirect effect. Nothing like the impact that devaluation has in Britain itself. Yet, it could result in somewhat lighter giving to missions in Canada and in other Commonwealth countries. New Zealand, having devaluated along with Britain, will take hard knocks.

OTHER RESULTS could eventually be felt. Pressures on the U. S. dollar are not likely to cause dollar devaluation, however. So many other devaluations would follow that it would have little effect. But the world's monetary system could be feeling tremors for months ahead as the dependence on dollars, pounds, gold and other monetary values start themselves out.

THE U. S. SHARE OF MISSION RESPONSIBILITIES, at least in the economic sense, could be increased because of the recent shifts. Since Britain is able to do less, the U. S. may be expected to do more. This was the net long term effect a few years ago, when Britain went through previous devaluations. Meanwhile, some European countries are increasing their contributions to Protestant mission efforts abroad. West Germany and France have been increasing their involvement. Swiss and Scandinavian mission agencies continue extensive work overseas.

DEVALUATION TENDS TO KNOCK DOWN ANOTHER EFFORT. Several American missions had been exploring the possibility of setting up British subsidiaries just prior to the announcement of devaluation. Some British churchmen resented this attempt, feeling it was an intrusion into established British mission efforts. At least they felt that the British themselves should take the initiative in setting up any new mission agencies to draw funds from Great Britain. Devaluation, of course, added to the reluctance of British churchmen and mission leaders to consider any new efforts while the existing missions are faced with the probability of sizable cutbacks.

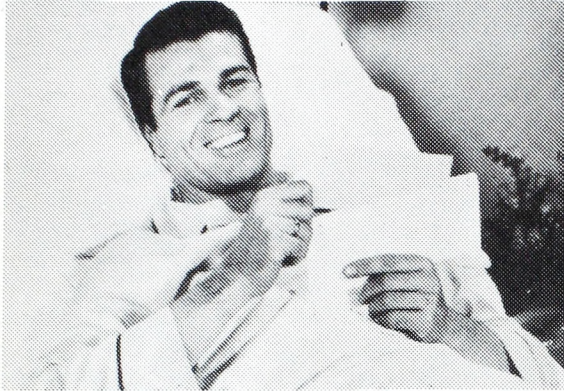
BUT CERTAIN GOOD EFFECTS ARE POSSIBLE TOO. The sovereignty of God is not likely to be thwarted. In certain cases devaluation could be a blessing in disguise. Some established British missions have been making a deliberate effort to withdraw both finances and personnel. This forces the national churches in mission areas to take increased responsibility. But setting this policy is one thing. Putting it into practice is another. Devaluation tends to force the issue. Thus, in some situations the total cause of the Christian church may be stronger because of devaluation.

ADDITIONAL EFFECTS OF DEVALUATION included gold buying by speculators. This extra pressure on the dollar precipitated President Johnson's program to correct the U.S. balance of payments deficit. But the President's program included additional problems for missions programs, especially the limitation on travel abroad. Exact steps must be written into law by the Congress. It could take the form of a straight head tax on travel abroad, or some other form of tax. Certain categories of travel exemptions might be considered, but missionary travel is not likely to be exempted.

Up to \$5200 paid direct to you (not to hospital)

NEW PLAN FOR WHOLE FAMILY PAYS YOU \$100 A WEEK

for up to 52 weeks of Hospitalization



Specially developed to cover what Medicare leaves out

WE INVITE YOU TO COMPARE RATES

We pass savings on to you. The new Buckingham Family Hospitalization Plan saves you money in lower rates 2 ways: (1) Salesmen's charges and physical examinations are omitted. (2) Costly one, two and three day claims are omitted. Your benefits start with the fourth day of hospitalization in case of sickness. NOTE, however, that benefits begin the first day in case of injury.

COMPARE BENEFITS—ESPECIALLY WITH MEDICARE

1. Our Plan covers everyone in family, old and young. This is a Plan that helps free you from worry about your entire family. We send \$100 TAX-FREE CASH direct to you every week—

DO THIS TODAY!
(Don't delay. 50,000 people enter hospitals daily.)

Start your protection immediately. Fill out application below. (Make close comparison of these amazingly low rates.) Then mail application right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. No salesman will call. No physical examination needed for this plan, you will be paid \$14.28 a day.

**IF YOU PAY PREMIUMS IN ADVANCE FOR 11 MONTHS,
YOU GET THE 12th FREE!**

	PAY MONTHLY	PAY YEARLY
Each Adult 18 to 65	\$2.40	\$26.40
Each Adult 65 to 75	4.15	45.65
Each Child 17 and under	1.15	12.65

NOTE: For children under 18, you pay half rates—and get half benefits. When they reach 18, simply write us to change to full rates and full benefits that apply for conditions contracted after that time.

up to 52 weeks (\$5200)—of hospitalization for each covered member of your family over 18 paying full rates. Half rates and half benefits apply to family members under 18. So our Plan fills the big gap in Medicare which provides only for the elderly.

2. We cover both sickness and injury. Our Plan covers hospitalization for every conceivable kind of accident and sickness except: pregnancy, childbirth or complications of either; pre-existing conditions; intoxication (of a covered person); unauthorized use of narcotic drugs; mental conditions; injury or sickness due to war or any act incident to war. Hernia is considered a sickness, not an injury. Confinement in a government hospital is not covered, nor is any person covered while in armed services of any country (but in such cases, a pro-rata refund of the premium would be made).

3. We pay \$5000 auto accident death benefit. If you die within 60 days as the result of an accident to any automobile, in which you are riding or driving, we pay \$5000 to your beneficiary.

25¢ is all you send with application below for first 30 days coverage

TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

APPLICATION FOR HOSPITAL INCOME

for family or individual—covering hospitalization from sickness or injury with \$5000 auto accident death benefit
BUCKINGHAM LIFE INSURANCE COMPANY, Executive Offices: Libertyville, Illinois

30 DAYS COVERAGE ONLY 25¢

I'm enclosing 25¢ in coin. Please send me your Hospital Income Policy in force for 30 days—just as soon as my application is approved

Please Print Name of Applicant _____ Occupation _____
First Name Middle Initial Last Name
 Address _____ Height _____ Weight _____ Sex _____
Feet Inches Pounds
 City _____ State _____ Zip Code _____ Beneficiary _____
First Name Middle Initial Last Name
 Date of Birth _____ Relationship of Beneficiary to Applicant _____
Month Day Year Age

LIST NAME AND ALL REQUESTED INFORMATION FOR OTHER PERSONS TO BE INSURED

First Name	Initial	Last Name	HEIGHT Ft.-in.	WEIGHT Lbs.	Age	Month	BIRTH DATE Day	Year	RELATION To Applicant

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

Have you or any other Family Member listed above had medical or surgical care of advice during the past two years?
 YES NO If "yes" explain fully. _____

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:
 Arthritis, hernia, venereal disease, apoplexy?
 YES NO
 Epilepsy, mental disorder, cancer, diabetes?
 YES NO
 Tuberculosis, paralysis, prostate trouble?
 YES NO
 Heart trouble, eye cataract, disease of female organs, sciatica?
 YES NO
 If "yes" explain fully. _____

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except: _____

Date _____
 Applicant's Signature _____
 X
 First Name Middle Initial Last Name

Mail this application with 25¢ right away to:
BUCKINGHAM LIFE INSURANCE COMPANY, 1008 No. Milwaukee Ave., Libertyville, Illinois

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your lawyer, doctor or hospital administrator to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not satisfied, just mail your policy back to us within 10 days and we will immediately refund your entire premium. No questions asked. You can gain up to \$5200—you risk nothing.



Buckingham
Life Insurance Company

Executive Offices: Libertyville, Illinois

FACTS OF A FIELD

Cambodia, a compact little country in the heart of the Indochina Peninsula, has a history dating back to the first century A.D. when the Indian-influenced Funan kingdom was founded. In the sixth century the Khmers overthrew the Funan empire and flourished until 1431 when they were conquered by the Thais with the aid of the Vietnamese. By the end of the 18th century Cambodia was virtually a vassal of the Thais.

To avert total dissolution of his country the Cambodian king placed it under French protection in 1863, and the French ruled until the end of World War II. A constitutional monarchy was established in 1949, with a prime minister and a national legislative assembly. Independence was proclaimed in 1953 and U.N. membership was granted in 1955. King Sihanouk abdicated the throne in 1955 and became premier. In 1960 he became chief of state.

While claiming to be neutral, Cambodia cut its economic and military ties with the United States in 1963, due to alleged intervention in internal affairs, began purchasing arms from Russia and Communist China in 1964 and broke diplomatic relations with the U.S. in 1965. Strained relations with the west have been the result. Though Sihanouk makes periodic fence-mending moves toward the



A typical weaver works near his jungle home in Cambodia.

west, such overtures are generally interpreted as political proficiency rather than any permanent trend toward improved relations.

The people are 85 percent Cambodians, descendants of the Khmers who flourished as a civilization in and around the city of Kambodja in the fifth century A.D. A gentle, friendly people with dark brown complexion, they use a native alphabet of Indian origin, and much of their culture reflects Hindu influence.

The rest of the population is made up of about five percent primitive mountain tribes, four percent Vietnamese, four percent Chinese, about 100,000 Cham-Malays and a few thousand Europeans.

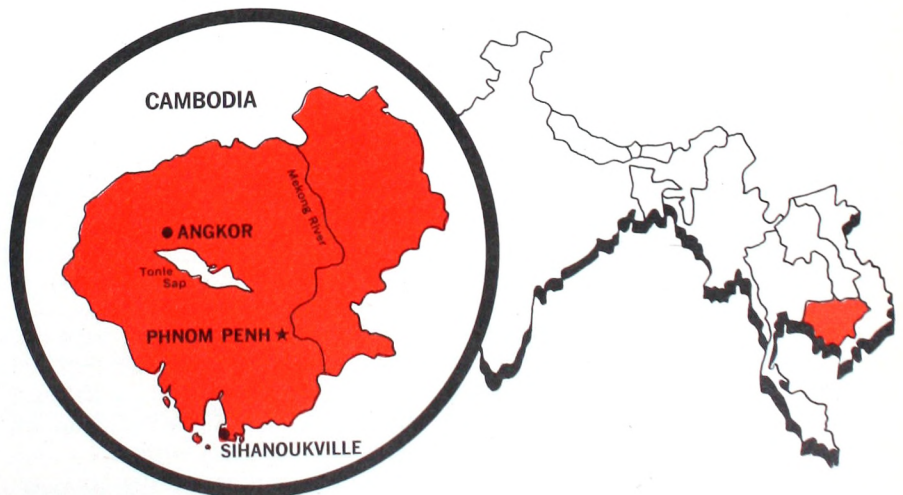
Health is a major problem. Trained medical personnel are scarce (183 doctors, or one for 31,000 people). Life expectancy is 32 years, and half of

the babies die under one year old. Dysentery, tuberculosis, yaws, malaria and trachoma are widespread.

Education is financed largely from the general national budget, with some foreign aid. Five to ten percent of the population attend primary schools and four or five out of every ten people are able to read and write. Technical, trade and special schools are on the increase, while pagoda schools are being replaced by secular ones.

Economy is mainly agricultural, organized around family-operated farms and determined by locations of the Great Lake and the Mekong River. Most important product is rice (Cambodia ranks among top ten rice producers, though only a quarter of its land is suitable for cultivation); second is rubber (virtually all is exported).

Deep virgin forests cover half the



CAMBODIA VITAL STATISTICS

AREA: 69,900 square miles (a little larger than Utah).

POPULATION: 6,300,000, increasing at an estimated three percent a year.

LANGUAGE: Khmer (Cambodian). Second language is French. Chinese, Vietnamese and mountain tribes use their own languages.

CAPITAL: Phnom Penh (population about 50,000, a little larger than Grand Rapids, Michigan).

FLAG: Horizontal stripes of blue, red and blue with white emblem in center.



Royal Palace and audience hall of the king in Phnom Penh, Cambodia.

land area. Climate is tropical and humid (80 inches of rainfall a year in the lowlands), with a wet season from June to November, dry season from December to June.

Rural village homes are typical southeast Asian straw huts raised on piles.

The Great Lake and the Mekong River form a central basin. Well-watered plains, forests and mountains characterize the terrain. The south coast and northern frontiers are more mountainous.

Fishing is important in the Great Lake and along the coast. Dried fish is a basic food element.

Major towns are linked with the capital by relatively good roads and a 240-mile-long single-track railway. The Mekong River is navigable its entire length through Cambodia and through South Vietnam to the sea. Cambodia has no major natural harbors, but a new seaport has been built at Sihanoukville, eliminating the nation's former dependence on South Vietnam for trans-shipment. Several international airlines serve the country.

Religion and missions: The king is the supreme religious authority of the state religion, Hinayana Buddhism, which claims 90 percent of the population. Most Cambodians, however, are also animists. Vietnamese and Chinese practice combinations of Buddhism, Taoism, Confucianism, animism and ancestor worship. The Cham-Malays are Muslim. Some Roman Catholics are found among the Europeans and Vietnamese. Protestants are a tiny minority.

Protestant missionaries (Christian and Missionary Alliance) entered Cambodia in 1922. To keep Buddhism as the predominant religion, the king restricted missionary work to a few areas. In more than 30 years, fewer than 1000 Christians were baptized. Today there are approximately 850 baptized Christians and 14 national ministers. Half the provinces are without a Christian witness.

By refusing to renew visas, the government forced all American missionaries out by 1965. Two French couples are the only missionaries in the country today, one serving under a French organization which has a fraternal

relationship with the C & MA, the other serving independently and supporting themselves through local employment.

Government restrictions limited the number of organized groups of believers, but attitudes have reportedly become more lenient in recent months and some churches have been reopened. A Bible school is in operation with 16 students and a short-term Bible school with 26 students.

As Cambodia becomes more and more involved, through various forms of Communist penetration of the South China Sea basin, its decisions will affect missionary work in that region for years to come.

The Bible was published in Cambodia in 1956, and the government has granted permission for some colportage work in one province. Two men are engaged in this work.

Far East Broadcasting Company beams 28 gospel broadcasts into Cambodia each week.

Indigenous missions and training of national workers are two of the greatest needs of the church in Cambodia.

TRAVEL TIPS

***Americans are being asked** by President Johnson to curb their travel outside the Western Hemisphere for the next two years, as part of a program to bring U. S. balance of payments into a more favorable position. Special tax on travel and new limits on duty-free spending overseas are included in the proposed legislation package.

***Wives of U.S. servicemen** get a 25 percent discount on air fare from the west coast to Hawaii to meet their husbands sent there from Vietnam for Rest and Rehabilitation. Pan American has requested a broadening of this plan to include wives of servicemen on R & R from Thailand.

***Even if you don't speak Japanese** you can enjoy Japan's tourist spots without hiring a guide. Japan National Tourist Association announces "guide boxes" have been installed at major tourist spots. Visitor puts a Y10 coin in the slot and listens to a two-minute tape-recorded discourse in English or French.

***Americans are welcome in Cambodia**, in spite of that country's break in diplomatic relations with the U. S., according to Pacific Area Travel Association. Principal attraction is Angkor and the fabulous Angkor Wat (Wat meaning temple), described as the grandest temple in existence, an astonishing

and overwhelming sight reflecting the former glory of Cambodian culture which reached its height during the 10th to 14th centuries A.D.

***Every day is a holiday** (almost) somewhere in the world. Only 64 days in the year are not commercial holidays in one of the world's 121 nations. To help you plan your overseas trips (and phone calls) to best advantage, the U. S. Department of Commerce provides a handy little guide, "Commercial Holidays Abroad," for 15¢ a copy. Order from Superintendent of Documents, U. S. Government Printing Office, Washington, D.C. 20402.

***On the other hand**, to get the most enjoyment from your overseas trip it is good to know when special events and festivals are scheduled, such as Australia's biennial Festival of Arts March 9-23. Your travel agent can help you with this kind of information along with other details of your trip. Take advantage of his free services.

***Thailand has extended to the end of 1969** the exemption of visa requirement for American citizens holding valid passports. This means you can visit Thailand for up to 15 days without a visa.

Barrington Life Income Plans



Do you want worry-free, dependable income without investment problems? Then we suggest the Barrington way of estate planning. You select the plan that meets your special requirements:

**Annuities • Life Income Plans
Deposit Agreements
Trusts • Others**

You are assured of added income for life, important tax savings, and the opportunity to help educate young men and women for significant Christian service throughout the world.

Write for free booklet "Tax Discounts for Educational Gifts"

Barrington College
Barrington, Rhode Island 02806

MISSIONARIES...

take advantage now of this new subsidized ministry dedicated to provide for the needs of selected foreign and home missionaries actively engaged in ministering to the needy.

Available...

- services • technical and educational information
- supplies

Visit...

- our offices open Monday thru Friday 8:30-4:30 • free parking (ask receptionist)

Write...

- for information folio—address Dept. WV



MISSIONARY SERVICES, INC. 900 N. Franklin St. Chicago, Ill. 60610

Barrington College
2 Middle Highway
Barrington, Rhode Island 02806
Please send me the booklet "Tax Discounts for Educational Gifts"

Name _____
Address _____
City _____ State _____ Zip _____

PERSONALITY PROFILES



Eric Fife of Inter-Varsity.

Success in a Job He Resisted

► "Emotion alone is insufficient motivation to mission. Intellectual stimulation is also essential, especially where

students are involved." This is an operating assumption for Eric Fife, director of Inter-Varsity Christian Fellowship's mammoth missionary conference at Urbana, Illinois during the last week of 1967.

The turnout at the triennial Urbana conference indicates there is an "enormous missionary interest among students today, but not enough action," Fife points out. The Urbana conference is designed to turn this interest into action.

Fife himself has demonstrated a special capability in attracting students to the cause of missions. Paradoxically, he resisted student work for many years, feeling that he was not cut out for it. In a sense he was forced into the job.

Born and raised in a tough area of London, England, Fife first recognized his personal need of Jesus Christ at the age of 15. The beginning of his understanding took place at a camp operated

by the Boys Brigade. It involved another camper who had been caught swearing. After washing his mouth out with soap, they told the boy to make it a point to become a good influence on somebody else. Fife became the boy's target. Eric's similar bad behavior brought him under conviction, although he would not have called it that at the time. Christian officers counseled and helped bring elementary Christian understanding.

During World War II, Fife served as an electrician with the Royal Air Force in North Africa. At that time he began lecturing on various subjects including current affairs. Asked how he was chosen to give these lectures, he replied jokingly, in a typically British way "Well, I wasn't a very good electrician you see."

After his return to Britain from North Africa, he undertook one year of special study. Subsequently he became

► "Most of us foreigners, particularly in medical work, go to a mission field to take a supervisory position. But this is one area where missions are really changing.

34

"I think we should go as fellow laborers on our own level. Instead of going as a young short-term missionary and as a supervisor of nurses I wish I could have gone as a graduate nurse, working in the hospital with other nurses of my own age and level of experience." This was the conclusion of

nurse Carol Bartel, recently returned from Korea where she served for two years.

Carol was supervisor of nurses at the World Vision Children's Hospital attached to the Presbyterian Hospital in Taegu, Korea, serving under the direction of Dr. Howard Moffett, noted med-

ical missionary. Carol received her B.S. from Greenville College (Ill.) and her R.N. from West Suburban Hospital, Oak Park, Illinois. When a child she was converted and consecrated her life to the Lord. The student counselor at West Suburban, noticing her consistent Christian life, recommended her to Dr. Moffett.

While in Korea, Carol lived for several months in a Korean household where there were 13 people in three rooms. During the rest of the time she lived with two American girls, one nurse and one secretary, and also a Korean nurse. At the Children's Hospital she shared responsibility with a Korean supervisor. Together they supervised a staff of 40 Koreans in a 80-bed hospital.

From time to time she also fellowshiped with a fairly large group of American and European missionaries. This group worshipped together in the English service each Sunday afternoon in the auditorium of the Presbyterian Hospital.

Carol made several close friendships in Korea, especially with Miss Lee Chung-won, her Korean counterpart and supervisor of nurses. Miss Lee could speak English. Carol was learning

Carol Bartel of Children's Hospital.

Long View of a Short Term



pastor of an independent church in Winchester while pursuing further study.

Fife came to America as deputation secretary for the North Africa Mission. While he was working in that capacity a missionary who was embarking for Africa told him that "God is going to give you a great ministry among students."

"I won't do it!" Fife responded.

At the time, he didn't think he had the academic inclination or the qualifications to fit him for student work. Yet those who heard his lectures were convinced that he had an almost automatic sense of rapport with the college student. Increasingly he found himself lecturing on college campuses and among inter-Varsity groups.

Later, during the annual missionary conference at Park Street Church, Boston, Dr. Stacey Woods of IVCF approached Fife and asked him to become

the organization's missionary director. Again Fife flatly refused. Woods continued his persuasion, however, and Fife agreed to consider the question. After conferring with other missionary leaders he eventually accepted.

Planning for the Urbana conference rested heavily upon Fife and upon a five-man executive committee of which he is a part. Paul Little served alongside Fife as associate director of the conference. In addition to program and arrangements, conference planning involved the training of 800 leaders of Bible study groups, contacts with 400 missionaries who would attend, coordinating the arrangements for trains from four different parts of the country and travel from Latin America and other areas abroad.

Most important of all, perhaps, is the follow-up of missionary decisions made at Urbana. This involves regional conferences, direct staff follow-

up and a series of letters and booklets going to students who have indicated an interest in missionary service.

Fife also directs a month-long missionary camp in upper Michigan each summer, and he is on the go throughout the academic year speaking to students at meetings and conferences across the United States and Canada. Wherever he goes, this man who thought he wasn't cut out for student work finds students coming to him for advice and counsel.

Fife has written a book, *Man's Peace God's Glory*, and has co-authored a second book entitled *Missions in Crisis*. He also writes frequently for various magazines.

Missionary leaders and administrators too look to him as a man who knows what's what on the missions scene. Thus he finds himself frequently invited to address missionary conferences or groups of mission leaders.

orean. So they could communicate, though often it was understanding without words.

Americans tend to insist on higher standards of cleanliness and patient-care than nationals of some cultures are accustomed to. But Carol says, "I have a theory that if I go there to work alongside them, and if I try to exhibit what I consider the best quality care, and show the greatest amount of Christian concern and love, then in the long run, I have a part in changing lives, standards and values—more than if I tried to use authority to do so."

However, Carol feels the greatest value of her short-term missionary service was to herself. She learned to think of other people in terms of their background and culture. When Korean attitudes differed from hers, she tried to understand why. Previously she had expected others to view life as she did, to share her standards and values. Now that she is back in the United States, she finds she automatically tries harder to understand why a person does or does not act in a particular way.

Short-term service on the mission field can have exceptional educational value, and Carol Bartel is one person who has the experience to prove it.



L. L. King of CMA.

Specialist in Mission Diplomacy

► The life of Louis L. King is a mixture. One day he may be grappling with administrative details in his New York office. The next he may be on his way to some out-of-the-way corner of the world to visit some of his missionary colleagues. Or again he may be lecturing to a group of mission executives, or presenting a report on overseas activities to a local congregation.

But above everything else, L. L. King is a preacher. "It is the preaching ministry that keeps me going," he says with a smile. His activities bear that out. If

PERSONALITY PROFILES

he is not finishing one message, he is likely preparing for the next.

King has been described by his colleagues as the "mainspring" of the Christian and Missionary Alliance overseas work. The C&MA has 861 missionaries serving on 26 fields. Since 1956 he has served as the secretary of the foreign department of that denomination. (Until recently the C&MA refused to be called a denomination, on the grounds that it started as a foreign missionary agency. In course of time it did, however, become a denomination while maintaining its strong emphasis on overseas work. Its members are among the heaviest per capita givers to missions.)

Louis King was brought up amid the rigors of a New Jersey farm. Although his parents were deeply religious and the church he attended was noted for its highly moral character, L. L. King's

conversion at the age of 14 took place at a holiness camp meeting.

Later, although he was confident of his standing as a Christian, he felt the need of "deeper" Christian experience. Thus he testifies that four years after his conversion he experienced sanctification.

Although King had determined to study medicine, he did not feel easy about this decision. Again, after a period of personal Bible study and prayer, he felt God's leading toward the ministry and missionary service.

He entered Nyack Missionary College, where he graduated in 1938. In 1941 King and his wife Esther were accepted for missionary service in India. They were en route to the West Coast in preparation for sailing to India when the United States was plunged into World War II by the Pearl Harbor attack. During the war he served pas-

torates in Westmont, Illinois and Lincoln, Nebraska. Then followed six years of service in India after which King was named C&MA area secretary for the Far East.

Along with his serious administrative responsibilities, King's life involved travel and a variety of adventure all his own. He has shot the dangerous rapids of Borneo's rivers in native boats. He once hiked for nine successive days up the rugged mountains of New Guinea before airplane service was available. He traveled on horseback into northern Laos not far from the Red China border. On one trip he flew out of Saigon airport only 30 minutes before a pitched battle and fire that burned a section of the city. He knows the sudden change from sleeping in a native hut or in the bush to a plush city hotel a few hours later.

In a sense, King has majored in missionary diplomacy because of numerous situations taking him into confli-

J. R. Saunders of Pan Pacific Centers.

Mob Rescue Leads to Student Ministry



36

► A few months ago a 20-year-old British student came to the United States to study acting. In California he came in contact with Dr. J. R. Saunders, a retired Southern Baptist missionary who has discovered a remarkable ministry among foreign students.

"I came here two weeks ago almost penniless," the student said. "By a stroke of luck I found refuge with the Saunders. They helped me in more ways than with food and shelter." They had shown him Christian hospitality, and helped him spiritually as well.

The young Britisher went on to point out that "God cannot be accepted mildly—in the act of going to church, or giving money to cleanse the soul." To love God is to love man even more than yourself, he found out. The student's one ambition now is "to do the work of God in the way He sees fit."

Dr. Saunders' influence is not something that he is keeping to himself. He spends a good deal of his time trying

to get other Christians involved in a ministry to foreign students. It is open to anyone who will provide hospitality and Christian love to these young people from abroad who are studying in our country, Saunders declares.

In order to carry forward these activities among foreign students, Saunders has incorporated the work under the name of Pan Pacific Centers. It operates in Pacific Palisades, California, a location convenient to points of overseas arrival and departure and also an area of concentration of foreign students. California has 13,000 international students, more than any other state.

Saunders is convinced that interna-

tional students are potential leaders in their own homelands. The way they are treated while studying here will have a great influence on future relations with the 150 nations from which they come.

This is more than theory to Dr. Saunders. In 1925 he was one of a group of missionaries passing through Canton, China. At the railway station they were met by Communist agitators armed with clubs and guns. For hours every attempt to escape was blocked.

Finally the word of the situation reached C. C. Wu, secretary of foreign affairs in the Nationalist government. He immediately sent his bodyguard to take the missionaries to safety. Wu had previously studied in Pennsylvania and experienced the warmth of Christian hospitality while living in a Christian home. He was glad for the opportunity to provide assistance for the beleaguered missionaries.

Mrs. Saunders also plays a key role in the program of hospitality to students. General orientation to American culture is a key weakness in our international student program, she feels. Also there is a problem in establishing rapport with American students.

Pan Pacific Centers has assisted more than 1600 students to date. In one 12-month period about 800 were provided with housing, on either a short-term or long-term basis. To handle this, the Saunders have arranged for rented

nces with other mission executives, with government officials, with ambassadors and sometimes even with heads of state.

Because of his experience and stature in the field of world missions, Mr. King is frequently asked to write technical papers and to serve cooperative interests outside of his own denomination.

He is a former president of the Evangelical Foreign Missions Association. He is president of the board directing the Evangelical Missionary Information Service now publishing a significant missions quarterly.

He co-chairs a joint committee of the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association which sponsored the Congress on the Church's Worldwide Mission in 1966.

Mr. King also serves a part-time role as special instructor in the Jaffray School of Missions at Nyack.

Buildings for some students and have placed others in homes of interested Christian volunteers.

They also provide counseling, employment guidance, care during illness and help when arriving or departing the country.

A few students from abroad run into major problems of adjustment. One such student tried three schools, failed in each, became emotionally upset and was hospitalized for observation. Later the doctor told Mrs. Saunders, "This young man needs love, sympathy, patience—and you can give him these better than we can." After a long, hard struggle this student received his degree and is now teaching in his homeland. His cheerful letters indicate that he has established a fine Christian witness and is an honor to his family and nation.

The next project in the Saunders' work is a building to house international students. They are currently planning a 50-unit apartment. Most of the space will be rented to international students, but about 25 percent of the residents will be Americans, according to the plan. This will allow for the necessary international understanding and rapport.

But the Saunders' emphasize that large facilities are not necessary to the basic task. A ministry to internationals can be effective wherever Christian hospitality is available.

**▶ Witness with . . .
Scripture Tracts**
100 assorted 25¢
500 assorted \$1.00
Write to: **SCRIPTURE WITNESS**
209 Lafayette Ave.
Hawthorne, N. J. 07506

THE HOLY SCRIPTURES

- Testify of me. (Jesus Christ) John 5:39
- Make you wise unto salvation. 2 Tim. 3:15
 - Sanctify, cleanse, wash. Eph. 5:26
- Form a ground for answered Prayer. John 15:7

Scriptures printed in native languages are urgently needed on the mission fields of the world (for the above reasons).
"Faith cometh by hearing and hearing by the Word of God."
Give the missionary the most needed tool he can own . . . a Sword! — Scriptures in the native language!

SHARE GOD'S WORD
Information.
AMERICAN SCRIPTURE GIFT MISSION
Established 1915
441 Bourse Building, Dept. M, Phila., Pa. 19106
Names of A.S.G.M. Donors are never divulged

INDIA NEEDS CHRIST!

Students, Christian workers and Missionaries plead for tracts and Christian literature. Jesus says: "GO," and "TIME IS SHORT." You and your church are needed NOW to reach INDIA'S MILLIONS. Please pray and help today.

Write: Rev. William Swaan
EVANGELICAL MISSIONARY ACTION
RUSKIN, BRITISH COLUMBIA, CANADA

30,000 COPIES IN PRINT!
No Other Book Like It!

THE Wycliffe HISTORICAL GEOGRAPHY of Bible Lands

by Charles F. Pfeiffer and Howard F. Vos

- A survey of the history and geography of all the Bible lands
- Treats Mesopotamia, Egypt, Palestine, Phoenicia, Syria, Iran, Cyprus, Asia Minor, Greece, and Italy

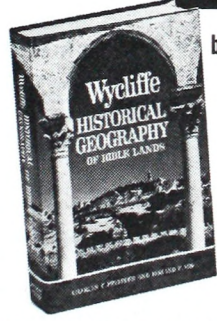
• The result of seven years of planning and writing by two scholars with first-hand knowledge of Bible lands, the archaeology and history of the Near East, and the Bible itself

• 250,000 words • 624 pages • 7 1/2" x 10" • 459 photographic illustrations • 45 maps within the text, plus a 16-page colored map supplement

• Every student of the Bible, every Christian scholar, pastor, teacher and library needs a copy of this unique volume

\$8.95

mp At Your Bookseller
Or write to Moody Press, Chicago 60610



Don't send those hard-earned dollars abroad. Send money.

You can support 3 missions for the cost of 2. Perera/Deak—the country's leading foreign-exchange house — can show you how.

Many organizations send dollars abroad as dollars. But your money will go much further if you send local currency: rupees, pesos, yen, and so forth. Instead of dollars. Let Perera/Deak convert them first. The difference can be enormous.

An easy illustration. Say you've raised \$100,000 for your work in Pakistan. Send those dollars to Pakistan, and they'll be converted to about 476,000 rupees at the official rate (as of September, 1967). But bring those dollars to Perera/Deak and we'll give you about 725,000 rupees (as of September, 1967).

It's just that simple. Your people in Pakistan will get 52% more funds than they would have received. For every two hard-earned dollars donated, you add one more dollar without effort.

Other countries? Similar situation for most (except those behind the Iron Curtain). All payments are fully guaranteed and promptly completed, anywhere in the world.

Increasingly, missionary organizations are coming to us to gain these benefits. In recent months, they've supplied 3 1/3% to 87% more funds to their field workers in 26 countries—from the same number of dollars.

Do look into this. Tell us what countries are of interest to you. We'll supply up-to-the-minute quotations on the increased effectiveness of your dollars.

Perera/Deak
Perera Company, Inc. Deak & Co., Inc.
Branches and affiliates throughout the world.

Deak & Co., Inc. (Dept. AW)
The Perera Building
29 Broadway, New York 10006

Please write telephone your current quotations for these countries:

Name _____ Telephone _____

Organization _____

Address _____

City _____ State _____ Zip _____

OVERSEAS OPPORTUNITIES

Should I Be a Missionary 'Pro'?

Can you help Jim with his problems?

Jim is in his junior year at the University of Oregon. He is wondering about the career choice he must make within the next two or three years—depending on whether he decides to take postgraduate studies or not. Education and sociology have been his major and minor respectively, and he knows he could get a job teaching in his home state of California.

But Jim is wondering about service abroad. Everything he reads these days seems to indicate that the world is in a mess. People and nations overseas need help, while most Americans seem concerned about their ability to pile up luxuries. That doesn't interest Jim much. He wants to do something meaningful, something that will help change the life of people so much less fortunate than the average American.

Being a Christian, Jim knows that the gospel could have a lot to do with changing lives. But he is not sure about becoming a "missionary" because he suspects that people of other cultures (where he might eventually be serving) may not be very open to the influence of the professional missionary. Jim wishes that somehow he could go overseas incognito, with a deep Christian purpose but not as a professional missionary.

What are the possibilities?

So far, Jim hasn't been able to get many answers to his problem. He put the question to his pastor after a young people's meeting several weeks ago. But the pastor gave him the kind of answer he expected. In fact, he didn't seem to hear the real question. He just commended Jim for his "decision" to become a missionary, and suggested that he contact a particular mission board to find out what further training would be necessary.

This question of training is another thing that bothers Jim. Most mission agencies seem to want seminary graduates or people with special Bible training. Jim hasn't chosen that route so far, mainly because formal theological education would mark him as a religious pro. That role may be all right for others. Perhaps the Church needs a certain number of professional people to keep its work going. But that's not the type of activity Jim really wants.

Full-time Christian work?

Jim also has real questions about "full-time Christian work" so-called. Jim feels that Christianity should be a full-time affair for anybody and everybody who carries the name Christian, whether or not his salary is paid by the church. Somehow it must be possible for the non-professionals to carry most of the load, more of the work Christ intended the church to do.

When he reads his New Testament,

Jim is struck by the fact that Jesus did not fit into the traditional religious categories of His times. That was one of His problems. And the disciples didn't get diplomas as qualified religious professionals. Training they got. But not the label as pros. And Jim tends to feel that this very fact freed them up to communicate the gospel in a new and effective way.

So Jim is spending a lot of time thinking about his next step. He has collected some information on business opportunities abroad, but most of these involve skills or training that he has not acquired. He has been in touch with the Peace Corps. And he is currently wondering about contacts with other government agencies which work abroad.

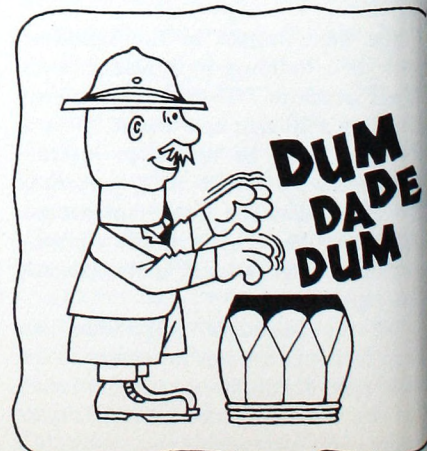
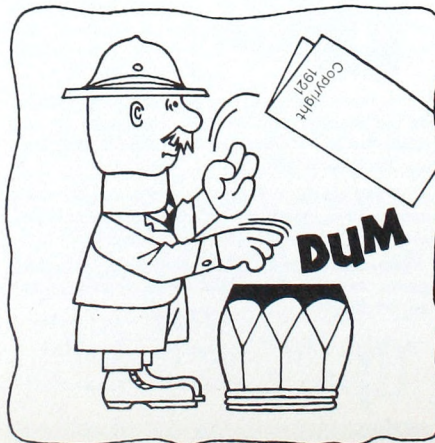
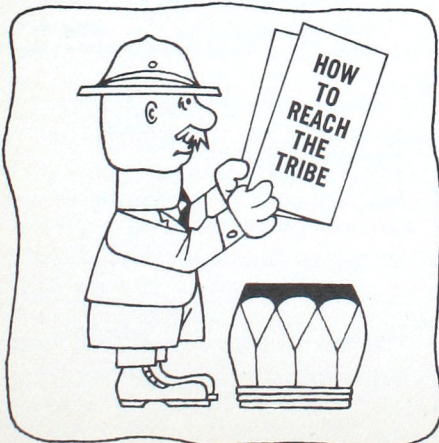
Of course, Jim realizes that he might get a trip abroad without asking for it. He is draft age and once his student deferment is set aside he might be required to put on a uniform. At times he wonders if this might not be the best approach anyway, and he has thought about enlisting voluntarily.

What would you do, if you were Jim? Or what advice could you give him? Who would you put him in touch with? What helpful information could you send him?

If you have suggestions, or information you feel could be of help, we suggest you address it to: "Jim," c/o World Vision Readers Service, 919 West Huntington Drive, Monrovia, California 91016.

38

DR. WORVIS



Parents Don't Understand

Adults don't understand teenagers. That idea may not be new, but it is the firm conclusion of an organization known as Church Youth Research, which has made an intensive study of the young people in about 500 Lutheran congregations.

Need Help?

Do you feel it would be helpful to discuss your career decision with some interested Christian? If the answer is yes, we suggest you first think of someone in your own church who could give this kind of counsel—perhaps your pastor or one of the other church leaders. They will undoubtedly help you “sort and sift” your questions and suggest other steps you could take.

If you still need ideas and further counsel, you are welcome to write to: World Vision Readers' Service, 919 West Huntington Drive, Monrovia, California 91016.

What's more, CYR has pinned down some of the most important points of misunderstanding. For one thing, adults generally believe that teenagers aren't interested in religious matters. Adults also assume that young people today don't have any feelings of guilt or concerns for ethical behavior.

Young people do care

On the contrary CYR says that young people usually have intense concern for these matters, accompanied by personal feelings of inadequacy and feelings of pressure at school.

Churches participating in the survey have tended to find certain blank spots in their ministry and service to young people.

As one Minnesota pastor put it, “We have been made aware of the fact that our teaching throughout the Sunday school is too much in law and good works centered, and we must emphasize telling the story of God's love and mercy in new and compelling ways.” As a practical result, he said, his congregation is planning to offer a course on “love and marriage,” taught by a local doctor.

Church information gap

But does the average church need to study its young people? To this question the director and his staff respond with another question: “How do you reach teenagers if you don't understand them?”

CYR is based in Minneapolis, Minnesota and is directed by the Rev. Dr.

Merton P. Strommen, a research psychologist and minister who also serves as research director of the Religious Education Association. Although it began as a service to Lutheran churches, CYR has recently branched out to serve other denominations and is attempting to become self-supporting.

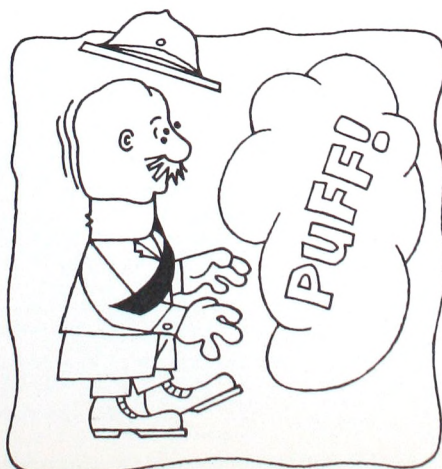
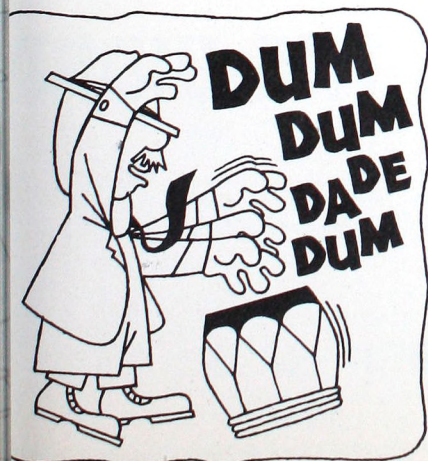
In addition to basic research on young people and what they are thinking, CYR offers several other services. It is currently conducting a series of seminars in various parts of the nation aimed at people who want to understand and work with young people. It has published several books on topics relating to God, sex, “do-it-yourself” religion, “parents as people,” personal moods and marriage.

The surveys which CYR conducts are analyzed by computers. It took the organization four years to develop the library of descriptive sentences which were necessary to arrive at the profile youth groups. The charge to a church for an analysis of a group of 50 young people runs around \$125.

A Battle Worth Winning

Go is the royal command to a royal priesthood. Unless we go forth in the name of Jesus Christ we can never achieve anything for Him. Others will not come to Christ if we stay put.

Going forth requires action, action which is reaction to what Christ has done for us. The results of going forth will be weeping and rejoicing, for rejoicing is always preceded by weeping.





Do
you
have

**\$300, \$500, \$1000,
or more to invest?**

... and would you like
to put these funds into effective
and profitable use? Then,

you should know about

MOODY ANNUITIES

Christian men and women are often concerned about the matter of investing their funds. Some do not wish to become involved in stocks and bonds because of the fluctuation and uncertainty of economic conditions. But they are interested in **security** and an **assured income**. Moody Annuities meet both of these requirements. This is what you should know about Moody Annuities:

(1) ... they assure an income up to **9.09%** (depending on your age) and this for as long as you live. To support this guarantee are the resources of Moody Bible Institute. In more than 61 years, the Institute has never missed an annuity dividend payment. And in addition,

this extra dividend ...

(2) your annuity funds are carefully put to work in the great program of Moody Bible Institute, and thus you share directly in the blessings of this world-wide gospel ministry.

WOULD YOU LIKE TO RECEIVE DOUBLE DIVIDENDS ON YOUR MONEY?



We'll be happy to send you the **FREE** booklet, *Double Dividends*, which explains the Moody Annuity Plan in detail.

It contains a chart showing income rate for all ages, explains tax benefits and tells you all about the many ministries of Moody Bible Institute in which you'll have a share.

Write Annuity Department Dept. 2W8

MOODY BIBLE INSTITUTE

820 N. LaSalle Street, Chicago, Illinois 60610

- Please send me, without obligation, *Double Dividends*, story of Moody Annuity Plan.
 Please send folder, *Where There's a Will*, relating to stewardship. Information on Life Income Agreements.

Name _____ Age _____

Address _____

City _____ State _____ Zip _____

CLIP AND MAIL TODAY!

QUALITY SERVICE

Continued from page 11

The expanded activities of EMIS got encouragement from an *ad hoc* meeting of mission leaders at Colorado Springs early in 1967. It then got backing from the National Liberty Foundation of Valley Forge, Pennsylvania. A proposal, prepared by the Rev. Osborne Buchanan, Jr., is currently under consideration along with means of implementation.

This recognition of the need for research reflects an increasing tendency to turn to associations such as IFMA and EFMA for information and counsel in mission policy and procedures. The IFMA acts as an information center on such matters, but staff limitations make it impossible to carry on extensive detailed research. Much the same is true of EFMA.

Meanwhile the IFMA publishes its

own *IFMA News* five times a year. In addition to bringing member mission up to date on each other's activities this publication includes summaries of statistical data supplied by the member agencies. Included are the number of missionaries and home staff serving under each of the member mission along with a summary of the total income of each agency.

Looking to the future, Jack Frizen sees an even greater place for IFMA services. To this end, the IFMA recently launched a special drive to obtain \$50,000 for consolidation and enlargement of the work. But this is still within IFMA's determination to concentrate on missionary output on the field. As Frizen puts it: "Every God-given talent of our 8000 IFMA-related missionaries needs to be activated and utilized creatively to accomplish God's purposes in world evangelization and church development."

INTERDENOMINATIONAL FOREIGN MISSION ASSOCIATION MEMBERS

Africa Evangelical Fellowship
 Africa Inland Mission
 Andes Evangelical Mission
 Arctic Missions
 Belgian Gospel Mission
 Berean Mission
 Bible Christian Union
 Bible Club Movement
 Central Alaskan Missions
 The Central American Mission
 Ceylon and India General Mission
 Evangelical Literature Overseas
 Evangelical Union of South America
 Far East Broadcasting Company
 Far Eastern Gospel Crusade
 Global Gospel Broadcasts
 Gospel Furthering Fellowship
 Gospel Missionary Union
 Gospel Mission of South America
 Gospel Recordings
 Greater Europe Mission
 Home of Onesiphorus
 International Missions

Japan Evangelical Mission
 Japan Evangelistic Band
 Latin America Mission
 Mexican Indian Mission
 Missionary Aviation Fellowship
 North Africa Mission
 Orinoco River Mission
 Overseas Missionary Fellowship
 Pocket Testament League
 Ramabai Mukti Mission
 Regions Beyond Missionary Union
 Slavic Gospel Association
 South America Indian Mission
 Sudan Interior Mission
 Sudan United Mission
 The Evangelical Alliance Mission
 Trans World Radio
 Unevangelized Fields Mission
 United Faith Mission
 West Indies Mission
 Woman's Union Missionary Society
 World Radio Missionary Fellowship
 Worldwide European Fellowship

And we'll send Gospels on to the millions of Spain who have no missionaries and no Bibles, but are shaking off centuries of darkness, and asking for the Light.

JUST GIVE US THE WORD

A Spanish evangelical minister told PTL that there are 3 million people in his province, but only 5,000 evangelicals. He asked for 1 million Gospels of John for Spain. What shall we do? Shall we give them the Word? We are waiting to hear from **you!**

J. Edward Smith, International Director
 Alfred A. Kunz, International Director Emeritus

POCKET TESTAMENT LEAGUE

49 Honeck Street, Englewood, New Jersey 07631,
 Canada: 74 Crescent Road, Toronto 5, Ontario

World Vision *pays up to...*

9 1/10% in Gift Annuities

Increase your income and gain the satisfaction of knowing your money is helping to fulfill Our Lord's Great Commission. Consider the many advantages to new World Vision annuitants...

ANNUITY CONTRACTS ASSURE — A guaranteed earning power up to 9 1/10% depending upon your age.

TAX SAVINGS — A large portion of your annuity income is excludable from income tax; non-taxable in estate settlements.

NO PROBATE COSTS — No legal fees; you are assured of a complete investment in God's work.

GUARANTEED INCOME — Until the Lord calls you home.

FREEDOM FROM WORRY — Stock markets fluctuate; other income is often uncertain but your income from World Vision annuities is constant and unchanging. Your payments never vary, never miss.

PEACE OF MIND — Faithful stewardship is honored eternally by God's promises in the Living Word.

Now you can improve your own income and help bring Christian comfort and knowledge of the Gospel to suffering people around the world.

In World Vision's revocable MISSIONS SECURITY AGREEMENTS, your money earns 5% interest and is returnable upon request. Such an investment gives you double dividends: an eternal reward and a good income.

Send for the plan below that best suits your need and learn about this rewarding way to multiply your money in the Lord's work. Fill out the coupon and mail it today to get these free folders.

FOR DECISION MAKERS

World Vision's "Guide to Making Your Will" covers in complete detail the help needed to prepare a will properly. Check the coupon at right to receive this free folder.



Please send the folder(s) I have checked below.

GIFT ANNUITY PLAN; MISSIONS SECURITY AGREEMENT

MAKING YOUR WILL

name _____

address _____

city _____

state _____

zip code _____

birthdate _____

occupation _____

Mail to:

Stewardship Dept., **WORLD VISION INC.**

919 West Huntington Drive, Monrovia, California, 91016
CANADA: Box 181-K, TORONTO 12, ONT.

WORLD VISION INC.

STOP WORRYING

ABOUT TAXES
SECURITY
STEWARDSHIP



A Simpson Gift Annuity can help you with **ALL 3**

- non fluctuating income • substantial tax savings • higher than average return • a share in Simpson's Christian training while you give now to the ministry of Simpson Bible College and its outreach in training young people for the ministry, for Christian education, for Christian involvement in everyday living. Your gift has present and future benefits to Simpson and to you. Share for both now and eternity. Your money will be skillfully and responsibly handled.

Simpson **BIBLE COLLEGE**
Joseph C. Wenninger, Pres.

ASK ABOUT OUR GIFT ANNUITY PLAN — NO OBLIGATION — WRITE NOW

Stewardship Department, Simpson Bible College **W**

801 Silver Avenue, San Francisco, Calif. 94134

Gentlemen:

How can a Simpson Gift Annuity save me tax dollars, bring secure income, help Simpson now and in the future? Please send descriptive folder.

My birthday is (month) _____ (year) _____

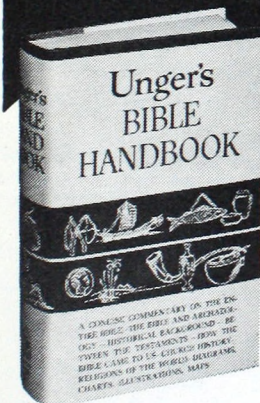
Name _____

Address _____

"Easily the Best..." —Dr. Wilbur M. Smith

Unger's BIBLE HANDBOOK

By
Merrill F. Unger
Th.D., Ph.D.



NEW
from
cover to
cover!

960 PAGES

\$3.95

- Introduction to the Bible, including its historical and archaeological background
- A carefully organized commentary on every book of the Bible
- The fascinating record of the formation and preservation of the Bible
- Outline of the intertestamental period
- The dramatic history of the Christian church through the centuries
- A comparative study of other religions
- Charts, maps, photographic illustrations, drawings and indexes by the hundreds



At Your Bookstore
or write to

MOODY PRESS, CHICAGO, ILLINOIS 60610

CRACKS FROM CULTURE SHOCK



would not allow his players to launder their uniforms after any winning game.

To this Dr. Mood replied in clinical language that statistical studies prove that basketball players who do not launder their uniforms are never guarded as closely as those who do. "Are you trying to say that our basketball team stinks?" someone blurted out from the crowd.

After that the discussion turned to religion. A student in the front row said he understood that certain Christian practices, including some elements of Christmas and Easter observances are derived from pagan rites and practices.

"That's right. We call these practices 'survival,'" Dr. Mood declared. Certain practices which were once magical are held over in modern religions. But the significant thing is the meaning they carry today, not where they came from. You cannot say that modern religion is pagan because of these survivals of ancient ideas."

"Religion itself is a survival," another sociology major declared.

Dr. Mood shifted her weight to the other foot, drew in a breath and adjusted the microphone. Then after another pause for deep thought, as if to select exactly the right words, she said, "I don't think modern society is yet ready to dispense with all religion."

"When will it be ready?" came the question from the audience.

At just that moment a crashing sonic boom hit the lecture hall. Nerves tensed and the students sat forward in their seats. Several of the girls gasped and one of them gave out with a low scream.

Dr. Mood herself was a bit shaken by these developments.

"Now don't be superstitious about these unpredictable little events," she said. "None of them have hurt us yet." But some of the students up front were quite sure they heard her add under breath "... knock on wood" as she rapped the lectern lightly, to signal that the lecture was over.

Dr. Stonewall Hurdler.

World-renowned anthropologist Dr. Marguerite Mood was here at the university the other day to deliver one of her famous lectures.

On this occasion her subject was "Progress and the Banishment of Superstition." As her prime illustration she referred to progress in the United States as being largely due to the ability of Americans to throw off centuries of pagan and medieval superstition. This allowed the necessary freedom to test new ideas, experiment with new systems, and do things in new ways.

Some interesting points came up in the question period that followed. For instance, one fellow asked about the observances of Groundhog Day on February 2.

"That's one of those delightful leftovers," Dr. Mood said, "but nobody takes it seriously any more."

"But how do you account for the fact that the stores sell more fur coats if the sun is shining so that the groundhog can see his shadow?" the student asked. Dr. Mood looked a bit perplexed and mumbled that the figures would have to be studied more carefully.

Sports superstitions came up too, especially the idea that uniforms should not be washed after a win or else it would result in a subsequent loss. Somebody added the fact that the university's basketball coach

Continued from page 23

rated against missionary schools at Haifa, Jaffa and Jerusalem in 1963 said they were not against the Christian religion but against attempts to convert children by "bribing poor and unfortunate parents." They were motivated, said their attorney, by a desire to save the Jewish children from conversion.

Jewish opposition to Christianity is understandable. Many Jews have come from the ghettos in Europe where for centuries they were accused, by those calling themselves Christians, of being Christ killers." They cannot forget, nor will the nations let them, that six million Jews were killed in Nazi concentration camps in a country which considered itself Christian.

They cannot forget that during this period of persecution the church was usually silent.

They cannot forget that Hebrew Christians reportedly fled with the British in 1948 and have shown little concern over the denial of access to the Wailing Wall.

There is also the history of the constant bickering over small parcels of real estate. More concern for crumbling buildings called holy places than for the needs of a suffering humanity has helped build a wall rather than a bridge to the heart of the Jew.

Opposition to proselytizing is expressed strongly and without apology. Why should we bring Jews back to Israel only to have you make Christians out of them?" reason the Israelis. We lost six million in the concentration camps. We cannot afford to lose any more. We must have time to teach our children the great heritage that is ours. Forgetfulness produced the exile. Remembrance is the secret of redemption." A Jewish convert to Christianity is a "meshumad" — a turncoat against his own people — a denier of his mother's faith. It is a matter of national survival.

Opposition to methods and message

The Jews oppose the methods as well as the message of some missions. Since now Hebrew Christians are able to be fully self-supporting, churches and missions provide them with money, clothing and food. Jewish leaders consider it a practice an attempt to buy converts.

Further, they object to the deceitful methods employed by some. For example, a man, realizing he would be denied entrance to the country as a missionary, might apply as a student, newspaper reporter, writer, researcher, etc., and once in the country concentrate on evangelism. I met a man who had just come from the States. He claimed to be a writer for the newspaper in his home town and said he planned to write some reports on his observations. Later I found he was an ordained minister and had been a pastor for many years. He was receiving support from churches back home and after finding a place to live would be sending for his wife. This kind of subterfuge is soon known to the authorities, and it only makes legitimate missionary work more difficult.

Two new agencies have been accepted as missionary organizations. Both had to sign affidavits that they would confine their efforts to Arabs and other non-Jews. Such ministries are needed, but submitting to such an agreement raises two intriguing questions. First, are the supporters at home providing funds under the impression that the work is being done among Jews? Second, how careful are the workers to observe the limitations to which they agree?

Israel not opposed to all missions

One should not conclude that Israel is opposed to all missionary efforts. Some missionary groups are doing a commendable work in such areas as medicine, education, orphanages and research. This is appreciated and respected. For example, the mission hospital in Nazareth, which serves Arabs, is outstanding. The agricultural and industrial training school and farm operated by the Southern Baptists near Tel Aviv can stand beside any comparable school in the United States. There is an orphanage in Haifa. However, few are reached in these.

A look at the methods and theology of missions to the Jews may provide a clue as to why such missionary efforts, by human standards and available statistics, seem to be failing.

Missions to the Jews in most instances hold to the philosophy that (1) there is a special gospel for the Jews, (2) it takes a special type of missionary to present this special message to the Jewish people, (3) before and following their conversion, the Jews must be treated as a special class of people, and (4) financial support for work among

the Jews must take priority over all other missionary giving.

Are the Jews interested in the Messiah?

The burden of the message to the Jews, as they see it, is to prove to the Jew through the preaching of the Old Testament that Jesus is the Messiah. Invariably, these hold to an extreme dispensational view of the Scriptures and place their major emphasis on the prophetic aspects of the Bible. This is hereby observed as a fact, not as a criticism of the theology. This approach, however, is resented by the Jews and lacks scriptural support.

The Jews are no more interested in Jesus as the Messiah now than they were 2000 years ago. Some are looking for a Messiah, to be sure, and an even larger number are looking for the messianic era. But their concept of a coming deliverer is based on their own thorough study of their own Scriptures.

Is the evangelistic thrust of the church ever to be based on the Old Testament alone? Are we to convince mankind from the Old Testament that Jesus is the Messiah, or from the New Testament that Jesus is the Savior? Where in the Word are we told to preach the Messiah as the Redeemer? True, the very name Christ means the Anointed One, the New Testament expression for the Messiah. But salvation is promised through confessing Him as Lord and Savior, not as the Messiah to the Jewish nation.

We do believe the day will come when Israel shall see him, believe in him, accept him and engage in a great missionary program to tell this message to the world. But the challenge to the church in our day is to go and teach all nations and to baptize them, not in the name of the Messiah, but in the name of the Father, and of the Son, and of the Holy Ghost. Our gospel is not that Jesus is the coming Messiah but that "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3, 4).

Many missions to the Jews believe it requires a special kind of evangelist, preferably a converted Jew, to reach Jews. When the disciples were ordered to go into all the world and preach the gospel to every creature, Christ did not divide his forces. He did not designate some to work among the Jews and others to work among the Gentiles.

Special missions to the Jews seem to hold that the Jew, even in the time of

GOSPEL IN ISRAEL

grace, is a special class to be dealt with in a special way. Not even the churches seem ready to absorb these converts. They must be segregated in evangelical ghettos before and after conversion.

Phileo-Semitism resented

An official of the Ministry of Religious Affairs in Jerusalem told me bluntly, "We Jews resent phileo-Semitism as much as we resent anti-Semitism." Emphasis on a "special love for the Jews because they are God's chosen people" smacks of hypocrisy. Jews resent this, especially when we confine them to special missions in our cities while we are a part of beautiful churches and fine congregations.

During this age "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12-13). Jew and Gentile are equally in need of a Savior, "... for we have before proved both Jews and Gentiles, that they are under sin; as it is written, There is none righteous, no, not one" (Rom. 3:9-10).

There are not two separate churches or congregations, one for the Jews and another for Gentiles. There are not even separate churches for Jews and Arabs! "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . that he might reconcile both

unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16).

Does the Jew have priority?

Many missions to the Jews contend that priority should be given to work among the Jews in both financial support and witnessing. "To the Jew first" is somewhat of a motto among them, based on the statement of Paul, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek," (Rom. 1:16).

Taken out of context it becomes a good slogan for raising funds. But the gospel has long since been given to the Jew first. The disciples carried out that part of their commission. Paul did the same before turning to the Gentiles.

Recent events in Israel have strengthened the interest and faith of evangelicals in the Holy Bible. It is to be hoped that it will also bring a new interest in the Bible method and urgency of evangelism.

Conferences on the subject of the place of the Jew in prophecy have not produced the desired results. Nor have promotional campaigns to raise funds for special missionary efforts among the Jews been successful.

Forcing Christianity on others

Dr. Young, quoted earlier, says, "Tragically, some Christians will not support anything unless it is a direct effort to force Christianity upon others. They say the restoration of the Jewish

people to Palestine could be for Jews a good thing. But they would feel it worthy of support unless Christians could use the support as means of the direct conversion of Jews to Christianity. The Bible, on the other hand, indicates that those who go back to their land go in unbelief and will only at the 'fulness of the Gentiles' turn to their God. The going back is important, too."

I discovered a wholesome respect on the part of government officials, businessmen and scholars for evangelicalism. They sense a common belief in the Old Testament.

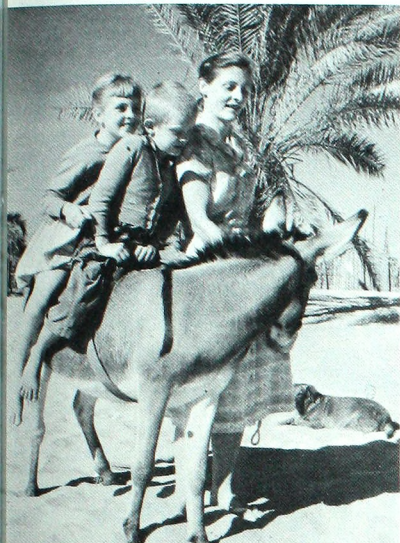
I asked a leading Jewish scholar in the field of the history of Christianity especially of the Eastern Church what he might consider the best way for an evangelical Christian to communicate his faith to a Jew and for the Jew to communicate to the Christian. He replied with one word: *osmosis*. I went to the dictionary to see if there was a meaning to that word I had missed. I found it to be the "tendency or process by which a fluid passes through a membrane into a solution where its condition is lower, thus equalizing conditions on either side of the membrane . . . the diffusion of fluids through a porous partition."

What did the devout Jewish scholar mean? Did he imply that the wall between the Jew and the Christian is porous? Did he mean that we should listen as well as witness? Did he mean there is a place where Jew and Gentile can meet? The answer is as close as the nearest Bible.



I Can't Forget...

by *Norah Streight,*
The Evangelical Alliance Mission, Arabia



Mrs. Streight with Keith and Kathryn just before they left for school the first time, four years ago.

... the day my six-year-old son said to me, "Mommy, if the plane goes down in the ocean I will be with Jesus, but what will you do without your little boy?"

Keith was taking a practical look at what was involved in going away to boarding school.

Two and a half years later our family was spending a last evening at home before yet another departure for boarding school. Suddenly I heard a cry like that of a wounded animal. It was Keith. He said, "It's all right, Mommy," he reassured me. "I just have to get the hurt out."

After midnight we started by Landover taxi on the first lap of their trip back to school. It was a five-hour drive across the desert to the coast of the Arabian Gulf. With me and my son and daughter were another mother and her four children.

The small plane which was to take the children from us on the second lap of their journey circled for some 20 minutes waiting for the ground fog to clear enough for safe landing. Little Doug, who was leaving for the first time, was excited about the prospect of flying. He could hardly wait for the plane to land.

Our Kathryn kept hoping it would not be able to land at all and their departure would be delayed. When she was unable to control her tears I admonished her to look at Doug. "See, he's not crying," I told her.

"But he doesn't know what it's like being away," she reminded me.

Yet this same daughter, once settled back at school in India, could write, "I know that it is God's will for us to be here at school while you and Daddy work for Him in Arabia."

"Two more weeks before the children will be home for Christmas vacation," my husband said longingly one evening. "How can we possibly wait that long?"

When I reminded him that the two weeks they would be with us would seem like no time at all he thought comparison unfair.

The long-awaited day of homecoming arrived. As I gave Keith a good-night kiss that first night the question forced itself from his lips, "How many days before we have to leave?"

Why should we send our children from us and twice a year go through this sorrow of parting which is only partly relieved by the poignant joy of reunion? Why not keep them with us and teach them on our station? This is a question I have often faced in thinking through our responsibilities to the children God has entrusted to our care.

The answer lies in the fact that they are indeed a trust from God for the years from childhood to maturity. Then they must live their own lives of usefulness for their Lord. If by keeping them with us on an isolated mission station we deprive them of the best that is available in education, we are failing them.

During furlough I overheard our two children discussing their boarding school. Their conclusion was that the only thing it needed to make it perfect was to have Mommy and Daddy there. Listening, I knew that our God and theirs had been faithful in looking after their care and development while they were far from us.

WVM Reprints

THE CHRISTIAN ENCOUNTER WITH CULTURE by Jacob Loewen.

Learning to scratch where people "itch" is fundamental to success in communicating the gospel in a foreign culture, says author Loewen. 25-page illustrated booklet. Single copy 30¢; 10 for \$2.50; 100 for \$20.

THIEVES OF MISSION by C. Peter Wagner.

Describes how the "new missiology" is sapping vitality and purpose from missions and suggests answers to the problem. Single copy 25¢; 10 for \$2.25; 100 for \$18.

BERKELEY: THE WORLD WE LEFT OUT by Donald Buteyn.*

Members of the First Presbyterian Church of Berkeley, California, known for mission work in many parts of the world, discovered one day they had overlooked a field in their own neighborhood.

CREDIBILITY IN EVANGELISM by David M. Stowe.*

Discusses how to bridge the credibility gap from theology to the everyday life of the man in the street.

EVANGELISM-IN-DEPTH BEGINS IN APPALACHIA by Bill Jones.*

The concept and strategy which have proved so effective in Latin America and Africa are put to work in the United States.

HOW WE MULTIPLIED OUR MISSIONS BUDGET 100 TIMES by H. H. Savage.*

A pastor tells how putting missions first in the church budget and program resulted in multiplied blessings to the congregation.

INDIA: AGONY AHEAD by T. E. Koshy.*

An Indian who knows India's famine-population problems firsthand discusses the agony and despair faced by this impoverished nation.

WHERE MISSIONARIES SEPARATE FACT FROM FICTION by Donald H. Gill.*

Tells how one seminary is applying scientific methods and planning to the task of world evangelism.

WHITEY, YOUR TIME IS RUNNING OUT by L. Arden Almqvist.*

The legacy of barriers and bridges standing between white man and black man is highlighted by a series of scenes from the author's experience as a missionary in Congo.

*Price per single copy 15¢; 10 for \$1.25; 100 for \$11. Includes prepaid postage.

Order from: World Vision Magazine Reprints, 919 West Huntington Dr., Monrovia, California 91016.

missionary opportunities dead? NO!

be a WORLD AMBASSADOR



In 1968,
C&MA needs

- 145 new missionaries
- evangelists and teachers
- doctors and nurses
- secretaries and bookkeepers

Send today...

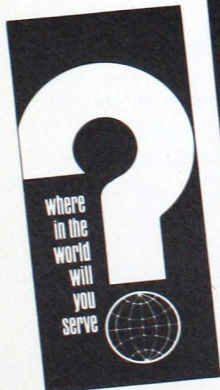
for these new brochures about
world ambassador careers
for Christ—

with THE CHRISTIAN & MISSIONARY ALLIANCE

Opportunities dead? In the face of the world's growing needs, God forbid! Today, C&MA offers opportunities unlimited to hundreds of dedicated, committed Christian young people. To declare Christ's Gospel by ministering, teaching, healing, witnessing, serving in many capacities. In Gabon, Guinea, Ecuador, Taiwan, Indonesia, Viet Nam, Japan and 17 other fields wide open today to the Gospel.

Where in the world will you serve? If God calls, consider joining heart and hand with nearly 900 C&MA world ambassadors now serving on 24 overseas fields.

46



The Personnel Secretary, Foreign Department
THE CHRISTIAN & MISSIONARY ALLIANCE
260 West 44th St., New York, N.Y. 10036

Dept. WV28

Please send information about missionary opportunities around the world and "Where in the World Will You Serve?"

"Don't You Believe It!"

Name _____

Address _____

City _____

State or Prov. _____ Zip _____

Well Said, Mr. Editor!

Our *Sunday Visitor* is a family-type paper that for a long time has stood as a popular symbol of Roman Catholicism, particularly as it relates to the American scene. Ten years ago a special edition of the *Visitor* began to appear weekly under the title *Operation Understanding*. In mood and manner it was a forerunner of that wider outlook and more fraternal spirit which we Protestants have come to associate with Vatican II in its best qualities.

Thanks to someone's generosity, I have received *Operation Understanding* almost from its beginning. The editor, Dale Francis, has a journalist's easy, conversational style of writing. He knows how to "win friends and influence people." This technique can be employed cheaply or nobly. I have come to believe Dale Francis is on the side of the nobles. Because his tenth anniversary editorial, concerning such popular but confused issues as "Christian unity" and "ecumenism" contains more sense than most Protestant writings on these matters, I want to quote from it:

Now one thing I've always said is that we have a great many false barriers that can be torn down by understanding each other. That's a fact. Catholics have misunderstandings about Protestants, Protestants have misunderstandings about Catholics. These we can by communication eliminate. So we talk with one another, try to understand one

another, love one another, appreciate one another. That's good and that's necessary. But we don't hide from ourselves the fact that there are real barriers to Christian unity, we face up to them.

And the way to do it is by loyalty to our own commitments and by love and respect for one another . . . so how can this help us move towards Christian unity? Well, I've always maintained that when Christian unity comes—as it inevitably will come—it will be the work of the Holy Spirit and not of man. Man can create the atmosphere of love and respect in which the Holy Spirit will act but it will be the work of the Holy Spirit. But man's role in providing the atmosphere is of greatest importance.

Here are insights worth noting. We ignore them at our peril. First, we should be concerned about unity. Overseas and "at home," both among mission agencies and churches, this should be evident. Secondly, we should feel responsible for creating a climate that is conducive to unity. And, thirdly, realizing that divergent convictions do in fact set up barriers to unity, we should rely upon the Holy Spirit to condition us for that vision of "the truth as it is in Jesus" in which our consenting minds can draw us confessionally together.

In this way we shall be saved from the folly of trying, in Dale Francis' phrase, to "good fellow" our way to Christian unity.

Well said, Mr. Editor! That's *World Vision Magazine's* salute to *Operation Understanding*. PSR

Christian Infiltrators

A year ago the government of Egypt was advertising for technical and professional assistants in certain of its departments. It was willing to take them from abroad. A missionary of the Church Missionary Society wrote London, inquiring:

Could not some committed Christians from elsewhere come to Egypt to these educational (or industrial) posts which are available to people with the right qualifications? Could we not put this challenge to some of the Christians in Britain?

The general secretary of the CMS, the Rev. John Taylor, commented:

We certainly believe that our Society is called today to offer the largely invisible and inward links of its supportive fellowship to just such people as that writer has in mind, and that, in our parlance, "CMS missionaries" should embrace on equal terms those who seek appointment under governments or universities overseas as well as those who serve in some Church appointment, provided only their desire to uplift Jesus Christ before men is paramount.

Add to this the fact that earlier in 1966 President Nasser had told the Egyptian people that their national security and well-being demanded "unselfish human beings," people of "efficiency, capacity, and character." No one needs to remind me that Mr. Nasser, in the eyes of some people, could do with more of these qual-

ities himself. Nevertheless, Nasser, like Indira Gandhi of India and President Marcos of the Philippines, is threatened by a cancerously spreading inefficiency and corruption in government. He at least discerns what sort of persons are required to save the day.

Here then—in Africa, Asia, and Latin America—are places where the unconventional missionary has an opening. Not a big opening, nor a frequent one, but an opening just the same.

Have we Christian infiltrators who are prepared to move in?

When it comes to the forms of Christian witness, new ground must be broken, new entries made, new chances taken.

Too long have Christians in African and Asian countries given the impression that they are an island of piety, scarcely washed by the seas of the nation's surrounding life and action. Foreignness can never be completely disclaimed by the expatriates from Europe and North America, but something can be done to lift this stigma from the Christian community in mission lands. Perhaps infiltration in the spheres of business and government is one way of doing it.

It's worth considering!

PSR

The Far East's Most 'Christian' Nation

Manila, Philippines

It's a rough time to be in this young and yeasty republic. For one thing, it's near the end of the typhoon season, and this year the end is worse than the beginning. Two vicious storms, two weeks apart, have devastated property, paralyzed communications, blocked highways with mudslides, brought air traffic to a halt and left a trail of injuries and death. More than 300 Christian leaders, intent on getting to our pastors' conference on the island of Luzon, never arrived. Those who were not prevented from starting were left stranded on the way. Still, about 700 got through.

For another thing, it's the year of the national elections (though not for the president). Filipinos — and here goes one of the those dangerous generalizations — have a built-in aversion to dull political campaigns. They orate, gyrate and assassinate. It gives you a shudder to read the newspapers. The shootings they report convince you that these people take their politics with *deadly* seriousness. Yet it would be unfair to imply that the overwhelming majority of the people are not peaceable, responsible citizens.

The Cleaning Out of Grafters

What is a somber threat is the persistent and widespread graft that eats into government revenues and mars the image of officialdom. President Marcos — whose party has come through the election with a creditable showing — insists that the fight for cleaner government will never slacken so long as he is in power.

Religiously, the Philippines have the distinction of being *the* Christian nation of Asia. The new international airport at Mactan, Cebu, is close to the spot where Ferdinand Magellan, in 1521, made his famous landing to claim for the Spanish Crown and the glory of the Roman Church this fabulous archipelago of more than 7000 islands. Roman Catholicism has succeeded in making its faith and forms the dominant religion (80-85 percent) of the Filipinos.

The Walking Out of Dissenters

Protestantism and non-Roman Catholicism are making gains in this youthful republic. Some readers may query the phrase "non-Roman Catholicism." It refers chiefly to the "Philippine Independent Church." It has the allegiance of approximately 10 percent of the population. Breaking away from Rome at the time the Spanish rule ended, it has retained much of the form and teaching of traditional Catholicism but with an openness to evangelical influence that Rome had not exhibited until Pope John XXIII came along.

Far and away the largest community of Protestants

is to be found in the "United Church of Christ." It is approaching the one million membership mark. One of its bishops, Onofre Fonceca, has been serving as the chairman of the National Committee for Pastors' Conferences. His humble, fraternal spirit has been a benediction to the Luzon conference where, as the Brits would say, he was "in the chair." Four years ago Bishop Fonceca gave strong leadership to a forward movement in evangelism in which each member of the United Church was challenged "to win at least one Filipino Christ." The goal, alas, was far from reached, but the striving was worth the effort if only to underline the sober fact that too many members had too little to communicate.

This reminds me that the other day, in our conference with the pastors of the far south, Dr. Jose Yap told of a student of his who, on being asked why he was getting poor grades, replied: "My major is eating and my minor is sleeping!" Too many church members, said Dr. Yap, are afflicted with the same trouble: a low intake and languor, no output and drive.

The Sorting Out of the Flocks

Tribute must be paid to the expressions of Protestant life found in other groups at work among these 7000 islands: Methodists, Lutherans, Baptists, Pilgrim Holiness, Assemblies of God, Foursquare, Far Eastern Gospel Crusade, Overseas Missionary Fellowship, Philippines Crusades (whose Basil Costerisan has rendered yeoman's service as the "coordinator" of the three pastors' conferences in which we have participated), together with such agencies as Wycliffe Bible Translators and the Far East Broadcasting Company. Some are affiliated with the Philippines Council of Churches, some are not. Among the latter, attempts have been made to get going with a really vital and vigorous affiliate of the World Evangelical Fellowship through which the non-council groups could express their common evangelical convictions and concerns. But evangelical conservatives are a notoriously "unregimented" lot. The Philippines WEF group may have suffered from too much *promotion* from the outside and too little *propulsion* from within.

Water buffaloes, called "carabao," are the work animals of the Philippines. The other day I read: "Carabaos, pulling carts and advancing at the exhilarating rate of two miles per hour, do much of the hauling. In learning the biblical art of united Christian witness, too many of us are stuck with a carabao complex: two miles an hour is good enough for us.

I wonder if it's good enough for the Master whose servants we are.

PSI